

Episode #1 - The Ancient Tradition

<https://theancienttradition.com/1-the-ancient-tradition/>

00:00

Music

00:06

You're listening to The Ancient Tradition. A Wonk Media Production. Music provided by Joseph McDade. He is your host, Dr. Jack Logan.

00:22

Welcome to the Ancient Tradition podcast. I'm your host, Jack Logan. Jack is short for Jacqueline. Since this is the inaugural edition, it's only fitting that I start by way of introduction with a little bit of background, give you some information about what brought this podcast to fruition, and that starts way back in the mid-90s when I was thinking a lot about religion and spirituality. So I started reading and I read loads and loads of books.

00:50

And that included things from academic articles to scholarly books. And I even dove into the sacred religious writings themselves. And I tried to read on a whole array of religious traditions. And this included the ancient Egyptian religion, the Hellenistic mystery religions, early Christianity. I read about a whole bunch of Native American folk religions. I just tried to get the lay of the religious landscape. And the more and more I read, the more I started to notice.

01:19

that there were these remarkable similarities between these apparently different religious traditions. And this is, in the modern world, this is a lot how these religious traditions are perceived as being vastly different from each other. But as I was reading, I was getting really a much different perception of the world's religions. Because instead of being vastly different from each other, I was seeing an abundance of really remarkable similarities and correspondences between them.

01:48

And this was apparent in the symbols that they used, the cosmogonies, which are ancient creation stories about how the world came to be. I could see similarities in the liturgies, in the rituals, especially in the architecture. I mean, really just everywhere. And it was in these books that these similarities were being pointed out by reputable scholars. These were scholars that went to pretty prestigious universities.

02:16

they were the ones pointing out these similarities. And they came from a kind of a variety of backgrounds. They were in comparative religion, ancient cosmology, anthropology, archaeoastronomy, just kind of an array. And so these were not wackadoodle pseudo-scientists. These were legitimate academic scholars, which just made what they had to say ring a little more deeply. Several of them argued that

02:44

the evidence was so abundant and profound and that the threads between the religions were so apparent that it was really almost incontrovertible that the religions of today were descendants of some common source, a single religious tradition that originated in deep antiquity. Let me just give you a feel for some of what they wrote. One of these scholars by the name of Lord Raglan, he's passed away now.

03:11

He used to be a fellow of the Royal Anthropological Institute of Great Britain in Ireland. And he wrote, and he's talking here about the similarities in religious customs that he saw. He says, quote, there are some remarkable customs which are found in every continent. The probability is that these customs spread over the world from one center. And he continues, and this time he's talking about similarities that he sees in religious rights. He says.

03:40

Quote, these rites are all found in one form or another in most religions, whether ancient or modern, savage or civilized. Striking resemblances, for example, have been pointed out between the rituals of Roman Catholicism, Buddhism, and the ancient religion of Mexico. It seems absurd to suppose that these resemblances, which run through all known forms of ritual, are the results of instinct or of coincidence. What the facts suggest is that

04:10

whatever the ultimate origin of ritual, all extant rituals are derived from a single ritual system. You know, I was reading stuff like this and this was kind of blowing my mind a little bit. They were arguing that in deep antiquity was this original religion from which all of the religions of today sprung. Here is another one of these scholars. His name is René Gounon and he was a French intellectual. He notes a lot of correspondences in

04:38

particularly in initiation rites and he wrote quote, from all of the comparisons brought forward, we can already draw a conclusion. When one finds such concordances everywhere, is this not more than a mere indication of the existence of a pre-mordial tradition? Primordial means in the beginning or from the start. He continues, there is but one unique tradition.

05:06

from which every orthodox traditional form is derived. A little more contemporary scholar by the name of Mercea Eliade, he has passed away now and I'm gonna definitely talk about him more in just a minute, but he wrote, quote, "Continuous reading reveals above all the fundamental unity of religious phenomena." And I've definitely seen that. The more and more I read, the more and more I'm seeing it just everywhere because you know what you're seeing now.

05:33

You'll just glaze over it if you're reading and being like, I don't know why there's a bird on a pole. But once you realize that this bird on this pole is everywhere, you start to see it everywhere. A more contemporary scholar than even Merced Eliade, a gentleman by the name of Marinus van der Sluis. He's probably younger than I am, but he's a scholar out of the Netherlands. And he did a lot of his research on cosmological traditions, ancient cosmological traditions.

06:01

And he noticed that there was just a lot of consistencies all over the world in these cosmologies. He writes, quote, It emerges that practically all cultures sustain surprisingly similar notions about the origin, the Constitution and the destiny of the cosmos. A single template can be distilled, a story told around the globe. So I'm reading books and I'm reading.

06:27

quotes just like that. And this is entirely new to me. I had no idea that there was evidence and an abundance of it that pointed to a single, unique religious tradition and deep antiquity. I had to know more. So for the past couple of decades, I've tried to make a very serious study of it. And it's turned out to be this unbelievable ride. It's been a great adventure. And even though I'm still deep into the books, I've got a stack right next to me lined up, ready to be read.

06:58

This was never an academic pursuit for me. It always was and it continues to be a spiritual one. You know, I kind of thought about this in terms of the telephone game. I don't know if you've ever played the telephone game, but if you haven't, it's a pretty fun game. But basically what happens is somebody starts with a message and then they relay that message to the ear of the person next to them. And it's passed down the line from person to person to person. And as the message is passed from person to person,

07:26

the original message gets skewed or altered. And sometimes there's a player who just intentionally corrupts the message just for fun. But when the game is finished, then the last person who received the message recites it back to the entire group. And then it's compared to the original message. And the differences between those messages, people usually laugh because it's a pretty, pretty funny change from the original to the last. So for example, the original message may have been something like a dog named Moose.

07:56

ran loose through the spruce forest, chasing a goose. But after it's been passed through the group, it might end up something like a goose and a moose chased a dog up a spruce. So through the process of passing the message down from person to person, elements of the original message are lost or altered. But other elements remain stubbornly intact, and that's where the magic is there.

08:24

there seems to be threads of the original message that usually remain. So like in the example I just gave you, you've got a goose and a moose and a dog and a spruce, it kind of gets jumbled up a little bit, but those features of it, the goose and the moose and the dog and the spruce stay stubbornly intact. So I wondered from a religious perspective, if I could kind of.

08:47

take the telephone game and work it in reverse. I could start with the elements that stayed stubbornly intact and work kind of my way backwards. If I could, then I just might be able to reconstruct the world's original pure theology. The idea was that, you know, kind of the farther back I went, the closer I would get to the original doctrines. And so this was really a search for the untainted

09:17

uncorrupted, unpolluted original religious doctrine or theology that had been imparted to human beings. And so at its core it really was a study as a way to search for truth or spiritual truth. I hoped I'd learn by reconstructing the ancient theology the answers to a lot of really important questions. And what's interesting is that there are loads and loads of books out there but there isn't a single one that I could find that puts it all together.

09:47

into one comprehensive understanding of what this ancient tradition was characterized by. What did it look like? So that's what I'm going to attempt to do in this podcast is put the pieces together and create kind of more of a comprehensive view of it. Hopefully it will answer. Well, it will because I already know what's coming ahead. It will provide a lot of answers for the really important questions like who is God? What is God like?

10:17

What was taught in this tradition? What was the basic theology? How did they teach the theology or impart it to others? Why do human beings even need religion? Which I think is a great question. And was that original tradition an organized religion? If not, okay, but if it was, how was it structured? How does it explain the purpose of this earthly experience?

10:46

What happens after we die? So there's some really profound existential questions that should be addressed by the ancient tradition. And I don't wanna like give all of it away, but it will answer every single one of those questions. And what's really neat is that individual parts converge into this beautiful unity and kind of wholeness that you would just not expect unless there was something true about it. So if I'm gonna take this approach seriously, I'd have to set aside

11:16

any of the preconceived religious or spiritual or theological notions should just go with where the stubbornly intact bits and elements led. And that's not easy to do. And I recognize it's not an easy thing to do, especially if one has been raised in a particular religious tradition. But this is going to be the only way that I'd be able to attempt a reconstruction of the pure religious tradition of the ancients, which I refer to in this podcast as the ancient tradition.

11:45

And what I didn't know then, but I know now, is that this was gonna turn into just an amazing adventure, an adventure of a lifetime. And I'm constantly surprised. In fact, just this morning, I read a Japanese myth that knocked my socks off because of how well it preserved in Japanese cultural terms, key elements of the ancient tradition. And I'm constantly surprised and enlightened. It's been an amazingly fun ride, meaningful, very fulfilling.

12:13

before my study, I'd never heard any of this. And almost everyone I talked to had never heard of any of this before too. I just don't know how this is, you know, we're in 2022, 23. And I thought, what if I put it into a podcast and shared with others what I found? You know, this would at least force me to organize my thoughts and put together an outline of the ideas. And these were things I'd been thinking about for many years. I also felt that this podcast might be a worthwhile

12:43

venture because I was thinking about the world that we live in and man you look outside and it just feels like that there is chaos and confusion in abundance. You know there's no other way to say it but that this is a challenging spiritual environment to live in. It seems that for many the world is a spiritual wilderness. People don't know where to look and they especially don't know what to believe. All they know is that they don't feel whole.

13:11

and they feel like something is missing. So I thought a podcast would be an excellent way to share that exciting evidence, and for me, mind boggling evidence of this pure ancient religious tradition, along with its theological tenants. So those who are searching can see for themselves. I hope it might provide a few answers for those who are searching, or at least point you or them in the right direction.

13:38

The ancient tradition is theologically rich. It provides answers for all of the fundamental existential questions a human being could ask. Like I mentioned earlier, this has never been an academic pursuit for me. It's always been a spiritual pursuit. My research has been a search for evidence of spiritual truths. I believed that if there was a purpose to this earthly existence, then God at some point would have to have given those spiritual truths to human beings.

14:07

Or how else would we human beings have ever known if there was a God or what was true or not and what the purpose of this whole earthly experience was. And in the process of reading, I came across a remarkable scholar, a gentleman by the name of Marcia Eliade, who I quoted earlier. And I didn't know it at the time, but I would later find out that Eliade, before he passed away, he was actually the chair of the Department of History of Religions at the University of Chicago. And I found out that he was

14:36

actually quite famous in many academic circles. He was known as one of, if not the foremost scholar of comparative religion in the world. And after his death, the University of Chicago established the Marcella Eliade Chair in the history of religions as a way to honor his many contributions to the field. And he's written a lot of books. He's written many, many books, all of which, every single one of them, in my opinion, are worth reading. And many of them will play a really important role

15:06

in helping establish the ancient tradition. This podcast has a companion website called theancienttradition.com. And if you visit theancienttradition.com and you wanna learn more about Eliade, you can go to the menu and search under scholars. And there I have a list of all of the noteworthy scholars that I recommend reading for those who are interested in pursuing more, and you'll find Eliade there. But while I was reading one of Eliade's books,

15:33

a book titled, Rights and Symbols of Initiations. I came across this amazing account of Aboriginal peoples or Aboriginal tribes in New South Wales, Australia. So like if you looked at a map of Australia, and actually it's on the website, you'll see it there, in the southeastern

corner, that's referred to as New South Wales, and above that is Queensland. And so we're kind of in that region of Australia. I'm reading this story about them, and they claimed that-

16:02

The rituals that they performed in their sacred ceremonies were the same rituals that had been given to the first ancestors in the beginning. So in these legends, they tell how Bayami, now Bayami is their creator god, and how Bayami after the creation imparts to the first ancestors a religious tradition. And this is a religious tradition that's characterized by initiation rites.

16:28

Byami, the creator god, explains to the first ancestors that these sacred rituals were to be performed only in a sacred place on sacred ground. And this sacred ground, along with those sacred rituals, were known among Australian Aboriginals as the Bora, B-O-R-A. A gentleman by the name of Robert Matthews, he's a specialist in Aboriginal anthropology. He studied a lot of those legends, and he wrote that the Bora ground itself

16:58

Byami's camp. And one of the things I love about all this research is that the same elements or concepts or themes that we see all over the world are expressed in cultural or ethnic terms. And so Byami, their creator God, his first camp, they use the word camp. We would probably never use the word camp, but since Aboriginal peoples developed camps in many places, they're referring to where Byami's home is a camp.

17:27

So the sacred rituals were only to be performed in Bayami's camp or where Bayami, the creator god, dwelt, which was a very sacred place. Today we might refer to where Bayami dwelt as like a temple where the god dwells. Eliade wrote, speaking of the aboriginal descendants of the first ancestors, this is what he wrote, quote, this is to say that the participants in the initiation ceremony,

17:54

reactualized the mythical period in which the Bora was held for the first time. Not only does the sacred ground imitate the exemplary mode, Bayami's first camp, but the ritual performed reiterates Bayami's gestures and acts. During the Bora, the participants returned to the mythical sacred time when Bayami was present on earth and founded the mysteries

that are now being performed. The participants become, in some sort, contemporaries of the first

18:24

Bora, the Bora that took place in the beginning, in the dream time to use the Australian expression. Wow, I found this account really, truly amazing because here are Aboriginal tribes in the Australian Outback claiming that the creator imparted a rich, pure religious tradition to human beings in the beginning. Now I find so many things really interesting about this account. First is the timing.

18:53

So when the ancient tradition was imparted. And if you look at this, according to these tribes, the religious tradition was imparted in the beginning, right after the creation. To me, this makes total sense because if there are absolute spiritual truths, truths that we human beings really need, truths that are essential to whatever purpose we're here for, it only makes sense that God would want to impart those truths to human beings from the very start. He wouldn't want to wait.

19:21

like thousands and thousands of years leaving millions of human beings in the dark. So if there are absolute spiritual truths, wouldn't God want human beings to know about them from the very beginning? So to me, this seemed perfectly logical. But the timing also implies something about the truths themselves, that the truths imparted were very, very important, perhaps essential. You're not you're just you're nice once a week Sunday sermons.

19:49

Timing of this transmission seems to imply that there was something very special about what was transmitted, so much so that it needed to be given to human beings from the start, almost like without those truths, mankind would be lost, rudderless, kind of like adrift. Second, I find the location where the religious tradition was imparted to be significant. Bayami, the creator god, imparts the religious tradition in the most sacred place on earth.

20:19

his camp, his home, the place where he resided when he dwelt on earth with mankind in the beginning. So this suggests that what was imparted was of the utmost sacred nature. Robert Matthews, the anthropologist I just mentioned earlier, points out that the tribes went to

great lengths to try and establish a sacred space in which they could perform the Bora initiation rites. And the rites,

20:47

They just couldn't be performed just anywhere. They could only be performed where Bayami dwelt, which was the holiest place on earth. And if you go to the ancienttradition.com and you go to the menu and you click on evidence, there will be a page for every episode of this podcast where you can look more in depth at some of the evidence that I present.

21:11

So you've got evidence and scroll down to this episode. You'll actually see a picture there of Australia and you'll see where New South Wales is, but you'll also see a picture of Bayami. There is a Bayami's cave and you can see some of the Aboriginal pictographs of Bayami. And you can also see a picture of the Mogul Bora Ring, which is actually just north of New South Wales in Queensland. And it's a sacred site where the Bora from the first time was reenacted. So you can see an actual picture of what a Bora looks like, where they created that.

21:41

Third, I find how the religious tradition was transmitted super intriguing. These legends describe the religious tradition imparted in the beginning as a set of rights, of initiation rights, and there's just really no way to get around this. The account they give is an account of the creator performing rituals in his sacred abode with the first ancestors. The creator himself

22:09

imparts the religious tradition directly through sacred rights. And so if God performed sacred rights, this also kind of implies that God had anthropomorphic features, which are like a mouth by which he could speak the words of the right, and arms and legs by which he could perform the rights. I'm going to save that discussion for a future podcast, but it sure does seem to imply that. The fourth thing that struck me was

22:37

who transmitted the ancient tradition. Bayami, the creator, dwelt on earth in the beginning with the first ancestors. This is fascinating. God walks and talks with them. They talk

together. He even stays long enough to build an abode or a place or a home where he can reside while he is with them. And while he's there, he taught the first ancestors personally, himself.

23:05

The first ancestors received the ancient religious tradition directly from God himself and not from somebody else. They received that ancient tradition directly from the source in its pure, perfect form. So if you combine all of these things together, the timing, which was in the very beginning, the location, which was in Bayami's sacred home, the holiest place on earth, and the manner of transmission,

23:35

through sacred rituals and initiation rites, and fourth, the officiator of the rite, God himself. Basically what the Australian Aboriginals are claiming is that God gave mankind a distinct religious tradition in the very beginning, and it was very sacred.

23:58

Whenever I can, I like to let the ancient peoples speak for themselves through their ancient writings or texts and ancient myths. So we're gonna do that here. We'll let the Aboriginal peoples speak for themselves. This comes from the Asia Pacific Journal of Research, the full citation you can see on the website, but this is what it says. Byami smiled and said, when I show myself to the little thing I have created, I shall be well content to show myself in the form of a man.

24:26

Bayami remained for a long while on earth as a man. He loved Taia, the world. He made his home in the mountain, talking with the animals and the men and women whom he created. There was communion of spirit between them for the period of rest after the labors of creation were a refreshment to the great spirit. Round his earthly home, the flowers bloomed in profusion. The first korobori and initiation ceremony the world has ever known.

24:54

was held at the ceremonial center, the place of trees, while Bayami was still living on earth. Bayami summoned the men and addressed them as he stood outside his whirly, which is an indigenous shelter. He addressed them, it is good for you to enjoy yourselves. Now the

serious business must begin. The real purpose of our meeting together in this place is to prepare the young men for manhood. First, you must make a Bora ground.

25:22

There's so much I love about this account given by the Aboriginal peoples of Australia. I especially really like their description of Bayami's home and there's flowers blooming everywhere in perfusion. I can just envision that. I can see that with my own eyes and my imagination. There's also a warmth that's kind of woven through the whole account. This beautiful relationship between Bayami and the first ancestors, especially the beginning where they say,

25:50

Byami smiled. That's the first thing that they tell us about Byami is that he's smiling at them and that he must have enjoyed being with the first ancestors because he hangs out with them for a long time, walks with them and talks with them, they communicate together. He shares that time with them and then he teaches them these really important sacred truths. I just love this feeling I get from this account of how warm it is between Byami and the first ancestors.

26:19

This is not the only account we have of a religious tradition being imparted in the beginning. There are many accounts of it, and as time permits, I'll add them to the website so you can search them for yourself. But I want to share one more account. This one comes from the indigenous Dayak people of southern Borneo, and that's in Indonesia. Unfortunately, it's not a word-for-word account. Rather, it's an anthropologist's description of the religious conceptions of the Dayakian people.

26:49

Listen closely, it reads, quote, The area inhabited by the sacred people is the sacred land. It was given to them by the Godhead. Man lives in the sacred divine land of Mahatala and Jatah. And I'm going to stop here for a second. Mahatala is the creator God and Jatah is his companion. The mountains of the sacred land reach up to the upper world. The Godhead descends on them.

27:16

and on them he meets men and gives them his sacred gifts. Man lives in the sacred land in communion with the supreme deities. Mahatala draws close to him and regards him. The world described here is the primeval village, Batu Nindan Tarang. The first human beings lived in the primeval village. When this time is spoken of or sung about in the sacred legends, the songs say, quote,

27:46

in the beginning when our ancestors were still living, such and such happened.” And in this village, the sacred ceremonies were first established. If you’re listening closely, you can tell that there are a lot of parallels between these two accounts. So here you have with the Diakian people, you have a sacred land, just like you do with the aboriginal peoples. You have Mahatala, the creator god, and Bayami, the creator god, and both of them

28:16

We saw with Bayami, he lived in a mountain, lots of flowers. And here you have Mahatala at the top of a mountain, and he descends up and down that mountain so he can commune with the people who are living in the primeval village. And you also have this communion between them. They share time together, the first ancestors and the creator God. And during this time, they impart important sacred ceremonies or rituals.

28:43

I find the parallels between these two accounts fascinating. This Dayakian account can be found in one of Mercia Eliade’s books on sacred writings. And you can find the full citation for it on the website. But Eliade says of this particular account, quote, “Similar ideas are to be found among innumerable archaic and traditional societies. Evidence of this ancient tradition that was imparted in the beginning is found everywhere on the planet. It’s on every continent.’

29:12

It’s among every people and it’s in every historical era. And that’s why I wanted to put this together so that I could share it with everybody else, so that you can examine the evidence for yourself. And hopefully more importantly, think about the magnificent spiritual truths that God imparted in the beginning. And that’s what this podcast is about. You know, we live in a really interesting world, one where the very notion of truth is questioned.

29:40

You know, there is even those out there who argue that we live in a quote, post-truth world as if truth were a fad or a fading social construct. And I reject that. At the core of this podcast is a quest for truth, the true tradition, the true doctrine that was given by God in the beginning. I know that podcasters say a lot of things to hype up their podcast to attract as many listeners as possible.

30:08

But I can tell you that there's really absolutely no way to overhype this podcast. It's the real deal. If you stick with this podcast because like anything religious, it comes precept upon precept and the episodes are really organized around that idea in which we start with the very basics and we build upon it so that you get a really comprehensive view of the ancient tradition and you study the evidence for yourself, contemplate the

30:36

profound spiritual implications of what you learn, it will blow your socks off. I know it has mine and it continues to every day. Your deepest spiritual questions will be answered and not by me. I'm a student myself. Your questions will be answered by what you learn. We'll let the evidence speak for itself. And I think if you let it, it can change your life. I can honestly say.

31:03

because I know what's coming up in future episodes, that there's not a single podcast in the entire cyber universe that has the potential to change everything like this one does. And I understand that that sounds like oversell, but if what we learn is true, if what we learn really are the truths transmitted to human beings in the beginning, then it does change everything. And if it changes everything, then it's really not oversell.

31:33

Although I hope what's drawn you to this podcast is a search for truth, the truths imparted to human beings in the beginning. Undoubtedly, there will be as many reasons for why one tunes in as there are people. But regardless of what brought you to this podcast, I can promise that you'll learn something new in every single episode, something that you'd never known before. And you'll learn all kinds of fascinating things about the world. We'll travel through world history to all regions of the ancient world.

32:02

We'll visit the ancient Chinese, Native American tribes, the ancient Mayan, African tribes, Polynesian tribes, and many, many more, especially the ancient Egyptians. You'll have a much better understanding of the Quran, the Holy Bible, pyramid texts, the Dead Sea Scrolls, the Popol Vuh, and many more of the world's greatest religious texts. And you know, you'll understand for the first time the real meaning behind the greatest epic poems ever written, the Iliad and the Odyssey, the Epic of Gilgamesh.

32:32

Jason and the Argonauts. You'll have a much greater understanding of modern movies like the Immortals in the Marvel series. You'll find out the true meaning behind many of the world's greatest fairy tales. You'll learn why Rapunzel has to let down her long hair, why princesses live in towers, why Jack climbs a beanstalk, why birds talk to Cinderella. I always wondered about that one. You'll learn where phrases like King of the Hill and X marks the spot come from.

33:00

You'll learn why Joseph of Egypt wore a coat of many colors, why the swastika was one of the holiest and most ubiquitous symbols of the ancient world. You'll learn how chess, checkers, and even playing cards represent important cosmological concepts. You'll understand the enthronement of King Charles III. You'll understand why the Russian coat of arms is a double-headed eagle, and I could go on and on. And although you're gonna learn the meaning of those curiosities and...

33:30

and many more, I hope what will draw you back again and again is the rich theology inherent in the ancient tradition, because it holds the answers to life's most important questions. To finish, I'll recap the key points we learned about the ancient tradition in this episode. Number one, we learned that research conducted by reputable scholars, many working at prestigious universities, indicated

33:54

that the religious traditions of today are descendants of a common source, a pure religious tradition that existed in deep antiquity. And we refer in this podcast to this religious tradition as the ancient tradition. Number two, the ancient record affirms, as noted among the Aborigines of New South Wales and the Dayak people of South Borneo, that the Supreme Being himself in the most sacred place on earth imparted a distinct religious tradition

34:23

marked by initiation rituals to the first ancestors in the beginning. That wraps up this episode of the ancient tradition. If you're interested in learning more about the evidence presented in this episode, visit theancienttradition.com and search for this specific episode under evidence. You'll find pictures and links and occasionally I even put in a bonus section.

34:47

Near the bottom of the podcast page, there's a button to subscribe to the podcast as well as a running countdown to our next episode. Next time I'll tell you more about my background and we'll dive into one of the greatest debates in modern society and of course give you a taste for what's to come. For now, remember the words of William Shakespeare, knowledge is the wing wherewith we fly to heaven. I'm Jack Logan and I'll see you on the next edition.

35:16

of the ancient tradition.

35:21

You've been listening to the Ancient Tradition. A Wonk Media Production.

Episode #2 - Is it Possible to Know God?

<https://theancienttradition.com/2-is-it-possible-to-know-god/>

00:00

Music

00:09

You're listening to The Ancient Tradition. A Wonk Media Production. Music provided by Joseph McDade. He is your host, Dr. Jack Logan.

00:24

Welcome to the Ancient Tradition podcast. I'm your host, Jack Logan. It's great to have you back and welcome to all of our new listeners. Before I jump into today's episode, I wanna let our listeners know about our website. This podcast has companion website, theancienttradition.com, where you can learn more about the evidence that I'll present in today's episode. If you go to theancienttradition.com, click on evidence, and then in the dropdown menu, you'll see a page that's dedicated to today's episode.

00:52

where you can find pictures and links, the ancient accounts, and full citations for everything discussed in this episode. Today's episode is Exorcising the Ghosts of John Locke, David Hume, and Immanuel Kant. I love the title. I adopted it from a book written by a fellow by the name of John Rosner. You can find that on the website as well. We'll get into why it's critical that the ghosts of these gentlemen be exorcised.

01:18

in a podcast that's dedicated to reconstructing the religious tradition that was imparted to human beings in the beginning. So the best way to jump into this is to begin by telling you a little bit more about my background. I'm coming at this from a hybrid background. In terms of my formal education, I have a master's and a PhD in the social sciences.

01:43

and I teach at one of the best universities in the United States. And I've been teaching in higher education for a couple of decades. So I've been thoroughly trained in the scientific method, the language of academia. But at the same time, I grew up in a home full of faith and love for God. And I can't even remember, I've tried, but I can't even remember a time in my life where I didn't know deep inside that I was.

02:11

connected to a supreme being who loved me beyond my comprehension and Loved me perfectly Now I recognize not everybody knows that or feels that but it's something of which I've always had a certain knowledge So this begs the question. How do I know this? How do I know with such certainty that there is a supreme being who loves me?

02:39

And what we're talking about here in academic speak is called epistemology, or the study of what can be known. What is knowable and how is it known? And as you might guess, there's

a lot of debate in academic circles and in religious circles over what can and can't be known. And many in the academic community would argue that there's just no way that I could know that there is a supreme being who loves me.

03:08

They'd argue it isn't knowable. And when I say that to myself, and I tell myself that it's not something that I could possibly know, I still know. It doesn't go away. It's always there. I still know deep inside of me that there's a Supreme Being who loves me. It's a knowledge I have that's apparently a permanent part of my knowledge set. It's sort of like knowing that the sun is a blazing ball of gas. I can't...

03:38

unknown it. I just know. And so why does academia reject the knowledge I have of a loving supreme being? Well you can blame that, you guessed it, on John Locke, David Hume, and Immanuel Kant, among others like René Descartes and Francis Bacon. These philosophers beginning in the 17th and 18th century argued that reason and sensory knowledge were the best and later the only methods

04:07

by which one could acquire knowledge or know something for sure. In other words, they argued that the only things that could be knowable were things that were acquired through reason and the senses. Everything outside of reason and the senses could not be known. What they did was essentially convince the world that nothing could be known unless it was according to the methods that they deemed capable of producing knowledge. And in two short centuries, they convinced the world.

04:36

that all other methods of acquiring knowledge outside the methods they privileged were incapable of producing valid knowledge. Their epistemological movement is known as rationalism, ratio being the Latin word for reason. And rationalism is alive and it's thriving all over the world. In fact, it's so deeply embedded in society that we could even refer to it as a...

05:03

Weltanschauung, which is the German word for a profound philosophical worldview, one that's so comprehensive it permeates and shapes a person's entire conception of the world.

Locke, Hume and Kant's rationalist Weltanschauung is so powerful that it's socialized into every rising generation. We reinforce it every day in the ivy towers and academic halls all over the world.

05:34

And John Rochner, who I mentioned earlier, he says, quote, schools, colleges and universities and nearly every major social institution presented in the lives of Western people have inculcated enlightenment principles, either overtly or subliminally. And for the most part, they've discouraged belief. And he's talking about belief in God. All right, so rational conditioning is so much a part of our daily perception.

06:00

about what can and can't be known in the world that very few of us ever question, whether rationalism itself is a valid view of what can and can't be known, or whether rationalism is the only way one can come to know something. What's extremely important to point out here is that the ancients had a completely different view of what could be known.

06:24

So for 5,600 years of documented history before these rationalist philosophers arrived on the scene, the ancients were really uncompromising in their claim that we can find in the ancient records, mythologies, liturgies, and symbols that there was a spiritual reality outside of this one, a reality which could be known to human beings.

06:49

the ancients hadn't been socialized into the limitations of Lockean, Humean, Kantian rationalist epistemology. And so the ancients, if they lived today, they would outright reject the notion that knowledge was limited to these analytical or sensory functions. Now, I wanna stop here for just a second and just say like, I love science. I'm not, this is not about...

07:15

Bashing science because I love science. I love I love learning about science and teaching science I love all the wonderful things that science has taught me, especially in things like astronomy I just I'm kind of a little bit of an astronomy nerd So I really do appreciate science. The point here is is that science is limited and Having taught the scientific method quite a bit in my career. I have a pretty healthy understanding of these limitations

07:43

So I wanna take a moment and outline those limitations. And this is not about throwing the baby out with the bath water, as I mentioned, I love science and all that wonderful knowledge that I've gained. But it's about challenging the unwarranted dogmatic position that scientists take, that science is the only method by which something can be known. In fact, the word science itself is derived from the Latin word

08:13

scientia which means knowledge. And as one scholar said it, quote, to define science as knowledge has its own problems. It gives the impression that science is the totality of knowledge and the totality of science is knowledge. So they use knowledge as the word for science to convey that they are kind of one and the same. And this gives the impression that anything that is not

08:42

it invalidates any knowledge that has not come via the scientific method, which of course is an extremely dogmatic statement. What most in academia won't tell you is that rationalism, which led to the scientific method, is itself a social construct. And in many ways, rationalism and the scientific method are built on less stable ground than most people think.

09:09

And I wanna take a moment here and walk you through some of those philosophical, metaphysical, evidentiary and technological limitations of science. All right, so number one, science and the scientific method were invented by philosophers. Quote, scientific method was formulated by philosophers, the preeminent dealers in ideas. These philosophers not.

09:37

scientists are responsible for the package of ideas now called scientific method. Scientific method was not divinely given to scientists on stone tablets. And that's taken from a book called What's Behind the Research and I'm going to quote them a couple more times as I out like this because they do a really nice job of articulating some of these points. What's important to point out is that when students are taught the scientific method, it's usually taught as if

10:05

it were given to philosophers and scientists on stone tablets. Imagine the irony in that. But students are left with the impression that the scientific method is infallible, that it's the ultimate culmination in evolutionary thinking that we've arrived in some way in our quest for finding a method that will lead us to absolute truth, that there's no other

10:31

epistemological frontiers left for us to explore or find because we've already found it. Very few students leave with the impression that what we call science and the scientific method is actually a social construct, the product of philosophers, invented by philosophers and advocated by philosophers.

10:55

Thomas Kuhn argues in the most widely cited article in Social Science, The Structure of Scientific Revolutions, that science is a socially constructed paradigm of knowledge. It's a subjective consensus about how truth is achieved and defined. Number two, the scientific method is a theory.

11:19

This is from what's behind the research, quote, science itself is based on theories or speculations. The method used to support or disprove other theories is itself a theory about how this supporting and disproving is done. There's no foreordained or self-evident truth about how science is to be conducted or indeed whether science should be conducted at all.

11:44

So when we understand this, that what we call science and the scientific method is really just a theory about what constitutes knowledge and how that knowledge is obtained, we can see that there is the possibility that this theory could be mis-defining knowledge or it could be too narrow or it could be flat out wrong. It's a theory after all, which leads us to the next limitation. Number three.

12:12

Science itself is not empirically provable. Science can't validate itself. Quote, and this is again from what's behind the research, scientific method cannot itself be experimentally tested. Scientific method has what some philosophers call the bootstrap problem. Just as those who wear old fashioned boots cannot raise themselves into the air by pulling on the straps of their boots,

12:40

So practitioners of the scientific method cannot use its method to validate itself. In other words, you can't use the scientific method to validate whether the scientific method, which we just established was a theory of knowledge, is valid or not. There's just no way to test whether or not this scientific theory of knowledge is really giving us the correct understanding of what constitutes knowledge.

13:05

or whether its methods actually lead to knowledge. We're left with no way to verify science's veracity. So what do we do? What does this mean? Well, that leads me to number four. Number four, belief in science and the scientific method requires faith. You heard that right. Since you can't use the scientific method to prove the scientific method is a valid theory,

13:33

on how to acquire knowledge or how to know something, it requires that anyone who uses it have faith that it does what it claims to do since there's no way to prove it does. In other words, the scientific method is not built on sturdy pillars of established validity. It's now sand, lots and lots of sand.

13:58

We just have to take the scientist's word that it leads to valid knowledge and we have to have faith in the scientists. But see, the scientists didn't invent it, so we really have to have faith in the philosophers who invented it, which means we have to have faith in Locke, Hume, and Kant. So see how quickly we went from the wide-held perception that science equals valid knowledge, anything not using the science being invalid, to really, it's all about faith.

14:27

in particular philosophers. Now, how is that better than faith in a supreme being who is infinitely smarter than human beings? Number five, scientific success does not necessarily equate with validity. So now you're probably thinking to yourself, well, what about all the great things we get from science, like the iPhones or vaccinations, airplanes, gene therapy? One scholar said it like this.

14:56

The prestige that science enjoys today is no doubt attributable in large measure to the striking successes in the rapidly expanding reach of its applications. What's behind the research say some people argue that many successes of science demonstrate its validity. However, this argument contains the same bootstrap problem. Siding success begs the questions.

15:23

what one considers success and how one verifies success. Clearly these are speculative theoretical issues. Success may be in the eye of the beholder. All right so there's a lot here. Basically Slife and Williams are arguing that we are back to how scientists define what constitutes knowledge and what that knowledge looks like. So if we define knowledge empirically

15:50

then the scientific method is a roaring success. But if we define knowledge as something like, say, knowing that I'm loved by a supreme being, then science is an utter failure in finding that knowledge. You can't successfully produce that type of knowledge, whether or not science is a success or a failure then, whether or not we deem it that depends entirely on how

16:19

knowledge is defined. But who gets to decide how knowledge is defined? Well, now we're back to Thomas Kuhn's arguments where he argued that science is a subjective consensus on what constitutes truth. There's nothing inherently true about defining knowledge as only the product of analytical or sensory functions. Which brings me to number six.

16:47

Since science can't empirically validate itself, it has to establish itself on metaphysical assumptions. So since it can't validate itself, scientists have to start by making major assumptions about reality and what constitutes reality. We call these metaphysical assumptions. Meta meaning beyond and physics referring to the physical world. So beyond the physical or the science of things that

17:16

transcend what is physical or natural. Some of you might already recognize there's a problem here. Science, which is a theory of knowledge that rejects knowledge of a

non-physical world, is now being built on assumptions which transcend what is physical or natural. So here we're kind of on sandy ground again. Here are some of the metaphysical assumptions on which science is built.

17:45

It assumes that reality is thing-like, that we can observe it with our senses. It assumes that reality is naturalistic or materialistic. And number two, it assumes because reality is thing-like, it's possible to establish its objective reality. We can split ourselves from the object and find its true objective reality. And number three, it assumes that A precedes B in time.

18:13

so that you can assert that change is caused. All right, the kicker here is that maybe none of these assumptions about reality are actually true. Maybe none of this is the real, real. You know, I was thinking of the movie, The Matrix. Neo assumes reality is thing-like, the world he's in meets all of the sensory criteria, but it turns out that he's actually living in a dream world. He's hooked.

18:41

up to the matrix, which is a computer program that's simulating the real. None of what he's experiencing in the dream world is the real, real. So the point here is that philosophers like Locke, Hume and Kant made the decision to limit what was constituted as real to what was thing-like. So this assumption was made by philosophers.

19:07

And they could be flat out wrong about this assumption. Maybe reality is not thing-like, or maybe some parts of reality are thing-like while others are not, or maybe none of true reality is thing-like. We just don't know. But we don't have to agree with the assumption made by philosophers that reality is limited to only that which is thing-like. We don't have to take philosophers' word for it.

19:37

when we have real experience, especially when we have real experiences that contradict these metaphysical assumptions. One last note here, since metaphysical assumptions can't be investigated by the scientific method, scientists are safely guarded against ever learning

whether or not they are wrong. How convenient. But never forget that all of the metaphysical assumptions

20:05

upon which science is built are unproven. When we apply a different set of assumptions, we get an entirely different picture of reality or what is real. Maybe not everything that is real is thing-like and maybe not everything that's real can be observed through the senses. Number seven, science is in its infancy. Like I mentioned, I love astronomy. And so the field of astronomy is an excellent example.

20:33

of the infancy of science. And although it's really hard to believe it right now, we used to believe that there weren't that many planets in the Milky Way galaxy, and possibly that they were only unique to our solar system. And this scientific belief was based primarily on the fact that we didn't have any scientific instruments that could find these planets. Planets are dark, and if you place them against a dark sky, they're virtually impossible to see. So...

21:02

If we couldn't see them, then they probably weren't there. Just 30 years ago, astronomers searching for exoplanets, and exoplanets are planets outside of or external to our solar system. These scientists were ridiculed and ostracized because they believed that there were planets all over the universe. Two of these astronomers in the United States, two of these astronomers, Dr. Jeffrey Marcy and Dr. Paul Butler.

21:31

despite being ridiculed for years, kept searching the night sky for planets outside of our solar system. But it was kind of rough going. Listen to what Dr. Marcy said about those early days. When I told older astronomers that I was gonna hunt for planets around other stars by this Doppler technique, I remembered that they would look down at their shoes and scuffle their feet a little bit and change the subject.

22:01

They felt sorry for me that I was reaching for little green men and pyramid power and some sort of crazy metaphysical effect like, you know, planets and life in the universe that was akin to hunting for UFOs. It took Dr. Marcy and Dr. Butler eight years to build scientific tools capable of finding an exoplanet. And Dr. Butler says, quote,

22:29

We were struggling without any roadmap. Nobody knew who we were. The few people who knew what we were trying to do also knew that our quest was quixotic at best and more likely just flat out laughable. But after all that perseverance, on December 30th, 1995, Dr. Marcy and Dr. Butler found their first exoplanet and it was a massive planet, about seven times the mass of our Jupiter and it was

22:57

orbiting around the star 70 Virginis, which is about 60 light years away from us. And so that exoplanet is now known as 70 Virginis B. And by 2008, more than half of the 300 plus confirmed exoplanets had been found by them. So it's pretty neat. But as the New York Times points out, just 30 years ago, quote,

23:27

as science fiction in respectable academic circles. Now the primary reason for this was because no exoplanets had been found and why couldn't they be found? Because our science and our scientific tools were in their infancy. We just didn't have the scientific instruments capable of finding exoplanets. But thanks to the perseverance of astronomers like Dr. Marcy and Dr. Butler, today we do.

23:55

and scientists have developed all kinds of scientific instruments in the past 30 years that are capable of finding these exoplanets. It includes things like transit photometry, radial velocity, reflection and emission modulations, gravitational microlensing, ellipsoidal variation, and relativistic beaming, to name some of them. You can get on the website and learn more about them if you'd like. But every day scientists...

24:22

continue to develop these and refine these scientific instruments so that they can find more and more exoplanets. Now the first confirmed exoplanet outside of our solar system was PSR 125712b and that was found 30 years ago in 1992 by some astronomers in Europe. But since then more than 5,000 exoplanets have been found.

24:48

And hundreds of these are found every year. I've been following them for a while, it's kind of fun to watch, but now astronomers estimate that there are more planets in the universe than stars. Consider this, astronomers estimate that there are about 400 billion stars in the Milky Way galaxy alone, 400 billion, but between one and 10 trillion orbiting planets. So that...

25:17

computes to between 2 and 25 times as many planets as stars. Unbelievable. Now, and if you times that by the estimated one to two trillion galaxies in the known universe, you have a number of planets that is not even comprehensible to the human mind. It's just, the cosmos are just littered with planets. They are everywhere.

25:46

Now, if you would have made that claim 30 years ago, you would have been thrown out for astronomical heresy. And I did kind of throw in that pun. With that many planets, the chances of life are actually enormous. And so today, exoplanet exploration is a worldwide phenomena. And NASA started the Exoplanet Science Institute at Caltech in 2008. Now the whole scientific community's jumped on board.

26:16

And if you've been watching the news just this week, NASA announced that the Webb Telescope had found its first exoplanet, LHS-475b. And it's a rock planet, and it's almost exactly the size of Earth. It's pretty neat. But the point here is that what can be known via science is itself limited by how technologically advanced our scientific instruments are. If our instruments can't find or see something,

26:45

It may not be because it's not there or it's not real. It could actually be because our instruments are young and inadequate or incapable of finding it. And so in this case, the reason we couldn't see in quotes or find those exoplanets was due to poor scientific instruments. So see the exoplanets were there all along whether our instruments were capable of finding them or not. And is it possible that the same could be said of a spiritual world?

27:14

There is the real possibility that what the scientific method deems to be not real, the spiritual or supernatural, is only considered such because we just don't have the scientific

instruments capable of observing it right now. And who knows? One day our scientific instruments will become so refined that it could observe a spiritual realm beyond what is presently known. But because science invalidates or delegitimizes what it can't find or see,

27:43

it doesn't necessarily mean that it doesn't exist. I mean, just look at all those exoplanets. So as that old adage goes, the absence of evidence is not the evidence of absence. Number eight, science is limited by available evidence. So just as I mentioned, science is limited to the evidence that it can get its hands on. So if it can't get its hands on the evidence, then it can't be quote, no.

28:12

but it's a far jump to go from not known to doesn't exist. And because of this, all of the conclusions that are made by the scientific method are inherently tentative. They're subject to further evidence. So no absolute truths can be established then because there's always the possibility that one might encounter more evidence or different evidence in the future that may contradict

28:41

their original conclusions. So case in point, being previous to 1992, there were no exoplanets. And then after this new evidence came, there's so many exoplanets in the universe that it's not even humanly comprehensible. And that's a big shift. So science can never prove anything to be absolutely true. There are no absolute truths it can find. It can only claim that the available evidence hasn't disproven it yet. And as such,

29:10

maybe it would behoove scientists to be just a little more humble about what they actually know and the tentative nature of that knowledge. Number nine, the sterile, almost cold, drab picture of reality described by rational and scientific methods isn't representative of lived human experience. John Rossner notes, quote, for the most part,

29:38

the more limited empirical sciences of today are still largely based upon a collage of already outmoded rationalistic materialistic a priori's and perspectives, which are incapable to cope with such vital human issues. So what vital human issues is he talking about? He's talking

about the lived experience of human beings. Love, hate, hope, meaning, morality, ethics, mystery.

30:07

aesthetics, beauty, forgiveness, joy, all of these are a huge part of the lived human experience, but they're inscrutable to science. So try and take a rationalistic scientific approach to a student who feels a deep sense of anomie, a student who feels completely rudderless, a student who doesn't know

30:36

what he should do with his life. He doesn't feel like society cares what he does. He doesn't even know if there's any point to what he does. He's completely lost. And I've met students like this and unfortunately there are lots of them. Science has zero answers, zero to this situation. Listen to this psychologist quote,

31:03

The present outlook of science has all but destroyed the natural capacity of modern man to hope, to believe, to love. More and more of our patients complain of a sense of meaninglessness in life. More and more often the reason is the outlook of science, or what has become through them as the outlook of science. Sometimes it's called reductionism.

31:28

Thinking people tend to feel that science has cut man down. It's explained away everything that matters. Religion then becomes nothing but wish-fulfilling fairy tales. Love is nothing but body chemistry. Art is nothing but a surge of conditioned reflexes. All color has gone and all hope is lost. Science has made everything hollow and pointless. I wouldn't call it a flight from reason to look elsewhere than science for rescue.

31:56

that's thoroughly rational. So rationalism becomes irrational when it doesn't match lived experience or human needs, when it dehumanizes us. A scholar by the name of Makali Kanu in the Journal of Humanities and Social Science wrote, quote, on the issue of the ultimate purpose of our existence or of the universe, science is lacking.

32:19

The belief in purposes cannot be observed and therefore cannot be addressed by the methods of natural science, which are tied to observation. The fact that science does not make use of the concept of ultimate purposes in no way suggests that the concept is not meaningful or important to lived human experience. It is also argued that the method of investigation that is deliberately restricted to the naturalistic or the purely material or mechanistic

32:48

will not be competent to deal with most of the fundamental questions of morality and value, psychology, theology and religion, philosophy and some other areas as well. I think one scholar said it best, he said it like this, man cannot live by science alone and I would concur. Although in modern society, there are a number of problematic issues associated with the

33:17

scientific, Vilton Schwang. In this podcast, it's the philosopher's wholesale rejection of spiritual knowledge that is most problematic. And at the beginning of this episode, I mentioned that for my entire life, I've had a certain knowledge that I'm loved by a supreme being. And I don't necessarily know how I know that, but I know, and it's never wavered my entire life. Rationalists reject this

33:47

when they say, how can you know there is a God who loves you? That's not knowable. What they're really saying by asking this is that my so-called knowledge of God doesn't conform to the a priori assumptions of rationalist scientific epistemology. My so-called knowledge isn't thing-like or observable. Therefore, it can't possibly be knowledge. It must be some figment of my imagination or some chemical response, whatever it is, it's not knowledge.

34:17

And this is where the ancient world radically disagrees. The ancients declared that the spiritual realm was knowable, that it's possible to have direct knowledge of the spiritual realm. The ancient record is rife with sacred writings, myths, liturgies, cosmologies, and symbols that attest to a knowable spiritual world, to a knowable God.

34:47

And I'm not talking about secondary book knowledge here where one reads about the spiritual experiences of someone else. I'm talking about acquiring direct knowledge of

spiritual truths and the spiritual world for oneself. This is where the ancient tradition comes in. The ancient tradition is unequivocal in declaring that the spiritual realm is knowable.

35:13

Not only does it declare that it's knowable, the ancient tradition emphasizes the absolute necessity of acquiring spiritual knowledge if one desires to reach their full potential. So for this reason, I hope it's now evident why it's so important to exorcise the ghosts of John Locke, David Hume, and Immanuel Kant who told the world that they couldn't know God. The ancients

35:43

exorcise those philosophers that tell us that we can't. It's one of the most damning philosophies of men. The ability to know God is one of, if not the most important gifts given to human beings. That wraps up this edition of the Ancient Tradition. To recap, we learned in this episode that the ancient record attests in stark contradistinction to 17th and 18th century philosophers.

36:10

that the spiritual realm is knowable, that human beings can obtain direct knowledge of a supreme being. If you're interested in learning more about the evidence presented in this episode, visit theancienttradition.com. Search for this specific episode under evidence, and you'll find pictures and links and sometimes a bonus section. And near the bottom of the podcast page, there's a button to subscribe to the podcast as well as a running countdown for next week's episode.

36:39

all of which you can share with your family and friends. Next time I'll dive into the origin of the ancient tradition, who started it and where did it start? For now, remember in the words of William Shakespeare, knowledge is the wing we're with, we fly to heaven. I'm Jack Logan, and I'll see you on the next edition of the ancient tradition.

37:03

You've been listening to the Ancient Tradition. A Wonk Media Production.

Episode #3 - Was the Ancient Tradition Man-Made or God-Revealed?

<https://theancienttradition.com/3-was-the-ancient-tradition-man-made-or-god-revealed/>

00:00

Music

00:09

You're listening to The Ancient Tradition. A Wonk Media Production. Music provided by Joseph McDade. He is your host, Dr. Jack Logan.

00:26

Welcome to the Ancient Tradition podcast. I'm your host, Jack Logan. It's great to have you back and welcome to all of our new listeners. Before I jump into today's episode, I want to let our listeners know about our website. This podcast is a companion website, the [ancienttradition.com](https://theancienttradition.com) where you can learn more about the evidence that I'll present in today's episode. If you go to the [ancienttradition.com](https://theancienttradition.com) and click on evidence in the pull down menu, you'll see a page dedicated to today's episode.

00:54

You can find pictures and links, the ancient accounts and full citations for everything discussed in this episode. In our last episode, we established that the ancient record attested in stark contradistinction to 17th and 18th century philosophers that the spiritual realm was knowable, that human beings could obtain direct knowledge of a supreme being. And as you continue to listen to this podcast.

01:23

you're gonna be exposed to an astounding number of correspondences or parallels between religious traditions that span the centuries and cover the entire globe. The question is, how do we explain this? And we'll get to that, but before I do, let's start with an even broader question, a fundamentally important question that must be addressed before we start. If there was a singular ancient religious tradition,

01:53

where did it come from? And the answer to this question, I think, can be narrowed down to really one of two options. Either the ancient tradition was man-made or socially constructed, or it was revealed by God or God revealed. And there really aren't any other options. The world isn't without myriad philosophers advocating for a man-made explanation.

02:22

So I'm gonna run through a few of them and then I'm gonna walk you through what's written in the ancient record. So let's start with Nietzsche. Nietzsche is famous in part for his provocative statement that quote, God is dead. And this is a statement which is one of the best known statements in all of philosophy. As an atheist, Nietzsche wasn't proclaiming that an actual God had died.

02:50

really he was referring to the way enlightenment ideas like those of Locke, human Kant, which we mentioned in the previous episode, had effectively killed God by convincing the world through rationalistic, materialistic philosophy, that it was impossible for human beings to know God. And if one couldn't know God, then he was effectively dead. But these philosophers were in a bit of a quandary.

03:19

since they'd killed off God, where would they get a legitimized system of morality? And then that's where Kant jumped in. Kant not only argued that God was not knowable, but he also argued that God was not even needed. He argued that human beings could develop a system of morality on their own through reason or rational means. And he coined this creation of his, the

03:47

categorical imperative. And I don't have time to get into it right now, but suffice it to say that there's considerable debate in the philosophical community over whether it really is possible to develop a truly rational system of morality as Kant outlines. Killing God though, caused other problems of which Nietzsche was quite concerned. He was very concerned that rationalistic materialistic philosophers along with killing God,

04:17

had also killed the meaning of life. And Nietzsche believed that without meaning, human beings would be at great risk. And if you know anything about Nietzsche, you know he's also famous for his statements on nihilism. And nihilism comes from the Latin word nihil, meaning nothing or nothingness. And Nietzsche was afraid that nihilism or believing life has no meaning.

04:44

would be much more prominent in a society once God was dead. So you can imagine what Nietzsche argued next. He argued that philosophers and human beings needed to replace the meaning of life originally offered by God with a socially constructed meaning. He basically argued that human beings needed to create their own values and then live by those values and then when they did so they would find some meaning.

05:12

He called these individuals who could quote, rise above religious based meaning to their own socially constructed values based meaning as *ubermensch* and *uber* meaning super and *mensch* being men. So these would be super men. He believed this was the only way to keep human beings from spiraling down the dark pessimistic vortex of existential dread or nihilistic thinking that had been caused by the likes of rationalist philosophers.

05:41

And note how these philosophers, according to Nietzsche, by killing God caused serious social problems. Problems to which they then offered up solutions, essentially making them saviors of human beings. And don't forget that many of their ideas initially caused the problems that they are now declaring solvable by their new socially constructed philosophical ideas. They essentially replaced God with themselves.

06:08

And don't think for a minute that Nietzsche wanted to resurrect God. He didn't. He was an atheist his entire adult life, and he saw the death of God as an important social advancement. So let's read the rest of his God is dead quote. This is what Nietzsche said, quote, God is dead, but given the way of men, there may still be caves for thousands of years in which his shadow will be shown. And we

06:36

we still have to vanquish his shadow. In Nietzsche's eyes then, God was dead, but not dead enough. To his dying day, Nietzsche was an atheist, he hated Christianity, and he saw religion as a manmade system. So let's move on to Karl Marx. Karl Marx was also an atheist. He argued that religion was a manmade social institution that was created to help.

07:03

the proletariat working class makes sense of their oppressive condition. And he's famous for this quote. He said, quote, "Religion is the opium of the masses." He believed that like a drug, religion helped suffering proletariat workers feel better about the awful condition they found themselves in. He said, "Religion gave soul to their soulless condition." And he believed that once proletariat exploitation was eradicated,

07:32

then there would be no need for religion. And both Lenin and Mao implemented state atheism under their rule, which I consider to be really a tragedy, especially in China, since you'll see in this podcast, China has such a rich history of the ancient tradition. And the majority of Chinese people just have no idea about that. All right, let's move for our third. This one's a theorist, Mill Durkheim. He's a...

07:59

classical social theorist and he argued that religion was a man-made social institution that was created by human beings to produce number one social integration so religion was a way to bind a community together and number two to produce social regulation which would be a way to provide a unified system of beliefs that could govern human behavior and he believed that both of these functions

08:26

social integration and social regulation were essential to the stability of society. And he, like Nietzsche, was kind of concerned about a society that was void of religion. And what would happen in society once the vital functions of social integration or social regulation, which were provided by religion, were removed by secularization? Well, not good things. He argued that a modern secular society would be plagued

08:55

by instability and human beings in those societies would be plagued by anomie, that breakdown of standards and values, that rudderlessness, and also by the loss of a collective

or binding consciousness. Now, although he was an atheist, Durkheim was quite concerned about this secularization of society. He argued that as long as there was no replacement for the vital functions performed by religion, then society would face increasing instability.

09:25

But unlike Nietzsche, Durkheim argued that there was really no functional equivalent for religion. He thought maybe labor unions might be able to form some of the functions of religion, but that's as good as he could come up with. So in the end, Durkheim saw religion as a manmade social creation, one that was created to produce social stability. And he says, quote, by worshiping God, people are worshiping society itself. So in this light.

09:54

Durkheim argues that religion is a way to worship ourselves. And this sounds eerily like worshiping Kant for coming up with the rationalist replacement of the categorical imperative or Nietzsche for coming up with the Übermensch as a replacement for God given meaning. So in Durkheim's view, we worship society or ourselves. And to his dying day, Durkheim was an atheist.

10:21

Next we move to Sigmund Freud. He was also a declared atheist. Freud viewed religion as both an illusion and an illness. He wrote, quote, religion is an illusion and it derives its strength from its readiness to fit in with our instinctual wishful impulses. So he sees the creation of religion as the wishful impulse of human beings. And he also wrote, quote,

10:48

Religion is comparable to a childhood neurosis. So he saw those who subscribe to religious beliefs kind of sick or having some sort of neurotic illness. In other words, in Freud's view, one only believes in religion if they're sick or disillusioned. All right, the last one I wanna mention is Malinowski. Malinowski argued that religion was manmade as a way to deal with the stress of death. He was an agnostic.

11:18

which means without knowledge. So he believed that it wasn't possible for human beings to acquire direct knowledge of God, which we talked about in the previous episode. So he argued that God was not knowable. So there you have it. Those are the views of some of the

philosophers and theorists that have argued for a manmade origin of religion. And in each of these cases, these men are...

11:44

are either atheist or agnostic, and the majority of them present themselves or other philosophers as the true saviors of morality and meaning and the stability of society. So instead of worshipping God, they prefer that we worship at the altar of their philosophical ideas be it ubermensch or the categorical imperative, proletariat revolution, social regulation, psychotherapy, or

12:12

rationalistic materialistic philosophy. So in each case these men replace God with social constructions of their own, all of which are intended to replace God and be understood as salvatore solutions to the ills that plague human beings. See there's no need for God if we socially construct our own values and meaning. There's no need for God if we socially construct a rational moral system.

12:42

And there's no need for God if the proletariat revolts and constitutes a classless communist society. There's no need for God if we find other ways to socially integrate and socially regulate human beings. There's no need for God if we can get psychotherapy and are freed of our disillusion and illness. Overall, really there's no need for God if we just adopt the Salvatore solutions that these gentlemen hope that we will. So in each case they place

13:11

either themselves or the philosophies of other men above God. They see themselves and their philosophical ideas as more informed and more brilliant than an omniscient all-knowing supreme being. You know and that to me is the zenith of intellectual hubris. The ancients record a very different explanation of the origin of religion and regardless of religious tradition the ancients

13:41

that the religious teachings, knowledge and rights that form the basis of their tradition was revealed by God to human beings. And most of them claim that this knowledge was revealed by God very, very early in human history. So I wanna walk you through several of these traditions and dive into the ancient writings and myths because the ancient record reveals

some very intriguing characteristics of this first religious tradition. And there are some aspects there that I think many of you.

14:11

Haven't heard before all right. Well, let's start with Egypt I want to start with Egypt because it represents some of the earliest religious writings known anywhere in the world Much of the information I'll refer to in this section comes from the ancient Egyptian pyramid texts basically, they are inscriptions that were written inside or inscribed inside the tombs of the royalty of the fifth and sixth dynasties and scholars date them to between 2600 and

14:40

2200 BC somewhere in there which takes you know, which makes many of these texts about 4600 to 4500 years old so we're talking pretty old We'll start our exploration of the origin of the ancient Egyptian religion by focusing on the god Thoth. Thoth is a very important being to remember. He plays a very important role in Establishing the ancient tradition. So we're gonna come back to him time and time again So keep him in the back of your mind. In the ancient Egyptian record

15:10

Thoth is most often depicted as a human being with the head of an ibis bird and usually has a writing utensil and a scribal palette in his hand. The earliest Egyptians didn't actually conceive of the God Thoth as an ibis bird. It was symbolic and we'll get into all of the symbolism conveyed by the ibis bird in a future episode. But in this episode, we're going to focus on his epitaphs epitaphs, which are central to

15:38

understanding the origin of the ancient Egyptian religion. So I'm gonna try and stay on task here. A couple of things to keep in mind first from the references to Thoth in the pyramid text, it's evident that Thoth was one of the most important and one of the oldest ancient Egyptian gods. In one account, Thoth was born quote, from the lips of Ray. In all of the texts, Thoth is closely associated with the creator god, Ray. So.

16:05

Let's take a look at a few of his epitaphs. The epitaphs or titles that are given to Thoth are very important because they give us a really good idea of how he's understood in terms of the origin of ancient Egyptian religion. All right, so the first one is Thoth. His title is, Tongue

of Ray. I'm gonna draw upon a very important book here. It is written by Patrick Bolan. It's titled, Thoth or the Hermes of Egypt. In this book,

16:35

he basically peruses all of the key references to Thoth that he can find in the Egyptian record and then he kind of co-relates them together. And it's really regarded as an important contribution in the field of the book. All right, so this is what Bolan has to say about this epitaph of Thoth as the tongue of Ray. He says, quote, Thoth is the assistant of Ray, Thoth as the friend and trustworthy minister and scribe of Ray. So already we...

17:03

relearn a few things about Thoth that he's a scribe. He writes down the words of the creator God, Ray. The next title is Thoth, Lord of Sacred Ceremonial. Bolan says, quote, "Thoth devised the minutiae of the divine service, which was carried out in the temples." Okay, this is very important, right? Because what it's conveying is that Thoth was the author of, or the originator of,

17:33

the sacred ceremonial that the ancient Egyptians performed within their temples. So we're already seeing that there is a direct relationship of divine origin or God revealed religion, and they attribute this to the God Thoth. A third epitaph is Thoth, president of the mysteries of the divine words. Bolan says, quote, Thoth appears not merely as the Lord of sacred formulae.

18:01

but as the leader in the actual sacred ceremonial itself, as a sort of official master of liturgical ceremonies. So now he is the master of ceremonies. He leads them through it. He guides them through it. So they're receiving this directly from the god Thoth. All right, a fourth epitaph is, Thoth, Lord of the Divine Words. Bolan says, quote, Thoth's epitaph, Lord of the Divine Words, implies his lordship.

18:29

over the formula or ritual and cult. That worship implies again that Tuthoth was assigned the duty of superintending the celebration ritual ceremonial and that in Tuthoth was found the source of all such mysterious power. There is abundant evidence in the text that Tuthoth

was assigned the authorship of the forms of cult. So again, Tuthoth is seen as the primary author

18:56

the ancient Egyptian religion. He's the one that gave them or revealed to them all the important rituals. All right a fifth title is Thoth Lord of the Cubit. Bolan says quote the hieroglyphic texts of the temple of Edfu refer to the cubit by calling it quote cubit of Thoth or quote cubit of establishing Ma'at. One text indicates that the god Thoth was considered to be the lord of the cubit.

19:23

Everything suggests that this instrument was an essential tool or even the emblem for craftsmen and technicians, the ceremonial cubit rod. Symbolically this standard ruler in its votive form, this precious collection of tables ensures the control of time and space. Essentially to Maat, the balance of which is one of the guarantors, the cubit is precisely and perhaps secretly kept within the temple. If you go to theancienttradition.com

19:53

and you click on this episode and you scroll down a little bit, you're going to see a picture there of an ibis bird and you'll see that it's in stride. The ancient Egyptians argued or believed that the length of the stride of the ibis bird was holy and it was actually the length of a cubit. And so what this conveys and what we'll see in a lot of other aspects related to Soth is that he's the author of every single aspect of the ancient Egyptian temple.

20:23

from the hieroglyphs, he created the hieroglyphs, to the measurements of the temple, he created those, to setting out the exact foundation of the temple. Every single aspect of the temple needed be according to the prescriptions of Thoth. The last epitaph of Thoth I wanna mention is Thoth, a second ray. Bolan says, quote, Thoth is often equated to ray as the night sun and acts as his deputy.

20:51

He's seated at his right hand in the position of honor. In a lot of the depictions of Thoth, you'll see him seated on a throne, which is kind of to convey this idea. The point though is that he's very tight with the god, Ray. And so he's sort of like a voice for, or a scribe for the

tongue of the creator god, Ray. And so he is the one by which the entire ancient Egyptian religion is revealed to human beings.

21:21

Let me read what Bullen said here. Quote, Thoth is described at an early period as the founder of the cult carried on in the temples, as the originator of divine sacrificial worship and as the author of all order in the state. It is as author of the institutions of temple worship that we find Thoth engaged so often in the building and furnishing of shrines of all kinds. He did not content himself, however, with marking off sites.

21:51

The erection, internal arrangement, and decoration of the temples was regarded as designed by him. It was usual for Egyptian shrines to boast of their complete conformity with the plans and prescriptions of Thoth. It's evident from the ancient Egyptian record and from these epitaphs of Thoth that the ancient Egyptian religion was understood as a God-revealed religion. It was revealed to human beings through...

22:20

the god, both. And it's also important to take a moment here and point out that the religion that was revealed to the ancient Egyptians was a temple based religion. It's centered in this sacred space where God could commune with human beings. Next, let's take a look at ancient Mesopotamia. In particular, I want to focus on the famous epic poem, the Epic of Gilgamesh. So the earliest known surviving copy of the Epic of Gilgamesh was written on cuneiform tablets.

22:49

and they were found in the library of Ashurbanipal in the early 1850s. Scholars date the poem to around 2100 BC. And if they have that dating correct, the Epic of Gilgamesh is the earliest known literary composition of note and the second oldest religious text after the pyramid text, which we just mentioned. The poem is quite long, but I wanna focus on one particular aspect of the poem, which will make it much shorter. In the poem,

23:17

King Gilgamesh is in search of eternal life. He's learned that Unapishtim, who is the Mesopotamian version of Noah, preserved the sacred secret teachings of eternal life, which had been taught before the flood. So King Gilgamesh sets out on this awesome quest to find

Unapishtim so he can acquire the important secret knowledge he needs to gain eternal life, just like Unapishtim did.

23:44

The traditional epic poem was written on 11 tablets, and I'll be quoting from various sections of tablets one, four, and six. And I'll be quoting from Andrew George's English translation, so let's start. This is the very beginning of tablet one. Epic of Gilgamesh. He who saw the deep, the country's foundation, who knew, was wise in all matters. Gilgamesh who saw the deep.

24:13

Gilgamesh the tall, magnificent and terrible, who opened passes in the mountains, who dug wells on the slopes of the uplands, and crossed the ocean, the wide sea to the sunrise, who scoured the world ever searching for life, and reached through sheer force, you napped him the distant, who restored the cult center destroyed by the deluge, and set in place for the people the rights of the cosmos. I am afraid of death, so I wander the wild.

24:43

to find Yunapishitin son of Ubertutu. I am seeking the road of my forefather, Yunapishitin, who attends the God's assembly and found life eternal of death and life. He shall tell me the secret. I'm gonna jump forward now to the part of the epic where King Gilgamesh finds Yunapishitin and converses with him. Said Gilgamesh to him, to Yunapishitin the distant, I look at you, Yunapishitin.

25:12

Your form is no different. You're just like me. You're not any different. You're just like me. I was fully intent on making you fight, but now in your presence my hand has stayed. How was it you stood with the gods in assembly? How did you find the life eternal? Said you knapped him to him to Gilgamesh. Let me disclose, oh Gilgamesh, a matter most secret. To you I will tell a mystery of gods.

25:41

And Lil came up inside the boat. He took hold of my hand and brought me on board. He brought aboard my wife and made her kneel at my side. He touched our foreheads, standing between us to bless us. In the past, Unapishtim was a mortal man, but now he and his wife shall become like gods. There's a lot of truly amazing stuff going on in this poem. And so I

wanna break it down here just a little bit. And I wanna start off with the very first phrase where he says, he who saw the deep.

26:11

Here the deep is referring to the mysteries or wisdom that Gilgamesh brought back from his meeting with unapishtim. Gilgamesh was given knowledge on how to worship the gods and how to live a good life and Ultimately how to obtain eternal life. Now if you're familiar with the poem, you know, he ultimately does not Gain eternal life which makes this very much a tragedy, but let's go back into the poem and look a little closer

26:40

where he talks about and he describes Unapishtim, he says, Unapishtim was the one who restored the cult center that had been destroyed by the deluge. So this puts us as pre-deluge, before the flood of the earth, he's saying that there was a cult center that basically this Mesopotamian Noah was familiar with and part of and then after the flood he

27:10

and he refers to this ancient religion as the rites of the cosmos. King Gilgamesh understands that really what the core of this original religion was that Unapishtim had was the ability to gain eternal life. And then he goes on and he refers a little bit more and tells us more about Unapishtim and he says, Unapishtim attended the God's assembly and found eternal life. So it suggests in some way Unapishtim ascended to heaven.

27:39

where he attended some sort of council or assembly of the gods and there they told him a secret or they conferred to him or revealed to him certain information that would allow for him to gain eternal life. All right, jump forward and this is where we get to even more of the God revealed religion section here in the back when he when Gilgamesh finds Yenepishem and Yenepishem relates

28:08

truly amazing account of what happened to him while he was on the ark. And he says to him, Yenapishtim said to Gilgamesh, let me disclose, oh, Gilgamesh, a matter most secret. So that's another point I want to bring out is that this original religion was one that was so sacred that it was preserved for people who met certain qualifications. It wasn't just

distributed to everybody. This was really sacred information that was only disclosed to certain individuals.

28:36

The way the story is told, it seems like Ynapishtim is not yet in the ark himself. So this is before they get into the ark, apparently. And so he says that Enlil came inside the boat and took hold of Ynapishtim's hand and brought him on to the ark. And then he brought his wife onto the ark and together they both kneel at his side. And then Enlil, the god, touches their foreheads and then he is transformed from a mortal man.

29:06

and he and his wife become like gods. This is just an amazing story that's here. For our purposes in this episode, what I really want to convey is that this information was revealed, God revealed through this God's counsel and then through the God Enlil himself coming and interacting. And I also want to point out again that the anthropomorphic features of Enlil, he takes him by the hand suggesting that God has a hand.

29:35

to bring him on the boat. Just some fascinating stuff here. And of course, we will come back to this in another episode. Unfortunately, we're already out of time, but I hope you're already seeing or noticing some intriguing parallels, not only between the Egyptian account and the Mesopotamian account, but also the accounts that we covered in episode number one of the Aboriginal peoples in New South Wales, Australia, and the Dayak people of Burneo. Note how in

30:03

Each of these accounts, the supreme being either reveals the religious tradition in a temple setting or the religious tradition is directly connected to a temple context. I think this is really important. Let me just give you a quick example of this in which we have Unapishtim who is apparently standing outside of the ark and God appears in the ark. If you compare this to the biblical account in which we're speaking of Noah, there's a lot of features of the ark.

30:31

that suggests to scholars that the ark itself was a temple. The measurements of the ark and how it was revealed, how to build the ark, all of these are important features related to a

temple context for an apostate. So there's a lot there that suggests that the ark itself was a temple. And if we go back to the aboriginal peoples in New South Wales, you'll recall that Bayami, the creator god, imparts a religious tradition to the people.

30:58

in the most sacred place on earth, which was his camp. And that camp where he resided, or where Bayami, the god, dwelt on earth, was near a mountain. And mountains are almost always a synonym for a temple. And it's there that Bayami relays to them the religious tradition. It's here that Bayami reveals to the people the mysteries. He teaches them important spiritual truths and reveals to them the sacred ceremonies or rituals that are associated with those truths.

31:28

and all of this takes place in a temple-like setting. If we look at Egypt, in Egypt, the god Thoth, as lord of the sacred ceremonial, reveals to the earliest Egyptians the sacred ceremonies which were to be performed in the Egyptian temples. And all of this, which like Unapishtim of Mesopotamia, are deeply connected to obtaining eternal life. I have a whole lot more I wanna share on this topic, so I'm gonna do a part two next week.

31:57

We're definitely gonna take a look at Adam and the Judeo-Christian perspective. We're gonna look at Hinduism. I'm gonna share with you one of my favorite books. It's an apocryphal Old Testament book, the Book of the Secrets of Enoch, which has got some fabulous stuff in it. We're also gonna look at Mandeism, which is one of the only surviving, if not the only surviving, Gnostic sect from early Christianity. We're gonna look at the Elysian Mysteries, Islam.

32:23

as well as some Native American tribes, the Lenape and of my favorite, of course, the Hopi. If you're interested in learning more about the evidence presented in this episode, visit theancienttradition.com and search for this specific episode under evidence. Near the bottom of the podcast page, there's the button to subscribe to the podcast as well as a running countdown to our next episode, all of which you can share with your family and friends. In addition, I invite you to check out our sister podcast,

32:51

the ancient tradition audio writ, where you can find audio recordings of the many ancient texts, which we refer to in this podcast as well as the occasional scholarly article. If you're interested in listening to a recording of the full text of the Epic of Gilgamesh, check out our sister podcast, the ancient tradition audio writ. I'll leave you with the words of William Shakespeare, knowledge is the wing wherewith we fly to heaven. I'm Jack Logan. I'll see you on the next edition.

33:21

of the ancient tradition.

33:25

You've been listening to the ancient tradition. A Wonk Media Production.

Episode #4 - Did God Reveal The Ancient Tradition in the Garden of Eden?

<https://theancienttradition.com/4-did-god-reveal-the-ancient-tradition-in-the-garden-of-eden/>

00:00

Music

00:09

You're listening to The Ancient Tradition. A Wonk Media Production. Music provided by Joseph McDade. He is your host, Dr. Jack Logan.

00:25

Welcome to the Ancient Tradition podcast. I'm your host, Jack Logan. Great to have all of you listening in today. In our last episode, we established that both the ancient Egyptians and ancient Mesopotamians unequivocally claimed that their religious traditions were revealed to human beings by a supreme being. In the ancient Egyptian record, we find hundreds and hundreds of references inscribed inside the tombs.

00:52

on temple walls, on steles, as well as written on important papyri like the Book of the Dead and the Turin Pyrrhus, claiming the god Thoth revealed every single aspect of ancient Egyptian temple worship and the accompanying funerary rites to human beings. And I haven't exposed to

you a lot of those references yet, but they'll play an important role in reconstructing the ancient tradition in the near future. They're definitely in the pipeline.

01:20

We also read a fascinating account in the Epic of Gilgamesh where Unapishtim, the Mesopotamian Noah, recounts to King Gilgamesh, quote, a matter most secret, a mystery of gods, in which before he and his wife entered the ark, the chief god of the Sumerian pantheon and Lil appeared in the ark and beckoned Unapishtim and his wife to join him on the boat. And there the god Anil

01:48

Revealed a mystery and performed a sacred rite the outcome of which you napished him and his wife received eternal life And in both cases the religious tradition was revealed by a supreme being And in both cases the supreme being either revealed the religious tradition in a temple setting or the religious tradition was directly Connected to a temple context. There's a lot more in the epic of Gilgamesh that's relevant to our discussion So if you haven't had a chance to read the epic of Gilgamesh

02:17

then check out our sister podcast, The Ancient Tradition, Audio Rit, and there you'll find an audio recording of the full epic. It's worth your time and we'll definitely come back to it in future episodes. Today's episode is, did God reveal the ancient tradition in the Garden of Eden? So in this episode, we're gonna look at what the ancient Hebrews claimed. In particular, we're gonna dive into the Garden of Eden story in the Bible starting in Genesis chapter two.

02:46

Our main objective here is to see if there's any evidence in the text that God revealed the ancient Hebrew religious tradition to Adam and Eve in the very beginning while they were in the Garden of Eden. A lot of important things are going on in this account. So I'll be reading from the King James Version. The Bible was originally written in Hebrew, but I'm going to draw upon the original Hebrew in a couple of places because it'll help clarify some important aspects of the story.

03:13

Whatever your background is though, I guarantee you that you're gonna learn something new today about the Garden of Eden story that you didn't know previously. So let's start in Genesis chapter two. Chapter two starts where chapter one leaves off, God has just spent six days or eras creating the heaven and the earth. And it reads, thus the heavens and the earth were finished and all the host of them.

03:37

And on the seventh day God ended his work which he had made, and he rested on the seventh day from all his work which he had made. And God blessed the seventh day and sanctified it, because that in it he had rested from all his work which God created and made. And the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life, and man became a living soul. And the Lord God planted a garden eastward in Eden,

04:06

and there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight and good for food. The tree of life also in the midst of the garden and the tree of knowledge of good and evil. And a river went out of Eden to water

the garden, and from thence it was parted and became into four heads. The name of the first is Pisan, that is which compasseth the whole land of Havilah, where there is gold.

04:35

and the gold of the land is good, there's delium and the ankhs stone. So let's stop there for a minute and start with a really important first question. What is the Garden of Eden? Now, most of you would probably say, well, it's a garden, but a closer examination of the text tells us that there's much, much more to this garden than a quick pass would lead us to believe.

05:00

And much of what I'm gonna share with you comes from a fantastic article written by an Old Testament scholar by the name of Richard Davison, who in 2015 examined the key terminology and he looked at the literary structures and the themes of the Garden of Eden story. And he found that there was substantial textual evidence to conclude that the Garden of Eden was Earth's first sanctuary or temple. And this is what he says.

05:27

There's an emerging consensus among biblical scholars that the pre-fall garden of Eden and its surroundings is to be regarded as the original sanctuary on earth. The biblical evidence for this conclusion has been documented by scores of biblical scholars. In other words, the evidence within the text and links with other biblical texts

05:51

have led these scholars to conclude that the first thing God built on his newly created earth was a holy sanctuary or a temple where he could dwell. So let's take a look at some of that textual evidence, the evidence that led these scholars to this conclusion. The first is the eastward orientation. The Genesis text states that God planted his garden eastward in Eden. Now Eden and the garden are not the same things.

06:19

Eden's the name that's given to a large area of land. And so according to the text, God planted a garden in the eastern section of this land, the land Eden. Thus the garden was called the Garden of Eden. So God planting the garden in the east area of Eden or eastward, this corresponds with later Israelite sanctuaries, which were built with an eastward orientation so that the...

06:45

morning sun could shine on the front doors of the temple. And this can be seen in the mosaic tabernacle and in King Solomon's temple. And it's even apparent in the end times temple in Ezekiel's account. Ezekiel chapter 47 says, "Afterward he brought me again "unto the door of the house. "And behold, waters issued out "from under the threshold of the house eastward, "for the forefront of the house stood toward the east."

07:15

The house of course spoken of here refers to the end time temple. So there's a clear connection here between temples and eastward orientation. Second in Genesis chapter two verse eight, which says, and the Lord God planted a garden eastward in Eden. The Hebrew word for plant is not to and in Exodus 15:17, Moses uses this same Hebrew verb not to to plant.

07:44

refer to his holy sanctuary on Mount Sinai and it reads, thou shalt bring them in and plant them in the mountain of thine inheritance in the place oh lord which thou has made for thee to dwell in

in the sanctuary oh lord which thy hands have established. So Moses is clearly stating here that the lord was the one who built his temple in the mountain so that the lord would have a place to dwell on earth and that god's people were to be planted in the temple.

08:13

because it was their inheritance. The Genesis account clearly states that it was God who planted the garden, the first sanctuary on earth. It wasn't made by human beings. The first temple on earth was made or planted on earth by God. Third, the most important feature of the Garden of Eden was a tree, the Tree of Life.

08:34

which stood in the midst of the garden. And the ancient Hebrews kept a stylized version of the tree of life in their temples, and we know it as the seven-branched lampstand or the menorah. The menorah was a key feature in both the Mosaic tabernacle and King Solomon's temple. Fourth, Genesis chapter 2 verse 9 states, And out of the ground may the Lord God to grow every tree that is pleasant to the sight.

09:03

and good for food, the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. The placement of the tree of life in the midst of the garden is extremely important. The midst is generally associated with the middle or the very center of the garden. The tree of life was in the central most point of the garden that was within the land of Eden. The Hebrew word for midst, betoch, is according to Davison.

09:31

the precise term for the living presence of God in the midst or the toll of his people in the sanctuary. In the mosaic sanctuary and Solomon's temple, the Ark, which symbolized the presence of God on his throne, was located at the exact center of the quadrangle of holy space containing the sanctuary building proper. In other words, the tree of life symbolized God in the center of all things.

10:01

or God dwelling in the center of his holy sanctuary or earthly temple. Fifth, the Genesis account also notes that a river of flowing water went out from Eden. The Hebrew scriptures are replete with examples of living sacral waters flowing from the temple. And flowing waters were also a key feature of the end times temple that Ezekiel saw in vision. As we read just a minute ago in Ezekiel chapter 47, it says,

10:28

afterward he brought me again unto the door of the house and behold waters issued out from under the threshold of the house eastward for the forefront of the house stood toward the east." We find a similar thing in Joel chapter 4 verse 18 which also speaks of the end time temple and it says a fountain shall come forth from the house of the Lord. In the Christian account of John the

10:56

John writes in Revelation chapter 22 verse 1, and he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the lamb. The association between temples and flowing waters is widespread in the ancient Near East and especially in ancient Hebrew temples, but we also find this association all over the world. From John's account in Christianity, the waters flowed directly from God's throne.

11:25

which in the Garden of Eden account is represented by the Tree of Life. Sixth, the Genesis account notes that the river of flowing water split into four heads. So we read in Genesis chapter two verse 10, and a river went out of Eden to water the garden, and from thence it was parted and became into four heads. The river splitting into four rivers is significant because in the ancient Near East, the number four was symbolic of two really important

11:55

another way to symbolize the center of all things. So if one started from the cardinal points and drew a line directly from each point towards the middle, the lines would intersect in the very center. In fact, the word temple is actually associated with this very concept. In Greek, the word temenos, from which our word temple is likely derived, means to cut, and this refers to

12:25

the Cardo being the north-south line and the Decumanus, the east-west line. In other words, the four rivers flowing from the Garden of Eden emphasized in yet another way that God dwelt in his temple in the center of all things. And if we follow the four rivers back to their origin, we are back to the absolute perfect center of all things and all life, which would be God's throne. And second, in ancient Near East, the number four also represented geographic totality.

12:54

So to say that the waters of Eden flowed from God's throne to the four corners was just another way of saying that God's influence, his light and goodness flowed out from his temple and then covered the entire earth. Seventh, the Genesis account gives us good reason to think that the Garden of Eden was planted on elevated land, like on a hill or on a mountain. Richard Davison notes, quote,

13:19

The Genesis 2 creation account implies that the Garden of Eden was placed on an elevated position, for example, a mountain. The four rivers flow from a common source in four different directions, and this seems possible only if the rivers are flowing down from an elevated mountain location. This comports with the location of the heavenly sanctuary on the mountain of God. So this association between temples and mountains is ubiquitous in the world. In fact,

13:47

connection between the two ideas is so tight that the two words, temple and mountain, in the ancient world are practically synonyms for each other. God appears to Moses on Mount Sinai. Solomon's temple was referred to as the mountain of the Lord. And there's also a really important scripture in Ezekiel chapter 28 which actually describes the Garden of Eden as a mountain. Verses 13 and 14 say, and this is in reference to Adam, Thou hast been an Eden

14:16

garden of God. Thou art the anointed cherub and I have set thee so. Thou wast upon the holy mount of God." Next we have a reference to precious metals in the Genesis account which also implies that the Garden of Eden was a holy temple. If we look at Genesis chapter 2 verses 11 and 12 it says the name of the first and this is referring to the river Pisan that is it which compasseth the whole

14:45

the gold of the land is good and there's delium in the onks stone. So precious stones and minerals are mentioned in the scriptures in connection with the mosaic tabernacle and also

Solomon's temple. The furniture and the utensils of Solomon's temple were made of gold and God himself in the book of Revelation is also symbolized by precious stones. In Revelation chapter four verses two and three it describes God in these terms.

15:13

Behold a throne was set in heaven and one set on the throne And he that sat was to look upon like a jasper in a sardine stone And there was a rainbow round about the throne in sight like unto an emerald And this account by John the revelator also mentions that the stylized tree of life was present in God's throne room, too John writes in verse 5 And out of the throne

15:40

proceeded lightnings and thunderings and voices, and there were seven lamps of fire burning before the throne. Ninth, one of the most important features of the Garden of Eden account that points to the garden as a temple or sanctuary is the tripartite division of the geography. So first we start in Genesis with this land called Eden, and then second, eastward in that land of Eden, God plants a garden.

16:10

And then third in the midst of the garden or in the middle of the garden was a special tree, the tree of life. So we have three divisions there. These three divisions represent degrees of holiness. And we find a similar tripartite division in the mosaic tabernacle and also in Solomon's temple. Both the mosaic tabernacle and Solomon's temple were surrounded by a courtyard. And then in the courtyard was a building designated as the holy place.

16:39

then within the holy place was the most sacred holy place known as the holy of holies. And there the ancient Israelites kept the ark of the covenant and the mercy seat which was the throne of God. If you go to our companion website thea you'll find an illustration of the tripartite division in the Garden of Eden compared to the tripartite division in Israelite sanctuaries. You just need to click on evidence and then in the drop down menu you'll

17:07

illustrations along with quotes, all the quotes I'm giving you today and full citations and pictures of everything that we discuss in this episode. The first illustration you'll see presents the tripartite division as a series of concentric squares which share a common center, the Garden of Eden, and the Tree of Life marks the center, the holiest point. And in the Israelite sanctuary, the Holy of Holies marks the center, the holiest point.

17:35

And from there you get a series of squares, each marking a lesser degree of holiness as they spread out farther and farther from the center. In the second illustration, you'll see this same tripartite structure juxtaposed against the backdrop of a mountain. So in the Garden of Eden version, which we just established was likely planted on an elevated ground like a hill or mountain, the Tree of Life is perched on the summit.

18:01

In the Israelite sanctuary version, the Holy of Holies is depicted in the center of a platform slightly elevated above the holy place. And they usually did this architecturally with a step or a series of steps or stairs to show that increase in elevation. In both of these cases, the depictions link holiness to ascension. So as one increases in holiness, one moves closer and closer to the center.

18:28

to either the tree of life or the holy of holies, but one also moves upward, higher and higher. And you can also reverse it likewise as one decreases in holiness. One moves farther and farther away from the center, away from the tree of life or the holy of holies, and one also moves downward, lower and lower. And we can see this exact same tripartite structure of holiness in Moses's Mount Sinai account.

18:56

Moses ascends to the summit of Mount Sinai and there he meets God face to face. And in Exodus chapter 19 verses 18 and 20 it says, the Mount Sinai was all together on a smoke because the Lord descended upon it in fire and the Lord came down upon Mount Sinai on the top of the mount and the Lord called Moses up to the top of the mount and Moses went up. Interestingly, Moses also encounters a burning bush on the summit of Mount Sinai.

19:26

Exodus chapter 3 verses 1 and 2 say, Now Moses came to the mountain of God, even to Horeb. Mount Horeb is just another name for Mount Sinai. And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush. And he looked and behold, the bush burned with fire and the bush was not consumed. Hopefully you caught that this burning bush on Mount Sinai was Moses' encounter with the tree of life.

19:53

And note how this entire account is in complete conformity to the tree of life at the summit of the mountain, marking the holiest point where God dwells. The tripartite division is further delineated in the Moses account when God confines the Israelite people to the foot of the mountain for their lack of faith and their disobedience. Yet God invites the priests and the elders to ascend Mount Sinai about halfway.

20:22

So in Exodus chapter 24 verses one and two, it says, and he the God said unto Moses, come up unto the Lord, thou and Aaron, and seventy of the elders of Israel, and worship ye afar off. And Moses alone shall come near the Lord, but they shall not come nigh, neither shall the people go up with him. So here we have that tripartite division, the house of Israel is confined to the foot of the mountain.

20:50

The priests and elders are allowed to ascend partway up the mount and worship there, and Moses is allowed to fully ascend to the summit, where in Exodus 24 verse 16 it says, quote, the glory of the Lord abode. So it's clear from this account that the holiest space around God is restricted only to those who meet certain thresholds of holiness.

21:16

God's light emanates from the center expanding outwards and all of the Israelites can fill a portion of God's light and glory as they note in Exodus 24 where it says, the sight of the glory of the Lord was like devouring fire on the top of the mount in the eyes of the children of Israel. So the Israelites could clearly see by looking up at the mountain this glory of the Lord and they could feel some of that but yet

21:44

The fullness of God's presence was restricted in this account to individuals who met God's threshold of holiness, of which the Israelites did not. I don't want to get too far off topic. The

point here is that Moses, in this Mount Sinai account, is giving us yet another confirmation of that tripartite division of holiness that we see in the Garden of Eden account, which implies that the Garden of Eden, like Mount Sinai, was a sanctuary or temple where God could dwell.

22:12

So this far into the Garden of Eden account, there are so many features. You have the eastward orientation of the garden. You have the tree of life in the midst of the garden. You have living water flowing out of the garden into four rivers, the presence of precious metals, and this tripartite division of holiness in a mountain context, all of which directly point to a temple context for the Garden of Eden story. And so here we are among the ancient Hebrews,

22:43

back to a temple context just like we saw when the god Bayami descended from his mountain abode to the aboriginal peoples in New South Wales Australia and the god Mahatala who descended from his mountain sacred land to the Dayak peoples of Borneo as we talked about in episode number one and this parallels the temple context of the account given by the ancient Egyptians and the god Thoth in the account of Unapishtim in the epic of Gilgamesh

23:12

where God imparted to the people sacred gifts and established the first religious ceremonies like we talked about in episode number one and number three. The question now is whether something similar occurred in the Garden of Eden with Adam and Eve. Did God give to Adam and Eve sacred gifts? Did he reveal to them spiritual truths or sacred ceremonies as we see in those other accounts that we've discussed so far? And we'll need to jump back into the Genesis account to see.

23:40

So let's go back to Genesis chapter two and look at verses seven and eight. God forms man and it says, and the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life and man became a living soul. And the Lord God planted a garden eastward in Eden. And there he put the man whom he had formed. So immediately after forming Adam, God places Adam directly in the garden sanctuary or the temple, the temple that he God planted.

24:11

or built so that he, God, had a place where he could dwell on earth. In other words, the first thing God does with Adam is place him in the holiest place on earth, in his temple, where Adam can be in direct contact with God. And this is reinforced in chapter two of Genesis, verse 15, which says, And the Lord God took the man and put him in the garden of Eden to dress it and to keep it. And sometimes dress it is translated as to tend.

24:40

In this verse, God gives Adam his very first instructions. Adam's responsibilities are to take care of the garden, to quote, dress it, and to quote, keep it. The Hebrew words for dress and keep here are extremely important. This is what Richard Davison says. When viewed in this light of their sanctuary context, the paired use of the two Hebrew terms avad, to dress or to tend, and shamair.

25:08

to keep in Genesis 2, 15, to describe the work of Adam and Eve in the Eden Garden, becomes highly significant. According to this verse, the first couple were put in the garden to tend avod

and to keep shamair. These Hebrew terms literally mean to serve and guard respectively, but apply more than the fact that Adam and Eve were entrusted with a responsible stewardship of serving and protecting their environment.

25:33

These two Hebrew words, when used together elsewhere in the Pentateuch and elsewhere in the whole Old Testament, in the setting of the sanctuary, consistently function as a technical expression for the service of the priests and Levites in the sanctuary. Thus, the use of this paired terminology in the setting of the Eden Garden Sanctuary clearly implies a priestly function for the first couple in the Garden of Eden. In other words, in Genesis chapter 2 verse 25, the very first thing

26:02

we're told God does after forming Adam, is assign him the responsibility to work in his temple sanctuary. And if you're paying close attention, it's here in this verse that God institutionalizes religion on earth. And the religion he institutionalizes is a temple-based religion, a temple-based theology. It's in this verse that we see the institutionalization of God's priesthood

26:30

It's here that God instructs Adam to serve or work in his temple as a priest. It's here that God ordains Adam, the first priest on earth. In addition, there are a couple of indications in the garden account that God not only ordained Adam as the first priest, which he did in his garden temple, but the God also ordained Adam along with Eve as the world's first king and queen.

26:58

And we can glean this from Genesis chapter 1 verses 27 and 28, which read, The garden is where God dwells.

27:27

which makes it the Holy of Holies. And it's here that God gives Adam and Eve dominion over everything on the earth that he's just finished creating, where he charges them to subdue the earth and to have dominion over it. And those words subdue and dominion are tightly associated with rulership or kingship. So it appears here as though God instituted not only his priesthood in the garden sanctuary.

27:54

but also some sort of structure of civil authority, which was characterized by kingship and queenship. Here, God gave Adam and Eve the power to rule over the entirety of his earthly creation. So in the Garden Sanctuary, God made Adam the first king priest or sacral king, and Eve the first queen priestess or sacral queen. And I have tons.

28:22

that I want to add to this discussion on Adam as the world's first king, which I will definitely do in the future since it's absolutely central to the ancient tradition. But suffice it here to point out that the ancient tradition imparted in the garden temple by God was deeply connected to the concepts of temple, kingship and priesthood. Now, I know there's a lot of people in the world who reject institutionalized religion, but it's clear from what we've read so far in Australia, Borneo, Egypt, Mesopotamia,

28:52

And here in the Bible, that the ancient record is replete with examples of God instituting a religious tradition on earth, along with a priesthood, sacred teachings and sacred rituals or

ceremonies. From what we've learned so far, the ancient tradition imparted to human beings in the beginning was an institutionalized temple based religious tradition. In Genesis chapter two, verse 15, it's not the only evidence we have in the Garden of Eden account.

29:21

kind of come to this conclusion. We can also see in verse 24 that God is institutionalizing marriage between Adam and Eve and it reads, Therefore shall a man leave his father and his mother and shall cleave unto his wife and they shall be one flesh. Elcott's commentary notes the great and primary objective of this part of the narrative is to set forth marriage as a divine ordinance. He who at the beginning made them male and female

29:49

pronounced the divine marriage law that man and wife are one flesh. What's interesting is that Jesus expands on this verse in Matthew chapter 19, verses 4 through 6, and he's talking here to the Pharisees, and Jesus says this, Have you not read that he which made them at the beginning, made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife, and they twain shall be one flesh?

30:18

Wherefore they are no more twain but one flesh. What therefore God hath joined together Let no man put asunder." So Jesus is clearly stating here that God was the one who in some formal way or as Elcott's commentary said, through a religious ordinance or ritual married Adam and Eve. And let's not forget that in the garden account where this marriage took place, the marriage between Adam and Eve took place in the garden

30:47

which we established was a sanctuary or a temple. So in other words, God married Adam and Eve in his temple, the holiest place on earth, at the top of the mountain, on the summit, by the tree of life, or the bush that burned with fire, which represented the fiery glory of God himself. And I also wanna point out that from Jesus's account in Matthew, Jesus seems to say that it was God himself who conducted the marriage ritual between Adam and Eve.

31:18

And in this light, we can see God as the great high priest in his temple performing the marriage ritual that binds Adam and Eve together. And I don't know about you, but this draws me back again to the aboriginal God, Bayami, whom the Aborigines said was the one who taught them the rituals and the gestures and the acts of the Bora, their sacred initiation ceremony. So here we have in both accounts, it's God himself who performs the initial rituals and then teaches them.

31:47

human beings. Both the Genesis account and Jesus's account in Matthew highlight the sanctity of marriage, but they also indicate that marriage, God's sanctioned marriage, was performed in God's temple and constituted an important part of the temple tradition that God institutionalized in the garden. After Adam and Eve partook of the forbidden fruit, the Genesis account says that their eyes were opened and they realized that they were naked.

32:15

Naked is a loaded word here. There's a lot we could discuss, but I'm going to force myself to stay on topic. Suffice it to say that there's a lot of neat stuff here that we'll have to tackle at some point. But they recognize their nakedness, so Adam and Eve scramble and they sew together

some fig leaves from the garden to cover themselves. In Genesis chapter 3 verse 8 reads, and they heard the voice of the Lord God walking in the garden in the cool of the day.

32:42

and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden.” At this point in the narrative, Adam and Eve are still in God’s temple. They haven’t been cast out yet. And so as a quick side note, I think it’s interesting here that Adam and Eve hear God walking. Perhaps they hear his footsteps? I’m not sure. This is just one of the many, many references in the Bible to God having the form of a body, a mouth, ears, a face, arms.

33:10

here in this case legs and feet. These are the anthropomorphic features of God. Just a little side note. The description of God walking in the garden is interesting because it reinforces the notion that this was the place where God dwelt on earth, where he roamed or walked, where his presence was revealed. So Adam and Eve discuss with God the issue of having eaten the forbidden fruit and God tells them a little bit of what it’s gonna be like now.

33:37

they’ve eaten of this fruit was going to be like outside of the garden or outside of his temple. And he says in verse 17 and 18, cursed is the ground, thorns also and thistles shall it bring forth in the sweat of thy face shalt thou eat. So it’s not a very nice place outside of God’s temple. At this point however, before God casts them out of the garden, he does something really interesting. He clothes them.

34:06

In verse 21 it says, unto Adam also and to his wife did the Lord God make coats of skins and clothed them. So why would he do this? They already have fig leaf aprons. Well, this is what Richard Davison says, before Adam and Eve’s expulsion from the garden, God clothed and the Hebrew word for that is lavash, clothed them with tunic coats, which in Hebrew is kotonez.

34:32

Genesis 321 and these are the very terms used to describe the clothing of the priests Aaron and his sons by Moses acting on behalf of God The combination of God’s clothing with tunics or coats Describes a divine conferral of status the rare occasions where God clothes humans in the Old Testament always Concerned the dressing of priests Adam and Eve were indeed dressed as priests

34:58

The unmistakable and consistent linkage within the Hebrew Bible of this pair of terms to clothe, lavash, and tunics or coats, kotoneh, with the clothing of Israel’s priests, viewed in the larger setting of the Garden of Eden as a sanctuary, clearly points to Adam and Eve’s inauguration as priests in the post-fall world. By highlighting God’s clothing of Adam and Eve with the skins of sacrificial animals, instead of the fine linen of the later priests, the final canonical form of the text, the

35:28

Further emphasizes the divine confirmation that Adam and Eve are to be identified as priests for the skin of the sacrificial animals belonged exclusively to the priests in the mosaic cultus. By bestowing on Adam and Eve the skin of the sin offering, a gift strictly reserved to priests, the Genesis story implicitly recognizes Eve as a priest alongside Adam. So here God clothes Adam and Eve in priestly coats before he casts them out of the garden.

35:57

clothing Adam and Eve like this seems to strongly suggest that God wanted them to continue their priestly duties after the fall and that that priesthood organization God had institutionalized in his garden sanctuary was to be perpetuated after the fall. And this will become more clear in just a moment. In verse 23 it says, “Therefore the Lord God sent him Adam, forth from the garden of Eden, to till the ground from when he was taken.”

36:25

So he drove out the man. Upon driving Adam out of the garden, Adam and Eve have children. And then the story jumps to an interesting controversy between Cain and Abel about what constitutes an acceptable sacrifice. And we don't need to get into the details of the story here, but the story is important because it establishes that temple worship did not stop after Adam and Eve were removed from the garden. Richard Davison says,

36:54

thoroughly instructed regarding a sacrificial system. Genesis chapter four verses three and four do not indicate the location to which Cain and Abel brought their offerings, but this is probably implied in verse seven. Recent studies of this verse provide evidence from the original Hebrew that the word chekta, which can either mean sin or sin offering, should better be translated as sin offering. And the word petach, door or opening,

37:21

here refers to the cherubim guarded door or the gate of paradise, where sinful humans were to bring their sacrifices, paralleling the numerous uses of pechah in the Torah describing the door of the tabernacle. In this verse, God is encouraging Cain to offer up an animal sacrifice for his sin at the Eastern door of the garden where the post fall sanctuary was located. Adam and Eve and their children came to the Eastern gate of Eden to worship God, build their alders.

37:50

bring their sacrifices. Here the Shekinah glory was manifested as God came down to hold communion with them. We know from the biblical record that the Israelites go on to pattern their earthly sanctuaries after the prototype sanctuary in the Garden of Eden. And what's pretty remarkable is that the Israelites are not the only ones to do this. In the coming months you'll see that this happens all over the world. To close out this episode,

38:18

What's really important is to point out that one of the primary aims of the ancient Hebrews and the later Israelites was to continue the temple tradition that had been begun in the Garden of Eden by God. To summarize today's episode, let's quickly recap what we learned about the ancient tradition. First, we learned that significant textual evidence in the Garden of Eden account given in Genesis indicates the garden in Eden was a sanctuary or temple planted by God.

38:48

this garden sanctuary functioned as God's primary residence on earth and was understood as the holiest place on earth. Second, we learned that after forming Adam, God put Adam in the garden sanctuary and there within the temple precinct, God gave Adam and Eve dominion over his newly formed creation, which established Adam and Eve as the reigning civil authorities over the earth or as the earth's first king and queen.

39:15

Third, we learned that God charged Adam and Eve to tend and to keep the garden, which are Hebrew words, which were directly tied to priestly responsibilities in the mosaic tabernacle. In addition, before God cast Adam and Eve out of the garden sanctuary, he clothed them in priestly skins. And all of this points to Adam and Eve having been ordained by God in his temple as the earth's first priest and priestess. Fourth, while in the garden temple, the holiest place on earth, God himself performed the marriage rite.

39:44

between Adam and Eve. Fifth, the entire garden account in Genesis points to God having revealed to Adam and Eve a religious tradition centered in temple worship as well as a temple theology deeply connected to kingship, priestship, and marriage. So yes, the ancient biblical record indicates that God did reveal an ancient tradition to Adam and Eve in the Garden of Eden. The Genesis account gives us a lot to think about.

40:15

If you're interested in listening to a recording of Richard Davison's full article, which I referred to several times in this episode titled Earth's First Sanctuary, you can find it on our sister podcast, The Ancient Tradition Audio-Rid. It's a great article. In our next episode, I'll introduce you to one of my absolute favorite non-canonical writings, as well as dive into the accounts of God-revealed religion amongst the Hindus, Mandians, the Ellusian mysteries, Islam, and a couple of Native American tribes.

40:44

That's it for me. I'll leave you with the words of William Shakespeare. Knowledge is the wing we're with. We fly to heaven. I'm Jack Logan. I'll see you on the next edition of the ancient tradition.

40:58

You've been listening to the Ancient Tradition. A Wonk Media Production.

Episode #5 - The Book of the Holy Secrets of Enoch

<https://theancienttradition.com/5-the-book-of-the-holy-secrets-of-enoche/>

00:00

Music

00:09

You're listening to The Ancient Tradition. A Wonk Media Production. Music provided by Joseph McDade. He is your host, Dr. Jack Logan.

00:25

to the ancient tradition. I'm your host, Jack Logan. I'm so glad to have you listening in. I'm excited about today's episode because I'm going to introduce you to one of my favorite ancient writings, the book of the Holy Secrets of Enoch. And before I jump into today's episode, I want to briefly recap what we discovered in the previous episode on the Garden of Eden. And I want to use this as a way to segue into today's episode.

00:53

We established that significant textual evidence in the Genesis Garden of Eden account points to the Garden of Eden as a holy sanctuary or temple where God could dwell on earth. Within the precinct of his holy garden sanctuary, God revealed to Adam and Eve a temple theology deeply associated with the establishment of kings, priests, and marriage.

01:18

And in the Garden Holy of Holies, God joined Adam and Eve together as the earth's first divinely wed couple, crowned Adam and Eve the earth's first king and queen, and ordained Adam and Eve the earth's first priest and priestess. And God commanded them to cleave to each other and multiply and replenish the earth. He gave them reign over his newly formed earth and charged them to worship him in his holy temple.

01:46

God established Adam and Eve as the Earth's first sacral king and sacral queen. I want to highly encourage you to check out our website, theancienttradition.com, because you'll find some amazing illustrations and pictures that accompany the Garden of Eden episode. On the website, click on evidence in the menu, and then in the dropdown menu, click on episode number four, did God reveal the ancient tradition in the Garden of Eden? And when you go there and go through it,

02:16

be sure to scroll all the way down to the bottom of the page because you'll find a fun bonus section with clips from three animated Disney films, Moana, Brother Bear, and The Lion King, which incorporate the paradyclical mountain sanctuary and elements of the ancient tradition directly in the storyline of the film. To give you a taste, listen to this clip from Moana, which remarkably,

02:42

connects kingship mountains and sacred places together in one brief interaction.

02:49

I've wanted to bring you here from the moment you opened your eyes. This is a sacred place, a place of chiefs. There will come a time when you will stand on this peak and place a stone on this mountain, like I did, like my father did, and his father and every chief that has ever been. And on that day, when you add your stone, you will raise this whole island.

03:20

You are the future of our people Moana. They are not out there. They are right here. Starting to be who they need you to be. I love how that clip brings together so many different elements of the ancient tradition. It's a lot more fun to watch the actual clip, the animation, the beautiful animation that goes along with it. So if you wanna see that, you know, go check out the ancienttradition.com and look for episode number four.

03:50

Also under that bonus section, you'll find a audio recording of the Epic of Gilgamesh tablet 9. And in that tablet, King Gilgamesh wanders the earth in search of Unapishtim, the Mesopotamian Noah, who's the guardian of the secret of immortality. Gilgamesh's quest takes him to a sacred mountain, Mount Mashu. And I encourage you to listen to the recording. It's just a short

04:19

parallels between Gilgamesh's quest and the account of the Mountain Garden Sanctuary in Genesis. There are a lot of elements in Tablet 9 which reinforce the connection between mountains and holy sanctuaries or temples. To this point we've covered quite a bit of evidence given in the ancient accounts that God revealed a distinct religious tradition very early on or from the very beginning.

04:46

But there are a couple more important examples I want to cover in this episode before we move on to some of the core theological components of the ancient tradition in the next couple of weeks. Which brings me to my favorite non-canonical writing and I love a lot of the ancient sacred writings, especially the pyramid texts. But this particular writing, the Book of the Holy Secrets of Enoch is a standout, precisely because it captures so many elements of the ancient tradition.

05:17

So today we're gonna focus only on its relevance as evidence of God revealed religion, but we'll definitely return to several elements of the text down the road. Okay, although it's titled The Book of the Holy Secrets of Enoch, this text is sometimes referred to as Two-Enoch or Slavonic Enoch. I wanna start with a little background on the books of Enoch because there is more than one book.

05:45

Back in 1768, a Scottishman by the name of James Bruce was travel, he was a big traveler and he traveled all through Ethiopia and he was looking in Ethiopia for the source of the Nile River. But while he was there he gathered a lot of Ethiopian manuscripts of which were three copies of what's known today as the Book of Enoch, which is also referred to as One Enoch. And if you're interested in seeing one of those three originals

06:15

You can find one of the copies in the French National Library and the other two are in the Bodleian Library at Oxford University, which is an absolutely gorgeous library. It's everything you would expect Oxford's library to look like and to be. Although James Bruce was the first person to acquire a full manuscript of the book of Enoch and bring it to Europe in 1773, this was not the first knowledge in the West of the existence of a book.

06:45

Enoch. Biblical scholars for years had known of the existence of a book of Enoch. For starters, Jude, the brother of Jesus in the book of Jude, mentions some prophecies that had been given by Enoch. Jude chapter 1 verses 14 to 15 read, And Enoch also, the seventh from Adam, prophesied of these saying, Behold the

07:15

to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against them." The mention of Enoch here in the New Testament is pretty intriguing for a couple of reasons. First, it suggests that early Christians were aware of or knew of prophecies that had been given by Enoch.

07:45

how did they know these prophecies? Prophecies of Enoch aren't anywhere in the Old Testament. So how did Jude, the brother of Jesus, know Enoch's prophecies? Were they written down somewhere? They must have been because Enoch lived thousands of years before the early Christians. So this first gives us a clue that prophecies of Enoch were circulating in some way amongst the early Christians. And second,

08:12

Jude's use of Enoch's prophecies in his writings suggests that at one time the writings of Enoch or the book of Enoch was considered canonical or part of the early Christian church's sanctioned writings. Which, you know, considering Jude was the brother of Jesus, it must have been sanctioned by Jesus too and constituted some of the theology of the early Christian church. Third, what is even

08:42

from Ethiopia by James Bruce contains a passage that's almost identical to the passage written in Jude in the New Testament. So it's possible that the book of Enoch or one Enoch that's quoted in the book of Jude could have been the book that was circulating during Jude's ministry. Let's pause for a moment here and ask a very important question. Who is this Enoch? As you'll come to find out in future episodes, this Enoch plays an absolutely critical role in establishing the ancient tradition.

09:12

I don't want to get ahead of myself, so I'll leave it at that for now. But suffice it to say that it's really important that we have a firm understanding of who this Enoch is before we go any further. According to the genealogy outlined in Genesis chapter 5 and in Jude chapter 1, Enoch was the seventh from Adam. The Genesis genealogy gives us the lineage. It says,

09:39

Seth begat Enos and Enos begat Canaan and Canaan begat Mahalalel and Mahalalel begat Jared and Jared begat Enoch. Starting from Adam going father to son you have Adam, Seth, Canaan, Mahalalel, Jared, then Enoch. This list names Enoch as a direct descendant of Adam. He's named the seventh from Adam just as Jude

10:09

And recall back in episode number four, our previous episode, that God crowned Adam, the earth's first king and ordained Adam, the earth's first priest, probably the earth's first high

priest. And he was commanded by God to keep and to tend it, or as we showed by the intertextual Hebrew links to serve and to guard his holy sanctuary or temple. If you haven't given episode number four a listen, be sure and go back and listen to it.

10:36

So you're familiar with the biblical evidence in the Genesis account that points to Adam as the earth's first sacral king because it's really important to start with that foundation. Okay, so why does this matter? Why does it matter that Adam was the first sacral king and how is that relevant to Enoch? Well, among the ancient Hebrews, the firstborn righteous son was the heir, the heir to the father's household when his father died.

11:05

By right of birth, he was given a double portion of his father's household estate known as the birthright. He was given a double portion because he was expected to use his inheritance to take care of his now deceased father's household, widowed mother, unmarried sisters, livestock, things like that. As part of his birthright, he was given authority to preside over or rule over his father's house.

11:35

Genesis 43 33 says, and they sat before him the firstborn according to his birthright. In addition, amongst the ancient Hebrews, the firstborn was also consecrated or dedicated to the service of God. Exodus chapter 13 verse 12 reads, Thou shalt set apart unto the Lord all that openeth the matrix.

12:04

every firstling that cometh of a beast which thou hast the males shall be the Lord's this is to say that the firstborn righteous son belonged to God his life was to be a life of complete consecration dedication or devotion to God in other words upon his father's death and by right of birth the firstborn righteous son inherited his father's role as the civil and spiritual

12:34

the firstborn righteous son became the earth's next legitimate king and high priest. He inherited his father's position as sacral king. This system was known as sacred primogenitor or the rite of succession belonging to the firstborn righteous son. And it appears to have been instituted in the Garden of Eden to emulate or typify the

13:04

and his firstborn son, Jesus Christ. And we see this connection in Hebrews chapter one, verses one to six. And this is the apostle Paul speaking of Jesus. And listen closely. God hath in these last days spoken unto us by his son, whom he hath appointed heir of all things, who being the brightness of his glory and the express image of his person, and upholding all things by the word of his power.

13:34

when he had by himself purged our sins, sat down on the right hand of the majesty on high, being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, thou art my son, this day have I begotten thee, and again I will be to him a father, and he shall be to me a son. And again, when he bringeth in the first

14:03

begotten into the world, he saith, and let all the angels of God worship him.” None of this makes sense in relation to the theology of firstborn sons unless God and Jesus Christ are actually two separate beings. That they are actually father and son as the verses here in Hebrews chapter 1 say. Here Paul declares to the Hebrews that Jesus Christ by right of birth as the firstborn

14:33

was quote appointed by his father or God, heir of all things. And he was worthy of this birthright because he was the first begotten, the first born of God. And because he was righteous, he emulated God his father in every way. Paul says this of Jesus, speaking of his similarity to the father, who being the brightness of his glory and the express image of his person.

15:03

Paul teaches us that God the Father and Jesus Christ the Son are virtually indistinguishable in terms of righteousness, glory, and image. And maybe this is part of the reason the two were conflated into one by the Council of Nicaea. Note here too how Paul points out that Jesus, quote, sat down on the right hand of the Majesty on high. And this is to say that God the Father

15:31

enthroned Jesus right next to him and you aren't enthroned unless you are a king. If you're familiar with the Judeo-Christian scriptures, you know Jesus is declared the king of kings and the lord of lords. This comes right out of Revelation chapter 17 verse 14, for he is lord of lords and king of kings, which is just another way of saying that he is the king of all kings and the priest of all priests or the great high priest.

16:01

In Judeo-Christianity, Jesus is the supreme example of a sacral king. By right of birth and righteousness, God gave Jesus the authority to rule or exercise dominion over all the earth and the power to serve as the presiding great high priest in his holy sanctuary. And from the Genesis account, it looks like God gave this same civil authority and priesthood power to Adam in the Garden of Eden.

16:31

making Adam a vassal, sacral king. Understanding the theology of the firstborn son is foundational to an understanding of who Enoch was. The reason Enoch is mentioned in the Bible at all is because he was seventh in the birthright line from Adam. The genealogy given in Genesis five is there to establish for the reader that the names of the sons who had rights by birth and righteousness to receive the kingship and priesthood

17:01

which had been given to Adam by God in the Garden of Eden. So Enoch was in direct line of succession after his father Jared. The Old Testament doesn't say much about Jared, but it does indicate that Enoch was a righteous leader, so much so that it says in Genesis chapter five, verse 24, that he, quote, walked with God. Since Enoch was a righteous man and in the line of succession,

17:30

We probably aren't too off course to suggest that Enoch was also at some point a king, the reigning civil authority on earth. And even though that's not stated directly in the Bible, there's some remarkable evidence in the Mesopotamian record that so closely parallels the genealogy in Genesis chapter five, scholars aren't really quite sure what to do with it. Did the Mesopotamian record influence the Bible?

17:57

Did ancient Hebrew genealogy influence the Mesopotamians? Were the ancient Hebrews and ancient Mesopotamians the same? We don't know. But for our purposes, the record that was found places Enoch or an Enoch-like figure in a list of kings, a list of Sumerian Antediluvian kings. The Mesopotamians refer to this Enoch figure as King Emma Duranki. One of the foremost scholars on Enoch,

18:26

former Kelly Chair in Theology and Professor of Judaism and Christianity in Antiquity at Marquette University, a professor by the name of Andrei Orlov writes this. Salient witnesses to the Emma Duranki tradition include the various versions of the so-called Sumerian and Antediluvian king list. In recensions dated from 1500 BC to 165 BC, the

18:51

The list demonstrates a number of similarities with the genealogy of Genesis 5. One of the significant details found in the list is that Mesopotamian kings, similar to the patriarchs from the Genesis account, had extraordinarily long reigns. Another important feature is that the two versions of the list account for ten kings, the last of whom is designated as the hero of the flood. This fact recalls the role of Noah who occupies the tenth

19:20

place in the list of Genesis 5. An intriguing character in the Sumerian king list is Emma Duranki, the king of Sippar, the city of the sun god Shamash. In three copies of the list, he occupies the seventh place, which in the Genesis genealogy belongs to Enoch. Moreover, in other Mesopotamian sources, Emma Duranki appears in many roles and situations which

19:48

demonstrate remarkable similarities with Enoch's story. I've included a copy of the Sumerian Antediluvian King List on our companion website, theancienttradition.com. And if you're interested in taking a look, click on this episode under evidence and you'll see it there. It's worth noting that one of the tablets from which this kingship list came says this quote after the kingship descended from heaven. The kingship was in

20:18

Eridu. So here in the Mesopotamian record, just like we saw in the Garden of Eden account, the institution of kingship is declared to have been divinely instituted, to have come directly

from heaven or God and taught to human beings as the divinely sanctioned form of civil authority. We'll revisit King Emma Duranki at some other time, but

20:45

For this episode, the Sumerian antediluvian king list gives us reason to believe that Enoch was not only a righteous man, but a righteous king, a sacral king. He was clearly in line to inherit his father's throne and to be the next high priest in God's holy sanctuary. And as a quick side note, did you catch that unapishtim, the Mesopotamian Noah who we've mentioned in the past couple of episodes and who plays a really important role in the Epic of Gilgamesh?

21:15

is also mentioned in the Sumerian Antediluvial King List. In this list, he's listed as the 10th King, the last king before the flood swept the earth. And in Genesis chapter 5, Noah is named as the 10th in the line from Adam. And in either case, Noah or Unapishtim is listed as the great-grandson of Enoch or King Amaduronky. So Noah also was in the birthright line.

21:45

as Enoch's great-grandson. He was in the direct line of succession. So it should come as no surprise in the Epic of Gilgamesh that it is Unapishtim who holds the secret to immortality, which by now must be considered an important doctrine of the theology of the ancient tradition. Now, hopefully you have a little better idea of who Enoch was, and hopefully you can see because of his status as a firstborn righteous son in the line of succession,

22:15

that he was heir and steward of the totality of the ancient tradition. Kingship, priesthood, all the sacred truths and doctrines, and temple-based theology that had been taught by God to Adam in the Garden of Eden. Over the next couple of weeks, you'll see how this enix shows up all over the place in the ancient record, not just in the Judeo-Christian tradition. And it's always in connection to kingship, sacred temples, and the sacred tradition of

22:44

and sacred knowledge. All of this means it's a really good idea to examine what was written in the book of Enoch. As I mentioned a couple of minutes ago, sometime between 1768 and 1773, James Bruce acquired the book of Enoch in Ethiopia, known today as One Enoch, and

brought it to Europe. A second book of Enoch, known as the book of the holy secrets of Enoch, which is sometimes referred to as Two Enoch or Slavonic Enoch,

23:12

which is designated as such just because it was the only, the only full manuscripts of the text to survive were written in Old Slavonic, which used to be the official language of the Orthodox Church in Slavic countries. However, in 2009, four fragments of the Book of the Holy Secrets of Enoch were found in Coptic. Coptic is a language that was spoken in Egypt between 200 and 800 AD. And these findings suggest that the book is at least that old.

23:42

But there's reason to believe that the book is even older than that because most of the Coptic Judeo-Christian texts were translation of Greek texts. And most scholars believe the Slavonic book of the Holy Secrets of Enoch came originally from a Greek source. But there are also many Semitic loan words in the text which point to a Semitic source text for the Greek manuscript. This suggests a textual genealogy of an original Semitic text to a Greek text to a Coptic text.

24:12

to the Slavonic text, which we find most of the copies in. The book also contains a couple of Greek insertions and Gnostic references, which suggests that some alterations were made to the text over the past 2000 years. Today, the book is considered to be non-canonical in most Christian churches, but it was considered at one time canonical in the old Slavonic Bible.

24:39

no Christian churches today consider the book of the Holy Secrets of Enoch to be canonical. A close examination of the text reveals that there's a lot of reasons why this designation should probably be reconsidered, at least those parts which appear to be untampered. And the reason why is because so much of the text seems to conform with what we've learned about the ancient tradition to this point.

25:03

But there's even a lot more in there that conforms to the ancient tradition, which we'll cover in future episodes. All of this makes the Book of the Holy Secrets of Enoch one of the most important ancient sacred texts and one of my favorites. As a quick aside, Andre Orlov, who I mentioned earlier out of Marquette University, is the world's premier scholar of the Book of

the Holy Secrets of Enoch. If you wanna learn more about Dr. Orlov or read some of his scholarly articles on Enoch or to Enoch,

25:33

check out our companion website, theancienttradition.com and click on scholars in the menu. He's included there as one of our noteworthy scholars. So let's jump into the book of the Holy Secrets of Enoch. And I'll be reading from the Scriptural Research Institute's English translation, which is based off of M.R. Morphle and M. Sokolov's early 20th century translations. I'm gonna start from the beginning of the book, chapter one.

26:00

I'll stop here and there to draw your attention to some important aspects of the text, but keep in mind that I've chosen the sections I have because they attest once again that God revealed a distinct religious tradition in deep antiquity. The book begins with Enoch waking to two angelic beings at the foot of his bed. The two beings declare that they were sent by God to escort Enoch through the heavens

26:26

to the highest heaven where he'll speak with God face to face. The Book of the Holy Secrets of Enoch chapter 1. From the secret book about the taking away of Enoch the just. There was a wise man, a great craftsman who the Lord loved so much, he took him up so he could see the homes of the highest and be an eyewitness to the wise and great, inconceivable and immutable realm of God Almighty.

26:54

and to the wonderful, glorious, bright, flying wills of the Lord's servants. The inaccessible throne of the Lord, the numbers and type of the incorporeal armies, the incomprehensible organization of the many elements, and of the various sights and sounds of the army of cherubs and of the boundless light. And at that time, he said, when I had lived 165 years, I fathered my son, Methuselah.

27:20

After this, I lived 200 years and so all the years of my life until then amounted to 365 years. I don't have time to talk about this right now, but keep in mind this 365 years being assigned to Enid because it will matter quite a bit later. Not in this episode, but in a future

episode. On the first day of the first month, I was in my house alone and was sleeping on my bed. While I was asleep, great distress came into my heart and I was crying in sleep.

27:50

and I couldn't understand what this distress was or what had happened to me. Two huge men came to me, giants, like I'd never seen before on earth. Their faces were shining like the sun and their eyes were like a burning torch and from their lips, fire came out. I'm gonna jump ahead here. They were standing at the head of my bed and began to call me by name. I woke from my sleep and clearly saw those two men standing in front of me.

28:21

I saluted them and was seized with so much terror that the appearance of my face was changed. Those men said to me, Be brave, Enoch, do not be afraid. The eternal God sent us to you, and you will ascend with us into the sky today. And you will tell your sons and all your family so your house on earth can continue without you and make sure they would come looking for you until the Lord returns you to them.

28:49

From here, the two angels guide Enoch through a series of 10 heavens. In each of the heavens, more and more of the holy secrets of heaven are revealed to Enoch. He's shown the secret of how the heavens keep their orderly movements. He's shown the secret of the hierarchy of the hosts of heaven. He's shown the secrets of the movements in heavenly cycles of the sun and the moon and the stars. He's shown the secrets of quote, fiery armies of great archangels.

29:16

with dominions, orders, and governments. In the 10th heaven, he's shown the secret of God's throne, and there he speaks with God face to face. And much like Adam in the Garden of Eden, God instructs Enoch. I'll start in chapter 22, Enoch has just been shown the glory of God, and then God instructs one of the angels. The Lord summoned one of his archangels named Vervoil.

29:45

which means Archangel of God, who was quicker in wisdom than the other archangels, who recorded all the deeds of the Lord. The Lord said to Vervoil, bring out the books from my storehouses and a pen for speed writing, and give it to Enoch and read him the books. So

Vervoil rushed and brought me the books, a knife, ink, and he gave me the pen for speed writing. Chapter 23, he told me all about the things of the sky.

30:14

earth and sea and all the elements and their movements and paths and about the living thunder the sun the moon the stars and their paths and changes the seasons years days and hours the coming of the clouds and the blowing of the wind the numbers of the angels and songs of their armies and all human lives and rules and instructions and song and all things that it is fitting to learn

30:40

It's interesting here that God not only relays important holy secrets to Enique, but he also teaches him everything that's worth learning, like astronomy and agriculture and meteorology. This is also interesting because we find the same thing in Mesoamerican and Native American accounts, which tell of a God visiting the peoples and relaying a religious tradition, but also teaching the people how to plant crops and track the seasons and things like that.

31:07

Vervoil instructed me for 30 days and 30 nights and never stopped talking in my hand never stopped writing all of the symbols and all the creatures. Chapter 24. This is the Lord speaking. Listen Enoch and pay attention to my words as I have not even told my secret to my angels. And I have not told them their origin or of my endless realm or how I created the creatures, which I will tell you today.

31:36

Before all things were visible, I had come into existence. I, like one of them, I moved around among the invisible things, like the sun going from east to west and from west to east. But even the sun itself has rest, while I found nowhere to rest because nothing has been created yet. And I thought up the idea of establishing a foundation and of creating visible creation.

32:04

Here God begins to instruct Enoch in the creation. And I'm not sure if you caught it or not, but Enoch pointed out in chapter one that the visitation of the angelic beings occurred on quote, the first day of the first month, which means the angels appeared to Enoch on New

Year's Day. And this is significant because in the ancient world, the people like us celebrated the new year, but that was not all.

32:29

The ancients also believed the earth or the whole creation was renewed on New Year's Day. So it's quite telling here that God reveals to Enoch on this day, New Year's Day, how the creation of the earth came to be. And what's even more interesting is that God points out that he was troubled or at least it feels like he was troubled because before the creation of the earth, he had no place to quote rest.

32:56

The use of the word rest here is extremely important because it's almost always used in Judeo-Christian scriptures to refer to God's temple, the palace where God can rest. Genesis chapter two, verses two to three say, by the seventh day, God had finished the work he had been doing. So on the seventh day, he rested from all his work.

33:23

As we noted in episode number four, the first thing God did after finishing the creation of the earth was to plant a garden, which we established in the previous episode was a holy garden temple. The first thing he did was build or plant a place where he could rest. Hebrews chapter four, verses 10 and 11 invites everyone to join God in his rest, which is another way to say he invites everyone to join him in his temple, a privilege that's restricted to the obedient.

33:52

It reads, for anyone who enters God's rest also rests from their work, just as God did from his. Let us therefore make every effort to enter that rest so that no one will perish by following their example of disobedience. The Lord continues with a description of how the creation took place. The Lord continued, I commanded the very highest. Let one of the invisible things descend and become

34:22

and a doil descended very large. I saw him and saw in his belly he had a great light. I said to him, give birth a doil and let what comes out of you be visible. He dissolved and a great light came out. I was in the presence of the great light and so light was created and a great Aeon came out and lit up all the creation I had thought to create. And I saw that it was good.

34:50

I set up a throne for myself and took my seat on it. This text makes the establishment of a temple in the garden even more explicit for here God says, I set up a throne for myself and took my seat on it. There's so much more here. First, this is further evidence that God built a garden temple where he could dwell because God clearly indicates he created a place where he could place his throne, a place he could dwell, a place he could rest.

35:21

This also clearly indicates that God is a king. He is sovereign over his creation and he reigns from his holy sanctuary. It also indicates he is an anthropomorphic being because God here clearly states that he quote, took my seat. Only persons with a body need a place to sit. Let's continue. And then said to the light, go up higher and solidify yourself high above the throne.

35:49

and become the foundation for the highest things. Skip to chapter 33. Now, Enoch, all that I have told you and all that you have understood and everything that you've seen in the sky and everything that you've seen on earth and all that I have written in books by my great wisdom, all things I have planned and created. Apply your mind, Enoch, and know that one who is speaking to you and take the books which you have written.

36:16

Go down to earth and tell your sons all that I have told you and all that you have seen from the lowest sky up to my throne and all the armies. I created all the armies and forces and there's none that resists me or is insubordinate to me as all subject themselves to my monarchy and labor for my dominion alone. Give them the books in your handwriting and they will read them and will know me as the creator of everything. Let them distribute the books you have written.

36:46

children to children, generation to generation, nation to nations. God is clearly commanding Enoch here to share the wisdom and knowledge that was revealed by God with his family. He's commanded to pass it down. Let's continue. I will give you Enoch, my mediator, the chief general Michael to protect your writings and the writings of your forefathers, Adam, Seth, Enos, Canaan, Mahalalil, and Jared, your father.

37:15

They will not be destroyed until the final age, for I have commanded my angels, who I have sent to the earth to protect them and to command the things of time to preserve the writing of your forefathers, so they aren't destroyed in the flood, which I will create in your generation. Wow, if this is true, somewhere buried in the earth, preserved for a future day, are all of the writings of the early patriarchs, Adam, Seth, Enos.

37:43

And I can't wait until those are uncovered. Chapter 40, this is him sharing it with his family, Enoch's now speaking. Now my children, I know everything, from beginning to end and the end to the beginning, either from the Lord's lips or what my eyes have seen. Again, wow, Enoch was taught everything, including the entire history of the world directly from the Lord's lips. And you heard that right, the Lord has lips.

38:13

That's a lot of sacred knowledge. He continues, I know everything and have written everything into books, the skies and their boundaries, their contents, their armies and their movements. I investigated and recorded all things that grow on the earth and all seeds both sown and un-sown that grow on the earth and all plants, grasses and all flowers and their sweet smells.

38:38

Now my children, keep these thoughts in your hearts and pay attention to the words of your father which I have passed on to you from the Lord's lips. Take these books in your father's handwriting and read them. And in them you will learn the Lord's words, all that has been from the beginning of creation and what will be until the end of time. But in none of them, explain it as directly as my writings.

39:03

The last line here is interesting because it indicates that of the writings of the patriarchs, Enoch's writings are distinct. They explain the holy secrets more directly than the other writings. So we should pay close attention to what Enoch is teaching in his books because they contain the Lord's words, his doctrine. Finally chapter 48. My children, copy the books for your children, for all the generations and for the nations who are wise enough to fear God.

39:32

Let them receive copies. May they come to love them more than any sweet food on earth and read them and follow them. I love the last line. May they come to love them more than any sweet food on earth. Although we aren't privy to all of the Holy Secrets that were revealed to Enoch, there are a lot of clues into Enoch about those Holy Secrets, Holy Secrets that are directly linked to the theology of the ancient tradition.

40:02

And we'll check those out in future episodes. Suffice it to say here that this book is another excellent example of God revealing to human beings important sacred truths that are necessary for them to join him in his holy sanctuary or in his rest. This book also indicates that God didn't just reveal the ancient tradition in the Garden of Eden and forget about it. Here in the book of the Holy Secrets of Enoch, the ancient tradition and everything from the beginning to the end,

40:31

was revealed anew to Enoch seven generations after Adam. Before I conclude this episode, I wanna share one more verse from 2 Enoch. In chapter 30, the Lord explicitly tells Enoch that he made Adam a king in the Garden of Eden. And this is inferred in the Genesis account, but here in the Enoch account, God makes it explicit. Speaking of Adam, God says this.

40:59

I appointed him as king to rule on earth and to have my wisdom. There was none comparable to him on earth from all my existing creatures. I called his name Adam. I gave him free will and showed him the two paths, the light and the darkness. That wraps up this edition of the Ancient Tradition.

41:24

If you're interested in hearing an audio recording of the entire book of the Holy Secrets of Enoch, you can find it on our sister podcast, The Ancient Tradition Audio Rit. It's a fascinating listen. That's it for me. I'll leave you with the words of William Shakespeare. Knowledge is the wing wherewith we fly to heaven. I'm Jack Logan.

41:49

You've been listening to the Ancient Tradition. A Wonk Media Production.

Episode #6 - The Coronation of Charles III & Camilla: The King and the Tree of Life

<https://theancienttradition.com/episode-6-the-coronation-of-charles-iii-and-camilla-the-king-and-the-tree-of-life/>

00:00

Music

00:09

You're listening to the Ancient Tradition. A Wonk Media Production. Music provided by Joseph McDade. He is your host, Dr. Jack Logan.

00:25

Welcome to The Ancient Tradition. I'm your host, Jack Logan. I wanna start by letting you know we launched our YouTube channel this week. It's very exciting. You can find it on YouTube. Just search for The Ancient Tradition. And the videos you'll find there are visual representations of this podcast. Feel free to share it with your family and friends. Today I'm gonna do something a little different. I'm gonna jump ahead, as much as I'm a bit hesitant.

00:53

because I would have really liked to have given you a bit more background than you do at this point. Queen Elizabeth II was coronated on June 2nd, 1953, which was almost 70 years ago. So the coronation of Charles III and Camilla will be the first coronation of a British monarch that I'll have witnessed during my lifetime, and I'm guessing that this is much the same for many of you. So I can't pass up this tremendous teaching opportunity.

01:23

The coronation is deeply enmeshed, even central to the ancient tradition. And understanding how the two are connected will help you much better understand and appreciate not only the ancient tradition, but all of the intricate details of the coronation ceremony itself. And I'd also like to be as bold as to extend an invitation to Charles and Camilla to listen in. I can pretty much guarantee that the two of them

01:51

will learn something new about the coronation that not even they were aware of. And it will broaden their vision of kingship and queenship, and it will definitely give them a much deeper appreciation for the exceptionally sacred nature of the offices they hold in behalf of the United Kingdom. The coronation of Charles III and Camilla is gonna take place on Saturday, May 6th.

02:18

And there's no word yet as to the exact time of day that the coronation will take place, but it's expected to be broadcast live and take place around mid morning. Although the exact origin of the British coronation ceremony is kind of unclear, scholars have traced much of it back to the coronation ceremony devised for King Edgar in 973 AD, so over a thousand years ago.

02:44

King Edgar reigned as King of England from 959 to 975. And Edgar's coronation ceremony was put together by Saint Dunstan, who was the Archbishop of Canterbury, the senior bishop or leader of the Church of England. And Saint Dunstan seems to have drawn up the ceremony based on coronation ceremonies that have been used by the Franks.

03:10

Also, he used ordination ceremonies that had been used for bishops and the coronation of Davidic kings in the Bible. And although Dunstan's approach kind of seems a little bit hodgepodge, he must have done his homework because the British coronation ceremony preserves quite remarkably important elements of the ancient tradition, several of which we just wouldn't expect to find preserved quite so well.

03:37

To begin, I want to return to episode five, our previous episode, where we read in the book of the Holy Secrets of Enoch that Enoch on New Year's Day is taken up to the highest

heaven where he's tutored by God face to face. There God reveals to Enoch that before he created the earth, he was troubled because he had no place to rest. The Lord's use of the word rest here is significant because a place of rest

04:04

is almost always used in Judeo-Christian scriptures to refer to the place where God dwells, his home, his sacred sanctuary, his holy temple. In the Book of the Holy Secrets of Enoch, the Lord confides to Enoch that when he looks at the pre-creative, unformed state of the universe, he says, quote, I found nowhere to rest. In other words, the Lord has troubled that there's no temple, no place for him to dwell.

04:34

In chapter 25, the Lord reveals to Enoch the secrets of how he created the earth. He starts like we see in the Genesis account by explaining how he separated the light from the darkness. And then the Lord makes this remarkable statement to Enoch. He says, I saw that it was good. I set up a throne for myself and took my seat on it. Here, the Lord tells Enoch that as soon as he's

05:01

divided the light from the darkness, he quote, set up or built or created a throne for himself. And this is remarkable because the Lord is telling Enoch a couple of things. First, that the very first thing he created as part of the earth was a holy temple, a place where he could quote rest. And I don't have time to go into this here because I've jumped ahead a bit, but this formation of a temple,

05:28

at the onset of the creation is one of the most salient and significant elements of the ancient Egyptian religion. And I can't wait to tell you more about it, but we just can't in this episode. So we'll both have to be patient for a moment, but I promise we'll cover it in future episodes and it'll totally be worth it. It's great stuff. Note here how the Enoch account completely parallels what we read in the Genesis account. Upon completing the creation,

05:57

We read in Genesis chapter two, verse eight, the Lord God quote, planted a garden eastward in Eden. And we learned in episode number four, did God reveal the ancient tradition in the garden of Eden, that the Hebrew word for to plant not hay is used by Moses to refer to God's

holy sanctuary. In other words, the reference to God planting a garden is another way of saying God built a temple in the land. Eden.

06:26

In both cases in the Enoch account and in the Genesis account we get told the same story that the Lord God as part of the creation created a holy temple where he could dwell while on earth. If you aren't familiar with what I'm referring to it's really important to go back and to listen to episodes number four and number five so you start with this foundation as we examine the British coronation rites. And I might add here too that the Enoch account and the Genesis account

06:54

parallel the accounts of the Aboriginal peoples of New South Wales and the Dayak peoples of southern Borneo, both of whom noted that their creator God by army or Mahatala lived among the first ancestors in the beginning in a sacred mountain dwelling. The Australian Aboriginals said this of the creator God by army quote, he made his home in the mountain.

07:21

talking with the animals and the men and women whom he had created. There was communion of spirit between them. For the period of rest after the labors of creation were a refreshment to the great spirit. Round his earthly home, the flowers bloomed in profusion. Did you notice the use of the word rest among the Australian Aboriginals? This is crazy. The quote, period of rest after the labors of creation.

07:51

were a refreshment to the Great Spirit. It's the same story being told half a world away. And recall that we established in episode number four that the word mountain is essentially a synonym for temple in sacred writ. The native people's reference to the creator God living in a mountain is the same as saying that the creator God dwelt in a holy temple while he was on earth.

08:17

And it's important to note that a holy temple or sanctuary doesn't necessarily have to be a brick and mortar building per se. It's holy because of who dwells there. So it could very well have been a mountain garden sanctuary as inferred in the Genesis account. And if you aren't familiar with the Australian and Borneo accounts, be sure to go back into listen to episode

number one, the ancient tradition, cause they're pretty amazing accounts. Back to the second point.

08:44

I wanted to make about the Enoch account. In the Enoch account, we learned that a very important feature of the temple God set up as part of the creation, the Lord God says to Enoch, quote, I set up a throne for myself and took my seat on it. This is fascinating because it tells us that God's temple was also a royal palace. He sat on his throne as the reigning civil authority on earth.

09:14

the creator of the earth, he had full rights to reign over his creation, and he did so from the Holy Temple he created as part of the creation of the earth. And this tells us a lot about God. Not only did God reign as the supreme civil authority over his creation, he also served as the supernal religious authority, the supreme high priest. In his temple in the land Eden,

09:43

God, the creator, reigned as the supernal, sacral king. It's important to start with this foundational understanding of who God is, supernal king and supernal high priest, and where he dwells, on his throne, in the center of his sacred temple. We have to understand these things to understand much of what happens, not only in the British coronation ceremony, but in kingship rites.

10:12

all over the world. From the Genesis and Enoch accounts, as well as the inscription of the Sumerian king list that we talked about in the last episode, we learned that, quote, kingship descended from heaven. The kingship was in Eridu. In other words, these ancient records attest that the conception of kings and kingship was God revealed, not man-made. And this is a bit of a paradigm shift.

10:41

especially when you think of the French Revolution and the vast social movement in the 1600s to overthrow European monarchies. The notion of kings and kingship as a form of civil government is so commonplace and so much a part of world history that we may have never even thought of where it came from. Maybe you, like me,

11:05

may have thought it was just another social construct, another experiment among human beings on how to organize civil government, but the ancient accounts tell a very different story. The ancients attest that kingship as a form of civil government was revealed to human beings by God. Not only that, it was revealed to human beings as the supernal form.

11:30

of civil government because it was patterned after the order of civil government in heaven. God as supernal king and supernal high priest served as the supernal prototype of a sacral king. Earthly sacral kings were to emulate God the supernal sacral king in all of their civic functions. Growing up in a representative democracy,

11:54

I might be inclined to think a representative democracy is a superior form of civil government than kingship, especially considering the abuses of King George III and the need for the American Revolution. But this perspective fails to consider a very important characteristic of God-revealed kingship, the spiritual element. Kingship as revealed by God was combined with the high priesthood.

12:24

king, he was also the supernal high priest, the supernal example of righteousness. To rule meant to rule in righteousness. This latter element is where the rule of King George III went wrong, along with many of his European counterparts. As French scholar René Gounion pointed out, the kingly and the priestly represent different functions, but they quote must necessarily co-exist.

12:51

When they don't, when monarchs stray from God's supernal example of a sacral king, that's when things go wrong, and that's when the people they rule over suffer. Gagnon makes a very important point about the relationship between civil and spiritual authority. They are not equal. The civil authority must always be subordinate to the spiritual authority, and he writes, quote,

13:15

all temporal power that fails to recognize its subordination via the spiritual authority is vain. Separated from its principle, it can only exert itself in a disorderly way and move inexorably to its own ruin. Let King Charles take note. Assuming the spiritual authority is not itself become corrupt, a true sacral king is always subordinate to the laws of

13:44

Gugnone writes, quote, when the holders of temporal power revolt against this spiritual authority and declare themselves independent of all spiritual power, even trying to subordinate to themselves the spiritual authority that they had originally recognized as the source of their own power and seeking to turn the spiritual authority to the service of their own domination. Well, then ruin and tyranny isn't far away.

14:12

Guignol continues, the least portion of spirituality is still incomparably superior to anything of the temporal order. It follows from this that the spiritual authority can and must always control the temporal power and that it cannot itself be controlled by anything else. So the temporal power, kingship, must always be coupled with spiritual power, priesthood, else there is little to keep the king's power in check.

14:42

Gugnian continues, the teachings of all traditional doctrines are as we have seen unanimous in affirming the supremacy of the spiritual over the temporal as normal and legitimate only the social organization in which this supremacy is recognized and expressed in the relations between the two powers. History clearly shows that misunderstanding of this hierarchical order always and everywhere brings about the same consequences.

15:11

social imbalance, confusion of functions, domination by progressively more inferior elements, and also intellectual degeneration. As we saw in the previous episode via sacred primogeniture, sacral kingship among the ancient Hebrews was passed by Rite of Birth to the firstborn, righteous son. If the firstborn son was not righteous, as was the case time and again in the Old Testament,

15:39

then that son lost the birthright and it was given to a righteous son. The fact that the birthright was contingent on righteousness once again, drives home the point that

righteousness is a mandatory qualification for civil rule and not the other way around. With that established, let's head back to the Garden of Eden. From the Genesis account, we read that in the center of the garden sanctuary stood a very special tree, the tree of life. Now,

16:07

There very well may have been an actual tree in the garden. I don't know, but this tree is highly, highly symbolic and we must understand it primarily in a symbolic light. This tree stood in the center of the garden, the same place where God's throne was set up and the same place from which the living waters flowed to the four corners of the earth. And this was the most sacred, holiest place on earth. It marked the center of God's temple.

16:37

the Holy of Holies. It was here in the Holy of Holies that God gave dominion to Adam and Eve over all the earth. And it was here in the Holy of Holies that God clothed Adam and Eve in priestly robes of skin before he cast them out of the garden sanctuary. It was here in the Holy of Holies that God made Adam and Eve the world's first vassal, sacral king and sacral queen. And this was done as we'll see in the Old Testament and many of the sacred ancient texts.

17:05

through a very consistent set of sacred rites, rites which were reproduced with remarkable consistency in the British coronation ceremony. We'll dive into the details of those rites in the next episode. But in this episode, I wanna concentrate on this tree in the center of the garden sanctuary, the tree of life, and how it directly symbolizes a sacral king.

17:32

Although the Tree of Life is chiefly associated today with the Judeo-Christian Garden of Eden account, the Tree of Life is actually one of the most widely diffused symbols in the world. And we find it everywhere. We find it among the Assyrians, Babylonians, Egyptians in India, Norway, Greece, Sub-Sahara Africa, in Bolivia, among the Maya, the Aztecs, and loads of Native American tribes.

17:59

Let me give you a feel for a few, even though we'll revisit this in more detail in a future episode. In ancient Mesopotamia, we read in a Sumerian-Acadian tablet, quote, in Eridu,

there is a black kiskanu, or a cedar tree, growing in a pure place. Its appearance is lapis lazuli, erected on the apsu, enki.

18:25

When walking there, filleth Eridu with abundance. In the foundation thereof is the place of the underworld. In the resting place is the chamber of Namu. In its holy temple there is a grove, casting its shadow. Therein no man goeth to enter. In the midst are the sun god and the sovereign. This passage tells us the sacred cedar tree is in Eridu. And a couple of minutes ago we talked about Eridu.

18:55

Do you remember what the Sumerian King List said about Eridu? It said, quote, after the kingship descended from heaven, the kingship was in Eridu. So we're in the place where kingship was established on earth and there in Eridu was a sacred cedar tree, a tree that looked like lapis lazuli. Now lapis lazuli is a beautiful sky blue gemstone and when it's all polished up, it's really stunning.

19:24

In this pure place Enki walked. Enki is the Sumerian god of wisdom and creation. And here like we saw with God in the Garden of Eden and Bayami and Mahatala, Enki walks in the pure place and fills it with abundance. Note what else this Mesopotamian text says about Eridu, the pure place. The tablet says, quote, in the resting place is the chamber of

19:53

in its holy temple, there is a grove. There it is again, reference to rest and a resting place. And it's directly linked in this text to a holy temple and a grove. In the midst or in the middle is the sun god and the sovereign, the king. So here we see the same motifs we saw in the Genesis Garden of Eden account, a sacred tree, a pure place, gemstones, abundance, a resting place, a holy temple.

20:23

And in the midst, in the middle, is God, the Sovereign, the King. In ancient Egypt, the Tree of Life was known as the sacred Isha tree, which scholars believe is the Persea tree, which is an evergreen tree that's part of the laurel family and it produces this kind of almond-shaped edible fruit. And sometimes they even connect it with the Sycamore or Acacia trees.

20:51

The sacred Isha tree was located in Heliopolis, which according to Heliopolis cosmogony or creation stories was the sacred location where the Egyptian god Atum created the world. An inscription on an alabaster Stella of King Sedi I in Karnak reads, quote, the Isha tree was in the temple of Benben of Heliopolis. So this Stella,

21:20

indicates the sacred Ished tree was located inside a temple on the site where Atum created the world and it was considered the holiest site on earth in the Heliopelan cosmogony. And I don't know about you but this storyline is starting to sound very familiar. A professor out of Matra University in Egypt writes this about the tree.

21:47

quote, Nearly all the great temples of Egypt have a scene of the king nailing, sitting or standing beside or under a persia tree on the leaves of which a God is riding the royal cartouche. I'll stop here for a second. When an Egyptian Pharaoh took the throne, he was given several new names. Like we usually see happen when a British monarch takes the throne. In Egypt, the king was given five names and they were known as the royal titular.

22:16

the king's throne name or prenomen, which was usually his birth name, was written in a cartouche, which was essentially an elongated chen ring, a circle with a line tangent to the base. And the encasement of the king's royal name in a chen ring signified eternal protection. Let's go back to her quote. The scene with the Ished tree was represented in relation to the coronation and the sed festival. Now,

22:45

said festival was a celebration and a renewal of the king's reign which they usually held it 30 years after he had taken the throne but sometimes they did it earlier. Moreover the ritual of presenting the leaves of the ished tree to the king is linked to the coronation ceremony which is attested in the festival calendars in Edfu and Dendera. The name of the king was written during

23:14

another god. Now this is really super interesting because here we see a direct connection between the sacred tree and the coronation of a new king. To have one's royal name written by the god Thoth on the leaves of the sacred Ished tree, the tree of life, not only associated the king directly with the tree, but it also symbolically conveyed that the new king, by having his name inscribed on the leaves of the tree,

23:42

had himself inherited eternal life. And there's a ton here and we can't go into it right now, but hopefully you see here the connection between the tree, kingship and eternal life, all core elements of the ancient tradition. In Greek mythology, in the famous epic poem, Jason and the Argonauts, written in the third century BC by Apollonius of Rhodes,

24:08

who was one of the chief librarians of the Library of Alexandria, we have Prince Jason, who is the son of King Aeson, who was sent on a dangerous quest by his uncle, King Peleus, who happened to have usurped the throne from his brother, King Aeson, Jason's father. He's sent to recover the fabled golden fleece, the skin of a ram, which not surprisingly,

24:36

hung on a sacred oak tree in a sacred grove and was guarded by a terrifying dragon. If Prince Jason is able to succeed in his task and bring the Golden Fleece to King Pelias, King Pelias will accept Jason as the rightful king. And of course, King Pelias hopes the quest is doomed to failure so that he might retain the kingship for himself. But Jason is no ordinary prince. He, along with his band of heroes,

25:04

sail the ship Argo through the Greek seas and successfully meet the grievous challenges and adventures that are set before them. Book one of the poem reads, quote, I shall recall the glorious deeds of men of long ago who propelled the well-benched Argo through the mouth of the Pontos and between the dark rocks to gain the golden fleece. As soon as Pellius saw Jason, he realized

25:32

and devised for him the challenge of a voyage which would be full of suffering so that either on the sea or among a foreign people he might lose all chance of safe return. I want to pause for just a second and point out another important characteristic of Prince Jason. He was a

firstborn son, the importance of which we discussed in the previous episode. And Jason's mother says this of Jason in Book 1,

26:01

who was admired among occasion women, who brought to me great renown and glory, you, the first and only child for whom I undid the girdle of motherhood. With the help of the beautiful maiden Medea, Jason and Medea disembark the Argo, and we read in book four, quote, "They followed a path in the direction of the sacred grove, looking for the huge oak."

26:30

on which the fleece had been thrown, like a cloud with blushes red in the flaming rays of the rising sun. Directly in front of them, the dragon stretched out its vast neck when its sharp eyes, which never sleep, spotted their approach, and its awful hissing resounded around the long reaches of the riverbank and the broad grove. The maiden Medea gives the dragon a narcotic herb, and the dragon falls to sleep, and the epic continues.

27:00

Then Jason removed the golden fleece from the oak at the maiden's instruction. As when a young girl catches in her fine dress the gleam of the full moon hanging high over her bedroom under the roof and her heart is delighted at the sight of the lovely radiance. Just so then did Jason rejoice as he lifted the great fleece in his hands and over his fair cheeks and forehead the sparkle of the wool threw a blush like flame.

27:29

It was the size of the skin of a yearling heifer, golden all over and heavy with its thick covering of fine fleece. As he walked, the ground in front of his feet sparkled brilliantly. Sometimes he carried it draped over his left shoulder and it reached all the way from the top of his neck to his feet. Sometimes he rolled it up and stroked it in his hands, very fearful lest some man or god would cross his path and take it away.

27:58

Here we have the same elements we've seen previously, a sacred oak tree in a sacred grove of the gods guarded by a fierce dragon. And recall in the Garden of Eden account how God placed cherubim and a flaming sword in the east of the garden to guard the tree of life. In this Greek account, however, we find a radiant, sparkling golden fleece hanging directly on the sacred tree, the object of

28:27

Prince Jason's entire quest. His sole objective and all of the challenges and labors he overcame were so that he could find the tree and retrieve the golden fleece. The image here of the blinding golden rays of the fleece on the tree should also conjure up a few thoughts in your mind of the burning bush Moses saw on the summit of Mount Sinai.

28:53

There are obvious connections here to the tree, God, the supernal, sacral King and the glory of God's radiance. In this story, the skin of the ram, the golden fleece is directly connected to Prince Jason's right to kingship. In the story, if he acquires this sacred royal garment, he'll have proven himself the rightful heir to the throne. He must acquire the royal garment.

29:21

for without it he has no right to rule. There's so, so much more here I would love to talk about, but for the purposes of this episode, it confirms yet again the strong connection between the tree of life and kingship. I do wanna point out one more very important aspect of the story, the importance of the royal garment hanging on the tree. We already established that the sacred tree represents God, the supernal, sacral king.

29:50

and that his temple, the realm where he resides, is strictly guarded from those unqualified to enter his presence, as we see in this story by the dragon. The golden fleece hanging on the tree symbolically conveys a couple of really important aspects of kingship. First, the right to true kingship is a gift from God, granted only to those whom God deems qualified. And note in this story how

30:16

Prince Jason had to pass several tests before he was qualified to retrieve the royal fleece from the tree or from God. Because God created the earth and everything in it, because it is his, he is its rightful heir. And as such, he's the only one with legitimate authority to appoint or grant human beings the right to rule as vassal kings over his creation.

30:43

Second note in this story that the royal garment hanging on the tree was made of animal skins. The skins of a ram and this should also conjure up a few thoughts in your mind of God

Clothing Adam and Eve in coats of skin before he cast them out of the garden And we established in episode number four that the Hebrew words used in the Genesis account to describe the coats of skins were the same Hebrew words used by Moses to describe the clothing of

31:11

priests, the skins of a sacrificial animal.” In other words, God clothed Adam and Eve in priestly clothing, the skins of a sacrificial animal. We see the same thing here with Jason. Jason acquires from God a royal radiant golden fleece, a garment of skins. And note in this story that it was this royal garment given to Jason by God, or the tree, that marked

31:41

as the legitimate heir to the throne. And I’ll develop this a little more when we get into the royal investiture of King Charles III, but it’s my contention, drawing from an amazing little book titled Kingship by A.M. Hocart, that the royal robes we see worn by kings today and in the past are actually elaborate copies of what were originally priestly robes.

32:11

move to the ancient Maya now. The ancient Maya and even Maya today still venerate the sacred Siba tree which is a silk cotton tree. Sometimes it’s referred to as the world tree. In Mayan tradition this tree grew out of the center of the world, the source of creation, and its branches grew to the four corners of the earth. And even today you can go to several towns and villages in Central America.

32:39

and you’ll see a carefully pruned and nurtured seabed tree growing in the center of their plazas. A book by Linda Scheele and David Friedelman who were Mesoamerican archaeologists titled A Forest of Kings, The Untold Story of the Ancient Maya, wrote this quote, On public monuments the oldest and most frequent manner in which the Maya king was displayed was in the guise of the world tree.

33:09

This tree was the conduit of communication between the supernatural world and the human world. The king was the axis and pivot made flesh. He was the tree of life. The Mayan kings would symbolically identify themselves with or as the world tree by wearing emblems of the world tree as part of their vestments. On Estella in Guatemala, Estella 11,

33:36

that's dated to the first century AD, the king is portrayed with branches of the world tree growing out of his headdress. Also in Guatemala, King Chan Yot, who reigned from 724 to 785 AD, is depicted with a personified tree on his loin cloth. And he also wears seba tree flowers as earrings in his ears.

34:03

The most famous depiction of the king in connection with the world tree is found on the sarcophagus lid of King Bacal, who died in 683 AD in Palenque, Guatemala. And here we have a magnificent carving of the world tree and it depicts King Bacal on his back and he's rising up in a position of rebirth at the base of the world tree at the center of the cosmos.

34:32

and the lid depicts the rebirth of King Pachal to eternal life. All of these ideas between the king and the tree of life are beautifully illustrated on a silver denari coin that struck with an image of King Charlemagne or Charles the Great, who reigned as the King of the Franks from 742 to 814 AD. And on this coin, King Charles is depicted in full royal regalia.

35:01

a crown on his head, a scepter in his right hand, royal robes over his body, but he also wears an apron over his robes, which is decorated with a large tree. And clearly from this coin, King Charles the Great, as king, is to be understood as the personification of the tree of life. In ancient Israel, Yahweh was understood as the supernal king of Israel.

35:31

and his agent on earth was understood as the Lord's viceroy or vassal king. If you'd like to see a picture of this coin you can find it on page 1307 of a dictionary of Christian antiquities volume 2 or you can check it out on our website theancienttradition.com. This association between the tree of life which as a reminder represents God and the king will become even more apparent as we

36:02

In this last section, much of what I'm gonna share with you comes from an article titled The King and the Tree of Life in Ancient Near Eastern Religion. And it was written by Geo Woodengrin, one of Sweden's best known scholars of religious studies. So let's begin with

the king's scepter. And before I tell you anything about the scepter, perhaps you can think through this for a minute and think of a way that the king's scepter might be connected to the tree of life.

36:30

While you're thinking, I want to take you back to King Emma Duranki. Do you remember him? If you recall in our last episode, King Emma Duranki was listed as the seventh Antediluvian king in the Sumerian king list, which is the same place we find Enoch, the seventh Antediluvian patriarch from Adam in the Judeo-Christian tradition. And in this text, Emma Duranki is summoned by the gods to join them in a special chamber in the Temple Ibarra.

37:00

And in this special chamber, which appears to be akin to the Holy of Holies, the gods enthrone Emma Duranki and he is made a king. The text reads, Emma Duranki, the king of Sippar, the beloved of Anu and Lil and Eya, who are gods. Shamash into Ibarra, the temple caused him to enter. Shamash and Adad to their assembly called him. Shamash and Adad

37:27

on a great golden throne placed him. The tablets of the gods, the bag with the mystery of heaven and earth, the cedar staff, the darling of the great gods, they caused his hand to seize. We learn from this text that the scepter given to King Emaduranki by the gods was a staff of cedar. And Dr. Widengren says this, quote, the legendary King Emaduranki in a scene of enthronement was given a scepter of cedar wood.

37:56

What concerns us here is the cedar staff which is seized by the enthroned king. In a combined passage, the priest of incontinence says that he is holding in his hand a branch of the Qisqanu tree. It has already been pointed out that the Qisqanu tree, growing in Eridu, which recall was the place of kingship, is nothing but the tree of life, planted in the paradise of Eridu. It seems conclusive, then, that the king carries in his hand a

38:26

wig from the tree of life. He continues, the evidence of the text in this case too is corroborated by ecliptic art and reliefs. We may start with some scenes of cylinder seals showing the enthroned god carrying in his hand a scepter in the form of a branch or plant.

38:46

Dr. Widengren then proceeds to show numerous examples in glyptic art and reliefs of kings all over the ancient Near East among the Sumerians, Venetians, Semites, and Egyptians enthroned, grasping a branch or a plant of life in their hands. Dr. Widengren concludes by stating, quote, we have seen that the king holds in his hand as his scepter the plant of life or a branch from the tree of life.

39:13

By means of this planter twig, he is able to impart life to his subjects. And why can the king do this? Well, the only reason the king has power to impart life is because he got his civil and spiritual power and authority directly from the tree, from God. The scepter as a branch of the tree of life symbolizes the king has been given the right to rule by the supernal, sacral king, God himself.

39:43

God bestows upon him all the power and authority that he needs to reign. All of this is symbolized in the king's scepter. He holds in his hand a branch of the life-giving tree, and he holds in his hand the power and authority of God. And these points are driven home in the Judeo-Christian tradition when God appears to Moses in the burning bush. In Genesis chapter three, verse two, it reads, the angel of the Lord appeared unto him,

40:12

Moses in a flame of fire out of the midst of a bush and he looked and behold the bush burned with fire And the bush was not consumed

40:25

Here, Moses sees God as the tree of life and it's ablaze in radiant glory. God promises that he will smite the Egyptians and release the Israelites from bondage. But in this moment, Moses seems to have a crisis of authority and in Genesis chapter four, verse one, Moses says to God, "But behold, they will not believe me, nor hearken unto my voice, for they will say, the Lord have not appeared to thee."

40:55

Moses is concerned here that the people won't accept what he has to say or follow him. He's concerned that he will not be seen as the legitimate civil and spiritual leader of the people of

Israel. So what does God do? Well, in the very next verse we read, quote, And the Lord said unto him, Moses, What is that in thine hand? And he, Moses, said, a rod.

41:23

So in that moment, God gave Moses a staff as the answer to Moses' crisis of authority. And remember in this moment, Moses is speaking with God in the burning bush. Now, the Exodus account doesn't say that God broke off a branch of the burning bush and gave it to Moses, but I'm gonna go out on a limb here and suggest that the rod God gave Moses came straight from the burning bush.

41:50

The Judeo-Christian scriptures are highly symbolic. So I don't know if God gave Moses a literal branch of a sacred tree, but the symbolism is clear. With the branch of the sacred tree of life in his hand, Moses could convey to the Israelites that he had been chosen by God to be their civil and spiritual leader. And along with that responsibility, God had given him not only authority,

42:20

to execute his office. And in verse 31 it says, and the people believed. That the staff or rod symbolized not only the authority of God, but the power of God is made abundantly clear in verse 17, when God says to Moses, quote, "And thou shalt take this rod in thy hand, wherewith thou shalt do signs."

42:46

which Moses proceeds to do. He strikes the rod on a rock and it produces water, the source of life. And Moses also uses the rod to part the Red Sea, which releases the Israelites from the bondage of the Egyptians, just as God promised he would do when he spoke to Moses in the burning bush. A link between the rod and the tree of life is made even more explicit in Numbers chapter 17, verse eight.

43:13

when Aaron, Moses' brother's rod, begins to bud. Quote, behold the rod of Aaron brought forth buds and bloomed blossoms and yielded almonds. When the rod starts to sprout like a tree, the connection between the rod and the tree of life couldn't be more explicit. Scepters are a ubiquitous characteristic of kingship the world over. Kings from Egypt to China and from Africa to Russia.

43:41

hold a scepter in their hand. And now you know why. And as a side note, this is probably the same reason why magicians and witches and warlocks like Harry Potter use wands. If you go to Universal Studios, you can pick out a wand from a vast array of choices. The genuine ones are always made from the wood of a tree. The transference of wands to magicians and witches is probably a degeneration.

44:10

of the original doctrine in the ancient tradition. I'm way over my time for today, but hopefully now you have a much better understanding of the origins of kingship and the beginnings of an understanding of the British coronation ceremony and how deeply enmeshed it is with the ancient tradition. We'll pick up where we left off this discussion in our next episode. For now, I'll leave you with the words of William Shakespeare, knowledge.

44:39

is the wing wherewith we fly to heaven. I'm Jack Logan.

44:47

You've been listening to the Ancient Tradition. A Wonk Media Production.

Episode #7 - The Coronation of Charles III & Camilla: The King of the Four Corners

<https://theancienttradition.com/episode-7-the-coronation-of-charles-iii-camilla-the-king-of-the-four-corners/>

00:00

Music

00:09

You're listening to the Ancient Tradition. A Wonk Media Production. Music provided by Joseph McDade. He is your host, Dr. Jack Logan.

00:24

Welcome to the ancient tradition. I'm your host, Jack Logan. Welcome back to all of our regular listeners. If you're a first time listener, we welcome you to the podcast. Glad to have you with us. Today's episode is the coronation of Charles III and Camilla, the king of the four quarters. The upcoming coronation of Charles is of utmost importance to this podcast because

00:52

The coronation of kings is a central characteristic of the original religious tradition, the ancient tradition. As we discussed in the previous episode on the coronation, you'll see that profound religious doctrines are cloaked in the coronation rites of kings. In today's episode, we'll dive into the significance of a very interesting mosaic known as the Cosmati Pavement.

01:18

It's on this mosaic that nearly every British monarchs has been anointed and crowned. In this episode, we'll unravel the mysterious religious significance of the Cosmati Mosaic and its deep connection to the ancient tradition. In addition, the British coronation ceremony begins with a very peculiar ritual, one that, quite frankly, I'm astonished after thousands of years.

01:45

is still being performed in the 21st century. It's remarkable. It's easily one of the most ancient religious rites that we find in the ancient record. And you'll see that this rite, like the Cosmate Mosaic, is deeply connected to the ancient tradition. The aim of this podcast is to reconstruct the original religious tradition that was imparted to human beings in deep antiquity. And to do this,

02:12

We've structured the episodes sequentially so that each new episode builds off of the previous episodes. Like building a house, we're building the ancient tradition from the ground up. So if you hear anything in this episode that's new to you or that you wanna learn more about, go back and check out the earlier episodes because there's a lot of great foundational information in those episodes that helps set the stage.

02:38

not only for this episode, but for all of the episodes that are yet to come. Because this podcast is so new, I haven't had time to expose you to all of the amazing evidence in the ancient record that supports this claim that kingship and the coronation of Kings was a central doctrine of the ancient tradition. And we'll definitely cover that ground in a future episode, but with the coronation of King Charles the third on the horizon, we just can't pass up this opportunity to talk about

03:08

these rites while they're happening. Knowing how the coronation rites tie into the ancient tradition will greatly enhance not only your understanding of what's taking place during King Charles's coronation, but it will also help you understand the profound role kingship plays within the ancient tradition. In earlier episodes we established that God, the supernal sacral king,

03:35

revealed to human beings a form of civil government that was patterned after the form of civil government in heaven kings and kingship in heaven god reigned as king of kings and upon completing the creation god represented by the radiant tree of life appointed adam the first man to be a vassal king over his creation the earth and we established in episode number four

04:03

that the coronation of Adam took place in the Garden of Eden, which was God's temple or sanctuary, God, the tree of life, crowned Adam, his vassal, sacral king, in the Holy of Holies in his temple. And we established in episode number five that the right to this vassal, sacral kingship was passed down through Adam from father to firstborn, righteous son, of which Enoch, the seventh from Adam, was the rightful heir.

04:32

In our last episode, we established that all over the world, from Mesopotamia to Egypt to the Maya and Central America and from Moses of the Bible to the mythic Prince Jason of Jason of the Argonauts to King Charlemagne, the King of the Franks, that they tied their kingship directly to a sacred tree, the Tree of Life. And why did they do this? Because association with the Tree of Life or the sacred tree.

05:02

symbolized to those whom they were to govern that they were the legitimate vassal sacral king chosen by God the king of kings the tree of life as God's vassal sacral king the earthly king was to be understood as God's representative on earth and as such the king was understood as a lesser Yahweh or could be conceived of as a lesser tree of life

05:28

as such the earthly king effectively represented God on earth. We also learned that all true kings hold sceptres. Why? Well as we saw in the previous episode with the Mesopotamian king, Emma Duranki, the Mesopotamian Enoch, that the sceptre given to king Emma Duranki upon his enthronement was a branch of the sacred tree. Holding a branch of the tree of life in his hand,

05:58

whether they know it or not, are conveying to those they govern that they have been given the power and authority to rule as an earthly king directly from the tree of life or God himself. The earthly king holds the power and the authority of God in his hand. Without foundation, let's jump into today's episode. And I want to start by walking through the coronation ceremony

06:27

May 6th in London. So on May 6th, Charles, along with a procession of clergy and other dignitaries, will enter Westminster Abbey to the anthem Psalm 122, I was glad. And this is known as the King's procession. If Charles follows protocol, he'll be wearing the crimson surcoat and the robe of state of crimson velvet, though

06:55

I've heard that he doesn't plan to wear some of the traditional royal vestments, so we'll have to wait and see. And all of this will take place in Westminster Abbey. And this is important because there are several architectural and artistic features of the Abbey that directly link the coronation rites to the ancient tradition. The first coronation at Westminster Abbey was held in 1066 AD for William the Conqueror.

07:22

with the exception of a couple of kings who were never coronated, every British monarch since 1066 AD has been coronated in Westminster Abbey and Charles will be the 40th British monarch to be crowned there. Westminster Abbey is formally named the Collegiate Church of Saint Peter at Westminster and it was chartered in 1042 by King Edward the Confessor with the express purpose that it serve as a royal burial

07:50

and coronation church for future British monarchs. A couple of centuries after King Edward died, the church was demolished and rebuilt by King Henry III on a much grander scale, and that's the abbey that we see today. Westminster was the first church built in England in the form of a crucifix, where the two arms of the crucifix cross, which is directly in front of the high altar.

08:16

One ascends five stairs and steps onto a large platform known as the Cosmati Pavement. And it's this beautiful recently restored mosaic. It's made of lapis lazuli, alabaster and marble and a variety of different colorful glasses. And if one's looking from above and you look down on the Cosmati Pavement, it looks like a 13th century depiction of the cosmos.

08:43

There's thousands of miniature stars and large swirling circles of what could be planets or suns. And directly in the center of the square mosaic is a large circular onyx stone. And it has strata through it and it easily reminds one of the planet Earth. This Earth-like stone in the center of the Cosmode mosaic is pretty important because it's directly atop

09:07

this stone that every British monarch for the past nearly 1000 years has been anointed and crowned. King Henry VIII was coronated on that very spot as was King James VI of the King James Version of the Bible, Queen Anne, Queen Victoria, and Queen Elizabeth II. If you visit our companion website, theancienttradition.com, and you click on evidence in the main menu, and then scroll down until you find this episode.

09:36

you'll see a picture of the Cosmati pavement. In order to unravel the mystery of the Cosmati mosaic and its connection to the ancient tradition, we must begin with its location. As mentioned a couple of minutes ago, the Cosmati mosaic is located exactly where the north

south and the east west arms of the Abbey's crucifix intersect or cross. Now, if you're a regular listener to this podcast,

10:05

The image here of the intersection of two perpendicular lines should conjure up a few thoughts in your mind of the Garden of Eden. That's right, the Garden of Eden. If you recall, in episode number four, we read in Genesis chapter two, verse 10, quote, and a river went out of Eden to water the garden. And from thence it was parted and became four heads. From the center of the garden,

10:34

rivers of water flowed. One river flowed to the north, one flowed to the south, one to the east, and one to the west. And if you visit our companion website, theancienttradition.com, again and click on evidence in the main menu and scroll down to episode number four, you'll see several artistic representations of the waters flowing from the center of the garden to the four corners of the world. And if you'll recall, we noted that in Greek the word

11:02

Temenos, from which our word temple is derived, means to cut. And this refers to the point at which that cardo, the north-south line, and the decumanus, the east-west line, cut across each other, where they cross. That point where these two lines cross mark either literally or symbolically the center, the sacred center of all things. It marks that space as a holy temple.

11:32

So coronating the British monarch where the arms of the North, South, and East-West lines cross signifies that the new king is being anointed or crowned not just anywhere. He or she is being anointed and crowned in the most sacred place on earth in God's holy temple. In addition, if you'll recall back in episode number four, we established that the Garden of Eden was likely planted on

12:00

elevated land on a hill or a mountain so that the living waters could flow down to the four corners of the world. And this mountain motif is also portrayed in the abbey. If you'll recall, I mentioned earlier that the Cosmati mosaic is elevated above the main floor. One has to ascend five steps to reach the mosaic. Again, this symbolizes that the Cosmati mosaic

12:28

is to be understood as a holy temple, a mountain of God, the place where God resides. So, to ascend the steps is to ascend God's mount and to enter His holy presence. This reinforces the notion that true kings are only anointed and coronated in one place, in God's sacred temple.

12:54

And this brings me to a very intriguing, earth-like onyx stone in the center of the mosaic. It's directly above this stone that the king, the new king or queen is anointed and coronated. Now, if you watch old recordings of Queen Elizabeth's coronation, you won't see the Cosmari Mosaic or the stone that I'm referring to because the Cosmari Mosaic was covered with a carpet for like 150 years. The carpet has since been removed and

13:24

the mosaic's been restored, so you'll easily see it during Charles's coronation ceremony. So what's the significance of the Ankh stone in the center of the mosaic? Well, if you're a regular listener, you should be connecting this again back to the Garden of Eden. Do you recall what stood in the center of the garden? I'm guessing that most of you do, but if you don't, here's a quick reminder.

13:52

Genesis chapter 2 verse 9 it states, and out of the ground made the Lord God to grow every tree that is pleasant to the sight and good for food. The tree of life also in the midst of the garden. That's right, the tree of life stood in the middle of the garden. It stood in the middle of God's holy sanctuary or temple and what was this tree? Well...

14:19

Hopefully by now you recognize that the sacred tree that resided in the exact center of the garden sanctuary was God himself. God resides in the sacred center of his temple. And through him all life springs forth and the living waters flow to the four corners of the earth. And recall in episode number five, when the ancient patriarch Enoch in chapters 20 and 22 of the book of the holy secrets of Enoch,

14:47

ascended to the highest heaven, he saw God seated on his throne and Enoch says, quote, I saw the Lord sitting on his highest throne. I saw the Lord's face like molten iron and poured out and emitting sparks and glowing. It is incomprehensible, marvelous and supremely awesome. The tree of life that stood in the center of the garden temple symbolically represented

15:17

God seated on his throne in his holy heavenly temple. So God resides in the sacred center of all things and that sacred center is referred to in the Judeo-Christian tradition as the holy of holies. God resides in the holy of holies. So I hope you see where this is going. Every British monarch for the past 750 years has been anointed and coronated

15:46

above the Ankh stone, the stone that marks the spot where the Cardo and Decumanus lines cross. It represents the summit of the mountain temple where God planted a garden sanctuary or temple. It marks the exact spot where the tree of life stood. It marks the spot where God sits on his glorious throne in his holy temple.

16:15

And as a quick aside, it's very, very likely that this is where we get the phrase, X marks the spot. And as you'll see in future episodes, literally all over the world, peoples of all times at all places use where the North South Line and the East West Line cross to mark their most sacred shrines and temples and sanctuaries. So for a British monarch to be anointed and coronated on this stone is akin

16:43

proclaiming that the British monarch has been anointed and coronated by God the tree of life in the Holy of Holies. Now where have we heard this before? If you're a regular listener again this should take you right back to the Garden of Eden where we learned in episode number four that God made Adam and Eve a king and a queen. In Genesis chapter 1

17:11

verses 27 and 28, it reads, so God created man in his own image, in the image of God created he him, male and female created he them. And God blessed them and God said to them, be fruitful and multiply and replenish the earth and subdue it and have dominion

over the fish of the sea, over the fowl of the air and over every living thing that moveth upon the earth.

17:37

Now this is also corroborated in the book of the Holy Secrets of Enoch where Enoch relays to his family what he saw during the heavenly ascent. And in chapter 58 it reads, In the days of our forefather Adam, the Lord came down to the earth for Adam's sake. The Lord appointed him king over all and subjected to him all things. So.

18:04

We see striking parity here between Adam, who was made a king by God in the garden sanctuary, the Holy of Holies, and the British monarch, who was anointed and crowned, at least symbolically, by God in the sacred center of all things, the Holy of Holies. And note here that the Genesis text is written in the plural. God gives Adam and Eve.

18:32

Dominion over the earth. God not only made Adam a king over his earthly creation He also made Eve a queen over his earthly creation and we'll see this connection between Camilla and Eve play out during the coronation ceremony when Camilla is crowned a queen So the mysterious onk stone in the center of the floor represents fundamentally the sacred center of all things the center of all life

19:00

The life of the kingdom flourishes from this center. It's not only the center of the Abbey, it also symbolically represents the center of the United Kingdom, the center of the earth, which I'll develop in a minute, and the center of the cosmos where God resides on his glorious throne in the Holy of Holies. And it's here in this sacred center that God crowns kings and queens.

19:26

And if you happen to live in London or you're planning to visit London between May 15th and July 29th of this year, you can actually purchase tickets for about 15 pounds. That is if they haven't already sold out, which includes a tour of the Abbey and the opportunity to actually walk, you gotta do it in socks, on the Cosmote Mosaic. And you'll be able to stand on the Ankhstone where Charles will have been coronated. And it's the only time in living memory

19:55

that visitors to the Abbey will have been able to do this. It's important to point out, however, that although the architects and artisans who built Westminster Abbey did an excellent job of symbolically connecting the coronation of the British monarch to God, who reigns as the King of Kings on his heavenly throne, Westminster Abbey is not a temple. You know, temples are fundamentally different than cathedrals or churches or chapels or synagogues.

20:26

Pretty much anyone can enter a cathedral or church. But as we learned in the Genesis account, the tree of life, God on his throne, is guarded by cherubim and a flaming sword. And I haven't had a chance to develop this aspect of the ancient tradition yet, but this theme of guards protecting God's throne is so pronounced in the ancient world and so widely dispersed across the continents,

20:52

that we can safely argue that it is one of the original tenants of the ancient tradition. As you'll learn more fully in future episodes, human beings must meet certain qualifications to enter God's presence, to enter the Holy of Holies. And those who don't meet those qualifications are prevented by guards from entering. You can't just pay 15 pounds and get in. Those who enter must themselves be sacred.

21:21

else they would profane God's temple. So the guards protect the sanctity of God's home. Although Westminster Abbey is not a temple and the coronation ceremony is more likely than not an imitation of the original, they both still do an excellent job of symbolizing many of the profound theological tenets expressed in the ancient tradition.

21:47

Now after Charles processes into Westminster Abbey with the clergy and other dignitaries and the anthem from Psalm 122 is sung, Charles stands beside the coronation chair, which we noted sits directly above the cosmody mosaic on the stone. And after this, a peculiar ritual takes place and it's known as the recognition. The Archbishop of Canterbury, presently Justin Welby,

22:15

who was the highest ranking cleric of the Church of England, followed by the Lord Chancellor, the Lord Great Chamberlain, the Lord High Constable, and the Earl Marshall walks to the east. And there the Archbishop addresses the congregation that's seated in the eastern arm of the Abbey. And he says, Sirs, I here present to you Charles, your undoubted King.

22:40

Wherefore all you who are come this day to do your homage and service are you willing to do the same? And the audience in the east arm then replies God save the king and trumpets blare. From there the archbishop moves to the south faces the congregation seated in the southern arm and repeats the recognition. They exclaim God save the king and then the trumpets blare.

23:07

The Archbishop then moves to the west. He repeats the recognition. The audience seated in the western arm shout, God save the King, and the trumpets blare. And from there, the Archbishop moves to the north, repeats the recognition. The congregation in the northern arm exclaims, God save the King, and the trumpets blare. Now, you might think the Archbishop does this because the Abbey is set up in a crucifix form, and it's just the polite thing to do to address the congregants seated in each of the arms.

23:37

this would be incorrect. This peculiar ritual is incredibly ancient. It's one of the most archaic rituals tied to kingship in the ancient world. And honestly, I'm quite shocked that it's so well preserved up to the modern day. It's a bit mind-boggling to me. To understand this ritual, we need to head to Egypt. To the very first dynasty. To the reign of

24:06

of King Menes who ruled about 3150 BC. And now that's nearly 5,000 years ago. We don't know a lot about King Menes' enthronement ceremony, but we do know quite a bit about an enthronement celebration that was held every 30 years after the king took the throne. And it's known as the Sed Festival. The Sed Festival was one of the most important and one of the most ancient

24:35

religious festivals that was held in ancient Egypt. The celebration was held to renew the strength and the vitality of the reigning pharaoh and to mark the beginning of a new era of the pharaoh's reign. It was kind of looked at as generational, starting with each new generation. A key feature of the said festival was a ritual known as crossing the field. Sometimes it was known as running the circuit or running the king.

25:03

And for this ritual, the king dressed in a royal kilt and he would run around a specially constructed course that marked the boundaries of a field. And the course was typically marked by a series of boundary markers or stations known as hebzad pavilions. And at each of these pavilions, the pharaoh would touch or embrace the marker. Henry Frankfurt, who wrote one of the most important books on ancient Egyptian kingship.

25:33

said this of the ritual, quote, the king crossed the piece of land in its length and breadth the whole of the performance which implied a four-fold course according to the points of the compass north south east and west.

25:53

In other words, the king ran in a circuit along the perimeter of the field from Cardinal Point to Cardinal Point. And then he'd stop at these Heb Sed pavilions, which were placed at the north, south, east and west, or which marked some of the key features of the surrounding landscape. A text from Ed Fu confirms Frankfurt's interpretation, and that text reads, I have run holding the will.

26:20

which my father has given me before, Geb. Now, Geb was the ancient deity for earth. I have passed through the land and touched its four sides. Okay, now why would the king do this? What did it symbolize? Frankfurt continues and he says, quote, "In his hand, the king holds a small object, the house document, which sets out a transfer of ownership, which would be similar to a land deed today."

26:50

It's thought sometimes that the will merely shows that the king is entitled to dispose of the field which he crosses. This seems too limited a view altogether. In fact, we do not know that an actual piece of land is involved at all. It may very well be that an area was marked out in

the temple court to symbolize Egypt as a whole. The king, by crossing this field, would dedicate it, and therewith, Egypt to the gods.

27:19

and at the same time assert his legitimate power over the land. So according to Frankfurt, the field which the king circuits represents the land of Egypt. By symbolically circling the boundaries of the land with the land deed in his hand, the king is establishing that he's the legitimate ruler of Egypt. And by performing this ritual, the king is asserting his dominion over the entire land of Egypt and its inhabitants.

27:50

this ritual the four cardinal points are used to symbolically convey the geographical totality of the land of Egypt. And we see this association between the cardinal points and geographical totality all over the world. There's also evidence in the ancient Egyptian record to suggest that the king by circuiting the cardinal points is asserting dominion over more than just the land of Egypt.

28:20

In ancient Egypt, the phrase, quote, as far as the rays of the sun disc was commonly used to express the vast extent of the king's power and dominion. So wherever the sun's rays shined, the king had the legitimate right to rule there. If we return to the text from Edfu that I just read, it continues, quote.

28:44

the good King who runs round fast, holding the will. He runs crossing the ocean and the four sides of heaven, going as far as the rays of the sun disc passing over the earth. From this text, running the circuit from Cardinal Point to Cardinal Point symbolized much more than the King's dominion over the land of Egypt, as we understand it.

29:07

It symbolized that the king had dominion as far as the rays of the sun disc, which meant the king had dominion over the entire world. So we see as far back as the first dynasty in Egypt, that the cardinal points were used to symbolize the geographical totality of the entire world. So let's quickly jump back to the Garden of Eden account in Genesis.

29:35

There we see the living waters flowing from the sacred tree of life in the sacred center of the garden sanctuary from which it parts into four heads. And those four heads flow to the four points of the compass. What this imagery is meant to convey is that God's spiritual nourishment symbolized by the living waters flows from his temple abode to the four corners of the world.

30:05

the entire earth. The use of the cardinal points here in the Genesis account is the same as that used by the Egyptians in the Sed festival. When the ancients made reference to the four cardinal points, they were expressing the same idea that what was taking place would affect the entire earth. And I don't want to get too far off topic, but we see this in the Old Testament. In Exodus chapter 29 verses 10 to 14,

30:33

Aaron and his sons are commanded to sacrifice a bull and then take the blood of the bull and sprinkle it on the four corners of the altar. By placing the blood of the sacrifice on the four corners of the altar, the priests were expressing that the sin sacrifice was meant to atone for the entire world.

30:57

The use of the four cardinal points to symbolize the totality of the earth is one of the most ubiquitous symbols in the ancient world. And since making a circuit around the perimeter of the cardinal points produces a square, the square became the universal symbol for the earth in the ancient world. So when King Menes, the first king of Egypt, ran the circuit with the land deed in his hand,

31:24

It was meant to express that he had the legitimate right to rule over the entire earth. And this notion is further expressed in a ritual that is remarkably similar to the ritual that will be performed at Charles's coronation. Towards the conclusion of the said festival, the following takes place. And this comes from Frankfurt's book, *Kingship and the Gods*, which I mentioned earlier. And Frankfurt writes, quote,

31:51

Two officials, one with the archaic title Chief of Pei, the old city in the Western Delta, placed themselves on either side of the king and in a kind of antiphonal hymn of praise, proclaim

his power. Then they change places and repeat the proclamation before and behind the king. Twice more the action is repeated so that each man is spoken in the direction of the four points of the compass.

32:21

It doesn't take a lot of imagination to see the parody between this ritual that took place nearly 5,000 years ago in ancient Egypt and what's going to take place when the Archbishop of Contrabury proclaims King Charles's sovereignty to the four corners of Westminster Abbey. You know I personally find the striking parody and kingship rights over a 5,000 year period to be mind-boggling.

32:50

To drive home the point even further between the cardinal points and the dominion of the king over the entire earth, near the end of the said festival, the king shoots four arrows, one to each of the cardinal points. And this is meant to symbolize or demonstrate the king's power and his military might over all regions of the earth. And we find this ritual of shooting arrows to the four cardinal points.

33:18

Again, all over the world we find it among the Native American tribes like the Navajo, Apache, and Lakota, among the ancient Chinese, Japanese, Koreans, among the Mongolians. We just find it everywhere. And after the ancient Egyptian king shoots the arrows, he's enthroned four separate times, each time facing a different cardinal point. And this is just another way for the king to proclaim his dominion over the entire earth.

33:46

At this point, I want to take you back to the Garden of Eden yet again. Although I've mentioned it several times in the past couple of episodes, I want to drive home the point that where the cardinal points intersect marks the sacred center where God, the supernal, sacral king, reigns on his throne. So the cardinal points are also a way to point one towards God's abode, towards the Holy of Holies.

34:15

And of course, let's not forget that God crowned Adam a king in the sacred center where the living waters divided and flowed to the four corners of the earth. This imagery symbolizes exactly what we read in Genesis chapter one, verse twenty six, that God made Adam a king

and gave him dominion over the entire earth. So Adam was the first human being to be appointed king over the world.

34:45

King of the Four Corners. This exact same imagery is conveyed during the British coronation ceremony when the Archbishop of Canterbury presents King Charles to the four arms of Westminster Abbey. The Archbishop is presenting King Charles as the King of the Four Corners, the King of the entire world. And if the presentation of the four arms of the Abbey aren't enough to convince you,

35:15

beautiful Egyptian no less, Ankh stone in the center of the Cosmode Mosaic. If you recall, the stone over which King Charles will be anointed and coronated leaves with the beautiful strata through the stone no doubt in viewers minds that it's meant to symbolize the earth. King Charles will literally be crowned the king of the four corners, the king of the world, directly atop a stone

35:44

rendering of the earth. And if these symbols still aren't enough to convince you, there's a little bit more. At a certain point in the ceremony, King Charles will be presented with a royal sphere made of gold and it's known as the Sovereign's Orb, which again represents the entire world and he'll hold it in the palm of his hand. Although I'm not going to go over the crown in this episode,

36:10

be sure to check out the crown and see if you can't figure out how the crown too symbolizes the British monarch as the king of the four corners. I hope by this point you're starting to see how ancient the coronation rights of kings are and how they literally go all the way back to the beginning of civilization. But I also hope you recognize that these rights are tied to some pretty profound theological concepts, many of which will develop.

36:39

over the next year. Before I close out this episode, I want to make mention of two more ancient examples, though there are literally hundreds I could have chosen from. The first comes from Mesopotamia. Although kingship is tied quite clearly in ancient Egypt to the

Cardinal points and the king's dominion over the earth, this theme is also a key feature found among many early Mesopotamian kings.

37:08

So this is about 400 years after the reign of King Menes in Egypt. King Naram-Sin is the first Mesopotamian king known to have claimed the title King of the Four Corners of the World, which is sometimes translated as the King of the Four Quarters of the World or the King of the Four Corners. And this title

37:32

we already discussed was another way of saying the king reigned over the entire earth or that he was the king of the world. Between 2334 and 530 BC more than 25 Mesopotamian kings claimed the title King of the Four Corners. Lastly I want to take you back to the book of the Holy Secrets of Enoch dated to at least as early as the first century AD.

38:01

In chapter 30, there's a really peculiar passage, which is most likely a Greek interpolation, but it's still super intriguing. In this passage, the Lord is teaching Enoch about Adam and the Lord says, quote, I appointed him as king to rule on earth and to have my wisdom. There was none comparable him on earth from all my existing creations. I gave him a name.

38:30

from the four directions, from east, from west, from north, and from south. I called his name Adam." In this passage, we see all the things we've been talking about. Adam has been appointed by God to rule the world. His reign is associated with the cardinal points. But the Lord also mentioned something very interesting here. He says he gave Adam his name from the cardinal points.

39:00

And this is very interesting. The editors of this translation of 2 Enoch or the Book of the Holy Secrets of Enoch gives a little more information about this and they write, the cardinal directions in Greek were Anatoli East, Dices West, Arktos North, and Mesembria South. If one takes the Greek names for the cardinal points and uses the first letters as an anagram,

39:30

It spells A, Anatol A, Dicis D, Arctos A, and Mycembria M. In Greek, the cardinal points are or spell A, D, A, M, Adam. So Adam is the cardinal points. Considering what we've learned in this episode, the association between Adam and the cardinal points makes complete sense.

39:58

especially since he was the original earthly king of the four corners. And did I mention the Greeks put that in there over 2000 years ago. They knew about Adam as the king of the world. That's the ancient tradition. On May 6th, 2023, King Charles III will be crowned symbolically as the next Adam, the next king of the four corners.

40:28

That wraps up this edition of The Ancient Tradition. I hope you learned something new and I hope you've gained a better understanding of the British coronation ceremony and how deeply enmeshed it is with the ancient tradition. We'll pick up where we left off this discussion in our next episode. For now, I'll leave you with the words of William Shakespeare, "Knowledge is the wing wherewith we fly to heaven." I'm Jack Logan.

40:59

You've been listening to the Ancient Tradition. A Wonk Media Production.

Episode #8 - The Coronation of Charles III & Camilla: The Fragrant Dew of Paradise

<https://theancienttradition.com/episode-8-the-coronation-of-charles-iii-camilla-the-sacred-dew-of-paradise/>

00:00

Music

00:09

You're listening to the Ancient Tradition. A Wonk Media Production. Music provided by Joseph McDade. He is your host, Dr. Jack Logan.

00:25

Welcome to the ancient tradition. I'm your host, Jack Logan. If you're new to the program, Jack is short for Jacqueline. Before I jump into today's program, I wanna let our listeners know about our website, theancienttradition.com. If you go there, you'll find all of the evidence and quotes and citations and everything that we refer to in this episode. But if you'd rather watch the episode, you can also check out our YouTube channel where you'll find a YouTube video dedicated to each episode.

00:55

Keep in mind though, right now there's about a four week lag between the podcast and the YouTube videos. If you're interested in the YouTube videos, just search for the ancient tradition. We have a great program today. It's titled, The Coronation of King Charles III and Camilla, The Fragrant Dew of Paradise. And we'll start where we left off in the previous episode and continue our examination of the coronation ceremony as it will happen on May 6th, 2023.

01:25

The majority of this echoes really important features of the ancient tradition. In this episode, we'll uncover a coincidental connection between the coronation oath, the Judeo-Christian Moses and Great Britain. And we'll also travel back in deep, deep antiquity to unravel the mysterious meaning of the anointing of kings. The trail will take us back once again.

01:50

to the book of the holy secrets of Enoch and back to the fertile crescent of ancient Mesopotamia, back to the sands of Egypt and all the way back to paradise, which is no surprise because the anointing is an extremely important tenant of the ancient tradition. In the previous episode, we established that the architects of Westminster Abbey, who'd been commissioned by King Henry III, designed the church which they knew would be used for the express.

02:18

purpose of coronating British monarchs to symbolically represent the Garden of Eden. And this is most evident in the crucifix form of the church which architecturally reproduces four distinct arms to the four cardinal points which was to be reminiscent not only of Christ's cross but also the four rivers of living water that would pour out of the Garden of Eden. And I didn't mention it in the previous episode but the Garden of Eden theme is also

02:46

abundantly portrayed in architectural form by the massive pillars which dominate the interior of the church. And if you take a good look at these pillars, it's pretty evident that each pillar is meant to represent a sturdy tree whose branches join with the branches of the other trees in the church to form this beautiful, Edenic garden canopy over the congregants. In essence, the architects wanted to architecturally immerse

03:16

the entire congregation in the life-giving abundance of the Garden of Eden. They wanted to place the congregants right in the Garden, in God's holy sanctuary. And the architects did a wonderful job of associating the sanctuary with the Garden of Eden. And combining the two concepts makes Westminster Abbey a garden sanctuary, just like we saw in the Genesis account that we discussed in episode number four.

03:45

And why did the architects of Westminster Abbey design the church to be a garden sanctuary? Well, because it was in the garden sanctuary recorded in Genesis that God gave Adam the power and authority to reign over his earthly creation as the world's first earthly king. And God did this, he pointed Adam, the first earthly king in the midst of the sacred center of the garden sanctuary where God dwelt on his holy throne.

04:12

which is symbolized in Holy Writ over and over and over again as the tree of life. All of these sacred elements come together in Westminster Abbey when we examine the literal spot in the Abbey on which King Charles III and the 39 British monarchs before him will be coronated. And as we saw in the previous episode, he's to be coronated directly above a unique stone, the Cosmati Anx stone.

04:40

the stone which marks the sacred center of the Abbey, the exact spot where the north south and the east west arms of the Abbey cross. And King Charles is to be symbolically coronated the new Adam in the sacred center of the garden sanctuary. And as we saw with the ritual of the King of the Four Corners, which will be performed on May 6th, that King Charles, like Adam, will be symbolically crowned the new earthly King of the Four Corners.

05:09

for the world. And to drive home this point, if one examines the Cosmati Ankhstone, they'll see that it's a beautiful rendering of the earth. All true kings are coronated in the sacred center of the world in God's holy garden sanctuary. All of this brings me to today's episode. After the ritual of the King of the Four Corners, Charles will be asked by the Archbishop of Canterbury, who some of you may have already surmised.

05:39

represents God in the Garden of Eden account. The future king must make an oath directly with God. He must promise to keep God's law if he's to be made king. He must submit his reign to the subordination of God's laws. The oath that Charles will make here with God has kind of been tailored specifically to the realm of the United Kingdom. Charles is first asked by the archbishop who we just established.

06:08

represents God if he's willing to take the oath. I think it's really worth it to take a moment here and pause and think about this. Why would God do this? Why would he ask the future king if he's willing to take the oath? Why not just start right in and administer the oath? And there may be a lot of reasons for doing this. But I think by asking the future king if he's willing to take the oath,

06:32

God is presenting the King with a choice. He can either choose to take the oath or he can choose not to take the oath. The choice is the future Kings. God will not compel anyone to keep his law. By God asking the direct question, are you willing to take the oath? The future King has to use his agency and make the choice for himself. And whichever choice he makes, his decision is a declaration to God about how he plans to use his agency.

07:02

to follow God's laws or not. And by asking this question, are you willing to take the oath? God is giving the future king a little more time to reflect and think and ponder over his decision whether or not to commit, to fully commit his life and his reign to following God's laws, all of God's laws. So by God asking the question, the king has to make a choice.

07:30

If the future king is a man of integrity, which we don't always see, his word is his oath. If he says he's willing to take the oath to follow God's laws, he means it. And as we'll see in the ancient world in future episodes, when one makes an oath with God, if they do so without integrity or if they rebelliously break the oath, they face really terrific consequences.

07:55

So the question that precedes the official coronation oath, are you willing to take the oath, is a really important one, one that the king should genuinely ponder and give a lot of reflection to. The notion of making an oath with God in his holy sanctuary and his sacred abode, the temple, is really a pretty widespread motif in the ancient world. And I don't have time to go into all of the evidence for this in this particular episode.

08:22

But I will remind you of one of the most prominent examples of this in the Judeo-Christian tradition. If you recall in the Bible, in the book of Exodus chapter 19, that the Israelites fled Egypt and took refuge in the Sinai desert. And there the Israelites camped at the base of the tall mountain Mount Sinai. Verses two and three in the King James Version read, for they, speaking of the Israelites, were departed from Rephidim.

08:52

and were come to the desert of Sinai and had pitched in the wilderness. And there Israel camped before the mount. And Moses went up unto God, and the Lord called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel. If you recall in episode number four, Did God reveal the ancient tradition in the Garden of Eden?

09:17

that in the ancient record, including Holy writ like the Bible, mountains are almost always a synonym for God's temple, the place where God dwells. And we definitely see that connection here. God resides on the summit of Mount Sinai. The imagery in these verses is

meant to convey that Mount Sinai was a mountain sanctuary, a mountain temple. And Moses climbs to the summit of Mount Sinai because that is where God abode on the sacred summit in the sacred center.

09:46

The location is important here because what happens in the next couple of verses takes place on the summit of the mountain sanctuary. So he's in the center of God's temple. So as we saw in the verse I just read, Moses ascends to the mount and God tells Moses that he has something he wants Moses to tell the people, the house of Israel. Well what did God want Moses to tell the Israelites? Let's continue reading in verses four and five.

10:15

ye have seen what I did unto the Egyptians and how I bear you on eagles wings and brought you unto myself. Now therefore if you will obey my voice indeed and keep my covenant then ye shall be a peculiar people unto me above all people for all the earth is mine." Here we see the connection between God's temple and the making of an oath or as it's referred to here the making of a covenant.

10:41

God is asking Moses to tell the people that if they will covenant to obey God's voice and keep His commandments that God will make them a peculiar treasure, a people that's different than all of the other people on the earth. Well different how? And for that answer we have to keep reading. In verse 6 we read, And ye shall be unto me a kingdom of priests and in holy nation.

11:08

These are the words which thou shalt speak unto the children of Israel." All right, there's so much in this verse. It's pretty astounding. Let's pay close attention to the words. God tells Moses that the people who make a covenant with him will be different because they will become a kingdom of priests. The word kingdom here should stick out to you by now. Why? Because kingdoms are governed by a king.

11:37

priests. So here we have again kings and priests. God will make those who keep his covenant sacral kings. So here we see the same pattern, a mountain temple, the making of a covenant,

and kingship. When Charles III is asked, are you willing to take the oath, he undoubtedly is going to reply, I am willing, declaring his choice to follow God's law.

12:07

From here, the Archbishop who represents God administers the coronation oath. In the first part of the oath, Charles III will swear to govern or reign as civil authority over the peoples of the United Kingdom and the Commonwealth. In the second part of the oath, he'll swear to keep God's law. And these are the words of the oath. Quote, will you to the utmost of your power maintain the laws of God and the true profession of the gospel?

12:37

If Charles chooses to do so, he'll reply, all this I promise to do. And at this point, Charles will be escorted up to the high altar and then he'll kneel there. The archbishop will then present to Charles an open copy of the Holy Bible, which leaves no doubt as to what constitutes God's law. And Charles will place his hand on the Bible and he'll swear the following. Quote.

13:03

The things which I have here before promised, I will perform and keep. So help me God. And then he'll sign a written copy of the oath. The oath then between God and the king will be complete. We see a similar pattern in the Exodus account that I just mentioned in Exodus 19 verses 7 and 8. Moses gathers Israel together and tells the Israelites of God's covenant. It reads.

13:32

quote, And Moses came and called for the elders of the people and laid before their faces all these words which the Lord commanded him and all the people gathered together and said all that the Lord hath spoken we will do and Moses returned the words of the people unto the Lord. So the words here are very similar to what Charles will say. The Israelites said all that the Lord hath spoken we will do.

14:02

At this point, God reveals to Moses his law, the Ten Commandments. Exodus 24 verse 12 reads, And the Lord said unto Moses, Come up to me into the mount and be there, and I will give thee tablets of stone and a law and commandments which I have written. And let's not forget that all of this takes place in God's temple at the summit of the mountain. God's laws come out of his sacred abode, his temple.

14:30

The parallels between the Moses account and what happens in the British coronation ceremony are pretty clear. From here, Charles will be presented with the Bible and told, here is wisdom, this is the royal law, these are the lively oracles of God. And after that, Holy Communion has begun. They sing several hymns and a prayer is said and some scriptures are read. As a quick side note, the name Britain of Great Britain,

15:00

comes from Pythias of Massalia, who was a Greek explorer who traveled to British Isles around 325 BC. And he recorded as he traveled the local names of the places that he visited. And one of the Isles was known as the people of Bretoniki, or Bretoniki. The word Bretonni came from this. This was shortened to Breton, and today the people of Great Britain are often referred to as Brits. And coincidentally, and this is

15:28

purely coincidence. There's no etymological connection here. The Hebrew word Barit, spelled B apostrophe R-I-T, means covenant. And it's used more than 270 times in the Hebrew Bible to refer to the binding covenant God makes with his people, as we saw in Mount Sinai with Moses. So although this is coincidental,

15:54

I do think it's interesting that the Brits, more than any other nation state, have done an extraordinary job of preserving that link between making a covenant with God and kingship. But again, the connection between Britain and the Hebrew Brit for covenant is just a coincidence. But it's a fun coincidence at that. Let's return to the coronation ceremony. At this point in the ceremony, the choir sings the anthem, Veni, creator, spiritus.

16:24

Holy Ghost, which is meant to serve as a prelude to the Holy Anointing. And if you're not paying particularly close attention, the name of the anthem might escape you. But don't let it because it's a major clue to the spiritual significance of what's about to take place during the Holy Anointing. And we'll talk about that more in our next episode. Before I jump into the Anointing, I want to point out the important sanctity of the Anointing ceremony.

16:53

You're gonna learn in a moment that the anointing is one of the most sacred rituals performed during kingship rites. And as such, it's also one of the most sacred rituals within the ancient tradition. It's important to keep this in mind as we walk through the ceremony. After the song, Come Holy Spirit, the Archbishop of Canterbury stands before the high altar and recites a prayer based on a very old prayer named the Deus Electum Fortido.

17:23

which was used during the anointing of French kings. In the prayer, the archbishop says the following, quote, "O Lord and heavenly father, the exalter of the humble and the strength of thy chosen, whom by anointing with oil didst of old make and consecrate kings, priests, and prophets to teach and govern thy Israel." In this prayer, we learned that the anointing of British monarchs comes from or is

17:50

directly based off of passages in the Bible where God takes humble people and exalts them through the anointing oil to the exalted stations of king, priest, and prophet. In other words, the Brits aren't claiming they anoint kings because the Franks did it or other European nations anointed their kings. They're tying the origin of the anointing of kings to passages directly in the Bible. And we can see this in passages like 2 Samuel,

18:19

chapter two verse four which speaks of the anointing of King David and it reads and the men of Judah came and there they anointed David King over the house of Judah we can also see this in Exodus chapter 29 verses 5 and 7 where Aaron the brother of Moses is made a high priest and note in this passage the similarities between the coronation of a king and the ordination of a high priest because it will matter when we talk about royal vestments

18:48

the next episode. The passage reads, and thou shalt take the garments and put upon Aaron the coat and the robe of the ephod and the breastplate and gird him with the curious girdle of the ephod and thou shalt put the mitre upon his head and put the holy crown upon the mitre. Then shalt thou take the anointing oil and pour it upon the head and anoint him. There are many more passages in the Bible that point to the anointing as a really important

19:18

essential preparatory right for those whom God exalts to king, priest, or prophet. Let's return to the coronation ceremony. After the archbishop offers the prayer of anointing, the choir sings Handel's anthem, Zadok the priest. And again, I want to focus your attention on the name of the anthem, Zadok the priest. Keep this in mind as it will become relevant towards the end of today's episode.

19:45

While the choir is singing the anthem, King Charles is divested of the crimson robe, if he follows British tradition, which we don't know if he's going to do, which is replaced with the anointing gown. And the anointing gown is an unadorned white garment. Queen Elizabeth wore an unadorned white pleated dress for her anointing. After the investment of the anointing gown, Charles will move to the coronation chair to King

20:12

Edward's chair and we'll talk about this chair in a coming episode, but you might find it interesting that King Edward Originally ordered the coronation chair to be made of bronze But then he later changed his mind and ordered it to be made of wood. I Don't know of any explanation in the British record for why? Edward changed his mind But as we noted in the previous episodes the coronation chair sits in the very center of Westminster Abbey a

20:41

garden sanctuary and it sits on the exact spot that stood the tree of life in the Garden of Eden. So it seems especially fitting that King Edward would order the coronation chair to be made from the wood of a tree. Doing this, like we mentioned in episode number six, the King and the Tree of Life directly symbolizes the new king is to be understood as a vassal king of the King of Kings, the true King of the Four Corners, the Tree of Life.

21:11

God himself. Pretty fun story. Once seated on the coronation chair, four knights of the garter enter the cosmotonic pavement and they cover the king with a golden canopy. They do this to conceal the sacred anointing ceremony from public view and when Queen Elizabeth was anointed, the royals and clerics, they prohibited this portion of the coronation ceremony from being televised or photographed.

21:38

And it's at this point I have another one of those mind boggling moments. Where did the Brits get this? The compunction to screen this portion of the coronation ceremony, the anointing from public view. I have a pretty good explanation for why they do it. I just don't know if they know why they do it because you see in deep antiquity, the anointing was almost always performed. You guessed it in a temple setting in a garden sanctuary.

22:07

Only persons who met certain qualifications of holiness could enter the temple sanctuary and view or participate in the rites that took place there. The rites were so sacred, they were virtually never performed in public view. They were considered mysteries or holy secrets, rites which only the holiest of God's people could participate. So when the Brits shroud the king with a golden canopy,

22:34

They may not realize that the reason that they do this is because their rite is a remnant, a remarkable echo of the original rite that was performed by the ancients in God's garden temple. I'm truly astonished when I see the Golden Canopy because whether the Brits realize it or not, they're recreating a supernal sacred space, a holy of holies. And to me, it's truly mind-boggling that these elements of the ancient tradition have

23:01

persisted into the 21st century. It's astonishing. Once the king is concealed beneath the canopy, the Dean of Westminster will pour consecrated oil from an eagle-shaped flask, and he'll pour it onto a filigree spoon for the archbishop. We need to stop here and talk about this special oil, because it is yet again another potent echo of the ancient tradition.

23:30

The particular oil that the Archbishop will use was prepared and consecrated in Jerusalem in the Church of the Holy Sepulcher, and that's considered by many Christians to be one of the holiest sites in Jerusalem. It's the special formula of the oil, however, that I want to focus on here. According to the Royal website, the formula for the oil includes oil pressed from olives near Bethlehem and a number of perfumed essential oils, which include sesame,

24:00

Rose, Jasmine, Cinnamon, Amber, and Orange Blossom. And this particular formula, according to the palace, has been used by the crown for hundreds of years. And what the

crown may not realize is that this formula has actually been used for thousands of years. It's of extremely ancient origin, which by now should come as no surprise to you. Why?

24:24

because the anointing oil and the special recipe needed for it was a key feature of the ancient tradition. And to see this, we need to head back to the dawn of civilization to the fertile crescent of Mesopotamia. The anointing of kings and queens in ancient Mesopotamia was typically done with a special oil known as mashku. And the recipe for mashku varied depending on the time and the region, but it generally

24:52

of aromatic and medicinal plants. The exact ingredients used to prepare the mashkyu are not known in detail because the recipe was a closely guarded secret, a theme which reoccurs wherever we encounter anointing oil in the ancient record. However, we do find some important clues in what is known as the Hymn to Inanna, an important Sumerian goddess. This hymn dates to 2285.

25:20

BC so it's over four thousand years ago and this passage gives a few of the ingredients included in the oil and it reads Quote my queen your power is great and terrible. Your beauty is like the rising Sun my queen the myrrh Cypress cedar and juniper are yours. You love the smell of myrrh and cypress You are the one who loves the smell of cedar. You are the one who loves the juniper whose fruits are white

25:49

My queen, your priests and priestess praise your name. They sing your praises from the temple rooftops. They offer sacrifices of meat and wine to you. They anoint you with oil and mashku. My queen, your power is absolute. You are the mistress of all creation. You are the queen of heaven and earth." So this passage indicates that mashku was essentially a mixture of oil that had been infused with

26:17

plant-based ingredients such as myrrh, cedar, cypress, and juniper. Did you catch that? Three of the ingredients mentioned in this passage refer to trees and the first tree mentioned is a cedar tree. Do you remember the significance of the cedar tree in Mesopotamia? If you recall in episode number six the cedar, the kiskanu tree,

26:40

was the radiant tree that appeared like Lapis Lazuli that grew in the pure place in Eridu where kingship was first established by the god Enki. The Kiskanu cedar tree was the Mesopotamian tree of life. In other words, the Mesopotamians infused the oil with which they anointed their kings with the wood of the sacred cedar tree, the tree of life. Think on that for a moment. The spiritual significance of this is quite profound.

27:11

And let's not forget the myrrh. The Mesopotamians infused their anointing oil with a rich, complex scent of myrrh. And if you've never smelled myrrh, it has this warm, kind of earthy, slightly sweet aroma. And in the ancient world, myrrh was highly prized for its medicinal and aromatic qualities. But what exactly is myrrh? Well, it's a sappy-like substance or resin that's secreted from a particular tree.

27:41

the Kamaphora Mura tree. When this tree is wounded, the tree secretes resin. It bleeds. And some of you may already see the connection here between Mura and Christ in the Judeo-Christian tradition. The word Mura is actually derived from the Hebrew word Mura and the Arabic word Mura, which means bitterness.

28:06

For some of you, this may conjure up yet again, a connection to Christ who by paying for the sins of the world with his blood, drink the bitter cup. And to add to this connection, when myrrh is soaked in oil, it produces a reddish brown color, very similar to the color of blood. Thus myrrh is an exceptional symbol of the Judeo-Christian God Christ, who in the Garden of Eden account resides in the center of the garden and is symbolized by the tree.

28:36

So to infuse the anointing oil, which is used to anoint earthly kings with the reddish brown resin of the muri tree, is to symbolically declare that the new king is able to reign only because of the blood sacrificed in his behalf by the tree, by God. There's a lot to think on there. I hope you're starting to see a pattern here.

29:00

Just as the king's scepter is a symbolic representation of the king holding the branch of the tree of life, the myrrh oil with which the king is anointed is a symbolic representation of the gift given by the tree of life. It gives its blood, a gift which enables the prince to be exalted to the station of a king. All of the rites and royal regalia of kingship serve one end, to point one to the profound import

29:30

the tree of life, the King of Kings. The use of Mashku oil for anointing kings was widespread and a long-standing practice in Mesopotamia. The Mesopotamians believed this special oil imbued the king with divine power and legitimacy. And we can see this on a cuneiform tablet known as the standard inscription of Asher Nasir Paul II.

29:58

The royal inscription of the Assyrian king gives us one of the most detailed descriptions of the ancient Mesopotamian coronation ceremony. And it reads, I am Asher Nasirpal, the great king, the powerful king, king of the universe, king of Assyria. I was anointed with the mashku of divinity and the kingship was bestowed upon me by the command of the God Asher, my Lord.

30:26

So here the anointing oil is referred to as the Moshku of Divinity, the oil of divinity. Very interesting. If you live in London or you're planning to visit London, you can check out the standard inscription of Asher Nasir Paul II at the British Museum. It's on display in the Assyrian Gallery and it dates to about the 9th century BC. If we move to the sands of Egypt, we can find even

30:52

earlier references to a special oil in the ancient Egyptian pyramid texts which were inscribed on the walls of several of the pyramids of the Old Kingdom and these texts are extremely ancient and date from about 2686 to 2181 BC So nearly five thousand years ago and they're considered some of the oldest known sacred texts in the world in these texts We'll see a similar connection between this sacred oil kingship and divinity

31:22

Let's start with King Unus. King Unus reigned as the last ruler of the fifth dynasty. So this is between 2345 and 2315 BC. In his pyramid, we find pyramid texts, 72 to 78, and they refer

to seven sacred oils which were used. And I'll explain more in the next episode, but here we see the connection between the anointing oil, kingship, and divinity.

31:49

In the James P Allen translation, pyramid text 77 reads, ointment, ointment, where should you be? You on Horace's forehead, where should you be? You were on Horace's forehead, but I will put you on this, Eunice's forehead. You shall make it pleasant for him wearing you. You shall occupy him wearing you. In ancient Egypt, Horace, the god symbolized by a falcon,

32:18

was, as Henry Frankfurt notes in his seminal work, kingship in the gods, generally referred to as the great god, the lord of heaven. So in pyramid 77, it appears as though the priest is searching for the anointing oil he needs to anoint king Unus, and he finds that oil on the forehead of the great god Horus. This indicates that Horus is to be understood as an anointed god. The priest says he's going to take the

32:48

to anoint King Unus. It is only by using the anointing oil that came from the great God that King Unus can be anointed a legitimate king. And I wanna take a moment here and point out a couple of very important parallels between the ancient Egyptian God Horus and the Judeo-Christian God Christ. As I mentioned in Pyramid Text 77, the priest emphasizes the great God Horus is anointed. He has the anointing oil on his forehead.

33:16

In the Judeo-Christian tradition, the moniker Christ is the Greek translation of the Hebrew word Messiah. And you guessed it, the word Christ in Greek means the anointed one. So whenever anyone refers to Jesus as the Christ, they are probably, without realizing it, emphasizing the point that Jesus is the anointed one, the anointed God. Let's reread Pyramid Text 77.

33:45

ointment ointment where should you be you on Horus's forehead where should you be you were on Horus's forehead but I will put you on this Eunice's forehead you shall make it pleasant for him wearing you you shall occupy him wearing you so the priest in this text

points out that by wearing the anointing oil that was on Horus's forehead the new king is wearing God on his person

34:14

Think about that for a moment when you reflect upon the use of myrrh in the anointing oil. The new king is wearing the wounds of the tree of life on his person. Pretty rich doctrine there. I want to focus on one more line in Pyramid Text 77. The priest says, you shall make it pleasant for him wearing you, which likely refers in part to the beautiful scent of the oil. The priest continues,

34:44

wearing you. Pyramid text 214 says a very similar thing. It says, quote, climb to the place where your father is, where Geb is, and he will give you what is on Horus's brow. You shall become Ock through it. To be Ockified in the ancient Egyptian religion meant that one had become like the gods. To be Ockified meant King Eunice had taken on the divine nature. And this is the same motif we saw in Mesopotamia with the Mashku anointing oil.

35:13

King Ashurpanisar Paul II said, quote, I was anointed with the moshku of divinity. Pyramid text 59 says, quote, put it at your forehead in its identity of first-class oil. You should glisten with it among the gods. When the word aak is used in reference to the afterlife, it means to be bright and it's directly connected to light. As the priest says in pyramid text 59, to glisten

35:42

among the gods. And remarkably, we find all of these same motifs in chapter 22 of the book of the Holy Secrets of Enoch. If you've never read this book, you can listen to a full audio recording of it on our sister podcast, The Ancient Tradition Audio Rit. And you can find it wherever you listen to your podcast. In chapter 22, Enoch ascends to the highest heaven and there he sees God seated on a supremely wonderful throne.

36:11

God issues a command to the archangel Michael and it reads, the Lord said to Michael, go and disrobe Enoch from his earthly clothes and anoint him with my delightful oils and put him into the clothes of my glory. Michael did as the Lord commanded him. He anointed me, which was Enoch, and dressed me. The oil was bright as the rays of the sun,

36:41

I saw myself and I saw I was like one of his glorious ones and there was no observable difference. Wow, we have all of the same elements. Enoch is anointed with a delightful oil, an oil that was bright like the sun and smelled like myrrh. And through that special oil, Enoch becomes like the glorious ones. There is so much rich doctrine here that we'll have to parse out over the next year.

37:09

but it's all there in the book of the Holy Secrets of Enoch. Like the Mesopotamians, the Egyptians guarded the formula used to produce the anointing oil. It was a sacred secret, so we don't know the exact recipe the ancient Egyptians used. However, ancient Egyptian texts show it included many of the same ingredients as the anointing oil in Mesopotamia, frankincense, cinnamon, cassia, cardamom, and myrrh. We see the specific mention of myrrh

37:39

Pyramid Text 318 which says, I receive myrrh and become beautified with myrrh. Again there's an association here between myrrh and the transformation of a human being into something beautiful and bright. It's also worth noting in this passage that Enoch refers to the special oil with which he was anointed as dew. And keep that in your back pocket because we'll hit on it in a couple minutes.

38:06

At this moment, you might be wondering about the ingredients the Israelites used to anoint their kings, priests, and prophets. And before I read a verse in Exodus 30, I need to tell you the context. In this section of Exodus, we read that God revealed to Moses every single aspect of the tabernacle or desert sanctuary that he was to build so that God would have a place to dwell with the Israelites. In Exodus chapter 25, verses 8 and 9, we see this emphasized. It reads,

38:35

and let them make me a sanctuary that I may dwell among them according to all that I shewed thee after the pattern of the tabernacle and the pattern of all the instruments thereof, even so shall ye make it." In this passage, we learned that the temple-based religion practiced by the Israelites was given to them by God. It was God revealed. And as part of that revelation,

God showed the Israelites the architectural prototype they were to follow when they built the tabernacle.

39:05

along with every single aspect of temple worship. And this is super intriguing because if you're a regular listener, this is the third time we've read about God revealing a temple-based tradition in the Judeo-Christian tradition. We saw him reveal it to Adam in the Garden Sanctuary, and we saw him reveal it to Moses, and we saw it in the Book of the Holy Secrets of Enoch. He revealed it to Enoch. I'm digressing a little bit, so back to Exodus.

39:33

The holy anointing oil was an important feature of the temple tradition that was revealed to Moses. And from the passages I'm about to read, God revealed the formula for the temple oil to Moses. The oil was so holy that the Levitical priests were prohibited from using it anywhere outside of the temple. So speaking of the anointing oil, Exodus 30 verses 31 and 32 read, and now shalt speak unto the children of Israel saying,

40:01

This shall be a holy anointing oil unto me throughout your generations. Upon man's flesh shall it not be poured, neither shall you make any other like it after the composition of it. It is holy and it shall be holy unto you. Whosoever compoundeth any like it or whosoever putteth any of it upon a stranger shall even be cut off from his people.

40:25

So it's clear in these verses that the holy anointing oil was not to be used outside of the mosaic tabernacle or temple. And there were pretty severe consequences for those who tried. They were cut off from the people. God apparently took the use of the holy oil that was used in his temple very seriously. We won't tell King Charles this, but this confirms much of what I've argued to this point in the podcast. The British coronation rights are a remarkable echo.

40:53

or is a remnant of temple rituals that the ancients claim were revealed to them by God in the beginning, the ancient tradition. Verses 22 through 25 give us the formula that God gave Moses for the anointing oil, and it reads, Moreover, the Lord spake unto Moses, saying,

Take thou also into the principal spices of pure myrrh, five hundred shekels, and of sweet cinnamon, half so much, even two hundred and fifty shekels.

41:20

of sweet calamus 250 shekels and of cassia 500 shekels after the shekel of the sanctuary and of oil of olive and hin and thou shalt make it an oil of holy ointment an ointment compound after the art of the apothecary it shall be a holy anointing oil so from the context of these verses the connection between the holy oil and the temple tradition is clear

41:48

Did you catch the chief ingredient in the oil? Myrrh, 500 shekels of myrrh. In the Song of Solomon, chapter four, verse six, we read, until the day breaks and the shadows flee away, I will go my way to the mountain of myrrh. And if you're a regular listener, you know in Holy Writ that mountain is often used as a synonym for God's temple. So this passage could just as easily have read

42:18

the Temple of Myrrh. The ancient mosaic tabernacle could be understood as a temple of Myrrh. The profound symbolism here is worth pondering. All of this brings me to a really intriguing story found in a text known as the Apocalypse of Moses. The Apocalypse of Moses is an ancient Jewish text and scholars believe that it was written sometime during the first century

42:45

It's considered part of what's referred to as the Old Testament pseudepigrapha, and this refers to a collection of Jewish and early Christian writings that were not included in the Jewish or Christian biblical canons. So even though these writings were not included for various reasons in the canon or considered authoritative, they still played a really important role in Jewish and Christian thought. So for us, they're particularly valuable because they contain many important remnants

43:15

the ancient tradition. So in this story, Adam and Eve are expelled from the garden sanctuary and sent into the world. Adam pauses just outside of the garden and he's standing opposite the cherubim, the angels guarding the tree of life or God. And at this point the text says that

Adam weeps. He's distraught about being expelled from God's temple, from the presence of God.

43:45

Thus spake the Lord and ordered us to be cast out of paradise But your father Adam wept before the angels opposite paradise and the angels said to him What wouldst thou have us to do Adam and your father sayeth to them? Behold you cast me out. I pray you allow me to take away fragrant herbs from paradise So that I may offer an offering to God after I have gone out of paradise that ye hear me

44:15

And the angels approached God and said, J.L., eternal king, command my Lord that there be given to Adam incense of sweet odor from paradise and seeds for his food. And God bade Adam go in and take sweet spices and fragrant herbs from paradise. Later sources give a similar account of Adam taking frankincense and myrrh out of paradise with them. These texts associate the paradise of Eden

44:45

a distinct, beautiful fragrance, or as referred to in the Apocalypse of Moses, the sweet odor of paradise. And do you recall what myrrh smelled like? If you don't, it was a warm, earthy, slightly sweet aroma. The fragrance of paradise was really the fragrance of God's garden sanctuary, God's temple, the fragrance

45:15

When Adam wept and begged the angels to let him take the fragrant herbs out of paradise, he was begging to take the elements of the temple with him, which God allowed him to do. One of the sweet odors of paradise is myrrh. I don't know if the Garden of Eden sanctuary literally smelled like myrrh. This is where I think a lot of people get hung up or miss the point. Myrrh is used here symbolically to represent something.

45:44

much, much more profound than a beautiful fragrance. In the Judeo-Christian tradition, the use of myrrh is meant to conjure up in the minds of Christians the blood sacrifice of the wounded tree, the tree of life in the center of the Garden of Eden temple, the anointed one himself, Christ. And every time an Israelite smelled the sweet odor of paradise, a fragrance that saturated every particle of air,

46:12

It was meant to remind them of the all-encompassing love and sacrifice of the Tree of Life, Christ. What's truly remarkable is that all three of the earliest civilizations, Mesopotamians, Egyptians, and the Israelites, anointed their kings with oil, the primary ingredient of which was myrrh. What's even more remarkable is that all three civilizations claimed the myrrh oil

46:41

had incredible transformative powers. It had the ability to exalt a humble prince into a king, a glorious being who was indistinguishable from the gods. It's from evidence like this that we're compelled to consider the possibility that these traditions sprouted from a common source, from a religious tradition revealed by God to human beings in the beginning as so many of the ancients.

47:11

claimed. In several places in Holy Writ, this fragrant oil was referred to as dew, the dew of paradise. If you recall, Enoch referred to it as the quote, sweet myrrh oil, which shone and was like dew. In the Oaths of Solomon, which is a collection of hymns that were believed to have been written in the first or second century AD, hymn number 11 reads, quote, My eyes were enlightened.

47:40

and my face received the dew and my soul was refreshed with the pleasant fragrance of the Lord. One of the most poignant references to the sacred dew comes from Psalm 110 known as one of the royal Psalms of King David and it reads, the Lord said unto David, sit thou at my right hand until I make

48:09

So there's the scepter from the tree of life. Of the strength that of Zion, rule thou in the midst of thine enemies. Thy people shall be willing in the day of thy power in the beauties of holiness from the womb of the morning. Thou hast the due of thy youth. Thou art a priest forever after the order of Melchizedek. Here the due of paradise is referred to as the due of youth.

48:37

it's my contention that the elixir of life or the fountain of youth is a mythological remnant or memory of the dew of paradise the anointing oil that transformed kings into bright glorious useful beings and did you catch the last part of psalm 110 after the dew the lord calls david a priest after the order of malchizedek

49:03

And we haven't had a chance to really talk about Melchizedek yet, but the name Melki means King in Hebrew, and the name Zedek should ring a bell. Do you remember when we heard the name Zedek or Zadok in the British coronation ceremony? If not, I'll give you a little reminder. After the Archbishop gives the prayer of anointing, the choir sings the anthem, Zadok the priest. Zadok was the biblical figure who served during the reigns of King David and King Solomon.

49:32

the High Priest. His name means righteousness. So for King David to be anointed and told he is now a priest after the order of Melchizedek, God was telling David that he was not only a priest but a king of righteousness. God declared in that moment that David was now a sacral king and all of that was only possible because of the sacred myrrh oil.

50:02

I know I'm way over time again, but I can't leave without sharing one last insight. In the New Testament, in John chapter 12, we read an account of Mary taking a pound of ointment of spikenard, very costly, and anointing Christ with it. Verse 3 says, quote, and the house was filled with the odor of the ointment.

50:30

on a pound of Spiknard, which was a Roman pound, and so it was equivalent to about the size of a can of soda. In the John account, she uses the entire bottle to anoint Christ's feet. In other accounts, she breaks the bottle and pours it on Jesus's head. Either way, Mary used an entire bottle of Spiknard to anoint Christ. This would be kind of like using an entire bottle of perfume on one person in one sitting.

51:00

I'm sure that Lazarus' home was just saturated with the fragrance. To me, Mary was declaring in the best way she knew how, that the tree, the tree of life in paradise was in her

home. And if others didn't recognize it, they would now because he was literally soaking in the fragrance of the tree of paradise. That wraps up this edition of the Ancient Tradition.

51:30

Thank you for joining me and I hope in this episode that you learned something new and that you've been given something to ponder. As always, I leave with the words of William Shakespeare, knowledge is the wing we're with, we fly to heaven. I'm Jack Logan.

51:49

You've been listening to the Ancient Tradition. A Wonk Media Production.

Episode #9 - The Coronation of Charles III & Camilla: The Green Eye of Horus

<https://theancienttradition.com/9-the-coronation-of-charles-iii-camilla-the-green-eye-of-horus/>

00:00

Music

00:09

You're listening to The Ancient Tradition. A Wonk Media Production. Music provided by Joseph McDade. He is your host, Dr. Jack Logan.

00:25

Welcome to the Ancient Tradition. I'm your host, Jack Logan. Glad to have you with me today. We have a great program. This episode is packed with stuff so much that you may even have to listen to it twice to catch it all. In this episode, we're going to dive into some of the most profound theological tenets of the ancient tradition. And as you listen, I hope you'll think not only about the incredibly interesting parallels we find between the religious traditions that we're going to discuss.

00:54

but I hope you'll also think about and ponder the profound spiritual implications of what's gonna be taught in this episode. If the ancient tradition was indeed revealed by God to human beings in the beginning, as the ancients claimed, then these are the spiritual truths that we should all be pondering. So let's jump in where we left off in the previous episode. In that episode, we dove into the extremely ancient

01:22

and really highly symbolic nature of the mysterious recipe used to produce the anointing oil. And we established that in the ancient world, the primary ingredient in the anointing oil was myrrh, the reddish brown resin that bleeds from the Kamaphora myrrh tree. And it means bitterness. It exudes this sweet, earthy aroma. Like we saw in episode number six, where the king's scepter

01:50

symbolically represented a branch of the tree of life. We saw in the previous episode, episode number seven, that the oil with which the king was anointed symbolically represented the gift given by the tree of life to the king. The gift that enabled the king to become a king. You know, interestingly, the symbolism expressed by Myrrh is reinforced and strengthened by the

02:20

the anointing oil. If you go to Exodus chapter 30 verse 24 it tells us that the Israelites were to use olive oil and hin as the base of the anointing oil and that symbolism is pretty profound. In biblical times the people used a large stone mill to produce olive oil. They'd place the olives on a stone basin and then they'd roll this huge stone wheel over them which would crush the olives and produce oil.

02:49

So here, like we saw with the myrrh oil, olive oil is the secretion of a tree. The oil is the tree's gift. And then similar to the myrrh, which bleeds from the myrrh tree, olives, after having been crushed under a great weight, secretes oil. So the two chief ingredients in the special anointing oil are expressing the same theological idea, and they should conjure up in the minds of Christians.

03:16

Luke chapter 22 verse 44, which speaks of Christ's suffering. And it reads, quote, and being in agony, he prayed more earnestly, and his sweat was as it were great drops of blood falling down to the ground. And if you're not quite convinced yet, we have a couple more clues. The word Gethsemane, the location where Christians believe Christ atoned for the sins of the world means the place where oils

03:46

pressed or oil press and it's widely believed that Christ atoned for the sins of the world in a sacred grove of olive trees and where there was a olive press and let's not forget Enoch among others whom referred to the oil as dew. Let's think about this for a minute. Luke chapter 22 verse 44 said quote his sweat was as it were great drops of blood

04:15

falling down to the ground. And when I think of blood falling to the ground, the symbolism of dew becomes pretty clear. His blood, like dew, falls to the ground like droplets of water, which little by little refreshes and nourishes and revives the divine nature of human beings. So just like dew, little by little, refreshes and nourishes and revives the earth.

04:44

And note the symbolism for the anointing oil is dew and not downpour. It seems that this dew symbolized by the anointing indicates a process of spiritual rebirth, one that occurs precept upon precept, little by little, until one acquires the divine nature. If you get a chance, Google a couple images of dew. You'll notice a couple of things. First, you'll notice that the leaves or blades of grass are covered in

05:13

hundreds of tiny little droplets of water. And second, you'll notice that the leaves or blades of grass glisten as a result of the dew. I love it. The symbolism here is amazing. Do you recall what Enoch said of the dew? He said in chapter 22 of the book of the Holy Secrets of Enoch, quote, the oil was bright as the rays of the sun, cool like dew and smelled like myrrh.

05:41

I saw myself and I saw I was like one of his glorious ones, and there was no observable difference. See, light and glory was added to Enoch as a result of the anointing oil, the fragrant dew of paradise. With the dew on his person, Enoch glistened and smelled like myrrh. And this process by which the dew or anointing oil

06:10

or makes one divine as the Assyrian king Ashur-Nasir-Paul II claimed, or makes one glorious as Enoch experienced, will become more clear towards the end of today's episode. I want to take a moment here and talk about how many of the theological tenets that originated in the ancient tradition show up in pop culture and in other places in much more degenerated and deteriorated forms than we see in the British coronation ceremony.

06:40

The British coronation ceremony is still really an excellent echo of the original, but it too is not immune to degradation. Over time, changes have been made to the British coronation ceremony, which have kind of chipped away and altered the form it took when Saint Dunstan pieced it together from a variety of sources. But it's always been an imitation of the original. It's never been the original.

07:08

which is really clearly illustrated by the fact that the British coronation ceremony has never been performed in a temple. As much as the architects of Westminster Abbey tried to pattern the abbey after a garden temple. This process of degradation as Charles alters the vestments that he wears or he makes other changes

07:30

those will continue to move the coronation ceremony kind of farther and farther away from the original that was performed in the Garden of Eden sanctuary. This process of deterioration isn't surprising, you know, considering the ancient tradition was revealed to human beings thousands of years ago. So we'd expect to see remnants of the original in a somewhat deteriorated form all over the globe, which I argue that we do.

07:59

Deterioration, however, isn't necessarily just the process of time. Since we're dealing with a religious tradition, deterioration and degradation of the original teachings of the ancient tradition is also, you know, probably the consequence of corruption, disobedience, apostasy, just like what we saw during the time of Noah. The inhabitants of the earth were so far removed from the things of God that they were wiped from the earth.

08:27

And you know, we can only imagine how those people corrupted or degraded the sacred rituals and laws that God had established. And we don't have time to get into it in this episode, but there's some pretty intriguing accounts of all places in the Book of Enoch or One Enoch, which gives an account of how individuals during the time of Enoch intentionally corrupted the ancient tradition.

08:52

In episode number six, the king and the tree of life, I gave you an example of the deteriorated form of the king's scepter. In that episode, we established that the king's scepter was meant to be understood as a symbolic representation of a branch or twig of the tree of life. And by holding the branch of the tree of life in his hand, the new king was conveying to the people over whom he governed that he had received the power and authority to rule over them from God, who in the Garden of Eden account.

09:22

was symbolically represented by the Tree of Life. With a branch of the Tree of Life, the scepter in his hand, the Righteous King could use the power of God to work signs and miracles. And in that episode, I asserted that the original doctrine of the King's scepter, a branch of the Tree of Life, has over time morphed into the wand that we see used by witches, warlocks, sorcerers, magicians,

09:52

wizards like Merlin, as well as the staff or that walking stick that's used by Gandalf in the Lord of the Rings, and the walking stick that's used by Albus Dumbledore in the Harry Potter series. And according to Llewellyn's 2007 magical almanac, it says, quote, "Wands are made from a fallen tree branch, and finding such a tree branch should be thought of as a gift from nature."

10:22

Magic wands and wizards staffs help to concentrate and direct one's own personal power. They are used to collect, store, direct, and finally release energy to and from a certain point. Ancient healers would often use a wand-like tool such as a twig or small branch to help them cast out evil spirits from the bodies of their patients. So you can see here how this is a clear

10:53

We have the branch of a tree, the miraculous power of the branch of the tree, yet unlike the king's scepter, which represents not the king's personal power, but the power of God bestowed upon the king, the wizard's wand represents the wizard's own personal power. God is no longer part of the picture. Llewellyn's 2007 magical almanac says this of the wood that's used to make the wands or staffs.

11:23

The wood from which a wand or staff is made represents the power and energy associated with the type of tree from which they are created. And then the author goes on and gives all the special properties of different types of trees, the almond, ash, cedar, elder and oak trees. In every case, the true wand or the wand with true power was inextricably tied to the wood or the branch of a tree.

11:52

Very few people recognize that the wands and staffs that are written into novels and wielded on the big screen are serious degenerations of the power of the tree of life. The Judeo-Christian Christ. Individuals who believe that wands and staffs have real power should probably do a little more research because what they'll find out is that they are a degenerate form of the original. They are mythical theatrical props.

12:21

completely devoid of any true power. They're a poor, usurped imitation of the original. Not that they can't be fun and entertaining, but if you believe they have true power, then you haven't done your homework. All right, along these same lines, another example of the degeneration of a theological tenant taught by the ancient tradition is the formula used for the anointing oil.

12:48

And while I tell you about this, see if you can't think of a way in which the concept of the anointing oil has degenerated into something that we also see in novels and on the big screen. From my research into the earliest religious writings on record, like the ancient Egyptian pyramid texts and the cuneiform writings of Mesopotamia, the anointing oil is the first religious concoction that I've come across.

13:14

And I mentioned in the previous episode, the exact recipe for the special anointing oil is never disclosed because it was considered to be sacred. Ingredients included in the oil are included here and there, but the exact recipe for the anointing oil is never disclosed. Ancient texts mentioned pine, cedar, myrrh in ancient Egypt. They mentioned cypress, cedar, juniper, and myrrh in Mesopotamia. Cinnamon, calamus, cassia, and myrrh among the Israelites.

13:44

And I wonder, and I don't have any specific evidence for this assertion, other than a number of intriguing and completely congruent parallels, if this special recipe, this special concoction, which according to Exodus chapter 30 verse 25, was to be a quote, compound after the art of the apothecary, was the original source for what would become the magical potion or the witch's brew.

14:13

It seems perfectly plausible that the notion that one could take various ingredients from plants and trees and perfumes, brew them together to obtain magical properties could be the degenerated outgrowth of the sacred blending of the beautiful, fragrant dew of paradise, the anointing oil. If you're familiar with witches, if even just from the Halloween festivities, then you know that witches use the branch of a tree, their broomstick,

14:42

their magical brew, which to me of course is very fascinating. According to a 15th century text written by a gentleman by the name of Jordanes de Bergamo, a theologian who wrote about the beliefs of early pagans, gives us this really interesting tidbit about witches and their brew. This is what he says, quote, the vulgar believe and the witches confess that on certain days or nights they anoint a staff

15:10

ride on it to the appointed place or anoint themselves under the arms." Okay, this is really intriguing because it tells us that witches took their special staff, which we refer to today as a broomstick. They anointed it with a specially blended concoction. The witches brew or ointment and then they anoint the broomstick and themselves. And this gives them the ability to ascend to the

15:40

to fly up, which we characterize today as the witch flying on her broomstick to the top of a chimney. And don't forget that the wicked witch is always portrayed as green. And keep all those things in mind because they'll become even more relevant as we continue through today's episode. But don't forget what I'm arguing here, that the green witch along with her magically brewed ointment and her broomstick made from the branch of a tree are degraded.

16:10

degenerate counterfeits of what was originally a profound, supernally sacred anointing ritual that God revealed to human beings in the Garden Sanctuary. So in this slide, those who believe that the magical properties of potions or witch's brew are in the same category as those who believe in the power of wands. The witch's brew is a very, very poor imitation of the original. The oil that...

16:38

may or may not have had special properties, but it was most definitely meant to be understood symbolically. The ancients taught within the ancient tradition that the anointing oil, like Dew, had the ability to transform a human being, precept upon precept, into a glorious, joyful, useful being who became like the divine and obtained eternal life. And that's powerful.

17:07

So were you able to think of a way that this concept has degenerated into something that we also see in novels and on the big screen? Well, it's a big one. You'd know it as the elixir of life or the fountain of youth or in alchemical terms, the philosopher's stone. So this notion that there's a special elixir, the notion that there's a special elixir secreted away somewhere.

17:36

which if someone drinks it grants one eternal life or eternal youth seems to be a pretty potent echo of the properties that are associated with the anointing oil, the oil secreted by the tree of life. If we look at the Vedic tradition, the fabled elixir of life was known as the soma. And this soma was believed to have really powerful transformative effects on whoever consumed it. The divine plant,

18:05

a tree perhaps, used in the drink was believed to grow, you guessed it, in the mountains. And what have you learned about mountains? Temples believed to be found in the temple and they believed it could only be harvested by priests, which is very interesting. The effects of the summer described as both physical and spiritual. It gave the one who consumed it increased strength and heightened awareness.

18:35

and a feeling of union with the divine. So it's clear here that the asoma is an echo of the original anointing oil. If we look at the Rigveda, one of the four canonical Hindu texts, it says this, quote, "We have drunk the asoma, we have become immortal, we have gone to the light, we have found the gods." In ancient Chinese mythology, several emperors went to great lengths

19:04

and find this fabled elixir. And during the Qin dynasty one of the myths tells us how the Chinese Emperor sent a Taoist alchemist along with a thousand men and women to the famous Penglai mountain. Yes we're back to a mountain named the Penglai immortal to find the elixir. And according to this famous legend immortals were believed to live in a palace there on the mount called the

19:32

And everything there was believed to be pure white. The palace was made of gold and silver. Jewels grew on the trees. And for our regular listeners, this should be starting to sound familiar. A mountain, a palace, jeweled trees, and immortality. Unfortunately, but no surprise, the Taoist alchemist, along with his thousand scouts, were unable to find the fabled elixir.

20:01

So many ancient myths and so much popular literature like comic books and novels and movies are remnants of the ancient tradition. Some are much closer to the original than others. And as the occasions arise, I'll continue to point these out. But I hope you're beginning to see how the ancient tradition continues to powerfully ripple through the 21st century, which I think speaks to the power of the original tradition. So let's jump back to the coronation.

20:30

From the scepter in the myrrh oil, it seems pretty clear here that with a little study, Christians were to make the connection between Christ, the anointed one, and the tree, the tree of life, the suffering of the tree, the resin of myrrh, and the gift the suffering tree granted the king, and the possibility of taking on the divine nature and obtaining eternal life. And by now you're probably picking up on a pattern.

21:00

So everything in the coronation ceremony of kings is directly connected to the tree of life. And this is not just in the Judeo-Christian tradition because we can see this in Egypt, Mesopotamia and among the Maya. And if you could see the connection between kingship and the tree of life, then you're starting to catch on that symbolism is the language of the ancient tradition. And you should also be seeing the theology of the ancient tradition beginning to take shape.

21:29

kings in the ancient world were not secular kings. Kingship was not an isolated civil role. Kingship was intricately connected to and played a central role in the theology revealed to the first man Adam in the garden sanctuary. The sophisticated, rich, profound depth of this theology speaks to me of a divine origin. So let's take a look at the sacred anointing right, the right itself.

21:58

I learned a couple days ago that Charles, like his mother Queen Elizabeth, will not allow the anointing rite to be televised. I was really glad to hear this because had he allowed it to be televised, it would have served as yet another example of the degeneration of the original rite, which was originally performed outside of public view in the Holy of Holies. So on May 6th, the Archbishop of Canterbury

22:25

He'll dip two fingers into the specially formulated oil that the Dean of Westminster pours on a silver spoon and he'll anoint Charles the Third in the form of a cross on his hands, head, and heart. And this is known as the act of consecration. This rite is incredibly ancient. It's a rite that we can trace back to the dawn of time.

22:51

So you guessed it, we're gonna head right back to the sands of Egypt, to the pyramid of King Unus, the last king of the fifth dynasty, and take a look at a funerary rite that's mentioned in the pyramid text, known as the opening of the mouth ritual. The ancient Egyptians believed that the mouth was the conduit for breath, and that it was necessary for the deceased person to have their mouth opened in order that they could receive breath. So take a moment here.

23:21

taking a deep breath. Did you notice when you did this that you naturally opened your mouth to take in the air? Among the ancient Egyptians the act of opening the mouth was seen as a means of reviving the deceased king and restoring his senses so he had the ability to fully participate in the afterlife. So keep this in mind because it is the key to the anointing ritual.

23:49

In the physical world, we know that without the breath of life, we die. No aspect of our physical body, our eyes, our ears, our nose, our limbs, or our heart, can function without breath. So among the ancient Egyptians, the entire purpose of the opening of the mouth ritual was to restore the breath, to restore the vital force necessary for life. And it's easy to see the connection between breath and the life of the physical body.

24:19

But keep in mind that the ancient Egyptians, as well as the Mesopotamians and Israelites, had a lot more in mind by way of this rite than just restoring and revitalizing the physical body. This rite, in large measure, is meant to be understood as restoring and revitalizing the king's *ankh*. The ancient Egyptians believed that in order for the king to live and mingle with the gods in the afterlife, he needed to be *ankhified*. And to be *ankhified* meant that

24:48

an aspect of the king's soul had to be transformed, a transformation that was identified with taking on light. The ancient Egyptian concept of the soul is quite complicated and I don't have time to get into it all right now, but suffice it to say that *ankhification* was only available to those who lived a life according to the strictures of Maat, the ancient Egyptian concept of justice, truth, and righteousness.

25:15

And by way of the occification, the king became an enlightened spirit. So let's jump into the ritual. In ancient Egypt, a sem priest would use a special instrument known as the ADZE, ADIZ, to prop open the mouth. And after that, the priest would anoint several parts of the dead king's body with oil. Alexander Moray, a French Egyptologist, says this of the ritual.

25:45

quote, one was anointed on the mouth, eyes, ears, and different parts of the reconstituted body. Thus the mouth, eyes and ears can breathe, speak and eat, see and hear, the arms can act and the legs can walk. The anointing reconstituted the body and it prepared it for the afterlife in the realm of the gods. So in this light, the anointing was understood as a rebirth

26:14

be that physical or spiritual. And if you ponder that in terms of the symbolic meaning of the anointing oil, the myrrh and pressed olives, then you have a whole lot to really ponder. This gets even more interesting when we read a pyramid text incised in the tomb of Petrus Cyrus, a high priest of Thoth who served during the fourth century BC. And it reads, quote, the perfume, the perfume opens thy mouth.

26:43

It is the saliva of Horus, the perfume. Here, the anointing oil is compared to saliva or spit, and not just any saliva. The king is anointed with the saliva of Horus, the god Horus. All right, so are you starting to see some striking parallels here with the myrrh oil? I don't wanna point them all out for you because I'm hoping you'll start to cultivate the ability to see them on your own because they are remarkable.

27:13

And why saliva? This, like everything we see in the ancient tradition is probably meant to be understood symbolically. See, saliva contains naturally healing properties. If we go to the National Institute of Health, it says this of saliva. Saliva creates a humid environment, thus improving the survival and functioning of inflammatory cells that are crucial for wound healing. And from this it's clear,

27:40

that we are to understand the God Horus' saliva. The anointing oil is a healing balm. The oil of the God has the ability to heal, to restore not only the physical body, but also to heal, to restore, to revitalize, to aquify the spirit, to induce spiritual rebirth. To the point, as Enoch

says in the Book of the Holy Secrets of Enoch, that there is no distinguishable difference between oneself.

28:09

and the gods. We noted this in the previous episode when we saw that the oil had the ability to occupy an Egyptian king. In pyramid text 77 we read, and this is referring to the anointing oil, quote, you shall occupy him wearing you. And like I mentioned, to be occupied meant that the king's essence had taken on a higher nature, a divine nature like the gods. To be occupied meant that one had become complete.

28:38

And in today's vernacular, we might just use the word perfect. We see mention of this in Pyramid Text 215, where the text compares individual parts of the dead king's body to the parts of the bodies of those kings who have gone on to be occupied and have taken on a higher nature and have become full of light, bright like an imperishable star, which is the Egyptian synonym for deification. And it reads, quote,

29:07

You are distinguished, they said, in your identity of a god. You become completed as every god, your head as Horus of the Duat, an imperishable star, your face as eyes forward, an imperishable star, your ears, a tomb's twins, an imperishable star, your eyes, a tomb's twins, an imperishable star, your nose as the jackal, an imperishable star, your teeth.

29:36

Saptu, an imperishable star, your arms, hoppy and duatmeteth. Whenever you demand to go up to the sky, you go up. Your legs, Imseedi. Whenever you demand to go down to the under sky, you go down. Your limbs, atums, twins, an imperishable star. You do not perish. So from these passages you can see like the British anointing ritual.

30:00

the Egyptian Sempriest anointed several parts of the dead king's body and that that anointing was meant to bring about spiritual and physical rebirth, eternal life. As a result of that anointing, the dead king would go on to live in the afterlife as a glorious radiant being like that of an imperishable star. So to understand this right, we have to examine one of the most important myths in ancient

30:29

battle between Set, who was the god of chaos, and Horus, the god of kingship, healing, protection, and heaven. As a quick aside, you should start keeping tabs of how many of the world's myths are about kings and royalty, because this is not by chance. So according to this myth, we have a conflict between Set and Horus. And this is referenced in the pyramid text.

30:58

over who should be the successor to the throne of Osiris. Note how this myth is a battle over kingship. Throughout the story, Set challenges Horus to a series of contests to see who should win the kingship. In each of these contests, Horus successfully beats Set. And after suffering so many losses, Set engages Horus in this fierce battle during which Set gouges out one of Horus' eyes.

31:27

And then in retaliation, Horus castrates set. This injured or lost eye of Horus is extremely important in the ancient Egyptian religion. It's mentioned in about a quarter of the ancient Egyptian pyramid texts. And like so much of what we've seen in the ancient tradition so far, the eye of Horus is symbolic. And so we should understand it in that light. Although there's a lot of things that we could really glean from the symbolism of the eye.

31:55

There are some particularly interesting aspects of the Eye of Horus that directly relate to the anointing ritual. And that's what we're gonna focus on here. But know that like all symbols, this Eye of Horus is not limited to one interpretation. Symbols by nature are meant to lend themselves to multiple layers of meaning.

32:16

So to explain how the eye is connected to the anointing ritual, I need you to envision the symbol of the eye of Horus as it's depicted in the Egyptian hieroglyphs and it's depicted as the left eye. The Egyptians divided the eye into six parts. You have the eyebrow, which is depicted as a curved line above the eye. Then you have the inner corner of the eye, which includes part of the eyelids. You have the outer corner of the eye, which includes the eyelids. You got a solid black pupil.

32:45

Then you have this cheek mark, which was somewhat of a vertical line that extended below the pupil to the cheek. And this mark was found on Falcons. So this was a way to tie the eye directly to the Falcon God Horus. And then last, number six, you have a curling line that extended from the pupil to the outer cheek and then it was capped with a solid dot. In the myth, this eye is destroyed by Set, who is known as the God of Storms.

33:13

or disorder and violence. Some of the texts refer to him as the quote evil one. In ancient Egyptian myths, he's portrayed as the usurper, the one who wants to usurp the crown. In the well-known myth of King Osiris, a jealous Set murders Osiris and then tears his body into a bunch of pieces. After his victory, Set mounts the usurped throne.

33:39

and he reigns as the new king of the Four Corners. But his reign is short-lived because Osiris's wife, Queen Isis, gives birth to a royal son, Horus. Set must now contend with the legitimate heir to the throne. And this is what leads Set to challenge Horus to all of those contests, all the contests that Horus wins. So he's furious at his loss, so Set gouges out the eye of Horus.

34:09

And now, as I mentioned a couple of minutes ago, this myth could be interpreted primarily as a physical battle. Horace needs a physical repair to his eye. And don't get me wrong, this is probably one of the intended meanings of the myth, the power of God to heal the physical body and to resurrect the dead to a perfect incorruptible body. There are plenty of those possibilities here. But don't miss the greater symbolism of this myth as a spiritual battle.

34:39

between Set and Horus. This is a battle between Horus, the rightful king who emulates Maat, justice, truth and righteousness, and Set, the one who is the antithesis of Maat, the one who personifies injustice, lies and unrighteousness. In order for Horus to reign as the rightful king of the four corners, first, his spiritual injuries.

35:04

all of the injustice, untruth, and unrighteousness within him that was caused by this battle with Set must be abolished from him. Otherwise, he's an unfit king, and his reign will only lead to desolation, and destruction, and suffering in his kingdom. So at this point, what does

Horace do? With this injured eye, he's unfit to reign. He's a man marked by spiritual wounds.

35:32

Today's vernacular we might call those spiritual wounds sins. The ancient Egyptians didn't use the word sin, but they did have what is referred to as the negative confession, which was essentially the same idea where they had to declare that they lived according to the laws of Maat, justice, truth, and righteousness. So back to my original question, how does Horus obtain healing

36:02

until his eye is healed. Well, for this, Horus turns to Thoth. Do you remember who Thoth was? If you don't, you might wanna go back and review and listen to episode number three, where we talked a bit about who he is and his association with the ancient tradition. And if you prefer to watch episode number three, rather than listen to it, you can do that too. Just search for the ancient tradition on YouTube and search for episode number three. The video has a lot of pictures and illustrations that...

36:31

you might find helpful. Thoth is one of the most important and oldest Egyptian deities in the ancient Egyptian pantheon. In all of the texts, Thoth is closely associated with the creator god, Ray. He's a friend and a scribe of Ray. And as such, Thoth writes the words of Ray into books and then he gives those books to the king and the king's priest so that they know how to properly perform the rites within the Egyptian temple.

36:58

Among many of the inscriptions we find, Thoth is referred to as, quote, the scribe of the divine book, the president of the house of the books, the lord of the sacred ceremonial. Patrick Bolan, who wrote one of the principal books on Thoth, says this, quote, Thoth's epitaph, Lord of the Divine Words, implies his lordship over the formulae or ritual and cult.

37:24

To Thoth was assigned the duty of superintending the celebration of ritual ceremonial. There is abundant evidence in the text that to Thoth was assigned the authorship of the forms of cult. From this we can deduce that the creator God Ray revealed to Thoth a temple

tradition, which Thoth then wrote down in book form and gave to the ancient Egyptians. So as the messenger of Ray, Thoth was viewed as the

37:53

principal author of the ancient Egyptian temple tradition and all of the rites that were performed there Including this right the opening of the mouth We learn in several ancient Egyptian texts that Thoth uses a special temple right which we deduce is the opening of the mouth ritual to heal Horus's injured eye TCJ Bali in the Journal of Egyptian Archaeology quotes Alexander Murray a prominent Egyptologist

38:21

who argued that the opening of the mouth represents the search for and recovery of the lost Horus eye. Here, Moray establishes a direct connection between the opening of the mouth ceremony and the recovery or restoration of the eye. Horus's injured eye is healed by way of the opening of the mouth anointing performed by Thoth.

38:45

So the connection here between the anointing and the healing of the eye is clear in the Egyptian record. And here's a few examples. The Book of the Dead, chapter 17, which is dated to around 1550 BC, tells how Thoth healed the injured eye of Horus by spitting on it. It reads, and this comes from the Carol Andrews in Raymond Faulkner translation, quote.

39:10

I restored the sacred eye after it had been injured on that day when the rivals fought. What does it mean? It means the day when Horus fought was set, when he inflicted injury on Horus's face. It was Thoth who did this with his fingers. It was Thoth who lifted up the hair from it when he fetched it in a good condition without its having suffered any harm. Otherwise said, it means that his eye was sick when it wept a second time.

39:39

and then Thoth spat on it. Spit, like the word do among the Israelites, is used interchangeably here for the anointing oil. Spit, or the saliva of Horus, as we mentioned earlier, was supposed to conjure up in the minds of ancient Egyptians the healing properties of the anointing oil. And we find this amazing pyramid text on the walls of King Pepi II's pyramid.

40:09

Pyramid Text 637 makes the connection between the injured eye, the anointing oil, the sweet scent of the oil, the healing properties of the oil, and the occification of the king really explicit. But it also mentions one more vitally important element of this process. After the king's fully healed with the sweet scent of the anointing oil, he's then told that he is qualified to wear...

40:39

the crown of a king. He is now a true king. So listen closely, this is what it says. I have come to you too, that I might fill you with the oil that comes from Horus's eye. I fill you with it so that it will tie together your bones, join together your limbs for you, and collect your flesh for you, and release your bad sweat. When you have received its scent,

41:08

upon you, your scent will be sweet like the sun when it comes from the Ahch-Het, and the Ahch-Het gods are agreeable toward him. Ho, Pepe Neferkari, the scent of Horus's eye is on you, and the gods who follow Osiris are agreeable toward you. Acquire their crown, equipped with the form of Osiris, and you will become thereby more Ahch than the Ox.

41:37

by command of Horus himself, Lord of the elite." Did you notice that the crown that Pepe is told to acquire isn't just any crown? It's not really even Pepe's crown. The crown that the new occupied king is now worthy or fully qualified to wear is the crown in the form of Osiris. Now at this point I can say a lot about the parallels here between the crown of Osiris and the crown of the Christian Christ.

42:06

but that would take us too far from the main objective of this episode. But we'll come back to it in a couple of weeks when we cover the actual coronation or crowning of King Charles. There's also a lot more to the Eye of Horus that I could ever cover in this episode and a lot of it's pretty amazing stuff, especially the protective properties of the anointing, but we'll save that for down the line too. There are however, a couple more aspects of the Eye of Horus that I want to mention. First, from the pyramid texts.

42:35

coffin lids and a number of hieroglyphic inscriptions. We can see that the ancient Egyptians often lined the eye of Horus in green paint. Pyramid Text 79 says, Osiris Unus, Horus's eye has been painted sound on your face, a bag of green paint, a bag of black eye paint.

43:04

green eye. They used the color green because it symbolized the flowering of life, vegetation, fertility, and rebirth, all of which were the fruits of the anointing oil. So with a whole complete ochified king, the kingdom could now flourish. And to make this green paint, the ancients would grind malachite, which was a copper carbonate mineral.

43:31

they grind it into a powder and they mix it with a binder like an egg. And I mentioned this because Thoth, the lord of the sacred ceremonial and he who makes full the eye, he's often depicted with a satchel of malachite on his person. Pyramid text 591 says quote, Thoth has arrayed himself with his malachite sporen that strides over his land in reconciliation.

44:00

If you don't know what a sporn is, a sporn is kind of like the leather pouches that Scots wear with their kilts. The pouch of Malachite symbolizes that Thoth, in particular the temple tradition he authored, was to be understood as the source of the healing power, the anointing oil. There's a lot here to think about, especially as you reflect on this symbolic nature of the anointing oil as we

44:29

And the most mind blowing is that the ancient Egyptians associated six parts of the eye of Horus, the pupil, eyebrow, et cetera, to different sense organs. So the eyebrow represented thought or the ability to think. The inner corner of the eye represented the nose, the ability to smell. The outer corner of the eye represented the ear or the ability to hear. The pupil represented the eye or the ability to see.

44:58

The cheek mark represented a finger or the ability to touch, and the curling line that extended from the pupil to the outer cheek represented the tongue or the ability to taste. And if you look at a drawing of the eye of Horace, each of these six parts looks like the sense organ they represent. The curling line looks like a tongue, and the inner corner of the eye looks like a nose. What's mind blowing, however, is if you...

45:25

superimpose an image of the eye of Horace upon the center of the brain. Each of the six parts of the eye corresponds, believe it or not, to the anatomic location of that particular human sensorium. And believe you me, I'm not making this up. This is according to a study published by a group of doctors, the primary author of who works at the Mayo Clinic. What this means is that when we superimpose the eye of Horace on the brain,

45:55

the inner corner of the eye, the section of the eye that represents the nose, corresponds exactly with the part of the brain that controls smell. And this is mind-boggling. How do the Egyptians know which parts of the brain controlled which senses? The authors conclude the study by saying this, quote, although we recognize the liabilities of over interpreting a symbolic masterpiece like the eye of Horus,

46:21

we propose that the anatomical metaphors in the Eye of Horus are not by coincidence and merit discussion. In the creation of the Eye of Horus, ancient Egyptians combined their artistic abilities and knowledge of anatomy with their deep belief in mythology. There is a clear influence of their interpretation of human senses on the size and shape of the eye. This is an amazing feat considering the unavailability

46:49

of radiographic and computational technology in that era. You know, if you're interested in taking a look at this article, and I highly recommend you do, you can find it on our companion website, thea Just look for the episode under evidence. I point out the connection between the Egyptians stylized version of the Eye of Horus and the sensory faculties of the human body to point out and emphasize that the Eye of Horus is meant to represent not

47:19

just Horus's injured eye. The eye represents all of the ways that set physically and spiritually injured the rightful king. So Horus's eye, which was healed by Thoth through the opening of the mouth ceremony, where he anointed each of the king's sensory organs, eyes, ears, nose, etc., was meant to symbolize the full physical and spiritual

47:47

restoration of the king's body and spirit. But how did the anointing oil do that? In the ancient record, it's a bit difficult to discern. We know from the Egyptian record what the oil can do, we just don't necessarily know how the oil accomplishes what it does, but we do have a few clues. So for this we're going to turn to the Judeo-Christian record and the anointing of King David.

48:12

1 Samuel chapter 16 verse 13 in the King James version of the Bible reads, quote, then Samuel took the horn of oil and anointed him in the midst of his brethren and the spirit of the Lord came upon David from that day forward. So from this passage it's clear that the oil of gladness, the fragrant dew of paradise,

48:42

for the transformative power of the Spirit of God. When one's anointed, one is gifted a greater portion of the Spirit. And like tiny droplets of dew, it has this transformative effect on the one who wears it. Over time, they take on more and more and more of the divine nature. And there's a lot to think about there.

49:06

And now you know why the anointing ritual is preceded in the British coronation ceremony by the anthem, Come Holy Spirit. So did the ancient Egyptians believe in the Spirit of God in a manner that was kind of similar to the Israelites? Well, I don't know. It's kind of difficult to know, but there is some interesting interplay between the word breathe and the word spirit in both the English language and the Hebrew language. For example, if you recall,

49:34

the opening of the mouth ceremony. This was all about opening the mouth so the dead king can breathe. In the English language we call breath or breathing respiration. The root word in respiration is spirit or to re-spirit the body. The ancient Egyptians re-spirited the body by the opening of the mouth. Spirit is also the root word of the English word inspiration.

50:02

inspiration comes by drawing the spirit into one's being, drawing the breath of God into one's being. In Hebrew the word ruwa means breath, spirit, and wind. So they use the same word for both concepts, breath and spirit. When God breathes on something that thing

becomes living like we see happen in Genesis chapter 2 verse 7 when God breathes into Adam's nostrils and he becomes a living being.

50:33

whether the Egyptians considered breath and the spirit to be similar concepts, I'm not sure, but we know that in ancient Egypt, the anointing during the opening of the mouth ceremony was meant to ochify the king. And the och was understood as a part or a component of the Egyptian concept of the soul. Amazingly, in both the ancient Egyptian record and the Judeo-Christian record, like in the Bible, one of the chief purposes of the anointing ritual

51:01

expressed in a similar manner. The removal of spiritual blindness. In ancient Egypt, the eye of Horus was associated with the ability to see beyond the physical world. Pyramid text 748 reads, quote, Greetings green eye paint that endows Ha's eye. Whenever I put you on my father's eyes, he sees the gods.

51:30

An inscription in the tomb of Tutankhamun says something similar. It says, quote, I open thy mouth that thou mightest speak with me, thine eyes that thou mightest behold Ray. Just as Thoth spit on Horus's injured eye and was healed, we see a similar story about Jesus in the New Testament. You can read in John chapter nine, Jesus heals a man who was born blind. And how did he do this?

51:58

If you read in verses five and six, it says, quote, while I am in the world, I am the light of the world. When Jesus had said this, he spit on the ground, made some mud and applied it to the man's eyes. Then he told him, go wash in the pool of Siloam. So the man went and washed and came back seeing. Here we have many of the same elements we see in ancient Egypt.

52:26

spit, as we mentioned earlier, is another symbol for the anointing oil. And this anointing makes it possible for the blind man to see. And if you miss the spiritual interpretation of the story, which is Christ healing spiritual blindness, Christ gives us a clue to this interpretation in the beginning verse when he says, quote, I am the light of the world. Recall how the anointing oil made one bright, full of life.

52:56

The story here is much more than about the healing of a man's physical blindness. You know, astute readers are supposed to see the parallel here to Christ's ability through the sweet fragrance of his anointing myrrh oil, which we pointed out in the previous episode as a sublime symbol of Christ to heal spiritual blindness. The connection between the anointing oil, the tree of life, and light is brought beautifully together.

53:25

in the seven branched lampstand of pure gold that was placed in King Solomon's temple. And we know this is the menorah. The symbol clearly connects the fragrant anointing oil directly to the tree. And when the priests lit the oil, one can only imagine how the flames glistened and reflected off of the gilded branches of the lampstand and illuminated the room. Kind of makes you think of the burning bush.

53:55

Chapter 11 in the Odes of Solomon verses 14 and 15 put it all together and it reads quote, my eyes were enlightened and my face received the dew and my breath was refreshed with the pleasant fragrance of the Lord. In both the Egyptian tradition and in the Judeo-Christian tradition the eye is used symbolically to represent spiritual

54:23

knowledge, the ability to see beyond the physical world. Andre Orlov, a prominent Enochian scholar who I mentioned previously, refers to this as ocular epistemology, which is where the eye is used as a symbol to express one's ability to see or to know, to obtain direct knowledge of the spiritual realm. We talked about the ability to know God quite a bit in episode number two.

54:50

if you haven't had a chance to listen to it, it's worth a listen. In that episode, I argued that the epistemological philosophies of Locke and Hume and Kant need to be rejected because they teach that it's impossible to obtain direct knowledge of God. But here you have the ancients not only telling us it is possible to obtain direct knowledge of God, they're telling us exactly how to obtain that

55:20

anointing with the oil of the tree, the fragrant dew of paradise. If you're really listening to what the ancients are saying, it's only through this process that one's spiritual eyes can be fully opened. Dr. Orlov says it like this, quote, visual apprehension plays a pivotal role in the acquisition of heavenly knowledge.

55:48

The tendency to describe the reception of divine knowledge as visual experience occurs in stories, where the Israelites' ability to receive divine disclosures is rendered through the symbolism of open and closed eyes. To behold with open eyes is the apex of all divine knowledge, God's theophany. This ability to visually apprehend divine, legal, and theophanic knowledge does not remain with Israel long,

56:16

quickly lose their sight due to idolatry. Blindness is here equated with straying from the way which one has known. The impairment of divine perception is expressed through the metaphor of blindness. To be in darkness hints at a character's lack of access to divine knowledge. And so in this light, the Eye of Horus is the quintessential ancient Egyptian symbol.

56:44

precisely because it symbolizes, I mentioned earlier, the ability of one to quote, behold Ray. The anointing performed in the opening of the mouth ceremony is what bestowed upon the new king divine sight. I hope you've seen from this exercise in comparative religion, I hope you're beginning to see and to recognize the astounding parallels between the ancient Egyptian tradition and the Judeo.

57:13

Christian tradition. And these aren't just surface trivial parallels. These are sophisticated doctrinal parallels. It's astounding and it speaks to me of an ancient tradition. I don't have time in this episode to go through the religious traditions where we find a similar anointing ritual, but I do want to leave you with a couple examples. In Mesopotamia in a hymn to Nana, who was the Sumerian moon god, we find a similar ritual.

57:42

Though I have to say the whole hymn is just amazing and I wish I had time to go through it with you line by line, but I'll save it for when we talk about the creation. I'll start with line

41, which reads, quote, “For the temple, the oil is purified “and held in readiness, “and the arms, hands, and feet are touched. “The Ekkish Nugal on the sacred exalted throne, “perfected in the exalted great mes of the universe.”

58:10

When you have sprinkled the mountain oil on your holy body. Did you catch that mountain oil? Which is essentially saying temple oil on your holy body. Oh, Nana, when you have been placed on your exalted throne, girded with a fine linen garment, the exalted oil, the oil of regality, the oil of your great storehouse on the holy body and sides. Pretty great stuff there.

58:37

This rite also seems to have been practiced among the early Christians. Searle of Jerusalem, he was a theologian and a bishop of Jerusalem in the early church, and lived around 313 to 386 AD, said this, But we too have been anointed with oil, While symbolically on our foreheads and senses, Our bodies are anointed with this oil that we see.

59:04

souls are sanctified by the Holy and Life-giving Spirit. Interestingly, Cyril claims that this anointing rite came down through the Apostles, the original Apostles. I find this quite intriguing so we'll definitely have to look into this in a future episode. All right, we also see a similar rite among the Hopi Indians of the American Southwest. The author of the Hopi Indians, Walter Hugh,

59:34

He says, it is no small task to include all the fields and the blessings asked by the flute priests, since the circuit must exceed 20 miles each day. Shickia Boutoma, wearing an embroidered kilt around his loins, his long glossy hair hanging free stands before the flute priests, a brave sight to behold. They fasten a small pouch of sacred meal at his side and anoint him with honey.

01:00:03

on the tip of the tongue, the forehead, breast, arms, and legs. Then he receives the prayer sticks and away he goes.” The use of honey here is quite intriguing because we find a similar use of honey in a text known as Joseph and Azaneth. And this refers to Joseph of Egypt and his wife, Azaneth. And I'm going to save that story for when we talk about the coronation of

Camilla, but tuck the anointing oil as honey in the back of your mind because we will come back to it.

01:00:34

Before I close out this episode, I want to make one last observation. In the previous episode, we pointed out that the Hebrew word messiah means the anointed or the one who is anointed. The title Christ is actually the Greek translation of messiah, meaning to anoint. And I think the fact that the chief moniker or title used for Jesus even today is a reference to his status as an anointed one.

01:01:01

speaks to the tremendous significance of this anointing right. And I also think that this title should give most Christians pause. When one claims to be a Christian, what one is really claiming, though I'm guessing that most Christians have no idea that this is what they are claiming, they are claiming that they too have been anointed, that they have been anointed in the same manner as Christ. To say, I am a Christian is the same as saying, I am.

01:01:31

anointed. That's literally what it means. Branches of Christianity that still perform an anointing rite are more closely tied to the original religious tradition. Those branches of Christianity that have discontinued the anointing rite or who marginalize it as unimportant or non-essential have moved far from the original religious tradition.

01:01:57

And I invite them to continue searching the Judeo-Christian scriptures because the power and essential nature of the anointing rite are right there in holy writ for all those who have eyes to see. From what we've seen in the ancient record, the anointing rite was not only an essential characteristic of the world's oldest religious tradition, it was a central, indispensable rite.

01:02:25

because it was through this rite that one accessed the gift of the tree of life and became, as the ancient Egyptians said, ochified or became like God. Wow, we packed a ton into this episode. So you have a lot to think about and a lot to ponder, which of course I hope you do. You know, if you enjoyed today's episode or you're a regular listener,

01:02:54

I encourage you to take a minute at the conclusion of this episode to leave a review on Apple podcasts or on the platform you're using. And this review isn't for me. I find the ancient tradition fascinating no matter what. But I'd like a few reviews so that others who are searching for spiritual truths might know where they can find a few answers. That caps this edition of the ancient tradition. As always, I leave you with the words of William Shakespeare. But this time when you listen to his words.

01:03:23

Think of the anointing oil and spiritual knowledge. In the words of William Shakespeare, knowledge is the wing we're with when we fly to heaven. I'm Jack Logan.

01:03:40

You've been listening to the Ancient Tradition. A Wonk Media Production.

Episode #10 - The Greatest Mystery in the World

<https://theancienttradition.com/10-the-greatest-mystery-in-the-world/>

00:00

Music

00:10

Listening to the Ancient Tradition. A Wonk Media Production. Music provided by Joseph McDade. Here's your host, Dr. Jack Logan.

00:25

Welcome to the Ancient Tradition. I'm your host, Jack Logan. The podcast is doing very well. We are now the number one comparative religion podcast in the cybersphere. So thank

you for listening in. I watched the coronation of Charles and Camilla and I was blown away by one particular aspect of the ceremony, which I'll tell you about in just a second.

00:49

I had originally planned to do three additional episodes on the coronation, do one on the investiture, one on crowns, and one on queenship. But if you've been following the coronation of Charles and Camilla, you may be a little bit like me, a little burned out. So I've decided to save those topics for future episodes. And believe me, they will come up because kingship, as I've mentioned many times, is a quintessential feature of the world's original religious tradition.

01:19

But I hope the four episodes that we did do on the coronation gave you a much deeper and broader spiritual and religious context for the coronation rites. If you're a regular listener to this program, I'm wondering if you caught what I caught during the anointing. Did you notice what was on the screen that was placed in front of the congregation when Charles was anointed? This seriously blew me away. If you did,

01:47

You're not only an astute listener, you're also an astute viewer, and you're on your way to seeing the hidden connections between the symbolism that's used and the more profound spiritual realities that those symbols are meant to convey. If you didn't notice what was on the screen, that's okay too. This is a learning process for all of us. In preparation for the anointing, several young men brought out four screens.

02:15

and they placed one on each side of Charles, who was seated on King Edward I's wooden coronation chair. And they did this to preserve the sacred nature of the anointing, and they wanted to protect it from public view. And like I mentioned in episode number eight, this is done, whether they realize it or not, to create a holy of holies, the sacred location where God anoints kings and queens, where God anointed Adam, a king in the Garden of Eden temple.

02:44

So on the screen facing the congregation, stitched in the fabric was a beautiful blue, the color of lapis lazuli, mind you, tree of life. And like stars glistening against the night sky,

there were five pointed blossoming flowers or fruit that dotted all of the leaves. Now I don't know if the artist purposely made these flowers or fruit five pointed,

03:14

The symbolism is in complete conformity with symbolism that's used by the ancient Egyptians. Do you recall in our previous episode, in episode number nine, when we talked about how the anointing oil had the power to occupy the king or make him like the gods? Well if you do, you'll recall that when the king was occupied by the holy anointing oil, he was referred to symbolically as an imperishable star. A glorious being of

03:43

perpetual light. And what's remarkable is that the tombs of King Unus, King Tete, King Pepe I, and King Pepe II, who are the kings of the 5th and 6th dynasty, where we find the ancient Egyptian pyramid texts, the ancient Egyptians covered the ceilings with gold-colored five-pointed stars. And they did this to represent the king joining the imperishable stars, the glorious gods in the afterlife.

04:10

And this same symbolism was also depicted during the coronation ceremony when Charles, after he'd been anointed, he slipped into the back room and he put on glorious golden robes, which symbolized that the anointing oil had transformed him from a humble man, which was symbolized by the plain gown that he wore for the anointing, to an exalted deified being dressed in the robes of glory.

04:39

a glorious being of light, like an imperishable star. There's a lot of symbolism attached to five-pointed stars, which I'll have to tell you about in a future episode. But I'm pretty impressed with whomever decided to stitch them into the tree of life. Because in the Christian tradition, the fruit of the tree of life symbolizes eternal life. It is the fruit promised to all those who are anointed with the myrrh oil.

05:08

the suffering tree and there's a lot to ponder there. If you take a closer look at this screen, you'll also notice that King Charles' monogram is stitched directly on the base of the trunk of the tree, which is a pretty strong way of declaring that King Charles is to be understood as

God's emissary on Earth. You know, and let's not forget that the Tree of Life is meant to be understood primarily as the quintessential symbol of God, or

05:38

Christ in the Christian tradition. So I'm pretty impressed with whomever decided to stitch the tree of life on this screen which serves to shield the profane public kind of like a veil from the fiery glory of God's Holy throne in the Holy of Holies. Either this is coincidental or someone working for the crown knows a whole lot more about kingship and the ancient tradition than I ever thought they did.

06:06

And of course, I'd love to talk to them. So much of the British coronation ceremony is modeled after the anointing and coronation of Adam and Eve in the Garden of Eden temple. And I hope you're able to see that connection now. With the coronation complete, I wanna start building the ancient tradition from the ground up. And this means we need to start from the very beginning. And we're gonna do this by tackling the greatest mystery in the world.

06:36

life came to be. This is one of the greatest questions ever put forth by human beings. Mircea Eliade, one of the formal scholars of comparative religion, whom I introduced you to in the first episode, says this, quote, "The appearance of life is the central mystery of the world." Have you ever had one of those existential moments where you're like, how did I get here? How did any of us get here?

07:06

This is the greatest mystery out there. How did we come into being? How did life start? How did any of this, the trees, the chirping birds, beautiful sunsets, verdant snow-capped mountains, how did any of this come into existence? I've had surreal moments here and there when I've been struck by how truly odd it is to actually be here, to actually be, to be alive.

07:36

How in the world did I get here? And furthermore, why am I here? I call these existential moments because that's exactly what they are. The word existential comes from the root exist and means of or relating to existence. Now, how all of this and all of us came to be is

the central existential question or mystery of the world. You know, modern scientists, they've been working on this mystery every day.

08:03

and they've come up with a lot of different theories to explain the origin of life. But every single one of them remains theoretical. Charles Choi and Scott Dutfield of Live Science wrote in February of 2022, quote, "Science remains undecided and conflicted as to the exact origin of life." Which means they don't know how life came to be. It remains a total mystery.

08:33

Now, the theories they've come up with are pretty interesting though. So let's take a look at a few of them, but keep in mind that these are theories about how life came to be. The scientific community has not been able to successfully produce life through any of these methods. The first theory hypothesizes that life started by a lightning strike, which theoretically generated amino acids and sugars, which created the building blocks of life. It's a pretty interesting idea, but when scientists try and use lightning to produce life,

09:03

They get nothing. Another theory argues that clay crystals, because clay crystals stick together when they're exposed to different environments, that they could theoretically trap other molecules, which may lead to life producing patterns like DNA. But again, this theory has never been replicated by science. A third theory hypothesizes that life began in deep sea vents.

09:29

And this theory hypothesizes that life may have begun in the submarine hydrothermal vents, which theoretically could have spewed elements key to life, such as carbon and hydrogen into the water, which I'm not sure how well that would go with such a high salt content in the ocean, but that's just some elementary thinking on my part. Another theory argues that ice may have facilitated the birth of life. Jeffrey Bada.

09:58

at the University of California argues that key organic compounds are more stable at lower temperatures. So ice may have been a way to preserve the fragile organic compounds that were necessary for life. Again, this remains a theory since it's never been replicated by

modern science. A fifth theory argues that the origin of life may reside in RNA, which can store information kind of like DNA, and it can serve as an enzyme like

10:27

protein and this protein is needed for many of the processes of life. This theory hypothesizes that life began with a simple RNA molecule that had the ability to copy itself without the help of any other molecules. Now this theory might be one of the more promising theories because scientists have engineered an RNA molecule that's capable of self replicating and then diversifying and then adding complexity.

10:55

It remains to be seen, however, if these self-replicating RNA molecules can evolve to the level where life can be produced. A sixth theory hypothesizes that life might have begun with tiny, simple molecules that interacted with other tiny molecules, and then over time they developed more and more complex molecules. When labs try to do this, it doesn't produce anything lifelike at all.

11:24

said it like this, quote, researchers are starting to realize it's like trying to build a car by making a chassis and hoping that wheels and an engine will spontaneously appear.

11:39

The final theory, the last theory is that life came to earth from somewhere else. It's called panspermia, quite the name via meteorites. This suggests that meteorites could have carried microbes with them, microbes that could survive the blazing hot entry. And this of course seems quite implausible to me, but even if it were, it still doesn't explain how life originated somewhere else.

12:06

A more recent theory argues that life began with a chemical Big Bang. And this theory argues that life emerged kind of fully formed. And I've read up on this and I'm not quite sure if they believe this was like coincided with the Big Bang, the original Big Bang, or if this was a separate Big Bang, chemical Big Bang, I'm not exactly sure. All of the chemicals necessary for life then were understood to be produced and began at the Big Bang and not after it.

12:35

Scientists have come up with more than these theories, but these are pretty much the main ones and sometimes I think we forget that these are theories most of them contradict each other and sometimes I think theories are presented as fact by Scientists and the media gives them an even greater perception of concrete truth and is really intellectually honest. These are theories Completely theoretical the riddle of the origin of life is not even close to being solved by science

13:05

Now I personally hope someday it will be. I don't have any problem believing that a supreme being operates according to universal laws. So why does any of this matter in terms of the ancient tradition? Well, because when we scour the ancient record, we find that the ancients gave a remarkably consistent account of the origin of life. You know, where we would expect to find considerable variability in cosmogonies,

13:34

which are accounts of the origin of life and the beginnings of the universe, we actually find the opposite. We find that the ancients were telling a single story all over the globe, and we don't see a lot of substantive variability, which suggests that these stories came from a common source. And on this podcast, we refer to that source as the ancient tradition.

13:59

And it's here that I have to tell you about one of my favorite scholars, a scholar by the name of Marinus van der Sluis. Van der Sluis has a degree in comparative and historical linguistics from Leiden University in the Netherlands. And he used to, and I'm not sure if he still does, worked as a consulting scholar at the University of Pennsylvania and Ivy League here in the United States. In 2011, he published this amazing four volume work on traditional cosmology.

14:29

Basically what he did, because he's an extremely patient and diligent researcher, is he scoured the entire planet for the oldest cosmogonies in the world. And he used almost exclusively primary sources. And from those sources, he compiled a systematic and pretty much comprehensive catalog of the world's traditional cosmologies.

14:55

I think van der Sloos should be really commended for his work because this is the first time anyone has ever attempted to compile a comprehensive catalog of archaic cosmogonies. I personally couldn't even comprehend the magnitude of such a scholarly undertaking, especially tracking down all of those primary sources. And once van der Sloos gathered all of the cosmogonies together, he then categorized their central parts.

15:22

He categorized them into themes and motifs. And what he found was remarkable. He writes, quote, it emerges that practically all cultures sustain surprisingly similar notions about the origin, the constitution, and the destiny of the cosmos. A single template can be distilled from the thousands of individual cosmologies collected worldwide.

15:51

story told around the globe. Some of you may be familiar with Joseph Campbell and he said something very similar. He said quote, the cosmogonic cycle is presented with astonishing consistency in the sacred writings of all the continents. You know what's remarkable is that after van der Sloe's finished compiling his inventory of traditional cosmologies

16:17

He realized that the same cosmological tradition was being told basically everywhere, all over the planet, in every corner. And he writes, quote, "It emerges that people of all creeds and colors have sustained surprisingly similar notions about the origin of the cosmos. The majority of motifs identified in this work recur on different continents and enjoy practically universal attestation."

16:46

This justifies one to speak of a globally consistent set of traditional ideas concerning cosmology, a unified archaic cosmology. Archaic cosmologies worldwide display a striking uniformity rarely appreciated. It's a cross-culturally consistent mythology. Wow, there's no mincing words there.

17:12

This is the guy who rounded up every single origin story he could find, sorted through all of them, and found that the ancients all over the world told the same story about how life came to be. There is no greater authority on traditional cosmology on the planet than Marinus van

der Sloes, and here he is telling us that from his research he found a quote, globally consistent set of traditional ideas concerning cosmology. A unified

17:42

archaic cosmology. In other words, Vander Sluis found that cultures all over the globe told the same story about how the cosmos were born, how the earth was created, how life emerged. The same story from the Yoruba of Nigeria to the Inuit of New Foundland, to the Cherokee of Native America, to the Maya of Guatemala, to the ancient Sumerians and Mesopotamians. You get the picture. And I don't know about you, but I've got questions at this point.

18:11

How is this possible? How is it possible that the same traditional cosmology or origin story is being told all over the planet in regions that are separated by thousands of miles and in time separated by hundreds, even thousands of years? As you can imagine, this in and of itself is a mystery. And in a future episode, we'll dive into this question head first, but suffice it to say here that Vandersloos found this to be the case that quote, archaic.

18:41

cosmologies displayed a striking uniformity. And I'll be referring to Vandersloos's research often. So if you're interested in learning more about him, his methodology, his research, and his inventory of ancient cosmologies, be sure to visit theancienttradition.com, theancienttradition.com and search for him under scholars. And for the record, I have zero affiliation with Vandersloos. I'm not compensated in any way. In fact, I actually disagree with him on some things.

19:10

especially his hypothesis about the origin of the said traditional cosmology. Vander Sluis's research is extremely important to a reconstruction of the world's oldest religious tradition, the ancient tradition, because it establishes that a single cosmology was disseminated somehow throughout the world and that that cosmology had its roots in deep antiquity. And Vander Sluis says it like this, quote,

19:40

The very fact that it proved possible to deduce the model from so many sources is a strong argument in favor of a homogeneous origin of this body of traditions. This is extremely

important because this ancient cosmology provides much of the scaffolding or the framing upon which the ancient tradition is built, especially the symbolism that's used to express the sacred.

20:09

And Vandersleuth says it like this, quote, as a worldview, a traditional cosmology typically functions as the conceptual background against which other ideas and practices, including religious and spiritual ones, are developed. So if we don't start with the established motifs of archaic cosmology, then we're going to miss some extremely important spiritual teachings. So.

20:37

Let's start with the ancient conception of the cosmos as cataloged by van der Sloes. Ancient cosmology always begins with a description of the state of the universe before the creation. So according to the ancients, according to this unified arcade cosmology, what was the universe like before the creation took place? What did it look like? Was there anything there?

21:05

Was it empty? Was it full? Was it light? Was it dark? Well, as Vander Sluis points out, the ancients all over the world described the pre-creative universe in the same way. And sometimes they even use the same words. Most often, the ancients describe the state of the universe before the creation as water. And here's a sampling of the ways the ancients describe it in the origin stories that

21:32

Vandersloos gathered and these are just excerpts I pulled out. Saltwater sea, a sea, a watery mass, water, the waters, water everywhere, pooled water, a sea of water, water covered everything, there was nothing but salt water. The earth had been covered with water, all open sea. In the beginning the world was all marshy and watery. The world existed in the waters. Ocean of milk, only the sea. The world was submerged.

22:02

Scholars today refer to the ancients description of the pre-creative state of the universe as the primordial waters or sometimes the primeval sea or the cosmic ocean But those are our

interpretations of this and the waters are often described as being accompanied by the absence of light And here's a sampling of how they describe it. There was no light

22:30

No moon, no sun, no stars. All was darkness. It was a continuous thick darkness. In the beginning, our world was dark. The world lay in blackness, darkness before there was sun. It was a time of black darkness, a dark black night. The sun did not shine. A time when the universe was only darkness, there was a thick darkness. The world was not light. There was infinite night in the dark in the night.

22:57

And so scholars today refer to this as the cosmic night. Van der Sluis notes, quote, darkness and water emerge as the two most salient ingredients of the precreative state of the universe. So this conception of the precreative state of the universe as a dark cosmic sea is universally attested to all over the globe. And to demonstrate this, let's start with some of the oldest.

23:24

ancient examples and then we'll work our way to more recent times. And let's start with some very important texts which I've noted in previous episodes are dated to between 2400 and 2300 BC and I'll talk about them in much greater detail in a couple of weeks because like I've mentioned I think they're fantastic. But suffice it to say that there's internal evidence that suggests that the content of the texts is much much older than 2400 BC. So they likely represent the world's

23:53

oldest known reference to the primordial waters of creation. The ancient Egyptians personified the primordial waters in the deity Nuh, and it's spelled N-U, which means watery one or noon. These primordial waters or Nuh or noon are mentioned 46 times in the pyramid text.

24:18

As you listen to the words, tuck them in your pocket because you're gonna hear nearly the same thing, practically word for word, in various other corners of the earth. Like we mentioned, thousands of miles away from Egypt. The text I'm about to read, pyramid text

486, is found in King Pepe I pyramid in Saqqara, Egypt. These are passages that were to be uttered by King Pepe, and it reads, quote, I was born in new.

24:47

when the sky had not yet come into being, when the earth had not yet come into being, when the establishment of the world had not yet come into being. So in this text, we have two really important doctrines being expressed. The first is that the ancient Egyptians described the state of the universe before the creation of the world as water, and they refer to this water as new. In this passage, new or the primordial waters existed before...

25:16

anything had been created. In other words, the ancient Egyptians contended that something, some sort of substance, some kind of matter, something existed in the universe before the earth was created. Now this is really pretty interesting because it counters the contention by some that the universe emerged out of nothing, that there was nothing in the universe before the creation. And this theory is known as creation ex nihilo. If the ancients lived today they would

25:46

wholeheartedly disagree with the notion of creation ex nihilo. The ancients tell us time and time again that there was something in the universe before the creation of the world and that this substance was somehow similar to water. People who are not familiar with how the ancients used language and symbols might contend that the ancient Egyptians actually believed that the universe before the creation was filled with water, actual water.

26:15

but they would be incorrect. The language of the ancient world was highly symbolic and we have to hone our symbolism literacy to recognize that water is used here by the ancients as a symbol for what actually existed in the universe before the creation. But why use a symbol? Why not just say what it was? What was out there? Well, that's because symbols are a way not only to express some physical realities, like saying it smells like

26:44

a rose or it looks like a basketball. But more importantly, symbols are used to express inexpressible spiritual realities. And you'll see as we continue to dive into this that the ancients are using water here to express not only some of the physical characteristics of the

pre-creative state of the universe, but more importantly, to convey important spiritual principles and realities.

27:12

So the ancients used water to describe the pre-creative state of the universe because water was a useful way to convey many of the important properties of this primordial substance to something that human beings could relate to. The primordial substance wasn't water, but it had characteristics and properties that were similar to water. So I dug around into this and an Egyptologist out of Poland, Dr. Joanna Popielska,

27:41

Krubowska, who has studied the concept of new in the pyramid texts says this, quote, the primeval waters is primordial matter, where life came into being. New is an incorporation of primordial matter and potential. And she goes on to say that the primordial waters are quote, the elements of creation.

28:07

In other words, the primordial waters are new, represent a sea or ocean of elements, the building blocks of creation, elements that were basically everywhere in the universe, just like an ocean, but they had not been arranged or organized or formed into what we would call a creative state, like the creation of the Earth. So keep this in mind that the primordial waters actually refer to an ocean of unorganized

28:36

Elements as we go through the next couple of creation accounts because this will help you interpret the accounts But also keep this in mind because it will be important in our next episode And one more thing I want to point out about pyramid text 486 and let me read it to you one more time I was born in new when the sky had not yet come into being when the earth had not yet come into being when the Establishment of the world had not yet come into being this

29:03

pyramid text is really important because it indicates the ancient Egyptians believed the king, in this case King Pepe I, was first born in new, before he was born on earth. He says it right there, quote, I was born in new when the sky had not yet come into being when the earth had not yet come into being. The whole objective of this pyramid

29:33

before the creation of the earth Susan Bickel who is a Egyptologist out of Switzerland wrote a book on Egyptian cosmogony and she argued that new represented in part the concept of pre-existence So in this light new represents not only the primordial elements needed to create the material world but it also represents the doctrinal belief among ancient Egyptians of a

30:02

pre-existence. We find the same belief in a pre-existence reiterated in Pyramid Text number 211, which this time refers to King Unus, who was the last king of the Fifth Dynasty. And King Unus is speaking here and he says, quote, I was conceived in the night. I was born in the night. I was conceived in noon. I was born in new. So in this text, the reference to birth in the pre-existence state

30:32

as conceptualized by new is mentioned four times. Conceived, born, conceived, born. And Dr. Popoleska-Kirbawska says this, quote, he, the king was born there referring to a pre-existence before anything else came into being and consequently existed before anything else and will exist continuously and forever.

30:58

So it's pretty clear from this pyramid text that the ancient Egyptians believed the king as a being was essentially conceived and born in some other place way before the earth was created and way before he was born physically into the material world. And this suggests that the Egyptians believed the king's consciousness or what we might call an intelligence or soul came to be or was born in a pre-existent place.

31:27

before it took on flesh and bone on earth. We might not be too far off if we referred to the king's initial birth as a spiritual birth, when his spirit or soul or ba, as the ancient Egyptians referred to it, was originally born. Then when he came to earth, he experienced a second birth, a physical birth where his soul took on a material body. And we know the ancient Egyptians believed that a person's ba or soul

31:57

would separate from their body at the time of death and then continue to exist in the afterlife. So from these texts it seems the ancient Egyptians believed the Ba also existed before physical birth and was itself eternal. Now as remarkable as pyramid text 211 is, it kind of leaves us hanging. It doesn't tell us how the king's soul or Ba was conceived in new in this pre-existent state.

32:26

Just how was it that the king's soul was conceived? How was he born in this pre-mortal state? How did the king's soul initially come to be? Just how did the king suddenly become a living entity way before he was born physically on earth? And these are profound existential questions. When we examine the religious traditions of today, we find the belief in a pre-mortal existence in Hinduism, Buddhism.

32:53

in the Kabbalah, which is the mystical tradition within Judaism. We find it in Shintoism and among many Native American religions. But this doctrine of a pre-mortal existence is not believed by the vast majority of Christian denominations. This is interesting because if you've ever listened to or read accounts of near-death experiences, one of the most universal themes in these accounts is a reference to a pre-mortal existence. These individuals.

33:22

give accounts of having mapped out their life plans with a council or group of individuals before they came to earth, and that upon their death, they felt an overwhelming feeling of having come home. They felt that where they went after death was their true home, like they'd been there before. As one person put it, quote, it felt like the real, real.

33:48

Okay, but back to our original question, how was the king conceived and born in this pre-mortal existence state? How did he come into being? Well, luckily for us, there are more pyramid texts and we find the answer in a text inscribed on the walls of King Pepi the first's pyramid. And this is pyramid text 571. And this text spells out just how this conceiving and birthing of the king's soul or Ba took

34:18

in a pre-mortal existence. And at first, you may find this hard to believe, but as we continue examining the records of the ancient world, this doctrine will begin to make more and more

sense. So let's read the answer in Pyramid Text 571. It reads, quote, My mother became pregnant with me. Who is in the under sky?

34:43

and I was given birth by my father Atum before the sky came into being, before the earth came into being, before death came into being. Did you catch that? This text is telling us that in new in a pre-mortal existence, Pepe's soul was conceived through two parents, his mother, a female deity associated with the underworld or the world of the dead and his father Atum, the God associated with the creation of the world.

35:14

In other words, King Pepe's Ba or soul was created in a pre-existent state through some sort of creative process like our physical bodies that required both a male and female. In this pyramid text, King Pepe clearly speaks of these deities as the source of his conception and birth. They are the parents of his eternal soul.

35:44

Heritage his soul was literally born of godly parents I've kind of deviated from the main point of today's episode but I wanted to point out the association between new the primordial waters and the concept of a pre-existence here in this episode because according to the ancients a lot of very Interesting things happened in this pre-mortal existence and we'll dive into the theology of this in an in an upcoming episode

36:11

It definitely merits a serious discussion. For the present, however, let's return to examining a few more creation stories where we see the precreative state described as water and associated with darkness. So before I leave ancient Egypt, let's take a look at one last passage in an ancient Egyptian hymn from around 2000 BC, which also speaks of the emergence of the earth from a primordial ocean. And it reads, quote,

36:41

thou hast stood as king on the land during its lassitude thou has taken it out of the primeval waters so here you see reference to the creation of the earth coming out of the primordial waters inside the temple of karnak complex and i have been there but it's been a very long time ago which is near modern day luxor in egypt

37:06

Tourists can see an artificial sacred lake and it's the largest known artificial sacred lake in Egypt and today it's still filled with water. This lake was built by King Thutmose II sometime between 1473 and 1458 BC. And you might have surmised that this sacred lake represents the primordial waters of new and it was used by the king to purify himself before he performed sacred rituals.

37:35

So he would go and dip in this water almost daily. And keep that in mind, especially for our next episode. These sacred lakes were built as important features of many Egyptian temple complexes, like the Temple of Mut and the Temple of Baset. Let's move on now to ancient Mesopotamia, to the Enuma Elish. The Enuma Elish contains the Babylonian creation story or cosmogony.

38:01

And this ancient record changed our knowledge of the ancient world because it gave us a much clearer picture of ancient Mesopotamian beliefs and worldview. Most of what had been understood previous to the Enuma Elish relied on classical sources which proved to be unreliable. So the Enuma Elish is a pretty important record. I think the background stories of how some of these ancient texts were found are pretty interesting. So I'll share them here and there as they come up. As for the Enuma Elish,

38:31

Sometime between 1848 and 1876, an archeologist by the name of Austin Laird and an Assyriologist by the name of Hormoud Rassam were excavating a mound in Nineveh, which today is in modern day Mosul, Iraq. And this mound turned out to be the royal palace of the Assyrian King, Ashurbanipal, who lived about 668 to 626 BC.

39:01

and he was considered to be the last great Assyrian king. In these palace buildings, King Ashurbanipal kept this really large library. And today we refer to it as the Library of Ashurbanipal. There, Layard and Rassam found over 24,000 clay tablets that were written in Sumerian Akkadian cuneiform script. That's the little wedge-like shaped impressions.

39:29

Apparently, King Ashurbanipal had sent scribes all over the world to kind of collect and copy records. So most of these tablets that were found date to around 650 BC. The Anuma Elish was one of the records that were preserved on these clay tablets. And it's basically an Assyrian translation of a much earlier Babylonian record that chronicled the beginning of creation.

39:59

24,000 tablets is a lot of tablets to translate. So the Anuma Elish wasn't found until many, many years later when in a serologist by the name of George Smith was hired by a newspaper to go through all those tablets to see if he could find the missing parts of the Babylonian flood story. And can you imagine this really is a needle in the haystack, but he found records for the flood and he found the Anuma Elish. And Smith published the Anuma Elish for the first time in English in...

40:28

1876. If you're interested in taking a look at some of the clay tablets that were found in the Library of Asher Bonipul or the Enuma Elish, you can find them at the British Museum in the Assyrian section. And you can also find pictures of them on our companion website, theancienttradition.com. Just search for this episode. Scholars date the composition of the original Enuma Elish to around

40:58

possibly even earlier. Scholars argue this because illustrations have been found at some of the content of the Enuma Elish as early as about 1600 BC. The text is essentially an epic and the title Enuma Elish means quote, when on high. And these are the first couple of words in the text. Like van der Sluis has found all over the world, the creation story begins before the creation with a description of the pre-creative state of the universe.

41:28

The Enuma Elish reads, quote, when on high the heavens did not exist, nor the earth below. Apsu, the freshwater ocean was there, the first, the begetter. Apsu is the Sumerian Akkadian description for the primordial waters. In the Enuma Elish, the Apsu is depicted as a deity, a personification of the primordial waters. A cylinder sill found at Ur,

41:58

which is in modern day Iraq, depicts the god Aya enthroned, receiving another god encircled by Apsu, the primeval waters. We'll come back to more of this creation myth in a future episode because there's a lot of great stuff in it, but for now it establishes the presence of the primeval waters in the Babylonian creation myth. If you'd like to listen to the full English translation of the Enuma Elish,

42:26

the Mesopotamian creation story. You can find that on our sister podcast, the ancient tradition audio writ, and you can find it on this platform or any place that you get your podcasts. Now let's turn to the Hebrews. Right up front in the second verse of the Hebrew Bible, Genesis chapter one, verse two, in the King James version, it refers to the watery pre-creative state. It says, quote, and the earth was without form and void

42:55

darkness was upon the face of the deep. In this passage we see a clear reference to the two characteristics associated with the pre-creative state that we seem to find everywhere darkness and water. In the Genesis account this water is referred to as quote the deep. The Hebrew word for deep here is techom. Elcott's Bible commentary notes that techom comes from a root quote

43:24

and is poetically applied to the ocean, as in Psalm 42,7, from the restless motion of the waves, but is used here to describe that chaos as a surging mass of shapeless matter. Most scholars think the present form of the Book of Genesis was composed during the post-exilic period, which dates to around 537 BC, when Jews returned from Babylon.

43:52

However, like the pyramid text, the enuma al-ish is likely composed from much, much older stories which had been passed down. Next, what do we find in Islam? How does the Quran describe the pre-creative state of the universe? The Quran, which is a compilation of revelations given to Muhammad, which were written down by the first caliph Abu Bakr,

44:18

Sometime between 644 and 656 AD also speaks of these primordial waters. In 2130 it states that Allah quote made from water every living thing. 2554 reads and it is he who created

humans from water. 2445 reads quote Allah has created every moving living creature from water.

44:48

Let's move on now to the Maya of Central America and the Popol Vuh. The Popol Vuh is the sacred book of the K'iche Maya in Guatemala. Again, in a future podcast, I'll talk more about this important text, but for now it's important to know that it contains the Mayan creation story as it was recorded before the Spanish conquest. The oldest surviving account of the Popol Vuh we have dates to about 1701 AD, but it was originally written down from oral traditions.

45:18

in 1550 AD. And this is what the Popol Vuh says of the pre-creative state of the universe. Quote, whatever there is that might be is simply not there. Only the pooled water, only the calm sea, only it alone is pooled. Whatever might be is simply not there, only murmurs, ripples in the dark in the night. So here again we see the pre-creative state of the universe

45:47

darkness and there are literally hundreds of these examples all over the world but let me add just a couple more so you get a feel for the cross-cultural expanse of this motif. In the Matsya Purana which is a sacred book of the Hindu which preserves the Purana and Purana means ancient or old the Purana Sanskrit literature gives an account of creation starting with the pre-creative state and it reads

46:15

Matya said that during the period of great dissolution, the universe was enveloped in darkness and was in a state of trance as it were, inconceivable, still and undefiable with the desire of creating the universe first created water and planted the seed of creation in it. The importance of the primeval waters is further envisioned as the Kishirasagara or ocean of milk in the Puranic legends.

46:44

So according to these legends, divas who are exalted beings and asuras who are demigods churned the primeval ocean of milk as a necessary precursor to obtaining Amrita, the ancient elixir of immortality. And at this point you should be thinking of episode number

nine where we associated these elixirs of immortality with the sacred anointing oil. One of these preronic legends reads, quote, the Lord

47:12

has the sea of milk as his abode. And another Vedic text estimated to have been written by a Vedic sage sometime between the eighth and sixth century BC says, quote, “Verily in the beginning this universe was water, “nothing but a sea of water, “for the water is the foundation of this universe.” A wonderful depiction of the churning ocean of milk can be seen on the exterior of Angkor Wat.

47:42

which is a vast temple complex built in Cambodia, sometime between 1122 and 1150 AD. It originally began as a Hindu temple, but it was later converted into a Buddhist temple. And Angkor Wat is a Cambodian national treasure, and it’s presently on the register of UNESCO World Heritage Sites. The bas relief depicts 88 divas, those benevolent, shiny, divine beings, and 92 asuras, demigods.

48:12

churning the primordial sea. Vishnu, the supreme being at the center of the Hindu creation myth, is depicted in the center. And note that he resides in the center with the asuras on one side and the divas on the other. At the center is a churning stick which churns the primordial milk when the

48:41

giant serpent kind of like a rope and there are other more modern depictions of this as well. In addition to the depictions of the churning of the milk of the primordial waters on the exterior of the temple if you get an aerial view of the entire temple complex of Angkor Wat it reveals that it’s surrounded by a giant moat of water which no surprise symbolizes the primordial waters just like the sacred lake did.

49:11

in ancient Egypt. If you’d like to see pictures of the churning milk and the moat around Angkor Wat, you can find them on our companion website, theancienttradition.com. If we turn to Africa, we can find the Pre-Creative State described in the same way. Let’s take a look at the Kuba people of Central Africa in the Democratic Republic of the Congo. The

Kuba Kingdom flourished between 1600 to the late 1800s AD. So it was a pre-colonial kingdom in Central Africa.

49:40

In the legend of Bombo, who was the creator, we read, quote, in the beginning, there was Bombo or Bumba, the creator, along with water and darkness. Among the Tuamotu of Polynesia, which is modern day French Polynesia, we find the same thing. The Tuamotu creation myth says this, quote, when Tain the gushing waters created the world here, the world existed in the waters. Te via Puna Ariki.

50:10

There was no sand, no bedrocks, no ocean, no sky, and deep darkness was upon the froth of the waters. Scholars believe the French Polynesian islands were settled sometime between 900 and 1200 AD. To cap off our examples, let's turn to the Cherokee Indians of Native America who reside today in the Eastern and Southeastern United States.

50:35

In 1975, during a Cherokee Treaty Council meeting in New York City, the elders gave an account of the creation, and they started with this, quote, in the beginning also, water covered everything. There are hundreds of examples like these all over the globe, indicating the ancients had a unified understanding of the pre-creative state of the universe, and they described that state as water and covered in darkness.

51:05

That caps this episode and our next episode will decipher what the ancients meant to convey by water, its symbolic meaning. And we'll take a fascinating look into the scientific community's answer to the same mystery. How did it all begin? If you're interested in learning more about the evidence presented in this episode, visit theancienttradition.com, theancienttradition.com, and search for this episode under evidence.

51:33

You can also check out our YouTube channel where you'll find visual presentations of our past episodes. For now, remember in the words of William Shakespeare, knowledge is the wing wherewith we fly to heaven. I'm Jack Logan. I'll see you on the next episode of the ancient tradition.

51:56

You've been listening to the Ancient Tradition. A Wonk Media Production.