

Doctrine of Heaven and the Love of Truth

Arcana Coelestia

2859. 'And Abraham dwelt in Beersheba' means that the Lord is that doctrine itself. This is clear from the meaning of 'dwelling', from the representation of 'Abraham', and from the meaning of 'Beersheba', all of which have been dealt with already, and is at the same time clear from what has gone immediately before. 'Dwelling in Beersheba' means abiding in doctrine, but when used in reference to the Lord the expression means His being such doctrine, even as 'dwelling in heaven', which also is said of the Lord, means not only that He is in heaven but also that He is heaven, for He is the All of heaven, 551, 552. It is well known that the Lord is the Word; so He is doctrine also, 2533, for all doctrine is drawn from the Word. The whole of the doctrine within the Word is received from the Lord and has to do with the Lord. In the internal sense of the Word nothing else than the Lord and His kingdom are the subject, as shown many times. It is the Lord's Divine Human that is the subject primarily of the internal sense of the Word. The whole of the doctrine within the Word, where man is concerned, has to do with worshipping Him and loving Him.

After completing and reflecting upon the letter in CD form addressed to the Secretary of the Corporation, the Doctrine of Heaven and the Love of Truth is written to define the acceptance of the work for the New Church. A further study was done of the reply to invoices 1 of 2 and 2 of 2 as stated by employee Patrick Rose that, "only the corporate board can issue a purchase order." The conclusion from this base declaration is that the writers work in the Lord is not respected, as it should be. In David, "The KNH of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon Me." lxix. 9. Prior to this, the writer considered the expenditure generated by the Oyez Oyez ad campaign in quest of this exposé for the New Church, would not be invoiced. But now after studying the corporate shell used by the General Church of the New Jerusalem to mock the work, this additional charge is billed to underscore the severity of this eye-opener. This current invoice for expense is an on the record doctrinal demand that the General Church of the New Jerusalem adhere to truth of doctrine. Failure to act in a meaningful positive way to this revelation is consequential. Because of our past failure to come to an understanding, the interest fees will be waived for now.

The invoices will reflect a newly issued concurrent date. All of these matters are now definitely understood and assented to by both parties.

While investigating why the former invoice for expense in revealing the mystery of CALAM* within the Writings was not being favored an occasion arose where Dean Eric Carswell subscribed to receiving the meaning of KNH in English as established by competent credible authorities in thesis by this writer. This writer did not issue this paper to Dean Eric Carswell and although asked there was no expressed interest by him. In this communication he claimed to represent forty clerics of the General Church of the New Jerusalem and acceded by this act of acknowledgment that truth of doctrine is established by the literal understanding of the Word and that this literal revealing is not in dispute.

After our email exchanges an examination of the curriculum being taught under his authority at the Theological School for the Academy of the New Church was considered appropriate and conducted. The genuine truth is that this writer cannot entertain an honorary Masters Degree of Theology from that school at this time. Under the present administration the objective of that order is the reinforcement of ignorance through selectivity of resource material. This limited teaching holds fast to the requirement for those occupying a clerical functionary position in the General Church of the New Jerusalem Corporation. There are at least two major areas of study that must be included to be considered as an authoritative discipline teaching the Writings of Emanuel Swedenborg and are set down. When the curriculum is adjusted to conform to Heavenly Doctrine this issue can be reexamined.

The invoice statement that the Brothers for Mercy be authorized as a religious order is understood now to be in error and withdrawn. This document will reflect additional insights from the Word and the current correspondences received from Heaven in relation to the Second Coming of the Lord that cannot be ignored.

From the website of www.newchurch.org a statement there is made that there are two forms of government in place for the General Church of the New Jerusalem. <http://www.newchurch.org/about/leadership> “Both the General Church, unincorporated and incorporated, is headed by an Executive Bishop. The ecclesiastical affairs (church services, sacred rites) are performed by a clergy that must be ordained by the

current (or previous) bishop. The civil or organizational affairs are run by a Board of Directors of the incorporated General Church.” And further in the descriptive is the statement; “The Bishop may govern the ecclesiastical affairs of the Church with the help of an Assistant Bishop (or an Assistant to the Bishop, an appointed position), as well as with advice from the Council of the Clergy and the Bishop’s Consistory.” In describing this dual character the website goes on to state. “In governing the civil affairs of the Church, the Bishop is ex officio the chairman of the Board of Directors, and is aided in running the central offices by: a Treasurer/Chief Administrative Officer; the Bishop's Council, a group of lay people appointed by the Bishop to advise him on uses, issues, and the life of the Church; and the Joint Committee, a group of members appointed from the Board, the Consistory, and other lay people to advise the Bishop on policy matters.”

These two adverse forms of government are combined in a quasi-Church organization and are described as having an objective to: “Provide effective general leadership through an organization under Episcopal government.” According to the Bylaws of the General Church of the New Jerusalem, Inc. in Article II. Objective. The object for which the Corporation is formed is to present, teach and maintain in and throughout the world, the doctrines of the New Jerusalem Church as contained in the Theological Writings of Emanuel Swedenborg. And at Article VIII. President and Vice President in Section 2. It shall be the duty of the President to exercise a general supervision over the affairs of the Corporation. And at Article XVII Indemnification and Liability of Directors and Officers in Section 1 Personal Liability of Directors. A Director of the Corporation shall not be personally liable for monetary damages for any action taken, or any failure to take any action, as a Director except to the extent that by law (including the Director’s Liability Act, 42 Pa. Cons. Stat. * 8361 et seq.) a Director’s liability for monetary damages may not be limited. This exception is explained further in Section 2 as, “Unless the act or failure to act giving rise to the claim for indemnification is determined by a court to have constituted willful misconduct or recklessness.” In Section 3. Advancement of Expenses. “Expenses incurred by an officer or Director of the Corporation in defending a civil or criminal action, suit or proceeding described in Section 2 shall be paid by the Corporation in advance of the final disposition of such action, suit or proceeding upon receipt of an undertaking by or on behalf of such person to repay such amount if

it shall ultimately be determined that the person is not entitled to be indemnified by the Corporation.”

The structure followed in obtaining the approval of the General Church of the New Jerusalem in undertaking the research and translation of the literal Word that has a direct bearing upon the Second Coming and the expenses invoiced is Cannon Law and pursuant to a true form of Episcopal government. The theological revelation from out of the literal Word was first described to “Pastor Patrick” a present clergy member of the Bishop’s Consistory. The “ecclesiastical affair” in question is pertinent to the church services and sacred rites. It was upon this clergy member’s recommendation that an approach was made to Rt. Rev. Alfred Acton a member of the Executive Bishops’ Office and then head of the Translation and Research Committee and now a present member. The position of the revelator was stated in this meeting, “I am not a translator of Hebrew or Latin. My expertise is in the understanding of mystery. The Writings contain a mystery in that CALAM* in the Latin are in error for the true term in the Hebrew KNH BSM which is cannabis.” It was that Bishops’ Office that informed the writer, “This is a wealthy Church and should this mystery be revealed through your research compensation for expense and a reasonable fee for the work itself would be made.” The reference is on pg. 9 & 10 Questions, concerns, declarations and pontifications.

Is the corporate body (fictional entity) superior to that of the General Church, which is in the Word the body for the Anointed? The writer points these two definitions out, as there is a conflict at law. The service-sought compensation for is authorized and complies with the laws of order for the body of the Anointed. Denial of compensation for this revelation given to the General Church in its Ecclesiastical capacity by the General Church in its corporate capacity is outside the objective of the charter granted by the State of Pennsylvania. “The object for which the Corporation is formed is to present, teach and maintain in and throughout the world, the doctrines of the New Jerusalem Church as contained in the Theological Writings of Emanuel Swedenborg” A denial of compensation for revealing the Second Coming is actionable in a court and directors of the corporation denying the literal Word of God, the Writings and the counsel of founding Bishop William Frederick Pendleton could be found liable in their individual capacity.

This conflict at law brings to fore the even deeper questions involved. For instance, would Thomas

Kline be sued individually for upholding the doctrine of the “anti-anointed” and thereby denying the doctrine of Christ? Can a contract made by the General Church in its Ecclesiastical capacity be enforced in a court exercising governance of statutory (fictional) law? Theoretically the answer would be yes but would exercising this privilege be a violation of the Word? The answer has been given in the affirmative and is explained by what follows.

“A tale-bearer revealeth secrets: but he that is a faithful spirit concealeth the matter.” Proverbs xi. 13. “Ye shall therefore keep my statutes and my judgments: which if a man do, he shall live in them: I am the Lord. None of you shall approach to any that is near of kin to him, to uncover their nakedness: I am the Lord. The nakedness of thy father, or the nakedness of thy mother, shalt thou not uncover: she is thy mother: thou shalt not uncover her nakedness.” Leviticus XVIII. 4-7. The Canon or Ecclesiastical law involved here is clear. There can be no recourse to the Pennsylvania Court system to enforce this contract made according to the law for His Church.

Can the research that actively began in earnest five years ago be published? Or even, should it be published? The completed story as it stands now makes for a fascinating read. There is a part of the record that General Church of the New Jerusalem doesn't have. The tale of Brother Gregory to Saint Gabriel sets down the events that occurred in the writers' spiritual development. The descent into the hells and ascent into heavens is acknowledged in ways that answers some of the unsaid questions involved in the Doctrine of Genuine Truth combating Doctrine of Spurious Falsity and Questions, concerns, declarations and pontifications. Does this writer desire to display his ugly nakedness for the common consumption of man? Does the commission given the writer extend to challenging the command given to the cherubim to protect the way of the tree of life? The *Disciplina Arcani* stands as the decision of the Synod of Antioch. The calling is to establish a dialog between the Oriental Orthodox Churches and a Swedenborgian Church. The function is that of the simple messenger that will be heard.

The mockery and vilification of this work by the ‘virtual priests’ and the ‘anti-anointed Bishop’ are a consistent pattern throughout these years of abuse. None of this is pretty. Take a close look at the state of the

General Church of the New Jerusalem. It has truth but lacks life and this is known, understood and acknowledged. This writer has literally seen a family run out of Morning Star Chapel. This is all of our ugliness seen in the light of heaven. For instance, at the time of the letter that Dr. Walker wrote he was the Chancellor of Education for the Church of God. His first pastorate was at *Hemphill* Church of God. It was he who pronounced the anathema upon this writer at the age of twenty-three from the pulpit. In the Spirit he said, "You are going to remain perverted until . . . I want to see the return of the Baptism of Fire. I want to see tongues of Fire." When reminded during the Revival at Mount Paran Church of God in July of 2003 that the last time the writer heard him preach of that statement, the now Third Assistant Overseer for the Church of God denomination remembered. This Overseer was informed that, "Restitution is made by the sharing of Divine Truth." To which Dr. Walker replied, "Praise the Lord." This writer related to Dr. David Cooper that at some point he would preach the Unrighteous Stewart sermon from the pulpit at Mount Paran Church of God in order to overcome the evil of the proprium. During the meeting referred to in the Index of the Record on page 112. How much do you owe for the oil? How much do you owe for the wheat?

This document is intended for the consumption of priests who publicly state that the Word of God binds them. It is clear from the record that the case for CALAM* as a mistranslation in the Writings for KNH BSM and KNH is on point. The proposal of this document is to make an appeal to Patriarch Abune Merkorios for a pronouncement. Abide by his judgment regarding the literal Word. When the Church wonders how this came about, put it all off on the Patriarch. No one sees this writers' nakedness. No one sees the Bishop of the General Church of the New Jerusalem's nakedness. No one sees our nakedness. We all use the Patriarch for cover. It was his decision. How it came about that the priests after the order of Korah became priests after the order of Melchizedek should be simply left unsaid. The merry go round stops here. Index of Record pgs. 147, 148.

Anointed in the Hebrew means to be painted. The literal Word is Jesus the Painted. Paint the priests. They need it. So do you. In Matthew, "Jesus said unto them, have you understood all these things? They say unto Him, Yea, Lord. Then He said unto them, Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old."

This writer makes an appeal as one who has fought the good fight and took the Divine Truth to the Church that traces its foundations back to the second chapter of Genesis. And again, this writers' appeal is from one who has taken the Divine Goodness from the Ethiopians and offered it for the love of truth. Help the priests ascend and enter into the Heavenly City. Do not deny the blessed oil given as means for their regeneration. Approach the Patriarch through the office of Abune Eliais Isakander of the Coptic Orthodox Church. Petition the Patriarch of the oldest Church on the planet to reveal the mystery of the discipline. Obey the literal understanding of the Word of the Lord and humiliate yourself. Heed the advise of the founder of the General Church of the New Jerusalem, Bishop William Frederick Pendleton on the priesthood, "If, then, a way be found more fully to represent this, and to bring it more fully into effect, it would follow that when it is seen it ought to be adopted, for the sake of perfecting worship, and the uses of worship."

There was a pained look on Pastor Patrick's face the day he asked, "Have you related the story of the dog?" The science of correspondences is the highest of all knowledge and the concern that this writer had documented the first impression during the day of visitation March 5th was plain as the nose on your face. He was advised that a way could not be seen to relate that event. His relief at that statement could be perceived. But now with the dealings that have occurred while writing this document appear the responsibility to make this known.

After Bill Burke finished making the Church ready for service that morning he opened the door and inviting the writer inside from his rest on the bench just outside. We both took a place on the couch in the Fellowship Hall just outside the doors entering the Sanctuary and were joined by his wife Elenore after a while. During our talk the writer related how Patriarch Abune Merkorios had been blessed him by name, "Greg". Elenore said, "I don't understand the significance." I tried to relate to them then and as time goes on the struggle to understand this mystery and its significance only deepens my sense of awe over this whole event. The realization that the participants in this celebration are in remembrance of the deliverance of Shadrach, Meshach, and Abednego from the fiery furnace should give pause to any Biblical student.

After the Divine Liturgy and the feeding of the Holy Supper to primarily the children the Table is brought back into the Holy of holies. On that day the Patriarch hand fed the bread to each one who came forward. Next they approach the priest who spoons the wine into their opened mouths. They tend to cover their faces when returning to their place. It is my practice to sit next to the Icon of the Announcement of Gabriel to Mary since the Deacon placed me there on the first day the new Church sanctuary opened. That day the place taken was towards the back of the Church because of a late arrival after the service was under way. When the Host was returned into the Holy of holies all of the priests entered the gates and were gone from view. From behind the curtain came the Patriarch but his silks were gone now and then the curtain parted and the Priest from Saint Mariam in Decatur was revealed wearing the tent hat. At this Presence, all bowed down and women let out the Arabic yodel. The Divine Human was being worshipped.

From there a procession led out into the Churchyard and the Priest wearing the tent hat entered another tent and looked out upon the parishioners. The Patriarch officiated in the ceremony with the burning of tapers as I viewed from across the way. Upon the close the Priest and priests and the celebrating Ethiopians entered the Saint Gabriel and took their places. The choir with their drums and symbols continued to play as the Priest entered back into the Holy of holies. The place by the Icon of the Announcement of Gabriel to Mary was open. As this place was taken a folding metal chair was in the way and a perception came to move the chair. It was moved. The clang the metal gave out was an incongruous sound upon which the Patriarch eyed me near the Icon and namesake of this Church. His furtive glance told me the sound registered and the spiritual leader of thirty million Christians noted my presence near Saint Gabriel. He waived the Holy Cross for the celebrants to end and the change in his countenance told me that a confirmation of sorts had just been given.

After the blessing of the priest and the drink of the Holy water were received everyone went into the Fellowship Hall for the breaking of the fast. One of the women approached and told me to follow her. She placed me in the chief seat at the right hand of the prince. At the head table looking out sat the Priest and at His right hand sat the Patriarch. A plate was brought to me and we all ate together. Then a woman approached the Patriarch for a blessing. That was my cue to approach. This is not something done by the men. They don't go to the Patriarch for a blessing at least it has not been seen as being done. The oil was in my pocket. It was the plan

to give him the DVD of Zachariah and his reading of the Coptic Church document along with a three wise men Christmas card. Then after the Patriarch received the gifts the plan was to flash the bottles of the oil. But at the approach those big clunky big boots were still on my feet. The fear of not knowing what to do gripped me. “Should I remove them?” I asked wondering about fumbling around with the strings and the grinning Priest said, “No, you don’t have to.” And in kneeling in front of the Patriarch he brought the Holy Cross to my head and in my flustered state the attempt was made to kiss it first. It felt so odd, “What am I doing?” was going through my mind. “This is all so much,” the thought raced in the mind. If it hadn’t been for Roger Christie just recently volunteering to send me the oil and my research that showed it needed to be blessed this would not be happening right now. The Patriarch tapped me on the head and I kissed the foot in proper order. In looking to the Patriarch he turned his head to the Priest. The Priest gave a big nod and the Patriarch turned to me and said, “Greg”. “This is an incredible blessing,” the Patriarch was informed. Then in lifting up the urge to get up and out of there. It was on the way out that I encountered Solomon Berihun. The Spirit was upon me and the inspiration to write Doctrine of Genuine Truth combating Doctrine of Spurious Falsity was expressed then. Monk/priest Abba Tsinge Dengle was looking away as he stood by Solomon’s side. My clunky boots weren’t a big hit with him. There was regret that the Christmas card and DVD did not get presented. It was all just a bit much and in floating out the door the surreptitious blessing of the oil gave me a grin. Later, this caused concern to make it known, which was done in the telling and in the writing. A subsequent Festival was missed after this event.

Eleanor’s question that day still hangs with me and as time goes the significance of this blessing seems to become clearer. She had gotten up to leave and their son Stuart joined us but he soon left. Bill denied that Orthodox was Christian. When his son objected to that he then realized that to speak in this manner was not appropriate. But his thought on the subject seemed to remain when he said, “They don’t have truth of doctrine.” He questioned my attendance of an Orthodox Church and don’t the different doctrines confuse me? My presence there was explained that with a Swedenborgian Church the purpose is of experiencing the Divine Truth and the purpose of attending an Orthodox Church was to experience the Divine Goodness. When asked to explain the following was related to cause a reaction. “I have developed from the Orthodox prayer practice and

its use of Icons and the opened Word the integrated ability to speak in ineffable language. In the mind the thoughts are an object of prayer but what is being said is not known. This ability is known as praying in the Spirit, I can even read the Bible at the same time,” he was told. “In the Writings and in the New Testament they were speaking in foreign languages not that gibberish you are talking about. I used to attend a Church where that type of worship was present and I saw the damage those types of practices have as an end result. There was a man that thought he was being healed because the ‘healer’ told him to believe as he spoke in tongues as you call it. I could see from that man’s eyes that he was just full of the devil. That young man was so embarrassed by what transpired that he moved away and quit attending church. I have seen what utter damage those practices do and they are not scriptural,” he said to let me know what my prayer practice meant to him. Bills response to my explanation of my prayer practice required a rejoinder. He had denied that I was engaged in a Christian practice and that this practice is a lie. “In the Writings,” I retorted. “It is said that there must be a celestial representative Church somewhere present upon the earth where God is worshipped as the Divine Human and the Word in its literal sense is considered to be Holy. At the Ethiopian Orthodox Church the Word is passed around and everyone kisses it because that Church is the representative of the celestial Church. It is not this Church. The General Church of the New Jerusalem rejects the literal meaning of the Word,” he was informed. “Bah,” was Bill Burke’s riposte. This revelator stood then and backed away saying, “What about Jesus Christ?”

On New Years day weeks before, the writer asked Bill Burke how he understood Jesus the Anointed if he did not accept this as a physical act and literally true. “At the nativity when Jesus took on the Human. That is when He became the Anointed.” In John, “Ye sent unto John, and he bare witness unto the truth. But I receive not testimony from man: but these things I say, that ye may be saved.” v. 33, 34.

Additions to True Christian Religion

VII. The Thoughts of Materialists Respecting God. “Those who are constantly in a material idea, like the learned who are in the mere rudiments of philosophy, and think that they are wise, if they acknowledge God, adore the mere phrase, that there is a God. But if they are told that God is Man, and that the Lord and Savior Jesus the Anointed is that Man, they do not acknowledge it; because their thought respecting Him is material, and not at the same time spiritual, wherefore they also separate His Divine Essence from His Humanity, and

declare that there is a mystical conjunction between them.”

The really significant moment during this exchange was the symbolism, which presented itself then, which the writer commented later to Patrick and is related here by this story. It was the presence of the yelping dog. During the conversation with Bill Burke, Roger Echols came into this room adjacent to the Sanctuary with a dog on a leash and this brought to mind the manifestations from our previous encounter on New Years Day. He stood there on the other side of the table oddly grinning as though for some reason he felt comfortable being there but not knowing why as the dog uncomfortably tugged on its collar. In order to restrain the dog Roger Echols shortened the reach by stepping on the leash. The dog sat and yelped. The writer was standing after the exchange with Bill Burke and was gazing down upon this dog when Pastor Patrick again walked by on his way into the Church to put on his vestments. As he opened the door he turned to me and was told, “I got the nod from God.” And then Pastor Patrick turned and entered the Sanctuary. After the service Bill Burke was presented with the Arcana Bryn Athyn. In David, “They return at evening: they make a noise like a dog, and go round about the city. Behold, they belch out with their mouth: swords are in their lips: for who, say they, doth hear? But thou O Lord, shalt laugh at them; thou shalt have all the heathen in derision. Because of His strength will I wait upon thee: for God is my defense. The God of my mercy shall prevent me: God shall let me see my desire upon my enemies. Slay them not, lest my people forget: scatter them by thy power; and bring them down, O Lord our shield. For the sin of their mouth and the words of their lips let them even be taken in their pride: and for cursing and lying which they speak. Consume them in wrath, consume them, that they may not be: and let them know that God ruleth in Jacob unto the ends of the earth. Selah. lix. 6-13.

Upon returning home that day the lead story shown below was the first item on my www.comcast.net homepage. Pastor Patrick was sent a link to this story with the title of an ‘auspicious correspondence.’ The international symbolism involved only deepens when one considers the full impact of the totality of the whole proceedings.

Priests Purify Shrine After Bush Visit

Hindu Priests Purify Memorial of Mohandas Gandhi

After Visit by Bush's Sniffer-Dogs

The Associated Press dateline March 5th, 2006

NEW DELHI - Hindu priests who look after the memorial of Indian independence leader Mohandas Gandhi conducted a purification ceremony at the shrine after a visit from President Bush. But it wasn't the president who offended them, it was the sniffer-dogs who scoured the area ahead of his visit.

After the dog visit, the memorial was cleansed with water brought from the Ganges River, which Hindus consider holy, the Hindustan Times newspaper reported Sunday. Bush visited the memorial on Thursday during his three day visit to India. The site, where pacifist icon Gandhi was cremated, is considered sacred and all visitors, including Bush and his wife Laura, removed their shoes before going in. The dogs, flown in from the U.S., were part of the intense security surrounding the president, but the Hindu priests believe they tainted the site. Letting dogs into the memorial also drew sharp protest from Hindu politicians and Gandhi's great grandson, Tushar Gandhi, who called the incident a "national shame," the Press Trust of India news agency reported.

Patrick responded in his classical witty style pondering what will be used to cleanse the Church? In answer to that observation is the following:

From: Gregory Davis

Sent: Monday, March 06, 2006 2:05 PM

To: patrick@patrickrose.org

Subject: RE: Auspicious correspondence

A full house cleaning is in order considering the gravity of the situation involved. A thorough preparation must commence first with the "Baptism of Fire" True Christian Religion 686 & 687. Considering the quantity of material needed to begin such a huge undertaking I recommend that importation from Jamaica be commissioned. After the use of this commanded gate for regeneration, a rededication for all of His New Churches would be in order. The Divine Providence has just opened the way for His return in the Divine

Goodness. See United States Supreme Court decision that follows RFRA 2/2006.

"Greg"

The balance is certainly shifting back to more freedom of religion!

Patrick

patrick@patrickrose.org

patrickrj@bellsouth.net (Alternate)

True Christian Religion

686. It is said in the Word that the Lord God our Redeemer baptizes with the Holy Spirit and with fire, which means that the Lord regenerates man by the Divine truth of faith and the Divine good of love or charity (as may be seen above in the first number of this section). Those who have been regenerated by the Holy Spirit, that is, by the Divine truth of faith, are distinct in the heavens from those who are regenerated by fire, that is, by the Divine good of love. Those who have been regenerated by the Divine truth of faith walk in heaven in raiment of white linen, and are called spiritual angels; but those who have been regenerated by the Divine good of love walk in purple raiment, and are called celestial angels. Those who go clothed in white raiment are meant by the following: They follow the Lamb clothed in fine linen, white and clean (Apoc. 19:14). They shall walk with Me in white (Apoc. 3:4; also 7:14). The angels seen at the Lord's sepulcher clothed in white and shining garments (Matt 28:3; Luke 24:4). They were of this class, because "fine linen" signifies the righteousness of the saints (Apoc. 19:8, where this is directly stated). That "garments" in the Word signify truths, and "garments of white" and "fine linen" signify Divine truths, may be seen in the Apocalypse Revealed, where this is shown (n. 379). Those who have been regenerated by the Divine good of love are clothed in purple garments, because purple is the color of love, which color it derives from the fire of the sun and its redness. (That this signifies love may be seen in the Apocalypse Revealed, n. 468, 725.) It was because "garments" signify truths, that he who was found among those called to the wedding not clothed with a wedding garment, was turned out and cast into outer darkness (Matt. 22:11-13).

687. Furthermore, baptism as regeneration is represented by many things both in heaven and in the world; in heaven, as just said, by white and purple garments, also by the marriage of the church with the Lord, also by the new heaven and the new earth, and the New Jerusalem descending there from, Of which He who sat upon the throne, said: Behold, I make all things new (Apoc. 21:1-5); And by the river of living water proceeding out of the throne of God and the Lamb (Apoc. 22:1, 2); Also by the five prudent virgins who had lamps and oil, and went in with the bridegroom to the marriage feast (Matt. 25:1, 2, 10). One who is baptized, that is regenerated, is meant by, Creature (Mark 16:15; Rom. 8:19-21); and by, A new creature (2 Cor. 5:17; Gal. 6:15); for he is called "a creature" from his being created; and this also signifies to be regenerated (as may be seen in the Apocalypse Revealed, n. 254).

[2] In the world regeneration is represented by various things, as by the blossoming of all things on earth in spring, and by the gradual development of the blossoms even to the fruit; also by the growth of every tree, shrub and flower, from the first warm month to the last. It is also represented by the progressive ripening of all kinds of fruit from the earliest germ to the end of the process; then again by morning and evening showers, and by dews, at the coming of which the flowers open, while they close at the approach of the darkness of night; also by the fragrance from gardens and fields; by the rainbow in the cloud (Gen. 9:14-17); by the resplendent colors of the dawn; and in general by the continual renovation of everything in the body by means of the chyle and the animal spirit, and consequently by the blood. The purification of this from exhausted material, and its renovation, and seeming regeneration, are perpetual.

[3] If we turn our thoughts to the more insignificant things on earth, an image of regeneration is presented in the wonders transformation of the silk-worm and other worms into nymphs and butterflies, and of still other kinds which after a time are provided with wings; to which may be added still more trifling matters, as the desire of certain birds to plunge themselves into water for the sake of washing and cleansing themselves, after which they return as warblers to their songs. In a word, the whole world from what is first to what is last in it is full of representations and types of regeneration.

In Questions, concerns, declarations and pontifications on page --- is quoted from Bishop Pendleton on

Ritual, “The three uses of baptism are clearly indicated in the letter of the Word itself, for there was to be baptism with water, with the Holy Spirit, and with fire (Matt. 3:11). Baptism with water is the introduction, baptism with the Holy Spirit is the instruction and illustration, and baptism with fire is in the life of regeneration.”

In the Orthodox before the Sacrament of Baptism is administered there are steps that are taken by the individual to confirm the state of repentance. These issues should not be glossed over and need further study. For instance the use of ‘exorcism’ and the ‘signing of the cross’ were important aspects of repentance in the early Church. Today in the Ethiopian Orthodox one must first talk to the priest and he will ‘tell you what you must do.’ The practice in that Church is to inform the individual of the penance that is required and a fast. A scriptural knowledge of Christianity and the doctrines of the New Church should be understood by the initiate. An interesting rite that this writer took part in was the standing barefoot on salt as a commitment and a turning to the Madonna and Child. This practice was not in an Orthodox or Protestant Church but it did have a humility to it that was effective. This could be a good practice to adopt for those who are coming into the New Church.

There is a Sacrament of Baptism, which is of three separate degrees according to the Heavenly Doctrine that teaches the understanding of His Word. Each constituted by its own form of ritual. The initial Baptism as an introductory to Heaven is well known and amplified upon in the work **‘New Church Baptism’** which contains elements of water, oil, Divine Liturgy from Orthodox Church Fathers, the creed in the Heavenly Doctrines and pertinent additional Holy scripture. This rite contains an integral Identification Document.

The **‘Baptism of the Holy Spirit’** is termed a Charismatic practice and entails the ‘laying on of hands’ and the ‘speaking of ineffable language’. This prayer practice focuses the spirit and manifests an altered state of consciousness. The articulation of speech in these utterances is the verbalization of activity that is effecting the spirit of man as the Divine flows through. A very difficult concept to articulate. The most interesting facet of this practice is the ability of some to interpret. The exploration of this area of the spiritual in Christianity is only now being rediscovered and has been limited to the evangelical Protestant Churches. In the New Church this practice will be recognized as legitimate and in its infant state of progress and a territory wide open for further improvement. Much can be learned from what has become recognizable in these Churches over the past one

hundred years.

Pentecostal Movement celebrates 100 years

By Gillian Flaccus Associated Press Saturday, April 22nd, 2006

Los Angeles – It was 1906 when William Seymour, the son of slaves, traveled to a small church to preach that speaking in tongues was the ultimate path to salvation. The congregation rejected his message and promptly kicked him out. But that wasn't the end of the story.

Committed to his belief, Seymour started his own prayer group – first at a friend's house and then at an abandoned church in northeast Los Angeles. Within weeks, people of all races were streaming to the City of Angels to see the services where worshippers fell to the ground and uttered strange, unintelligible sounds. The boisterous three-year revival that followed made international headlines and is widely credited as the birth of modern-day Pentecostalism.

Starting this weekend, up to 60,000 followers will descend on Los Angeles to mark the movement's 100th birthday, a celebration that begins with a visit to the street corner where the revival church once stood. The Azusa Street location, now in the heart of Little Tokyo, bears a commemorative plaque. "We see the centennial as a homecoming for the movement, a wonderful memory of what God did 100 years ago," said Rev. Billy Wilson, executive director of the Center for Spiritual Renewal, the celebration's sponsor. "We want to show the world that Pentecostals are about more than just feeling good and speaking in tongues."

Pentecostals believe in a personalized commitment to Christ and a second experience known as "baptism in the Holy Spirit." That baptism is most commonly accompanied by speaking in tongues, though other 'gifts' from the Holy Spirit can include faith healing, the casting out of demons and modern day prophecies. Followers base the practice on Acts 2:1-4, in which Jesus' Apostles were "filled with the Holy Spirit and began to speak in other tongues, as the spirit gave them utterance."

Mainline Christians had rejected speaking in tongues for more than a thousand years, believing that the Holy Spirit's gift stopped with the Apostles. But when Seymour came to Los Angeles in 1906, conditions were ripe for the message.

The rough-edged town of 240,000 residents had doubled its population in just six years, and the city

sprouted so many new churches that modern-day experts have called it an “American Jerusalem.” Hundreds of Christians were so concerned about the rapidly growing city that they had broken away from mainstream denominations to pray for a massive spiritual revival. Those concerns reached a fever pitch on April 18 – just five weeks after Seymour’s arrival – when San Francisco was rocked by a massive earthquake. Many saw the quake as a sign of the apocalypse. The same day as the disaster, a major Los Angeles newspaper published a front-page story about Seymour’s strange prayer meetings – all-night services so rowdy that two policemen were posted full time at the church to keep order. The story bore the headline “Weird Babel of Tongues: New Sect of Fanatics Is Breaking Loose.”

Soon, all eight major newspapers were covering the revival, as were religious newspapers called “holiness circulars” that were passed among evangelical churches nationwide. Word spread across the nation – and then the world – about the massive revival under way in Los Angeles. One the revival’s most notable characteristics, experts say, was that blacks and whites worshipped under the same roof and share pastoral duties. “At its height, it drew people from all classes, wealthy and poor, Hispanics, blacks, Jews – you name it, everybody came,” said Vinson Synan, dean of Regent University’s School of Divinity and an ordained minister of the Pentecostal Holiness Church. “Whole churches collapsed and joined it. There was a force there, it was almost supernatural. People said they could feel it in the air from about three blocks away.”

Within eight months, nearly 20 missionaries from the revival struck out for Africa, India and China to start Pentecostal churches, said Cecil M. Robeck Jr., professor of church history and ecumenics at Fuller Theological Seminary in Pasadena. Pentecostal churches were also established across the South and the Midwest, including the Pentecostal Holiness Church, the Church of God in Cleveland, Tenn., and the Church of God in Christ in Memphis. Pentecostalism’s influence can also be felt in other evangelical churches, particularly in the music and worship style of mega churches, Synan said. “I can go into almost any Baptist and Methodist church and feel like I’m in a Pentecostal church,” he said. “They sing the same songs, the same choruses. They lift their hands.”

Today’s Pentecostals are less likely to speak in tongues, however. Experts estimate that only 40 percent of Pentecostals speak in tongues today, and even fewer do so overseas, where the movement is growing the

fastest, Robeck said.

'The Baptism of Fire' is a physical 'painting' of the whole body when in a nude state after which a robe is given. In Mark, "And there followed Him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him. And he left the linen cloth, and fled from them naked." xiv. 51, 52. This practice is elaborated upon in the PDF document *Disciplina Arcani* entitled: Cyril of Jerusalem, Gregory Nazianzen by Saint Cyril of Jerusalem and is produced in its entirety. Documentation on this subject has been exhaustive including an independently produced commercial DVD. The work in total is reference to this third use of Baptism signifying the regeneration of man. From the *Arcana Coelestia* 9954 (1) ["It is of interest to know what is implied in all this, since anointing has remained in practice from ancient times down to the present day \(monarchs are anointed\), and anointing is held to be holy today in just the same way as it was in former times."](#) 9475, 9954, 10249 & 10267 is reproduced in its entirety and made part of this record to further reference this use. Therefore the Heavenly Doctrines, the Orthodox Church Fathers and the Word regarding the establishment of the priesthood and the sacrament of Baptism, the curing of the leper and even the words of the founding Bishop for the General Church of the New Jerusalem all concur that the Holy oil of Moses is of required use for the New Church. The rite recommended for the 'virtual priests' be the modified Coptic Office of Holy Oil filed in Index of Record pgs. 119-134.

Intercourse Between the Soul and Body

20. On hearing this my interrogator raised his voice and said, "Now I can understand why the Lord called and chose fishermen to be His disciples, and therefore I do not wonder that He has called and chosen you, since, as you have said, you were from early youth a fisherman in a spiritual sense, that is, an investigator of natural truths; that you are now an investigator of spiritual truths, is because these are founded in the former." To this he added, because he was a man of reason that, "The Lord alone knows who is adapted to perceive and to teach those things which are of His New Church, whether some one among the primates, or some one among their servants." Moreover, "What theologian among Christians does not first study philosophy at college, before he is inaugurated as a theologian; and from what other source has he intelligence?" At last he said, "Since you

are become a theologian, explain what is your theology.” I replied, “These are the two principles of it, That God is one, and that there is a conjunction of charity and faith.” To which he replied, “Who denies these?” I answered, “The theology of the present day, when interiorly examined.”

From: Gregory Davis [<mailto:brothergregory@hotmail.com>]

Sent: Monday, March 27, 2006 11:07 PM

To: Buick, Bill

Cc: patrick@patrickrose.org; Carswell, Eric; rogerchristie@yahoo.com

Subject: "not commissioned"

Greetings Mr. Buick:

On 3-23-2006 @ 2:40pm we spoke briefly over the telephone in regard to the work on the mystery of CALAM* in the Writings of Emanuel Swedenborg. I submitted this doctrinal work to the office of Bishop Thomas Kline and an invoice for the expenses incurred for the research regarding this mystery. When I called to question you as to why the invoice for the expense incurred for researching this mystery had not been paid, you told me that the work was "not commissioned" and passed along to Bishop Thomas Kline.

In August of 2003 I met with Rt. Rev. Alfred Acton regarding the mystery of CALAM* in the Writings. It was our understanding that should the work to reveal the mystery of CALAM* was accepted then compensation for expense and any reasonable fee for the work itself would be honored. Rev. Patrick Rose is witness to this agreement and had suggested that I contact Rt. Rev. Alfred Acton who at the time was the head of the Translation and Research Committee for the General Church of the New Jerusalem. Rt. Rev. Alfred Acton is a present member still of that committee. For the last two and one half years I have been working on this basis and have revealed this mystery to the office of Bishop, three priests of three different Oriental Orthodox

Churches and a prophet of the Genuine Truth. Approximately a total of 40 members of the clergy have been given partial documentation of this research most of which hold the office of priest in your religion. The revelation of the mystery of CALAM* is therefore documented to them as well. This Work is not in dispute and is accepted in peer review as truth of doctrine.

You also invited me to call you if I had any further questions. Instead of telephoning your office I would appreciate if you could answer this question in writing.

1) How did you determine this Work was "not commissioned"?

Your brother in the Anointed, literally

"Greg"

From: Buick, Bill Bill.Buick@newchurch.org

Date: Tuesday, March 28, 2006 10:55 AM

To: "Gregory Davis" brothergregory@hotmail.com

Cc: patrick@patrickrose.org, Eric.Carswell@ancts.org, rogerchristie@yahoo.com

RE: "not commissioned"

Hello Greg,

You asked me to submit in writing an answer as to how I determined that your work was "not commissioned". I did not make that determination. Since I have never been in contact with you regarding your work I have no basis for making any determination. I suggest that you continue to communicate with Bishop Tom Kline regarding this matter.

Regards,

Bill Buick

William W. Buick

Chief Administrative Officer/Treasurer

General Church of the New Jerusalem

1100 Cathedral Road, Box 743

Bryn Athyn, PA 19009

Phone: 267-502-2587

Fax: 267-502-4929

bill.buick@newchurch.org

From: "Carswell, Eric" <Eric.Carswell@ancts.org>

To: "Gregory Davis" <brothergregory@hotmail.com>,"Buick, Bill"

Bill.Buick@newchurch.org>

CC: <patrick@patrickrose.org>,<rogerchristie@yahoo.com>

Subject: RE: "not commissioned"

Date: Tue, 28 Mar 2006 12:16:36 -0500

Dear Mr. Davis,

I believe you are incorrect in asserting that your work on the mystery of the CALAM* is not in dispute and that

it is accepted as truth of doctrine. I am unaware of anyone among the forty members of the General Church clergy who accept what you write as the truth of doctrine.

Best wishes,

Rev. Eric Carswell

Dean, Academy of the New Church Theological School

From: Gregory Davis [mailto:brothergregory@hotmail.com]

Sent: Tuesday, March 28, 2006 2:35 PM

To: Carswell, Eric; Buick, Bill

Cc: patrick@patrickrose.org; rogerchristie@yahoo.com

Subject: RE: "not commissioned"

Dear Rev. Eric Carswell,

The only form of dispute to the work on the mystery of CALAM* in the Writings is in the form of mockery. You will agree that mockery is not considered an acceptable form to dispute the literal Word. I am not aware of any member of the General Church of the New Jerusalem who disputes the literal Word as truth of doctrine. Nor am I aware of any member of the clergy for the Oriental Orthodox Church that disputes the revealing of the literal Word KNH. For instance, the Doctrine of Genuine Truth combating Doctrine of Spurious Falsity was directed to the editor of 'Rise Above It' Mark "the pen" Pendleton. It would seem that if there were any dispute to my documented assertion that his work is heretical he would be the first to respond in writing. Silence speaks for itself. If what you say is true, then document it, if you can. Or, in the alternative, invite any of your "virtual priests" to document their conclusions. Until the assertion you made in this post is documented

your declaration will be regarded as "close minded" mockery.

Your brother in the Anointed, literally

“Greg”

From: "Carswell, Eric" <Eric.Carswell@ancts.org>

To: "Gregory Davis" <brothergregory@hotmail.com>,"Buick, Bill"

Bill.Buick@newchurch.org>

CC: <patrick@patrickrose.org>,<rogerchristie@yahoo.com>

Subject: RE: "not commissioned"

Date: Tue, 28 Mar 2006 15:03:54 -0500

Dear Mr. Davis,

I'm disagree. I do not accept that you have documentation for your assertion that forty members of the General Church clergy accept what your research as the truth of doctrine. I see no need to document my disagreement with your undocumented assertion.

Best wishes,

Rev. Eric Carswell

From: Gregory Davis [mailto:brothergregory@hotmail.com]

Sent: Tuesday, March 28, 2006 3:32 PM

To: Carswell, Eric; Buick, Bill

Cc: patrick@patrickrose.org; rogerchristie@yahoo.com

Subject: RE: "not commissioned"

Dear Rev. Eric Carswell,

It seems as though you are having trouble understanding my simple statement, so let me try and explain further. I provided a complete record to the office of Bishop in regards to the revelation of CALAM* as a falsified term in the Greek for the true term in the Hebrew Word for KNH. The term KNH is literally revealed in the English. Truth of doctrine you should know is established by the literal understanding of the Word. This literal understanding is not documented as being in dispute. Therefore, the term stands as defined in English by competent authorities.

The full documentation has been relayed to three Oriental Orthodox priests representing the Coptic, Ethiopian and Syriac churches. Also, the prophet Roger Christie in Hilo the Kingdom of Hawaii has full documentation. These offices have raised no objections to the conclusions stated in my work.

The full documentation given to the office of Bishop has not been relayed to the "virtual priests" of your religion. The partial documentation given to the approximately 40 "virtual priests" of your religion does not constitute the total record but does contain credible authorities to be beyond dispute as to 'truth of doctrine' for the literal Word. In that there is no dispute. If there is a dispute over the literal Word as defined by competent authorities, I have yet to see it in writing. And yes, you do need to document your unilateral declaration that the "virtual priests" of the General Church of the New Jerusalem disagree with these documented authorities since you are mocking my work and the literal meaning of the Word.

Your brother in the Anointed, literally

"Greg"

Bill.Buick@newchurch.org,patrick@patrickrose.org,rogerchristie@yahoo.com

From: "Carswell, Eric" <Eric.Carswell@ancts.org>

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

Subject: RE: "not commissioned"

Date: Wed, 29 Mar 2006 08:15:31 -0500

Dear Mr. Davis,

I disagree with many of your statements and conclusions.

Best wishes,

Rev. Eric Carswell

From: Gregory Davis [mailto:brothergregory@hotmail.com]

Sent: Thursday, March 30, 2006 10:15 AM

To: Carswell, Eric

Cc: Buick, Bill; patrick@patrickrose.org; rogerchristie@yahoo.com

Subject: RE: "not commissioned"

Dear Rev. Eric Carswell,

The following is the leading and closing quoted paragraphs from "The Priesthood" by Rt. Rev. Elmo Acton.

Bishop Acton's final word on this matter is directly applicable to the arbitrary declaration in your last post.

"In the New Church there is to be no external without its corresponding internal. This means that every external of the church is to be an effect from a spiritual cause. In the New Church no external representative act has any power unless it re-presents the spiritual loves of those performing it, for the correspondent cause must be in the internal of the men of the church. It cannot be an abstract philosophical entity. Correspondence is defined as the "appearing of the internal in the external and its representation therein"; i.e., kneeling represents humility; it becomes a correspondent act, or a living representative, when the one kneeling is in a genuine state of humility. So is it with all external acts and representative order."

Historical definition of "virtual priests" and a general discourse follows which closes:

"Bishop Acton pointed out that he had presented the doctrine of the priesthood in historical form, and he advocated the writing of another paper on the subject, based entirely on passages from the Writings. In response to the discussion from the floor he said that "servant of a use" meant the same thing as "servant of the Lord" as use is the Lord's; by a "priest" is meant good and by a "king" truth, and it is the will of the Lord that all should become good and truth in form. Although there is a priestly state in everyone, that is, a state of good, no layman should set himself up as a public teacher of truth; there is no ban, however, on a layman's speaking about truth and doctrine. The function of priests is not to set out doctrine, but to preserve order in the church that the Divine of the Lord may be received; that is to say, the priestly office is that of teaching doctrine, not of being an arbiter of doctrine."- New Church Life 1973;93:399-410

Your brother in the Anointed, literally

"Greg"

with copies sent to:

Bill.Buick@newchurch.org, patrick@patrickrose.org, rogerchristie@yahoo.com

From: "Carswell, Eric" <Eric.Carswell@ancts.org>

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

Subject: RE: "not commissioned"

Date: Thu, 30 Mar 2006 10:23:44 -0500

Dear Mr. Davis,

I do not see any applicability between Bishop Elmo Acton's words and our interchange.

Best wishes,

Rev. Eric Carswell

March 30, 2006 in late morning @ 11:00 or so the following was sent.

Dear Rev. Eric Carswell,

(arbitrary adj. depending on will or whim; imperious; self-willed) is how I defined your statement because you do not document your declaration. (Arbitrate vt. to act as arbitrator; to settle, as a dispute) is Bishop Elmo Acton's term in his closing statement, which defines the fact that you do not have the authority to make the statement, "I disagree with many of your statements and conclusions." without documenting how or where you arrive at this declaration. You do not have the authority as a priest or as the dean of the theological school to make arbitrary declarations on matters of doctrine for the New Church according to Bishop Elmo Acton. Your statement is from out of the proprium and is a simple continuation of mere mockery of my work and the literal meaning of the Word.

Your brother in the Anointed, literally

"Greg"

with copies sent to:

The defining terms in the contract explained by Rt. Rev. Alfred Acton to the writer center upon the word ‘accept’. As pointed out to Dean Eric Carswell in the above email exchange ‘acquiescence’ is a form of assent. Truth of doctrine is established by the literal understanding of the Word and this is now revealed in the work. George Dole and N. Bruce Rogers raised the only significant objections in their review of the early work and these objections have long been laid to rest. Of interest is that the early criticism of N. Bruce Rogers alerted the writer to the fact that KNH and BSM are two entirely divergent terms. The insignificant verbal objections made in the form of mockery do raise a most interesting question. Why is the literal revealing of the Word not accepted with favor? Why is the work accepted in the form of acquiescence?

As pointed out to both Treasurer/Chief Administrative Officer Bill Buick and Dean Eric Carswell of the Academy of the New Church Theological School in our email exchange. Truth of doctrine is accepted by over forty clerics of the General Church of the New Jerusalem as the literal understanding of the Word. The revelation of KNH in the Word in the English as stated by competent authorities is accepted by acquiescence and virtually acknowledged by the communications of Dean Eric Carswell. There has been absolutely no documented dispute over the authorities cited or the conclusions of fact or the opinions of canon law. The Arcana Bryn Athyn is exposed as heretical to truth of doctrine in Doctrine of Genuine Truth combating Doctrine of Spurious Falsity and Doctrine of Divine Truth. The only remonstrance to this heresiology is the verity that the instigator anticipated monetary compensation.

So there is absolutely no question in the mind of the person who reads that the work of this writer is accepted by the General Church of the New Jerusalem as truth of doctrine. The definition of the term ‘accept’ and its derivatives are quoted from the New Century Dictionary published by P.F. Collier & Son Corporation, New York. This dictionary is authoritative according to its elucidation in the course of the literal understanding experienced in the English language and the source of that vocabulary in ancient languages.

Ac-cept (ak-sept’), v. [OF. F. accepter, < L. acceptare, freq. Of accipere, take to one’s self, < ad, to, +

capere, take.] 1. tr. To take (something offered); receive with favor or acquiescence; accede or assent to; also, to receive as to meaning; understand; in com., to acknowledge, by signature, as calling for payment, and thus to agree to pay, as a draft. 2. intr. To accept a gift, proposal, invitation, suggestion, etc. – acceptable, a. Capable or worthy of being accepted; satisfactory; agreeable; welcome. –ac-cept-a-bil’I-ty (-bil’I-ti), ac-cept’a-ble-ness, n.-ac-cept’a-bly, adv. – ac-cept’ance, n. The act of accepting, or the state of being accepted; favorable reception; favor; agreement to terms, whether expressly or by some act constituting a virtual acknowledgement, as of a contract; exchange when it becomes due, as by the person on whom it is drawn; also, an order, draft, etc., which a person has accepted as calling for payment and has thus promised to pay (as, a trade acceptance, a draft of definite maturity drawn by the seller of goods on the purchaser of them, on signature, thereby agreeing to pay at the date of maturity, as then due on the goods, the amount for which the draft is drawn, the draft being then returned to the seller of the goods, to become payable at maturity like any other draft, and to be discounted by him in advance if he so desires). – accept’ant, a. Accepting; receptive. – ac-cep-ta’tion (-sep-ta’shon), n. [LL. *Acceptatio*(n-).] Acceptance; favorable reception; favor; assent; belief; also, received meaning. –ac-cept-ed-ly, adv. – ac-cept’er, n. One who accepts. Also (esp. in com.) ac-cep’tor.

Fa-vor (fa’vor), n. [OF. Favor (F. *faveur*), < L. favor, < *favere*, be favorable.] Good-will or kind regard (as, “I have found favour in the sight of the king”: Esther, v. 8); inclination or willingness to commend, support, or adopt (as, to look with favor on a project); the state of being approved, or held in regard (as, in favor; out of favor); also, an object of good-will or kind regard (rare: as, “Man, His chief delight and favour,” Milton’s “Paradise Lost,” iii 664); also, kindness manifested or done (as, to show favor to a person); gracious action proceeding from good-will; a kind act or office (as, to ask a favor of a person); something done or granted out of good-will, rather than from justice or for remuneration; offer, a letter, esp. a commercial one (used in a compliment); also, kind indulgence (as, “But, with your favour, I will treat it here”: Dryden’s “Cock and the Fox,” 807); leave or permission, pardon; leniency; also, partial or biased kindness (as, a fair field and no favor); partiality; also, in general, aid or furtherance (as, the enemy approached under favor of the night); also, something bestowed as a token of good-will or kind regard; a gift, as a knot of ribbon or a glove, given usually

by a woman to a man, to be worn as a token of friendship or love; a ribbon, badge, etc., worn in evidence of good-will or loyalty; any of the various small gifts given between partners in a cotillion; also, attraction or beauty (archaic: as, “Thine eye desireth favour and beauty,” *Ecclus.* XI. 22); an attraction or charm (archaic); also, appearance or look (archaic: as, “Folks don’t use to meet for amusement with fire-arms...This...has an angry favour,” Sheridan’s “*Rivals*,” v. 1); the face or countenance (archaic: as, “What makes thy favour like the bloodless head Fall’n on the block?” Tennyson’s “*Queen Mary*,” v. 2). –in favor of, in support of; on the side of; also, to the advantage of; of a check, etc., so as to be payable to. –fa’vor, v.t. [OF. Favorer, <ML. Favorare, <L. favor.] To regard with favor; look kindly upon; have a liking or preference for; also, to show favor to; treat kindly; encourage; patronize; indulge or oblige with something (as, “He begged to be favoured with a song”: Goldsmith’s “*Vicar of Wakefield*,” v.); also, to deal with gently, spare, or ease (now colloq.: as, to favor a lame leg); also to treat with partiality; also, to aid or support; lend support or confirmation to (as, “Every circumstance imaginable favoured this suspicion”: Steele, in “*Tatler*, 209); prove advantageous to (as, “The silence and solitude of the place very much favoured his meditations”: Addison, in “*Tatler*,” 97); also, to resemble in features or aspect (no colloq.: as, “Robin could not deny but the gentleman favoured his master,” Steele, in “*Spectator*,” 398). – fa’vor’-a-ble, a. [OF. F. favorable, < L. favorabilis, in favor, winning favor, pleasing.] Winning favor; pleasing; also, manifesting favor; well-disposed; inclined to aid or help; of a report, opinion, etc., approving or commendatory; of an answer, granting what is desired; of appearances, boding well, promising, or hopeful; also, affording aid, advantage, or convenience (as, a favorable position; favorable weather); advantageous; suitable; conducive or contributing (as, “Nothing is more favorable to the reputation of a writer than to be succeeded by a race inferior to himself”: Macaulay’s “*Essays*,” Petrarch). – fa’vor-a-ble-ness, n. – fa-vor-a-bly, adv. Fa’vored, a. Regarded or treated with favor; enjoying special favors or advantages; also, adorned with or wearing a favor; also, of specified appearances or looks (as, ill-favored). –fa’vor-er, n. – fa’vor-ing-ly, adv.

Ac-qui-esce (ak-wi-es’), v. i.; -esced, esing. [L. acquiescere, <ad, to, + quiescere, be at rest, < quies, rest.] To submit quietly; assent without demur; concur (in). –ac-qui-es’cence (-es’ens), n. Acquiescent action or

state; quiet submission; passive assent; concurrence. –ac-qui-e-s'cent, a. Acquiescing; submissive; yielding. –ac-qui-es'cent-ly, adv. Ac-qui-es'cing-ly, adv.

Ac-cede (ak-sed'), v. i.; -ceded, -ceding. [L. accedere (pp. accessus), < ad, to, + cedere, go.] To come (to); attain, as to an office or dignity; also, to give adhesion or assent; conform; agree. –ac-ced-ence (ak-se'dens), n. The act of acceding. –ac-ced'er, n.

As-sent (a-sent'), v. i. [OF, assenter, < L. assentari, freq. Of assentiri, assent, < ad, to, + sentire, feel.] To agree, as to a proposal or a statement, by expressing acquiescence or admitting truth; express agreement or concurrence. –as-sent', n. [OF.] Agreement, as to a proposal or statement; acquiescence; concurrence.

It is important that it be related the announcement made to the congregation after the service Sunday March 19th, 2006 at Morning Star Chapel. The focus of the lesson that day was putting faith into action. The scripture was from Matthew, “And when the disciples saw it, they marveled, saying, How soon is the fig tree withered away! Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done. And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.” xxi. 20-22. “My study of the Writings of Emanuel Swedenborg are completed now,” the writer announced. “All of the Theological works have not just been read but studied intently. I have here the first book and the last book borrowed from the library here and to be returned today. The first volume is Apocalypse Revealed, which I received from Bill Burke the first day I attended this Church in July of 2002. In moving my brother Howard just recently he returned it to me. I had forgotten what had become of it. He told me that he had attempted to read it but that the subject was just too deep and difficult to comprehend. The last volume borrowed is a work by Bishop William Frederick Pendleton on Ritual in the New Church and final notes. And today Corrine Echols I return them to your care. Oh, and also there is a story on the two books that will not be returned. I have a short story to relate,” it was said to introduce the following narrative. Pastor Patrick replied,

“Please make it short, lunch is waiting.” “Don’t worry this will only take a moment. You do OK,” the writer said and weightily observed.

“There are two books taken from this library that will not be returned. They are the volumes True Christian Religion and the Compendium of Theological Works. When visiting the library once with Donald K. Rogers he told me, ‘Just take the books.’ So I took them as an exercise. There is this prophesy in the Writings that the New Church is to take off among the Africans first. So I considered wouldn’t it be interesting if I could find the right African to give these volumes to. Patrick asked me last week, ‘Do you hear voices?’ And at the time, I replied in the negative because I thought he was referring to the voices of hell. In my troubled youth, I heard the voices of hell, I said. ‘That is correct I was referring to the hells,’ Patrick interjected. ‘During an Ethiopian Orthodox Service at Saint Gabriel in Atlanta during the sermon by the priest I believe I heard the voice of the Lord saying to me, “The priest is speaking about you, now.” This was such an odd occurrence and the sermon is all in their Amaharic language. I declared then in my spirit, that if this was really truly the voice of the Lord I want to experience some type of confirmation on the way out of the Church that day. Right before exiting the Church I had to pause for two maidens to enter. One of them looked to me and said, “Do you have a vision?” The other seemed angry with her companion for spilling the beans I should have added as the story was being related that day. When considering this strange turn of events I called Patrick and told him that I believed the Ethiopian Orthodox Church is in a state of reception for receiving the Heavenly Doctrines. I asked him if it would be all right if I gave them the two volumes taken and not returned, True Christian Religion and the Compendium of Theological Works. He affirmed that I could give them to Saint Gabriel Ethiopian Orthodox Church in Atlanta with his blessings. So in closing there are two volumes that will not be returned. And oh yes, my final lesson is completed as well. And then, I handed both Bill Burke and Patrick Rose the CD entitled: Questions, concerns, declarations and pontifications. And as I left Pastor Patrick reminded me, “Don’t forget your shoes.” “Thanks for reminding me,” he was told while in repose after we ate sumptuously that day.

Since the introduction of the Heavenly Doctrines to the Ethiopian Orthodox Church contained so many strange twists, it is only proper that this story be elaborated upon for the benefit of the reader. Previous to this event, the gah-bee had been received following the shoe ceremony. This ceremony took place on the number

one celebration day of the Ethiopian Orthodox Church in Decatur, Georgia. On that day honoring the Baptism of the Lord, a command was given to follow in my car after the regular service at Saint Gabriel. The Ethiopians directed this humble white man to go to the front of the Church at the end of the service. Then the celebration commenced and the men on stage left chanted with their staves in hand in rhythm with the drums and symbols, the women were on the opposing side. And they too had musical instruments and were dressed in finery singing and dancing as they both came together and then retreated back and forth. I was right there in center front row along the aisle. The man next to me had asked, "Do you have a question?" "No," I said shaking my head in the negative and then I affirmed. "I know. I know. I know," I said shaking my head in the affirmative. And it seems now as though the celebration of the dancers began with my final shake of the head but then again the sequence cannot be recalled exactly. But what followed next can be.

The man to my left then said as the celebration continued and standing opposite to me on the other side of the celebrants was Patriarch Abune Merkorios, "Where are your shoes?" To which I motioned a reply, "They are back there." Then I was told, "Go, pick up your shoes and then come back." As I turned all alone to leave the Church in the middle of what I considered to be the celebration, the whole crowd busted out. Suddenly, a sea of Ethiopians all-pushing along with me to leave Saint Mariam Ethiopian Orthodox Church that day surrounded me. And as we came into the Narthex I looked down and only my shoes were present there and being walked upon. In obedience to the command I reached down and snatched them up and stood to the right as the crowd continued on out the door. And as I watched the celebrants go out through the door followed by the chanting of psalms by the choir as they danced and played their cymbals and drums along came the Patriarch. He paused to survey the scene in the Narthex and a woman rushed to serve him by placing the shoes upon his feet. I looked down as she did so and watched her serve. Then upon finishing I looked up into the gaze of those eyes and then nodded. The Patriarch nodded to me in return and then out the door he went along with the rest of the congregation.

My thought at the time of entering Saint Mariam Ethiopian Orthodox Church that Sunday as I walked down that isle was one of wonder and amazement. The presence of the Divine was so overpowering upon me that it was difficult to comprehend what was taking place. Will they bring me into the Holy of holies and

perform the laying on of the gah-bee upon me within? I had read their Divine Liturgy that had been translated into Arabic and English upon the orders of Haille Sallase just that week in the Special Collections Department at the Pitts Theological Library located in Emory University, Atlanta, Georgia. The ceremony is described there in brief and it was present upon my mind that maybe this could be happening to me now. That was dismissed then as I walked into the Church that day. But as I gazed into the Church from the Narthex holding my shoes and remembering the command to return all I could think was that there is no way I am going to enter now. I watched though holding my shoes as a woman was given a drink of holy water by a deacon. Then I turned and out the door I went and sought out the procession on back around the Church. The Patriarch the Bishop and the priests were engaged in some type of ceremony with fire tapers and the celebrants were continuing in psalms. The crowd seemed to just mill around and wait as some were engaged in chatting greetings to their friends. Close by the priests the onlookers were close at hand but I stayed back and then the Patriarch turned to the gathered throng and began throwing an armful of blessed water upon them. The celebrants moved back as he grinned like a boy playing in a pool and others rushed forward to take their place with me. I got splashed and then I too moved back and waited for the final curtain on this glorious day. And as the Patriarch moved through the crowd as the celebration slowly wound down I approached and kissed the proffered Holy Cross.

A few weeks later, I was given a sack with the gah-bee inside at Saint Gabriel Ethiopian Orthodox Church. On the outside of the plastic sack from Wal-Mart was the statement Good Works. Inside was a white robe with a purple edging. I asked Solomon Berihun if this was a ceremonial robe to which he affirmed that it was. The next few weeks as another looming trial date approached I kept the robe in the sack. I wanted the ceremony of the Holy of holies to go with it. Purple edging was just too much for me. How is it that the Ethiopians have never been told about the Heavenly Doctrines? How is that it appears to be up to me? All that I am is evil. This isn't about how good I am but how evil I am. How do I possibly tell them? And then after the telephone conversation with Patrick the resolve to be the one to undertake this work was firmly established in my spirit.

That Sunday morning as I prepared for leaving I packed the two books True Christian Religion and the Compendium of Theological works in a white hempen shirt along with my Holy Bible Bimillennium Edition,

published by the American Heritage Society in 1999. During the sermon by the Abba Tsinge Dengele I bowed down in the aisle and then after the service was told that the priest would meet with me. Then I was taken into the meeting room under the church. I was shown a table that had been prepared with a tablecloth and small vase and flower and told to sit. There was no one else in the room. I put the bundle on the prepared table and then took a plate to break the fast and sat at a different place. When the priest entered he sat with me and asked my name. I told him and he said that 'Gregory' is the name of a famous monk. I told him that I too was a monk. He nodded in understanding. And it was all so surreal being down there in that basement of that Church and recalling an event from years before.

Living the life of a notorious 'trader from Sheba' in downtown Atlanta was an incredible adventure. It seemed as though life was being lived on the edge of the profane. There was no religion for us at the 'Compound' as we affectionately billed our radical establishment in advertisements, except for 'karma'. When men cursed I shouted, 'Praise the Lord.' And we threw parties, big loud, wide-open publicly advertised in the newspaper events that kept the Mayor of Atlanta awake and the law at our door. The place was an oddity out of the 1960's. An old lumberyard in the downtown police district and we had it populated by a nefarious group of dancers, dealers and those on the dodge from various petty crimes and undocumented aliens along with a smattering of heroin junkies and musicians. It was my responsibility to keep them in line and that they paid their rent. What a menagerie of misfits but in an odd kind of way I loved them all. And they all were an odd cast of characters indeed. Some were legitimately in need of the medical benefits that only this miraculous plant could provide. Others were benefited by the mental crutch effect I termed their condition. If they didn't get their smoke they would do something harmful, like taking the dreaded 'republican drugs.' All those strange psychotropic chemical brews developed by the pharmaceutical industry we included with crank and cocaine. They were cured drug addicts or they wouldn't smoke.

It is beyond comprehension how painstakingly honest the game is to the outside observer. And really at the end of the day, it was the game we all played with relish and a constant source of amusement. Together we would protest at various settings in and around Atlanta and one day we even held a smoke out on the Georgia Capital steps during the lunch hour on a date when they were in special session. It was my KNH BSM! And on

another occasion we all gathered after the ‘pot fest’ at the ‘Church of Rock and Roll’ before the Ethiopians bought it. That is what we called Saint Gabriel Ethiopian Orthodox Church when it was located in Atlanta, then. There was a party that we all attended there after the ‘pot fest’ and I felt a deep foreboding for taking part in something that could be profane. I did not want to go but had no voice for my concern. And this is what happened then.

The place was packed out with potheads. Some of the potheads were famous for their voice of protest. There were photographers there from High Times magazine. A magazine supplied to Rev. N. Bruce Rogers and Rev. George Dole as an Exhibit in the materials of support of my thesis, but I digress. There was a band playing on the stage and pothead posters were everywhere. Out back the smoke was in full bloom as all were told to take it outside. The owner of the building, host and organizer of the ‘pot fest’ was in that same basement with me when some pothead discovered the pulpit Holy Bible left behind by the previous Church somewhere. “Look,” he proclaimed, “at what I found!” And as he waived the Word around the dread of taking part in a profane act gripped my soul as he opened it. “Now look at what you are a part of,” the voice of heaven seemed to speak to me. I had hoped so much to not be confronted by the Divine and now there I was in the haunting glare of the spotlight from the Lord. I reacted in defiance. “There is nothing really evil about these people,” I said in their defense. “The whole state of the Church is in darkness. I identify that darkness as the evil. It is the Church that oppresses them and denies them the Sacraments. At some point you are going to start something. So when you do, start it here,” I defiantly replied to the Divine that night. And then the owner came and took the Word and said, “This place is Holy ground. It is a Church building you know. I had better take the Word and see to it that it goes back to the owner.” Gratefully, I silently agreed. The pothead surrendered the Word.

The writer asked the monk/priest Abba Tsinge Dengele, as we sat together in the same room in practically the same spot where I defiantly answered the Lord those many years before, “Can we just get this over with?” He nodded in assent and we moved to the table about which sat the elders of the Church. I opened the hempen shirt and removed my Holy Bible and showed them page 13 Founders or Eminent Heads of Religious Denominations and the lithograph of Emanuel Swedenborg captioned Swedenborgians. Next I removed True Christian Religion and the Compendium of Theological Works and placed my Holy Bible back

within the hempen shirt. I placed the Compendium upon the table before him and handed True Christian Religion to him and quoting from David said, “The kings of Tarshish and of the isles shall bring presents. The kings of Sheba and Seba shall offer gifts.” lxxii. 10. The priests of the Ethiopians wash their hands with water before the presentation of the host. It was into the clean hands of the priest that the Heavenly Doctrines were placed that day. I left the sacked robe with the purple trim and have not seen it since. The Oyez Oyez ad campaign ended. The next day I was illegally imprisoned, then unlawfully tried and illegally sentenced but all of that is another story. Later after spending fourteen months behind bars for KNH KNH BSM it was confirmed that the Word from that Church waived about by that pothead had been returned.

The correspondence between Dean Carswell and the term definition in the Hebrew from competent reliable sources among the many were copied and sent in an email to Professor of Hebrew Joseph F. Scrivner and entitled “Come on with your next one.”

On Saturday, April 1st, 2006 in the Atlanta Journal-Constitution the Faith & Values

section B page 1 the headline read: Fund boost minorities at seminaries.

In this article by John Blake jblake@ajc.com the opening and closing paragraphs are here quoted. This story had a photograph that was captioned: African-American Joseph Scrivner teaches Hebrew at Sanford University. Initially, he says, “Some of them [his students] are not really sure I’m supposed to be doing what I’m doing.”

Joseph Scrivner is a writer and scholar who has spent a decade mastering the ancient Hebrew language used to write the Old Testament. He’s now learning how to decipher another form of communication that crept into his classroom discussions at Princeton Theological Seminary when startled students realized who he was on their first day of class. “Here I am, an African-American man teaching Hebrew, and for some of them that’s so odd and weird,” says Scrivner, who recently taught Hebrew at Princeton before moving on to Sanford University in Birmingham for the same job. “Some of them are not really sure I’m supposed to be doing what

I'm doing." "Sometimes they'll blitz me with questions and those questions aren't intended to understand an issue," he says. "They're throwing as much minutia at me as they can think of to see if I can answer those questions."

Scrivner is treated as an oddity because he is – a black face in a seminary setting. Seminary leaders are supposed to be preparing the next generation of preachers for this nation's multicultural future, but they also face a tough question. How can they preach inclusion when they are not doing a good job of being inclusive themselves?

The story then goes on to document latent racism inherent in denominational seminaries and a funding program institutionalized by Emory "to boost the number of minority students and faculty members at seminaries." The story then ends with these final words.

Scrivner is still anticipating the day when he won't have to demonstrate his "intellectual capital" to disbelieving students. Though he says now virtually none of his students or colleagues question his credentials because of his race, he still gets the occasional pop quiz in class. "You have to be at a certain point of self-confidence or otherwise it can frustrate you," he says. "You can use it as motivation to be that much more prepared so that when they bring their questions, you just zap them all down and smile and sort of say, 'Come on with the your next one.'"

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

To: <jfscrivn@samford.edu>

Sent: Saturday, April 01, 2006 1:00 PM

Subject: Come on with your next one

These Greetings are sent to you in Jesus the Anointed who is Father, Son and Holy Spirit now and forever and ever. Amen

I read the article quoting you in the Atlanta pager this morning 4/1/2006 and was intrigued that you would issue such a public challenge. Therefore, I pick up the gauntlet and dare you to answer a question in regard to the literal meaning of the Hebrew Word. I have found and documented that Oriental Orthodox priests will absolutely not answer this question. These priests include: Abba Tsinge Dengle of Saint Gabriel Ethiopian Orthodox in Decatur, Georgia on Memorial Drive. Abba Eliais Eskamder of Saint Mary Coptic Orthodox Church in Roswell, Georgia. And Bishop Anba Youssef of the Southern Diocese of the Coptic Orthodox Church. Also, this question goes to the very heart of Christianity, the religion of the Anointed ones.

Will you affirm that the term CALAM* in the Greek is a mistranslation of the term KNH BSM in Exodus 30:23? And that the literal Word is to be understood to mean cannabis? It is my contention that all references in the Hebrew Word to KNH is the hemp. And that the Hebrew term KNH BSM is the cognate for the Mediterranean trade good hashish, hence canab and its' derivatives. Or literally the spice or drug of the cane. Hence, the drug of the hemp.

The question then becomes: Is Jesus truly the Anointed? But don't worry you don't have to go there. You are not being asked to answer that question after all you are drawing a Baptist paycheck. And to further amplify, I don't think there will be any comebacks either. This isn't about rubbing the noses of the Baptists in the literal Word or at least not for now.

I have been engaged in a theological debate on this subject with the Swedenborgians. This is the redheaded stepchild of the Christian religion. For background go to www.heavenlydoctrines.org and enter in the Latin search engine calam* At this time I have developed a rather thorough thesis on this subject and have been submitting it to peer review. I have just completed a thorough study of all the Writings of Emanuel Swedenborg which took almost 4 years. To give you an indication of its acceptance I have enclosed a correspondence from the dean of their theological school (exchange with Dean Carswell sent in a word document form along with Leaves of Grass excerpts and BSM).

Are you really willing to weigh in on this debate or maybe I should say lack of debate? Your public

declaration states you will. Now back it up, or is your statement just an April fool joke.

Your brother in the Anointed, literally

"Greg"

From: "Joseph F. Scrivner" <jfscrivn@samford.edu>

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

Subject: Re: Come on with your next one

Date: Sat, 1 Apr 2006 14:55:17 -0600

Greg,

Thank you for your e-mail. The "challenge" was in the context of the classroom in my relationship with students where I teach.

I will look at what you've sent me and write back as time permits. It may be several weeks, at the least, possibly into May after the academic year is complete. If it is, please know it's simply a matter of time management and "first things first."

Best,

Joseph F. Scrivner

Department of Religion

Samford University

Birmingham, AL 35229-2251

Joseph,

Thank you for responding. I stand corrected regarding the context of the "challenge".

It would be greatly appreciated, if when you have the time, you would consider the question.

Your brother in the Anointed, literally

"Greg"

Note: In answer to the "challenge" Professor Joseph F. Scrivner changes the Hebrew term 'KNH BSM' to qinnamon in the header of the reply and throughout the context of the alleged response. He continues with the inability to answer on point throughout the exchange.

From: "Joseph F. Scrivner" jfscrivn@samford.edu

Subject: Re: qinnamon in Exod 30:23

Date: Sat, 1 Apr 2006 16:39:18-0600

Greg,

Here's some brief info on the Hebrew and Greek words in response to your question. The Hebrew phrase in Exod 30:23 is "qinnamon-besem" and is regularly translated "fragrant cinnamon" or something similar.

The Hebrew word "qinnamon" is regularly translated "cinnamon"; it occurs in the Hebrew Bible in Exod 30:23; Proverbs 7:17 and Song of Song 4:14. In each of these uses the word refers to a spice that is placed on things for fragrance, not anything that is ingested in any way. In Exod 30:23 the word refers to an ingredient in anointing oil for the Tent of Meeting and the Ark.

The Greek translation in Exod 30:23 is "kalamou euodous"--kalamou is the genitive of kalamos, which

means "reed." The Greek word is related to the English word "CALAM*," which is related to "hemp." (http://www.m-w.com/dictionary/CALAM*).

The Greek translation in Prov 7:17 is "kinnamomon" and in Song of Song 4:14 you have "kalamos kai kinnamomon" to translate the Hebrew "qaneh weqinnamon."

So, the Greek word "kalamos" apparently refers to a fragrant reed in this ancient context and that ancient use SHOULD NOT BE CONFUSED with the etymological, historical relationship the Greek word may have to the English word "hemp." (There are centuries difference between the ancient biblical usage and the development of that word into modern times!) Those are two different questions. Again, in the biblical usage the Greek word is used to translate a word that refers to an item/plant derivative that is placed on things, not to something that may be ingested or taken into the body in some way.

(The Hebrew word "besem" or bosem means "spice" or "perfume" or "fragrant odor." It is used 30 times in the Hebrew Bible. You can find a list of these uses if you know how to use Strong's Concordance of the Bible, or if you can read Hebrew, you can find the word in lexicon by Brown, Driver and Briggs on p. 141, where it gives you the list of occurrences. You can also find the list in the Hebrew concordance by Abraham Even-Shoshan.)

I hope this helps.

Joe

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

To: <jfscrivn@samford.edu>

Sent: Saturday, April 01, 2006 5:50 PM

Subject: Re: qinnamon in Exod 30:23

Joseph,

Thanks for getting back to me in such quick order but a cursory examination of this term is not going to resolve the issue. There are four ingredients used to brew the Holy oil of Moses. Myrrh, cinnamon bsm, canna bsm, cassia.

<http://www.thc-ministry.org/thelivingtorah.jpg>

Cinnamon and cassia are both types of cinnamons and are stimulants. They are both organic compounds that contain two types of volatile oils. One is in greater proportion to the other. When combined they are a powerful stimulant that when ingested through the skin affects body chemistry. Myrrh affects brain activity and when taken in massive doses through the skin there is an effect upon brain activity.

Anointed means painted with a concoction brewed from these oils. It would be great if you would want to look into this subject at depth. But this is very difficult for anyone to consider so again thanks for your consideration and I will understand if you I don't hear anything more from you.

Your brother in the Anointed, literally

"Greg"

Greg,

My response was far from "cursory." I really have no qualms against where the evidence leads. There is simply nothing in the relevant biblical texts that support the additional things you seem to be adding to it. If one wants to make an argument that these things are good to be used, that's fine, but there doesn't seem to be anything in the biblical text you brought up. For example, there is nothing in the passages you mentioned that talks about anointing the human body with these things. And thus you're making an argument that is not supported by the texts in question.

I answered your question about the biblical texts you mentioned and I told you what the words mean. It's up to you as far as what you'll do with the information I've given you. You've said nothing in your

response that refutes the evidence I've given you.

Best,

Joe

Joseph,

My apologies for the term "cursory" it seems my frustration with trying to relay the importance of this work to the Swedenborgian Church is telling. The 'oil' was an integral part of the worship practices of the Israelite Church. Hence, the term anointed is used to describe a priest, prophet or king. Even the cured leper was to be anointed. For instance, in Leviticus 10:7 "And ye shall not go out from the door of the tabernacle, lest ye die: for the anointing oil of the Lord is upon you."

My study has been to understand the Swedenborgian religion within the context of this physical or literal reality. This study and its relationship to the requirement that all priests be sanctified with the oil is really not in question. Samuel anointed David king. Before that Samuel anointed Saul king. The term sanctify is described thus in the Arcana Coelestia:

9956. 'And sanctify them' means thus a representative sign of the Lord in respect of the Divine Human. This is clear from the meaning of 'sanctifying or 'making holy' as representing the truly holy, namely the Lord in respect of the Divine Human, for this alone is holy, and it is the source of everything holy in heaven and on earth. Anyone may recognize that the oil did not make them holy, but that it acted as a representative sign of holiness. To take further the implications of all this, the Lord Himself is above the heavens, for He is the Sun of the angelic heaven. The Divine which emanates from Him - from that Sun - in the heavens is what is called holy. There could be no representation of that which is Divine and the Lord's above the heavens because this is infinite; only what is Divine and the Lord's in the heavens could be represented, for this is suited to reception by the angels there, who are finite. This presence of the Divine in the heavens, perceived by those there as the Lord's Divine Human, which alone is holy, is what was represented. From this it is evident what 'being made

holy' means, and why it is mentioned after anointing, as in Moses in these among other examples elsewhere, You shall anoint the altar and sanctify it. Exod. 29:36. You shall anoint the tent of meeting, and all that is in it, and sanctify them. Exod. 30:25-29. You shall anoint Aaron and sanctify him. Exod. 40:13. He anointed Aaron and his garments, his sons and their garments, and sanctified them. Lev. 8:12, 30.

The Lord alone is holy, everything holy comes from Him, and everything made holy served to represent Him, see 9229, 9680. The Lord in the heavens, thus also heaven, is meant by the sanctuary or holy place, 9479. The Holy Spirit is that which is Divine emanating from the Lord, 9818, 9820. [THIS QUOTE ENDS HERE]

I don't see how you can miss the fact that the oil was used upon the body. KNH BSM is without question a chief spice, as well as the other three ingredients in the oil recipe Exodus 30:23. It was a product taken in the spoil of the Egyptians by the Israelites when the deliverance occurred. They had it in the Wilderness. What is it? We know that Cinnamon, Myrrh and Cassia (another Cinnamon) constitute those ingredients. In Robert Alter The Five Books of Moses the ingredient KNH BSM is said to be "aromatic cane". I sent you two authoritative sources on the Hebrew term KNH BSM. With a question as to your opinion on what this mystery term is in English. In the definition for BSM sent to you it clearly states "become drunk, intoxicated". Granted this is middle Hebrew but the context is in the making of a compound after the art of an apothecary. So to "become drunk, or intoxicated" from the "cane" is not really that farfetched when this term is considered to be the hashish.

I understand the point about two different questions regarding the mysterious translation of KNH BSM into the Septuagint Greek CALAM*. From my research, I have been able to document that this is a mistranslation. All Biblical scholars agree in this opinion that KNH BSM was mistranslated into the Greek. The Hebrew priests were motivated by secrecy in keeping the Holy hidden from the pagans. It is this conspiracy of silence regarding this mystery, which compels me to utilize all avenues to reveal this to the Swedenborgians.

So anyway, like I said before. This is an extremely difficult subject. There really are cherubim that protect the way of the tree of life. Also, it is an interesting exercise. I appreciate being able to engage you.

Thanks again for your opinion.

"Greg"

From: Joseph F. Scrivner
Sent: Sunday, April 2, 2006 4:15 PM
To: "Gregory Davis" brothergregory@hotmail.com
Subject: Re: In depth study

Greg,

Do the passages you're referring to that mention "anointing" also mention the ingredients you're talking about in Exod 30:23? The answer seems to be a clear no.

You're taking one references to cinnamon, which mentions anointing the Ark and you're combining that with other references to anointing that don't mention cinnamon and other spices. You are conflating these issues. On what basis IN THE BIBLICAL TEXT do you presume that every anointing contained the ingredients mentioned in Exod 30:23? There is no reason to presume or believe that. Some anointings simply used oil, or melted animal fat.

You're making another mistake in your argument about "bosem" meaning "to become drunk." You're not paying enough attention to the fact that words change and expand over time and so you cannot automatically read a LATER meaning back into an earlier usage. An easy English example is "gay." We can't take the use of "gay" in the present time and then find that word in Shakespeare and argue that Shakespeare was secretly referring to homosexuality. The meaning of "gay" has simply expanded over time and it is illegitimate to read later meaning back into earlier times. Also, it is illegitimate to read a word's etymology into it's usage. A word's etymology may not tell you what the word means. Think of "trunk." What's the etymology of that English word? Will the etymology explain to you how that one word can refer to an elephant's "trunk," a tree "trunk," or a "trunk" of clothes? No!

With all due respect, it seems you making many mistakes in your arguments about how words function in languages and how word meanings change over time.

Best, Joe

Thus ended the challenge of 'come up with your next one'. The New Century Collier literary dictionary definition is added to this document to benefit the reader:

Spice (spis), n. [OF. Espice, expece (F. epice), spice, < LL. Species, spice, L. sort, kind: see species.] Any of a class of pungent or aromatic substances of vegetable origin, as pepper, cinnamon, cloves, and the like, used as seasoning, preservatives, etc.; also, such substances as a material collectively (as, "The dead . . . with precious gums and spice Fragrant, and incorruptibly preserved," Southey's "Madoc," i. 15. 242; a dealer in spice); also, a spicy or aromatic odor or fragrance (chiefly poetic: as, "The woodbine spices are wafted abroad," Tennyson's "Maud," i. 22. 1; "From the land now blew gentle gale, Spice-laden, warm," W. Morris's "Jason," xiii. 11); also, in fig. Use, something that gives zest (as, "Variety's the very spice of life, That gives it all its flavor": Cowper's "Task," ii. 606): a piquant element or quality; something (as, "as I heard good Senecio, with a spice of the wit of the last age, say," Steele, in "Tatler," 45; "The world loves a spice of wickedness," Longfellow's "Hyperion," i. 7); sometimes, a slight touch of some ailment (as, "I had a little spice of the cold fit, but it was not much," Defoe's "Robinson Crusoe," i. 6; a spice of rheumatism: now prov.) –spice, v. t.; spiced, spicing. To prepare or season with a spice or spices (as, "Mrs. Bretton herself instructed Martha to spice and heat the wassail-bowl": C. Bronte's "Villette," xxv.); fig., to give zest, piquancy, or interest to by something added (as, "days of adventure, all the pleasanter for being spiced with danger": W. H. Hudson's "Purple Land," xvii.). –spice'ber'ry, n. The checkerberry or American wintergreen, *Gaultheria procumbens*. –spice'=bush, n. A yellow-flowered lauraceous shrub, Benzoin benzoin, of North America, whose bark and leaves have a spicy odor. –spiced, p. a. Seasoned or flavored with spice; also, fragrant as with spice, or spicy (as, "spiced groves of ceaseless verdure": H. Melville's "Moby-Dick," cxix.). –spicer (spi'ser), n. **One who deals in spices; an apothecary**; also, one who seasons with spice. –spi'cer-y (i), n.; pl. –ies (-iz). Spices (in sing. or pl.: as, "the spiceries of the Moluccas," Adam Smith's "Wealth of Nations," iv. 5); also, spicy flavor or fragrance (as, "The

pine forests exhaled the fresher spicery”: Bret Harte’s “Miss,” iv.); also, a room or place where spices are kept (obs. Or hist.). –spice’=tree, n. A lauraceous timber-tree, Umbellularia californica, of California, etc., with aromatic leaves. –spice’wood, n. Same as spice-bush. [THIS QUOTE ENDS HERE]

After completing the above example for your examination, which documents the inability of the self-intelligent, doctrinal mind from contemplating Jesus as the literal and physically Anointed, the following exchange occurred. The irrational email responses of Joseph F. Scrivner who teaches Hebrew at Samford University and Dean Eric Carswell can be understood in the Divine light of Heavenly Doctrine. It is exposed by these communications that a troubling simple natural truth cannot be told or acted upon.

In the New Jerusalem and its Heavenly Doctrine

256. The Word is understood only by those who have been enlightened. The human Rational cannot comprehend Divine things, nor even spiritual things, unless it is enlightened by the Lord, nos. 2196, 2203, 2209, 2654. Wherefore, only those who have been enlightened comprehend the Word, no. 10323. To those who are being enlightened it is granted by the Lord to understand the truth, and to see how to reconcile those things in the Word which seem to contradict each other, nos. 9382, 10659. The Word in the sense of the letter is not consistent with itself, and sometimes appears contradictory to itself, no. 9025. Wherefore, by those who have not been enlightened it can be explained and twisted so as to confirm any opinion and any heresy whatever, and to favour any worldly and corporeal love, nos. 4783, 10330, 10400. Those are enlightened from the Word who read it from the love of truth and good, but not those who read it from the love of fame, of gain, and of places of honour, and thus from the love of self, nos. 9382, 10548, 10549, 10551. Those are enlightened who are in the good of life, and from it in an affection for the truth, no. 8694. Those are enlightened with whom their Internal has been opened; those consequently who as to their internal man can be elevated into the light of heaven, nos. 10400, 10402, 10691, 10694. Enlightenment consists in an actual opening, and also in an elevation into the light of heaven, no. 10330. Holiness from the Internal, that is, through the Internal from the Lord, flows in with those who deem the Word holy, they themselves being ignorant of it, no. 6789. Those are enlightened, and see truths in the Word, who are led by the Lord, but not those who are led by self, no. 10638. Those are led by the Lord who love the truth because it is true, and these are they who love to live according to Divine Truths, nos. 10578,

10645, 10829. The Word is vivified with a man, according to his life of love and faith no. 1776. Those things which are from self-intelligence have no life in them, because nothing or good proceeds from a man's Self (proprium) nos. 8941, 8944 Those who have confirmed themselves much in a false doctrine, cannot be enlightened, no. 10640. It is the understanding that is enlightened, nos. 6608, 9300. Because the understanding is the receptacle of the truth, nos. 6222, 6608, 10659. There are ideas concerning every doctrinal of the Church, by, which the understanding of a thing is determined, nos. 3310, 3825. So long as a man lives in the world, his ideas are natural, because he then thinks in the Natural; nevertheless spiritual ideas lie concealed in them with those who are in the affection of the truth for the sake of truth, nos. 10237, 10240, 10551. Apart from any ideas on a subject there is no perception, no. 3825. The ideas concerning matters of faith are opened in the other life, and their quality is then seen by the angels, nos. 1869, 3310, 5510, 6200, 8885. Wherefore the Word is understood only by a rational man; for believing a thing without any idea of it, and without any rational view of it, means retaining in the memory words void of every life of perception and affection, which actually means not believing, no. 2553. The literal sense of the Word is what is enlightened, nos. 3436, 9824, 9905, 10548.

To: becky.henderson@brynathyn.edu

Copy to: eric.carswell@ancts.org, patrick@patrickrose.org, rogerchristie@yahoo.com

In regard to: Donald K Rogers question relayed

April 5th, 2006

Becky Henderson, Secretary Theological School:

I send you these greetings in Jesus the Anointed who is Father, Son and Holy Spirit now and forever and ever.
Amen.

This morning we spoke on the telephone and I relayed to you the question Master of Divinity Graduate from the Academy Theological School Donald K. Rogers 1984 had wondered and spoken to me on numerous occasions in the past. We lived and worked together for over a year and during that time attended Morning Star

Chapel in Alpharetta, Georgia. He relayed to me that there was a theological student that was given a draft NOTICE in the 60's and a deferment was not granted by the Bishop. Sub sequentially, this student was drafted into the military then engaged in the Viet Nam war. It was his question, "No one when I attended the Theological School at Bryn Athyn knew what became of him. I often wondered then and still do, what ever became of that man?"

I asked you if you could find out this students name. You told me that because of time constraints and the push for the end of the year graduation, it would be difficult for you to find the name of this student. However, you did agree that if the Dean from that time was still alive he would recall the name of this student and that you could ask him. I told you that this student was probably a baptized member of the General Church of the New Jerusalem. My brother is a retired Lt. Col. from the US Army and will know how to pull that service record. Which I will have done, if you are able to find out the full name of this Theological student who was drafted into the war in Viet Nam. I would appreciate your relaying this man's full name to me and also a date of birth. The date of birth would be in the Baptismal records of the General Church of the New Jerusalem. At present, my engagement is doing searches for alumni of the Atlanta Boy Choir. We have access to professional search engines and with this information I will get an answer. Because of our close relationship that developed over that period of time, I told you that in the future, the next time I see Donald K. Rogers, I want to be able to answer his question.

Your brother in the Anointed, literally

"Greg"

From: "Henderson, Becky" <becky.henderson@ancts.org>

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

CC: "Carswell, Eric" Eric.Carswell@ancts.org, <patrick@patrickrose.org>, <rogerchristie@yahoo.com>

Subject: RE: Donald K Rogers question relayed

Date: Wed, 5 Apr 2006 13:40:49 -0400

Dear Greg,

Thank you for your e-mail this morning. I appreciate your curiosity in this matter.

After putting some thought into it, I realize that there are two problems with your request. A practical one is that the Dean of the school at the time passed away more than thirty years ago.

A second issue is that we believe, based on the Family Education Rights and Privacy Act (FERPA), that it is illegal for us to release names and birthdates of an individual based on the information you seek without receiving permission to do so. Consequently we will not be able to help you with this request.

I am sorry that we can't be of more help. Good luck in your search.

Becky Henderson

Administrative Coordinator

ANC Theological School

Dear Becky,

Again, I send greet you in Jesus the Anointed who is Father, Son and Holy Spirit now and forever and ever.

Amen

You stated that the Dean of the School is passed on and therefore cannot answer the inquiry as to the name of a student there that was drafted during the Viet Nam war.

But then you went on to state that it was determined that “we” cannot answer this question because it would be illegal to do so. I examined the Family Educational Rights and Privacy Act (FERPA) referred to in

your reply for directory information regarding a student of the Theological School at Bryn Athyn, Pennsylvania in the 1960's. In this law designed to protect students and family from false educational records my request for directory information is exempt. Clearly from the law quoted below you have no standing to deny this request generated on behalf of a graduate from your Theological School with a Master of Divinity.

Did your term "we" refer to the opinion of attorney?

The full text of the law you referred to is available on the Internet at <http://www.deltabravo.net/custody/ferpa.php> That law "sets out requirements designed to protect the privacy of parents and students." In brief, the law requires a school district to:

Provide a parent access to their child's educational records.

Provide a parent an opportunity to seek correction of records he/she believes to be inaccurate or misleading.

TITLE 34—EDUCATION

PART 99—FAMILY EDUCATIONAL RIGHTS AND PRIVACY

Subpart A—General

99.3 What definitions apply to these regulations?

Directory information means information contained in an education record of a student which would not generally be considered harmful or an invasion of privacy if disclosed. It includes, but is not limited to the student's name, address, telephone listing, date and place of birth, major field of study, participation in officially recognized activities and sports, weight and height of members of athletic teams, dates of attendance, degrees and awards received, and the most recent previous educational agency or institution attended.

Sec. 99.32 What record keeping requirements exist concerning requests and disclosures?

Under this section my request is defined as:

(4) A party seeking directory information; or

Sec. 99.37 What conditions apply to disclosing directory information?

(a) An educational agency or institution may disclose directory information if it has given public notice to parents of students in attendance and eligible students in attendance at the agency or institution of:

(1) The types of personally identifiable information that the agency or institution has designated as directory information;

(2) A parent's or eligible student's right to refuse to let the agency or institution designate any or all of those types of information about the student as directory information; and

(3) The period of time within which a parent or eligible student has to notify the agency or institution in writing that he or she does not want any or all of those types of information about the student designated as directory information.

(b) An educational agency or institution may disclose directory information about former students without meeting the conditions in paragraph (a) of this section.

Your brother in the Anointed, literally,

"Greg"

From: "Carswell, Eric" <Eric.Carswell@ancts.org>

To: "Gregory Davis" <brothergregory@hotmail.com>,"Henderson, Becky" becky.henderson@ancts.org>

CC: <patrick@patrickrose.org>,<rogerchristie@yahoo.com>

Subject: RE: Donald K Rogers question relayed

Date: Wed, 5 Apr 2006 15:52:28 -0400

Dear Mr. Davis,

I will respond for Becky Henderson on this matter. Sorry to disappoint you in the response Becky sent you in response to your request, but my understanding is that the privacy elements of FERPA restricts the information we can release.

If you were asking us for a list of all the men who attended the Theological School during the 1960s, this would constitute what I believe is a "directory" listing.

Asking for the name of a man who was drafted, requested a deferment and was refused does not constitute what we understand to be "directory" information.

Best wishes,

Rev. Eric Carswell

Dear Rev. Eric Carswell,

I request a directory that lists the full names of all the individuals who attended the Theological School from the years 1965 to the year 1975. This list is requested for research purposes.

Your brother in the Anointed, literally

"Greg"

From: "Carswell, Eric" <Eric.Carswell@ancts.org>

To: "Gregory Davis" <brothergregory@hotmail.com>,"Henderson, Becky" becky.henderson@ancts.org>

CC: <patrick@patrickrose.org>,<rogerchristie@yahoo.com>

Subject: RE: Donald K Rogers question relayed

Date: Wed, 5 Apr 2006 17:15:46 -0400

Dear Mr. Davis,

There is a readily available list of graduates at:

<http://www.ancts.org/alumni/>

I do not have a list of all the men who attended. I hope the graduate list will adequately meet your needs. Sorry that the attendee list is not available.

Rev. Eric Carswell

Dear Becky,

Again, I greet you in Jesus the Anointed who is Father, Son and Holy Spirit now and forever and ever. Amen

When we spoke earlier today on the telephone you told me that your duties as secretary for the Theological School at Bryn Athyn were in a hectic state what with the plans for graduations and all. I understand that my request for directory information may take some time for you to gather. You explained that in order to find this directory information you would have to go through old files. So should this take as much as thirty days to find out the full names of the individuals who attended the Theological School there from 1965 to 1975 I will understand. I do request this directory information for research purposes.

Your brother in the Anointed, literally

"Greg"

From: "Henderson, Becky" <becky.henderson@ancts.org>

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

CC: "Carswell, Eric" <Eric.Carswell@ancts.org>

Subject: RE: RE: Donald K Rogers question relayed

Date: Thu, 6 Apr 2006 10:08:07 -0400

Dear Greg,

I'm sorry that we cannot fulfill your request for this information.

Best Wishes,

Becky Henderson

Administrative Coordinator

ANC Theological School

Dear Becky,

Again, I greet you in Jesus the Anointed who is Father, Son and Holy Spirit now and forever and ever. Amen.

The request for a truth made by this office is now documented as being denied with copies for the record sent to Rev. Patrick Rose and Rev. Roger Christie.

Your brother in the Anointed, literally

"Greg"

Note: About the final email received from Eric Carswell that follows is the date and post that generated this response. He responded to the first post I sent to Becky Henderson on April 5th but the date generated as when I sent it states that it was sent one or two hours or so before he replied. I apparently hit the resend button when copying these posts to the word document. A reprint of the dates from the sent folder of this exchange is documented:

  becky.henderson@bryn...	Donald K Rogers question	Apr	3K
  becky.henderson@anct...	RE: Donald K Rogers ques-	Apr	9K
  becky.henderson@anct...	RE: Donald K Rogers ques-	Apr	9K
  Eric.Carswell@ancts....	RE: Donald K Rogers ques-	Apr	12
  becky.henderson@anct...	FW: RE: Donald K Rogers	Apr	15
  becky.henderson@anct...	RE: RE: Donald K Rogers	Apr	19
  becky.henderson@bryn...	Donald K Rogers question	Apr	3K

From: Gregory Davis [<mailto:brothergregory@hotmail.com>]

Sent: Thursday, April 13, 2006 4:03 PM

To: Henderson, Becky

Cc: Carswell, Eric; patrick@patrickrose.org; rogerchristie@yahoo.com

Subject: Donald K Rogers question relayed

Becky Henderson, Secretary Theological School:

I send you these greetings in Jesus the Anointed who is Father, Son and Holy Spirit now and forever and ever. Amen.

This morning we spoke on the telephone and I relayed to you the question Master of Divinity Graduate from the Academy Theological School Donald K. Rogers 1984 had wondered and spoken to me on numerous occasions in the past.

We lived and worked together for over a year and during that time attended Morning Star Chapel in Alpharetta, Georgia. He relayed to me that there was a theological student that was given a draft NOTICE in the 60's and a deferment was not granted by the Bishop. Sub sequentially, this student was drafted into the military then engaged in the Viet Nam war. It was his question, "No one when I attended the Theological School at Bryn Athyn knew what became of him. I often wondered then and still do, what ever became of that man?"

I asked you if you could find out this students name. You told me that because of time constraints and the push for the end of the year graduation, it would be difficult for you to find the name of this student. However, you did agree that if the Dean from that time was still alive he would recall the name of this student and that you could ask him. I told you that this student was probably a baptized member of the General Church of the New Jerusalem. My brother is a retired Lt. Col. from the US Army and will know how to pull that service record. Which I will have done, if you are able to find out the full name of this Theological student who was drafted into the war in Viet Nam. I would appreciate your relaying this man's full name to me and also a date of birth. The date of birth would be in the Baptismal records of the General Church of the New Jerusalem. At present, my engagement is doing searches for alumni of the Atlanta Boy Choir. We have access to professional search engines and with this information, I will get an answer. Because of our close relationship that developed over that period of time, I told you that in the future, the next time I see Donald K. Rogers, I want to be able to answer his question.

Your brother in the Anointed, literally

"Greg"

From: Eric.Carswell@ancts.org

Sent: Thursday, April 13, 2006 5:42 PM

To: "Gregory Davis" <brothergregory@hotmail.com>, "Henderson, Becky" becky.henderson@ancts.org

Cc: <patrick@patrickrose.org>, rogerchristie@yahoo.com

Subject: RE: Donald K Rogers question relayed

Dear Greg,

I'm sorry that we cannot fulfill your request for this information.

Best Wishes,

Rev. Eric Carswell (responding on behalf of Becky Henderson)

Dean, Academy of the New Church Theological School

Eric.Carswell@ANCTS.org Office phone: 267-502-2525

The Academy of the New Church's Theological School is deficient in at least two major doctrines regarding the applicability of the Writings of Emanuel Swedenborg. Until these doctrines are addressed with additions made to the curriculum this school cannot be considered a respected source of learning the Heavenly Doctrines. There is also the issue of disjunction from the literal Word, which closes Heaven to the individual. How the academic can be trained to think spiritually from a background divorced from reality is beyond the scope of this critique.

The schemes of those in power in this physical world are not addressed. In the Writings conspiracies of the Jews, Machiavellians and the Jesuits inflict evil upon the world. President Dwight D. Eisenhower warned of the military/industrial complex when leaving office. Today, we know that the Zionist government of Israel, the Supreme Court with its' five Catholic justices and the machinations of the money power are a present certainty

from hell. Our republican form of government was replaced long ago through a ‘fictional’ citizenry based upon the Fourteenth Amendment that was forced upon the states after the War for Southern Independence. It is not the purpose of this study to document this defector government. The Petition for Redress of Grievances published and served upon the Governor of Georgia and the Legislature is included to document; that fictional person and government based upon the unreal is not lawful.

Heavenly Doctrine

324. A king who has absolute power, who believes that his subjects are such slaves that he has a right to their possessions and lives, and if he exercises it, is not a king, but a tyrant.

The first doctrine is the proper role of citizenship based upon unalienable or God given rights and its well-known relationship to the Christian Church. This type of citizenship is according to order in the Writings and Church doctrine by Paul in his claim of Roman citizenship beginning in Acts xxii. Christianity made its impact on the Ancient World in its claim of alternative form of government. Emperor Constantine understood this hence the Nicene Council. True Church government and true forms of citizenship must be studied in order to identify with God given or unalienable rights and appropriate due process. Its opposite sense is controlling forms of Church and State government that are fashioned upon the fictional person and illusory due process. All those truly taking religious orders are ‘civilly dead’ to the fictional person and cannot be taxed.

The second doctrinal includes the three separate rites in the Sacrament of Baptism. An updated introductory Baptismal rite with integral Holy oil of Moses that conforms to Orthodox practice is included for reference. In the press report quoted and in the earlier quote from Bishop Pendleton we know that the practice of ‘Baptism of the Holy Spirit’ to be of use. The ‘Baptism of Fire’ is documented throughout the work and amplified in the ‘Disciplina Arcani’ by Bishop Cyril of Antioch. [Ref. # 2.]

In its present form the course Church History 684 is said to teach the Doctrinal History of the Christian Church Growth of the Christian Church from its primitive beginnings through its decline, the Reformation through modern developments. Without these practices being taught and the reality of the world being made known there can be no New Church. The present course on these subjects glosses over the germane with its

overly broad paintbrush.

Doctrine of Life for the New Jerusalem

98. The Christian Church is called the church militant, and it cannot be called militant except as against the devil, and thus against the evils that are from hell. Hell is the devil. And the temptation that the man of the church undergoes is this warfare.

99. Battlings against evils, which battlings are temptations, are treated of in many places in the Word. They are meant by these words of the Lord: I say unto you, Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit (John 12:24). And also by these: If any man would come after Me, let him deny himself, and take up his cross, and follow Me. For whosoever would save his life shall lose it and whosoever shall lose his life for My sake and the gospel's, the same shall save it (Mark 8:34-35). The "cross" means temptation (as also in Matt. 10:38; 16:24; Mark 10:21; Luke 14:27). By his "life" is meant the life of man's Own (as also in Matt. 10:39; 16:25; Luke 9:24; and especially in John 12:25), which is also the "life of the flesh that profiteth nothing" (John 6:63). In regard to battlings against evils, and victories over them, the Lord speaks in the Revelation to all the churches: To the church in Ephesus: To him that overcometh, to him will I give to eat of the tree of life, which is in the midst of the paradise of God (Rev. 2:7). To the church in Smyrna: He that overcometh shall not be hurt of the second death (Rev. 2:11). To the church in Pergamos: To him that overcometh, to him will I give to eat of the hidden manna, and I will give him a white stone, and upon the stone a new name written, which no one knoweth but he that receiveth it (Rev. 2:17). To the church in Thyatira: He that overcometh, and that keepeth My words unto the end, to him will I give power [potestas] over the nations; and the morning star (Rev. 2:26, 28). To the church in Sardis [He that overcometh shall be clothed in white garments, and I will not blot his name out of the book of life, and I will confess his name before My Father, and before His angels (Rev. 3:5). To the church in Philadelphia:] He that overcometh I will make a pillar in the temple of My God, and I will write upon him the name of My God, and the name of the city of My God, of the New Jerusalem, which cometh down out of heaven from My God, and My new name (Rev. 3:12). To the church in Laodicea: He that overcometh I will give to him to sit down with Me in My throne (Rev. 3:21).

100. These battlings, which are temptations, may be seen specially treated of in the Doctrine of the New Jerusalem, published in London in the year 1758 (from n. 187 to n. 201): Whence and what they are (n. 196, 197) How and where they take place (n. 198) What good they effect (n. 199) That the Lord fights for man (n. 200): Concerning the Lord's battlings or temptations (n. 201).

Roger Christie called the writer regarding the preceding email exchange with Treasurer/Chief Administrative Officer Bill Buick of the General Church of the New Jerusalem and Dean Eric Carswell of the Academy of the New Church. And the email exchange in regard to the Theological student lost to the ministry by his call to arms by the SYSTEM. During our telephone conversation, Roger Christie made the statement that Americans seem to love to drop bombs on the neighbor. This horror is inflicted in the present regimes' war in Iraq, Afghanistan and during the Viet Nam war. He made the observation that those who are anointed will manifest the Anointed in spite of the denials of the anti-anointed. The writer observed that it was a perception that the anti-anointed are symbolized in the opposite sense by their adherence to the Pledge and devotion expressed to the golden eagle. This physical demonstration of their denial of the Lord and reliance upon self-intelligence and the SYSTEM is a consistent pattern for those who arrogantly maintain that Jesus is not the Anointed in the literal sense of the Word. This blindness and the reaction to the literal understanding of the Word were illustrated then by this story.

When our family moved to Georgia from Michigan in 1965 we stopped at Mammoth Cave in Kentucky that is a National Park. The Park Ranger brought us into the mouth of the cave and told us to look up to the ceiling. As we all looked upward the Park Ranger shined his huge flashlight upon the ceiling and as the light splayed the ceiling moved and as I recalled a chirping sound could be heard. I recall thinking that is very odd. Then the Park Ranger said, "The movement you see on the ceiling is bats. They are agitated by the light and the sound of their chirping is their discomfort in their eyes from the light." At this statement my skin crawled as the Park Ranger continued to scan the light back and forth across the moving backs of the bats close by over our heads. "Don't worry. They won't let go and fall on you," he said clearly entertained by the discomfort of us tourists who wished he would just stop this display.

It must be this pledge was pointed out to Roger Christie. In this oath the testimonial is absolute that there is one God who is above the American flag and the golden eagle is physically presented to the minds eye. In Protestant theology the Trinity concept is pronounced to such a degree that there is said to be Three Gods and the rational mind cannot accept this concept. In the schools with prayer to Jesus being removed in the 1960's a new God has been raised in the form of the golden eagle above this American flag. The Trinity concept is replaced in the minds of children with this golden eagle or god of war. Roger Christie had wondered at the blind irrational national agreement to the war in Iraq and Afghanistan along with our historical adherence to the concept of war in general. After 9/11 the comment was made that the American flag and the eagle was seen everywhere in Georgia on automobiles. Roger Christie agreed that the same phenomenon presented itself in Hawaii. It was after this conversation, the writer decided to examine the Pledge practice at the Academy of the New Church in Bryn Athyn, Pennsylvania.

A call was placed to the Security Desk and a conversation was engaged with Clay McQueen the Safety and Security Manager. He was asked about the Pledge practice and whether the golden eagle was present upon the flagstaff above the American flag. He wondered why he would be asked this question and oddly it was difficult to explain. But after reflection this is a matter of Safety and Security because of the ruinous effect this deviant observance has upon the spiritual mind of the child. At the time he was told that a phenomenon in Georgia occurred after 9/11 where vehicles sprouted the eagle and the flag in support of the military action taken by the President in response to this attack. It seems as though Clay McQueen agreed as a witness to this phenomena in Pennsylvania as well. The commonality of response to this destruction made me wonder at how this became ingrained in the psyche of the American mind. Thus, the call upon the Academy was explained to find out if they engage in the practice of teaching the children this Pledge. He recalled his days from the Academy and said that back then in the day this Pledge was taught but that for more information I should call the President of the Academy of the New Church. He would not say if this devotional is still taught at the Academy of the New Church or if a golden eagle is present upon the staff above the American flag.

I thanked him and spoke with Rosanne, President Prescott Rose's secretary. She told me that the children are taught the Pledge but that she could not answer whether a golden eagle is present upon the staff

above the American flag. She told me to write the President and ask him. I asked for his email address and she responded that the President probably does not want me to have it and that I should write a letter and post it by the US Mail. Upon examination of the school's website it was determined that the Presidents email address was published. Rosanne was called back and told that President Prescott Rogers' email address is found on the website. The following exchange is the result:

To: Prescott.Rogers@anc-gc.org

Cc: Patrick@patrickrose.org, rogerchristie@yahoo.com (Margaret Gladys email was returned and Scott Daum the Boy's Principal was dropped from the distribution list.)

I send you these greetings in Jesus the Anointed who is Father, Son and Holy Spirit now and forever and ever. Amen.

I spoke to your secretary Rosanne, today. She told me that each day all Secondary Students under your authority gather in the Assembly Hall. At this assembly the Pledge of Allegiance is made by those students before the flag of the United State of America. I asked Rosanne if this American flag has golden fringe around its edging and whether upon the top of the staff there is a golden eagle. She could not answer but invited me to contact your office for a response.

So I ask you, does the American flag in the Assembly Hall have golden trim and golden eagle upon the top of its staff?

Your brother in the Anointed, literally

"Greg"

From: "Rogers, Prescott" <Prescott.Rogers@anc-gc.org>

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

Subject: RE: Curriculum Inquiry

Date: Mon, 10 Apr 2006 08:15:04 -0400

Dear Greg,

For decades the Academy of the New Church Secondary Schools begins each school day with worship, after which the pledge of allegiance is recited by the students, faculty and whoever is in the chapel. In the doctrine of charity we are taught about the degrees of the neighbor, including the church as next to heaven and the Lord, and one's country under the Church. It makes sense to us to honor the Lord, His kingdom (which is heaven and the church as one) and our country as a fitting way to begin the day.

Since I was a student at the school in the early sixties the flag had a fringe and an eagle on the staff.

Sincerely,

Prescott

To: Rev. Prescott Rogers: President of the Academy for the General Church of the New Jerusalem,

I send you these greetings in Jesus the Anointed who is Father, Son and Holy Spirit now and forever and ever. Amen.

In your reply to my question; does the American flag in the Assembly Hall have golden trim and golden eagle upon the top of its staff? You explained that it is not in the Assembly Hall in which the students recite the Pledge of Allegiance but in the Chapel and is an integral part of their worship experience taught at your school. You explain that this practice conforms to the Doctrine of Charity and "makes sense to us".

You then close by stating that the golden fringe and the eagle upon the staff have been present since you attended as a child in the early 60's. From this statement I conclude that this worship practice is generational and has been inherited by you from previous administrations. For that reason, it is inferred; you or no one else has ever found reason to question this worship practice being taught the innocent.

I question this worship practice being taught the innocent based upon the Word in the 1st Commandment. In Deuteronomy: "And God spoke all these words, saying, I am Jehovah thy God, who have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me. Thou shalt not make thyself any graven image, or any form of what is in the heavens above, or what is in the earth beneath, or what is in the waters under the earth: thou shalt not bow down thyself to them, nor serve them;

for I, Jehovah thy God, am a jealous God, visiting the iniquity of the fathers upon the sons to the third and to the fourth [generation] of them that hate me, and shewing mercy unto thousands of them that love me and keep my commandments. Thou shalt not idly utter the name of Jehovah thy God; for Jehovah will not hold him guiltless that idly uttereth his name." 5: 6-11

The words taught to these innocent children to repeat as a worship experience are: "I Pledge Allegiance to the Flag of the United States of America and to the Republic for which it stands one nation under God..." As you can see from even luminous light, in this liturgy the gold-fringed flag symbolizes country and the golden eagle symbolizes God. This liturgy is repeated in unison by the children and joined with faculty and priests if present, you explained. During the annunciation of this liturgy all present place their hands upon their hearts and look to the flag and the golden eagle.

idol (i' dul), n. an image of a god; an object of worship or devotion. idolater (i dol' a ter), n. an idol-worshiper. idolatry (i dol' a tri), n. the worship of idols or images; any excessive devotion.

This worship practice conforms to the classic definition of idol worship and is a violation of the 1st Commandment. I hereby call upon you to exercise your proper role as President of the Academy of the General Church of the New Jerusalem and ORDER that this profane act cease and desist immediately.

From the Doctrine of Charity, "In this form, each one is a good of use in accordance with the scope of his office or employment. Charity is nothing else than the affection of truth from good, and the affection of truth from good is the affection of use. For unless the affection of truth from good is brought into act, it perishes; and an act there from is a use. Genuine truth, the affection of which is charity, looks to nothing else than life with the neighbor; and therefore, the affection of truth from good is nothing else. The good from which this affection is, is a desiring to do, and a desiring to know for the sake of doing; otherwise it is not the genuine good from which truth is. When, therefore, a man is a use, or a good of use, he is also a charity. And when that is the case, the man is said to be a charity in form; indeed he is an image of it. All things in that man are of charity; for when the man himself is, in general, breathing forth use, he is doing so in every particular as well. His life and his soul become a love of use, or an affection of use. And then the man is looking inwardly to the Lord, and outwardly to his work." 149-153

Your brother in the Anointed, literally

"Greg"

From: "Rogers, Prescott" <Prescott.Rogers@anc-gc.org>

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

Subject: Academy practices

Date: Mon, 10 Apr 2006 15:44:57 -0400

Dear Greg,

Thank you for sharing your views with me and on what authority you base your views. I have already shared with you on what we base our long-standing practice, namely the doctrine of charity and the degrees of the neighbor.

If the flag or any other natural object were the object of veneration, I would indeed call it idolatry and would be horrified by it. But symbols of what is true and good are not idols. In the Ancient Church set up by the Lord before the Israelitish Church there was great use of symbolism called representatives in both literature and in worship. It is when devotion was given to the objects themselves rather than to what they symbolized that the Ancient Church fell. To the extent that the American flag draws one's attention to and devotion for our country as a high degree of the neighbor, it is not an idol.

Take care.

Prescott Rogers, President

Academy of the New Church

Cc: of this reply was forwarded to Rev. Patrick Rose and Rev. Roger Christie

Doctrine of Charity for the New Jerusalem

206. (VI.) As far as anyone takes cognizance of and knows what sins are, so far he can see them in himself, confess them before the Lord, and repent of them. This follows from all that has now been said. Therefore in order that a man may see what sins are, the first of the Word was the Decalogue; and therefore also

the Decalogue is a complex of the whole Word, for which reason it is called the "ten Words," and by "ten words" are signified all truths in the complex. For a like reason there are similar precepts among all nations in the world which have religion. And the man who knows that they are Divine laws, and that therefore he who acts contrary to them acts contrary to God, or commits sin, can receive Divine influx, and at the same time also the will and effort as of himself to abstain from sins and repent of them. Confession of one's sins before the Lord affects conjunction with Him, and reception of influx from Him. And then the Lord accomplishes the work, and yet gives man to act as if of himself. Otherwise man could not act. The Lord at that time operates in him, through inmost things even to the outermost, and removes lusts, which are the roots of evil. This a man could not do of himself. Of himself man operates only in the outermost things; and yet the inmost things produce these. If therefore man removed evils of himself, he would still remain in them. [THIS QUOTE ENDS HERE]

The American flag symbolism documentation is made a part of this record. There is no record that can be found on how the golden eagle came to be manifest. The golden eagle is not a part of the United States Code on what constitutes the American flag or in the description of its proper display. [Ref. # 3.] When the golden eagle was brought into Jerusalem during the time of the initial Roman occupation before the revealing of the Anointed a riot took place of historical notoriety. No objection apparently was made to the golden eagle being made a part of the worship experience instructing the innocent within the General Church of the New Jerusalem when this observance was instituted. President Prescott Rogers describes the adoration of the golden eagle today as 'true and good.' According to the record, it was the Knights of Columbus that demonstrated the desire to add "under God" to the Pledge that the Academy teaches the children to speak while their eyes are directed to this golden eagle and the right hand over their heart. The Knights of Columbus is a Catholic service organization that takes its cue from the Jesuits. In the site describing the Chapel at the Academy of the New Church the picture is cropped so that the golden eagle upon the American flag is not displayed: <http://ancss.org/chapel/index.htm> This hidden worship practice fits the classic definition of idol worship and the occult. [Ref. # 4.]

Oc-cult (o-kult'), a. [L. *occultus*, pp. of *acculere*, cover over, conceal, < *ob*, before + *-culere*, prob. Akin to *celare*, hide: see *conceal*.] Hidden from view (obs. Or rare: as, "We two will stand beside that shrine, *Occult*,

withheld, untrod,” Rossetti’s “Blessed Damozel”); also, not disclosed; kept secret; communicated only to the initiated; also, beyond the bounds of ordinary or natural knowledge; mysterious; transcendental; also, in early science, not apparent on mere inspection but discoverable by experimentation, or of a nature not understood, as physical qualities; dealing with such qualities, or experimental (as, *occult* science); also, of the nature of or pertaining to certain reputed sciences, as magic, astrology, etc., involving the alleged knowledge or employment of secret or mysterious agencies; having to do with such sciences (as, an *occult* philosopher).

True Christian Religion

151. Believing in the Lord is not just a matter of acknowledging Him, but includes keeping His commandments. Merely to acknowledge Him only demands some thought on the part of the understanding, but to keep His commandments requires acknowledgment too on the part of the will. The human mind is made up of the understanding and the will. It is the function of the understanding to think, of the will to act. So as long as a person's acknowledgment is merely in thought on the part of the understanding, he approaches the Lord with no more than half his mind; but when he acts, then he does so with his whole mind, and that is what believing is. Otherwise a person can split his heart in two, and force its surface to soar aloft, while its flesh sinks downwards; and so he flies like an **eagle** between heaven and hell. Yet he does not follow his gaze, but the delights of the flesh; and since they lie in hell, he flies down there, and after indulging in his pleasures there and tasting the demons' new wine, he puts on a jolly face, and his eyes sparkle as if with fire, so as to impersonate an angel of light. This is the satanic appearance after death of the people who acknowledge the Lord, but do not keep His commandments. [THIS QUOTE ENDS HERE]

“I could never agree to that because that is something that I counsel against,” is the ‘anti-anointed’ position of Bishop Thomas Kline when asked concerning the research regarding the consecration of priests according to the Word with the Holy oil of Moses in the Doctrine of Divine Truth. The Arcana Bryn Athyn declares that KNH BSM is the most horrible of all evil and Holy oil use is a dead letter. The perception that golden eagle veneration represents this literal opposite sense drew the writer to examine the activities of the

General Church of the New Jerusalem. It was determined that it centers on the Academy of the New Church. Historical records indicate that the early formation of this school was removed from Philadelphia to Bryn Athyn in the late 1800's. This school is a direct adjunct and forms an integral part of the physical property upon which the whole of Bryn Athyn, Pennsylvania and this religion centers. President Prescott Rogers upholds the use of idol worship as 'true and good'. It is this observance that closes the worship service each day for those who attend the secondary school. When these children reach the age of puberty the confusion forced into their souls by this occult act manifest in various types of aberrant and antisocial behavior. One of the ways in which the youth there deal with this disorder is the use of KNH BSM. The apparent truth of Arcana Bryn Athyn is our youth are being damaged by their prohibited use of KNH BSM. The genuine truth is that spiritually injured children tend to use KNH BSM as they become older as a means for self-medication. The Arcana Bryn Athyn obscures the practice of idol worship that closes the mind to Heaven and redirects the censure for the malfunctions of the Academy of the New Church to correctly spiritual instruct children. [Ref. #5.]

Section 2.02 In furtherance of these purposes, and to make clear the relationship of this Corporation to the unincorporated General Church of the New Jerusalem, the Executive Bishop of the General Church of the New Jerusalem shall be Chancellor of this Corporation, and the ecclesiastical affairs of the Academy, including the religious instruction given in the schools, shall be placed under his supervision. [THIS QUOTE ENDS HERE]

A religious order termed the Brothers for Mercy was the source of a deep angst since the time of the filing of the Public Notice of Civil Death. The anxiety grew over the years each time this intention to create the unknown was brought to mind. There really are no brothers for mercy unless you reach and refer to the writers' blood brothers Howard R. and David W. They have always been there to help in this incredible journey to explore the deep mysteries of life but we are not a religious order. The writer knew that if a new concept in religion could be developed into order that this would be the only effective way of fighting the System. The amalgamation of power in the New World Order conspiracy between Machiavellians, Jesuits and Jews could be seen lurking in the backrooms of the corridors of power by any of the serious students of history. These natural truths were common knowledge among my freedom fighter pothead confederates of over a decade ago. What

was coming down around us now in the dreaded war against terror that never ends is a natural truth that we knew then.

It was Jeff Ganaposki that gave impetus to the creation of the Brothers for Mercy concept to give form for the declaration of civil death. I genuinely disliked the man back then and still today have only the slightest grudging love for him. Back then it was he who legitimized the work of the Patriots for Hire. Those denominated by that title are the most dangerous of all villains. All mislead John Q. Public. When they wake up to find their form of reality in shambles they look for answers outside the mainstream. Some are in trouble with the law. But most were in a desperate struggle with the IRS. The Atlanta regional headquarters at that time was a notorious crew of shakedown artists that had a special priority to oppress the southerner, which they accomplished with wild abandon. My defiance made me one of their marks with a \$486,000 target drawn around me. I quit the SYSTEM. I bucked. Others looked for answers and the Patriots for Hire were there with the odd theory and bogus paperwork solutions. Jeff Ganaposki supported them all. Every weird half-brain legal mumbo jumbo scammer was his comrade in arms. When Jeff was asked for advice by those desperate for solutions, at the tip of his tongue was the latest in spoofery and whiz-bang bull. His game was to take all these strange theories and reconstitute them in a book and sell it. He was a success. I did not approve of his careless disregard for the future his advice would bring to those ignorant enough to believe him. And then I heard that a federal judge had kicked him out of jail in Pennsylvania.

“What? Something he came up with worked!” I exclaimed. “What did he file?” I wanted to know. “A Petition for a Writ of Error Coram Nobis,” was the answer. “You got to be kidding,” I responded back then in 1996. “Its true, I helped him get it wrote and served,” I was told. “OK, give me the story,” I had to concede. “The judge literally kicked him out of jail in the middle of the night so he would not have to rule on the issue,” was the reply. And that is when I became knowledgeable to the concept of civil death in a real time religious application. I had read up on religion in the Commentaries by Blackstone and even served the Coroner of Rabun County a petition for Writ of Habeas Corpus but that was a whole another adventure. I did have some background on the concept of religion and its legitimate exemption from the reach of the Corporate State. I knew about the fictional person being the head of the Church from the Davis Audio days when Brother Frank

tried to burn my father. “Is the Church a corporation?” the lawyer asked back then in the day. “If it is a corporation. The expense involved in suing will be so large and difficult to collect that you might as well forget it,” the counselor at law advised.

The big problem with government and its claim of jurisdiction over every facet of our lives goes back to the tactic agreement to be bound by their rules. The SYSTEM is a creation of the banking interests that control the state. It is by craft that we create our own noose with the fictional person. It is this fictional person that is governed by the direct authority of the federal state. A whole new form of citizenry has radically altered the American landscape by the 14th Amendment (enactment) to the federal constitution. I call it the black mans freedom boat that the white man got shackled to. My game was to tell them all, because I sent all my numbers back; I am a free white man. It was fun in Georgia to throw that concept around but the reality is nobody knows what you are talking about. The concept of freedom has been bred out of our ignorant race a long time ago. And the judges that know want to hammer you that much harder. The police though respected the stand and at the end of the day are racist regulators paid to protect the convention trade in Atlanta from homey. We stayed out of their radar and if they tried to intimidate us we fought back with paper and protest. Lawyers will only sell you out. When we got caught up in their jams court time was going to be spent dealing with our homebrewed court motions and they knew it. The biggest problem in arguing for freedom is the fictional person. Jeff Ganaponski found out how to kill him.

His voice on the phone was recognized when he asked to speak with my brother Howard. After telling him that my brother was out I engaged the man in this conversation. The concept of the Brothers for Mercy had been pushed as far as possible. I had written up the concept during the course on religion, Perspectives on the World Christian Movement. I had studied how a religious order worked. I even called up the instructor David Cook and told him that I had sent in an application to the Bishop. Now I wanted to know from Jeff his opinion on the subject. The invoice was a simple way of my making a final rest for the idea of a religious order. I had documented this concept to the Ethiopian Orthodox Church in Brother Gregory to Saint Gabriel and now with the General Church of the New Jerusalem. The concept of a new form of Christianity has taken shape in the Orthodox (Divine Goodness) and the Heavenly Doctrines of the Swedenborgian (Divine Truth) but now there

was no realization of this intention that could be found in either religion. The attempt had been made with each however, so that meant the Divine was ready to rule. And here I had Jeff Ganaposki on the line.

“Religious orders were simply started by the founders and later given legitimacy by the Catholic Church in the case of Mother Teresa and Saint Francis of Assisi,” he told me. “What, but I thought all religious orders were started by the orders of a Bishop,” I acknowledged my ignorance. I had been so steeped in trying to understand the mechanics of what to do with an order and had not really taken the time to understand how they actually get started. My goal was to first understand the theology and practice of the new form of Christianity and then worry about how to make it happen. I was now at that stage but the simplicity of this was too much. “I got the idea from someone in Michigan,” he told me when I admitted that he taught me about civil death. “All those who take upon themselves religious orders are considered to be in the eyes of the law civilly dead.”

“That won’t work in Georgia,” I told Jeff. “An affidavit from a recognized minister of a religion is what must be shown to be recognized at law as clergy. There is a specific exemption recognized at law in Georgia and that has long been codified as the authority to hear confession. A confession made is not subject to examination by a grand jury. Clergy cannot be called before a grand jury and be forced by penalty at law to divulge the secret of the confession. My intention is to go into the Fulton County jail and others in order to hear confessions and stand for the interests of the accused. Clergy can effectuate a negotiated plea because they have this specific authority recognized at law to minister on an individual’s behalf. To take this a step further, this is a billable service and the collection of a fee is enforceable at law,” this novel use of the authority of clergy in the State of Georgia was explained to this lover of the legal twist. “Oh, well in that case when you are excepting the coin of the realm you must be obedient to their requirements,” he concurred. “I have done this in the past in the form of an experiment and learned that a judge will respect this at law,” I explained. “This is not agreeing to their terms. It is giving them a literal paper form that can be understood by them in a legal context. You must be able to document the standing at law. You can’t just say you are clergy when knocking on the door of the Fulton County jail. You can’t just say that you are clergy when hauled in front of a Fulton County Grand Jury. You have to be able to prove it on the record. An affidavit is what is required. I went through all of this a number of years ago. I asked a Fulton County State Court judge and showed her my Civil Death affidavit that was

recorded in Fulton County. She referred me to her attorney and that is the simple requirement. My Civil Death affidavit won't get it. Without that form of paperwork, there is just no standing at law." I explained in detail to Jeff Ganaposki.

"Well if you are going to start a religion, you need to get some earth," he rejoined. "What do you mean by that," I asked realizing the symbolism present but not being able to understand the reality. "Don't make the same mistake I did when I began my religion," he identified. And then my radar went up as the anxiety took off over where this conversation was going. "You must be a Bishop to own property. That is what a Bishop does. That is what a Bishop is. You have to own property if you are a religion. The only way you can personify a religion is in the form of a Bishop. If you are not a Bishop that owns property then you will not be taken seriously. When you own Church ground as a Bishop then all the authority at law is recognized in your proper person at law," he wrapped up the educational lesson on Church law succinctly. He then went on to explain, "There are two forms of religions, the congregational or the Episcopal. The congregational is run by members of the congregation who form the 'fictional person' that owns the church property. The Episcopal form is under the authority of the Bishop and he owns the property of the Church. When he dies the next Bishop takes on the title that holds the property in trust. That is it. There are only two forms of government for the Church. In the congregational the fictional person is the head of the Church. In the Episcopal the Lord is the head of the Church who is represented by the Bishop."

And it all fell into place. A Bishop of the Universal Orthodox Church for the State of Georgia has the authority to institutionalize a religious order termed Brothers for Mercy. I had toyed with the naming of this New Church and now the actual mechanics of its formation hit home. The spiritual life of the Orthodox faith centers around the Church Festivals and the participation by the individual imparts the Divine through the participation. In Orthodoxy Divine blessings are given out en masse. It struck me that a true Bishop will issue a Baptismal certificate after the Sacrament and is a new form of identification for the foreign national that has made Georgia their home. Or for that matter anyone who is baptized can tender that identification and claim citizenship in the kingdom of heaven. The Holy oil of Moses can be ordered from Jamaica and imported without restriction. A true Bishop of Georgia for the New Church under the authority of Jesus the Anointed.

What an absolute hoot, I could only laugh. I considered that all of this incredible work was leading somewhere over the years. Each dead end only branched off into a new direction but ultimately all of this secret knowledge must be leading to some final resolution. After all, nobody is allowed this deep into the mysteries without some use being made known at some time. Bishop? Really? What a completely novel concept but not far fetched as it seemed. And that is what really bothered me. It is not far fetched. This is what is to be done. That is what all this education is about. I had just completed my study of the Writings and my goal was to reach some type of resolution when that was accomplished.

Patrick's wife asked, "As you finish reading the works of Emanuel Swedenborg what are you going to do. Read them all again?" I had told her the first day I met her back in July 2002 on our first day at Morning Star Chapel in Alpharetta, Georgia of my intention to begin a religious order based upon the Writings. I told her then on March 5th, 2006 in answer to her mocking question as I stood in the same place in the doorway of the Church, "I will now soon teach the Heavenly Doctrines." And she understood when I explained that all it takes in Georgia to be recognized as a teacher of religion is to have an affidavit from a recognized cleric. Because she knows there is no place in any Swedenborgian church for one who is 'set aside' and 'illuminated and illustrated' by the Lord alone.

As these odd strings of correspondences, representations and meaningful signs rafted their cognitive way through the mind in my contemplative state, I came to a resolve. My prayer altar now had grown to include three separate Icons of Madonna with Child the final one had only lately been added. The first two had been part of a gifted set from a prisoner in Georgia, Curtis Plant. One was a newborn babe Jesus and the other a child Jesus. The Icon display had grown to seven but the one on the left still did not have the umph I was looking. During a time of prayer the thought struck to change out Moses of Ethiopia used to represent the Church on floor left in relation to the Word with the Divine Liturgy cover gifted me by Solomon Egegu.

And as the days went by the symbolism of Madonna and Child to the left of the Word and a picture of Patriarch Abune Merkorios to the right on my prayer rug facing east made a complete display. The five Icons facing back now were the two Madonna and Child, a big US News and World Report Jesus on center and to the right Michael with shield Jesus and on the outside edge Jesus the Redeemer that sets free. All these were now

collected and gifted with special significance over the course of time in combats and struggles against the evils. It was so odd, me a Protestant raised white man with an understanding now and appreciation for the symbolism and use of Icons and the appreciation of Mary as representing the holiness of the Church. To be gifted a Divine Liturgy in an Ethiopian Orthodox Church by ones mentor is a big accomplishment. When Abba Tsinge Dengle saw it he asked to examine it. It contains their standard liturgy with an 8 ½ by 11 Madonna and Child and now on each side of the opened Word these two representatives of the Church complete my altar. It was in this frame of mind, the profane state of the New Church and the true state of the New Church combating in real time that brought me back to Saint Gabriel.

That past month, I had been to Morning Star Chapel three times. Before that I had prostrated myself at Saint Mariam in Decatur and been elevated by the Patriarch, himself. We sang a hymn together. I had helped my brother paint one Sunday and on another occasion gone to Roswell Presbyterian when I realized that the time had been changed. It was such an oddity taking part in Holy Supper there. The Spirit provided for me as the Deacon handed out sacks that day to encourage the feeding of the poor. I was able to put my shoes in a paper sack and felt right at home the lady commenting agreed.

So what of this incredible insight on the development of the true New Church combating its profaned state symbolized by the yelping dog, the golden eagle, the ‘virtual priests’ and an ‘anti-anointed’ Bishop that personifies the fictional person crafted by a Philadelphia lawyer? The title of Bishop in the General Church of the New Jerusalem can be understood in the context of its opposite sense. The legal body owning the property of the General Church of the New Jerusalem is the fictional person, the ‘anti-anointed’ Bishop is its’ spiritual leader. The fictional person is not recognized in Cannon or Episcopal law as governing in the matters of the Church. The ‘anti-anointed’ Bishop is a creation of Philadelphia lawyers relying upon the 14th Amendment (enactment) to the federal constitution not the Word of God. The Doctrine of Divine Truth formed the determination that the priesthood for the New Church has not been established. Is repentance possible? In Luke, “And all they in the synagogue, when they heard these things, were filled with wrath, and rose up, and thrust Him out of the city, and led Him unto the brow of the hill, (whereon their city was built,) that they might cast Him down headlong. But He passing through the midst of them, went His way. iv. 28-30.

This is a bit much as I considered the ‘nod from God.’ I always guess wrong when I try to anticipate where the mysteries lead. I had so much wanted to get the ‘purple edged’ robe thrown over me in the Holy of holies, what a wild authorization that would be. Out on the street corner in front of Mount Paran Church of God as a modern day prophet raised up upon the orders of the Patriarch himself, I mused. “If you are looking for a prophet you will find him out on the street corner,” Dr. Cooper stated from the pulpit on the day when that new sanctuary was dedicated and the doors were anointed with olive oil in the presence of the Governor of Georgia. The question in the mind still remains. How does one begin the process of institutionalizing the New Church?

I had wanted so much to get a big blessing from the Patriarch. Prayers are made for the Patriarch continually. Just think, the spiritual leader of the oldest Church representing the celestial Heaven in exile here in backwater Decatur, Georgia. What an incredible let down for that chief priest to have to end his ministry here in this evil land. My whole existence has now been formed around encouraging the Patriarch to believe that he is in the pit of Georgia in fulfillment of Divine Providence. We need him here to help us. There has been a new revelation. The more I considered the ‘nod from God’ the more a sense of awe over this whole incredible journey of life into the deepest mysteries of the eternal presented itself before my simple organic brain. I realized that the Ethiopian Orthodox Church doesn’t know what to make of these mysteries, either. The blessing is open ended or without any limitations. The ‘nod from God’ symbolizes being given the full authority of the Lord to act no matter what it is that He has for me to do.

They could not put the robe on me authorizing me as a teacher, I knew. I couldn’t even think of wearing it back then. At the time, I was in such an evil state. For me to attend Saint Gabriel wearing that robe would be ‘fronting’ and I could not do that. I don’t think they expected me to go to Pitts Theological library and read the Divine Liturgy regarding the ceremony that accompanies the state of presentation of the robe or gah-bee. The ‘shoe ceremony’ is a cleansing ritual that conforms to the wearing of the robe. So my wearing it would probably not be in error if all things being equal. But my evil is much more deeper than the norm as I tried to explain to Pastor Patrick when he denied the Lord working in my life, “This isn’t about how good I am but how evil.” The whole point of this exercise is to overcome the evil, my evil. I see the evil of the General Church of the New Jerusalem because I recognize the evil within me. I know evil because I see my evil. I recognize the evil heaped

upon Donald K. Rogers because I took part in the same behavior. The falsification of truth and the evil of the hidden occult profanities in the General Church of the New Jerusalem appear to me because of this same evil I have seen in my own soul. As I sat there those last few weeks preceding the illegal trial, illegal sentence and false imprisonment in that pew at Saint Gabriel the overwhelming realization that the introduction of the Heavenly Doctrines to the Ethiopian Church is being given to me to do was horrifyingly humbling. As the Oyez Oyez ad campaign tolled the celestial bell in Georgia, it was from out of the Divine Goodness and by His Divine Mercy that this incredible experience was granted. My sin is ever before me.

The document Brother Gregory to Saint Gabriel was hand delivered to Abba Tsinge Dengle the Ethiopian Orthodox monk-priest of Saint Gabriel after my release from fourteen months of imprisonment. My descents into the hells were fully explored so that they could get a grasp on the new revelation of the Lord in the Heavenly Doctrines. When a copy was made of this original hand penned document and the Arabic Coptic Church document on the mystery of Chrismation the last one hundred pages or so were lost. Other than the pages on Chrismation noted on the Index of the Record those were lost at the same time.

I attended Saint Gabriel Ethiopian Orthodox Church on April 9th, 2006. As noted before, it had been some time since my attendance there. The time previous I had given the Doctrine of Genuine Truth combating Doctrine of Spurious Falsity to Meaza Nigutu along with the blessed oil for monk-priest Abba Tsinge Dengle. My brother David W. was out of town with his family and his household was left in my charge. I took his car to get gasoline to do yard work and the idea of going to Church in this automobile struck. I haven't driven an automobile in over two years. Saint Gabriel had become a chore to attend since moving. It now took transfers between two buses and two rail lines to get out there and the service could not be attended in a timely manner. My actions do tend to agitate priests and I wanted to move on to Saint Mariam in Decatur but something was just left undone. I decided to attend Saint Gabriel and get there early and take the seat next to the Icon of Saint Gabriel and the announcement to Mary. If there were to be a confirmation of this incredible insight for the New Church then this would be the place for it to occur. It is all too farfetched. There wasn't any big anticipation for any significant occurrence.

When I arrived before 8 am priest Belete's car was parked out front and others were present. The door

was slightly opened and the lights were on. The service must have started but the warm up for Divine Liturgy usually is later I was sure. When I entered there was a baptismal service for an infant in progress. All of the men and the women were at the front and one of the men gave me a sharp look as the door closed behind me. After taking the place next to the Icon in the middle of the Church the infant protested. I think he was circumcised. After this service the opening of the Divine Liturgy commenced and I did not miss a bit of it. The incense waived in my face by Abba Tsinge Dengle and the kissing of the Holy Word were all there for me. The liturgy that day seemed to pronounce the Trinity in stronger terms. And again, I could not understand a word of the service. After priest Belete finished he walked over to the projection screen that shows the liturgy in the native language and English and he unlatched the catch that held it down. The screen rolled up with a snap and his infectious grin left no doubt about how pleased he was with the effect. Behind the screen were Madonna and Child as the new Icon. The revealing of a New Church had just occurred at Saint Gabriel. But that did not occur to me then.

As I looked at the Icon the thought that the work was agreeable came to mind. It seemed to be really fitting and pleasing. Most Icons in Saint Gabriel are brightly painted in an almost garish form. Maybe cartoonist would be another apt description. Not that I dislike the style but I say this to point out the effect is for the dramatic. Maybe another descriptive would be foreign. The style for this Madonna and Child were subdued and seemed to just blend in the front right of the Church. And as I looked at this newest addition to the Icons displayed upon the walls at this Orthodox Church my thoughts were centered on the visual pleasing aspect of the work. I appreciated the Icon as a work of art. The symbolism was not even considered until later I think now because it is Holy and too far above my ability to contemplate the ramifications at the time. My objective in attendance that day was in the seeking of confirmation and there in front of me was the exact symbolism, I prayed would be displayed. I could not comprehend the significance when it occurred.

The struggle for confirmation of the creation of a true New Church by the weight of a true Bishop for the New Church is so extraordinary that additional confirmation through Divine symbolism was sought at Saint Mariam Ethiopian Orthodox Church in Decatur. The following story is related in order for the readers to weigh this issue and come to a determination for themselves but for me the way is continued.

It was Palm Sunday for the Ethiopian Orthodox Church on the April 16th, 2006 the day most Christians celebrate as Easter. My thoughts in attendance were to take part in the celebration of this day but I did not have a clue on what was to transpire. I did want to get the two books that I gave to monk Alemu the first volume of the Arcana Coelestia and the last volume of Apocalypse Explained returned. The reader should recall that I experienced being raised up by the Patriarch after the humiliation of self by the act of prostration which marked my last attendance there. Afterwards, one of the men of the Church expressed that I must be Orthodox if the Pope says so.

When entering the Church that day an usher showed me to my place on the back pew. I had considered this as a fitting spot for me before arriving and the pews were all filled at 8:20 am that Sunday morning. I had wanted to sit in the back corner but as I moved to the place given past the men on the back row it seemed well suited. I followed the Divine Liturgy in English on the screen there and more and more appreciated the symbolism of the incense burners, the Word and the blessings from being a student of the Writings. The entrance and exit of the priests from out of the Holy of holies and the bearing of the Holy Crosses and their constituent forms can be understood. As the service progressed Palm leaves were given out to those who requested them. As these were given out they were kept in the hand. I could not see the symbolism involved as some of the men took these leaves. Then at a point in the service they started to place them on their heads in the form of a headband and I knew that they were being crowned. And the confirmation of the latest vision seemed to come into focus. I needed to be crowned like Him.

The leaves did not seem to be as readily available as previous and the man to my left asked for another it seemed from a woman in the pew in front of us. My angst in wanting this grew but playing into this incredible growing symbolic event was just too much. As an usher came by and the men to my right and left didn't move for a leave I motioned with my right hand. It was seen and acknowledged by this man to my left who handed me his leaf. "It is yours," I protested. "My sister is getting me another. This is for you," he reassured me. As I fashioned the knot on this leaf it was so weak it did not appear that it would hold. But as I put it upon my head it stayed and as it did so I determined that if it breaks I will then try to refashion the knot but for now that was the best that could be done. I didn't think it was possible that it could stay there on my head.

The service ended as I took my cue to go forward and be blessed by the priest. The Holy Cross for the women the priest blesses with is silver and the one for the men is rather large ornate and wooden. As I approached for the blessing the thought struck me that I didn't really know how to accomplish proper procedure. When blessed by the Patriarch I had tried to kiss the Cross-first but wasn't allowed. During that event after trying to kiss the Cross I bowed my head and it was tapped upon my head and then I kissed the foot of the Cross. But now it seemed the man in front of me kissed it first and I just wasn't sure what to do. As I bowed before the Cross-being held by the priest expecting to be tapped on the head this did not occur. I then tried to kiss the Cross and it was pulled away. I walked to the left and realized that the proper procedure simply wasn't executed and in that case to fix it I must get back in line. There was only one man behind me and as I got behind him the priest looked to me and put the Cross-down signifying that the time of this blessing had just ended. I realized then that I had just been denied.

I went into the back and partook of the breakfast and was given a seat. As I was eating the thought struck that I should determine what time is the service for Maundy Thursday. As I mulled this over my decision was to ask monk Alemu after getting my books returned. And that was my plan after leaving the dining room and walking into the parking lot hoping to find him. And there he was with his back to me talking to some men of the Church. He asked me if I enjoyed the service and I told him that it was a very powerful experience especially when I first took my place. The influx at the time was rolling in waves was on my thought but not expressed but he knew. I asked him about my books and he replied that he could get them for me right then that I assented to. When he returned with them I asked him to tell me when the service was being held that Thursday and he told me from 11 am till 3 pm. I thanked him and then left for the Square in Decatur.

My thought was to go to Starbucks and get some coffee. The man I had seen the previous time at Saint Mariam was in the pew as I walked up to the priest to receive what I had hoped to be a blessing. We had exchanged a nodded greeting but I did not see him in the dining room. When I entered Starbucks he was there and insistent that I joined him and the other Ethiopians who were engaged in a conversation with a white man. I agreed and put my books on the table. The Ethiopian I'll call #1 said, "This man is a member of the Church," to the white man. Turning to him I asked, "How did you come to that conclusion." To which he replied, "You

kissed the Cross, didn't you?" I looked at him knowing that the priest had pulled the Cross away from me then on purpose. I realized then that it wasn't simply a mistake on the part of an ignorant man but the premeditated action of a priest. I did not answer #1 question but said I wanted to get some coffee and left to go get in line. The white man approached and asked me to purchase his tea after giving me the money. He explained that a heated debate with the Ethiopians was ongoing and needed to return to the conversation. I agreed and brought him his drink and then I took my seat. I learned that he is an attorney and speaks Amaharic.

The conversation seemed pointless and I was asked to comment. I said, "I agitate priests and have found that when anyone is in a state of agitation they speak truth or are not able to hide their falsity. I don't understand this controversy you find so interesting. Ethiopian #2 is upset that you referred to him in a tribal sense when making a greeting in a public place. This same practice he extended to most of the other Ethiopians gathered here today when he displayed the ability to speak your native tongue. All of you for one reason or another find this to be offensive. It seems a rather harmless means of saying hello much as if a child was kicking a soccer ball and asked if you wanted to play. This great debate you are engaged in seems so trivial and is merely the kicking of a ball. I don't get it." My point was, I considered that the Ethiopian #2 was agitated because he thought in a tribal sense or did in the past but now this mindset has no validity here in Decatur, Georgia. But I did not want to offend him by stating that. I then went on to observe, "You talk about the state of Ethiopia and its need for public improvements and due process but you do not identify your enemy the Jesuits. The Jesuits were kicked out of Ethiopia but now they are back wearing suits so you do not recognize them." "Who are the Jesuits," Ethiopian #1 asked. "You call them the Catholics," I replied. "You came to this country thinking that you are escaping their reach. In your country they put the government in power and they take all of the income from all of the earnings from all of the people and take it to pay just the interest on the foreign debt. You jumped out of the frying pan and into the fire when you came here. One hundred and forty three years ago the Jesuits burned Atlanta to the ground. They seized power then and today you can still see the effectiveness of their victory in the fact that five Supreme Court Justices are Catholic and two are Jews," I finished saying. "It is from the most unlikely of sources that wisdom is spoken," the white lawyer observed.

My thoughts tended to ponder the need to be seated here in this group and how is it that the Divine

brought me to this state. The men spoke of a meeting that they engage in after Church and termed their group the Way of Love. The membership is now at fifteen I was told and Ethiopian #1 told me that he would recruit me. I replied, "There is no need for that, I will sign up." Maybe that is the point was my thinking. Then the observation was made that, "Men can live together in peace." The lawyer said, "How can that come true?" "Maybe it was said knowing that it is not true because men have never lived in peace in the past, so they can never live in peace in the future. That was said knowing that it is false," I said for the sake of argument. "But that is not true. That is not what the man said or meant," the lawyer observed.

As I left the lawyer asked, "You are a Muslim aren't you? Why are you wearing that grass around your head?" "I have been crowned a king but there is only one King. The symbolism would be that I share in His crown." One of the Ethiopians said, "That is a good answer."

Later as I recalled these conversations I realized that this conversation dealt with the deepest of all mystery. The ultimate truth of love to neighbor manifested as men living in peace on this planet. Men living in peace are the ultimate truth that contains within it a spiritual and celestial truth. This truth has not been actualized yet. His Second Coming will actualize this natural truth of love to neighbor when spiritual and celestial truth is revealed. Then men will live together in peace. And as my thoughts continue to rock back and roll forth over all of these events, my conclusion is that the revealing of the literal and spiritual meaning of the Word will destroy in the popular mind the sense of reality that people now have conditioned for themselves. So it is important that the framework be set in motion to establish the true form of the New Church. This form requires the establishment of the priesthood for the New Church according to order. It is time now for the true New Church to be established.

And with this thought in mind the following took place. The following engagement transpired after sending this Greek Orthodox site a statement on my unique coherent faith. This belief structure was described as containing elements of Orthodoxy as originally given by the Apostles in the Coptic Office of Holy oil that was officiated by Donald K. Rogers a Swedenborgian priest. A new revelation has been given to mankind in the visions of Emanuel Swedenborg and the Doctrines of the New Church and my subsequent attendance at an Ethiopian Orthodox Church with the blessings of Patriarch Abune Merkorios have confirmed this in the life.

From: Orthodoxy.Info Admin discussion@eastern-orthodoxy.com
Sent: Friday, April 14, 2006 7:17 PM
To: "Gregory Davis" brothergregory@hotmail.com
Subject: Your Coptic query

Dear Mr. Greg

Coptic Orthodoxy is not part of the Ecclesia (Eastern Orthodoxy). It is a heresy that has been condemned by Ecumenical Councils.

I appreciate your "prophetic" concerns but they have no relation to Eastern Orthodoxy.

After all, the Holy Fire in Jerusalem will once again come to the Orthodox Christians in a week's time; not the Copts (cf. www.jerusalem-patriarchate.org).

Sincerely

Web Administration

From: Gregory Davis [<mailto:brothergregory@hotmail.com>]
Sent: Saturday, April 15, 2006 9:56 AM
To: discussion@eastern-orthodoxy.com
Subject: RE: Your Coptic query

I send you these greetings in Jesus the Anointed who is Father, Son and Holy Spirit now and forever and ever.
Amen.

I appreciate your documenting for me the fact that you consider Bishop Youssef of the Southeastern United

States of America a heretic.

Your brother in the Anointed, literally

"Greg"

From: Orthodoxy.Info Admin discussion@eastern-orthodoxy.com

Sent: Monday, April 17, 2006 1:29 PM

To: "Gregory Davis" brothergregory@hotmail.com

Subject: RE: Your Coptic query

Dear Mr. Greg

We do not know of whom you speak and frankly it is not of any interest to us. We do not know of Swedenborgians or other such names and we do fail to see the relation of these issues with our website material. We cannot know everything. Without a proper investigation we cannot claim something; WE do not know who this Bishop is that you mentioned. If he is mentioned in the list of canonical bishops he is Orthodox; if not then an investigation of the status is required.

However, the Copts are heretics. If you doubt this, then that is your problem and not ours. If you were anointed by a Coptic priest you are not an Orthodox Christian, for you do not accept the decisions of the Synod of Chalcedon's well-known Christological issues.

Thus if you are a Copt you are not our brother, no matter who anointed you.

Please do not bother us again unless it is something to do with a specific query on our material.

Sincerely

Web Administration

From: Orthodoxy.Info Admin discussion@eastern-orthodoxy.com
Sent: Monday, April 17, 2006 1:46 PM
To: <brothergregory@hotmail.com>
Subject: A reply to your mail (final)

Due to some horrified fascination, we decided to pursue your words.

This “church” <http://www.swedenborg.org/> is what you quote as Orthodox?! This is obviously a pan-religious organization that has no connection whatsoever with Orthodoxy. We will examine similar pare Christian groups at a later stage of our site.

The Ethiopian Coptic Church is not Orthodox but Coptic, as they themselves admit. They are closer to the Orthodox than the ancient Coptic heresy but still not there. The partial concelebration of the Antiochian Archdiocese in North America with them is highly controversial and most certainly does not speak of the Orthodox Consciousness. After all, the Antiochian Archdiocese is the only jurisdiction known in history that do not support ... monasticism or have even one monastery. Also, we know of a specific bishop who did not allow a good Orthodox priest of their diocese to go to Athos! Why? Because he brings back ... dangerous ideas. What are these? Fasting, prayer and more than one liturgy per week (just Sunday)! These are the ... crimes he was ... accused by this modernist bishop that I will not name.

As for whether the bishop you mentioned is a heretic or not: that is not for us to know, as we cannot know every detail of current affairs, nor is it our business as our material deals with other issues, those that matter (the deviation of a bishop or not is largely immaterial to Orthodox – God will judge him).

However, in the USA many “spiritual crimes” take place lately because we approach times of great secular apostasy. After all, no bishop is infallible: former Ecumenical Patriarch Athenagoras had deviated so

much that, the Athonite monks which are mentioned e.g. in this link <http://sellassie.ourfamily.com/culture/church.html> and praised, had to stop communion with him for a time. Of course, Orthodoxy is not some form of neo-Papism to “worry” if some bishop went astray or did some crime.

Finally, while the above site of an Ethiopian “Orthodox” mentions about Athos, I would like to inform you Mr. Greg that Athonite monks DO NOT ACCEPT THEM. And as we go to Athos at least 3 times a year, we know what we are talking about.

Therefore, if you are a pan-religious Swedenborgian chrismated by an Ethiopian “Orthodox” you have no connection whatsoever to do with Orthodoxy.

Thus do not call yourself a brother, for you are not, being under the woes and anathemas of the Holy Fathers of Orthodoxy.

And with these comments we would like to end our little discussion with you.

Web Administration

From: "Orthodoxy.Info Admin" <discussion@eastern-orthodoxy.com>

To: <brothergregory@hotmail.com>

Subject: Formal reply (John)

Date: Mon, 17 Apr 2006 17:09:35 -0500

Dear Mr. Gregory

My name is John and I am a list admin of this site.

Another member of our Web Admin passed on your rather strange e-mails to us, querying about you having

written that "we called a bishop as a heretic".

We would like to confirm our previous reply, since you may wish for an "official" reply from us (as you are "documenting").

His Grace Anba Youssef you are presumably referring to is not Eastern Orthodox but a bishop of the Coptic Church. As you can readily find out from all official web pages of Eastern Orthodoxy, this congregation is not part of the Eastern Orthodox Churches and is considered a heresy. Therefore, please do "document" that we consider him as a heretic. We are not aware if your misunderstanding arose due to some partial concelebration between Antiochian Diocese with some Coptic communities in the past. If that is so, we regret to inform you that Coptic Orthodoxy is very different than Eastern Orthodoxy and ecumenical dialogues cannot ever be considered as a substitute for a True Ecumenical Council of the Eastern Orthodox world. The dialogues aim at discussion and due to some over-optimism perhaps there were a few, what could be called "spiritual crimes", that indeed are not unique through history, though the Church always survived in the end (the false union of Florence being a well-known example, when the Papacy tried to subjugate the East but of course unsuccessfully).

Secondly, your "prophet", as quoted from the main site claims that "All people who live good lives, no matter what their religion, have a place in heaven". This belief violates the dogmas of the Eastern Orthodox Church, because the "theory of branches" has been condemned by the Orthodox Church. For more information we would refer you to orthodoxinfo.com that discusses such issues in detail.

As pare Christian groups go (we would not even call this group of yours as a heresy as it does not seem to even support a correct or even coherent Triadology and it could possibly also be classified as a cult), this Swedenborg group seems quite uninteresting, compared to other non-Orthodox groups we have discussed about (e.g. Jehovah's Witnesses, Seventh Day Adventists).

Of course, we do respect your own personal views. However, accept our apologies. My colleague called you before a heretic. In actuality, your combined beliefs (you were chrismated by Copts but you accept

Swedenborgianism where your baptism also took place), would place you in the realm of a non-Christian or Allodox.

Finally, we should add that within Christianity, the belief that all Christians (let alone all faiths) will go to heaven in the end (if they are good) is similar to the late beliefs of an ecclesiastical writer, Origen. This became known as Origenism and, I am afraid to say, was condemned as a belief. For this reason Origen is not a Saint of the Eastern Orthodox Church. The belief that all good people will go to heaven, while holding a certain romantic appeal, is closer to the realm of fantasy as regards Christianity's position on the matter through the ages.

Therefore, since we do not share the same faith, we are not "brothers". We hope that, as an image of the Holy Trinity, you will one day see of your error and we will pray for this. However, we cannot accept your "brotherly greetings" at this stage.

Thank you for your e-mails. However, the strange nationalist personal web page of yours situated at <http://www.geocities.com/CapitolHill/Senate/2987/index.html> provides some "documentation" to us as to your beliefs, and, rather sadly, we must confirm that we really belong in totally different beliefs.

Sincerely

John

From: Gregory Davis

Sent: Thursday, April 20, 2006 7:38 PM

To: discussion@eastern-orthodoxy.com

Subject: RE: Formal reply (John)

Dear John,

Thank you so much for your concern for my soul that you would take so much time preparing an answer for my questioning mind. It is so gratifying to me that such a learned man would humble himself to my abject pit of darkness to bring me such precious words of wisdom.

I understand now that before the councils that decided these great matters of doctrine all were heretics. During the time your Eastern Church shared communion with the Coptic Church it too was heretical. But now, that your Church Fathers have decided these matters in council we can all rest easy knowing that a Church somewhere on this planet understands truth of doctrine.

The 'prophet' as you called Emanuel Swedenborg was mischaracterized as not having a coherent Triadology. It is a simple matter to document your error by directing you to www.heavenlydoctrine.org. Instead of examining this site and finding the reference to: <http://www.heavenlydoctrines.org/doctover.htm> you obviously took the easy way out and denied the truth. You could have even looked deeper if you had wanted and seen that a complete work has been published on the Doctrine of the Athanasian Creed, which specifically answers the questions posed by the ages. But again, it is easier to simply deny that a truth exists, since the reality of that truth cannot be denied. I have found this to a consistent form of mockery for those who are self-intelligent and refuse to open their mind to the Divine of the Lord.

You continue in your mockery by stating that the Jehovah's Witnesses and the Seventh Day Adventist are much more interesting. I can readily understand that because anyone with even a basic sense of rationality can easily refute their error. Since your rationality does not extend beyond the understanding of a basic simple truth it is obvious why the Writings of Emanuel Swedenborg hold no interest to you. The Word cannot be refuted in his Theological works and that Divine Wisdom is beyond you. Or, in the alternate, document the errors in the Doctrine of the Althanasian Creed from out of the Word, if you can.

I took up your challenge to examine the site orthodoxinfo.com and 'theory of branches' and will quote to you from the only site that mentions this term.

Ultimate Problems in Church Unity

By Protopresbyter Georges Florovsky

‘In the year 1833, Metropolitan Philaret of Moscow published a small but important book, under the lengthy title, *A Conversation Between a Seeker and a Believer Concerning the Orthodoxy of the Eastern Greco-Russian Church*. The primary objective of the book was to dissuade people from going over to Rome. But the spirit of the book was truly ecumenical: "I do not propose to call false any church which does believe that Jesus is the Christ." A Christian church can only be either purely true, professing the true and saving Divine teaching without false admixtures and the pernicious opinions of men, or not purely true, mixing with the true and saving teaching what is not pure. The phrasing is rather unfortunate, and the term "church" is used in the large and vague sense. But the thought is plain and clear. In the concluding conversation, Philaret resumes that thought: "You expect now that I should give judgment concerning the other half of present Christianity, but I just simply look upon them; in part, I see how the Head and Lord of the Church heals the many deep wounds of the old serpent in all the parts and limbs of this body, applying now gentle, now strong, remedies, even fire and iron, in order to soften hardness, to draw out poison, to clean wounds, to separate out malignant growths, to restore spirit and life in the half-dead and numbed structures. In such wise, I attest my faith that in the end the power of God patently will triumph over human weakness, good over evil, life over death" (p. 135). The language is heavy and old-fashioned, but the wide embrace of the ecumenical vision is obvious. Philaret had a comprehensive view of Christendom.’ [THIS QUOTE ENDS HERE]

As far as your judgment of my soul is concerned, I find your ability to categorize me as fascinating. You must be a priest. You must be one of great importance to be able to have the authority to dismiss the words of a Metropolitan of Moscow! Tell me what is your title besides list admin?

In the future, the Church Fathers will be understood from out of the Heavenly Doctrines. The doctrines of men that do not conform will be rejected. [Ref. # 6.]

"Greg"

From: Orthodox.Info Admin <discussion@eastern-orthodoxy.com>

Sent: Friday, April 21, 2006 4:14 PM

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

Subject: RE: Formal reply (John)

You misunderstood two things:

1) Your state of your soul is your business but, we had to point out to you that what you claim is not Orthodox. If you try to sell your religion to us, you are a heretic. You might repent of this in the future or other circumstances might lead you to the Truth and we certainly did not make any statement upon your soul. After all, we have clearly stated on our site that salvation vs. damnation and true church vs. church deceived by heresy are two different issues. Our honesty should not be taken as a means of judging you.

2) You are well advised to contact the administrators of the site you bring the quote from to realize the error of your words, as this goes beyond our interests. In particular, you are advised to read Patrick Barnes' "The Non-Orthodox Christian", an article from that site (search, it should turn up on a link). The beliefs put forward in the group you quote are not Orthodox. If you please, then we would be happy if you contact the Q&A GOA or OCA sites and ask them about this. It is of no consequence to our site, as we have not discussed any of this.

3) It is not irony when we claim this group or "prophet" of yours to be not interesting, at least the way we examine things here. We have more important things to worry about.

4) Finally, we insist that, while we feel sorry we cannot help you any more we are not brothers "in the spirit" as we profess different faiths. Note also that Christianity (Orthodoxy) is not a religion, strictly speaking, but a faith. The word *8rhskeia* or religion is met in the Bible both in OT and NT with negative connotations and refers roughly to man's effort to find God. Orthodoxy is God's revelation to man, and thus the exact opposite.

We run our website from the United Kingdom, with a small group of Orthodox

Christians helping from around the world, including theologians and priest-monks. If you receive a contrary reply to what we claimed here by say e.g. father John Matusiak of OCA or perhaps some other priest who answers questions of people in official sites like GOA, State Church of Greece, and so on, then we would like to see that reply, or at least the part of it that applies to your positions. Until then, we would appreciate it if you do not contact us, for we are rather busy with Pascha approaching and have a lot of things to look after.

Sincerely

Web Administration

Earlier that week plans had been made to go to my brother David W. place in Henry County and paint. Since I don't drive my old trader from Sheba comrade and friend Donnie agreed to come to Little Five Points in Atlanta and drive me down there. He lives in that county and has open invitation for me to come down there. In the past, Donnie has always gotten me out of my hells by picking me up when I called him from jail. He was the one who came and got me from prison when I was released after fourteen months. In the struggle there had been many occasions when I have had to take advantage of this kindness. After this crowning ceremony and the New Church Icon display I wanted to just get away and ponder these developments and not try and write. On the way to our meeting that Monday the public transit system was dysfunctional and the time of our meeting was at hand but I was still not at our appointed place. As I took a place to wait for the next train the thought occurred that it would be a simple matter to just borrow a cell phone and call my friend. I asked the man as I sat down, "Do you have a cell phone that I can borrow?" "No," he said. A woman approached at that time and volunteered, "I have a phone you can borrow." Thanking her I telephoned my friend to no avail as the signal was out of reach. I handed it back again thanking her. "You can borrow it again when we get to where the signal can reach," she offered. "That would be great." I said. And as we sat there she then volunteered, "My name is Dora." "Oh, sorry Dora, my name is Greg," I answered feeling rather stupid. We compared notes on the deteriorating condition of the Marta public transportation system. Dora told me that she got a job working as a security officer. I expressed that the job could be boring but when she described the client as one of the Marts that caters to

conventioneers I expressed that because the scenery alters she won't be bored. Then I told her my job that day was to paint some walls in one of my brothers' houses. I have had lots of different jobs. One day I will probably look back and think upon this as one of the good old days because it is so simple minded. Right now I have angst because I want to be able to do more out of life, I explained. "What was your favorite job," Dora wanted to know. "That is a very interesting question," I told her and as I considered the best job I ever did was getting Rick Sutton out of the Fulton County jail. And on our way East in between calling Donnie and letting him know where to meet I related the following story.

I got a call from Rick Sutton's wife asking me to help her get Rick out of jail. She was told that if anyone knows how to get out of jail, it would be me. Her husband was in jail without bond and had to see the judge before he could be released. Could I help, she wanted to know. Now the really interesting part of the story I did not tell the lady on the train was the background. Rick Sutton had been given my blessing to run my business up to Tennessee and back after my arrest for KNH KNH BSM. I did not want to leave the State at the time. The idiot lost \$14,000 to a Tennessee County Sheriff's department over being stupid driving while smoking KNH BSM. He figured since there was no contraband he did not have anything to worry about. He didn't. They took the money and let him go. So when I got this call from the man's wife to help him I knew this was a put up job by Heaven wanting to see if I would fall for being angry. But knowing those angels like I do I figured this was going to develop into a very interesting story and I was not about to miss this over some chump change.

I explained to Dora that, a man I know got into a jam that happens in the SYSTEM and was put in the Fulton County jail. It wasn't that he had done anything evil it was one of the comedies of errors that occur when compounded by a frustrated police officer and a piqued judge. To explain the best way to understand is that he was being held on not paying the judge. Now the judge had already collected twice from him. Each time a cash bond tendered to obtain release from jail to assure his presence in court. But when the case was called he didn't show and the judge took the cash bond. Now in Georgia when the judge takes the cash bond that is it. The end of the story but not this judge, he makes his own law. After the first no show the judge issues a failure to appear and gets the man again. Now the man puts up another cash bond, doesn't show up, and the judge takes the

money again. Now each time the money grows and now the judge wants to see him first before he will even consider letting him out on bond. I learned all of this from going down to the courthouse, reading the record and getting a certified copy. And as I got the paperwork I recalled how Rick had scammed up the money in the first place to get out of jail each time. The first time he borrowed the money from one of the traders from Sheba that owed me and did not pay it back. It put a damper in my cash flow then. So not only did he get me recent. He also got into me back in the day. But here I go trying to figure out how to help him get out again. There has got to be a mystery here. What is it?

I called up the Sheriffs department and explained that I had the papers showing that the man had paid out on a cash bond twice and that the judge is going for round three. The deputy at headquarters agreed to let me come down there and talk to her and show her the paperwork. I met with the lady and she agreed to walk this through the judge and to be there the next day when he came into court from jail. The next day I got there and the courtroom doors were closed. "What is going on here," I asked the television news crew that was gathered outside the courtroom. "The judge shut down the courthouse today," they told me. "What? A judge can't just shut down a courtroom. You have got to be kidding," I told the news talent. "He shut it down all right. The whole Fulton County State Court system is closed for business today," I was informed. "Do you know why," I asked. "Yes, the Fulton County Commissioners cut his budget. So the Chief Judge of the State Court went on strike," it was explained to the viewers and me that night. I went to the Sheriff's office and spoke to the deputy who had made a deal with me the day before. "I know the judge shut down the courthouse," she told me. "There is nothing I can do for your friend now. Maybe the judge will hold court tomorrow." Now I have heard of some screwy situations but this was really getting interesting and I was not about to take no for an answer, the angels were playing games I was convinced. I called the Fulton County jail and spoke with a deputy there and explained that there was supposed to be a deal and that Rick Sutton is supposed to be out and the judge is trying to collect for the third time and he wasn't even supposed to collect on the second round. Matter of fact the judge owes the man \$1,000 is there anything you can do to help. Well the deputy said the computers are down and the judge shut down the courthouse so nobody is getting out today. Your man is being held without bond so there is nothing I can do unless you had a certified court record. Because we can't hold him if he has

already paid, she told me. “What is your fax number,” I asked. “Wait a minute,” she replied. After it seemed about ten minutes she picked up the phone and gave me a number to send the certified court records to. Then Rick Sutton’s wife called and wanted to know if I had heard anything about her husband. I told her, “Go down to the Fulton County jail with your young daughter and your infant son and ask to speak with this deputy. Tell her that you are there to get your husband. They will release him but it might take awhile, so wait.

A couple of hours later Rick Sutton came by the place. “I don’t even want to know what you did. I am the only one to get out of jail today. They freaked me out when they called my name. The jailers looked at me so strange. Then they would take me to the next floor down and another would take me. Then they would take me to the next floor down and another would take me. I went down from the top floor being bounced from one escort to the other. I was scared witless. Something extraordinary was occurring but they would not tell me what is going on. When we got to the bottom floor a jailer told me to walk through a door. I almost wanted to tell him no way. But then I opened it and my wife and children are there looking at me. I could not understand what was going on. What are you doing in jail was my first thought and then I understood that I just got released. Whatever it is that you did. I came here to thank you. Thank you.

“And that Dora was the best job I ever did. Getting Rick Sutton out of jail when no one was getting out of jail that day.” My stop approached and she smiled as I said, “the blessings of the Lord are upon you.” “Thank you for telling me that story,” she said as the influx rushed down my spine. And as I walked to meet my old friend Donnie the thought came to me again, I really must get a Holy Cross and give out official type Orthodox blessings in these types of circumstances.

I met Donnie at the place in Little Five Points at the sign that said Gregory L. Davis Plaza. He connected the dots and commented on my wanting to meet him there. As we drove south the thought kept in my mind there might just be a correspondence wafting its way through the Heavens. The expectation of meeting someone who would give me phone, the angels and the miraculous release from jail, the symbolism of the past few weeks and now Donnie my deliverer from hell. Just too many occurrences to not be auspicious, I let my mind dwell. Let’s get some paint here I said as a store loomed up. Let us just check out what needs to be done and I will come back tomorrow if you will drive me back. And so the project got put off because Donnie wanted me

to see the addition he had made to his house and the Harley Davidson that his cousin had just left him.

As we drove to his house a man in a truck loomed into the lane ahead of us towing a Harley Davidson. I had this strange type of premonition that this had meaning. But as we traveled along I just didn't get it. And then Donnie said, "The yuppie riders aren't anything like us back in the day. They are a whole different class of riders," he related. "Look at the Harley Davidson in front of us. We would never treat a motorcycle like that. Can you imagine riding a motorcycle and never checking the tires? Only a yuppie would be so stupid as to ride on a back tire like that," he pointed out. And then I noticed that the rear tire was flat. And it was flat for a reason. The tire had been so worn as to show past the thread. The tire was literally worn out all the way to flat. And there we were traveling behind this worn out flat motorcycle tire in our face up on a trailer at eye level. "You are right Donnie. That has got to be one of the stupidest things I have ever seen in my life," I agreed. "The man could get killed being that stupid. How about going down the expressway at eighty miles per hour and having a blowout?" the Harley Davidson rider from youth questioned. "It is not like they carry a spare," I agreed. And as we drove down the road behind this vehicle the more the symbolism of mans stupidity slammed me in the face. "That is truly about the stupidest thing I have ever seen," I could not get over it. And then we pulled up alongside the pickup truck and the driver was an overweight man. Even more reason to check the tires I thought.

"I'll take you by your brothers' house after. But I need to meet my brother in law at the courthouse in Spalding County to transfer the title to him on the Harley Davidson my cousin left me. I can't put it in my name because I got the power of attorney on his estate," he explained. And there we were dealing with a Harley Davidson still. Sure whatever I am just along for the ride. The thought of this stupidity from yesterday was again present on my mind. We got to the courthouse and met his brother in law. "We will be going inside. The lady said on the telephone that my papers are in order. What are going to do wait here or come inside," Donnie asked. "I think I'll just get the newspaper," I said. In Georgia the day before something stupider than the ignorant overfed motorcyclist presented itself on the front page. Governor Perdue had just signed the anti immigration law into effect the day before.

My perception then took it all in. There had been odd threads brewing around the immigration issue but

now they were all clear. One of those threads was from back in days of the anti-conspiracy meetings. Will Jones a former West Point cadet and son of a US Army officer was a rabid theorist. Every meeting of the Libertarians or the Citizens for a Constitutional Georgia would always find him railing against the Jesuits. “I got their plan,” he would tell us all over and over again. “I stole it,” he would explain. “It is called the Pastoral Plan for America and it was written by the Jesuits. It has it all right there people. I was working at a wealthy house installing a door and I saw it on their table. I can read Spanish. I knew what the title meant because of my background opposing the Catholics and their destruction of the South. It is the Catholics. They didn’t go away after the Reformation. They went underground. Don’t you people see? It is their plan to flood America with illegal immigrants” he would rail on and on to any that would listen until everyone just plain had enough. He was banned from both groups fifteen years ago. But I never doubted him.

Now today there are between ten and twenty million undocumented aliens living in this country. The Catholics lost power and funding when the priests were exposed for their predatory evil. But I must admit I never did study this document on how they intended to achieve their goal of using these immigrants to achieve their ends. Maybe the goal was repopulating the country with Catholics or further dividing the whites and black races. At this point the real issue is what can be done to ignite the New Church for these inhabitants. A people that is nominally Catholic and has an ingrained respect for the Church and a history of priests that represent their interests can be turned to advantage by the Universal Orthodox Church. A Baptismal Certificate documenting the individual as a Church member and recorded in the County Courthouse is an accepted form of identification. Law has the tendency to be made-up to meet exigencies. The Christian Church has always been an alternate form of government. The evident power of the Church in the tangible lives of individuals in this quarter of the world is revolutionary in this claim of authority representing the individual. We have no King but Jesus could be the rallying cry for these stateless men and women who have made America their home. And there were other odd threads that made the whole scenario seem plausible. But at this point all we can do is see what the future brings.

The Maundy Thursday service was an interesting event that began at 11 am. The Church was sparsely populated and the whole back pew was open. Being aware of the importance of symbolism I instantly noticed

the Icon of Madonna and Child on the face of a binder placed on the pew up against the wall on the furthest point from the aisle where I stood. The practice for this service opens with bowing down format that was new to me. The priest would chant and the bell would ring and the parishioners would rapidly bow down and rise up and repeat this process. It was a physically demanding exercise that we all took part in the aisles. Then all would stand as the priest continued and then this same rapid bowing down would commence again. The older man with gray hair in front of me seemed not to be taking part in this ceremony. I thought this because every time I stood up, he was already standing. So I decided to watch him. I found out from him that the lower arms are raised up parallel to the body with the upper arms perpendicular and the palms are faced back. Then the arms are violently thrown down with the body into a kneeling fashion nose on the floor and quickly back up to the standing position where this whole action is then repeated. The old man in front of me that showed me this by his actions seemed not to take part at first. The reality was that he is that much quicker and more repetitive than me and I could not keep up him. The priest would start in on a liturgy and a break would be given. Then the bowing would begin again with the bell I started to long for this part of the ceremony to end. I was being physically exhausted and the old man in front of me was sailing away. This practice gave me an exhausting workout.

I knew the Order of the Washing of the Feet would be observed on Maudy Thursday. The Book of the Church Festivals according to the Syrian Orthodox Church of Antioch explained the ritual of the Oriental Orthodox Church to me. As the men queued and I took my place the Word came to me that, In John, “He that is washed needeth not save to wash his feet, but is clean every whit” xiii 10. The priest sat before the basin and I approached bare footed. Monk Alemu motioned for me to sit. The priest took each foot in hand and dipped hyssop into the water with the other and sprinkled it. Then he made sure to get my hands and those were sprinkled with water in the same fashion. Then he nodded for me to leave. As I turned to walk back down the aisle my hands went up to cover my face. The influx was strong upon the back of my head and spine and I did not want anyone to look upon me as I made way back to my place.

The Icon continued to bother me though. Why was that there on this bench? What is it? Is it a Divine Liturgy like I have that someone left behind? The Divine Liturgy followed and the men again queued this time

for Holy Supper. I wasn't sure whether I would be allowed to partake but decided to stand in the aisle and wait to see if monk Alemu would motion me forward or no. He saw me and shook his head in the negative and I took my seat again near the aisle. The service closes with hymn singing and a woman approached from across the aisle seeking a hymnal. Then it registered that the Icon of Madonna and Child was the inside cover of a binder of hymns. All of the other hymnals in this Church have the front and back of a loose-leaf binder but this one is missing the front. I moved quickly to get it and handed the hymnal to her as she stood in the aisle. She turned and bumped into the folding chairs that were kept leaned against the pew sides for overflow seating. There were two of these metal chairs and one of them crashed to the floor. The shock of this left me startled as the woman reached down to pick it up. As she raised it in her hand I took it from her and put it in its place. The service now ended the women seemed to look oddly upon me as I left Saint Mariam that day.

In the email exchange with the Greek Orthodox site administrators the information is confronted that the Oriental Orthodox and Eastern Orthodox are wholly two different religions. The revealing of the Icon of Madonna and Child at Saint Gabriel and the crowning ceremony at Saint Mariam and this whole project with its threads of correspondences that wafted their way through my consciousness congealed in the most extraordinary significance. The Ethiopian Orthodox Church could give the Holy Supper if we shared a common Communion. This novel solution had presented itself before but the more this solution was contemplated the more agreeable it became. In my proper person the writer represents the New Church in the Universal Orthodox Church as one who is anointed. The Swedenborgian Churches today represent this New Church in its opposite sense because they deny the literal Word of the Lord and the traditions of the Church Fathers. In Corinthians, "Be ye followers of me, even as I also am of the Anointed. Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you." xi. 1, 2. The priesthood for this New Church has not been established is a matter of record in the Doctrine of Divine Truth. Therefore, the only one to be set aside by the Lord and anointed according to the Word is fulfilled in the writers' proper person. What a novel idea and without question on point according to the Word, the Writings and Church doctrines and actualized by life experience and documented in the work. It was the Lord who institutionalized the Orthodox Church through the Apostles. He taught these celestial and spiritual practices and multiplied these Divine Liturgies through the

early Church and this is well known from history. The Heavenly Doctrines are the revealed 'key' so that the Church Fathers of the Orthodox Churches can be understood in this day and age. The New Church is not to be created from the Writings but as an updated version of the Orthodox faith the true established form. The true form of Church is found in the Ethiopian Orthodox Church and also in the other Oriental Orthodox Churches that share a common Communion. The Eastern Orthodox as well keeps the form and will be shocked out of its smugness by this revelation. The Catholic and Protestant Churches are at an end. The laity of those churches in goods of life will gladly flee. The Gentiles seek Him still. The more this inspiration offered itself the more agreeable it became and gives the impression to be perfectly plausible. At this time, no other answer presents itself.

"Taken by themselves, the canon laws of the Church can be misleading and frustrating, and therefore superficial. People will say 'either enforce them all or discard them completely.' But taken as a whole within the wholeness of Orthodox life — theological, historical, canonical, and spiritual — these canons do assume their proper place and purpose and show themselves to be a rich source for discovering the living Truth of God in the Church. In viewing the canons of the Church, the key factors are Christian knowledge and wisdom, which are borne from technical study and spiritual depth. There is no other 'key' to their usage; and any other way would be according to the Orthodox faith both unorthodox and unchristian."

— From An Explanation of Canon Law - Orthodox Church in America

To claim the office of Bishop for the Universal Orthodox Church in the State of Georgia with the intention to begin the true New Church with a priesthood ordained according to the Word of the Lord is incredible. I enjoyed toying with the concept but really is that where all of this is taking me? There hasn't been a sense of completion until now but this? In a way, it made sense. Arguing with Bishops. Blessed by a Patriarch. The 'nod from God' authorizing me to combat falsities that must be dispersed in some fashion but how? Where is all of this ultimately leading me? I must have pondered this hundreds of times over the years. This journey of acting upon truth that no one but me seems to care a whit about has taken me to some incredibly strange and wonderful places. But what is the use? In my mind was the idea to approach Rev. Paul V. Henson the retired

Church of God Overseer and founder of the Center for Pastoral Care in Tennessee with this request. The idea my request seemed to be the obvious solution to my problem of an affidavit in support of my call to ministry. After all what is he going to do, deny that the experience we shared those many years ago never happened? But this model is much bigger than simply being called to the ministry. This concept entails beginning the New Church in form here in time that will overtake the whole planet. Now that is a calling. But is it real? Or is all of this merely what Pastor Patrick observed by saying, “You are delusional.” But the larger question remained. Where would the priests come from and how would they become trained? One thing is for sure. It will take plenty of priests and claiming to be a Bishop so that the Universal Orthodox Church can begin the New Church is a long way from institutionalizing the Second Coming. This question can only be answered in Doctrine of Truth and Good and will be written in the doing.

The goal was to finish with this writing project after the Easter service at Saint Mariam Orthodox Church in Decatur, Georgia. The writer hoped that Patriarch Abune Merkorios would be officiating and there this chief priest stood in Church at 9pm. The service had already started at 8pm. It was incredibly long and demanding lasting until almost 3am. The priests it was learned begin a total fast on Thursday as part of their preparation. The Ethiopian fasting practice is to begin Lent with a fast that abstains from all food water until 3pm each day except Sunday those times the noon hour. One meal a day is eaten without meat or eggs, which was about the best that could be managed by me. The priests had been engaged in this fast and now it was the closing of Lent with this additional requirement upon them. This service is marked with the lighting of tapers held by each congregant from the lit tapers from the hand of the priest who came from out of the Holy of holies. After the service monk Alemu explained, “You must be baptized to receive Communion and except the Holy Trinity.”

The Word in Isaiah 43 became the Baptismal Word given to the writer after this Sacrament was set upon order of the General Church of the New Jerusalem. Back then, ‘Declarest thou that thou may be justified’ was a command that a work would be given that would allow your humble servant to ascend. As this work became completed, this scripture was revisited and compared to the state of three and a half years ago in the light of this concluding celebration. The three witnesses in time were identified as the Oriental Orthodox Churches in the

form of the Coptic, Ethiopian and Syriac. The happenstance involved with all of the overtures to them confirms this in the act. Specifically the term KNH and the anointing of priests began with the documenting of these discoveries to each of these Churches in obedience to this influence from out of the Word. The writer understood when beginning this study that there would be no recognition from any Christian religion forthcoming. The goal was simply to comprehend and to find some way to recount. How to manifest a revelation in a documental form the Divine would give as learning progressed. The formation of a true New Church is appearing to me from out of the spiritual practices of the Oriental Orthodox Churches.

The work to reveal the mystery of KNH and its' opposite sense CALAM* from the Word, the Writings and Church doctrines is not favored by the General Church of the New Jerusalem and the Arcana Bryn Athyn. In John, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. And you will not come to me, that ye might have life. I receive not honour from men. But I know you, that ye have not the love of God in you. I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive. How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only? Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom you trust. For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" v. 39-47.

At the conclusion of the Morning Prayer ritual, the writer decided to contact Rev. Andrew Heilman and hear what he had to say. The Word was left open and the telephone call was made. He answered the phone and immediately was agitated over not having sent me a CD of the Kempton Project that had been promised earlier. The writer asked about the timelines for this project. The question of KNH BSM in the Word and its correct translation into English was addressed. He told me that he was leaning toward cane but left unsaid was the term BSM. The reply was made that the phonetic KNH would be more accurate and the editor of the Kempton Project was agreeable. Also explained is the rule to follow the Hebrew and the Greek in light of the Writings. Another rule was that if the vegetable plant cannot be translated into English the phonetic is not altered. The writer made the point that the term CALAM* was placed in the Writings to obscure the literal meaning and that this can be seen from the dissertation on 'cattle' where 'possession' is brought into the subject.

Arcana Coelestia

6049. And ye shall say, Thy servants have been men of MKNH from their youth even until now. That this signifies that from the beginning and as yet they have truths from which is good, is evident from the signification of "men of MKNH," as being truths from which is good (see n. 6016, 6045); and from the signification of "from their youth even until now," as being from the beginning and as yet. In regard to "MKNH" signifying truths from which is good, be it known that "MKNH" are all beasts of burden greater and less, in both the flock and the herd, and also camels, horses, mules, and asses. These latter beasts of burden signify such things as relate to truths; but the former, namely, those of the herd and the flock, signify such things as relate to good. Therefore it is that all those beasts of burden in general which are "MKNH" signify truths from which is good. The term "MKNH" in the original tongue is from a word which also means "acquisition," and "acquisition" in the spiritual sense is also truth from which is good, for the reason that good is acquired by means of truth. But "small MKNH" signify interior goods, for these are of the flock, such as lambs, sheep, kids, goats, and rams. "MKNH" also signify truths from which is good in other passages of the Word, as in Isaiah: Then shall He give the rain of thy seed, wherewith thou shalt sow the land; and the bread of increase; and it shall be fat and rich: in that day shall thy MKNH pasture in a broad meadow (Isa. 30:23); "to pasture" denotes to be instructed in truths and about goods (n. 5201); a "broad meadow" denotes the doctrine of truth; it is called "broad" because "breadth" is truth (n. 3433, 3434, 4482). Thus it is plain that "MKNH" are truths from which is good. In Ezekiel: To bring back thine hand upon the wastes that are inhabited, and upon the people that are gathered out of the nations, working with MKNH and possession, that dwell upon the navel of the earth (Ezek. 38:12); where in like manner "MKNH" denote truths through which is good; and "possession" denotes good.

We spoke about how the Word is Holy and agreed that translating into English can really just not be possible. A footnote translation would not be possible. Then the question becomes, what would be in the mind of the reader of the Word if KNH BSM were left in the correct form of the phonetic with no footnote explanation? The editor compared the work to a study on 'urundo' or red in Apocalypse Explained 364. As the

depths for the literal reality of KNH in the spiritual understanding is explored the Word becomes translucent. For instance the reader should know that the BAR of the KNH was used as cattle food, (ref. Hemp Seed: The Most Nutritionally Complete Food Source In The World). [Ref. # 7.] The whole story of Joseph from the very beginning to end is replete with references to the KNH trade. The 'binding' of the sheaves that later bowed down. The pit in which Joseph was placed had something in it before the Ishmaelite cousins arrived on the scene. What else was that Midianite trader negotiating? Joseph told Pharaoh, "Grow KNH." The writer digresses to make this point. When the literal understanding of the Word KNH is acted upon the revealing of Joseph can be grasped in its future sense. Quoting from the Principles of the New Philosophy of the Swedenborg Scientific Association, "In the Writings the correspondences of the literal sense of the Word are unfolded to disclose a continuous internal meaning whereby the Divinity and spiritual intent of the Scripture become revealed. 202 Arcana Coelestia in toto, WIT 16." [Ref. # 8.]

The above was related to explain how the Holy of the Word has affected this writer in agreement with the observation made by Andrew Heilman. Then he dropped the mental bombshell. This whole mystery just encompasses more than can possibly be taken in. It was in the context of the explanation that EL KNH as the hidden name for the Lord in the blessing of Melchizedek upon Abram when he said, "KNH is also present in the 1st Commandment in the context of 'jealous God'." This was known but always passed by and not given any time for contemplation. How jealous came to be an emphasized form of possession is accurate but the mind did not take any special notice. During the struggle to follow the 'nod from God' this new explosive concept clarified the mystery of the Lord combating the occult materialization of the golden eagle and came brilliantly into view. The reader can recognize the desolating contrast of confrontation between the concealed practice of idol worship in Bryn Athyn and the literal truth of the Word. And Andrew Heilman agreed, "You are right about the office of prophet."

Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a KNH God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; Exodus 20:5 Deuteronomy 5:9

For thou shalt worship no other god: for the LORD, whose name is KNH, is a KNH God: Exodus 34:14

And the spirit of KNH come upon him, and he be KNH of his wife, and she be defiled: or if the spirit of KNH come upon him, and he be KNH of his wife, and she be not defiled: Numbers 5:14

This is the law of KNH, when a wife goeth aside to another instead of her husband, and is defiled; Or when the spirit of KNH cometh upon him, and he be KNH over his wife, and shall set the woman before the LORD, and the priest shall execute upon her all this law. Numbers 5:29, 30

For the LORD thy God is a consuming fire, even a KNH God. Deuteronomy 4:24

(For the LORD thy God is a KNH God among you) lest the anger of the LORD thy God be kindled against thee, and destroy thee from off the face of the earth. Deuteronomy 6:15

And Joshua said unto the people, Ye cannot serve the LORD: for he is a holy God; he is a KNH God; he will not forgive your transgressions nor your sins. Joshua 24:19

And he said, I have been very KNH for the LORD God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away. And he said, Go forth, and stand upon the mount before the LORD. And, behold, the LORD passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the LORD; but the LORD was not in the wind: and after the wind an earthquake; but the LORD was not in the earthquake: And after the earthquake a fire; but the LORD was not in the fire: and after the fire a still small voice. And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave. And, behold, there came a voice unto him, and said, What doest thou here, Elijah? And he said, I have been very KNH for the LORD God of hosts: because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away. I Kings 19:10-14

Therefore thus saith the Lord GOD; Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be KNH for my holy name; Ezekiel 39:25

Then will the LORD be KNH for his land, and pity his people. Joel 2:18

God is KNH, and the LORD revengeth; the LORD revengeth, and is furious; the LORD will take vengeance on his adversaries, and he reserveth wrath for his enemies. Nahum 1:2

So the angel that communed with me said unto me, Cry thou, saying, Thus saith the LORD of hosts; I am KNH for Jerusalem and for Zion with a great KNH. Zechariah 1:14

Thus saith the LORD of hosts; I was KNH for Zion with great KNH, and I was KNH for her with great fury. Zechariah 8:2

Apocalypse Explained

39. And all the tribes of the earth shall wail over him. That this signifies that the falsities of the church will resist, is evident from the signification of wailing, as denoting to lament, to grieve, to be indignant, to be angry, to be averse from, thus also to resist; and from the signification of tribes, as denoting all truths and goods in the aggregate, and, in the opposite sense, all falsities and evils in the aggregate, concerning which we shall speak in what follows; and from the signification of the earth, as being the church (on which see above, n. 29). By all the tribes of the earth, therefore, is signified the whole church, and by their wailing over Him, is signified that truths and goods are no more, because falsities and evils are about to dominate and resist. For what the state of the church will be at its end is treated of in general in this verse, when there will be no longer any faith because no charity; that is, that the Lord will then reveal Himself, and that all will acknowledge Him who are in truths from good, and that those also shall see Him who are in falsities from evil, but that the falsities of the church will resist.

The love of truth is a rare find within the ‘virtual priesthood’ for the General Church of the New Jerusalem. Thomas Kline did not express the love of truth. Eric Carswell did not express the love of truth. Prescott Rogers did not express the love of truth. Patrick Rose did not express the love of truth. Bill Burke did not express the love of truth. The work is one of love expressed in truth for His New Church. The producer of the DVD ‘Baptism of Fire’ reports that only four copies have been sold and none were shipped to Bryn Athyn. Doctrinal matters of the deepest mysteries are painstakingly gathered and dissected for the able minded to be grateful for and should be acknowledged with favor. Lack of appreciation for these works is not tolerable behavior and requires a radical change of state. Those admitted into Heaven are in the love of truth. In 1 John, “He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that

darkness hath blinded his eyes.” ii. 10, 11. And again, “Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.” 15-17.

One of the references in the work is an Arabic Coptic Church document that states the early Church history for the Holy oil made from the BSM present at the resurrection site and its use. And later, when this supply was exhausted Bishop Athanasius ruled from out of the Word that the ingredients from the Holy oil of Moses are to be utilized to provide for His Church. This document was left in the Arabic with the intention of watching if it would be translated into English just out of plain curiosity whether the love of truth would manifest. It wasn't and it hasn't. The Writings, the Church Fathers and doctrine from out of the Word have always been readily available to the General Church of the New Jerusalem to credit what should be already known. Ind./Rec. 273. – 299.

In John, Nicodemus answered and said unto him, How can these things be? Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God. iii 9-21 [THIS QUOTE ENDS HERE]

Truth of doctrine is in the understanding of the literal Word, which holds Divine Truth. How can any of the ‘virtual priests’ of General Church of the New Jerusalem identify with the Writings if they reject that Jesus is the Anointed? From the Writings we know that Jesus means the Divine Goodness and Christ means the Divine Truth. Are the ‘virtual priests’ and the ‘anti-anointed’ Bishop able to confess that Jesus is the physically anointed? Or, is the Divine Truth not truth in the literal sense of the Word to them? Which is it? Is the Divine Truth literally true or false? You must now answer. There is no place for ignorance in the New Church. The Doctrine of Heaven and the Love of Truth is written to conclude this study of the General Church of the New Jerusalem. The difficulty of the command acknowledged by the writer from out of the Word in Isaiah, “Declare thou, that thou mayest be justified.” xliii. 26. is resolved: “Truly a reed like unto a rod,” this ‘servant of use’ told Abba Tsinge Dengle in parting when brought that day in the Spirit of the Lord to Saint Gabriel Ethiopian Orthodox Church in Atlanta.

Doctrine of the New Jerusalem Concerning the Sacred Scriptures.

49. Thus far it has been shown that the Word in the natural sense, which is the sense of the Letter, is in its sanctity and in its fullness. Something shall now be said to show that the Word in that sense is also in its power. The greatness of the power of Divine Truth, and its nature, in the heavens and also on the earths, may be evident from what has been said in the work on HEAVEN AND HELL concerning the power of the angels of heaven Nos. 228-233. The power of Divine Truth is directed especially against falsities and evils, thus against the hells. These must be combated by means of truths from the sense of the Letter of the Word. Moreover, by means of the truths that are with a man, the Lord has the power of saving him; for by means of truths from the sense of the Letter of the Word, a man is reformed and regenerated. He is then taken out of hell and introduced into heaven. This power the Lord assumed even as to His Divine Human, *after* He had fulfilled all things of the Word even to its, ultimates.

[2] Therefore, when He was about to fulfill what yet remained, by the passion of the cross, He said to the chief priest (in answer to the question “*Art thou the Anointed, the Son of the Blessed?*” Mark xiv. 60 Ed.): *Hereafter shall ye see the Son of Man sitting on the right hand of power and coming in the clouds of heaven.* Matt. xxvi. 64; Mark xiv. 62. The Son of Man, is the Lord as to the Word; the clouds of heaven are the Word in

the sense of the Letter; and sitting at the right hand of God means omnipotence through the Word; as also in Mark xvi 19. In the Jewish Church the Nazirites represented the power of the Lord from the ultimates of truth. So also did Samson, of whom it is said that he was a Nazirite from his mother's womb; and that his power lay in his hair. Moreover, by Nazirite and Naziriteship is signified hair.

[3] He himself made it clear that his strength lay in his hair when he said: There hath not come a razor upon mine head: for I have been a Nazirite from my mother's womb: if I be shaven then my strength will go from me, and I shall become weak, and be like any other man. Judges xvi 17. No one can know why the Naziriteship, by which is signified the hair, was instituted, and why Samson's strength was from his hair, unless he knows what is signified in the Word by the head. The head signifies heavenly wisdom which angels and men have from the Lord by means of Divine Truth. Consequently, the hair of the head signifies heavenly wisdom in ultimates, and also Divine Truth in ultimates.

[4] Because this was signified by hair from correspondence with the heavens, it was therefore ordained as a law for the Nazirites, That they should not shave the hair of their head, because it was the Naziriteship of God upon their head. Num. vi. 1-21. For the same reason it was also ordained that the high priest and his son should not shave their head, lest they should die, and wrath should come upon the whole house of Israel. Lev. x 6.

[5] Since the hair, on account of this signification grounded in correspondence, was so holy, therefore the Son of Man, who is the Lord as to the Word, is described even to His hairs, Which were white like wool, as white as snow. Rev. i. 14. So also the Ancient of Days is described in Daniel, vii 9. On this subject something may also be seen above, No. 35. In short the power of Divine Truth, or the Word, is in the sense of the Letter, because the Word in that sense is in its fullness; and because the angels of the Lord's two kingdoms and men are simultaneously in that sense.”

On November 3rd, 2005 this writer attended the Ann Evans Woodall Lecture at All Saints' Episcopal Church in Atlanta, Georgia. John Dominic Crossan was the speaker. It was announced in the Atlanta Constitution & Journal that this Professor Emeritus of Religious Studies, DePaul University, and Chicago

would present the Challenge of a Divine World Order. The article quoted the writer, “Jesus never publicly proclaimed Himself to be the Anointed.” A decision was made to counter this assertion by this man who has written twenty books on the historical Jesus, four of which have become national religious bestsellers: The Historical Jesus (1991), Jesus: A Revolutionary Biography (1994), Who Killed Jesus (1995), and The Birth of Christianity (1998). Before the congregation this former co-chair of the Jesus Seminar and former chair of the Historical Jesus Section of the Society of Biblical Literature, an international scholarly association for biblical study was questioned. “According to the tradition of the Coptic Orthodox Church, Saint Mark established their Church with the integral use of Holy oil made from the spices purchased and placed upon the corpse of Jesus by Joseph of Arimethia and Nicodemus. Hence the term Christians or Anointed ones, in the Saturday paper you were quoted as saying that Jesus is not the Messiah. This is a Hebrew term for Christ or in the English the Anointed. Do you accept the fact as true that the founding apostles of Christianity and Pilate understood Jesus to be the physically Anointed by John the Baptist with the Holy oil of Moses?” The writer stood and declared that night at All Saints’ Episcopal Church in downtown Atlanta.

“I did not say that Jesus is not the Messiah but that He never publicly proclaimed Himself to be the Messiah. The term Messiah is just a title for King. It does not mean that Jesus was anointed with the Holy oil of Moses. I don’t know of any scholar that supports the idea that Jesus was ever anointed with the Holy oil of Moses,” that frockless Catholic priest confessed. And afterwards in the Fellowship Hall the line of those seeking an autograph was long in support of the latest popular book.

Book of Jude

Jude, the servant of Jesus the Anointed, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus the Anointed, and called: Mercy unto you, and peace, and love, be multiplied. Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith, which was once delivered unto the saints. For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus the Anointed. I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of

the land of Egypt, afterward destroyed them that believed not. And the angels, which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities. Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee. But these speak evil of those things, which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves. Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core. These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever. And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, 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 him. These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage. But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus the Anointed; How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. These be they who separate themselves, sensual, having not the Spirit. But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, Keep yourselves in the love of God, looking for the mercy of our Lord Jesus the Anointed unto eternal life. And of some have compassion, making a difference: And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh. Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, To the only wise God our Savior, be glory and majesty, dominion and power, both now and ever. Amen. [THIS QUOTE ENDS HERE]

In the New Church age to come Jesus Christ will be seen in the mind's eye as the Divine Human it is said in the Writings. The sacrificial Jesus will be a thing of the past and replaced by the overcoming Jesus. But how is this to take place in the intellect of man? What is the New Song that will replace this bloody Jesus of the current Church age? The Writings explain this concept as the literal and spiritual understanding of the Word and this agrees with the acceptance of Jesus as the Anointed physically when acted upon. It should be understood that He is the Anointed. This physical act took place over the course of forty days with the assistance of John the Baptist symbolizing the completed state by the use of the full batch of approximately 5 US Gallons of a very potent brew. After this representative is induced upon the supplicant the concept of the Divine Human becomes real. In Matthew, "Suffer it to be so now: for thus it becometh us to fulfill all righteousness." iii. 15. All of the contents and the full amount in the recipe were utilized literally. In Malachi, "Behold I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to His Temple, even the messenger of the covenant, whom ye delight in: behold, He shall come, saith the Lord of hosts." iii. 1. The literal revealing of the Word KNH alone is not according to order. There must be a New Church for those to flee to when the delusions of the falsified Word are shattered. In its present state the General Church of the New Jerusalem and all of the additional Swedenborgian churches do not qualify. In Isaiah, "Surely they are my people, children that will not lie: so He was their Savior. In all their affliction He was afflicted, and the angel of His presence saved them: in His love and in His pity He redeemed them; and He bare them, and carried them all the days of old. lxiii. 8, 9. There must be a Universal Orthodox Church that practices the true forms of worship taught by the resurrected Lord to the Apostles in the light of the Writings. It is this New Church that will share a common Communion with the Oriental Orthodox Churches who will be witness. Those who want to return for Holy Communion in the Catholic Church can do so as baptized Universal (Catholic) Orthodox in accord with their doctrine. This Confirmational ceremony is accepted in the Anglican or Episcopal and Church of England communions.

Truth established in the presence of two or more witnesses, and not of one alone, (Num. 35:30, Deut. 17:6, 7, Matt. 18:16), with "is founded on the Divine law that one truth does not confirm good, but a number of truths." (A. C. 4197.) A witness signifies confirmation. (A. C. 4197, 9250.) [THIS QUOTE ENDS HERE]

The writer closes this testimony with the counsel that has been consistently given to make arrangement for this lack of knowledge and astonishing blind state. Call upon Patriarch Abune Merkorios of the Ethiopian Orthodox Church to resolve our quandary. Put Rt. Rev. Alfred Acton on a plane to name the issue. Let the Patriarch discern for us the third ingredient in the Holy oil of Moses. Then out of charity act upon the Divine Truth and **sanctify** the ‘virtual priests’ according to the understanding of the literal Word, the Writings, the Church Fathers and Bishop Pendleton. In John, “Jesus saith unto them, Fill the water-pots with water. And they filled them up to the brim. And He saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was, (but the servants which drew the water knew,) the governor of the feast called the bridegroom, And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but Thou hast kept the good wine until now. This beginning of miracles did Jesus in KNH of Galilee, and manifested forth His glory; and His disciples believed on Him.” ii. 7-11.

The contract is accepted as fulfilled. This intelligible fact is attested to in the email exchanges with Treasurer/CAO Bill Buick and Dean Eric Carswell as an ‘act constituting a virtual acknowledgement’ on behalf of the ‘virtual priests’ of the General Church of the New Jerusalem. The office of prophet ‘is commissioned’ and adjoined from the Lord alone. Get out a saw and cut down the golden eagle. Pay the invoice.

In Jonah, “For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes. And he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste any thing: let them not feed, nor drink water: But let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in their hands. Who can tell if God will turn and repent, and turn away from his fierce anger that we perish not?” iii. 3-6.

CALAM* is substituted for calamus throughout this thesis to encompass all of the different forms of the term in the Writings.