

In John, “but thou has kept the good wine until now.” ii. 10.

Doctrine Good and Truth

Doctrine of the New Jerusalem Concerning the Sacred Scripture section

112. “Since it was foretold that at the end of this church also, darkness would arise, owing to the want of knowledge and acknowledgment of the Lord as the God of heaven and earth, and owing to the separation of faith and charity, lest the genuine understanding of the Word should thereby perish, therefore it has pleased the Lord now to reveal the spiritual sense of the Word, and to make manifest that the Word in that sense, and from it in the natural sense, treats of the Lord and of the church, and indeed of them alone; and many other things, also, by means of which the light of truth from the Word, almost extinguished, may be restored. That at the end of this church the light of truth would almost be extinguished, is foretold in many places in the Apocalypse, and it is also meant by these words of the Lord: *Immediately after the affliction of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken; and then they shall see the Son of Man coming in the clouds of heaven, with glory and power* (Matthew 24: 29, 30). By *sun* here is meant the Lord as to Love; by *moon*, the Lord as to Faith; by *stars*, the Lord as to cognitions of good and truth; by the *Son of Man*, the Lord as to the Word; by *cloud*, the sense of the letter of the Word; by *glory*, the spiritual sense of the Word and its transparence in the sense of the letter.

A.E. 627b. A “reed” or cane signifies the truth of the sensual man, which is the lowest, and when this truth is separated from the light of the spiritual man it becomes falsity. For the sensual man derives all that it has from things appearing in the world, consequently reasonings from these respecting spiritual things are mere fallacies, and from fallacies come falsities.

627c. In the Gospels: They placed a reed in the Lord’s right hand, and afterwards they took the reed and smote His head with it (Matt. 27: 29, 30; Mark 15: 19); also:- They put a sponge upon a reed and gave Him vinegar to drink (Matt. 27: 48; Mark 15: 36).

Those who do not know the spiritual sense of the Word may believe that these and the many other things related of the Lord’s passion involve nothing more than common modes of mockery; as that ‘they set a crown

In John, “but thou has kept the good wine until now.” ii. 10. of thorns upon His head;” that “they parted His garments among them, but not the tunic;” that “they bent the knee before Him” for the sake of mocking Him; and also here, that “they placed a reed in His right hand, and afterwards smote His head with it;” and again, that “they filled a sponge with vinegar, or myrrhed wine, and set it upon a reed, and gave him to drink.” But let it be known that all things that are related of the Lord’s passion signify the mocking at Divine Truth, and thus the falsification and adulteration of the Word; since the Lord, when He was in the world, was the Divine Truth itself, which in the Church is the Word; and because the Lord was then the Divine Truth, He permitted the Jews to treat Him altogether as they were treating the Divine Truth or the Word by falsifying and adulterating it. For they applied all things of the Word to their own loves, and derided every truth that disagreed with their loves, as they did the Messiah Himself, because He did not, according to their explanation and religion, become king over the whole world, and exalt them into glory above all peoples and nations. (That all things related of the Lord’s passion signify such things, see above, n. 64, 83, 195c at the end.) But that “they place a reed in the Lord’s hand and afterwards smote His head with it” signifies that they falsified Divine Truth or the Word, and made an utter mockery of the understanding of truth and of Divine wisdom, a “reed” signifying falsity in what is most external (as above) and “to smite the head” signifying to reject and mock at the understanding of truth and Divine wisdom, which is what “the head of the Lord” signifies; and in “giving the Lord vinegar to drink,” which signifies what is falsified, they placed a sponge filled with it on a “reed” which signifies falsity in what is most external, which is falsity sustaining. [Quote from this document ends here. Ed.]

It was after reading this that plainly the Word in the Greek Gospel for Calamus is a falsity. Oh what I freak I am! I understand now! A Word in the Word is a lie! Only a lie can be used to attack the Lord. Only what is false can be used to mock the Lord. How many times have I seen preachers waive the Word in the pulpit and enthusiastically proclaim that every Word in the Word is the Divine Truth? But now I can see otherwise. I am alone with this. I am a freak. How is it that I am such a freak? And then I understood my sin. It was what I wanted. “On this day you will praise my name,” the voice in prophecy thundered that night at Mount Paran

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Church of God back in the ‘70s. I was squeezing that minister’s hand that stood with me along the balcony; I could have broken his hand in prayer. And the truth is I did not care then if I did. After releasing my grip he massaged his hand in relief from the pain. “The Chapel is open for prayer,” Dr. Walker declared from the pulpit in response as I calmly departed to make my way. The minister of the Gospel that stood with me came and laid hands upon my head. “Just open your mouth and utter freely whatever comes out,” he explained. The babble came forth smoothly in a singsong fashion. “That is the most beautiful voice of praise, I ever heard,” he commented as I considered you don’t know the bent hell of my soul experience. Then we exited the Chapel together with his wife and encountered the men of the Church waiting to see the outcome from the voice of God. And then it struck him, “Why didn’t you tell me it was you,” he said. The elders of the Church all turned to me and the embarrassment for my rage against God took form. “If there is something that I need to know, someone will have to tell me,” I purposefully answered and turned about. Leaving them standing there. The Atlanta Journal and Constitution Magazine article in the Sunday paper not too many weeks before had said, “there are some who attend that Church to try and find out an answer to a Cosmic Riddle.” Later, Rev. Hensen the Overseer or Bishop for the Church of God denomination had come to preach a Sunday night not long after in response. “This person is just trying to face his problems and that is as it should be. But all you people want to know is who this person is what their sin is.” And now they all know. Satan published that attack directed at me. But what they don’t know is I put him up to it. The rage of a sixteen year old boy took a form. Later, the minister who laid hands upon me in the Chapel in Mount Paran that night when I spoke in ineffable language told me that if you need to talk and you had better talk to me. And then when I got a cup of coffee and came back he told me if there is someone you want to say something to first it would be all right. But calmly I had just walked out of the Church. But why oh why how could I have been such a fool? What was I thinking? What possible motivation could there have been? Why didn’t I go back? And then I remembered the rise of my anger and my perception and willingness just to throw myself into hell, again.

What would happen if I just don’t talk to you about this nightmare of hell that has been my life since the age of sixteen? “You are a genius who could not find anything big enough to challenge your mind so you

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decided to try and trick the devil. The problem is you had to use God to do it,” the interpretation of prophetic word said one day some months earlier at Mount Paran Church of God in Atlanta.

I don’t want to be the prodigal son to eternity. I want to be the unrighteous steward. I want to just burn it all up. I will just throw myself into hell. You will have to tell me then. All these churches are screwed up. The rapture and all their doctrines are whacked. How come? What if I could find out? What if this was an opportunity to be given the answer. What if I turned this all into something completely different? What if I became consumed by regret for the biggest failure of all time? The prodigal son that gave up the calf lost the ring, dropped the garment and caught the old mans barn and the fields on fire.

Oh no, not more of this. Oh no, what can I do now with this terrible burden. It all just keeps going on and on. How do I get out of this? I knew what my sin is. It is the oldest sin in the book. I ate from the Tree of the Knowledge of Good and Evil. I appropriated the Divine to the self. I took what are only the Lords and made it for my own evil. As I pondered this it became clear, the question is now answered, what is Calamus? That question was first posed to Fr. Elias Eskander at Saint Mary’s Coptic Orthodox Church and Bishop Youseff. Then later to Abune Selama outside Saint Gabriel Ethiopian Orthodox Church, I must tell Fr. Elias Eskander that I know now. But I did not want to go. The compulsion grew stronger. I even pondered to know the will of God and do it not the same is a sin. I knew to go to Saint Mary Coptic Orthodox Church in Roswell on the upcoming Wednesday in attendance of the Divine Liturgy and asking for a drink of the Holy water. A friend and I had discussed the work of a Japanese photographer and his work taking pictures of the transformation of water crystals by prayer. The time seemed right. I knew it was upon me to act. I did not go.

That Sunday, I told Solomon Berihun that there is a practice in the Ethiopian Church to tell the priest your sin. Earlier Solomon Berihun had given me a Divine Liturgy and important milestone in the practice of the Orthodox faith. Abune Selama had seen it and commented. Solomon Berihun told me he would talk to Abba and help interpret. After breaking the fast with Ethiopian barbecue the burden of disobeying the spirit and not attending Saint Mary’s Coptic Church during the previous Wednesday Divine Liturgy played heavy upon me. I must talk to Fr. Elias. I cannot confess to Abba Tsighe Dengle. As I stood out front of the Church, I knew what to

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do. I bolted across the street to get on the bus. That next Wednesday, I went to Saint Mary’s Coptic Orthodox Church and was given Holy water by who I was to find out later was John Habib. Fr. Elias Eskander and I spoke briefly after the service. I know now what Calamus is. That only a falsity can be used to strike Him for He is the Divine Truth. At that Fr. Elias Eskander told me that at the previous Wednesday service all of the Oriental Orthodox Church priests in the Atlanta area. That Communion includes the Malankara and Coptic and they held a common celebration. I missed the show and in defiance told the priest, “If I had known, I would have been here.” My grief only deepened over doing the same stupid stuff acting out as though the Divine belongs to me. The only input I have in all of this is to screw it up. Why can’t I just do like I am told? Why didn’t I go? Why did I lie to a priest? Why am I so evil?

I had to confess to Fr. Elias Eskander. I knew to come for that service. I purposefully did not go. And now, I compounded that error by lying to him. I called Saint Mary Coptic Orthodox Church in Roswell. A young lady and assistant told me he would be there that day. I went to the Church and knocked on his office door. She greeted me. I told her I needed to speak with Fr. Elias Eskander for only a moment. He came to the door and said, “I am very busy now. I don’t have time for a talk. Can you come by some time when I am not so pressed,” he graciously offered. “I only have one word to say to you and then I can go,” I replied, as he knew my confession was forthcoming. “I lied to you. I knew that I was supposed to attend the Divine Liturgy that Wednesday. I knew to be there,” I made my confession. “Whatever your mission is Greg, I know that the hand of the Lord is upon you,” he told me. Then getting tapped on the head and kissing the blessed Cross. I split out the front door wondering where will this Divine adventure take me next. But looking back now, I doubt a priest from the Ethiopian Holy Synod in Exile was there at Saint Mary Coptic Church in Roswell, Georgia in common celebration that day.

Arcana Coelestia

778. Every man is his own love and his own intelligence, and whatever proceeds from him derives its essence from those two essentials or properties of his life. Therefore the angels, from a brief interaction with a man, recognize what he is essentially; they know his love from the tone of his voice, and his intelligence from his

speech.

This is because there are two universals of life belonging to every man, the will and the understanding. The will is the receptacle and abode of his love, and the understanding the receptacle and abode of his intelligence. Therefore all things whatever, whether action or speech, that proceeds from man, constitute the man and are the man himself. In like manner, but in a preeminent degree the Lord is Divine love and Divine wisdom, or what is the same thing, Divine good and Divine truth; for His will is of the Divine love and the Divine love is of His will, while His understanding is of the Divine wisdom and the Divine wisdom is of His understanding; the Human form is their containant. From this some idea may be formed of how the Lord is the Word. But on the contrary, he who is antagonistic to the Word, that is, to the Divine truth therein, consequently, to the Lord and His church, is his own evil and his own falsity, both in reference to his mind and in reference to the effects thereof, relating to actions and words, which proceed from the body.

779. VIII. THIS SECOND COMING OF THE LORD IS EFFECTED BY MEANS OF A MAN TO WHOM THE LORD HAS MANIFESTED HIMSELF IN PERSON, AND WHOM HE HAS FILLED WITH HIS SPIRIT, THAT HE MAY TEACH THE DOCTRINES OF THE NEW CHURCH FROM THE LORD BY MEANS OF THE WORD.

Since the Lord cannot manifest Himself in Person, [as shown just above,] and nevertheless has foretold that He was to come and establish a new church, which is the New Jerusalem, it follows that He will do this by means of a man, who is able not only to receive these doctrines in his understanding but also to publish them by the press. That the Lord manifested Himself before me, His servant, and sent me to this office, that He afterward opened the eyes of my spirit and thus introduced me into the spiritual world and granted me to see the heavens and the hells, and to talk with angels and spirits, and this now continuously for several years, I affirm in truth; as also that from the first day of that call I have not received anything whatever pertaining to the doctrines of that church from any angel, but from the Lord alone while I have read the Word.

780. In order that the Lord might be continuously present with me He has unfolded to me the spiritual sense of His Word, wherein is Divine truth in its very light, and it is in this light that He is continually present. For His

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presence in the Word is by means of the spiritual sense and in so other way; through the light of this sense He passes into the obscurity of the literal sense, which is like what takes place when the light of the sun in day-time is passing through an interposing cloud. That the sense of the letter of the Word is like a cloud, and the spiritual sense is the glory, the Lord Himself being the sun from which the light comes, and that thus the Lord is the Word, has been shown above. That "the glory" in which He is to come (Matt. 24:30), signifies Divine truth in its light, in which light the spiritual sense of the Word is, can be clearly seen from the following passages:

The voice of one crying in the desert, prepare ye the way of Jehovah; the glory of Jehovah shall be revealed, and all flesh shall see it (Isa. 40:3, 5).

Shine; for thy light is come, and the glory of Jehovah is risen upon thee (Isa. 40:1 to the end).

I will give thee for a covenant of the people, for a light of the Gentiles, and My glory will I not give to another (Isa. 42:6, 8; 48:11).

Thy light shall break forth as the morning; the glory of Jehovah shall gather thee up (Isa. 48:8).

All the earth shall be filled with the glory of Jehovah (Num. 14:21; Isa. 6:1-3; 46:18).

In the beginning was the Word; in Him was life, and the life was the light of men. That was the true Light. And the Word was made flesh, and we beheld His glory, the glory as of the only begotten of the Father (John 1:1, 4, 9, 14).

The heavens declare the glory of God (Ps. 19:1).

The glory of God will lighten the Holy Jerusalem, and the Lamb is the light thereof, and the nations that are saved shall walk in the light of it (Apoc. 21:23, 24).

Besides in many other places. "Glory" signifies Divine truth its fullness, because all that is magnificent in heaven is from the light that goes forth from the Lord, and the light going forth from Him as the sun there, is in its essence Divine truth.

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518. Verse 22 And Enoch walked with God after he begets Methuselah three hundred years; and he begets sons and daughters. 'Walking with God' means doctrine concerning faith. 'He beget sons and daughters' means matters of doctrine concerning truths and goods.

721. 'Male and mate'* means falsities joined to evils. This is clear from what has been stated [just above,] for 'male and mate' now has reference to unclean beasts whereas just above they had reference to clean. In that place therefore they meant truths joined to goods, whereas here they mean falsities joined to evils. For it is the subject that determines the nature of that which is attributed to it. * lit. man and wife

3004. CHAPTER 24 That the deepest arcana lie concealed in the internal sense of the Word, which have heretofore come to no one's knowledge, may appear from what has been already said and shown, and also from what of the Lord's Divine mercy will be shown in the following pages. The same can be very plainly seen from the internal sense of the two names of our Lord, Jesus Christ. When these names are used, few have any other idea than that they are proper names and almost like the names of any other man, but more holy. The more learned indeed are aware that Jesus signifies Savior, and that Christ means Anointed; and from this they conceive some interior idea; but still these are not the things the angels in heaven perceive from the names in question. The things they perceive are still more Divine. By the name "Jesus," when named by a man who is reading the Word, the angels perceive Divine good; and by "Christ," Divine truth; and by the two names, the Divine marriage of good and truth, and of truth and good; thus the whole Divine in the heavenly marriage, which is heaven. (What the heavenly marriage is, may be seen above, n. 2173, 2803.)

3005. That "Jesus" in the internal sense is Divine good, and that "Christ" is Divine truth, may be seen from many things in the Word. That "Jesus" is Divine good comes from the fact that "Jesus" means "safety," "salvation," and "Savior;" and because it means these, it signifies the Divine good; for all salvation is from the Divine good which is of the Lord's love and mercy; and thus is effected by the reception of that good. That "Christ" is Divine truth comes from the fact that the name means "Messiah," "Anointed," and "King;" and that these names signify the Divine truth will be evident from what follows.

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3006. These are the things the angels perceive when "Jesus Christ" is named; and this is what is meant when it is said that there is salvation in no other name, as also by the Lord so often speaking of His "name." As in John: Whatsoever ye shall ask in My name, that will I do (John 14:13). In the same: These things are written that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in His name (John 20:31); and in other places. That the "name" is all in one complex by which the Lord is worshiped, and thus denotes the quality of all worship and doctrine, may be seen above (n. 2724); and therefore here it denotes the good of love and of charity conjoined with the truth of faith, which is the complex of all doctrine and of all worship

3007. That "Christ" is the same as "Messiah," "Anointed," and "King," and that these names are the same as the Divine truth, may be seen from what now follows.

3900. Then if any man shall say unto you, Lo here is the Christ, or there; believe it not; signifies an exhortation to beware of their doctrine. "The Christ" is the Lord as to Divine truth, and hence as to the Word and as to doctrine from the Word. That here the contrary is meant, namely, Divine truth falsified, or the doctrine of falsity is evident. (That "Jesus" is Divine good, and "Christ" Divine truth, may be seen above, n. 3004, 3005, 3008, 3009.) [2] For there shall arise false Christs and false prophets; signifies the falsities of that doctrine. That "false Christs" are doctrinal things from the Word falsified, or truths not Divine, is manifest from what has been said just above (see also n. 3010, 3732 at the end); and that "false prophets" are those who teach such falsities (n. 2534). In the Christian world they who teach falsities are especially those who have as their end their own pre-eminence, and the riches of the world; for they pervert the truths of the Word in their own favor; for when the love of self and of the world is the end, nothing else is thought of. These are "false Christs and false prophets." [3] And they shall give great signs and wonders; signifies things that confirm and persuade from external appearances and fallacies, by which the simple suffer themselves to be led astray. That this is "giving signs and wonders," will of the Lord's Divine mercy be shown elsewhere. [4] To lead astray if possible even the elect; signifies those who are in the life of good and truth, and are consequently with the Lord. These are they who in the Word are called the "elect." In the company of those who veil over profane worship with

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what is holy, such are rarely seen; or if seen, they are not known; for the Lord hides them, and thus protects them. For before they have been confirmed they suffer themselves to be easily led away by external sanctities; but after they have been confirmed they remain steadfast, being kept by the Lord in the company of angels, without knowing it; and it is then impossible for them to be led astray by that wicked crew. [5] Behold, I have told you before; signifies an exhortation to prudence, that is, to beware; for they are among false prophets, who appear in sheep's clothing, but inwardly are ravening wolves (Matt. 7:15). The "false prophets" are the sons of the age, who are more prudent in their generation (that is, more crafty) than the sons of light (as described in Luke 16:8). For which reason the Lord exhorts them in the words, "Behold I send you forth as sheep in the midst of wolves; be ye therefore prudent as serpents and simple as doves" (Matt. 10:16). [6] If therefore they shall say unto you, Behold He is in the desert, go not forth; Behold He is in the inner chambers, believe it not; signifies that what they say about truth, and what they say about good, as well as many other things, are not to be believed. That this is what is signified, no one can see except the man who is acquainted with the internal sense. That a mystery is contained in these words may be known from the fact that the Lord spoke them, and that without any other sense more interiorly hidden the words amount to nothing—namely, that if they should say that the Christ was in the desert they were not to go forth; and if they should say that He was in the inner chambers, they were not to believe it. But it is vastated truth that is signified by the "desert;" and vastated good by the "inner chambers," or secret recesses. The reason why vastated truth is signified by the "desert," is that when the church is vastated (that is, when there is no longer any Divine truth in it, because there is no longer any good, or love to the Lord and charity toward the neighbor), it is then said to be a "desert," or to be in a "desert;" for by a "desert" or "wilderness" is meant whatever is not cultivated or inhabited (n. 2708); also whatever has little life (n. 1927), as is then the case with truth in the church. This shows that the "desert" here is a church in which there is no truth. [7] But the "inner chambers," or secret recesses, in the internal sense signify the church as to good, and also simply good. The church that is in good is called the "house of God." The "inner chambers," and the things within the house, are goods. (That the "house of God" is Divine good; and a "house" in general, the good of love and charity, may be seen above, n. 2233, 2234, 2559, 3142, 3652, 3720.) The reason why that which men say about truth, and what they say about good, is not to be believed, is that they call

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falsity truth, and evil good; for they who regard themselves and the world as their end, understand nothing else by truth and good than that they themselves are to be adored, and are to receive benefits; and if they breathe forth piety, it is that they may appear in sheep's clothing. [8] Moreover, as the Word spoken by the Lord contains innumerable things within it, and as "desert" or "wilderness" is a word of wide signification, for all that is called a "wilderness" which is not cultivated and inhabited, and all interior things are called "inner chambers," therefore by a "desert" is also signified the Word of the Old Testament, because this is regarded as abrogated; and by "inner chambers" the Word of the New Testament, because this teaches interior things, or those which concern the internal man. So also the whole Word is called a "desert," because it no longer serves for doctrinal things; and human institutions are called "inner chambers," which, because they depart from the precepts and institutes of the Word, make the Word to be a "desert." This is also known in the Christian world; for they who are in holy external and in profane internal worship, for the sake of innovations which look to their pre-eminence over all and their opulence above all as the ends in view, abrogate the Word, and this so far as not even to permit it to be read by others. And although they who are not in such profane worship hold the Word to be holy, and permit it to be among the people, they nevertheless bend and explain all things therein in favor of their doctrinal matters, which causes the rest of what is in the Word, and which is not in accordance with their doctrinal matters, to be a "desert." This may be sufficiently evident from the case of those who make salvation to consist in faith alone, and hold in contempt the works of charity. All that the Lord Himself has spoken in the New Testament, and so many times in the Old, concerning love and charity, they make as a "desert;" and all the things that belong to faith without works, they make as "inner chambers." It is manifest from this what is signified by the words, "If they say unto you, Behold He is in the desert, go not forth; Behold He is in the inner chambers, believe it not." [9] For as the lightning cometh forth from the east, and appeareth even unto the west, so shall also the coming of the Son of man be; signifies that it was with the internal worship of the Lord as with lightning, which is instantly dissipated. For by the "lightning" is signified that which is of heavenly light, and thus that which is preached about love and faith, because these are of heavenly light. In the supreme sense the "east" is the Lord; and in the internal sense, the good of love, of charity, and of faith from the Lord (see n. 101, 1250, 3249). But the "west" in the internal sense is that which has gone down or has ceased to be; thus it

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signifies no acknowledgment of the Lord, nor of the good of love, charity, and faith; and so the lightning that cometh out of the east and appeareth even unto the west denotes dissipation. The coming of the Lord is not according to the letter, that He is to appear again in the world; but it is His presence in everyone; and this exists whenever the gospel is preached and what is holy is thought of. [10] For wheresoever the carcass is, there will the eagles be gathered together; signifies that confirmations of falsity by means of reasonings will be multiplied in the vastated church. When the church is without the good and consequently without the truth of faith (that is, when it has been vastated), it is said to be "dead," for its life is from good and truth; and hence when dead it is compared to a "carcass." Reasonings concerning goods and truths that make these out to be nothing except insofar as they are apprehended, and confirmations of evil and falsity thereby, are the "eagles," as is evident from that which now follows. That the "carcass" here is the church devoid of the life of charity and faith, is manifest from the words of the Lord in Luke, where He speaks of the consummation of the age: The disciples said, Where Lord? (That is, the consummation of the age, or the Last Judgment). And He said unto them, where the body is, thither will the eagles also be gathered together (Luke 17:37). "Body" here stands in place of "carcass," for it is a dead body that is meant, and it signifies the church; for that the Judgment was to commence from the house of God or from the church, is evident from various passages in the Word. This is what is signified in the internal sense by the Lord's words now adduced and unfolded. That they are in a most beautiful series, although this does not appear in the sense of the letter, must be evident to anyone who contemplates them in their connection according to the explication. [This document ends here Ed.]

The writer posed this question to the Syriac Orthodox researchers on the Hyogye-list regarding the Hymns of Ephrem a Father of the Church circa 350 AD.

"The mystery of reed and the symbolism through different doctrines of various Christian Churches has been a deep study of mine for years. The complaint of Ephrem in Hymn 87, "Instead of that reed that the former People gave the son to hold, [there are] later ones who dared in their tracts to write with a reed that he even is [only] human." And the railing against heretics continued, "Reed for reed the evil one exchanged against our Savior."

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An expert opinion on the Aramaic Gospel regarding the term: REED is my primary reason for posting to this group. In the Greek Gospel the term KALAMOS is used instead of KNH in the Hebrew Word for reed. I would be interested in knowing what the term is in the Aramaic Gospel. It would be a blessing if anyone in this group were a student of this term.

To which an answer was given: The Aramaic for "Reed" is qanya and is used at Matthew 11:7 as qny (dmn rwh) mttzy (qanya d'meen ruHa meettezy) "a reed which the wind has shaken" which, IMO, is the same idiom as 1 Kings 14:15 in Hebrew wnw d hqnh b'mym (w'nud haqanah b'mayim) "and shaken the reed by the water." which basically refers to weakness and being moved by a greater force. The common marsh reed (Phragmites) was a very ubiquitous material with many uses in the ANE. It was used for thatching and lathe to build the houses of the am-ha'aretz. It was used for arrows, to make flutes and the smaller segments, to write. Thicker diameter reeds were used as walking sticks or canes and a "bruised reed" as in 2 Kings 18:21 <Hebr qaneh ratsats> or as copied from the same verse in the LXX by Matthew <Aram qanya ratsya> <Grk KALAMON SUNTETRIMMENON> also is used for a weakness since to lean on a bruised reed can have you falling on your backside. A reed was also used as a measuring device and in primitive times the measure was probably the reed segments. This led to more precise reassuring RODS marked, no doubt, in cubits and eventually to a qaneh being a measurement of six cubits (10 feet, 6 inches). The length of a qaneh appears to correspond to the actual full height of a mature plant (3-3.5 meters) of either Phragmites australis from the Dead Sea area or Phragmites frutescens in the north. I think the key, however, to understanding the use of qaneh in Hebrew or Qanya in Aramaic is its use in idiom as a result of this plant of many uses in antiquity...and even in modern times. I think that the Hebrew swf "suf" refers more to rushes (a different plant) than reeds. That help any?" Jack Kilmon, San Antonio, Texas

To which this writer responded, "Yes, this helps but I question the assumption that "shaken" is correctly used in this context. I too agree that the idiom referred to in Matthew 11:7 `a reed which the wind has (removed Ed.) and 2 Kings 18:21 "and (removed Ed.) The reed by the water" would be the same from the interpretation of KNH (cognate) that I know to be hidden by the Divine Providence. From your interpretation that KNH is the

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either *Phragmites australis* from the Dead Sea area or *Phragmites frutescens* in the north depends upon the assumption that "shaken" is correct here. As you pointed out, there are other idioms where KNH is present in the Word. The first instance is in Genesis, "I KNH a man Jehovah." iv. 1. The use of idiom to relate the spiritual is key to understanding the Word. In the idiom related here the correct term to open the understanding is to 'set up' or 'raise up' the sacred bundle representing the Divine Man to come. There are other interesting idioms that play upon the term KNH. All of these are deeply significant. Your confirmation that KALAMOS is a falsity sustained in the Word authoritatively answers my question. I needed to confirm that KNH is the Word spoken by the Lord when He walked the earth, as the Divine Man. The knowledge you imparted is both heartening and warmly appreciated.

To which came this response: “Looking deeper into the Syriac tradition of this saying in Mt11v7 yields an interesting result. It may indicate that a slightly different idiom was being used by Yeshu`a. Ephrem of Nisibis may have known a gospel text where instead of only qanya = 'reed', his text read qanya `eela = 'the leaf of the reed'. The word used here for 'leaf' isn't Syriac, it is JPA and found in the Palestinian Talmud, (see Jastrow p. 1080 column 1). So, one wonders how a Palestinian Aramaic word could have found it's way out of Ephrem's pen, unless it had found it's way there via a Syriac gospel text? The same quotation from Ephrem's prose refutations has been edited at least twice: Mitchell, C. F., "S. Ephraim's prose refutations of Mani, Marcion and Bardaisan transcribed from the palimpsest B.M. Add. 14623," 2 volumes, 1912 and 1921 Publ.: Text and Translation Soc. / Williams & Norgate. - See volume 2, pages 106 – 107 Louis Leloir, 'L'Évangile d'Éphrem d'après les oeuvres éditées' Corpus Scriptorum Christianorum Orientalium, volume 180, subsidia, tome 12. - See quotation 142 Does this modified idiom connects with anything in the OT? Best wishes, Steven Ring.

And also this response: “Peace Jack, Jerome's commentary on Matthew quotes the GH, but I have yet to analyze and compare his quotations with others from the Syriac tradition. It is on my long list of things to do anyway. From experience of this sort of quotation, Ephrem's original preserves the original JPA and the later reading. Hence, a copyist probably vulgarized the original saying towards the Greek text. The original metaphor

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our Life giver was using was most probably, 'a leaf shaken by the wind?' rather than, 'a reed shaken by the wind?'. In fact, this resonates with the same metaphor used by Christ in Mt24v32 / Mk13v28 / Lk21v30. Notice how interesting this is, since if Christ was actually referring to John with the same leaf metaphor when he was talking about the fig leaves coming out, then he was talking more about that time as well as about his return. It would also add a certain new color to his cursing of the barren fig tree; I.E. those trees who do not produce fruit (c.f. John's actual words Mt3v8) after the leaf (= John) has appeared teaching them to repent, will be made to wither, (as they did under Vespasian).

And also this response: "This is also the aim of the Société d'études syriaques; (www.etudessyriaques.org) and of the collection ³Etudes syriaques², intended to be an introduction on Syriac culture for French speaking and reading people." Françoise Briquel Chatonnet; Orient et Méditerranée - Laboratoire des études sémitiques anciennes; CNRS UMR 8167, 52 rue du Cardinal Lemoine, 75231 Paris cedex 05, France

To the question: "Does this modified idiom connect with anything in the OT? This writer responded. In David, "He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall He speak unto them in His wrath, and vex them in His sore displeasure." ii. 4, 5. KJV To explain here the significance of the revealing of the Word you made known here will take some effort and time to document. I correct my earlier statement; that the: "removed" KNH by the water,' in II Kings. And the: "removed" KNH by the wind,' in Matthew are similar idioms. I see now that to be in error. It is my intention to document the correct idiom in both. The statement "removed" in the stead of "shaken" I further amplify here to be correct in context when the term KNH is understood. Previous assumptions that "shaken" is correct in the context are in error. The mystery of "measure" for "anointed" in the context of the temple in the Greek Revelation will also be addressed. All of the idioms relating to KNH in the Word will be corrected in this study now committed to you all here as witness. This will be an exhaustive report. Your patience, support and prayers for Divine Guidance to this unrighteous steward for needed blessings are coveted. In Genesis, "And Joseph said unto His brethren, Come near to me, I pray you. And they came near. And He said, I am Joseph your brother, whom ye sold into Egypt."

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vl. 4. KJV My study is the Writings of Emanuel Swedenborg www.heavenlydoctrines.org that reveals internal meaning when the literal Word is understood and obeyed. I completed the reading of those works with attendant, extensive, independent studies to establish New Church doctrines. These studies as they developed were simultaneously submitted to representative priests of the Ethiopian, Coptic and Syriac Churches. The General Church of the New Jerusalem was addressed in these works as error with the Church of Jesus as witness. Other interested parties were notified. The Universal Orthodox Church is now established, confirmed and professed. Of note to those who are curious: access that site and in the Latin search engine place the term calam* to explore the mysteries of the Word. But be warned, your to do list will take a back seat.

"Greg" Rev. 14:14 (seal) Right Rev. Gregory Karl Davis, Founding Bishop of the Universal Orthodox Church, Misc. Book 12 Page 350 Fulton County Superior Court, 400 North River Parkway, Sandy Springs, Georgia U.S.A., 404.257.0265

To which I later observed: Oops, my bad, not II Kings but... In 1 Kings, "For the Lord shall smite Israel, as KNH is (removed Ed.) In the (flood Ed.), and He shall root up Israel out of this good land, which He gave to their fathers, and shall scatter them beyond the river, because they have made their groves, provoking the Lord in anger." xiv. 15. And to put this post in perspective for the reader here the question was posed in the Word. “What did you go out to see? A leaf of the reed gone with the wind? The “leaf of the reed” is the Anointed saying in the elusive Q Gospel or the original Aramaic sayings Gospel that no longer exists. The English Word is corrected for Matthew; “Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A KNH leaf gone with the wind?” xi. 7. Hence the idiom, were you out ‘looking for marijuana’? But couldn’t find any because it is ‘gone with the wind’. The revelation of the mystery of KNH is implied. Were you just getting high when you went to the Baptism of John? Or were you seeking the Baptism of a prophet sent by the Lord? Or to amplify further, the priests say that the whole country has gone mad through the profane actions of John desecrating the Holy oil of the priests. Those priests that did not come to the baptism of John say that you all just got stoned or high. The baptism of John is not Divine but profane the priests say. But yet, in defiance of those priests the whole country did go to the Baptism of John and each one

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coming up out of the water put their right foot in the Holy oil of Moses. [This document ends here Ed.]

In Mark, “And Jesus answering said to them, *I* also will ask you one thing, and answer me, and I will tell you by what authority I do these things: The baptism of John, was it of heaven, or of men? Answer me. And they reasoned with themselves, saying, If we should say, Of heaven, he will say, Why [then] have ye not believed him? But should we say, Of men -- they feared the people; for all held of John that he was truly a prophet. And they answering say to Jesus, We do not know. And Jesus [answering] says to them, Neither do *I* tell you by what authority I do these things.” xi. 29-33.

The discovery of the Cave of John the Baptist is now noted that the Baptismal rite of John the Baptist contained the anointing of the right foot with the Holy oil of Moses according to the recipe in Exodus 30:23. Included for your edification is a link that confirms the use of the blessed ‘oil’ by the ministry of John the Baptist. The archeologist Shimon Gibson wrote a book documenting this ‘eye opening’ discovery entitled, ‘The Cave of John the Baptist’ that was first published in September of 2004. To quote in part: “At the time of this discovery, we had great fun getting the diggers to model their right feet within the depression, while we clicked away with our cameras. Of all the people there, Rafi Lewis’s right foot (size 42 cm) was the only one with the perfect fit! I also tried and found that I could just get my (slightly larger) right foot into the depression. An important point to mention is that it was not at all possible to insert the left foot because the depression had been shaped specifically only for the form of the right foot. I tried inserting my right foot backwards, i.e. in the opposite direction, with my toes toward the heel of the depression, but again without success. We concluded therefore that the stone must have been used in the Early Roman period for foot anointing: the initiatory would have stood facing west with his back against the wall, with his right foot inserted into the foot-like depression and with his left foot resting on the living surface. The saucer-like depression probably served as the base for a one-handled jug, similar to those found in the hundreds in the cave. It could have contained water or oil, but the fact that there is a small groove extending from the cup-mark to the foot depression, suggests that it was the latter. After all, water could be splashed around but every attempt would have been made to conserve precious oil dripping down the jug. The existence of only one-foot depression and specifically only the one to

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accommodate the right foot has to indicate that the stone was connected with cultic practices and not with daily ablutions. In our reconstruction of this event, we believe that it was another person rather than the initiatory himself who would have administered the washing and anointing of the foot with the oil from a jug. This discovery was very special and nothing like it, as far as I knew, had ever been found before at an Early Roman site in Israel/Palestine.” www.baptistcave.org.il/

Tertullian of Carthage (160 - 225 AD) writes that after water baptism, “we are thoroughly anointed with a blessed unction, (a practice derived), from the old discipline, wherein on entering the priesthood, then were wont to be anointed with oil from a horn, ever since Aaron was anointed by Moses. Whence Aaron is called “Christ”. Tertullian of Carthage “On Baptism”.

“The Chrism or (anointing) is superior to Baptism, for it is from the word Chrism that we are called Christians.” Gnostic Gospel of Phillip.

“Are you unwilling to be anointed with the Oil of God? Wherefore we are called Christians on this account, because we are anointed with the Oil of God.” Theophilus of Antioch (181AD)

Another interesting note along these lines is found when searching for the term REED. In the Hugoye Yahoo.list. “Someone recently asked me about Lamsa's translation of Rev. 11:1 MESHAKH, "anoint," is confused with MESHAKH, "to measure," in Revelation 11:1. The translators into Greek rendered it METRESON, "measure." The reed mentioned here is the staff, which the priests carry to lean upon while anointing and praying. Note in this connection the staff of Aaron. Jacob anointed with oil the alter which he built. (Gen. 28:18) Note also sacred shrines and temples were anointed, and still are in the East. The error occurred because of the identity of the two words in Aramaic. (New Testament Origin by George Lamsa; 1947 p. 94) Lamsa is correct in that MESHAKH can mean "anoint" (Jn. 11:2; Acts 10:38) or "measure" (Rev. 21:15-17). The presence of a "rod" (compare "measuring rod" Rev. 21"15-17) would imply "to measure" especially in light of Zech. 2:1-2 and Ezek. 40-42 which would support the idea of "measure." I am more inclined that there could be a double meaning and/or wordplay here.

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From the Arcana Coelestia **9372**. 'And He said to Moses' means something concerning the Word in general. This is clear from the representation of 'Moses' as the Word, dealt with below; and from the meaning of 'He said', which includes all that follows in the present chapter, thus things concerning the Word in general, 9370. The fact that Moses represents the Word may be recognized from what has often been shown already regarding Moses, for instance in the Preface to Genesis 18, and in 4859(end), 5922, 6723, 6752, 6771, 6827, 7010, 7014, 7089, 7382, 8601, 8760, 8787, 8805, which please see. At present Moses represents the Word in general, because what follows says in reference to him, that he alone was to come near Jehovah, verse 2, and also that he was called from the middle of the cloud, went into it, and went up the mountain, verses 16,18. [2] In the Word there are many who represent the Lord in respect of God's truth or the Word; but the chief among them are Moses, Elijah, Elisha, and John the Baptist. [5] The Word is greater than any doctrinal teachings in the world and greater than any truth in the world. This is meant by the words, 'What did you go out to see? A prophet? Yes, I tell you, and more than a prophet' and 'among those born of women there has not been raised up one greater than John the Baptist'. For 'a prophet' in the internal sense means doctrinal teachings, 2534, 7269, and 'those born of women' are truths, 489, 491, 533, 1147, 2623, 2803, 2813, 3704, 4257. [This document reference ends here. Ed.]

The Greek Gospel for the Aramaic cognate KNH is KALAMOS. The Greek Septuagint for the Hebrew cognate KNH is KALAMOS. According to Writings of Emanuel Swedenborg the Word is falsified. The reader should plainly understand that the Lord Jesus Anointed did not speak in Greek or Latin. That the Writings of Emanuel Swedenborg are the infallible Word of God as the Third Testament is a doctrine of the General Church of the New Jerusalem. This claim by that sect is the only authority. The Word when spoken in this world by the Divine was in Aramaic. When Emanuel Swedenborg states as above, “The Word is greater than any doctrinal teachings in the world and greater than any truth in the world” he is speaking with authority about his own Writings. Emanuel Swedenborg did not establish a Church. He wrote and published the doctrines of the New Church for future generations to discover. He prophesied from out of the Word. In Revelation, “And the woman fled into the wilderness,” xii. 6 that the beginning New Church would be without good and therefore without

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truth.

At the Edge of a New Threshold: Swedenborg, Revelation and the New Church May 11, 2000;

Final Paper by Rebecca Kline for Harvard Divinity School class 2460

Crossing the Threshold of Divine Revelation: Professor William J. Abraham

“There is no single doctrinal issue that has caused more dissent within the New Church than the issue of Swedenborg's authority. In 1890, the American body of the New Church, then known as the General Convention, split. A schism had been growing for several decades between more conservative Swedenborgians (represented primarily by the Philadelphia Society) and the more liberal ones (represented primarily by the Boston Society). The two sides disagreed on several issues, including religious education for children and the role of the priesthood. However the primary disagreement between the two factions, and the one issue that finally split Convention, was the issue of divine revelation in the Writings of Emanuel Swedenborg. One leader of the Boston group, Samuel Worcester wrote: "We read them for instruction, and not for authority—His mission should be inferred from perceiving that he wrote the truth, and not vice versa."²⁶ This statement was a response to the leaders of the conservative faction, who had become quite radical in their insistence of the infallibility of the Writings. Rev. William Benade and his predecessor Rev. Richard DeCharms headed this “orthodox” group. In the 1860s this group began what became known as "the Academy Movement" through the institution of a theological school in Philadelphia that adhered to this interpretation of Swedenborg's work as infallible. The movement eventually resulted in the formation of a new church body independent of Convention. This splinter group is known today as the General Church of the New Jerusalem, and is headquartered in the religious community of Bryn Athyn Pennsylvania (where I grew up), though it has grown to include congregations from around the world. One former Bishop of the General Church summarized the organization's position in the following words: "The Lord has made His Second Coming in the Writings of the New Church, revealing Himself therein, in His own Divine Human, as the only God of heaven and earth. In those Writings, therefore, is contained the very essential Word, which is the Lord. From them the Lord speaks to His Church,

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and the Church acknowledges no other Law."²⁷ This statement accurately represents the official stance of the General Church today, though perhaps this viewpoint is better summed up in the worldly advice of my Grandmother: "All you need for guidance in life is the Writings. If you live your life according to what the Writings teach, you will be living God's will."

Apocalypse Explained (Whitehead) 730. Verse 6. And the woman fled into the wilderness, signifies the church among a few, because with those who are not in good, and consequently not in truths. This is evident from the signification of "woman," as being the church (see above, n. 707), also from the signification of "wilderness," as being where there are no truths because there is no good (of which presently); also from the signification of "fleeing" thither, as meaning to tarry among those who are not in truths because they are not in good; and as there are at the end of the church but few who are in truths from good, it signifies among a few. From this it is clear what these words involve, namely, that the New Church that is called the Holy Jerusalem, which is signified by "the woman," can as yet be instituted only with a few, by reason that the former church is become a wilderness; and the church is called a "wilderness" when there is no longer any good; and where there is no good there are no truths. When the church is such, evils and falsities reign, which hinder the reception of its doctrine, that is, the doctrine of love to the Lord and of charity towards the neighbor, with its truths; and when doctrine is not received there is no church, for the church is from doctrine. [2] Something shall first be said of there being no truths where there is no good. By good is meant the good of the life according to the truths of doctrine from the Word. The reason is because the Lord never flows immediately into truths with man, but mediately through his good; for good is of the will, and the will is the man himself; from the will the understanding is produced and formed; for the understanding is adjoined to the will so that what the will loves the understanding sees, and also brings forth into light; consequently if the will is not in good, but is in evil, then the influx of truth from the Lord into the understanding has no effect, for it is dissipated, because it is not loved, yea, it is perverted, and the truth is falsified. From this it is clear why the Lord does not flow immediately into man's understanding except so far as the will is in good. With every man the Lord can enlighten the understanding, and thus flow in with Divine truths, since there is given to every man the ability to understand

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truth, and this for the sake of his reformation; nevertheless the Lord does not flow in, because truths do not remain except so far as the will has been reformed. Moreover, it is dangerous to so enlighten the understanding in truths as to produce belief except so far as the will acts as one with it; since man can then pervert, adulterate, and profane truths, which is most hurtful. Furthermore, so far as truths are known and understood and are not at the same time lived, they are nothing but lifeless truths, and lifeless truths are like statues that have no life. From this it can be seen why it is that there are no truths where there is no good, that is, not in essence but only in form. [3] The man of the church at its end is such, because man then loves supremely such things as belong to the body and the world; and when these are loved supremely then the things pertaining to the Lord and heaven are not loved, for no one can serve two masters at the same time but that he will love the one and hate the other, since they are opposites. For from the love of the body, which is the love of self, and from the love of the world, which is the love of riches, when these are loved above all things, evils of every kind flow forth, and from evils falsities, and these are the opposites of goods and truths, which come forth from love to the Lord and from charity towards the neighbor. These few words will make clear why it is that the woman is said "to have fled into the wilderness," that is, among a few, because of being with those who are not in good, and thus not in truths. [4] In the Word wilderness and also solitude and waste places are mentioned in many passages, and these signify the state of the church when there is no longer any truth in it because there is no good. This state of the church is called a "wilderness" because in the spiritual world the place where those dwell who are not in truths because they are not in good is like a wilderness, where there is no verdure in the plains, nor harvest in the fields, nor fruit trees in the gardens, but a barren land, parched and dry; moreover "wilderness" signifies in the Word the state of the church with the Gentiles who are in ignorance of truth, and yet are in the good of life according to their religious principle, from which they have a desire for truths. "Wilderness," signifies also in the Word the state of those who are in temptations, because in temptations goods and truths are shut in by the evils and falsities that come forth and are presented to the mind. That "wilderness" has these significations in the Word can be seen from the passages therein where "wilderness" is mentioned. [5] In respect to the first meaning, namely, that "wilderness" means the state of the church when there is no longer any truth in it because there is no good, it is evident from the following passages. In Isaiah: Is this the man that maketh the earth to

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tremble, that maketh kingdoms quake that hath made the world a wilderness and destroyed the cities thereof? (Isa. 14:16, 17) This is said of Lucifer, by whom Babylon is meant, and "to make the earth to tremble, to make kingdoms quake, and make the world a wilderness," signifies to destroy all the truths and goods of the church; "the earth" meaning the church; "kingdoms" its truths; "world" its goods; and "wilderness" where these are not. "To destroy its cities" signifies its doctrinals, "city" signifying doctrine. The adulteration of the Word, whereby doctrine and thus the church is destroyed, is here signified by "Babylon." [6] In the same: Upon the land of my people shall come up the thorn of the briar, yea, upon all the houses of joy in the triumphing city; for the palace shall be deserted, the multitude of the city shall be forsaken. The height and the watchtower shall be over the caves forever, a joy of wild asses, a pasture for flocks (Isa. 32:13, 14). "Upon the land of my people shall come up the thorn of the briar" signifies the falsity of evil in the church; "the thorn of the briar" meaning the falsity of evil, and "land" the church. "Upon all the houses of joy in the triumphing city" signifies where the goods and truths of the doctrine from the Word have been received with affection. But what is signified by "the palace shall be deserted, the multitude of the city shall be forsaken, the height and the watchtower shall be over the caves, a joy of wild asses, and a pasture for flocks," may be seen above (n. 410), where it is explained. [7] In the same: At My rebuke I dry up the sea, I make the rivers into a wilderness, their fish shall rot because there is no water, and shall die for thirst (Isa. 50:2). "To make the rivers into a wilderness," signifies to deprive the understanding of truths, thus to deprive man of intelligence. (The rest may be seen explained above, n. 342.) In Jeremiah: I saw, and lo, Carmel was a wilderness, and all the cities were desolate before Jehovah; the whole land shall be a waste (Jer. 4:26, 27). "Carmel" signifies the spiritual church, which is in truths from good; that this was a "wilderness" signifies that there were in it no truths from good; "cities which were desolate" signify doctrinals without truths; "the whole land a waste" signifies a church destitute of good and consequently of truths. [8] In the same: Many shepherds have destroyed My vineyard, they have trodden down My field, and they have made the field of My desire a wilderness of solitude. Devastators are come upon all the hills in the wilderness, for the sword of Jehovah devoureth from one end of the land to the other end of it (Jer. 12:10, 12). The total destruction of the truths and goods of the church by falsities from evil is signified by "they have destroyed the vineyard, trodden down the field, made the field of desire a wilderness of solitude; and

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devastators are come upon all the hills in the wilderness, for the sword of Jehovah devoureth;" "vineyard and field" signify the church in respect to truth and good; "field of desire" signifies the church in respect to doctrine; and "wilderness of solitude" where these are not; "devastators in the wilderness" signify evils because of the absence of truths; "the sword of Jehovah devoureth" signifies falsity destroying; "from one end of the land to the other end of the land" signifies all things of the church. [9] In Lamentations: We get our bread with the peril of our souls, because of the sword of the wilderness (Lam. 5:9). "To get bread with the peril of souls" signifies the difficulty and danger in acquiring the truths of life from the Word; "because of the sword of the wilderness" signifies because the falsity of evil prevails in the church and falsifies truths and thus destroys them. [10] In Ezekiel: The vine is now planted in the wilderness, in a land of drought and thirst (Ezek. 19:13). "Vine" signifies the church, which in the beginning of this chapter is called "a mother who became a lioness;" this is said "to be planted in the wilderness" when there is no longer any truth in it because there is no good; "a land of drought" means where there is no good, but evil instead, and a "land of thirst" means where there is no truth, but falsity instead. [11] In Hosea: Strive with your mother that she may put away her whoredoms from her faces, lest I strip her naked and set her as in the day of her birth, and make her as a wilderness, and set her as a land of drought, and slay her with thirst (Hos. 2:2, 3). This is said of the church that has falsified the truths of the Word; "mother" means the church, and "whoredoms" the falsifications of truth; "to strip her naked and set her as in the day of her birth" signifies to deprive the church of all truth, as it was before it was reformed; "wilderness" and "land of drought" signify a church without good; and "to slay with thirst" signifies a deprivation of truth; "thirst" is predicated of truths, because "water," which is thirsted for, means truth, and "drought" is predicated of the want of good, because it is a result of scorching. [12] In the same: He is fierce among the brethren; an east wind shall come, the wind of Jehovah, coming up from the wilderness, and his spring shall become dry, and his fountain shall be dried up (Hos. 13:15). This is said of Ephraim, by whom the understanding of the Word is meant, and this is called "fierce among the brethren" when it eagerly defends falsities, and combats for them against truths; "an east wind, the wind of Jehovah," signifies the ardor of desire from a love for and pride in the destruction of truths; this is said "to come up from the wilderness" when it is from an understanding in which there are no truths from good, but only falsities from evil; such an understanding is a "wilderness" because it is

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empty and void; that by such ardor and pride everything of doctrine and of the Word is destroyed is signified by "his spring shall become dry and his fountain shall be dried up," "spring" meaning doctrine, and "fountain" the Word. [13] In Joel: O Jehovah, to thee do I cry, because the fire hath consumed the habitations of the wilderness, and the flame hath burned all the trees of the field; for the beasts of the field pant after Thee, for the streams of waters are dried up, and the fire hath consumed the habitations of the wilderness (Joel 1:19, 20). "The fire hath consumed the habitations of the wilderness and the flame hath burned all the trees of the field" signifies that the love of self and the pride of self-intelligence have consumed all the perception of good and all the understanding of the truth of doctrine from the sense of the letter of the Word, "fire" signifying the love of self, "flame" the pride of self-intelligence, "the habitations of the wilderness" the goods of doctrine from the sense of the letter of the Word, and "the trees of the field" the knowledges of its truth. The sense of the letter of the Word is called a "wilderness" when it is merely understood naturally, thus according to appearances, and not at the same time spiritually, or according to the genuine sense. "The beasts of the field pant after Thee" signifies the lamentations of those who are natural and yet have a desire for truths; that "beasts" signify the affections of the natural man may be seen above (n. 650); "for the streams of waters are dried up, and the fire hath consumed the habitations of the wilderness" signifies that consequently there are no longer any truths and goods of life. [14] In the same: The day of Jehovah cometh; a fire consumeth before him, and behind him a flame kindleth; the land is as the garden of Eden before him, but behind him a wilderness of wasteness, and nothing escaped him (Joel 2:1, 3). "The day of Jehovah" means the end of the church, called the consummation of the age, and the Lord's coming at that time. That at the end of the church the love of self and the consequent pride of self-intelligence consume all its goods and truths is signified by "a fire devoureth before him, and behind him a flame kindleth," "fire" signifying the love of self, and "flame" the pride of self-intelligence, as above. "The land is as the garden of Eden before him, but behind him a wilderness of wasteness," signifies that in the beginning, when that church was established with the ancients, there was an understanding of truth from good, but at its end falsity from evil; "the garden of Eden" signifying the understanding of truth from good and the consequent wisdom, and "wilderness of wasteness" signifying no understanding of truth from good, and consequent insanity from falsities that are from evil; "nothing escaped him" signifies that there is nothing whatever of truth

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from good. [15] In Isaiah: The land mourneth, it languisheth, Lebanon bluisheth, it hath withered away, Sharon is become like a desert, Bashan is shaken out, and Carmel (Isa. 33:9). This, too, describes the devastation of good and the desolation of truth in the church. "Lebanon" signifies the church in respect to a rational understanding of good and truth; "Sharon," "Bashan," and "Carmel," the church in respect to the knowledges of good and truth from the natural sense of the Word; the devastation and abandonment of these is signified by "mourning," "languishing," "withering away," and "becoming like a desert," the "desert" meaning where there is no truth because there is no good. [16] In Jeremiah: Because the land is full of adulterers, because the land mourneth on account of cursing, the pastures of the wilderness are dried up (Jer. 23:10). "The land full of adulterers" signifies the church which has its goods and truths from the Word adulterated; the "curse" on account of which the land mourneth, signifies all the evil of life and falsity of doctrine; and "the pastures of the wilderness that are dried up" signify the knowledges of good and truth from the Word; "pastures" meaning such knowledges because they nourish the mind, and "wilderness" signifies the Word when it is adulterated. [17] In David: Jehovah maketh rivers into a wilderness, and the springs of water into dryness, a land of fruit into saltiness, for the wickedness of them that dwell therein (Ps. 107:33, 34). "The rivers that are made into a wilderness" signify intelligence from the understanding of truth and also of the Word in its interior sense, that has been devastated by falsities from evil; "rivers" meaning such things as belong to intelligence, and "wilderness" where these things are absent, and in their place are the falsities from evil. "The springs of water that are turned into dryness" signify that the lowest things of the understanding, which are called the knowledges of truth and good, have no light of truth or spiritual affection for it; "waters" signifying truths; "dryness" deprivation of these from the absence of light and affection, and "springs" the ultimates of truth, like the truths of the sense of the letter of the Word. "The land of fruit that shall be made into saltiness" signifies the good of love and of life deeply vastated by falsities; "saltiness" meaning the devastation of truth by falsities; and as all devastation by falsities comes from the evil of the life it is added, "for the wickedness of them that dwell therein." [18] In Jeremiah: Lift up thine eyes unto the hills, and see where thou hast been defiled, upon the ways hast thou sat as an Arabian in the wilderness, whence thou hast profaned the land with thy whoredoms and thy wickedness (Jer. 3:2). This describes the adulteration and falsification of the Word, which are signified by

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"being defiled and committing whoredom;" so "Lift up thine eyes unto the hills, and see where thou hast been defiled," signifies to give thought to the knowledges of truth and good in the Word, that they have been adulterated; "to lift up the eyes" signifies to give thought, "hills" signify those knowledges because the groves and trees that are upon them signify knowledges; "hills" signify also the goods of charity which are so destroyed; "upon the ways hast thou sat as an Arabian in the wilderness" signifies to lie in wait, lest any truth should come forth and be received; "ways" meaning the truths of the church; "to sit in them" meaning to lie in wait, and "an Arabian in the wilderness" meaning one who kills and plunders like a robber in the wilderness. "Thou hast profaned the land with thy whoredoms and wickedness" signifies the falsification of the truths of the Word by evils that have come to be of the life. [19] In the same: O generation, see ye the Word of Jehovah; have I been a wilderness to Israel? have I been a land of darkness? (Jer. 2:31) That every good of life and truth of doctrine is taught in the Word, and not the evil of life and the falsity of doctrine, is meant by "see ye the Word of Jehovah; have I been a wilderness to Israel? have I been a land of darkness?" [20] In Joel: Egypt shall be a waste, and Edom a waste wilderness, because of the violence to the sons of Judah, whose innocent blood they have shed in their land (Joel 3:19). "Egypt" and "Edom" signify the natural man that has perverted the truths and goods of the Word; that it is to be so destroyed as to see only such things as serve for confirmation is signified by "Egypt shall be a waste, and Edom a waste wilderness;" that this will be because of the adulteration of every good and truth in the Word is signified by "because of the violence to the sons of Judah, whose innocent blood they have shed;" "violence to the sons of Judah" signifying the adulteration of the Word in respect to good, and "shedding innocent blood" the adulteration of the Word in respect to its truths. (That "Judah" signifies the celestial church, and also the Word, see above, n. 211, 433; and that "shedding innocent blood" signifies to do violence to Divine truth, thus to adulterate the truth of the Word, n. 329.) The adulteration of the Word is effected by the knowledges [scientific] of the natural man when these are applied to confirm falsities and evils, and the natural man becomes a "waste" and a "wilderness" when his knowledges are used to confirm falsity and evil; "Egypt" signifies such knowledges, and "Edom" the pride that falsifies by means of these. [21] In Malachi: Esau I hated, and made his mountains a waste and his heritage for the dragons of the wilderness (Mal. 1:3). "Esau" signifies the love of the natural man; "his mountains" signify the evils from that

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love, and "his heritage" signifies the falsities from those evils, and "the dragons of the desert" signify mere falsifications from which these come. [22] Because with the Jewish nation all things of the Word had been adulterated, and there was no longer any truth because there was no good, John the Baptist was "in the wilderness," and this represented the state of that church, respecting which it is written in the Gospels: John the Baptist was in the wilderness till the days of his appearing unto Israel (Luke 1:80). That he preached in the wilderness of Judea (Matt. 3:1-3; Mark 1:2-4; Luke 3:2, 4, 5); and in Isaiah: The voice of him that crieth in the wilderness, Prepare ye the way of Jehovah, make level in the solitude a highway for our God (Isa. 40:3). So also the Lord says of "Jerusalem," which means the church in respect to doctrine: Your house is left deserted (Luke 13:35). "A house deserted" signifies the church that is without truths because it is without good. But what is signified by the following in Matthew: If they say unto you, Lo, Christ is in the wilderness, go not forth; if in the secret chambers, believe not (Matt. 24:26); may be seen explained in Arcana Coelestia (n. 3900); for "Christ" means the Lord in relation to Divine truth, consequently in relation to the Word and to doctrine from the Word, and "false Christs," of whom this is said, signify the falsities of doctrine from the truths of the Word falsified. From the passages that have been cited from the Word it can be seen that "wilderness" means the church in which there are no truths because there is no good, consequently in which there is falsity because there is evil; for where there is no truth and good, there is falsity and evil; the two cannot exist together, and this is meant by the Lord's words, that "no one can serve two masters." [23] (2) Again, "wilderness" signifies the state of the church with the Gentiles that have been in ignorance of truth, and yet have been in the good of life according to their religious principle, from which they have desired truths, as can be seen from the passages in the Word that treat of the church that is to be established among the Gentiles. In Isaiah: The spirit shall be poured out upon you* from on high; then the wilderness shall be a fruitful field, and the fruitful field shall be esteemed a forest; judgment shall dwell in the wilderness, and justice shall abide in the fruitful field (Isa. 32:15, 16). This is said of those who are in natural good, and are being reformed; influx out of heaven into such is signified by "the spirit shall be poured out upon you** from on high;" that truth from a spiritual origin will then be implanted in them is signified by "the wilderness shall be a fruitful field;" "wilderness" meaning the natural man destitute of truths, and "fruitful field" (or land of harvest) the natural man made fruitful by truths. That in

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consequence the natural man will have a knowledge of the cognitions of truth and good is signified by "the fruitful field shall be esteemed a forest;" "forest" is predicated of the natural man as "garden" is of the spiritual, therefore a "forest" signifies knowledge and a "garden" intelligence; that in consequence there will be in the natural man that which is right and just is signified by "judgment shall dwell in the wilderness, and justice shall abide in the fruitful field;" "judgment" and "justice" signify in the spiritual sense truth and good, but in the natural sense that which is right and just. [24] In the same: I will open rivers on the heights, and fountains will I place in the midst of the valleys; I will make the wilderness into a pool of waters, and the dry land into springs of waters; I will give in the wilderness the cedar of shittah, the myrtle, and the oil tree; I will set in the solitude the fir tree, the pine, and the box tree (Isa. 41:18, 19). This, too, is said of the reformation and enlightenment of the Gentiles; and "to open rivers upon the heights and to place fountains in the midst of the valleys" signifies to give intelligence from spiritual truths and from natural truths; "rivers upon the heights" signifying intelligence from spiritual truths, and "fountains in the midst of valleys" intelligence from natural truths; "to make the wilderness into a pool of waters, and the dry land into springs of waters" signifies to fill the spiritual and the natural man with truths where before there were no truths; the spiritual man in which there were no truths is meant by "wilderness," since hitherto there had been no truth in it; and the natural man in which there was no truth is meant by "dry land," since hitherto there had been no spiritual influx into it; that the spiritual man will have truths in abundance is meant by "a pool of waters," and that the natural man will have truths in abundance is meant by the "springs of waters." "To set in the wilderness the cedar of shittah, the myrtle, and the oil tree" signifies to give rational truths and a perception of them, and "to set in the solitude the fir tree, the pine, and the box tree," signifies in like manner natural truths, which are knowledges and cognitions with the understanding of them; the "cedar" meaning higher rational truth; the "myrtle" lower rational truth; "oil tree" perception of good and thus of truth; "fir tree" the higher natural truth; the "pine" lower natural truth; and "box tree" the understanding of good and truth in the natural man. [25] In David: He maketh the wilderness into a pool of waters, and the dry land into a springing forth of waters; and there He maketh the hungry to dwell, that they may build a city of habitation (Ps. 107:35, 36). This, likewise, is said of the enlightenment of the Gentiles. "To make the wilderness into a pool of waters" has a similar signification as just above; "and there He maketh the

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hungry to dwell" signifies for the sake of those who desire truths; these are meant by "the hungry and famished" in the Word; "that they may build a city of habitation" signifies that out of truths they may make for themselves a doctrine of life, "city" meaning doctrine, and "to inhabit" meaning to live. [26] In Isaiah: Behold, I am doing a new thing, now it shall spring forth; I will even place a way in the wilderness, rivers in the solitude; the wild beast of the field shall honor Me, the dragons and the daughters of the owl, because I will give waters in the wilderness, rivers in the solitude, to give drink to My people, My chosen (Isa. 43:19, 20). This, too, is said of the New Church to be established by the Lord among the Gentiles. The "wilderness" signifies the state of the church with those who are ignorant of truth, and yet have a desire to know it. But what the particulars signify in the spiritual sense may be seen explained above (n. 518). [27] In the same: Jehovah will comfort Zion, He will comfort all her waste places, and He will make her wilderness as Eden, and her solitude like the garden of Jehovah; joy and gladness will be found therein, confession and the voice of singing (Isa. 51:3). This, also, is said of the New Church among the Gentiles that will acknowledge the Lord; that church is meant by "Zion," and its establishment and the reformation of the Gentiles by "comforting;" "the wilderness that shall be made as Eden and the solitude like the garden of Jehovah" signifies wisdom and intelligence from love to the Lord that those have who before had no understanding of truth and no perception of good. (But this may be seen explained above, n. 721.) [28] In David: The habitations of the wilderness drop, and the hills gird themselves with exultation; the meadows are clothed with flocks, and the valleys are covered over with corn (Ps. 65:12, 13). This, also, is said of the church among the Gentiles. "The habitations of the wilderness drop" signifies that their minds that before have been in ignorance of truth acknowledge and receive truths; "to drop" is predicated of the influx, acknowledgment and reception of truth; "habitations" are predicated of the interiors of man, which belong to his mind, and "wilderness" is predicated of a state of the ignorance of truth. "The hills gird themselves with exultation" signifies that the goods in them receive truths with joy of heart; "the meadows are clothed with flocks, and the valleys are covered over with corn," signifies that both the spiritual mind and the natural mind receive truths suitable to themselves; "meadows" signifying such things as belong to the spiritual mind and thus to the rational mind, and "valleys" such as belong to the natural mind; "flock" spiritual truth, and "corn" natural truth. [29] In Isaiah: Let them sing praise, the end of the earth, those that go down to the sea, and its fullness, the

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islands and the inhabitants thereof. Let the wilderness and the cities thereof lift up the voice, the villages that Arabia doth inhabit; let the inhabitants of the rock sing, let them cry out from the head of the mountains (Isa. 42:10, 11). This is said of a church with those who were remote from the truths of the church because they were natural and sensual; their state of ignorance is meant by the "wilderness," and their joy from the preaching and the knowledge of truth is signified by "singing praise and lifting up the voice." (The rest may be seen explained above, n. 406.) [30] Since the state of ignorance of truth, in which the Gentiles have been, is signified by a "wilderness," and the desire for truth by "hunger," and instruction by the Lord by "feeding," it came to pass that the Lord withdrew into the wilderness, and there taught the multitude that sought Him, and afterwards fed them. (That this took place in the wilderness can be seen in Matt. 14:13-22; 15:32-38; Mark 6:31-34; 8:1-9; Luke 9:12-17.) For all things that the Lord did and all things connected with Him were representative because they were correspondences, so also were these things. From these and the passages cited above it is evident that a "wilderness" signifies an uncultivated and uninhabited state with man, thus a state not yet made vital from what is spiritual, consequently, as applied to the church, a state not vivified by means of truths; thus it signifies such a religious principle as the Gentiles had, which was almost empty and void, because they did not have the Word where truths are, and thence did not know the Lord who teaches truths; and as they did not have truths, their good also could be no otherwise than such as the truth was with them, for good is like its truth, because one is of the other. From this it can be seen what "wilderness" signifies where the Gentiles are treated of, namely, where there is no truth and yet a desire for it that they're good may be vivified. [31] (3) Again, "wilderness" signifies the state of those who are in temptations, because in them truths and goods are shut in by the falsities and evils that come forth and are presented to the mind. This can be seen from the wandering of the sons of Israel in the wilderness forty years; for this represented every state of temptations into which those come who are being regenerated, and of whom the church is to consist. Every man is born natural, and lives naturally until he becomes rational; and when he has become rational he can be led by the Lord and become spiritual; and this is effected by the implanting of the knowledges of truth from the Word, and at the same time by the opening of the spiritual mind which receives the things of heaven, and by calling forth these knowledges and elevating them out of the natural man and conjoining them with the spiritual affection of truth. This opening and

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conjunction is possible only through temptations, because in temptations man fights interiorly against the falsities and evils that are in the natural man. In a word, man is introduced into the church and becomes a church through temptations. The wandering and leading represented this about of the sons of Israel in the wilderness. The state of the natural man before he is regenerated was represented by their sojourning in the land of Egypt, for "the land of Egypt" signified the natural man and its knowledges and cognitions, together with the cupidities and appetites that reside in it (as can be seen from what has been said and shown above respecting Egypt, n. 654). But the spiritual state, which is the state of the church with man, was represented by the introduction of the sons of Israel into the land of Canaan, for "the land of Canaan" signified the church with its truths and goods, together with its affections, and delights, which reside in such a man; while the reformation and regeneration of man before from being natural he becomes spiritual and thus a church, was represented by their wanderings and journeyings in the wilderness forty years. [This document continues with more examples from out of the Word relating to wilderness. Ed.]

A priest is one who represents the Lord to men. A priest is a freak that sees and experiences a different world and relates that to men in this world. A priest is one who administers the blessings of the Church. A priest is one who teaches the Word to men and this brings to them the Divine Light of Heaven. It is only by this Divine Light through which men can be regenerated. When Emanuel Swedenborg writes of the change in state exhibited by women who become these freak priests he left unsaid the change that occurs to men that become priests. As one who is classically trained, anointed, set-aside in the voice of prophesies and taught by the Lord alone, I can readily identify with this state of being a freak. For these purposes, I think it is important for the readers to understand and for me to take this opportunity to document first the true order of priests in the Writings and the Word as briefly follows:

There are three orders of the priesthood. The first is an introductory where the genuine truth is publicly taught to invite those outside the Church to come in and be taught spiritual truths. This order of priests is comparative to the Levite class of priest and authorized to Baptize. The second order of priest is the Aaronic. This order administers the Holy Supper and in charge of the blessings and the teachings of the Church. The

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third order of priest is the archpriest that makes sure that all priestly duties are administered in order and responsible for owning Church property, blessing the ‘oil’ and the ordination of priests. These priests are men. Only a man can become a priest, only a woman can become a prophetess. In Exodus, “And Miriam the prophetess, the sister of Aaron, took the tambour in her hand, and all the women went out after her with tambours and with dances.” xv. 20. In Judges, “And Deborah, a prophetess, the wife of Lapidoth, judged Israel at that time.” iv. 4. In 2 Kings, “And Hilkijah the priest, and Ahikam, and Achbor, and Shaphan, and Asaiah, went to Huldah the prophetess, the wife of Shallum the son of Tikvah, son of Harhas, keeper of the wardrobe: now she dwelt in Jerusalem in the second quarter [of the town]; and they spoke with her.” xxiii. 14. In Nehemiah, “My God, remember Tobijah and Sanballat according to these their works, and also the prophetess Noadiah, and the rest of the prophets who would have put me in fear.” vi. 14. In Isaiah, “And I came near to the prophetess, and she conceived and bore a son; and Jehovah said unto me, Call his name, Maher-shalal-hash-baz.” viii. 3. In Luke, “And there was a prophetess, Anna, daughter of Phanuel, of [the] tribe of Asher, who was far advanced in years, having lived with [her] husband seven years from her virginity, and herself a widow up to eighty-four years; who did not depart from the temple, serving night and day with fastings and prayers; and she coming up the same hour gave praise to the Lord, and spoke of him to all those who waited for redemption in Jerusalem.” ii. 37, 38. The Church is represented by the woman hence Madonna holding the Child. The hidden representative woman is the widow. The profane Church is represented by the whore. The Church that is in Good brings forth the male Child i.e. truth which can be seen in this world as the Church militant against the hells. Women do have an important role in the Church in the administration of spiritual gifts. Gifts of healing, word of wisdom and the ability to translate prophecy come to mind. But the important consideration here is what is the role of the prophetess? This Office is that of an ordained woman who baptizes and confirms with the blessed ‘Chrism’ those who are to come into the Church. This Office is the Church militant against the hells and looks to bringing in those outside. And it is from this pool of anointed Ones that a priest is chosen to serve the Holy Supper. A prophetess is a much more important position than a Liturgical functionary priest. In the Apostolic Church women administered the physical requirements of the Church as they do now. When we look to the Swedenborgian Churches of today, the order of Levites are joined together with the Aaron priesthood.

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The spiritual law on mixing these two orders of priests is deadly. The third order is the archpriest responsible for keeping the Church in order within the diocese or area of governance.

Arcana Coelestia 624. [18] And in Isaiah: "The priest and the prophet have erred through strong drink, they are swallowed up of wine, they are gone out of the way through strong drink; they err in vision, they stumble in judgment" (xxviii. 7). Again, in Jeremiah: "A wonderful and horrible thing is committed in the land; the prophets prophesy a lie, and the priests bear rule by their hands; and my people love to have it so" (v. 30, 31). Again: "From the prophet even unto the priest every one maketh a lie" (viii. 10). And again, in the same prophet: "When the prophet, or the priest, shall ask thee, saying, What is the prophetic saying of Jehovah? thou shalt then say unto them, I have forsaken you, both the prophet, and the priest" (xxiii. 33, 34). And in Zephaniah: "Her prophets are very fickle, men of treacheries: their priests profane what is holy, they do violence to the law" (iii. 4). Again, in Jeremiah: "The priests said not, Where is Jehovah? and they that handle the law have not acknowledged Me: and the prophets have prophesied by Baal, and walked after those that do not profit. The houses of Israel are ashamed; they, their kings, their princes, and their priests, and their prophets" (ii. 8, 26). In addition to the above there are many other passages, where prophets and priests are mentioned together, and by priests are therein meant those who teach life, and lead to good, and by prophets, those who teach truths by which men are to be led. But, in the abstract sense, priests, and the priesthood, mean the good of love, consequently also the good of life, and prophets mean the truth of doctrine, and therefore, the truth, which leads to good of life. In a word, prophets must teach, and priests must lead. [This reference ends. Ed.]

In determining how to relate the 'freak' nature of priests an example from out of the Word relating the symbolism of two thieves is an apt descriptive. In all of the Christian Church is it not Protestant, Catholic, Eastern or Oriental Orthodox that the repentant thief is considered to be representative of the laity who confesses on the deathbed and welcomed into heaven by the Lord? From any reasonable theology we should be able to perceive this to be in error. The doctrines of the New Church discount this heresy that those who live their whole lives in sin can make a deathbed confession and be welcomed into the Heavens. So then, what do

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the two thieves who hung condemned looking upon the naked Divine Truth signify?

In Matthew, “And sitting down they were watching Him there; and they put up over His head, His accusation written, ‘This is Jesus, the king of the Jews.’ Then crucified with Him are two robbers, one on the right hand, and one on the left, and those passing by were speaking evil of Him, wagging their heads, and saying, ‘Thou that art throwing down the sanctuary, and in three days building [it], save thyself; if Son thou art of God, come down from the cross.’ And in like manner also the chief priests mocking, with the scribes and elders, said, ‘Others He saved; Himself He is not able to save! If He be King of Israel, let Him come down now from the cross, and we will believe Him; He hath trusted on God, let Him now deliver him, if He wish him, because He said -- Son of God I am;’ with the same also the robbers, who were crucified with Him, were reproaching Him.” xxvii. 36-44.

To understand the scene here it is important to understand the context of the times and what had immediately occurred to set the stage for this event. All four Gospels record Pilate trying to appeal to the conscious of the priests and the crowd by offering to let Barabas free. This leader of a band of revolutionaries must have sacked a temple and murdered a priest. This ploy to give the priests a choice between one that really damaged them physically and One without sin, he considered as a means to redeem the holy man they wanted to execute. The plan did not work. Barabas the leader of the two thieves soon to be executed with Jesus Anointed was set free. And who were these revolutionaries at heart that watched as their leader walk out of prison as the Anointed entered on their execution day. Did they both in the past come to the baptism of John? Did they pick up the sword and fight when the King that was coming arrived to deny the crown? Did they rail upon Him for leaving the fight to them alone and causing their condemnation? Did they both hang on their crosses condemning the Anointed for not accepting the scepter of King? In Matthew, “Then charged he his disciples that they should tell no man that He was Jesus Anointed.” xvi. 20.

In True Christian Religion a succinct study on this concept is shown in 319. In the celestial sense, thieves mean those who take away from the Lord His Divine power; also those who claim for themselves His merit and righteousness. These, even if they adore God, still do not trust in Him but only in himself, and also do

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not believe in God, but only in them. 320. Those who teach what is false and heretical and persuade the common people that it is true and orthodox, although they read the Word, and from it may know what is false and what is true, also those who by fallacies confirm falsities of religion and seduce men thereby, may be compared to impostors and their impostures of all kinds; and because such impostures are in the spiritual sense essentially thefts, such persons may be compared to counterfeiters who strike false coins and gild them or give them outwardly the color of gold, and pass them for pure coins; then again to those who know how to cut and polish crystals skillfully and harden them, and who sell them for diamonds; also to men who carry apes or monkeys, clothed like men and with veiled faces on horses or mules through cities, and proclaim that these are noblemen of an ancient stock. They are also like those who put on false faces smeared with paints of various colors, over the living and natural face, concealing its beauty; and they are also like men who exhibit selenite and mica, which shine as if from gold and silver, and try to sell them as coming from veins that are very precious. They may also be likened to those who by theatricals lead men away from true Divine worship, or from churches to playhouses. Those who establish all kinds of falsity, regarding truths as of no moment, and who discharge priestly functions solely for gain and a lust for honor, being thus spiritual thieves, may be likened to those thieves who carry keys wherewith they can open the door of any house; also to leopards and eagles, that with sharp eyes search for the fattest prey. [This reference ends here. Ed.]

So then we should be able to see that the thief symbolism is in regard to the priest who teaches. Both thieves reproached the Lord to His face with the Chief priests scribes and elders who went to Golgotha.

Arcana Coelestia 9133. 'If the theft is certainly found in his hand' means if any truth or good is left by means of which restoration can be made. This is clear from the meaning of 'certainly being found' - when it refers to good or truth that has been taken away, meant by 'the theft' - as being left; from the meaning of 'in his hand' as in his power ('hand' means power, see 878, 3387, 4931-4937, 5327, 5328, 5544, 6947, 7011, 7188, 7189, 7518, 7673, 8050, 8153, 8281; and the fact that 'in his hand' also means what resides with him will be seen below); and from the meaning of 'the theft' as the good or truth that has been taken away, dealt with in 9125. From all this it is evident that 'if the theft is certainly found in his hand' means if any good or truth is left. The reason why by

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means of which restoration can be made is also meant is that restoration for the good or truth that has been taken away is the subject in the present verse. The situation is that when a general affection for good remains there is always something left by means of which restoration can be made to replace some particular form of good that has been taken away; for it is on the general form of good that particular forms of it and particular truths depend, see 920, 1040, 1316, 4269, 4325 (end), 4329, 4345, 4383, 5208, 6115, 7131. The reason why 'in his hand' is whatever resides with him is that 'the hand' means power, and whatever is within a person's power resides with him, and what is not in his power does not reside with him. This also is the reason why 'hand', especially 'right hand', is used to mean the person himself. From all this one may see what is meant by 'sitting on the right hand of the Father' when said of the Lord, that He is everything residing with the Father, and so is the Father Himself. The same thing is meant in the Lord's teaching in John 14:8-11; 17:10, 11, about His being in the Father, and the Father in Him, and about all things that are His being the Father's, and all that are the Father's being His. [This reference ends here. Ed.]

In Luke, “And one of the malefactors, which were hanged, railed on Him, saying, If thou be the Anointed, save thyself and us. But the other answering, rebuked him, saying, Dost thou not fear God, seeing that thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. And he said to Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, Today shalt thou be with me in paradise.” xxiii. 39-43.

And that final Word sums up the struggle of the priest. He is justly condemned but rails against Him. Both priests suffer from being condemned. Both priests look upon the naked Divine Truth. Both priests accuse Him of placing them in a state of condemnation or vastation. At the end of the day, one priest defends the Word and says to the other priest, “Dost thou not fear God? Can't you see we are both justly condemned?” The justified priest looks to the Lord and His kingdom. The evil priest can say nothing then turns away to die.

The Word is Holy

208. (v) THE SPIRITUAL SENSE OF THE WORD WILL IN FUTURE ONLY BE GRANTED TO THOSE

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WHO ARE IN POSSESSION OF GENUINE TRUTHS FROM THE LORD.

The reason is that no one can see the spiritual sense, except only if the Lord grants him it, and if he is in possession of Divine truths given by the Lord. For the spiritual sense of the Word is solely concerned with the Lord and His kingdom. That is the sense known to His angels in heaven, since it contains His Divine truth. A person who knows the science of correspondences, and wants to use his own intelligence to explore the spiritual sense of the Word, can do violence to this Divine truth. For a knowledge of a few correspondences will enable him to corrupt that sense, and even misapply it to proving false propositions. This would be to do violence to Divine truth, and thus to heaven where that truth resides. Therefore if anyone wishes to lay bare that sense, relying on himself instead of on the Lord, heaven is closed to him, and this results in his being unable to see any truth at all, or becoming spiritually deranged.

Another reason is that the Lord teaches every person by means of the Word, and uses in teaching the knowledge he already has, rather than directly implanting new knowledge. Therefore, if a person is not in possession of Divine truths, or only a few truths accompanied by false notions, he can use these to falsify the truths. This too is what all heretics do with the literal sense of the Word. So to prevent anyone coming into possession of the spiritual sense and perverting genuine truth, the Lord has established guards, who are meant by the cherubim in the Word.

210. III The literal sense of the Word is the basis, container and support of its spiritual and celestial senses. Everything Divine contains a first, middle and last; the first passes through the middle to the last, and so it comes into and remains in existence; the last is consequently its basis. The first is also present in the middle term, and through this in the last. So the last is a container; and because it is a container and basis, it is also a support. An educated reader will grasp that those three terms can be named end, cause and effect; and also being, becoming and coming-into-being; the end is being, the cause is becoming and the effect is coming-into-being. Consequently everything contains a triad, called first, middle and last, or end, cause and effect. When this is grasped, it will also be grasped that every Divine work is complete and perfect in its last, and that the last contains everything, because the prior terms are simultaneously present in it.

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213. It follows from this that the Word without its literal sense would be like a palace without any foundations, a palace built not on land but in the air, which would be the mere evanescent shadow of a palace. The Word without its literal sense would be like a church containing a number of sacred objects and in its center a sanctuary, but devoid of the roof and walls, which hold it together. If they were missing or removed, the sacred objects would be stolen by thieves and ruined by land animals or the birds of the air, and thus scattered. It would also be like the Tabernacle of the Children of Israel in the desert (in the inmost part of which was the Ark of the Covenant, and in its midst a golden lamp stand, a golden altar bearing incense and a table for the bread of the Presence), if this were stripped of its outer covering, that is, curtains, veils and posts. Rather, the Word without its literal sense would resemble the human body without its outer covering called skin, or its framework called bones. If deprived of these two, all the contents of the body would fall apart. Again it would be like the heart and lungs in the chest deprived of their covering called the pleura, and its supports called ribs. Or like the brain without its coverings called the dura and pia mater and without its general covering, container and support called the skull. That is what the Word would be like without the literal sense, and this is why it is said in Isaiah that Jehovah creates a covering over all glory (Isa. 4:5).

214. IV The Divine truth in the literal sense of the Word is in its fullness, holiness and power. The Word in its literal sense is in its fullness, holiness and power, because the two prior or interior senses, called the spiritual and celestial senses, are simultaneously present in the natural or literal sense, as stated above (210, 212). But it needs to be explained further in what way they are simultaneously present. In heaven and in the world there exist two kinds of order, successive and simultaneous order. In the case of successive order one comes after and follows the other from highest to lowest; in simultaneous order, however, one is alongside the other from inmost to outermost. Successive order is like a column, which spreads out in steps from top to bottom; but simultaneous order is like an object made up of cohering rings from center to outermost surface. [2] It must now be explained how at the lowest level successive order becomes simultaneous. It is like this. The highest levels of a successive order become the inmost parts of a simultaneous order, and the lowest levels of a successive order become the outermost parts of a simultaneous order. A stepped column subsiding to become a coherent object

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in a single plane can illustrate this. So the simultaneous is formed from the successive, and this operates in every single thing in the natural world, and in every single thing in the spiritual world. For everywhere there is a first, middle and last, and the first reaches out through the middle and advances towards its last. But it needs to be clearly understood that it is degrees of purity, which determine the development of either order. [3] Now if we apply this to the Word, the celestial, spiritual and natural proceed from the Lord in successive order, and are in simultaneous order at the last level. So that is how the celestial and spiritual senses of the Word are simultaneously present in its natural sense. Once this has been grasped, it can be seen how the natural sense of the Word is the container, basis and support of its spiritual and celestial senses, as well as how Divine good and Divine truth are present in the literal sense of the Word in their fullness, holiness and power. From this it can be established that the Word in its literal sense is the real Word, for it contains in itself spirit and life. This is what

t h e L o r d s a i d :

The words, which I speak to you, are spirit and life. John 6:63. For the Lord uttered His words in their natural sense. The celestial and spiritual senses without the natural sense are not the Word, for that would be like spirit and life without a body; and they are (as said before in 213) like a palace, which has no foundations.

217. (i) THE TRUTHS OF THE LITERAL SENSE OF THE WORD ARE MEANT BY THE PRECIOUS STONES FORMING THE FOUNDATIONS OF THE NEW JERUSALEM IN REVELATION (21:17-21). I

mentioned above (209) that in the spiritual world precious stones are to be found just as in the natural one, and that they have a spiritual origin from the truths in the literal sense of the Word. Incredible as it may seem, this is in fact the truth. This is the reason why, every time there is a reference in the Word to precious stones, they mean in the spiritual sense truths, It follows from this that the precious stones, of which the foundations of the wall surrounding the city of the New Jerusalem are said to have been built, mean the truths of doctrine in the new church. For the New Jerusalem means the new church in respect of the doctrine it derives from the Word. Therefore its wall and the foundations of the wall must mean the external of the Word. This is its literal sense as the source of its doctrine, and by means of its doctrine the church. This sense is like a wall with its foundations,

s u r r o u n d i n g a c i t y a n d m a k i n g i t s e c u r e .

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[2] The description in Revelation of the New Jerusalem and its foundations is this: The angel measured the wall of the city of Jerusalem as one hundred and forty-four cubits, which is the measure of a man, that is, an angel. The wall had twelve foundations, decorated with every kind of precious stone. The first foundation was jasper, the second sapphire, the third chalcedony, the fourth emerald, the fifth sardonyx, the sixth sardius, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysoprase, the eleventh turquoise, and the twelfth amethyst. Rev. 21:15-20. The reason why the wall had twelve foundations, made of the same number of precious stones, is that the number twelve means the whole of truth derived from good, so here the whole of doctrine. These matters, together with the preceding and following parts of that chapter, can be found expounded in detail, with confirmations drawn from parallel passages in the Prophets, in my book APOCALYPSE REVEALED.

The Verbo

5. V. THE SPIRITUAL SENSE OF THE WORD AND ITS NATURAL SENSE. I have spoken at times with spirits who did not wish to know anything about the spiritual sense of the Word, saying that its natural sense is the only sense of the Word, and that this is holy because it is from God; and they asserted that if the spiritual sense were to be accepted, the Word in the letter would become nothing. There were many who insisted upon this, but they were answered from heaven that the Word without the spiritual sense within it would not be Divine; and because the spiritual sense is its soul, it is thence Divine, yea, living, for without it the letter would be as it were dead; the very holiness of the Word consists in this. The Word may thus be compared to the Divine Man who is the Lord, in whom there is not only the Divine natural, but also the Divine spiritual and the Divine celestial; it is on this account that the Lord calls Himself the Word. And the angels said that the very holiness of the Word is in the sense of its letter, and that this is more holy than the other senses, which are internal, because it is the complex and containant of the rest, and is like the body living from the soul. Thus the Word in the sense of the letter, or the natural, is in its fullness, and also in its power; and by means of it man is in conjunction with the heavens, which, without the sense of the letter, would be separated from man. Who does not know and acknowledge that the Word in its bosom is spiritual? But where the spiritual is stored up, has

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hitherto lain concealed. [2] But because the spirits who stood for the sense of the letter alone, were not willing to be convinced by these reasons, the angels brought forward innumerable passages from the natural sense, which could never be comprehended without the spiritual sense. As in the Prophets, where mere names are heaped up; where many kinds of animals are mentioned such as lions, bears, oxen, bullocks, dogs, foxes, owls, iijim, dragons; as also mountains and forests, besides many other things which would have no meaning without the spiritual sense. What, for instance, should be understood by the dragon who is described as red, having seven heads, and upon the heads seven diadems, and who by his tail drew down the third part of the stars of heaven and who sought to devour the offspring which the woman was about to bring forth; and that two wings of a great eagle were given to the woman, that she might fly into the desert, where the dragon cast after her water as a river out of his mouth. Again, without the spiritual sense it could not be known what should be understood by the two beasts of the dragon: the one ascending out of the sea, like a leopard, with feet as of a bear, and a mouth as of a lion, and the other beast ascending from the earth, of which it is spoken in the Apocalypse (12 and 13). Again, what is there meant in the sixth chapter of the Apocalypse, by the horses which went forth when the Lamb opened the seals of the book: first a white horse, afterwards a red one, then a black, and finally a pale horse; besides all the other things in that book? Also what is meant in Zachariah by the four horns and the four artificers (Chapter 2); by the lamp stand and the two olive trees near it (Chapter 4); by the four chariots going forth between two mountains to which were horses, red, black, white, and grizzled (Chapter 6)? Or, again, in Daniel viii., what is meant by the ram and the he-goat, and by their horns with which they fought each other; and by the four beasts ascending from the sea (Chap. 7), besides similar things elsewhere in great abundance? In order that they might still further be convinced, the angels quoted what the Lord said to His disciples, in Matthew (Chap. 24), about the consummation of the age and His coming, which could be understood by no one without the spiritual sense. [3] That the spiritual sense is in each and all of the things or the Word, was also confirmed by certain things said by the Lord which could not be comprehended unless they were understood spiritually, as that no one should call his father on earth, father, nor any one, teacher, or master, because one is their Father, Teacher, and Master (Matt. 13:7-10); also that they should not judge, lest they be judged (Matt. 7:1, 2); and that a husband and wife are not two, but one flesh (Matt. 19:5, 6), when yet in

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the natural sense they are not one flesh; neither is it forbidden to judge concerning a companion and neighbor as to his natural life, for this is of importance in society; but it is forbidden to judge of him as to his spiritual life, for this is known to the Lord alone. So too the Lord did not forbid calling a father, father, neither a teacher, teacher, nor a master, master, in the natural sense, but in the spiritual sense, in which there is only one Father, Teacher, and Master: so in other cases. [4] From these illustrations the spirits were convinced that there is a spiritual sense within the natural sense of the Word, and that still the very holiness of the Word is in the sense of its letter, because all the interior senses of the Word are in that in their fullness. Moreover it was confirmed that in the sense of the letter all things which teach the way to salvation, thus to life and faith, stand forth clearly, also that every doctrine of the church is to be drawn from the sense of the letter of the Word and confirmed thereby, and not by the pure spiritual sense; for conjunction with heaven, and through heaven with the Lord, is not given by this sense alone, but by the sense of the letter; and the Divine influx of the Lord through the Word is from firsts through ultimates.

9. IX. THEY WHO HAVE FOR AN END MAGNIFICENCE AND HONORS IN THE WORLD AND ALSO IN HEAVEN, AND THOSE WHO HAVE FOR AN END WEALTH AND GAIN IN THE WORLD, AND THOSE WHO HAVE FOR AN END THE FAME OF LEARNING, DO NOT SEE AND DO NOT FIND ANYTHING OF GENUINE TRUTH IN THE WORD. It has been given me to speak with many in the spiritual world who believed that they would shine as stars in heaven, because, as they said, they held the Word holy, often read it, gathered many things from it, and by it confirmed the dogmas of their faith, and hence were esteemed learned in the world, and themselves believed with others that they would be Michaels and Raphaels. But many of them having been explored as to the love from which they studied the Word, it was found that some had done so from the love of self, that they might appear great in the world, and be worshipped as primates of the church; some that they might obtain the fame of learning, and so be promoted to honors; some that they might gain wealth, and some that they might preach learnedly. Afterwards when examined to see whether they had learned anything of genuine truth from the Word, it was found that they knew nothing whatever, except that which is obvious to everyone in the sense of the letter, and nothing of genuine truth which

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might serve interiorly for doctrine. This was because themselves and the world had been their ends, but not the Lord and heaven, and when such are the ends, then man with his mind clings to self and the world, and continually thinks from his proprium, which is in thick darkness as to all things of heaven. For the proprium of man is mere evil and falsity there from; wherefore the man who looks to self, honor, fame, or gain, in reading the Word, cannot be led by the Lord away from the proprium and thus be elevated into the light of heaven, and so cannot receive any influx from the Lord through heaven. [2] Many such have been seen and they every one earnestly desired heaven, and they were also admitted into heaven; but when they came thither, they were examined as to whether they knew anything of truth, as it is with angels; and they knew nothing except the bare words of the sense of the letter, and had no interior understanding of them whatever. Therefore they appeared in the eyes of the angels stripped of their garments and as if naked, and thus they were sent down below. Some of them in the light of heaven were deprived of the sight of the understanding, and soon of the sight of the eyes; and then they were seized with anguish of heart, and were thus led away below, still however retaining pride in their own merit. This is the lot of those who study the Word and have honor, fame, and gain for their end. It is entirely different with those who study the Word from the affection of truth, or who, in reading the Word, take delight in truth because it is truth. These have for an end the love of God and the love of the neighbor, and for themselves, they have life as an end. All these because they love truth receive an influx from the Lord, and see and find genuine truths in the Word; for they are enlightened as to the understanding, and perceive truths in enlightenment as from themselves, though they are not from themselves; and after death they are taken up into heaven, where truth is in its own light, and there they become spiritual and angels.

18. XVIII. THE CONJUNCTION OF HEAVEN WITH THE MAN OF THE CHURCH, BY MEANS OF THE SENSE OF THE LETTER OF THE WORD. From much experience it has been given me to know that the Word opens heaven to man, that is, that when man reads the Word or speaks from it, communication is effected with heaven. I have read the prophetic Word through from Isaiah even to Malachi, and it was given to perceive that every chapter, yea every verse, was perceived in some heavenly society. And because the spiritual sense and not the sense of the letter is communicated, therefore the angels of the society did not know that these

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things came from any man. Such things as are inwardly in the Word appear to them as if they thought them

f r o m t h e m s e l v e s .

[2] There were with me African spirits, from Abyssinia. Their ears were once opened so that they heard singing in a certain temple in the world, from the Psalms of David, and they were affected with such delight that they sang together with the singers. But soon their ears were closed, and they did not hear from there the singing of anyone; and then they were affected with still greater delight, because spiritual; and at the same time they were filled with intelligence, because the Psalm in the spiritual sense treated of the Lord, and of redemption by Him.

The delight of their hearts' joy was for a little time communicated with a certain heavenly society from the Christian world, and that society came thereby into similar delight. Hence it was plain that communication with the whole heaven is given by means of the Word. [3] I pass over a thousand other experiences by which I have

been convinced that the sense of the letter of our Word produces that effect, yea, that the spiritual sense without its companion, the natural sense, does not communicate with heaven. The reason of this is, that the Lord flows in from firsts through ultimates, therefore from Himself into the natural sense of the Word, and from that calls forth, or evolves its spiritual and celestial senses, and thus enlightening, teaches and leads the angels; wherefore

t h e L o r d i s c a l l e d i n t h e W o r d "t h e F i r s t a n d t h e L a s t."

[4] From this it is plain that the doctrine of the church, unless it be gathered and confirmed from the sense of the letter of the Word, has no power, because it does not communicate; but doctrine from the sense of the letter and together with it does have power.

20. XX. ALL THE HOLINESS OF THE WORD IS IN THE SENSE OF THE LETTER, AND THERE IS NO HOLINESS IN ITS SPIRITUAL SENSE WITHOUT THE SENSE OF THE LETTER. The spiritual sense without the sense of the letter would be like a house without a foundation, thus like a house in the air. It would be like the human body without its skins, all things of which would be dissipated. As all the interiors of the body have a connection with the peritoneum, the pleura, and the skins, so the spiritual sense of the Word is connected with the sense of the letter. The spiritual sense without the sense of the letter would be like the contents without that which contains, thus like wine without a containing vessel. The case is similar with the

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spiritual without the natural, or the heaven of angels and their wisdom without the human race and the church therein, and its intelligence from the sense of the letter. The sense of the letter of the Word with man makes that connection, and that conjunction. This also was the reason why the Lord came into the world, for all of the sense of the letter of the Word had been so falsified by the Jews that there was no longer an ultimate of Divine truth in man. Therefore the Lord came into the world and put on the Human, that He might also become the Word in the sense of the letter, or the Divine truth in ultimates; wherefore it is said that "the Word became flesh" (John 1:14). [2] The case is similar with the power of Divine truth. All power in the spiritual world belongs to the Divine truth proceeding from the Lord. What this power of Divine truth there is, may be illustrated by many things from experience, of which experience some things may be adduced; and all the power of Divine truth resides in the sense of the letter of the Word. In the spiritual sense without the sense of the letter there is no power, but all in the sense of the letter in which is the spiritual sense. Wherefore when spirits quote anything from the sense of the letter, manifest communication with heaven is effected, but not if they quote anything from the spiritual sense without the sense of the letter. [3] Therefore all answers from heaven have been made, and are made, through such things as are of the sense of the letter. For this reason the Urim and Thummim in the breastplate of Aaron, his outmost vesture, represented the sense of the letter. For the same reason in Revelation the foundations of the New Jerusalem are enumerated as of twelve precious stones, and moreover of pearls, which also signified the sense of the letter. In like manner the cherubim above the mercy seat signified the sense of the letter; wherefore this gave responses to Moses and Aaron. [4] The order in which the interior things of Divine truth rest, from which the angels have wisdom, is simultaneous order, for which reason the sense of the letter is the containant. [5] Therefore all things of the doctrine of the church are to be confirmed by the sense of the letter of the Word, and whatever of doctrine is not confirmed from the sense of the letter of the Word has no power. Doctrine confirmed by the sense of the letter as to genuine truth, has power. The appearance of Divine truth also has power, though less, so far as it can agree with genuine truth; but the sense of the letter of the Word falsified has no power. It closes and does not open heaven.

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The Word is Falsified

AE **522**. Because they were made bitter.- That this signifies, because the truths of the Word is falsified, is evident from the signification of the waters in the rivers and in the fountains, which denote truths of the understanding and truths of doctrine; see above (n. 518); and from the signification of bitter and bitterness, which denote what is falsified by an intermingling of truth with the falsities of evil. For bitter here means the bitter of wormwood, and wormwood, on account of its bitterness, signifies truth mingled with the falsity of evil, thus truth falsified, as explained above (n. 519). Bitter, in the Word, signifies what is undelightful, but the bitter of wormwood signifies one kind of undelightfulness, the bitter of gall another, the bitter of hemlock another, and the bitter of unripe fruit another, while the bitter which is neither from herbs nor fruit, another; the latter signifies a grief of mind and anxiety arising from various causes.

[2] From these things the signification of bitteresses in the following passages is evident; as in Isaiah: "Woe unto them that call evil good, and good evil; that put darkness for light and light for darkness that put bitter for sweet, and sweet for bitter. Woe unto them that are mighty to drink wine (vinum), and men of strength to mingle strong drink (sicera)" (v. 20, 22). Again, in the same prophet: "The new wine (mustum) mourneth, the vine languisheth, all the merry-hearted do sigh. They shall not drink wine (vinum) with a song; strong drink shall be bitter to them that drink it" (xxiv. 7, 9).

Again in Moses: "The waters in Marah, which they could not drink on account of their bitterness, were healed by wood cast into them (Exod. xv. 23-25). At the time of the passover they ate unleavened bread with bitter herbs (Exod. xii. 8; Num. ix. 11). Again, waters that caused the curse were given to a woman accused of adultery by her husband, and, if she was guilty, those waters became changed into bitterness in her, and her belly swelled and her thigh fell away (Num. v. 12-29). The little book, which the prophet was told to eat, was sweet as honey in his mouth, but his belly was made bitter by it (Apocalypse x. 9, 10), similarly elsewhere. But here where it is said that many men died of the waters, because they were made bitter, the bitter of wormwood is meant, the signification of which bitterness has just been explained.

AE **618**. And it shall make bitter thy belly, signifies that inwardly it was undelightful, because outwardly it was

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adulterated. This is evident from the signification of "to be bitter" or "bitterness," as meaning undelightful because of adulterated truth (of which presently); and from the signification of the "belly," as meaning what is interior. The "belly" means what is interior, because after this it is said that "in the mouth it was as honey, sweet," and the "mouth" means what is exterior, for what is taken in by the mouth is chewed and passed down into the belly, thus going from the exterior to the interior and entering into the viscera of man; but as to the signification of "belly" it shall be told presently. "Bitter" (or bitterness) signifies what is undelightful because of adulterated truth, and therefore "to make bitter" signifies to render undelightful, because what is sweet becomes bitter and thus undelightful by a mixture with something offensive; from this comes the bitterness of wormwood, gall, and myrrh. Now as "sweet" signifies what is delightful from the good of truth and the truth of good, so "bitter" signifies what is undelightful because of adulterated truth. What is undelightful thence is not perceived and felt as bitter by anyone in the natural world, but by the spirit and angel in the spiritual world; for every adulterated good of truth, when it is changed with them into taste, is clearly perceived as bitter. For spirits and angels equally with men have taste, but the taste of spirits and angels flows forth from a spiritual source, but that of men from a natural source; the taste of bitterness with spirits is from the adulterated truth of good, but with men it is from a mixture of what is sweet with what is offensive. John's sensation of bitterness was also from a spiritual origin, for he was in the spirit, otherwise he could not have eaten the little book. Adulterated truth means the truth of good applied to evil and mixed with its falsity, and this is done when the truths of the sense of the letter of the Word are applied to filthy loves, and are thus mixed with evils. This undelightfulness is what is here signified by the bitterness of the belly. [2] It shall also be told briefly what is meant by what is interior in the Word, that is, the interiors of the Word. The interiors of the Word are the things contained in its internal or spiritual sense; these truths are genuine truths; to these the exterior truths of the Word correspond, which are the truths in the external or natural sense, called the sense of the letter and the literal sense. When the exterior things of the Word, or the truths in the sense of the letter or the literal sense of the Word, are falsified and adulterated, then the interior truths of the Word are falsified and adulterated; for this reason, when a man applies the Word in the sense of the letter to the evils of earthly loves, it becomes undelightful to angels, who are in the internal or spiritual sense of the Word, and this undelightfulness is like that of bitterness. From this it

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can be seen that "the little book would make bitter, and did make bitter, the belly," signifies that the Word was inwardly undelightful. This undelightfulness thus far spoken of is spiritual undelightfulness; but there is also a spiritual-natural undelightfulness that is also meant by this "bitterness," which is that the truth of doctrine inwardly gathered from the sense of the letter of the Word and called its literal sense, is undelightful to those who are in falsities of evil; for this relates to the understanding of the Word by the men of the church at its end, when they are for the most part in falsities from evil; and to such the falsities of evil, confirmed from the sense of the letter of the Word, are delightful,* but truths confirmed from the literal sense of the Word are undelightful. This, too, is signified by "the little book made bitter the belly, but in the mouth was like honey, sweet." [3] That "bitter" signifies the truth of good adulterated can also be seen from the Word where "bitter" is mentioned, as in the following passages. In Isaiah: Woe unto them that call evil good and good evil; that put darkness for light, and light for darkness; that put bitter for sweet and sweet for bitter! Woe unto the mighty to drink wine, and to the men of strength to mingle strong drink (5:20, 22). Evidently good and truth adulterated are here signified by "bitter," for it is said, "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness," which signifies the adulteration of good and the falsification of truth; for good is adulterated when "good is called evil and when evil is called good," and truth is falsified when "darkness is put for light and light for darkness," "darkness" meaning falsities, and "light" truths. This makes clear that like things are signified by "putting bitter for sweet and sweet for bitter," also by "Woe unto the mighty to drink wine, and to the men of strength to mingle strong drink;" "the mighty to drink wine" signify those who adulterate the truth of the Word, and "the men of strength to mingle strong drink" signify those who falsify it, "wine" and "strong drink" meaning the truths of the Word, and "the mighty" and "men of strength" those who excel in ingenuity and skill in adulterating these. [4] In the same: The new wine shall mourn, the vine shall languish, and all the glad in heart shall sigh. They shall not drink wine with a song; strong drink shall be bitter to them that drink it (Isa. 24:7, 9). "The new wine that shall mourn," and "the vine that shall languish," signify the truth of the Word and of the church which has been lost, "new wine" signifying the truth of the Word, and the "vine" the truth of the doctrine of the church; "all the glad in heart shall sigh, and they shall not drink wine with a song," signifies that internal blessedness of mind and felicity of heart will perish because of the loss of

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the truth of spiritual good; "strong drink shall be bitter to them that drink it," signifies the truth of good made undelightful by its falsification and adulteration. [5] In Moses: The waters in Marah, that they were unable to drink because of the bitterness, were healed by the wood that was cast into them (Exod. 15:23-25). "The waters in Marah, that they were unable to drink because of their bitterness," represented truths adulterated, "waters" signifying truths, and "bitterness" adulteration. "Healing them by wood cast into them" represented the good of love and of life dispelling falsity and opening truth, and thus restoring it; for all truth is adulterated by the evil of life and of love, consequently it is opened and restored by the good of love and of life, because all truth is of good, and the good of love is like a fire, from which truth appears in light. [6] The like is signified by: The pottage into which the sons of the prophets cast the wild gourds or the bitter wild grapes, and which Elisha healed by casting in meal (2 Kings 4:38-41). "The pottage into which they cast the bitter gourds" signifies the Word falsified; and the "meal" that was cast in, by which it was healed, signifies truth from good; for the truth that is from good dissipates the falsities from which is falsification. [7] Because the sons of Jacob perverted all the truths of the Word, and by applying them to themselves and to earthly loves falsified and adulterated them, it is said of them in the song of Moses: That their vine is of the vine of Sodom and of the fields of Gomorrah, and their grapes are grapes of gall, their clusters are of bitteresses (Deut. 32:32). A "vine" signifies the church in respect to truth, consequently also the truth of the church; and "the grapes" signify the goods there from, which are the goods of charity, and "clusters", the goods of faith; from which it is evident that "clusters of bitteresses" signify the goods of faith adulterated. [8] In the same: That the waters of the curse should be given to the wife accused by her husband of adultery, and if she was** guilty the waters would become bitteresses in her, and the belly would swell and the thigh fall away (Num. 5:12-29). The marriage of man and wife signifies the marriage of truth and good, for love truly conjugal descends from that spiritual marriage; therefore "adultery" signifies the conjunction of falsity and evil, and this was why "if she was guilty the waters became bitteresses," which signifies the adulteration of good; and as the "belly" signified conjugal love, in like manner as the womb, and also the thigh, so "the belly swelled and the thigh fell away," which signifies in the spiritual sense that the conjugal or conjugal love itself, spiritual and natural, had perished; "the womb" or "belly" signifying spiritual conjugal love, and the "thigh" natural conjugal love. From this it can be seen that

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"bitter" and "bitterness" signify in general the falsification and adulteration of truth and good, and that the various kinds of these are signified by "gall," "wormwood," "myrrh," "wild grapes," "wild gourds," and many others. * Latin has "undelightful," the context calls for "delightful." ** Latin has "they were," the Hebrew "she was," cf. AC n. 3021.

956. And no one was able to enter into the temple, signifies that it is in obscurity before the understanding. This is evident from the signification of the "temple," as being the Word (see above); therefore "not to enter the temple on account of the smoke" signifies that the Word is in obscurity before the understanding. The Word is in obscurity even so as not to be understood because in the end of the church there are no truths, and thus all things of the Word are falsified, therefore until genuine truths have been disclosed the Word is in obscurity before the understanding. (Continuation respecting the First Commandment) [2] As man from a general influx out of heaven sees in his spirit that God is Man, it follows that those who are of the church where the Word is, if they shun and turn away from evils as sins, see, from the light of heaven in which they then are, the Divine in the Lord's Human, and the trine in Him, and Himself to be the God of heaven and earth. But those cannot see this who by intelligence from what is their own [proprium] have destroyed in themselves the idea of God as Man; neither do they see from the trinity that is in their thought that God is one; they call Him one with the lips only. But those who have not been purified from evils, and therefore are not in the light of heaven, do not in their spirit see the Lord to be the God of heaven and earth; but in place of the Lord some other being is acknowledged; by some of these someone whom they believe to be God the Father; by others someone whom they call God because he is especially powerful; by others some devil whom they fear because he can bring evil upon them; by others nature, as in the world; and by others no God at all. It is said "in their spirit," because they are such after death when they become spirits; therefore what lay concealed in their spirit in the world then becomes manifest. But all who are in heaven acknowledge the Lord only, since the whole heaven is from the Divine that proceeds from Him, and relates to Him as Man; and for this reason no one can enter heaven unless he is in the Lord, for he enters into the Lord when he enters into heaven. If others enter they become impotent in mind and fall backwards.

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950. Clothed in linen clean and bright, signifies by means of the Divine truth or the Word from the spiritual sense. This is evident from the signification of "linen," as being truth, and in reference to the Lord or the Word, as being the Divine truth. This is called "clean" because it is genuine, and is called "bright" from the light in heaven, which light is brightness, since from it all things there are bright. The Divine truth that proceeds from the Lord is what appears to the eyes of angels as light, for the reason that the Divine truth enlightens their understanding; and what enlightens the understanding of angels is light to their eyes. Such is the Divine truth in heaven, and such is the Word in its spiritual sense; while Divine truth on the earth is such as the Word is in the sense of the letter, in which there are few genuine truths like those in heaven, but there are appearances of truth; and these only can the natural man receive. Nevertheless in these appearances of truth genuine truths like those in heaven lie stored up; for these are what are contained in the spiritual sense of the Word. All this makes clear that the words "there came out of the temple angels clothed in linen clean and bright" signify that the evils and falsities that have devastated the church were made manifest by the Divine truth, or the Word from its spiritual sense. [2] There are many reasons why the spiritual sense of the Word has now been disclosed. First, because the churches in the Christian world have falsified all the sense of the letter of the Word, and this even to the destruction of the Divine truth in heaven, by which heaven has been closed up. In order, therefore, that heaven may be opened it has pleased the Lord to reveal the spiritual sense of the Word, in which sense is the Divine truth such as it is in heaven. For through the Word there is the conjunction of man with the Lord, and thus with heaven. When the Word is falsified even to the destruction of its genuine truth the conjunction perishes, and man is separated from heaven. In order, therefore, that he may again be conjoined with heaven, Divine truth such as it is in heaven has been revealed; and this has been confirmed by the spiritual sense of the Word, in which is that Divine truth. The second reason is that the falsities that have inundated and devastated the church can be dissipated only by means of the genuine truth laid open in the Word. Falsities and the evils there from and evils and the falsities there from can be seen in no other way than from truths themselves. For so long as genuine truths are not present, falsities and evils appear as in a kind of light. This light they have from confirmations by reasonings from the natural man, and by the sense of the letter explained and applied according to the appearances before that man. But when genuine truths are present, then first falsities and evils

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appear; for the light of heaven, which is in genuine truths, dissipates the delusive light of falsities and turns it into darkness. The third reason is, that, by means of the Divine truths of the Word that are in its spiritual sense, the New Church, which is meant by "the Holy Jerusalem" in Revelation, may be conjoined with heaven. For the Word is conjunction; but conjunction is effected only when man perceives the Word in a similar way as the angels perceive it. That "linen" signifies truth will be seen in the following article. (Continuation: The First Commandment) [3] "Thou shalt not make to thee other gods" includes not loving self and the world above all things; for that which one loves above all things is his god. There are two directly opposite loves, love of self and love to God, also love of the world and love of heaven. He who loves himself loves his own [proprium]; and as a man's own [proprium] is nothing but evil he also loves evil in its whole complex; and he who loves evil hates good, and thus hates God. He who loves himself above all things sinks his affections and thoughts in the body, and thus in his own [proprium], and from this he cannot be raised up by the Lord; and when one is sunk in the body and in his own [proprium] he is in corporeal ideas and in pleasures that pertain solely to the body, and thus in thick darkness as to higher things; while he who is raised up by the Lord is in light. He who is not in the light of heaven but in thick darkness, since he sees nothing of God, denies God and acknowledges as god either nature or some man, or some idol, and even aspires to be himself worshiped as a god. From this it follows that he who loves himself above all things worships other gods. The same is true, but in a less degree, of one who loves the world; for there cannot be so great a love of the world as of one's own [proprium]; therefore the world is loved because of one's own, and for the sake of one's own, because it is serviceable to it. The love of self means especially the love of domineering over others from the mere delight in ruling and for the sake of eminence, and not from the delight in uses and for the sake of the public good; while the love of the world means especially the love of possessing goods in the world from the mere delight in possession and for the sake of riches, and not from the delight in uses from these and for the sake of the good there from. These loves are both of them without limit, and rush on to infinity so far as opportunity is given.

1028. For the plague thereof was exceeding great, signifies the total destruction of genuine truth. This is evident from the signification of "the plague of the hail," as being the falsification of the Word (as above); therefore

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"the plague thereof was exceeding great" signifies more grievous falsification, which is that the Word is falsified even to the destruction of all genuine truth. How the Word is falsified even to the destruction of genuine truth, and heaven is thereby closed against man, may be seen above (n. 719, 778, 888, 914, 916, 950).

(Continuation: The Commandments in general)

AR 134. To teach and to seduce My servants to commit whoredom, signifies, from which it comes to pass that the truths of the Word are falsified. By "to teach and to seduce the servants of the Lord," is meant those who are able and willing to be instructed in truths from the Word; that they are called "servants of the Lord" who are in truths, may be seen above (n. 3, 128); and by "committing whoredom," is signified to adulterate and falsify the Word: that this is signified by "committing whoredom," is, because in every particular of the Word there is the marriage of good and truth, and this marriage is broken when good is separated and taken away from truth. That in every particular of the Word there is the marriage of the Lord and the church, and thence the marriage of good and truth, may be seen in The Doctrine of the New Jerusalem concerning the Sacred Scripture (n. 80-90). From this it is, that "to commit whoredom" signifies to adulterate the goods and falsify the truths of the Word; and because this is spiritual whoredom, therefore also they who from their own reason have falsified the Word, after death, when they come into the spiritual world, become whoremongers: and, what has hitherto been concealed from the world, they who have confirmed themselves in faith alone to the exclusion of works of charity, are in the lust of committing the adultery of a son with his mother. That they are in the lust of committing so abominable a kind of adultery, has often been perceived in the spiritual world. Remember this, and inquire after death, and you will be confirmed. [2] I have not ventured to reveal this before, because it offends the ears. This adultery is signified by the adultery of Reuben with Bilhah his father's concubine (Gen. 35:22); for by "Reuben" that faith is signified, for which cause he was cursed by his father Israel, and afterwards his birthright was taken away from him; for his father Israel, prophesying concerning his sons, said of Reuben: Reuben my firstborn, thou art my strength, and the beginning of my power, light as water, thou shalt not excel, because thou wentest up to thy father's bed; then thou didst profane it: he went up to my couch (Gen. 49:3-4). Therefore his birthright was taken from him. Reuben was the firstborn of Israel; but because he polluted his

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father's couch, his birthright was given unto the sons of Joseph (1 Chron. 5:1). That by "Reuben" was represented truth from good, or faith from charity, and afterwards truth separated from good, or faith separated from charity, will be seen in the explanation of chapter 7:5. [3] That by "whoredoms" are signified adulterations of good and falsifications of truth in the Word, may appear from the following passages: When Joram saw Jehu, he said, Is it peace, Jehu? Who said, What peace, so long as the whoredoms of thy mother Jezebel, and her incantations are so many? (2 Kings 9:22). By "the whoredoms of Jezebel" are not meant any whoredoms, but her deeds, of which above (n. 132). Your sons shall be pasturing in the wilderness forty* years, and they shall bear your** whoredoms (Num. 14:33). And I will cut off the soul that looketh back to pythons and soothsayers to go a whoring after them (Lev. 20:6). Lest thou make a covenant with the inhabitants of the land, and they go a whoring after their gods (Exod. 34:15-16). Jerusalem, thou didst trust in thy beauty, and didst commit whoredom on account of thy fame, even so that thou didst pour out thy whoredoms on everyone that passed by. Thou didst commit whoredom with the sons of Egypt, thy neighbors, great of flesh, and didst multiply thy whoredom. Thou didst commit whoredom with the sons of Assyria even when there was no satiety to thee with whom thou didst commit whoredom. Thou hast multiplied thy whoredom even to Chaldea. A woman, an adulteress that taketh strangers instead of her husband. All give reward to their harlots; but thou hast given rewards to all, that they may come unto thee on every side in thy whoredoms. Wherefore, O harlot, hear the word of Jehovah (Ezek. 16:15-16, 26, 28-29, 32-33, 35 seq.). "Jerusalem" in this passage is the Israelitish and Jewish church; by her "whoredoms" are meant adulterations and falsifications of the Word; and because in the Word by "Egypt" is signified the science of the natural man, by "Assyria" ratiocination thence, by "Chaldea" profanation of truth, and by "Babylon" profanation of good, therefore it is said that she committed whoredom with them. [4] There were two women, the daughters of one mother; they committed whoredom in Egypt; they committed whoredom in their youth; one committed whoredom under Me, and she doted on her lovers, the Assyrians her neighbors. Thus she gave her whoredoms with them; yet she did not abandon her whoredoms in Egypt. The other corrupted her love more than she, and her whoredoms more than the whoredoms of her sister. She added to her whoredoms, she loved the Chaldeans. The sons of Babel came to her to the bed of loves, and they polluted her by their whoredoms (Ezek. 23:2-3, 5, 7-8, 11, 14, 16-17 seq.). Here "the two daughters of one

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mother" are likewise the Israelitish and Jewish church, whose adulterations and falsifications of the Word are here described as above by "whoredoms." [5] So in the following passages: Thou hast committed whoredom with many companions; thou hast profaned the land with thy whoredoms and with thy wickedness. Hast thou seen that which backsliding Israel hath done? going up upon every high mountain, and committing whoredom. Also perfidious Judah went and committed whoredom. So that by the voice of her whoredom, she hath profaned the land; she hath committed adultery with stone and wood (Jer. 3:1-2, 6, 8-9; and in other places). Run ye to and fro through the streets of Jerusalem, seek if you can find a man, who doeth judgment, and seeketh the truth. When I had satiated them, they committed whoredom and came into the harlot's house in a crowd (Jer. 5:1, 7). I have seen thy adulteries, thy neighings, the crime of thy whoredoms, and thy abominations on the hills in the field. Woe unto thee, O Jerusalem, wilt thou not be made clean? (Jer. 13:27). I have seen also in the prophets of Jerusalem a horrible stubbornness, in committing adultery and walking in lies (Jer. 23:14). They have committed foolishness in Israel, they committed whoredom and spoke My word in My name with lying (Jer. 29:23). They sinned against Me, I will turn their glory into reproach; they committed whoredom, because they have forsaken Jehovah. Whoredom occupied their heart. Your daughters commit whoredom, and your daughters-in-law commit adultery (Hos. 4:7, 10-11, 13). I know, Ephraim, that he hath altogether committed whoredom, and Israel is polluted (Hos. 5:3). I have seen a foul thing in the house of Israel; there Ephraim committeth whoredom; Israel is polluted (Hos. 6:10). "Israel" here is the church, and "Ephraim" is the understanding of the Word, from which, and according to which, the church is; therefore it is said "Ephraim hath committed whoredom, and Israel is polluted." [6] Because the church had falsified the Word, the prophet Hosea was commanded to take unto himself a harlot to wife, saying: Take unto thee a woman of whoredoms, and children of whoredoms; for the land, by committing whoredom, hath committed whoredom against Jehovah (Hos. 1:2). Again: Love a woman beloved of her companion, and an adulteress (Hos. 3:1). As the Jewish church was such, therefore the Jewish nation was called by the Lord "an adulterous generation" (Matt. 12:39; 16:4; Mark 8:38); and in Isaiah, "a seed of adulterers" (57:3); and in Nahum: Woe to the city of bloods, wholly in a lie, a multitude of those pierced, above the multitude of the whoredoms of the harlot, that selleth nations by her whoredoms

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(Nahum 3:1, 3-4). [7] Since "Babylon" adulterates and falsifies the Word more than others in the Christian world, she is therefore called "the great harlot," and the following is said of her in Revelation: Babylon hath made all nations to drink of the wine of the anger of her whoredom (Rev. 14:8). For all nations have drunk of the wine of the wrath of her whoredom, and the kings of the earth have committed whoredom with her (Rev. 18:3). The angel said, I will show unto thee the judgment of the great harlot, with whom the kings of the earth have committed whoredom (Rev. 17:1-2). He hath judged the great harlot, which did corrupt the earth with her whoredom (Rev. 19:2). From these passages it manifestly appears, that "to commit adultery" and "to commit whoredom" signify to adulterate and falsify the goods and truths of the Word. * The original Latin has "seventy" instead of "forty." ** The original Latin has "their" for "your."

AR. 610. And his number is six hundred sixty-six, signifies this quality, that all the truth of the Word is falsified by them. By "the number of the beast" is signified the quality of the confirmations of doctrine and faith from the Word with them (n. 608, 609); by "six hundred sixty-six" is signified every truth of good, and as this is said of the Word, it signifies every truth of good in the Word, here the same falsified, because it is "the number of the beast." The reason of this signification is, because "six" signifies the same as "three" multiplied by "two"; and "three" signifies what is full and all, and is predicated of truths (n. 505), and "two" signifies the marriage of truth and good; and as "six" is composed of those two numbers multiplied by each other, it therefore signifies every truth of good in the Word, here the same falsified; that it is also falsified by them may be seen above (n. 566). The number "six hundred sixty-six" is used, because in that number six is tripled, and triplication completes; the multiplying by one hundred, whence comes "six hundred," and by ten, whence comes "sixty," changes nothing (see n. 348).

410. Verse 11. And the name of the star is called Wormwood; and the third part of the waters became wormwood, signifies the infernal falsity from which their own intelligence is derived, and by which all the truths of the Word are falsified. By "a star" is signified their own intelligence springing from pride from infernal love (n. 408). By "name" is signified its quality (n. 81, 122, 165); by "wormwood" is signified infernal falsity concerning which something will be said presently; by "waters" are signified truths (n. 50), here the truths of the

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Word, because the subject relates to faith; by "the third part" is signified all, as above; from these taken together the sense results as delivered above. "Wormwood" signifies infernal falsity, from its intense bitterness, whereby it renders food and drink abominable; such falsity is signified therefore by "wormwood," in the following passages: Behold, I feed these people with wormwood, and I will give them water of gall to drink (Jer. 9:14-15). Thus saith Jehovah against the prophets: Behold, I feed them with wormwood, and I will make them drink the water of gall; for from the prophets of Jerusalem hypocrisy is gone forth into the whole earth (Jer. 23:15). Ye turn judgment into gall, and the fruit of justice into wormwood (Amos 5:7; 6:12). Lest there should be among you a root that beareth gall and wormwood (Deut. 29:18). Since the Jewish church had falsified all the truths of the Word, like the church here treated of, and since the Lord by all things of His passion represented it, by permitting the Jews to treat Him as they did the Word, because He was the Word, therefore: They gave Him vinegar mingled with gall (which is like wormwood), but, tasting it, He would not drink (Matt. 27:34; Mark 15:23; Ps. 69:21). Because the Jewish church was such, therefore it is thus described: He hath filled me with bitterness, and hath made me drunken with wormwood (Lam. 3:15, 18-19). of the Word is falsified by them. By "the number of the beast" is signified the quality of the confirmations of doctrine and faith from the Word with them (n. 608, 609); by "six hundred sixty-six" is signified every truth of good, and as this is said of the Word, it signifies every truth of good in the Word, here the same falsified, because it is "the number of the beast." The reason of this signification is, because "six" signifies the same as "three" multiplied by "two"; and "three" signifies what is full and all, and is predicated of truths (n. 505), and "two" signifies the marriage of truth and good; and as "six" is composed of those two numbers multiplied by each other, it therefore signifies every truth of good in the Word, here the same falsified; that it is also falsified by them may be seen above (n. 566). The number "six hundred sixty-six" is used, because in that number six is tripled, and triplication completes; the multiplying by one hundred, whence comes "six hundred," and by ten, whence comes "sixty," changes nothing (see n. 348). [2] That "six" signifies what is full and all, and is used where the truths of good are treated of, may appear from those passages in the Word where that number occurs; but the signification of this number does not clearly appear except to those who see the things concerning which it treats in the spiritual sense, as when the Lord said: That the seed which fell on good ground, brought forth fruit, some thirty, some sixty, some an

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hundred (Mark 4:8, 20; Matt. 13:8, 23). That the householder went out and brought laborers into his vineyard at the third hour and at the sixth hour (Matt. 20:3, 5). That upon the table in the tabernacle the cakes of bread were arranged in two rows, six in each (Lev. 24:6). That there was set six water pots, after the manner of the purifying of the Jews (John 2:6). That there were six cities of refuge or asylums (Num. 35:6, 7; Deut. 19:1-9). That the measuring reed with which the angel measured all parts of the new temple and the new city, was six cubits (Ezek. 40:5). That the prophets should drink water by measure, the sixth part of a hin (Ezek. 4:11). That they should take for an offering the sixth part of an ephah of a homer of wheat (Ezek. 45:13). Because "six" signifies what is full, the word "to take a sixth part," came into use, by which, in the spiritual sense, is signified what is complete and entire; as that: They should offer the sixth part of an ephah out of a homer of wheat (Ezek. 45:13). And it is said of Gog: I will turn thee back, and leave the sixth part of thee (Ezek. 39:2). By this is signified that with him every truth of good in the Word was utterly destroyed; who are meant by "Gog," may be seen (n. 859).

60. The next chapter in the REVELATION, the thirteenth, treats of the dragon's two beasts, one of which was seen to rise out of the sea, and the other out of the earth: the former is treated of from verses 1 to 10, and the latter from verses 11 to 18. That they are the dragon's beasts is evident from verses 2, 4, 11 of this chapter. By the first beast is signified faith separated from charity, as to the confirmations of it drawn from the natural man; and by the second is signified faith separated from charity, as to the confirmations of it drawn from the Word, which are, moreover, falsifications of the truth. But I pass over the explanation of these passages because they contain argumentations, which it would be too tedious to draw out at length. I will only explain the concluding

v e r s e :

Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is six hundred, threescore and six. Rev. xiii 18.

Let him that hath understanding count the number of the beast, signifies, let those who are enlightened inquire into the nature of the confirmations of that faith drawn from the Word. For it is the number of a man, signifies that its nature is that of self- intelligence. And its number is six hundred and sixty-six, signifies that every truth

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of the Word is falsified. [This document ends here. Ed.]

Confession of Marc Emery

No Extradition for the BC3!

by Marc Emery (28 May, 2007)

Three Canadians face life imprisonment in a US federal prison simply for political activities in Canada to legalize marijuana around the world.

Marc Emery, Michelle Rainey, and Greg Williams are Canadian citizens who were heavily involved in anti-prohibition activism in Canada for ten years. On May 28th, 2007 they will appear in a BC Supreme Court to begin the extradition hearing, scheduled to last 5 full days. The US Prosecutors will attempt to extradite these three Canadian cannabis activists to the US, where they face 10 years to life in prison.

The following is an article by Marc Emery that appeared in Cannabis Culture #58 (December/January 05/06). It explains his history as a political and social activist in Canada; his reasons to run Marc Emery Direct Marijuana Seeds; how he funded global cannabis activist organizations and formal marijuana initiatives and campaigns; and what the US Drug War's influence on Canada has caused. Updated information has been added where necessary.

Please Donate or Buy a "No Extradition" T-Shirt at the CC Store!

July 29th, 2005. I had that 'life flashing before me' moment. The frozen second in time when everything was sharp, clear, and signaled a great convergence of all my effort into this precise moment. "Marc Emery, you are under arrest for Extradition to The United States of America..." Every seed sold, all the millions of dollars I had given to the cause, every speech to free our people, every arrest, jailing and raid I had endured: it was all for this moment in time. "...for trafficking in marijuana seeds, for the production of marijuana, and for money laundering."

How Did This Happen?

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In 1990, when I became a cannabis activist, all books, magazines, videos, pipes, bongs, everything about marijuana was illegal in Canada. As a bookseller at the City Lights Bookshop in London, Ontario, I was surprised and shocked to learn that the Canadian government had banned High Times Magazine, had police seize all copies of marijuana growing books (including the Canadian classic *Grow Yer Own Stone*), and pushed over 500 "head" shops across Canada into shutting down. There was no cannabis activist movement left in Canada. No books, no magazines, no activists, no hemp stores. Nothing. The United States activist movement had itself become muted through the Reagan and Bush years.

Into this strange wilderness, I decided that as a bookseller I had to defy this peculiar censorship law, which eliminated disseminating the truth about marijuana - a law that passed almost unanimously in the Canadian Parliament in 1987, with one lone dissenter: NDP Member of Parliament Svend Robinson. In the fall of 1990, I ordered through the mail a few copies of *The Emperor Wears No Clothes*, the classic book by Jack Herer on the suppression of cannabis hemp. Not available in Canada because of the ban (section 462.2 of the Criminal Code, which provided up to 6 months in jail, and/or up to a \$100,000 fine for distributing books and any printed matter about marijuana or any "illicit" drug), I imported copies (illegally) and bought newspaper ads in the *London Free Press*, my hometown daily, to announce that I was breaking the literature ban on marijuana and welcomed the local police to arrest me.

This approach had always worked well for me in the ten years leading up to this time, as I went to court and jail after deliberately breaking various laws, such as the Sunday shopping ban, obscenity laws, and other Canadian social control laws that I personally, through civil disobedience, helped change.

The Day It All Came Down

(Read the July 29th DEA release admitting the political motivation behind Marc Emery's arrest at the bottom of this page.)

On the day of my arrest on July 29, I was in the maritime province of Nova Scotia to speak at the Atlantic Hemp Festival held by Maritimers United for Medical Marijuana. While I was handcuffed and being

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delivered to the dank cells of the Halifax lock-up, Vancouver police raids were underway in my home, my offices, and the BCMP Bookstore in Vancouver. No marijuana or any drugs were found, and in fact, only approximately 5,000 seeds at most were available to be taken from the Seed Desk at the BCMP Bookstore.

Up to 50 police officers were used to comb the premises of all the locations. A battering ram was used to force the door at our office at 22 East Cordova Street. Various computers were taken, but little else was of interest to police. Warrants specified that any records relating to the seed business were to be seized. Presumably, police had access to phone records to calls made to Marc Emery Seeds. Otherwise, it wasn't a business where we kept records. We destroyed all information after sending out orders.

In my cell in the Halifax lock-up, I knew that my life had entered a critical and inevitable phase. I have always been very, very transparent in the way I have conducted a career I have often described as "revolutionary retail" or "capitalist activism". From the day I arrived in Vancouver on March 1st 1994, I was going to change the way marijuana activism existed. Even in 1994, everything about cannabis and used to enjoy cannabis was still illegal in Canada, and I was determined to make an aggressive change in this landscape.

Penniless after losing all of my money in an ill-advised house-building project in Indonesia, I arrived for the first time in my life in Vancouver, British Columbia, determined to build a movement that used a retail model to generate money that would feed a vast network of activism. Within days of getting off the plane, I was selling High Times magazine and a variety of banned marijuana grow books that had been fronted to me by a distributor. I sold door-to-door, to strangers on the street, to magazine stores, to bookstores, to students. I would make on average \$1 profit per item, and fortunately, after 6 years of non-availability in Canada, there was a pent-up demand for marijuana information.

My two children, my spouse and I lived on \$20 a day for food, and all other money was put back into these books and magazines. Within one year, I was distributing 2,000 copies a month of High Times magazine and was wholesaling and mail order retailing over 40 books about marijuana and other "illicit" entheogens.

After selling these products on the street for 3 months, I was offered a former Communist bookshop

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(that had been subject of a firebombing!) for \$500 first month's rent. As long as I cleaned the heavily damaged building up, the landlord said my "hemp revolution business", as I explained it to him, was fine. On July 7, 1994, I opened the HEMP BC retail store and began a decade of principled, purposeful lawbreaking, with every action aimed at ending the marijuana prohibition by any peaceful means possible.

Everything Is On The Line

On July 29th, while the police were raiding the various places they believed seeds and records were stored, activists like David Malmo-Levine, Chris Bennett, Dana Larsen, and brave others protested the attack with a very noisy street demonstration. The media, informed immediately by Chris Bennett and the Cannabis Culture magazine team, descended on the scene at BCMP Headquarters.

Within hours, everyone in British Columbia was bombarded by media with the news that the US government was seeking to extradite me and two friends to the USA, for my seed-selling ways. It was clear the potential penalties were severe if I were to be extradited and prosecuted in the US, probably a life imprisonment. Under Drug Kingpin legislation in the United States, selling over 60,000 seeds qualifies for the death penalty. The manufacture or distribution of 60,000 kilograms of marijuana, 60,000 plants or 60,000 seeds all are included in death penalty provisions of the medieval law passed by a Newt Gingrich congress. I would be the first person who could qualify under this recent law to be executed for the activity I have clearly done with the tacit approval of everyone in Canada.

Revenue Canada received \$578,000 in personal income taxes (1999 to 2005) on income that was explicitly from the sale of marijuana seeds, and they ALWAYS were aware of it. It said "Marijuana Seed Vendor" on my tax returns. I explained my entire banking and money systems and always gave income tax all access to my accounts so they could verify everything I said was true. I told them the Money Mart location where I cashed some money orders; my bank accounts were explained so they could track the flow of money. I relayed how expenses and disbursements took place in the incriminating world of seeds. They knew how it all worked because I had nothing to hide. The government of Canada received about \$378,000 of this money; the

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provincial government of British Columbia received about \$200,000.

As for politicians: every Member of Parliament in Canada, all 305, had a free subscription to our magazine, which often their assistants, if not the Member themselves, read and perused, for eight years. My seed catalogue was in every issue. They knew it was there. No one ever complained to me or to the police about it. Former MP Svend Robinson said that when he was New Democratic Party Health Critic he asked Health Canada where medical cannabis exemptees were supposed to obtain seeds. "Health Canada said to go to the internet and buy seeds there." And that's what he told medical patients to do: buy seeds on the internet. In fact, that's what Health Canada also told others in letters that we have from 2003.

NDP leader Jack Layton came to my home in November 2003 and did a beautiful interview on www.Pot.tv. I think Jack Layton is a wonderful guy. I think NDP Justice Critic Libby Davies has done a sterling job. If I had any kind of reputation as a "drug dealer", do you think a man who is a serious contender for Prime Minister is going to some drug dealer's house to publicly ask for support? I was asked to testify before the Senate Subcommittee in both 1996 and 2002 as to my views on legalizing marijuana. Do you think they would ask any known drug dealer to attend?

When the Wall Street Journal put me on the front page of its massively influential newspaper in a very favorable article on Dec. 10, 1995, Quentin Hardy, the journalist who wrote it, told me six editors were assigned to check out my background. "They talked to your teachers, your neighbors, business associates, your parents. They are NOT going to let anyone with even a whiff of 'drug dealer' appear on that front page." Nine years later, Mr. Hardy came to British Columbia and wrote the definitive piece on the British Columbia marijuana industry for Forbes Magazine, and I personally introduced him to many in the industry while he did that piece.

I spoke at IDEA CITY in 2001 and 2003. I spoke on the same stage as former Prime Ministers John Turner and Kim Campbell, and I was the marijuana provider to many famous Canadians at the Friday Night IDEA CITY Party at muchmusic/CHUM TV. In my speeches I talked about the incredible work in helping 18 year old Webster Alexander in Alabama, having his sentence for selling two ounces of pot reduced from an

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unbelievable 36 years to one year served on weekends. I talked about the amazing work at my Iboga Therapy House (that seed money had kept operating), and how we helped heavily drug addicted persons for free with amazing results. I talked about my mission in life and how I had developed this "seed thing" that paid for immense amounts of activism.

My very transparent manifesto, "How to Overgrow the Government Through Revolutionary Retail" was published in the first issue of Cannabis Culture magazine. I was written up and covered in TIME Magazine, MacLean's Magazine, The Economist, the Wall Street Journal, the Washington Post, the New York Times, Rolling Stone, Seattle's Post Intelligencier, CBS' 60 Minutes, CNN, Mexico's La Reforma, The Times of India, and hundreds of other publications around the globe, I never received one letter from anyone in 10 years asking me to stop selling seeds. No one on the streets of Vancouver or anywhere in Canada where I have spoken extensively (22 cities in 2003, 19 cities in 2004) has ever approached me and said, "I don't like what you are doing by selling seeds". I have never received a letter or a phone call or correspondence of any kind from anyone in Canada asking or demanding that I stop the sale and distribution of seeds.

Since moving to BC over 11 years ago, I never owned vehicles, property, bonds, investments, assets, or offshore accounts. I leased everything on a month-by-month basis, including my vehicle and my apartment. If I had money stashed, the police or Income Tax people would have found it. I was watched extensively. I presumed my cell phone was always monitored. When, in late July, the DEA undercover agent posing as seed buyer tried to get me to sell her ten pounds of pot over the phone, I refused and told her that I always assumed my cell phone was monitored, so how could she be so foolish and naive? When she asked again at a later time, I lectured her at length. Not only did I not sell pot, she was being very reckless to even think about importing pot to the USA.

The DEA even has a subscription to Cannabis Culture, with their money orders on US Department of Justice cheques. I figured if the US government got that pissed off, they'd just ask the Vancouver Police to raid me, like in the 1996 to 1998 period.

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I was always raided after appearing in A-list American media. A month after the Wall Street Journal: raided. A month after Rolling Stone: raided. Two months after the CNN Visits Canada's Prince of Pot special in October 1997: raided. The police took a million dollars in store and business assets in total, but I was not even charged on either occasion, and received small fines from the courts when I was charged on two others. The last fine I got for selling seeds in 1998 was \$700 per count; seven counts, \$5,000 in total. From a \$700 fine for seeds in 1998, to life imprisonment without parole or the death penalty in 2005... that's an outrageous contrast.

Personal and Political Progress

A lot of good was accomplished through all that struggle, trial and tribulation. In 1994, there were no hemp stores, no activist activity, no medical marijuana program, no pot retail industry, not even legally obtained books and magazines about marijuana in Canada. Eleven years later, there are over 75 hemp activist stores; literature and magazines were made legal; medical marijuana is legal; the hemp industry is in a great revival. Marijuana legalization and the drug war have been discussed daily in the Canadian media for the past ten years. Regulations continue to improve for Canada's medical cannabis program.

Phillip Owen, a former Mayor of Vancouver (1993 to 2001) was at one time a very vocal prohibitionist in office. He denounced me in the New York Times. But by the end of his third term, he became a brilliant and articulate anti-prohibitionist after hearing me speak throughout local elections and in the media.

In December 2002, the White House Drug Czar came to Vancouver for a highly publicized speech at the Vancouver Board of Trade to set the Mayor and other "legalizers" straight. Before his speech began, I went up and asked the Drug Czar if I could have a photograph of us together; when he asked "and who are you?" a photo was snapped as I said, "My name is Marc Emery, I'm the publisher of Cannabis Culture Magazine." He turned beet-red and was hustled away by his agents. As he spoke on stage afterwards, we heckled him when he rattled off his catalog of lies about marijuana. There were five tables of police at that speech, two tables of US Consulate people, over 50 Secret Service agents protecting Walters. Oh, he remembers me all right!

The next day, former Mayor Phillip Owen, Mayor-elect Larry Campbell and city councilors met with

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Walters. Owen later told the Vancouver Courier paper "It was the most intense meeting of my life. There is no one more uninformed about drugs than the Drug Czar." Members of City Council recently told me Walters and his lieutenants threatened, screamed at and insulted the elected Vancouver officials, and guaranteed that if Vancouver pursued legal marijuana policies, the border would be shut down to Canadian commerce heading for America.

Current Mayor (and appointed Senator to Canada's Parliament) Larry Campbell was my rival for Mayor in the Vancouver 2002 election. I got to speak about legalization on over 15 occasions in his presence. He was elected. He spoke at the Beyond Prohibition 2004 Conference in which a grant of \$18,000 from Marc Emery Direct Seeds went to the BC Civil Liberties Association to hold the event. That conference is where Mr. Campbell famously and momentously announced that marijuana should be legalized, taxed and regulated, and that prohibition should end.

I participated in elections in 1996 (Mayor of Vancouver); 2000 (Canadian Marijuana Party, federal election); 2001 (BC Marijuana Party, provincial election); 2002 (Mayor of Vancouver); 2005 (BC Marijuana Party, provincial election). During the 2005 BC provincial election, Vancouver City Councilman Tim Stevenson invited me to a here to lend his support because he knows I believe in legalization". I did not run against him in that riding because Tim is a good man; but again, do you think if there was any taint anywhere in my life that these people would introduce me to crowds of key supporters? Adriane Carr is leader of the BC Green Party. In 2002, the BC Greens launched a petition drive to get proportional representation on the ballot as a people's initiative. The BC Greens didn't have the money, but I believed in the cause so I personally gave Adriane Carr \$7,000 to finance the petition drive. That was money from my only source of income - marijuana seed sales!

I never met a person, government agency, politician, tax department, or any charitable or non-governmental agency that refused any money from me, even though I was world famous as a marijuana seed seller. Banks opened accounts and issued credit cards, and I was honest and candid with every last one of them.

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Over 10 years, I gave just under \$4,000,000 (four million dollars) to North American and international activist organizations, activist politicians, ballot initiatives throughout the United States, referendums, court challenges, Supreme Court of Canada challenges, refugees, bail costs, legal defense funds, political parties, individuals, drug addiction clinics, media, medical bills for activists (Terence McKenna, Jack Herer), Compassion Clubs (legal bills and start-up money), Hemp fests, conferences, Global Marijuana Marches (2000 to 2005), full page anti-prohibition ads in Canadian newspapers, HEMP BC Legal Assistance Centre... and the list goes on. It's an extraordinary record of unparalleled distribution of the proceeds from our beloved plant.

A month after Walters' visit, the Vancouver Police Department - who behaved so chummily with Walters on the evening of, and days following his speech - launched an investigation of my seed business with the intent of laying charges. Over 6 months, the VPD scoped out my mail order business, monitored my seed office, bought some seeds undercover, and in the summer of 2003 - during my very successful Summer of Legalization Tour - went to the Crown Attorney to lay charges. But at that time, marijuana was legal to possess in Canada and it was doubtful if seeds were actually illegal. The Crown Attorney refused to proceed with charges.

This had the impact of infuriating the Vancouver Police and John Walters. With the tacit approval of BC Solicitor-General Richard Coleman, the Vancouver Police investigation file was handed over to the DEA in October 2003. The DEA continued the investigation, committing substantial resources and finances to it. The DEA proceeded to order seeds by mail, and comb the records of American growers who were busted with evidence of seed purchases from me.

On April 27, 2004, while I was on a 22-city tour of Canada to promote support for NDP leader Jack Layton, arsonists tried to destroy the BCMP Headquarters and severely damaged it (the Blunt Brothers building next door was entirely destroyed). The Vancouver Police "investigation" revealed nothing, and it has long been thought to be the act of DEA or Vancouver police agents.

After the VPD had failed in their efforts to charge me locally and extinguish our headquarters, I was

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punished by being jailed for 62 days in Saskatoon Correction Centre on August 19th, 2004 for the crime of passing one joint in Saskatoon earlier that year. I did the same job that Martha Stewart did in her prison: I was the toilet cleaner and janitor for the senior administrative staff of the jail. In October 2004, while still in jail, the DEA started coming to my store to buy from the seed desk. They were assisted by the Vancouver Police Department and BC Solicitor-General Coleman in every way.

On May 6, 2005, while I was campaigning in an election against Solicitor-General Coleman, a grand jury in Seattle, Washington indicted me for seed selling, conspiring to help Americans produce marijuana, and distributing my money (money laundering).

Under the Mutual Legal Assistance Treaty - which the US pressures every country to sign - the Attorney-General of Canada of Canada, then Irwin Cotler, agreed to allow my arrest for Extradition to the United States to face trial for my activities in Canada. Irwin Cotler, the former Canadian Justice Minister and Attorney General in the previous Liberal government, was himself a famous human rights activist.

No one in Canada has ever been sentenced to jail for selling seeds. Only two people have ever been fined: myself in 1996 and 1998; and Ian Hunter, fined \$200 in the year 2000.

Now Canada has a Conservative Party government that believes all marijuana people who grow and sell and pass joints should go to jail! The Canadian Minister of Justice and Attorney General, Conservative Robert Nicholson, may be the one who holds my fate in the balance. If the BC Supreme Court commits me for extradition after the Extradition Hearing, a five-day affair beginning May 28, 2007, then Attorney-General Nicholson holds my fate in his hands.

Depending on how many people write, email or call the politicians of Canada, Robert Nicholson will decide if the government of Canada agrees to the Extradition. The maximum term of incarceration for murder in Canada is 25 years, yet under US federal sentencing guidelines, I would receive minimum 17 to 21 years for being, to quote DEA boss Karen Tandy of the on the day of my arrest, "designated as one of [the US] Attorney-General's most-wanted international drug trafficking organizational targets - one of only 46 in the world and the

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only one in Canada." I'd get an additional mandatory minimum of 10 years on the money laundering charge.

The head of the DEA fumes with contempt in her media release, reiterating four times that her principle concern is with legalization activities. She uses phrases like "publisher of Cannabis Culture Magazine, and the founder of a marijuana legalization group", "is a significant blow ... to ... the marijuana legalization movement", "hundreds of thousands of dollars ... are known to have been channeled to marijuana legalization groups active in the United States and Canada", "drug legalization lobbyists now have one less pot of money to rely on".

Additionally, the DEA head referred to me as the only target of the DEA in Canada, virtually making me the biggest "kingpin" in all of Canada! She even called Cannabis Culture a "propagandist" magazine!

On CNN's Lou Dobbs program on March 30, 2005, the DEA claimed I was responsible for the manufacture of 100,000 pounds of marijuana for every year I was in the seed business. Eleven years of revolutionary seed retail activism means the DEA is claiming I am responsible for 1,100,000 pounds of marijuana, with a conservative wholesale value of \$3,000,000,000 (three billion dollars). If you figure that aspiring hip hop performer Weldon Angelos got 55 years for one ounce of pot, what do think the sentence is going to be for a man the DEA and US Attorney-General Alberto Gonzales claims is the largest marijuana producer of all time ever prosecuted in the US criminal justice system?

I tell Canadians that to let me be extradited to the United States means Canada will never see me alive again. To the DEA, I am the leader of the movement that seeks to thwart, defy, undermine them and end their reign of terror over the cannabis culture. They are never going to let me walk and talk and campaign against them once I am in their clutches.

For What It's Worth

Overgrow the Government. Inherent in that beautiful phrase are so many ideals and glories of a cooperative, peaceful society. Plant the seeds of freedom. Not overthrow, which speaks of violent conflict, but

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overgrow, using God's greatest plant and the enlightenment that comes from ingesting marijuana to further a peaceful, democratic, revolution based on tolerance and love and unity of all peoples. Plants, not violence. Reason, not murderous incarceration. Personal freedom, not Nazi-like paramilitary violence.

I am being punished for my success. I have achieved much in my eleven years in British Columbia. Clearly, the very dark and powerful forces emanating from the White House believe they have the upper hand, that they have stopped our revolution. This is the time when the Bush-Walters White House is making the most aggressive attack on our culture ever, and not just on me.

In March 2004, my wonderful friend Mike Smith received a 30-year sentence in an Oklahoma federal prison for growing 200 plants. He had already served six years on a previous cultivation offence. His wife, Yvonne Toy, received a 15-year sentence, her first offence ever, for those same 200 plants.

The Bush White House, the DEA, and US police forces are arresting more Americans for marijuana than ever before, pursuing marijuana people with a frenzy never before seen in history. On October 17, 2005, the FBI revealed 771,608 persons were arrested for marijuana violations in 2004. The total is the highest ever and comprised 44.2 percent of all drug arrests in the United States. Since 1965, 17 million Americans have been arrested for marijuana offences, and arrests have skyrocketed in the past 12 years.

US Marijuana Arrests by Year

2004: 771,608

2003: 755,187

2002: 697,082

2001: 723,627

2000: 734,498

1999: 704,812

1998: 682,885

1997: 695,200

1996: 641,642

1995: 588,963

1994: 499,122

1993: 380,689

Immediately upon my arrest in Halifax on July 29th, reaction was swift and loud throughout Canada. The Vancouver Sun had a screaming headline "UNCLE SAM ORCHESTRATES VANCOUVER POT BUSTS". It was all over every Canadian media. I was kept in 4 different jails over 7 days, and saw none of the coverage until I was released on bail on August 5.

As I was being arrested, the largest issue ever of Cannabis Culture Magazine was rolling off the presses. By the time I was released, the magazine with the 12-page Marc Emery Seed catalog was printed, but could not be distributed until the readers were warned not to order seeds from my now-shut down seed business. A sticker was printed and individually attached to all 75,000 copies, and that took over 30 days to complete, delaying the release of the last issue by a full month.

I was now in the most difficult bind in my life. My only source of income was terminated, and I had to make Cannabis Culture Magazine, POT.TV and the BCMP Bookstore self-sufficient immediately. I had to find tens of thousands of dollars in legal fees (obtaining bail the first week took \$18,000 in legal fees, an additional \$20,000 cash bail for a cash requirement of \$38,000 before I even got out of jail). I was without any income and had massive problems to deal with. I immediately had to lay off employees, move out of my apartment, return my rented car, and move in with my assistant editor (and now wife) Jodie. I had to survive on as little as

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possible; my only income was modest charity from supporters and activists.

With 21 arrests, 17 jailings, and now six raids for marijuana related activity under my belt, I feel experienced enough to tackle my greatest challenge ever. Facing brutal finances, huge legal bills, and life imprisonment without parole for something no one in Canada has ever even gone to jail for, I still have to provide focused, calm and convincing leadership.

I've done a record number of interviews with North American and world media since then. The CBS newsmagazine 60 Minutes (twice) aired a segment to its twelve million viewers about my struggle to legalize marijuana. I am reaching new audiences: older people, Canadian nationalists, and - to my joy - people who don't smoke pot, and do not ordinarily identify with the cannabis culture. The staggering punishment to be meted out to me is common in the United States for marijuana offences, and many people in Canada are realizing this for the first time.

From September 10 to September 24 in 2005, there were demonstrations on my behalf at Canadian and US embassies and consulates in 43 cities around the world. Mapinc.org has archives of over 300 letters printed in newspapers condemning my extradition, and over 400 newspapers and publications have written about my work and the extradition request.

I tell people now that this extradition attempt is a blessing, because it has galvanized the world movement for cannabis peace. It has given me an even stronger personal urge to have marijuana legalized in Canada within two years, and I am given opportunity in

regular media exposure to be a proud spokesperson for our great culture. I am not afraid of the task ahead of me. I am not afraid of jail for the rest of my life, undoubtedly painful as that would be. I don't fear prison rape or abuse or suffering or loneliness, though those miseries will no doubt be present in a US federal prison. My fear is that the marijuana people will continue to be taken away to lives of ruin and despair by a murderous police state. My fear is that Canada will be absorbed as a compliant puppet state of the US War on Drugs. My fear is that the DEA, with offices in 65 nations around the Earth, will have more and more citizens from other

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countries extradited to the USA to face draconian punishments for the rest of their lives.

I fear for Michelle Rainey and Greg Williams, facing extradition for simply being in my activist organization. Greg, aka Marijuana Man of Pot.tv, is a fine and wonderful friend who brings knowledge, joy and pleasure to everyone he meets. He is being punished for being a supporter of the movement and me. Michelle is the most selfless activist I have ever known. A fantastic woman, she suffers daily with Crohns Disease, and needs marijuana to control her very damaged and disabled organs, yet has helped hundreds - if not thousands - of people with her unrelenting effort to make marijuana legal.

Michelle has been my great ally in this struggle, and she surely should be nominated for sainthood. She is so worthy of your support. She MUST NOT be extradited to a US jail. She will die in horrible pain there. My American friends, my Canadian friends, this cannot be permitted to happen. A terrible injustice will have occurred if Michelle Rainey exists in pain and torture in an American jail. There will be terrible karma in the world if one of God's most beautiful souls is allowed to be destroyed by apathy and cowardice in her most critical time of need. The people can save her from extradition, if they speak out to the Canadian Minister of Justice. Speak to power, my friends; her life depends on it.

The months ahead will be filled with unprecedented personal challenges for me. I will try to speak on behalf of our culture with passion, reason and good values. I will be interviewed extensively, and I hope I am a spokesman and activist and leader you can be proud of.

I certainly could use your help. I need an army of activists writing letters, petitioning, wearing NO EXTRADITION T-shirts, demonstrating in front of Canadian consulates and embassies, voting in elections, joining a political party in Canada or the United States to make your views on prohibition heard. I certainly need any money you can give. If you believe my record of service to our culture merits your support, then I tell you: we need your support.

Marijuana is a 7 to 15 billion-dollar a year industry in Canada, where hundreds of thousands - perhaps half a million - people are growing and selling marijuana. Millions and millions of Canadians and Americans

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consume this marijuana. Canadian growers, dealers, and seed sellers deal with Americans every day.

In the aftermath of my arrest for activity I did here in Canada, it is apparent any activist or handler of seeds, medical marijuana, or commercial marijuana could be extraditable. If you have any connection to any marijuana transaction that traces to the USA, you are liable to be considered party to a conspiracy to import marijuana into the United States. That's certainly bringing the US drug war into Canada in an incredible and dangerous way. Everyone in Canada's cannabis culture is now at much greater risk because of this precedent.

Yet Canadians don't want this barbaric drug war. After 10 years of our activism, Canadians now overwhelmingly reject fines, jail time or any punishment as an option for marijuana possession, according to a NORML Canada November 2004 nation-wide poll. A majority of Canadians favor a taxed and regulated system of marijuana distribution.

While Canada pursues an independent approach to cannabis laws and prohibition, away from the US drug war model, there is hope for both Canadians and Americans of the cannabis culture. If Canada becomes free from prohibition, then American prohibition will fall. But if the United States government is allowed to triumph with intimidation, blackmail, and increased arrests in Canada, stifling our progress, and sending Canada backwards, then liberation for all North America is that much more elusive.

Continually Yours,

~ Marc Scott Emery quoted from www.cannabisculture.com

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

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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 following is the doctrine of the Universal Orthodox Church that conforms to the Word, the Writings and an interesting way of presenting the answer. John the Baptist did not know whom it was that he was to 'anoint'. 'Anointing' with the Holy oil of Moses is an integral part of 'Christian' 'baptism' 'New Church doctrine (Pendleton)' and further an 'Orthodox' fact beyond historical and evidentiary dispute.

I think it went something like this on that day by the river Jordan. psst. John... yes, Lord.... today's the day...ok Lord everything is ready for you. I got a full batch of the Holy oil of Moses ready to soak you down from head to foot when you are naked as the day you were born just like you told me.... psst. I know that's good John....How am I to know who you are?...psst. don't stress it you will know me when you see me, down by the riverside just like I told you before...yes, Lord. I hear and I obey....I wonder where he is would you look at all the Jews? And every one of them all looks the same. Big brown eyes and big long noses how to tell them apart...psst. John....yes, Lord...over here....where are you Lord all I see is Jews, crowds and crowds of Jews....psst. John...yes, Lord...over here on your right....but where Lord, I am looking over to the right and all I see is Jews which one.....psst. John....yes, Lord.....back to the left.....but where Lord, all I see is more Jews...psst. John....yes, Lord....you looked to far, now look back to the right...I am looking back to the right but all I see is more Jews!....Lord have mercy where are You!....psst. John...yes, Lord...just making a point wanted to make sure you haven't got a clue who I am...You are right Lord out of all of these Jews milling around out here I don't a clue who among these here you could be...psst. John...yes, Lord....look again, I want you to double

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check....Lord, I have been searching out everyone of these Jews up and down the river Jordan for the last three hours, would you give me a break!....psst. John....yes, Lord...do you see the dove sitting on top of the Jew you just baptized?...why yes Lord now that you mention it, I do....In Mark, "And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon Him: And there came a voice from heaven saying, Thou art my beloved Son, in whom I am well pleased." 1. 10. In John, "And John bare record saying, I saw the Spirit descending from heaven like a dove, and it abode upon Him. And I knew Him not: but He that sent me said unto me, Upon whom thou shalt see the Spirit descending, and remaining on Him, the same is He which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God." i. 32, 33.

Then John recognized Him and knew that now it was commanded of him to anoint the naked Divine Human body of the Creator of the Universe. In Matthew, "But John forbade Him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness. Then He suffered him." iii. 14, 15.

And then later in John, "One of the two which heard John speak, and followed Him, was Andrew, Simon Peter's brother. He first findeth his own brother Simon, and saith unto him, We have found the Messias (Anointed. ed.), which is, being interpreted, the Christ.

suf-fer (suf'er), v. [OF. souffrir (F. souffrir), <L. sufferer, carry under, support, undergo, suffer, <sub, under, + ferre, bear.] 1. tr. To undergo, experience, or be subjected to (pain, distress, injury, loss, or anything unpleasant: as, "not far from where we suffered shipwreck," Stevenson's "Kidnapped," xviii.); in general, to undergo (any action, process, etc., not necessarily unpleasant: as, to suffer change); also, to bear or endure with patience, fortitude, or composure (now prov.); bear with (a person, etc.) patiently (archaic: as "For we suffer fools gladly, seeing ye yourselves are wise," 2 Cor. xi. 19); put up with; also, to tolerate or allow (as, "No noise was suffered

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in their camp”: Irving’s “Conquest of Granada,” v.); allow or permit (to do as stated: as, “Suffer the little children to come unto me,” Mark, x. 14). 2. intr. To undergo or feel pain or distress; undergo a penalty, esp. of death; sustain injury, detriment, disadvantage, or loss (as, the health suffers by comparison with another; “The revenue of the custom, instead of suffering, profits from such drawbacks,” Adam Smith’s “Wealth of Nations,” iv. 4); be subject to unfortunate effects (from disease, weakness, undesirable quality, etc.: as to suffer from headaches, astigmatism, or insomnia; to suffer from excessive credulity); also, to be the object of some action; also, to endure patiently or bravely (as, “Charity suffereth long, and is kind”: 1 Cor. xiii. 4). –suf’fer-a-ble, a. That may be suffered or endured; bearable, also, allowable; capable of suffering or enduring patiently. –suf’fer-a-bly, adv. –sub’fer-ance, n. [OF. soufrance (F. souffrance).] The suffering of pain, distress, injury, etc. (archaic); patient endurance, or long-suffering (archaic); capacity to endure pain, hardship, etc.; also, tolerance, as of a person or thing; tacit allowance, as through failure to object or hinder (as, “To stay where he was no wanted, on a sort of sufferance-never!” Galsworthy’s “Saint’s Progress,” iii. 10; “I’ve been refused-scorned. I’m only here on sufferance,” G. B. Shaw’s “You Never Can Tell,” iii.); permission or license. –suf’fer-er, n. –suf’fer-ing, n. The act of one who suffers; the undergoing or enduring of pain or distress, or a particular instance of this.

9954. 'And you shall anoint them' means a representative sign of the Lord in respect of the good of love. This is clear from the meaning of 'anointing' as consecrating to serve as a representative sign, dealt with in 9474. The reason why to serve as a representative sign of the Lord in respect of the good of love is meant, or what amounts to the same thing, to serve as a representative sign of the good of love that comes from the Lord, is that 'oil', which was used to carry out anointing, means the good of love, 886, 4582, 4638, 9780. 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. It was among the ancients - in whose times every act of worship involved the use of representative signs, that is to say, of such things as served to represent realities of a more internal nature, which are those of faith and love derived from the Lord and offered back to Him, thus which are Divine - that the

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practice of anointing came in; it came in because 'the oil' that was used to carry out the anointing was a sign of the good of love. For the ancients knew that the good of love was the essential reality which gives life to everything constituting the Church and worship. That good is the Essential Being (Esse) of life; for the Divine flows in by way of the good of love with a person and composes his life - heavenly life when truths are received within good. From this it is evident what anointing represented, and that because of its representation objects which had been anointed were called holy and also held to be holy. Such objects served the Church to represent Divine and heavenly realities, and in the highest sense the Lord Himself, who is Good itself, thus to represent the good of love which comes from Him, and also the truth of faith, to the extent that this has life from the good of love. This now explains why in ancient times they anointed stones set up as pillars, and also weapons of war, such as shields; later on the altar and all its vessels, as well as the tent of meeting and everything in it; and in addition those who were to serve in the priestly office, and their garments, also prophets, and at length kings, who were therefore called Jehovah's Anointed. It also became a common practice to anoint oneself and others to bear witness to gladness of mind and goodwill.

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 him or her 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,

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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.

Scriptural support:

Matthew: 3: 1-16; 11: 11, 12; 14: 2; 16: 14; 17: 13; 20: 22, 23; 28:19

Mark: 1:4-9; 6: 14-24; 8: 28; 10: 38, 39; 16: 16;

Luke: 3: 16-21; 7:20-33; 9: 19; 12: 50; 20:4

John: 1; 25-33; 3: 22-26; 4: 1, 2; 10: 40;

Acts: 1: 5-22; 2: 38-41; 8: 12-38; 9: 18; 10: 37-48; 11: 16; 13: 24; 16: 15-33; 18: 8-25; 19: 3-5; 22: 16;

Romans: 6: 3-4;

1 Corinthians: 1: 13-17; 10: 2; 12: 13; 15: 29;

Galatians: 3: 27

Collations: 2: 12

1 Peter: 3: 21

Canon **43**. CHAPTER V. THE TRINITY OF PERSONS IN THE DIVINITY IS FROM THE COUNCIL OF NICE, AND WAS DERIVED THENCE INTO THE CATHOLIC CHURCH AND [THE CHURCHES] AFTER IT, AND IS THEREFORE TO BE CALLED THE NICENE TRINITY. BUT THE TRINITY OF GOD IN ONE PERSON, THE LORD GOD THE SAVIOUR, IS FROM CHRIST HIMSELF, AND WAS THENCE IN THE APOSTOLIC CHURCH, AND THEREFORE IS TO BE CALLED THE CHRISTIAN TRINITY; AND THIS TRINITY OF GOD IS THE TRINITY OF THE NEW CHURCH.

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1. There are three summaries of doctrine of the Christian Church concerning the Divine Trinity and at the same time Unity, which are called the Apostolic, the Nicene, and the Athanasius Creeds. The Apostles' Creed was written by men who are called the Apostolic Fathers; the Nicene Creed, by an assembly of bishops and priests who were called together by the emperor Constantine in the city of Nice, with a view to dissipate the scandals of Arius concerning his denial of the Divinity of the Son of God; and the Athanasius Creed, by a certain person or persons after that council. These three Creeds were acknowledged and received by the Christian Church as ecumenical and catholic, that is, as the universals of doctrine respecting the Father, the Son, and the Holy Spirit.

2. The Apostolic Creed teaches thus: - "I believe In God the Father Almighty, the God of heaven and earth; and in Jesus Christ His Son, our Lord, who was conceived by the Holy Spirit and born from the Virgin Mary. I believe in the Holy Spirit," etc. The Nicene Creed teaches thus:- "I believe in one God, the Father Almighty, Maker of heaven and earth; and in one Lord Jesus Christ, the only begotten Son of God, born from the Father before the ages; begotten not made, consubstantial with the Father, by whom all things were made; who came down from heaven and was incarnate by the Holy Spirit from the Virgin Mary, and became Man. And [I believe] in the Holy Spirit, the Lord and Giver of Life, who proceedeth from the Father and the Son, who with the Father and the Son, together is adored and glorified; who spake through the prophets." The Athanasius Creed teaches thus: - "The Catholic Faith is this: We venerate one God in Trinity and Trinity in Unity. . . . There is one Person of the Father, another of the Son, and another of the Holy Spirit. . . . The Father is uncreate, immense, eternal, omnipotent, God and Lord; in like manner the Son, and in like manner the Holy Spirit; and yet there are not three uncreate, immense, eternal, omnipotent Gods and Lords, but One. . . . The Son is of the Father alone, not made, nor created, but begotten. The Holy Spirit is from the Father and the Son, neither made, nor created, nor begotten, but proceeding. In this Trinity none is before or after, and none is greater or less, but all the three Persons are co-eternal and co-equal. But as we are compelled by the Christian verity to acknowledge every Person by Himself to be God and Lord, so we are forbidden by the Catholic religion to say there be three Gods and Lords." Furthermore, it thus teaches concerning the Lord Jesus Christ: - "Although He be God and Man, yet there are not two, but one Christ."

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3. From these things declared in the three creeds it may be gathered how in the understanding of each there is a Trinity of God in Unity, and a Unity in Trinity. For the Apostolic Creed teaches concerning God the Father, that He is the Creator of the Universe; concerning His Son, that He was conceived by the Holy Spirit and born of the Virgin Mary; and concerning the Holy Spirit, that He is. Moreover, the Nicene Creed teaches concerning God the Father, that He is the Creator of the Universe; concerning the Son, that He was begotten before all ages, and that He descended and became incarnate; and concerning the Holy Spirit, that He proceeds from both. But the Athanasius Creed teaches concerning the Father, Son, and Holy Spirit, that they are three Persons co-eternal and co-equal, and that each of them is God, and yet that there are not three Gods, but one; and that although from the Christian verity each Person by Himself is God, yet from the Catholic religion it is not allowable to say there are three Gods.

4. From these three Creeds it appears that two Trinities are taught, one which existed before the world was created, another, which was after it; the Trinity before the world was created, in the Nicene and Athanasius Creeds, but the Trinity after it, in the Apostolic Creed; consequently the Apostolic Church knew nothing of a Son from eternity, but only of a Son born in the world, and thus that it invoked the latter and not the former; and, on the other hand, the church after the Nicene Creed, as if established anew, acknowledged a Son from eternity as God, but the Son born in the world not so.

5. These two Trinities differ as much from each other as evening and morning, yea, as night and day, and thus that both together can by no means be confirmed in one man of the church; because religion would perish with him, and with religion sound reason. The reason is, that from the Nicene and Athanasius Trinity God cannot be thought of as one, but in the Apostolic Trinity He can be; and He is so thought of in this, because it is given in the Lord Jesus Christ, the Son of God born in the world.

6. The Divine Trinity is in the Lord God the Savior Jesus Christ, He Himself teaches, for **He says** that: - He and the Father are one (John x. 80). He is in the Father, and the Father in Him (John xiv. 10, 11). All things of the Father are His (John iii. 35 ; xvi. 15). He that seeth Him seeth the Father, and He that believeth in Him believeth in the Father ([John xii. 44]). And according to Paul: - In Him dwelleth all the fullness of the Divinity bodily (Col. ii. 9). According to John: - He is the true God and eternal life (1 Epis. v. 20). And according to Isaiah: -

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He is the Father of eternity (ix. 5). And in other places in the same prophet, where it treats of Him, it is said: "He is Jehovah the Redeemer," "the only God," and that from redemption "He is Jehovah our Justice," and that He is "God the Father" where He is spoken of; that "He will not give His glory to another;" and that the "Holy Spirit is from Him." Now because God is one, and because there is a Divine Trinity, the Father, Son, and Holy Spirit, according to the Lord's words (Matt. xxviii.), it follows that the Trinity is in one Person, and in the Person of Him who was conceived of God the Father and born of the Virgin Mary, and thence was called the "Son of the Highest," the "Son of God," the "Only Begotten Son" (Luke i. 31-35; John i. 18; xx. 34; Matt. iii. 17; xvi. 16; xvii. 5). In all these and in the above-cited passages, no Son from eternity is meant, is evident to both the internal and external sight. Since therefore this Divine Trinity (which is also the fullness of the Divinity dwelling in Him bodily, according to Paul) is in the Lord God, the Savior Jesus Christ, it follows that He alone is to be approached, invoked, and worshiped, and that when this is done, at the same time the Father is approached, and [thus the man] receives the Holy Spirit; for He teaches that He is the way, the truth, and the life, and that no one cometh to the Father but by Him, and that he that entereth not by Him as the door into the sheepfold (that is, into the church), is not a shepherd, but a thief and a robber; and also that they who believe in Him have eternal life, and that they who believe not shall not see life (John iii. 15, 16, 36; vi. 40; xl. 25, 26; I John v. 20). 7. Since the Divine Trinity and at the same time the Divine Unity is in the Lord Jesus Christ, the Redeemer and Savior of the world, this is the Trinity of the New Church. [When the two copies were transcribed, two leaves containing Chapters VI. and VII. were already wanting at this part of the autograph. But of Chapter VII., articles n. 6, 7, 8 were still there. These may be seen just below.

Doctrine of the Lord

55. THE DOCTRINE OF THE ATHANASIAN CREED AGREES WITH THE TRUTH, PROVIDED THAT BY A TRINITY OF PERSONS IS UNDERSTOOD A TRINITY OF PERSON, AND THAT THIS TRINITY IS IN THE LORD.

The recognition by Christians of three Divine Persons, and thus as it were of three Gods, has arisen from there being in the Lord a Trine, one of which is called the Father, the second the Son, and the third the Holy Spirit.

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This Trine is also referred to in the Word under distinct names just as we refer by distinct names to soul, to body, and to that which proceeds from them, which, however, taken together, form a one. In the sense of the letter the Word is of such a nature that things which form a one it distinguishes from each other as if they did not form a one. This is why Jehovah (who is the Lord from eternity) is sometimes called "Jehovah," sometimes "Jehovah of Armies," sometimes "God," sometimes "the Lord;" and at the same time He is called "Creator," "Savior," "Redeemer," and "Former," and even "Shaddai;" and His Human which He assumed in this world, "Jesus," "Christ," "Messiah," "Son of God," "Son of man;" and, in the Word of the Old Testament, "God," "Holy One of Israel," "Jehovah's Anointed," "King," "Prince," "Counselor," "Angel," "David." [2] In consequence of this feature of the Word in the sense of the letter (that it speaks of as many those who really form a one) Christians, who at first were simple folk, and understood everything in accordance with the literal import of the words discriminated the Divinity into three Persons. On account of their simplicity this was permitted, but in such a manner that they should believe the Son to be Infinite, Uncreate, Almighty, God, and Lord, altogether equal to the Father; and that they should also believe that these are not two, or three; but one in essence, majesty, and glory, and therefore in Divinity.

[3] They who believe this in simplicity in accordance with doctrine, and do not confirm themselves in the idea of three Gods, but of the three make a one, after death are taught by the Lord by means of angels that He Himself is that one God, and that Trine. And this teaching is received by all who come into heaven for no one can be admitted into heaven who thinks of three Gods, however much he may say One; for the life of the whole heaven, and the wisdom of all the angels, are founded upon the acknowledgment and consequent confession of one God, and upon the faith that this one God is also Man, and that He is the Lord, who is at once both God and Man.

[4] From all this it is evident that it was of Divine permission that Christians at first received the doctrine of three Persons, provided that they at the same time received the idea that the Lord is God, Infinite, Almighty, and Jehovah. For unless they had received this too, it would have been all over with the church, because the church is the church from the Lord; and the eternal life of all is from the Lord, and from no other.

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[5] That the church is the church from the Lord is evident from this alone, that the whole Word from beginning to end treats solely of the Lord, as was shown above; and that we must believe in Him, and that they who do not believe in Him have not eternal life, but that the anger of God abideth on them (John 3:36).

[6] Now as every one sees in himself that if God is one, He is one in both Person and Essence (for no one thinks differently, or can think differently, while thinking that God is one), I will here cite the whole of the Creed which takes its name from Athanasius, and will afterwards show that all things said therein are true, provided that instead of a trinity of Persons there is understood a trinity of Person.

56. The Creed is as follows:

Whosoever will be saved, before all things it is necessary that he hold the Catholic (other authorities say, Christian) Faith; which faith, except every one does keep whole and undefiled, without doubt he shall perish everlastingly. And the Catholic (others say, Christian) Faith is this: That we worship one God in Trinity, and the Trinity in Unity, neither confounding the persons, nor dividing the substance (others say, essence). For there is one person of the Father, another of the Son, and another of the Holy Spirit; but the Godhead of the Father, of the Son, and of the Holy Spirit, is all one, the glory equal, and the majesty coeternal. Such as the Father is, such is the Son, and such is the Holy Spirit. The Father uncreate, the Son uncreate, and the Holy Spirit uncreate. The Father incomprehensible (infinitus), the Son incomprehensible (infinitus), and the Holy Spirit incomprehensible (infinitus). The Father eternal, the Son eternal, and the Holy Spirit eternal: and yet there are not three eternal, but One Eternal: as also there are not three incomprehensibles (infiniti), nor three uncreates but one uncreate, and one incomprehensible (infinitus). So likewise the Father is almighty, the Son almighty, and the Holy Spirit almighty and yet there are not three Almighty, but One Almighty. So the Father is God, the Son is God, and the Holy Spirit is God and yet there are not three gods, but One God. So likewise the Father is Lord, the Son Lord, and the Holy Spirit Lord; and yet not three lords, but One Lord. For like as we are compelled by the Christian verity to acknowledge every person by himself to be God and Lord, so are we forbidden by the Catholic Religion to say there be three gods or three lords (others say, still we cannot, according to the Christian faith, mention three gods or three lords). The Father is made of none, neither created, nor begotten (natus): the

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Son is of the Father alone, not made, nor created, but begotten (natus): the Holy Spirit is of the Father and of the Son, neither made, nor created, nor begotten (natus), but proceeding. So there is one Father, not three Fathers; one Son, not three Sons; one Holy Spirit, not three Holy Spirits. And in this Trinity none is afore or after another none is greater or less than another; but the whole three persons are coeternal together, and coequal. So that in all things, as is aforesaid, the Unity in Trinity and the Trinity in Unity is to be worshiped (others say, three persons in one Godhead, and one God in three persons, is to be worshiped). He therefore that will be saved, must thus think of the Trinity.

Furthermore, it is necessary to everlasting salvation that he also believe rightly the incarnation of our Lord Jesus Christ (others say, that he firmly believes that our Lord is very Man). For the right faith is that we believe and confess that our Lord Jesus Christ, the Son of God, is God and Man; God of the substance (or essence; others, nature) of the Father, begotten before the worlds; and Man of the substance (others say, nature) of his mother, born in the world; perfect God, and perfect Man, of a reasonable soul and human flesh (corpore) subsisting; equal to the Father as touching his Godhead, and inferior to the Father as touching his manhood. Who although he be God and Man, yet he is not two, but one Christ; one, not by conversion of the Godhead into flesh (corpus) but by taking of the manhood into God (others say, He is one, yet not that the Godhead was transmuted into manhood, but the Godhead took up the Manhood to itself); one altogether, not by confusion (others say, commingling) of substance, but by unity of person (others say, He is altogether one, not that the two natures are commixed, but he is one person). For as the reasonable soul and flesh (corpus) is one man, so God and man is one Christ, Who suffered for our salvation, descended into hell, rose again the third day from the dead. He ascended into heaven, He sitteth on the right hand of the Father, God Almighty, from whence He shall come to judge the quick and the dead. At whose coming all men shall rise again with their bodies, and shall give account for their own works. And they that have done good shall go into life everlasting, and they that have done evil into everlasting fire.

57. That all things of the Creed are true in so far as its verbal expressions are concerned, provided that instead of a Trinity of Persons there is understood a Trinity of Person, will be seen if we transcribe it again, with this

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latter trinity substituted in it. A Trinity of Person is this: THAT THE LORD'S DIVINE IS THE FATHER, THE DIVINE HUMAN THE SON, AND THE PROCEEDING DIVINE THE HOLY SPIRIT. When this trinity is understood, the man can both think of and say One God; but who fails to see that otherwise he cannot but think of three Gods? Athanasius himself saw this, and this is why there were inserted these words:

As we are compelled by the Christian verity to acknowledge every person by himself to be God and Lord; so are we forbidden by the Catholic religion (or, by the Christian faith) to say (or name) three gods or three lords.

This amounts to saying, Although it is allowable, by the Christian verity, to acknowledge, or think of, three Gods and Lords, yet it is not allowable, by the Christian faith, to say or name more than one God and one Lord.

And yet it is acknowledgment and thought, which conjoin man with the Lord and heaven, and not mere speech.

Besides, no one can comprehend how the Divine, which is one, can be divided into three Persons, each of whom is God, for the Divine is not divisible. And to make the three one through the essence or substance does not take away the idea of three Gods, but merely conveys an idea of their unanimity.

58. That insofar as its verbal expressions are concerned, all things of this Creed are true, provided that instead of a Trinity of Persons there is understood a Trinity of Person, is evident from the same when rewritten in this form:

Whosoever will be saved, it is necessary that he hold this Christian Faith; and the Christian Faith is, that we worship one God in Trinity, and Trinity in Unity, not confounding the Trine of Person, nor dividing the Essence. The Trine of one Person is what is called the Father, Son, and Holy Spirit. The Divinity of the Father, Son, and Holy Spirit is one and the same, the glory and majesty equal. Such as the Father is, such is the Son, and such is the Holy Spirit. The Father is uncreate, the Son uncreate, and the Holy Spirit uncreate. The Father is infinite, the Son infinite, and the Holy Spirit infinite. And yet there are not three infinities, nor three uncreates, but one Uncreate, and one Infinite. So likewise the Father is Almighty, the Son Almighty, and the Holy Spirit Almighty; and yet there are not three almighties, but one Almighty. So the Father is God, the Son is God, and the Holy Spirit is God; and yet there are not three gods, but one God. So likewise the Father is Lord, the Son is Lord, and the Holy Spirit is Lord; and yet there are not three lords, but one Lord. For as by the Christian verity

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we acknowledge a trine in one Person, who is God and Lord, so by the Christian faith we can say one God and one Lord. The Father is made of none, neither created, nor born the Son is of the Father alone, not made, nor created, but born the Holy Spirit is of the Father and of the Son, not made, nor created, nor born, but proceeding. So there is one Father, not three Fathers; one Son, not three Sons one Holy Spirit, not three Holy Spirits. And in this Trinity none is greatest or least, but they are altogether equal. So that in all things, as is aforesaid, the Unity in Trinity, and Trinity in Unity, is to be worshiped.

On Sunday May 20th 2007, I was seated with the priests and Abune Selama at Saint Gabriel Ethiopian Orthodox Church in Decatur. The previous Sunday we sat together, too. The previous Sunday to that, an audience for ten minutes with H. G. Bishop Youssef of the Southern Coptic Diocese at Saint Mary Coptic Orthodox Church in Roswell, Georgia was granted. The purpose of these meetings was to discuss the Mysteries. At the age of fifty-one years, this is an accomplishment for a white man in an African world that is beyond me to comprehend. The new tenor deacon at Saint Gabriel asked, “Would you like to go to Ethiopia?” That same question asked by another tenor deacon who invited me to come there for a visit over a year ago. I told them both, “I want to go to Axum,” the ancient capital and holy city of Ethiopia. The Ethiopian Orthodox Church testifies that the Church of Our Lady Mary of Zion in Axum houses the Biblical Ark of the Covenant in which lies the Tablets of Law upon which the Ten Commandments are inscribed. “Why don’t you have a wife and family?” I was asked. Abune Selama answered, “He’s a monk.”

I credit Sheriff Don W. Paige of Rabun County Georgia for convincing me to become a monk. I ran straight into the biggest roadblock in Georgia history that he set up one fall night in 1995 during Bo’s Mountain Bike Rally and Show Concert. All my friends know I did it on purpose after watching the report on the WXIA TV News. I came away from his trap without a scratch. I wonder if he still has in his museum the Quadro Tracker and the Roots Rebel tee shirts. But that was another story from another place in another time. In Psalm, “They wandered in the wilderness in loneliness of life, they found no city of habitation, hungry and thirsty; when their soul was disheartened in the way, they cried to Jehovah. He led them in a way of straightness, that they might go to a city of habitation.” cvii. 4-7.

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I was quite the underground character. For years I managed some of the most interesting haunts. In one of them, we petitioned the Georgia government to right the historical wrong and give citizenship to the black race. In another, I signed the protest permit for the potheads on the Capital steps when Cynthia McKennys’ district was being withdrawn in Special Session on a hot summer day. WGKA radio reported them smoking while the Legislature walked past during the noon lunch hour. And the protest permit over Billy Graham at the Georgia Dome and the white bread took United Nations protest literature thinking they were programs. Later, we moved to Memorial Dr. Those events changed me. What I have learned from those streets is how to make the vision of freedom a reality. And by telling you this tale and your joining with me in the life of it, we can all ascend from that world of liberty that is ‘gone with the wind’.

On Highland Ave. I managed the “Compound”. We advertised in the Creative Loafing Sound Board for free. Every weekend we had shows. That old lumberyard was a collection of misfits and nare do wells. I was the old man in charge of keeping them all in line. I kicked out a drug ring managed by an undercover DEA agent after returning from Rabun County as Sheriff Don W. Pages’ guest. Later, I managed the International Artist Guild, Inc. on 845 Memorial Drive in downtown Atlanta. I got that position after kicking out the drug ring that infested that dive. Those spots experienced a dramatic turnaround with talented artists expressing themselves on our stage and in our art galleries. I learned to be a ruthless warehouse fighter on the mean streets of Atlanta by winning. I taught hard lessons. My father retired leaving me a successful corporation selling sound reinforcement systems to Atlanta Metropolitan area Churches. My strength was the development of Professional Audio sales to the Broadcast and Video market. But, I sent my Social Security and Drivers License number back at law after receiving an outrageous tax bill from the IRS. Then going on I proclaimed myself to be ‘civilly dead’. And now, I sit with Ethiopian priests.

I went to the Monastery of the Holy Spirit as Fletcher Wolfe had told me. The visit in Highland, North Carolina with the former Choir Director and his wife was great after being gone from their lives for so long. We talked some of the incredible spiritual experiences related here. When I agreed to go to this Monastery, I knew that this would be a very blessed occasion. But this was not without conflict. My brother David and I have an

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odd relationship at times because of his dominance as the elder and my need to follow him. The first time he sang the Symphony of Carols that Christmas when we had first moved here from Michigan in 1965. I was there in the audience and completely captivated by something from another world. I wanted to join that Heaven and have that mystical experience. I tended to follow my brother in life at that age. My life now bothers my brother Dave as it is in so many ways diametrically opposed to his life. We were both born on opposite ends of the calendar. My birthday is the 28th of March and his the 28th of September, respectively the 8th day of spring and the 8th day of fall. On Christmas Day 2005 I told Dave while visiting with him at his home my plan to celebrate. Patriarch Merkorios I was told would be at Saint Gabriel Ethiopian Orthodox Church in Decatur that day for the celebration of the deliverance of Sharach, Meshach and Abednego in Daniel chapter three. Later, Dave attentively asked what happened. I regaled him with the story of my being blessed by name, “Greg” after having received the ‘nod from God’ by the priest of Saint Merriam who portrayed the Divine Man coming out of the Holy of Holies. In that Saturday night confrontation he began with cutting me deep. “You still going out to the Ethiopians,” he asked. “Tomorrow is Atonement Day and that is going to be big. I won’t be missing that,” I confirmed. “I could pay those Ethiopians to tell you to quit coming around and they would take it,” he challenged. “Why don’t you just skip it and piss them off at you so you can’t go there anymore,” he continued to attack. “Not only will I be going there tomorrow but on Wednesday I will be going to the Monastery of the Holy Spirit,” I fired back hitting him hard. “You can’t do that! That is an Atlanta Boy Choir venue! You had better not go there and screw with those monks,” he threatened. “I go there upon the personal direction of Fletcher Wolfe. It is his command that I obey,” I countered. “You don’t have to go,” he said. “Yes, I do,” I said in commitment leaving his place that night with our brother Howard.

The next morning Sunday, I awoke in plenty of time. I was so tired of the struggle though that I did not want to go. The priests and my sponsor knew about my ordination. The deacon handed me the robe with Abbas’ blessings. I had told Priest Tsige Dengle and Priest Belete that they could expect a prophet the coming Sunday. My priest to ordain me showed up from Arkansas on his own dime and time. Reverend Paul A. Ready was blessed that June 18th day by the now elevated Abune Selama and it all seemed to be just too much. My

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Protestant priest carried the Catholic Cross of Rev. Elmer Heindl the most decorated Chaplain in United States Military history that was given to him by his congregation to be used in service during World War II. I had participated in the Divine Procession on Saint Gabriel Day at Saint Gabriel Ethiopian Orthodox Church upon the invitation of Abune Selama. The service that day was officiated by Abune Alias. And as I lay there not wanting to go the voice of God spoke to me. “I gave you that ‘green edged robe of holiness’. In my head, I had given credit to Abune (Bishop) Selama elevated from Abune Selama the monk/priest. But the voice that day made me realize, I was really commissioned by the Lord alone. Spooky. I did not go.

The angst of another failure was overwhelming. I knew that I was to receive a blessing that day. I turned it down. All the work, and those struggles are for nothing. I screwed it all up, again. My life history of accomplishment and then snatching defeat from the jaws of victory is a recurring theme. And now I had given heed to the voice of my brother and denied the voice of God. Did I say that I was a monk? My state so often compares better to a monk eeee with a gun. I went to the Monastery of the Holy Spirit that Wednesday.

Over the past few years I have learned to become quite the tongue talker. Prayer services were held in the Rotunda after my sanctification last summer at the noon hour on Mondays for many weeks disturbing the Capital. I had a 1/2 oz. of Bishops’ Blend holy oil left from the ordination in the Prayer Tower at Mount Paran Church of God and decided to take that to the Monastery and pray out my evil. And that is what I did there not the Catholic retreat program. I had a program and followed it. I managed to pray before every Altar I found at that place using up every bit of that oil. The choir stalls are partitioned for the monks to be seated close in to the Altar and the retreats to the other side of the aisle. I wore the ‘green edged robe of holiness’ and the gifted Holy Cross. Each day early, I would take the closest seat to the monks on the front row. And each day, the same monk would turn to me at the beginning of prayers and bow. Have I really been ordained? Have I screwed this up for good with the Ethiopians? What can I do to get out of this latest fiasco wracked me. Peace came to me during the Solemn Profession of Brother Louis Paul Addario, ocsa on Saturday, October 7th, 2006 and I was blessed by the mitered hand of Abbot Francis Michael Stiteler, ocsa. I received the Catholic Mass each day. That evening, I joined the Catholics for one of their classes. I confessed that, “Today, I am a Catholic,” having

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explained to them earlier that as an Orthodox I can come to their Holy Communion. The next morning the woman that was there asked me, “What are you now?” I told her, “I was afraid you would be the one to put me on the spot.” And I got down on my knees in front of her and said, “The founding Bishop of the Universal Orthodox Church.” And she replied with a grin, “That is quite a large diocese.” “Yes,” I agreed and turned and walked away to look out over the garden. I never saw her again. That day two choirs came in from the Lovett School. During both the elevation of Brother Louis and for this performance, I took the closest bottom row inside monk seat or the ‘hot seat.’ The scripture taught during this cloture with the monks was the ‘revealing of Joseph to his brothers.’ I was struck with the fact that I cannot deny my calling to represent God to men. And how far beyond me this all truly is.

I went back to Saint Gabriel Ethiopian Orthodox Church in Decatur, that next Sunday. I prostrated the self before the congregation and went back to find my place taken. (Not a good sign in Ethiopian,) My mentor Solomon Berihun asked how I was doing. I told him I failed to make Atonement Day. He said he knew. Afterwards, we spoke in their fellowship hall. I confessed my error. The men were in a meeting. I knew it wasn’t good news for me. What my brother Dave demanded was to occur, I would soon be persona non-gratis. Solomon beamed when I told him that the Spirit had thrown me a Mass and been blessed by a Mitered Abbot and the next day the angels sang. I wrote Solomon a note of apology and quoted the Writings, “If anyone disagrees with the priest and does not cause a disturbance he can remain. But if he causes a disturbance he must be separated.” I voluntarily separated myself from them.

Where to now? Ah yes, Saint Mary’s Coptic Orthodox Church in Roswell on Houze Rd. There are many tales involving this one but my favorite is the question I asked Bishop Youssef on Coptic Information Day. “What is the third term of Exodus 30:23 in English?” I asked. “Why do you want to know this thing,” he dodged. “Because the New Church priests need to know so that they can be ordained according to order,” I explained. “What is this New Church,” he asked. “There has been a new revelation in the Writings of Emanuel Swedenborg. This theologian wrote in the 1700’s an exposition on the spiritual meaning of the Word for future generations to discover. But I am not an expert on these Writings or a member of that clergy,” I explained. “I

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have not heard of this Swedenborg. Does this New Church believe in the Lord Jesus Christ?” “Well, yes indeed he is the God of heaven and earth,” I told him. “What about the Trinity?” he asked. “The Writings teach that the Lord is seen in much the same as a man. For instance, the soul such as we have is the Father. And the body such as we have is the Son. And the arm or how He acts is through the Holy Spirit,” I expounded, “This is heresy,” he ruled. “Well no your Church would consider this profanation,” I appealed. In frustration the Bishop ruled, “This was decided a long time ago in council. I will pray for you,” and our interview ended with me telling him, “Oh, I’ll be alright,” thinking I’m on track here.

I geared up for a Wednesday morning service after recalling the blessing given to me much later by Bishop Youssef. After this ordination, I went there for a service when I determined from his schedule that he would be expounding from the pulpit. That coming Saturday night Bishop Youssef returned to preach another sermon. “I have never really gotten my answer from the question I posed on Coptic Information Night,” I grinned in the saying to Fr. Eleia Eskander. “He will answer any question you have,” the priest countered. His sermon on ‘Anger’ was very deep and insightful. It had been three years since we had that conversation. My doctrinal studies I made a habit of sending to Fr. Eleia Eskander a priest of that Coptic Church. It was he who prophesied to me, “Greg, I think one day those Ethiopians make a priest out of you,” after our meeting one day when I described the mysterious ceremonies with my participation. After Coptic Information Day this same priest had loaned me a Coptic Church document on the history of Chrismation. Important information on the mystery of the oil was revealed to me when I had a professional translator review this document. I video recorded Zachariah a Syriac Orthodox Christian with Translation Station here in Atlanta as he explained the sense of the Arabic writing and promised to ask his Bishop in Tea Neck, New Jersey if he would help me. But to come back to the subject of the sermon on ‘Anger’ I sat in the midst of the Coptic Congregation listening to a Coptic Bishop while wearing the Ethiopian ‘green edged robe of holiness’. Before he spoke he asked forgiveness if there is anyone present that he had wronged. I sat with Victor the man who opened the Church doors that night for the Office of Incense. And then during his sermon I was thunderstruck. “There was a woman who suffered as a very young child with blindness, deafness and dumbness. The only way she could

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express herself was through her anger. The Lord delivered her from her anger. That woman’s name is Helen Keller.” I was astounded in recognition of the name before it was said. Helen Keller read the Braille of Emanuel Swedenborg in her experience of redemption. In blessing me after the service this Coptic Bishop said, “I am glad that you could be here tonight.” As he described the child that night I knew he would name her.

Then later in prayer over my evil for denying the voice of God and failing to make Atonement Day, I stood at the entrance to this Coptic Orthodox Church early that Wednesday morning before the priests came for Divine Liturgy. I broke out my robe, the Word and the Service Book and read the vesting rite. The tears rolled up from my soul. Is all this truly real? Did I turn down the blessings of the Patriarch? Was the Patriarch there and I did not go? Oh, woe is my soul. I stood praying before the Orthodox Cross carved into the ornate doors. And as I jabbered away the thought occurred what beautiful doors this Church has. In the past, I took a job finishing new doors. And as I looked the thought struck, ‘what a shame that they have not been cared for. I would like to ask them if I could refinish them. But they wouldn’t let me, of course. These doors are in such good physical shape though. But they are weather worn and really do need to be refinished. The priests arrived but I continued to pray. And as the prayer continued I noticed a large crack on the door to the left. Why would you want to allow that to happen now the door is ruined’ I thought. ‘But what a perfect crack,’ I admired how wide it was without splinters while examining it. Then it struck me. That door just cracked in front of me. I quickly turned away to go into the Chapel for prayers thinking aloud, ‘I get into the weirdest s - - -.’ At the close of the service Fr. Eleia Eskander asked, “How are you doing, Greg?” And I confessed, “I did not go to Atonement Day at the Ethiopians.” He shrugged as if to say, now you have to deal with it. “Did you know that there is a large crack in the door of the Church?” I asked. “No, I don’t know,” he replied. “Well, there is now. And it wasn’t there when I started praying. I fear my prayers just cracked your door,” I let the priest know. I spoke to the man who feeds the congregants and locks the Church doors. “Did you know that there is a large crack in the door of the Church?” I questioned. “No, I don’t know,” he responded. “Well there wasn’t one before I started praying but there is one now,” I told him. And then asking Fr. Luka. “Did you know there is a large crack in the front door of the Church?” I asked. “The weather changes and it causes cracks,” he dodged.

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“Well there wasn’t a crack in the door before I started praying but there is one now,” I wanted both of the priests and the man in charge of property to know. I told them. I did visit the Swedenborgian Church but where does one go? I went back the next Wednesday to Saint Mary’s Coptic Orthodox Church in Roswell and prayed again before the doors. The right hand door developed before my eyes a small crack, too. I confessed again to Fr. Eleia Iskander, “I’m afraid I did it again.” And his eyes lit up rather astonished. Not a word was spoken. I finished the breaking of the fast with the blessed bread. That coming Saturday night Bishop Youssef returned to preach another sermon. “I know the question I to ask now,” I said to Fr. Eleia Iskander “He will answer any question you have,” the priest answered. I went to the Saturday night Office of Incense and then began the Midnight Prayers. I took with me the jug of holy oil hidden under the ‘green edged robe of holiness.’

I use this term redneck to describe how the oil is made. We are not following the rules of Hoyle here. But in a strange and fascinating way we are following the path of enlightenment. The Rev. Roger Christie of THC-Ministry in Hilo, Hawaii is first credited with this ‘home brewed holy oil.’ The ministry he claims is that of Cannabis Sacrament Minister. The concept is an outgrowth of the strange flux of religions in America, the hemp prohibition and the experience in the life of those in the biz that know, these flowers are holy. The courts in this country have seemingly given an exemption for the sacramental use of this herb, such as in the case of the Navaho Indian use of peyote. And expanded upon this exemption through subsequent Act of Congress and Supreme Court law. The question of the Sacramental use of cannabis has not been adjudicated. These true believers have taken this Sacramental concept and have attempted to apply that as a court defense to a religious use of the herb. And I’m one of them. Different religions begun by these true believers have sprung up like mushrooms throughout the world in the last twenty years. All of these various prophetic voices tell that the herb alone is the holy and sacramental. The Ancient Church of mankind’s past used the cannabis as sacrament. The archeological discoveries of that use are known and reported amongst their legions of fans in this grasping world of materialism. Rev. Roger Christie discovered the holy oil of Moses contains this herb and adopted the use to his religion of Jesus. Those doctrines are loosely based upon the Urantian Book and other New Age type of discoveries along with the Holy Bible. The focus is really though all about love of God and love of neighbor

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and how to put that love into practice by making the oil available for prayer service for the sick. So, Rev. Roger Christie came up with a formula that contains the spices according to the recipe in Exodus 30:23 but not according to the exact formula. And his attitude on the brew in true redneck style is the classical, “hey, what do you know, it works!”

Some of my old fellow conspirators supplied the spices and the oil for the ministry I wanted to begin in Atlanta. The essential oils were purchased and mixed together with organic olive oil from South America. The KNH BSM was from the garden crop of Jack Herer a world famous hemp advocate that lives in California. A true holy oil needs to be blessed by a Mitered Bishop. For this Saturday night service I took the closest seat I could. Bishop Youseff read the scripture of the weeping woman that anointed the Lords’ feet. Our eyes met in a glance. As the hour droned on towards Midnight and the seventh reason why Mary is holy was liturgically spoken, my driver James appeared pleading for us to go. He had been waiting in the car for hours and then came into the Narthex trying to get up the nerve to enter. And when Bishop Youseff took a break they met and that became his entry queue.

The official blessing by a mitered Bishop of the oil is in the Holy of Holies and they are supposed to brew it. I considered this is as close as I’ll get. I developed a Baptismal rite from Orthodox and historical source material with integral ID and wanted to begin the work. It just was not quite right though and there was another pressing matter that took my attention and then Lent approached.

The angst of the missed blessing still lingers. After the Coptic door occurrence, I needed to focus on ascending through some type of practice. The lesson of deliverance through the Catholics at the Monastery of the Holy Spirit had been learned. Solomon Berehun eyes had beamed when I told him a Mass in the Spirit had been given to me. When I told him of the Mitered Abbot, “So then you have been blessed,” he exclaimed. An important passage for an ordained priest had been accomplished. It is a troubling scenario that the Oriental Orthodox Churches will not allow me to Communion. I successfully deflected that question at the Monastery because they had a document on the Notice Board that Orthodox Christians are allowed to Communion. The oddity is that a warning is added that one should obey the dictates of their respective Patriarchs. So, I ruled, I

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could receive. The Coptic Office of Holy Oil had been officiated for me by a defrocked Swedenborgian priest. It was this event when told to the Ethiopians that brought me the interest of the Patriarch. This baptism christened me as Orthodox. In my walks along the river I had always ended at the property line of Saint Andrew Catholic Church on Riverside Road in Roswell. Now I needed to proceed. I took my Holy umbrella and Altar to the gateway entering there and held a prayer service. And then my walks extended to the Chapel there. And after leaving I would look to the Holy Cross on the other side of the pond and pray to be able to ascend, again. On Lent, I went to the afternoon service. The Catholic crowd seemed to twitter when the Monsignor told them in the Middle Ages the practice was everyone would wear a white robe during the great fast when coming and going to Church. I had walked there robed. The Monsignor went on to say, “To make Lent effective as a practice one is to focus upon Ascension.” And, “The Catholic Bishops don’t know what they are doing.” I told him after Communion that I appreciated his thoughts and pointed out the speakers in the ceiling I installed when working with my father. He asked what kind of speaker they were and I recalled incorrectly. Later, I was to correct that statement. My practice on that property continued in the same fashion of leaving the Chapel and soaking the back of my head with Baptismal font water, followed by prayer before the Holy Cross across the pond. Catholics pray in silence. I raise my hands and take off going full throttle babble.

The Atlanta Boy Choir robes and the story of their loss again came to mind. My brother Dave had visited with the Wolfes. He said, “I don’t know if I should tell you this. But David White trashed those robes on the street while Fletcher and Bobbe Wolfe were in the guest apartment at the Atlanta Boy Choir House and horrified. He obviously has some kind of problem with Catholic and Episcopal worship practice. You know red robes and white . . .? What are those tunics called? Do you remember?” He asked. All Saints Episcopal started to come to mind. I had gone there in the past for a guest speaker during the Anne Woodall series of lectures. I confronted John Dominic Crossan over the term Anointed that quoted him in the Saturday paper. He said, “I don’t know of any biblical scholar that believes that Jesus was physically anointed with the holy oil of Moses. That term is just a title,” he confessed under my questioning. And so, I did not have any love for that place. Rev. Paul A. Ready the Protestant/Catholic priest that ordained me had taken up with the Order of Saint Luke.

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He did not recognize it but I quickly could tell that this is an old Church of England Order. I went there for an Even Song service and spent extra time in the courtyard in prayer for the dead out of my Antioch Orthodox Service Book. And it was during this time, that an Office of Visitation for the Sick developed. The release of old friends in the heavens struck me hard when the priest unlocked the backdoor. A choir member strolled the Church grounds. The Choir sang Psalm 126. The Word was from Isaiah. Suddenly, I felt more at home there than I had been able to experience for a long time. Old memories of another day and another time of wearing those same choir robes returned. One Sunday there I felt compelled to cross the street to the BP station and get a cup of coffee. I walked straight to a counter with two Ethiopians who were shocked to see a white man wearing the holy robe of the Ethiopian Orthodox Church and carrying an Orthodox Cross. We talked. I confessed. One of the men knew more than he would say. The other said he was glad to have met me.

The Saturday night before Easter, I went for my prayer walk at an odd time. I felt a bit expectant and so knew to keep my eyes open. For something is about to transpire. I arrived on station before the Holy Cross on the Churchyard grounds after the Chapel visit and noticed some new statuary in the park across the pond. I never go there. A small crowd of Mexicans was gathering in the back of the park. I decided to investigate. The first statue to greet me was the scene of Pontius Pilate washing his hands before the condemned Savior our Redeemer. The Twelve Stations of the Cross were placed all throughout the park. There were three Mexicans on Crosses and a Mexican Catholic priest finishing up the drama. I stayed for the close of the service. Then I took a tour of the new art in the park and prayed a bit before Madonna and Son. As I came back out of the park I noticed the boys in choir robes were monitoring the fire outside the doors in the courtyard. The Catholics were up to some type of ceremony out back of the Church. I went to investigate. There was a brazier with a fire burning and the boys in the red and white choir robes were assembled to stage right. I approached from stage left and took a bench seat opposite both and waited. The priest came out with a big candle. The Monsignor was there, too. A handful of parishioners were promptly arriving for an appointment. A lady called to me, “Do you want a candle?” “Why yes, what is your name?” I asked in return. “Lisa,” she said and returned to the group for a brief explanation of the process by the priests. The priests turned away to chat up some others. “Now that I

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have a candle, Lisa, does that mean that I’m going to be in the Divine Procession?” I asked. “Yes, of course, you can be in the Divine Procession,” she invited me. “I see you here praying all the time,” she confided. As I joined her I told her that I am a glory hound. My last Divine Procession was at an Ethiopian Orthodox Church. My first Divine Procession was in the Atlanta Boy Choir singing the Symphony of Carols. “You are a glory hound,” Lisa observed and continued, “I heard the Atlanta Boy Choir once. I have been looking forward to this Divine Procession all day. This is my first one.” “I’m following you,” I told her. Soon, the doors opened and we entered a darkened Sanctuary as the priest with the big Candle lit ours. We were led by the robed choirboys and seated upon the front third row; initiates took the first two rows. This night was their Catholic Baptism and they only hold this service during this one night every year. And it was all that. I experienced a blessed event at Saint Andrew Catholic Church. Later, I explained, I can come to Communion here because I am Orthodox. I had also written to the Monsignor earlier after the Lent. I told him the monks at the Monastery of the Holy Spirit approved. Now, I do the Stations.

Each night at the close of Vespers at the Monastery of the Holy Spirit, we all turned to the stained glass window of the Woman clothed with the Sun who brings forth the man-child in Revelation xii. While the bell tolled. The monks wanted to know my last day there. The scripture reading each morning had progressed to the big crescendo in Genesis that day, “Then Joseph could not refrain himself before all them that stood by him; and he cried, Cause every man to go out from me. And there stood no man with him, while Joseph made himself known unto his brethren. And he wept aloud: and the Egyptians and the house of Pharaoh heard. And Joseph said unto his brethren, I am Joseph; doth my father yet live? And his brethren could not answer him; for they were troubled at his presence. And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I am Joseph your brother, whom ye sold unto Egypt. Now therefore be not grieved, or angry with yourselves, that ye sold me hither: for God did send me before you to preserve life.” vl. 1-5. As I left that morning service a monk approached out in the hall and asked, “The monks are curious about your robe and want to know about your order. Could we meet today at a set time? I agreed and we met then. I explained the mysteries and how I came to be ordained into a religion that does not exist. I let him understand that Joseph is

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the return in the rational understanding of the literal meaning of the Word. Joseph symbolizes the Lord and His brothers all the truths of the Church. It was quite the sight watching this Benedictine monk with hands out reeling as he walked away down the hall when we left the room after our one-hour interview. I told him the mystery of KNH in the Word and the blessed oil.

And so now it is on to the Isle of Iona and the perceptive recognition to the deepest of all mystery. Fletcher Wolfe told me I must go there next. When the Holy Grail is found and if you achieve the state of Joseph Campbells’ Hero with a Thousand Faces, where do you go? The answers to: What is the Holy Grail? How can the Holy Grail be given would continually unfold. What does one do with “Esse”? In general terms and even specific terms Divine Liturgy for worship and service in Jesus Anointed are completed in answer. But where to go to begin the grandest of all adventures I sought and ran from. The term Holy Grail became more and more synonymous with this quest. Rev. Christie put this term upon me who told me to seek after giving me a report of significance in a medieval tapestry. As I came to appreciate the whole ridiculous ‘hole in the head of mankind’ the concept grew in importance. The history of the Church of Scotland with Joseph of Arimathea, Saint Andrew and Saint Philip were only glanced at until recently. I looked forward to the introduction. At your Fletcher Wolfe’s first mention of the name of this Rock of Ages, I knew.

The struggle to understand the significance of deacon John Habibs’ presence when Judge Hicks of the Fulton County Superior Court signed an Order recognizing my Office of Clergy flummoxed me. This lawyer suddenly was adverse to how I came to be in the Courtroom when he read the Judges’ Order naming this unrighteous steward as an Orthodox Bishop. But beforehand when we met on the bench, he expressed such avid interest. Now out in the hall my titled habeas action the lawyer did not want to appreciate. This adventure began with a drama five years before and my brother Dave got me out of that jail. I decided this needed further investigation. I went again to Saint Mary Coptic Orthodox Church in Roswell for their Wednesday morning Divine Liturgy. The lawyer was not there that first Wednesday morning after Easter. The Icon of Saint George was significant in its placement. The Divine Procession in celebration of the Resurrection that Wednesday morning in a Coptic Chapel was a blessed experience. After another Wednesday morning service, the

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congregants were gifted a small Icon of Saint George and a vial of vegetable oil. Obviously then, I must attend the Sunday morning Divine Liturgy in the main Sanctuary, now that I was good and warmed up. And after the service that Sunday, I was told His Grace Bishop Youssef would be in town for service in a couple of weeks. I knew that I would have to go because deacon John Habib flummoxed me, again. I had taken the closest in seat to the front. His place was closest the entrance to the Holy of Holies. He stood directly in front of me and sang with the choir and chimed the Egyptian Cymbal. This symbolism is getting to me.

In speaking to Fr. Luka afterwards he observed, “Deacon John Habib is outside waiting for me now,” and I nodded to him upon leaving the priests office that Sunday as he stood outside the door that day. The next Sunday, an elder told me to wait in the Narthex while His Grace taught. All I could hear through the speaker was, “We shouldn’t fear entering the Holy of Holies,” During my ten minute audience with H. G. Bishop Youssef I first gave him 4 ounces of homebrewed holy oil. “What is special about this oil?” he asked. But I did not really have a good answer to give him other than, “It contains the four spices in Exodus 30:22-25.” He recognized my statement without reply. The question I posed that related to my conjecture for deacon John Habibs’ presence that day in the Courtroom was quickly dismissed. “Let me ask you this,” Bishop Youssef said. “Why does the Bride that already has the Husband need with another Husband?” In response was my statement that there is to be a New Song Doctrine and that the Writings were revelatory in the life of Helen Keller. We both smiled and shook hands but out there on the street, “Why did I give him that four ounces of oil?” I questioned walking down Houze Road on the way through Roswell to North River Parkway across the bridge. “What am I supposed to do with all of this,” the question remained. “I don’t know what to do with all of this,” I petitioned the Lord in prayer. The next Sunday I returned to the Ethiopians.

On the way I decided to take the number 21 from Downtown Atlanta that goes out Memorial Drive to Decatur. The alternate is taking the 21 from the Marta Station at the Kensington Station on the other side of Decatur. I wanted to go past the old haunt at 845 Memorial and see if the building is unoccupied since the International Artist Guild is gone with the wind. The old man that owned the land and buildings had offered to sell it all to us after his grandson screwed up one time too many. My partner wanted me to be the one to own it.

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The monk in me wouldn't let me become wealthy. A real estate agent entered the picture after that. Now I stood in front of the old Rich's building waiting for the bus wearing the 'green edged robe of holiness' that I should have washed but didn't. I had considered doing so on the Friday before but passed because there is always tomorrow. Plans the next day changed. So that tomorrow never came and the angst rose up in me. “Well, I just don't care,” I decided over the robe that had no been washed and sat down on the curb. And when my ass hit the ground, I realized that the blessed robe was under me. I quickly moved but it was too late. An automobile had just run the stop sign at the end of that road and was firmly wedged under bus 21. Everyone had to wait for the next Marta bus. The old place on 845 Memorial Drive was still empty. I entered Saint Gabriel Ethiopian Orthodox Church on 3378 Memorial Drive and took my place along the wall between the Icons of Gabriel's Announcement to Mary and Daniel. The Daniel Icon is closer to the front and in victory over the lions and tigers. He stands with a Holy Cross in each hand raised. It is my intention to achieve that blessed state.

The last time I had been able to attend a service at Saint Gabriel was in confession of evil after the visit to the Monastery of the Holy Spirit. That day I had knee walked to the front and prostrated the self and knee walked back. My place was taken. Solomon Berihun turned and asked how I was doing. I confessed to missing Atonement Day. His boy child Solomon Berihun Jr. asked if the Holy Cross I had around my neck was real. In the Fellowship Hall later we sat. Solomon beamed when he understood that I had been blessed at the Monastery of the Holy Spirit by a Mitered Abbot and had received Holy Communion from his hand. A newly ordained priest that he sponsored was truly blessed but had lost his place. But now, I had found it again. And I stayed in the aisle until the children began to sing and dance the ancient Ethiopian hymn. The boy Solomon Jr. struck the drum and I sat. The men of the Church had a good laugh in recognition. I went downstairs to the Fellowship Hall but the men did not follow. Only Solomon Sr. and another were there. And oh yes, the Sunday School Master ate, watched and listened. I said to him as his eyes looked away seemingly disinterested, “All I am is evil. There is nothing good about me.” And to Solomon Sr., “I struggled for a very long time to be able to come back. Last week I was blessed through Bishop Youseff of the Coptic Orthodox Church in Roswell,” I let him know out front of the Church. The other man there had asked, “Where have you been?” I confessed, “I missed

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Atonement Day. I was not allowed to come back.” “I know,” he said. “We were all looking for you then.” “You missed Abba Tsige Dengle’s elevation to Bishop,” Solomon Sr. informed me. And later I considered the fear that gripped me as I had gotten off the bus that morning. Something here has changed as I looked at Saint Gabriel’s Church. Did a new cross had been raised and missed? I thought but no . . . “Didn’t you see the hat?” he asked. “Yes, I noticed that but . . .” I drifted off recognizing being involved in my own world to have thought about asking. Priest Belete had a different hat. “The priest at Saint Mary in Decatur has been made a Bishop, too.” I was informed. “Those hats are made with 7,000 pieces of cloth. There is some significance to that number but I don’t recall what that is,” he declared. “Seven is the symbolism of the Holy. One thousand symbolizes that which is much or plenty,” I explained. And then the thought struck, ‘But of coarse an Ethiopian Orthodox Bishop is needed to bless the oil,’ went through my mind. “He is no longer Abba but Abune Selama. “Just greet him and congratulate him,” Solomon Sr. let me know. All the men were soon at a meeting and they stayed gone for the remainder of the day. I stood alone in the basement when two of the priests arrived. I congratulated Abune Selama. He told me to come and sit with them. The new tenor sat between us. And then I jumped up to greet priest Belete who warmly returned my greeting. It didn’t take me long to come off it. I told the Bishop, “I have been told that it was all right for me to ask this. I have a bottle of oil (I described by hand how much). Will you bless it for me?” I asked. “Sure,” he said to me while I was on my knees. And he threw a blessing my way with a quick waive. “You don’t understand what I ask,” I said taking my seat. And then I stepped him through it again as all the priests paid mind. “I have a big jug,” I explained in pantomime with my hands. “I have been given permission to ask this. As you are a Bishop, I ask that the oil will be blessed in the Holy of holies by you,” I made sure he understood. “Bring it,” was the immediate response by Abune Selama. “How much oil?” I could hear priest Belete express in English to the Bishop. “That sure was a quick response,” I observed to the new tenor deacon. Soon he admired the ‘green edge’ on the robe of holiness. I tell the story of my being gifted the robe through the now elevated Bishop Selama. If the truth is known it was blessed me through Patriarch Abune Merkorios the ordained spiritual leader of 20 million Ethiopian Orthodox Christians. We soon were together outside and Abune Selama told me, “This is a blessed day,” after I had made known my victory over my evils. “I like your Cross on the book, see side,” were the words in gold Service Book. I told of

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ascending out of Lent among the Catholics and Episcopalians. Jesuit missionaries came to Ethiopia in 1542 until their expulsion in 1632 so there was no response. I told him I face the hells in court the coming Wednesday. “Dismissed,” the Bishop and I laughed over our shared secret that men can’t handle. “How do you wash?” I explained the washing of the robe to his approval, remembering guiltily the bus ride there. I admired the Madonna and Child Icon medallion around his neck and said, “I have three Icons of Madonna and Child upon my prayer Altar,” he smiled saying, “Don’t turn away.” For then, I could tell something wasn’t quite right. The Bishop had arranged for a ride to take me to the Kensington Station. “I have now an Icon of Saint George,” I said grappling. But then bowed and turned going to the deacon in the vehicle that once told me, “You must first speak to Abba he will tell what you must do.”

The next Sunday I arrived timely carrying the oil in hempen sacks made from some old pant legs. I told the deacon it was expected by Abune Selama. I saw the deacon go into the side access to the Holy of holies. My stupid white man mind considered the prayers in blessing were to be made. My place along the wall between the Icons of the Annunciation and Daniel in victory over the lions was taken again. The service ended and there was no boy beating a drum. A man was seated close by where I sat before. I took the seat and made him move over. At the close of the service a song was sung but weakly. Abune Selama commanded a taper to be held by a woman in the midst of the congregation. The quaint way the Ethiopians queue for the blessing of the priest was not followed that day. All the robed men who sit on the front rows broke to the left and were blessed by the priest. The line breaking right for the laity became disordered as I joined them. This exercise I knew was taking on some strange twists when the deacon went under the pulpit and retrieved the oil out of its sack and handed it to Abune Selama. “Where did the oil come from?” he asked as the two priests, a deacon and two young subdeacons looked on. “I made it,” I answered, as the event seemed to drift off. “Why do you want?” the Bishop asked. “So that I can baptize, with your blessing,” I told him. Then the priests were handed the Holy scriptures that refers to the mystery of the Zion Chamber from the Coptic Church document loaned to me by Fr. Eleia Eskander with the DVD of the prayer before my Icon strewn Altar. Last week priest Belete was so animated with smiles when he welcomed me back. Now, only a reverted gaze and a slight frown were discernable. “You

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I noticed Abune Selama and the priests sitting at their table. I wanted to leave. I left troubled by the question of Abune Selama that wasn’t really answered but he promised an answer for me on Sunday, June 10th. I had an old 50 silver cent piece in my pocket and tried to get someone at the store to trade for a dollar so I could get on the bus. I just wanted to quit this whole struggle. There were no takers. The piece of silver stayed in my pocket. I went back to answer the Bishop. As I approached the table a man had just filled his plate and taken a seat where last week I sat. After seeing me, he quickly made excuses and split. The Bishop invited me to sit down. I joined the priests. “Do you want some bread?” he asked. I was given bread but no plate. “You asked me where did the oil come from?” I explained my need to approach him. “The olive,” the Bishop explained. “Where the olive?” he asked pointedly. “It did not come from Palestine, this is an emergency,” I quoted Zachariah the translator of the Coptic Church document on the history of Chrismation. It was this same week that I had reviewed my questioning of this Arabic professional translator in preparation for publishing a DVD

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on the mystery of the blessed oil. That the olive must come from Palestine was then brought to mind. This Canon Law twist was promptly used in appeal before a ruling could be made. “It is very dark out there,” I motioned with my hand to the frowning Bishop. “We need to raise them up. We need to show them light,” Again motioning upward now with the hand to the warmly receptive Bishop. “Abune Selama, your title as Bishop I could not think,” I acknowledged tapping my head. “I looked up Selama,” I continued pantomiming the turning of pages. “Abune Selama Christened Ethiopia,” I observed. “Abune Selama Christians Georgia,” I compared to the slightly perturbed Bishop, as the fit was a bit off. “Jesus Christ is Savior,” Abune Selama replied in giving glory to the Lord in reply. “And Redeemer,” I said to continue with the train of thought. “Jesus is our Savior and Redeemer,” I wanted this newly elevated Bishop to comprehend that our experience in Him goes beyond salvation but the experience of the Divine in regeneration. The language barrier prevented our dialog and the conversation drifted off. “Do you have a wife and family,” the new tenor deacon asked. “He is a monk,” Abune Selama explained, “aren’t you?” he asked. Now you should understand that my standard response to any pointed question is to evade if possible. A monk is basically a religious freak that is used by the Lord in extreme circumstances and held in reverence by the Orthodox priesthood in books. The reality of a white man monk that has been ordained with the (redneck) holy oil of Moses according to the hidden Ethiopian rite is a bit much for these priests and me too. “Monk Alemu?” I asked. “You know monk Alemu?” again I repeated. And the name was pronounced and the recognition that I was referring to this monk who teaches their religion registered. But that is as far as it went. My response to the Bishop was in an odd mysterious context that seemingly said nothing. The question on the homebrewed holy oil was still on the table. The Bishop did not care for either answer. They all got up to leave. The tenor priest told me as they left, “Come, next Sunday,” I could tell he’d been told to tell me. Somehow, I missed the command. Then I left myself and approached Solomon Sr. who said, “I see that you sat with the priests. I must call you Reverend, now,” he seemed to be angry. Before this conversation I noticed a heated discussion between him and another man. Solomon Sr. made some quick excuse and then left. “The priests left,” Feraday another elder of the Church observed. “Did you eat with them,” he pointedly wanted me to acknowledge he had been watching and that I hadn’t yet quite made the grade. “I was given some bread,” I made him know. But I understood his pointed question. I was really only

halfway there.

And as the foray into the Fellowship Hall in answer to the Bishop was over, maybe now I can get on a bus. As I walked out along the side of the Church Solomon Jr. recognized his father coming towards him. His father and I both fell in together and were suddenly walking side by side. Solomon Sr. was so raged he did not notice me. Solomon Jr. head was covered with some clothe in active symbolism of the desire to hide from the wrath that was coming. He wailed with recognition that his father was pissed. “Every time we come here you . . .” the words drifted off as the peals of the wailing son being confronted by an angry father now drummed into my ears. I went to the corner and hailed the Dekalb County Police cruiser that swung through the parking lot of the store there. “This is your blessed day,” I explained. “Trade me this 50 cent silver coin for a dollar. I need to get on a bus.” “I have a couple of Marta cards. I know one of them is good,” he told me. “Then you better give me both,” I wanted to deal. “Okay,” I took it. He got a blessing. I got on the bus.

Where is all of this going, this is all so maddening. One minute the direction seems so clear and then the next a train. Ah yes, the old daylight/train scenario I have come to appreciate so well in the life of mystery and intrigue. Life seems so simple at times. A direction is given to act upon. The Divine Truth is revealed. The outcome seems so sure. The prayer is for the development of the soul by accomplishing a deed. All one has to do then is follow the train tracks laid down in the cavern through the mountains and eventually the end will be reached. And it seems so clear. Why up ahead, it is daylight. It won't be long now and my redemption is assured. And then the horn blows and the soul shakes in terror. The light ahead that seemed so sure is really a train and there is nowhere to run. The sides of the cavern don't allow for travelers afoot. Really it is just some kind of heavenly college core curriculum. This is not a scare tactic, a nonsensical puppet game or an endless Cosmic Riddle. I know the drill. There is an escape hatch here somewhere. I have been through all this before too many times.

All this is just another chapter in my book of life. All I have to do is finish writing it. And then, of course, I recall now, that redneck holy oil. I couldn't figure out what to do with it. My goal is not to try and take on the world with this. I need the support of the Oriental Orthodox Churches. They are the three witnesses in

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Isaiah, “For I am the Lord thy God, the Holy One of Israel, thy Savior: I gave Egypt for thy ransom, Ethiopia and Seba for thee. Bring forth the blind people that have eyes, and the deaf that have ears. Let all nations be gathered together, and let the people be assembled: who among them can declare this, and shew us former things? Let them bring forth their witnesses, that they may be justified: or let them hear, and say, it is truth. Ye are my witnesses, saith the Lord, and my servant whom I have chosen: that ye may know and believe me, and understand that I am He: before me there was no God formed, neither shall there be after me. I, even I, am the Lord; and beside me there is no Savior. I have declared, and have saved, and I have showed, where there was no strange god among you: therefore ye are my witnesses, saith the Lord, that I am God. Yea, before the day was I am he; and there is none that can deliver out of my hand: I will work, and who will let it? Thou hast KNH me no KNH BSM for silver (truth).” xliii. 3, 8-12, 24. Abune Selama is not willing to bless redneck holy oil. The spirit is all out of kilter. Hey what am I thinking? The idea here always has been to get a blessing on the real deal. He will bless the real deal. They will bless the real deal. We are talking about five gallons of a very potent brew made from the essential oils of around 25 lbs of spices, approximately 1 gallon of the essential oil of myrrh mixed into 1 gallon of olive oil. That has always been the objective. He’ll do it. They’ll do it. Of course, the Divine Wisdom is always taking my stupid ideas and turning them into directions that are beyond me. I always guess wrong on how these mystical experiences will develop. Blessings on redneck holy oil, it is no wonder the Ethiopians are put out by me. I don’t just learn the hard way. I learn the Orthodox through Un-Orthodox behavior. Ouch.

That next coming Sunday was a big celebration at Saint Mariam in Decatur. This whole weird event over this past Sunday will need to be placed in order. Divine Wisdom is needed in these dark and hidden matters. I spoke to Fletcher Wolfe and the final piece of the puzzle dropped down from heaven to fit as pretty as you please. The blessed Holy oil of Moses, which is the physical ‘Esse’ in the Writings, returns for His Bride the Holy Church by taking the appointed place. The Isle of Iona is that place, he directed me.

The Divine Liturgy rang out that Sunday morning when I attended Saint Gabriel in confession of my evil after the revelatory experience at the Monastery of the Holy Spirit. “Forgive me as thou forgave the thief on

In John, “but thou has kept the good wine until now.” ii. 10. the Cross,” was clearly spoken to me when I walked into the Church. I identified only too well with that state after the overwhelming sense of failure in denying the voice of the Lord who told me to attend Atonement Day. I learned the hard way the hidden spiritual meaning in Luke. The evil priest railed on Him saying, “If thou be the Anointed, save thyself and us.” And the good priest answering rebuked the evil priest, saying, “Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.” And he said unto Jesus, “Lord, remember me when thou comest into thy kingdom.” xxiii. 39-42. After receiving the blessing of the Mitered Abbot at the Monastery, I had gone to one of the Catholic classes presented by the senior monk. One of the women there commented on this scripture. I observed for them all in order that this scripture speaks to the priests not the laity. Only the priests hang with Jesus and they see Him naked. It hurts. The priest that does not acknowledge his evil but calls upon the Divine for the elevation and authority of self is clearly defined. The priest that knows the self is nothing but evil acknowledges a sense of common condemnation with service to the Lord is perplexed that the evil priest cannot comprehend our fate. Both the good priest and the evil priest teach the Word and experience the presence of God. The condemnation of self opens the reception to the Divine and His kingdom. When this lesson is understood then the Lord of heaven answers the good priest in the same, “Verily I say unto thee, Today thou shalt be with me in Paradise.” v. 43. But the evil priest that does not repent for reviling the Lord while being condemned with Him only turns to hell from the Divine by demanding ‘serve me.’ For this condemns that worker of iniquity.

The current Director and the alumni gathered for the Spring Concert at the Atlanta Boy Choir House for practice. “Fletcher Wolfe came to me and asked me to be the Director of the Atlanta Boy Choir,” David White made sure everyone knew his claim to fame that day. “David Davis,” the man said, “would you like to move up front here. I can’t quite see you standing there behind your brother!” he exclaimed. “No, I don’t think so,” my brother Dave retorted during our rehearsal of Brothers, Sing On by Edvard Grieg. Just previous, that person announced that Art Rollins was the Chairman of the Alumni Reunion Committee to celebrate the 50th year Anniversary of the Atlanta Boy Choir. Dave said, “The email list brought in one, another came through our

In John, “but thou has kept the good wine until now.” ii. 10. mailer and Howard found one playing soccer.” On the back of the Program that night at the Martin Luther King, Jr. International Chapel was the co-opted patch. The caption claimed that profanity as our symbol for this Anniversary. All registrations for alumni on the Atlanta Boy Choir site with their stories go to Mr. White. “Does your letter have a story about a dog in Church,” Fletcher Wolfe asked me later when told a draft of this work had been sent. “I wrote about dog in Church in a previous doctrinal study,” I replied referring to the Doctrine of Heaven and the Love of Truth. The Director Emeritus responded with laughter looking forward to the read.

Fletcher Wolfe the choir director that led me in praise when I sang with the Atlanta Boy Choir in 1967-1970 told me that I must now go to Iona. Last year, he told me to go to the Monastery of the Holy Spirit in Conyers, Georgia when we sat down together after many years. I took this advice after relating to him that the Lord had revealed to me the ‘mysteries of the faith’. I had recently been ordained and wanted to tell him of my spiritual adventures. I went to the Monastery of the Holy Spirit and had an incredible mystical experience among the Benedictine monks. My direction to ‘go to Iona’ took place in our next conversation. Immediately my mind went to the mystery of Joseph of Arimathea and the first Church established in Scotland. I had only lately discovered this historical and the direction given seemed to tie these concepts together. I did a search on Iona and Joseph of Arimathea and my perception was confirmed.

This life of being ‘set aside by the Lord alone’ and having experienced years of struggle is unique and directly bears upon my upcoming visit to Iona. I had gone through the rites of passage for a priest in an Ethiopian Orthodox Church after telling one of the elders I experienced the “Office of Holy Oil” a Coptic Orthodox Church rite or Sacrament. And I had introduced to this Ancient Christian Church my theological studies. The oddity is I was never baptized through an Oriental Orthodox Church and so cannot come to Holy Communion among them. The priest that officiated at the “Office of Holy Oil” is a priest of the Swedenborgian religion who resigned his position with the General Church of the New Jerusalem. I met him through my attendance at Morning Star Chapel in Alpharetta, Georgia where I had been baptized into the New Church acceptance of the Writings of Emanuel Swedenborg as revelatory. After completing the rites of passage from

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out of the Orthodox the Spirit brought me a Protestant Church priest to ordain me as a founding Bishop of what is essentially a synchronistic religion. In David, “Praise ye the Lord. Sing unto the Lord a new song, and His praise in the congregation of saints.” cil. This New Church religion combines elements of the Orthodox Church Fathers, Swedenborg Writings, Charismatic Practices, THC-Ministry Revelations and the Hebrew and Aramaic Word.

Over the course of the last five years, I have read and studied intently the Writings of Emanuel Swedenborg. My studies have centered on the importance of the literal understanding of the Word that is hidden or falsified at present. The particular term is KNH in the Hebrew Word and in the Aramaic Gospel and Revelation. The studies conclusively show that KNH is the hemp. The baptism of John was with the Holy oil of Moses containing KNH BSM or the ‘spice of the hemp’ <http://www.baptistcave.org.il/eng/photogallery.asp>

A search of the term ‘cave of John the Baptist’ relates deeper into that mystery. I have presented these findings to representative Churches of the Coptic, Ethiopian, and Syriac, General Church of the New Jerusalem and THC-Ministries Hilo, Kingdom of Hawaii.

The Ethiopian Holy Synod in Exile recognizes the sanctification and ordination for this unrighteous steward to the Office of Clergy. The Coptic Orthodox Church is supportive in the person of His Grace Bishop Youssef of the Southern Diocese. I have requested the blessed oil for the purposes of baptism (a rather involved story) for the New Church by petition to Abune Selama the newly elevated Ethiopian Orthodox Bishop who gifted me the ‘green edged robe of holiness’ for that ancient rite for the religion of the Anointed ones. When this blessed oil is received I will need to bring it to the Isle of Iona to begin the evangel of Revelation 14: 6, 7. All indications are this is the announcement state I have prayed to attain for years. There is much in the life to relate. I don’t know when this will take place. But the change of state for the Church is to be rapid. In Isaiah, “From the time that it goeth forth it will take you (apostate church): for morning by morning shall it pass over, by day and night: and it shall be a vexation only to understand the report’. xxviii. My current favorite is Psalm cxxvi.

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Attorney General Launches Initiative to Protect Religious Freedom:

The First Freedom Project

"Preserving religious liberty requires an ongoing commitment to protecting this most basic freedom for people of all faiths."

--Attorney General Alberto R. Gonzales

I had told my brother David that the twins' father had made arrangement for my travel to Dade County, Georgia to watch their graduation from High School on Monday, May 21st. These Dade County sisters finished school with a lifetime perfect attendance record it was announced in the Chattanooga Times Free Press later on Saturday, May 26th 2007. On Tuesday he called and wanted to know if I would work on a house he owns with him that coming Saturday and Sunday. I expressed my invitation by the Ethiopians to attend and he replied that he hadn't heard them mentioned in while. The mood became strained and demanding. In that case of course I will come with you I promised. And afterwards I recalled my invitation to see these girls again on their big night and had to email my regrets. In the early 90's I had helped raise these girls with their father in a party house called Southern Poseur. The Goats Den out back had over 100 ft of bar for our parties on 7 acres of land in south Fulton County. Over the 30 ft stage on the flight path the tarp covering painted a Georgia flag for our departing guests to view acquisitively coming out of Hartsfield. We held rallies to keep the Georgia flag and made famous stunts such as the placing of 150 full sized Georgia flags into the Georgia Dome during the Super Bowl in 1992 or 3? No crowd scenes were shown. A first in Super Bowl television history was our achievement that day. I attended and was able to give a blessing to these receptive young women who were quoted in the newspaper as saying, "I think it was luck," Stephanie said. "Just because we never got sick. We prayed we didn't get sick, and it just became a habit. I didn't even realize that I hadn't missed a day of school." Elizebeth

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Lockhart said if she or her sister ever got sick, it was during a school break, and that vitamins and God helped them make it to school everyday. “Everybody always has those days when you don’t want to go,” she said. “But you have to go anyway.” The next day, I went to Saint Gabriel.

I set my alarm at 6 am. When I awoke that morning I thought that odd because I knew better than that. The first bus comes through at 6:10 and now it will be missed, I mused. And off I went on the next bus and transferred downtown to the 21 without any mishap. I opened the door to the Church for three women one of who had gotten off at the next stop down. My place along the side of the Church in aisle between the Icons was inviting. My confidence of an orderly transition to a Divine experience felt reassuringly there. The close of the Service Solomon Jr. again played the drum and the children all in their proper order sang their lovely songs. An older choir then sang. I exited off to the left and took my place at the end of the line in blessing by Priest Belete. Out the front door I went, while my ignorant self should have realized the rest of the congregation went out through the side door. I went round at the right time to greet the departing new tenor deacon that smiled and said, “Are you going to the celebration?” “With you,” I told him. His eyes seemed to recognize my putting him on the spot. And after some confusing struggle he agreed to approach Priest Belete who was in the drivers seat. “Come on,” priest Belete barked and then I opened the door. On the seat were the tenor priests garments. “All right to move,” I asked. “Yes, you can move,” he said as I did just that and sat down with the priests, again. We drove through the parking lot and there on the steps was an elder who had conducted me to the “shoe ceremony” at Saint Merriam in Decatur over three years before. The look of recognition was obvious because he looked for me. I grinned to the tenor priest and gave him a big thumb up as we watched that face go past us in the window. ‘Knock it off white man,’ he projected. And, ‘don’t say a word,’ in pantomime emphasis he added. The conversation between the priests was in Ethiopian all the way there. I didn’t say a word as we pulled up to the front of the Church. Priest Belete moved the automobile forward to avoid the sight of our opening the doors directly opposing those Church doors and gate facing Robin Street in our reserved parking place. He did not answer but slightly growled when questioned why the oddity by the deacon. I didn’t move a muscle and waited for the priests to get out first and when doing so moving to the rear of the vehicle to wait. As the priests

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walked by priest Belete gruffly acknowledged my presence, “Come,” he said and we entered the gate alongside the Church to the door to enter the before the Congregation. As they entered I followed and was shown to the front, as the celebration was to begin. Priest Belete was scheduled to portray the Divine Man, just like I figured as the automobile was being parked. Abune Selama acknowledged my presence with a nod. The newly established Bishop Jacob of Saint Merriam did not but we had met before. I stumped him on the Word.

When overwhelmed by a worship experience in one Church, I look for another to carom off in a fashion. As the Icons were elevated in the newly consecrated Saint Gabriel back a few years the Crucifixion scene with the ‘Spear of Destiny’ held by the soldier gripped me. This symbolizes the falsification of the Word I told monk Alemu and Abba Melake Tsehai G. Mariam Ayelew priest at Saint Mariam one weekday after making a special journey there. “That is a holy symbol of our Church,” the newly elevated Abune told me then. “I pray that this Icon be changed to Jesus on a white horse,” I told him to explain my prostration and knee walk to the front of the Church while the priest taught the previous Sunday. “Jesus does not ride a white horse. Saint George rides a white horse,” he tried to tell me. “In the Revelation, Jesus rides a white horse. You do not know that now because it is an event that has not occurred, yet in the life of the Church. I pray for that state to be revealed,” I informed him. “Bring me the Church Fathers,” he told monk Alemu who departed and brought back the official Oriental Orthodox Church doctrine that teaches the Word. “You are right,” he understood. “But in the Word, we are to baptize in the name of the Father, and of the Son, and of the Holy Spirit in Matthew,” as we engaged in the deepest of mystery. “The name of the Father, and of the Son, and of the Holy Spirit is Jesus Anointed,” I countered. In Isaiah, “For unto us a child is born, unto us a child is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace.” ix. 6. And in Zechariah, “And the Lord shall be King over all the earth: in that day shall there be one Lord, and His name shall be One. xiv. 9. I appreciate that Icon now as the death of the Israelite Church. The white horse doctrine is big in the Swedenborgian theology. There is a whole study on the subject. But after this confrontation, I began to see that this symbolism is not what we look for now. The revelation of 14:14 of Jesus sitting on a cloud wearing the golden crown and holding the scythe that harvested hemp is the announcement state. But how is this to occur had wracked my prayers and became the seal of the Universal

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Orthodox Church. And now I understood. The shock of this revelation will occur in pilgrimage to the Isle of Iona or at least that is the latest perception. However, please recall folks, I always guess wrong but to act on this fascinating perception is absolutely intriguing. What will become of it?

“I see now that you are a monk,” Monk Alemu said when I explained my need for a driver. After the celebration following the Divine Man in Divine Procession at Saint Gabriel on Saint Gabriel Day one sunny summer day last year wearing the ‘green edged robe of holiness’. Bishop Alias officiated that day. Four Bishops followed Patriarch Abune Merkorios into exile back in the 80’s. “First you say you’re a monk, then a prophet now an archpriest?” he exclaimed along the ride. “We never heard of such a thing in our Church.” I got out at the Decatur Station that day from his car after catching him looking questionably upon the ‘green edged robe of holiness’. “No man wants new wine for he will say the old is better,” I grinned when leaving. And now sitting before the Holy of Holies at Saint Mariam in Decatur is the Patriarch. Monk Alemu was giving the sermon that day in Ethiopian. The choir on the right of woman opposing the choir left of men brought forth the staffs, rattles and drums as the music slowly began to rise. I took off the gifted Cross from my neck and ran the chain through my left hand. The Service Book I carry now of the Antiochian Orthodox Church and my Word given to me as a child on November 15th, 1964 was in my right. As I raised them influx came upon me holding them aloft as long as I could. Then nodding off to some of the men to my right, I stepped back to the wall Holy Cross level with my head. A chant went up and I moved forward and all bowed down. The Divine Man came out from the Holies of Holies. Priest Belete wore the tent hat and the Word in another proceeded with all the Church to the soccer field next door.

Monk Alemu asked, “Why do you raise the Cross?” “I carry the Cross now, Alemu, don’t you know,” I grinned. “For your New Church,” he said in acknowledgement as I smiled. “Are you still a monk,” he asked. “I’ll always be a monk Alemu,” I told him. “Always?” he questioned. “No, not always. When I get to the other world. I’ll get a woman then,” I chided. “Hmph,” he intoned knowing this differing doctrine and conversation will be repeated. Priest Beletes’ automobile had been moved I noticed while following the Divine Man and the priests in Divine Procession. I greeted the first Ethiopian in Atlanta who I had met before. “I was crowned at Saint Mary last year. Now look at me,” I said indicating the robe reminding him of the men in a meeting on

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Palm Sunday at Starbucks in Decatur. I considered staying as his eyes drifted off. And then I noticed him alongside the tent holding the priests as they watched the choir of celebrants dancing and singing in the field before the Lord. The first Ethiopian in Atlanta stood under the umbrella to the side and then moved off. I considered taking his place but only looked. Our doubts hold us back from so many blessings.

Apocalypse Explained. 739a. [6] “The first chapter of Genesis treats of the new creation or establishment of a church, which was the Most Ancient Church on this globe, as well as the most excellent of all, for it was a celestial church, because it was in love to the Lord: and consequently the men of that church were most wise, having almost immediate communication with the angels of heaven, through whom they received wisdom from the Lord. Because they were in love to the Lord, and had revelations from heaven, and because they at once applied to life the Divine truths revealed to them, they were in a similar state as the angels of the third heaven; consequently that heaven consists chiefly of men of that church. That church is meant by “Adam and his wife.” For the men of the celestial are such that they perceive all the truths and goods of heaven from the Lord by influx into their interiors, whence they see truths and goods inwardly in themselves as if they were innate, and they do not need to acquire them by a posterior way, and to enrich the memory with them. So neither do they reason about truths whether they are so or not: for those who see truths in themselves do not reason, since reasoning implies a doubt whether a thing is true.”. . . .

The revelatory nature of that universally loved slave song struck home to me the last time I heard the Atlanta Boy Choir sing. “When the revelation come,” hung in the air from that night at Martin Luther King, Jr. International Chapel. As I left Saint Merriam in Decatur that day, I told Solomon Sr., “A sense of order is taking shape,” when he asked if I was blessed. Meaza Nigutu the celebrated virgin who translates my work for the priests had told me, “I like your Cross,” the week before. On the edge of the parking lot she waited. Meaza asked about the girl child that gifted the Cross. “The day I was gifted this Holy Cross only she and her father heard me speak the Word on a stage (at the Carter Presidential Center when a few of us invited ourselves inside during a freedom march last year). In Psalm, “The KNH of thine house has eaten me up. The reproaches of them who reproached thee are fallen upon me.” lxix. 9. “I repeated that Word, three times,” for those innocent listening ears telling her the mystery of the Assyrian. And off to Decatur square I went to the music that again

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sounded with, "When the Saints Go Marching In." Upon reaching the Square the stanza was repeated by the beautiful black woman who sang before me on that stage facing the Courthouse, "When the sun refuse to shine. When the sun refuse to shine. I want to be in that number. When the sun refuse to shine." She then warmly smiled upon me in closing after taking those final bows from out of the Pavilion as the Holy Cross was held aloft for her eyes.

In Isaiah, "Therefore thus saith the Lord God of hosts, O my people that dwelleth in Zion, be not afraid of the Assyrian: he shall smite thee with a rod, and shall lift up his staff against thee, after the manner of Egypt. For yet a little while, and the indignation shall cease, and mine anger in their destruction. And the Lord of hosts shall stir up a scourge for him according to the slaughter of Midian at the rock of Oreb: and as his rod shall be upon the sea, so shall he lift up after the manner of Egypt. And it shall come to pass in that day, that his burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed because of the anointing." x. 24-27.

Psalm 126

'Twas like a dream, when by the Lord
From bondage Zion was restored:
Our mouths were filled with mirth, our tongues
Were ever singing joyful songs.

The heathen owned what God had wrought;
Great works, which joy to us have brought.
As southern streams, when filled with rain,
Lord, turn our captive state again.

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Who sows in tears, with joy shall reap;

Though bearing precious seed they weep.

While going forth, yet shall they sing,

When coming back their sheaves they bring.

When the Saints Go Marching In

We are trav'ling in the footsteps

Of those who've gone before,

And we'll all be reunited,

On a new and sunlit shore,

Oh, when the saints go marching in

Oh, when the saints go marching in

Lord, how I want to be in that number

When the saints go marching in

And when the sun refuse to shine

And when the sun refuse to shine

Lord, how I want to be in that number

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When the sun refuse to shine

And when the moon turns red with blood

And when the moon turns red with blood

Lord, how I want to be in that number

When the moon turns red with blood

Oh, when the trumpet sounds its call

Oh, when the trumpet sounds its call

Lord, how I want to be in that number

When the trumpet sounds its call

Some say this world of trouble,

is the only one we need.

But I'm waiting for that morning,

When the new world is revealed.

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The return to Saint Gabriel Ethiopian Orthodox Church in Decatur for the next Sunday service was a conflict in religion. I took the place in the aisle behind the woman who operated the projector for the Divine Liturgy. Which in itself is outside the norm because women in the Oriental Orthodox Church are to sit on the right. The Icon I favored is close in to the front of the Church and portrays Daniel in the lions’ den. He holds aloft a Christian Cross in the right hand and in his left a Cross that dangles from the chain in hand. The cats seemed to purr like kittens. This Icon has an extraordinary pull on me as a revelatory state. In the Word the young lions lurking in secret places denote the terrors of hell and the evils of religion. But in this Icon they are all calmly under foot before the victorious man of God. I long to achieve that state.

There was a steel chair placed in the aisle. I knew I was not to sit in the congregation because I could tell monk Alemu was scheduled to preach that day. And I knew that I was way out of place. The redneck holy oil was not well received I knew and for that reason I could not ascend to stand under the holy umbrella the week before at Saint Merriam in Decatur. I arrived on time for the 8 am service that started there with boys all standing at the front for initiation into some type of religious coming of age. They all wore white robes. One of the fathers had looked coldly my way that morning as I waited for him to enter with his son. He was the only man there that morning. There were almost a dozen boys that morning and a few would turn to look back at me throughout the morning Divine Liturgy. An overwhelming sense of my own ignorance and stupidity weighed heavily upon me that morning, as I was forced to review my continuing failures to act forthrightly in this Divine calling. My failure to properly give a blessing to the twins when I went to see their high school graduation in Dade county after completing 12 grades and kindergarten kept coming to mind. My failure to see to it that Jimmy Hammond got a proper hearing before the EEOC glaringly spoke to my soul, too. My religious practice seems to one of consistent failure as though I snatch defeat from the jaws of victory. All these mysteries are upon me and my reaction seems to be only inability to do anything positive. If only I could relay the message to the Ethiopians of their need for blessed batches of Holy oil of Moses and shipping the blessing to the Isle of Iona for the world. Then I would escape from my doom of eternal regret for my stupidity. The ability to look deeply into the spiritual meaning of the Word is now an accomplished fact. But my ability to actually do

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anything with it has become a consistent theme of ineptitude.

The pulpit that day was covered with all the holy books of the Church. I knew it was some type of special day. I had called Solomon Berihun earlier that week on Monday. The realization that my redneck holy oil would not be blessed did not worry me. I had come to the determination that the blessed oil needed to correctly made and blessed for the Island of Iona operation. This was really the lesson in all of this, I knew or perceived. When we spoke he told me that many men have visions but never speak them. “You must speak your vision,” he told me. That Sunday, I was scheduled to meet with Abune Selama for his decision on whether he would bless the oil. I did not expect a favorable answer. After the prayers that day of the Divine Liturgy I sat in the metal chair in the aisle. A voice of approval, “He knows where to sit,” seemed to echo from the men who had come in during the service to take their places. Monk Alemu delivered the message and his haranguing forceful style of delivery recalled to mind Baptist preachers from my early childhood in Michigan. Thankfully, I could not understand a word he said.

The perception that the Holy Grail was so strong upon me during this time and then the confirming symbolism was brought glaringly plain before me. Monk Alemu raised the cup used for their Ethiopian Holy Communion for all to see as a conclusion for his address. Then the priests came forward to offer the closing prayer and the congregation lined up to receive the priests blessing. The practice is unique in Christianity. Everyone forms a line from the places they have taken in the Church. One line of the left is for the men and on the right is the women. The forms of order are very important. The children each Sunday are given the Holy Supper but the adults do not participate unless they are in need. After the Host is brought back into the Holy of holies the children are lined up according to their height by a deacon to make a choir. Then maybe a young adult choir will form a choir. The practice that is unique is the drinking of the Holy water after receiving the blessing.

Since I had taken such an odd place along the wall and sat in the steel chair in the aisle and knew my homebrewed holy oil wasn't a hit, I went to the back of the line. When arriving there I found a young man who was in some kind of angst. I told him to go in front of me. Upon arrival and receiving the blessing from the

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priest a small Dixie cup of water is received that has been blessed during the Holy Communion sanctification process. The first time I experienced this was quite a blast. This time all I could think was, “This is the Holy Grail!” The troubled young man in front of me threw himself down at the steps leading into the Holy of Holies. I joined with him bowing down and raising up three times. “This is the Holy Grail!” I repeated each time. I floated out of the Church and went down to the fellowship hall for a cup of coffee. I wasn’t bothered a bit by the bad news I knew was supposed to come. After finishing my coffee I went back up to the front of the Church and noticed that the front door was still opened. I went inside. I just had to ask monk Alemu if he knew about the mystery of the Holy Grail.

As I entered, I saw him at the front with the boys in their white robes all gathered around him. Abune Selama was there too but before seeing me he had turned and went down the stairs. I could see his back as he descended the stairs. I went forward to confront monk Alemu. The spirit was strongly upon me and the confidence I had in this situation was incredible. I smiled as our eyes met as his did too for our contest was to begin we both knew. When I reached the front of the Church all the boys turned when I asked, “Alemu, do you know what is the Holy Grail?” And his reaction was swift. “No,” he quickly dismissed my question with an air of authority. “Do any of you know?” I asked the boys. And the one lad who had questioned me about the oil and baptism earlier then spoke a little to quickly, “yes, I know,” realizing that all eyes were now upon him. “So tell us,” I asked him, “what is it.” And slowly he answered, “It is the cup that caught the blood of Christ,” he answered. “That’s very good,” I answered looking at monk Alemu smiling because this teacher of religion for the Ethiopian Orthodox Church and I were now being drawn together into the fathomless realm of mystery. It was just proven to him before this new class of students that I knew a mystery and intended to share it with his newly initiated pupils. The boy moved quickly to restore his standing with the other Ethiopians, “Is that an English Bible?” he wanted to know of the Word I carried. “Yes,” I replied. “Then read John chapter iii. v. 5 but I quoted from full text of 5-8. “Jesus answered, Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, ye must be born again. The wind bloweth

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where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.” My reading that pointed out that there is more to the scripture than simply taking one verse out of context did not satisfy the boy. He rejoined with the statement, “you should read the rest of the chapter sometime.” “I read Isaiah,” I pointed out to let him know that the mysteries are open to me.

Monk Alemu moved quickly to restore confidence in his ability to teach before the questioning eyes of the boys before him. “Are you a monk?” he wanted me to answer before the boys going over old ground. “I’ll always be a monk,” I smiled emphasizing the next words, “in this world,” I replied smiling as our previous conversation registered in his eyes. “Where is your hat?” he asked. “Hat?” I responded. “All monks have a hat,” he informed the boys to prove me a fool. “You give me a hat,” I informed him defiantly. “How can you be a monk without a hat?” he asked wanting to see me fail before those boys. “It is simple. I don’t have a Social Security number or a Drivers License. No job. No property, no money and no wife,” I explained. “How do you then live,” he fell into asking, “without those things.” “The Lord provides for me of course,” I rejoined. “Who pays money for your bills,” he pointedly wanted to know. “I do have brothers who support me,” I honestly informed them. “What kind of book is that,” he demanded to know. “It is an Antiochian Service Book so it is a little,” shaky for emphasis holding out my right hand and moving it from side to side. “Let me see,” he demanded as I handed it over. The monk went to the title page and read Antiochian Orthodox Church as I looked to the new tenor deacon who expression told me this could not be possibly welcome here. Earlier I had perceived the new tenor deacon from Ethiopia being entertained by our confrontation. But now things were getting very deep. The tenor deacon was looking away not wanting see what was coming up next. “This is no good,” monk Alemu ruled. “Then you give me a good one,” I rejoined. “What kind of Cross is that,” “It is the Cross of Saint Andrew,” but before I could explain the symbolism he asked. “Where did you get that Cross,” he wanted to know about the ornament on the chain around my neck plainly visible upon the backdrop of the white Ethiopian ceremonial robe I wore. “It was gifted me by an angel,” I told him for all priests must be gifted a Cross. “What angel gave you that,” he fell into asking. “A little girl about two or three years old,” I informed

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them. He then moved in for a charge of profanity, “that is not Orthodox,” he informed the boys. “Don’t even try and say that the Cross I carry isn’t Christian. Don’t go there,” I warned him. “You leave now,” he commanded. “You do not accept the Trinity,” he began to loose it and condemning me. “You accept the Trinity and become baptized then you can be here. You go now. You leave.” And at that I walked out the front door of the Church.

Well what now? Was the thought going through the mind as I contemplated my next step after being kicked out of Saint Gabriel Ethiopian Orthodox Church in Decatur, Georgia by the head teacher of their religion. And it did not take me but a moment to resolve that this monk isn’t going to run me off. I still have a Bishop to confront. And down around the Church I went and entered into the Fellowship Hall and got another cup of coffee. I found my place between the two restrooms on a pew against the wall. Close by at hand was the trash can and the people came by to throw out their empty plates. I sat and drank coffee and waited for my opportunity to strike.

Some of the women wanted to know if I wanted to eat a plate. I would reply, “No, I’ll just have the coffee, thank you,” as they moved away knowing that something was obviously amiss. Solomon Berihun seated his son on the pew placed up against the opposite wall. He was being given an instruction. He glanced my way and his father went off on him. Later, this odd behavior I understood. His son was being told to watch what I do because soon the Bishop was to walk by where I was seated. What took place was to be observed by this child of six or so and to be reported later.

Abune Selama rose from his seat at the table and so did I waiting for him to come my way. As he approached I bowed and motioned that I wanted to be able to speak with him. He stopped and smiled. No mention was made of the homebrewed holy oil I had given to him with the prayer for a blessing. And there I stood smiling knowing the greatest mystery in the universe and seeking to make it all real. “Solomon Braun told me that I must speak my vision to you,” I informed this newly elevated Bishop of the Ethiopian Holy Synod in exile. “Now?” he asked. “Oh no, you say, anytime,” I explained. “My English we will need an interpreter,” the Bishop let me know. “Yes,” I agreed. “In two weeks,” implying would that be agreeable, “on the 1st of June?” “Yes, that would be great,” I agreed. And then Meaza Nigutu appeared and seemingly just a little too available

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for this service because the Bishop then confirmed with her, “yes,” she said for June 1st. And then I bowed with great thanksgiving for this momentous occasion thanking them both. After they left the spirit hit me strongly and my elevation was soaring.

I went and bummed a plate telling the ladies it would be great if they could put on a feedbag for a broke man. Because I sure am hungry and this holy business is hard work! They smiled and gladly gave me a plate of Ethiopian barbeque. Then they wanted to know if I knew the name of the Ethiopian robe I wore. Is it a dory? They laughed when I asked this. And later I was to consider what this word in Ethiopian really means. The first celebration I attended of the Ethiopians there was a table set up along the street that sold religion items. I was asked if there is something I wanted but do not see. I told them I wanted a robe. The reply was, “dborya?” they asked. And I said, “yes,” and motioned how the robe is put on, “dborja.” The men laughed. So what made them laugh? Did I tell them that I was a fool? “You don’t know the name?” “No,” I confessed. “It is called a gah-bee that pronounced. “Ah-gah-bee or gah-bee,” I asked for clarification. “Gah-bee,” I was educated on my first Ethiopian word. Then turning I looked for a place to sit and notice Meaza Nigutu’s parents sitting. I invited myself to sit with them and her father seemed to expect me. “You’re Meaza’s parents aren’t you?” “Yes,” her father told me sit.

“I told Abune Selama that Solomon Berihun told me that I must speak my vision. He has agreed to meet with me in two weeks. Your daughter is to translate for us.” I told Meaza Nigutu’s parents. They both appeared to be pleased to hear the news. “What day is it today?” I asked her father. “Saint Michael day,” and when he told me a flash of recognition hit me. The Holy Books on the pulpit and the significance of the literal Word defending against the Word falsified is the mystery of the Icon of Michael. He carries a shield with Jesus and the Alpha and Omega symbol upon it. God becoming Man is the ultimate truth as He is the first and the Last in the ultimates of the written Word. The falsities of religion are defeated when they come against the angels by the literal meaning of the Word. Mr. Nigutu went on tell me that hidden in the caves am the Ancient Word written on goatskin by the KNH. I crossed myself and said, “You just spoke a mystery.” My head swam as the recognition of the prophecy of the hidden Ancient Word would one day come forth in prophecy in the Writings

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The last Saint Mary Day I attended the men and women all wore white. Even their socks and shoes were white. I recalled feeling so out of place when I was among the Congregants then. I could not stay. Most of the men were standing around the Church at Saint Merriam Ethiopian Orthodox Church in Decatur, Georgia while the women went back inside after the Divine Procession. I went back inside with them. I was so out of place and could only stay for a moment but looking inside was such a feeling of awe. I had been taken there from Saint Gabriel’s in Decatur and had been taken to the front. Upon returning I could not stay feeling glaringly out of place as a white man with a severe blues brothers suit of clothes. This time it will be different I thought. I will get my shoes died white and put on a white shirt and pants.

The next Sunday I came to Saint Gabriel dressed in whites wearing the ‘Gah-bee’ with the green edge. And it was not Saint Mary’s Day. There was no meeting. The air was somber and foreboding because something was seriously off. The upturned umbrella was passed for a special collection and later left near the front door for those exiting the Church. I had anticipated speaking the vision for the blessed virgin to interpret for the elevated Bishop. Abune Selama was not there. I went into the fellowship hall and confronted Mr. Nigutu. “Where is Abune Selama?” I asked after he came out the room with the men as they finished counting the money gathered for the special collection. “A funeral for a priest on the West Coast,” he told me. “Will he be here next Sunday?” I wanted to know. “No, he will be attending the wedding of a priest.” I was informed. “I thought today was Saint Mary Day,” I reminded him of his now odd statement from the week before. “Saint George Day,” he told me he obscured with a falsity. I had been given an Icon of Saint George at Saint Mary Coptic just the month before. And so ended the day at this Church that began that morning so very strangely.

In the Swedenborg Writings there are these marvelous scenes described as taking place in heaven. Some of them relate the honors that are bestowed upon an individual that has answered a perplexing theological question astutely. The practice there is to hand out some type of award in recognition of the Divine Intelligence

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exhibited by the angel who answers well. To one a hat may be given in one scene. A laurel wreath maybe in another so my mind turned to the young lad who had questioned me about the oil and answered well in the confrontation with Monk Alemu and I wanted to honor him among his peers. There is a hidden Icon of the Madonna with Child behind the projector screen at the front of the Church there. Priest Belete dramatically raised the screen one Sunday after this Icon had been hung to show the Church. At the bottom of this Icon is a man with a quill pen in hand involved with writing in a book. This scene I identified with and drove me the year before to find solace and confirmation with the congregation at Saint Merriam in Decatur during the Lenten season. I decided during my walk along the river it would be fitting and proper to present to this lad a feather in symbolism of the written Word and his mastery. That Sunday morning as I stood at the front of Church the boy was there with another. I had given them a general background as related here already. And then, I told them.

“After picking up this feather on the sidewalk, I threw it away because it just wasn’t worthy of the significance. I pondered then what was truly needed is for me to pluck the tale feather from one of the Canadian geese that are present along the Chattahoochee River here in Roswell. And of course the idea is so ridiculous. Who ever heard of plucking the tail feather from a bird? But I considered that if the opportunity presents itself I must be ready to take advantage of the situation and strike boldly.” I explained as I opened my Holy Bible and brought out an almost black feather and handed to the honored one. The two boys were now fascinated by the tale. “Walking along the path, I came to a bridge over a creek that flows into the Chattahoochee. The creek can be seen from the bridge on Roswell Road as one travels north over the river. It is over on the right. An odd kind of bird was on this bridge. I had a spiritual experience upon this bridge before. I was incredulous as this strange type of crossbred goose honked as it saw me coming and lifted up on wing to the top of the arch that supports the bridge that is almost hand high. I reached up and yanked out this tail feather.” I said as his friend turned away in disbelief. And then I told him. “You answered very well. You also said that I should read the rest of the Chapter three of John. And on this day, I will take this opportunity to quote to you again from that Word. “John answered and said, ‘A man can receive nothing, except it be given him from heaven.’ v. 27. After tapping him upon the head with the holy golden Cross imprinted on the front of the Antiochian Service Book in blessing, I

left.

A ministry given to me concluded. In recognition of the work, a payment was received. I had long considered that if an opportunity presented itself a journey to Saint Mary Syriac Orthodox Church in Stone Mountain, Georgia would be undertaken. Attendance at a representative of the third witness Church of Isaiah 43 was something that was looked forward to and now the spirit said I could go. I reviewed the map on the Internet, the bus schedule to the area and where the best place to arrange for the taxicab in this journey. I decided that odd attire of the white clothes might as well continue. The thought struck that Meaza Nigutu is of marriageable age and maybe it was her wedding that was taking place that weekend. After arriving at the Marta Station in the area that Sunday morning I got in a taxicab driven by a black woman. Christian tunes played on the radio as we rode together there to Saint Mary’s. I told her to look for a Church. She couldn’t understand how a house with gravel in the yard could be one but as we pulled around back the presence of shoes on the stoop gave me the clue. I went inside and was confronted by the Divine and a wonderful service that spoke to doing of the impossible through Him. Before the sermon began the deacon asked me to print my name and what Church I attend. I explained, “I am not of your Communion don’t worry about it. You can say that I am a student let us say of your religion.” The sermon was mostly in the Indian dialect but at times the English would break through. In ending the priest invited me to stand and speak a few words to the congregation. I expressed that it has been prayer of mine for a long time to be able to come to this Church and have fellowship. And that they have a very special place and I thanked them for the warm reception that the priest and spirit had for me that day in the Word that was given. Later, I briefly explained to the priest my odd experiences among the Ethiopian, Coptic and Swedenborgian religions. Outside the deacon greeted me and I told him an insight about the Apostle Thomas that founded their Church. He agreed with me that Thomas had always been given such bad press. “Thomas was the leader of the band on the ground. Peter, James and John represented the spiritual aspects of the Church but it was Thomas they all looked to for leadership. When deciding on returning to Jerusalem it was Thomas who said we got there to die with the Lord. And all the Apostles seemed to agree. I had written my ordination sermon on this subject of the last feast and the betrayal scene that developed later

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from this initial march. On that fateful night it was Thomas who all the disciples looked to when the Lord was suddenly seized. “Run,” he said. You see it was upon his command that all the disciples quit the Lord and scattered. His evil was so egregious that forgiveness was not possible for him to ask. And that is why he could not believe. The deacon was impressed. I left and got lunch across the street. A taxicab picked me up there and the driver was upset that I might be a Moslem. In the City of Stone Mountain I had an overwhelming sense of exiting the cab and standing at a specific bus stop. I promptly paid and took my station. I held the Service Book so the golden Holy Cross could be visible to the traffic driving by from across the street. Mr. Nigutu came through just then and I could see him double take in the mirror as he drove by. The spirit was now upon me strongly as a wonderful sense of the Divine Providence and another ascension proved the day.

The next Sunday it was back to Saint Gabriel for the final round. I knew my time there was done and my education in that mystery school had reached a state of completion plus I had been officially kicked out. The place between the Icons of the Announcement and Daniel in the lion den was taken again in the aisle. But this time when the sermon began I did not try and force my way into one of the pews. My legs were swollen again from the standing because of my interior vena cava occlusion and I stretched my big legs and size fourteen feet forward facing the lectern as Priest Belete spoke. I considered my insult but felt too comfortable to change or move. My thought was upon the declaration of Monk Alemu and the Three Old Men in triplicate on the screen. This odd symbolism is unique in Christianity and considered holy in the Ethiopian Orthodox Church. This religion was founded at the time of the Athanasius Creed. I stared at this symbol throughout the sermon. The tenor deacon observed my state from his place behind Priest Belete. And then I went down stairs for a plate.

A man of the Church purposely explained that I was welcome to eat, “This is Ethiopian food,” he said as if I did not know. The lady was seemed to be in a plus when I handed over the \$5 for the plate not accepting this complimentary dinner. I took a place to the side and noticed a Rastafarian with a few of the converted Rastafarians eating together. I considered going to that old odd holy man but deferred. A draft of the Doctrine of the revelatory Word in the holy anointing oil of Moses was with me. It named their religion in the plan. The oddity of the moment was telling. I wore the white garb again and the Ethiopians all looked past me as though I

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wasn't there. As I got up to leave the man who invited me to a free plate only 10 minutes before was now before me again. “Let me take for you,” he explained while snatching my dirty plate and trashing it. I objected as he tried to take the cup, “I am not through, yet.” “Oh, you're not through yet,” he understood. Outside the glances again were all averted. I remembered my books I left a few steps back and returned. The old Rastafarian in the odd religion garb I now found had walked past me and gone to the street. He looked down Memorial Drive obviously seeking something that did not seem to arrive. Then, he turned and seeing me approach he nodded and we exchanged greetings. He was the only one that greeted me that day. As I crossed the street the oddity of the encounter and the whole day and this ending among at this Church was perplexing. And looking down a Tarot Card was there at the bus stop waiting for me to pick up. A prince that held aloft a picture of a woman I placed within my Service Book and wondered if it was profane. Later, an Ethiopian that had beckoned me to eat on the day I took part in the Divine Procession at Saint Gabriel on Saint Gabriel got on the bus at the next stop down. This same man had stopped me years before when about to make a mistake. I had thanked him then. Now, I wondered at the oddity of it all as he excused himself away from me and ran to get on his bus at the Kensington Station.

And the next day the angst of not giving the draft I had been praying to complete to the old Rastafarian holy man played upon me. I should have handed it to him when he turned. The work will all be redone and I could have established a contact in that community and now another failure. Of course, he was looking east down Memorial Drive. I know what he is looking for. He seeks a revelation from the Lord to bring down Babylon. And I walked away from him with it. I did a search on for that religion and sure enough it was the big holy day for that religion tomorrow the next Monday. Now how do I get out of this mess? I must pay dues somehow. There must be a Rastafarian I could give this to. And my thoughts turned to an old comrade in the biz. He was of that religion before converting to a Saturday worship Protestant religion. I called his phone number and reached him. I told him I would send him the draft in honor of this celebration day of that religion.

The next Sunday I went to Saint Merriam in Decatur wearing the now permanent fixture it seems of this oddly white attire. I stayed in the Narthex before the door knocking Jesus and when the sermon began, I left. I

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called Ras-zimbabawee and he invited me to swing by. When I entered a dog jumped up repeatedly upon the ‘green edged robe of holiness.’ I gave him a further update on the report. He tried to explain that my discoveries in religion were just more of the doctrines of men. But as he prayed to the Father God in the name of Jesus I got a sense that maybe an understanding will develop for he and his wife. It was my plan to return to Saint Merriam and continue the vigil. My plan was to seek an audience with the Pope and his blessings for the holy oil of Moses project. The alarm that morning was incorrectly set. I would be late where could I go. And the comforting thought came to me as I ran through my mind the various Churches that were available for me then. A return to Morning Star Chapel in Alpharetta, Georgia for a visit among the virtual priests of the Swedenborgian was clearly indicated. I could not shake the impression that today was judgment day for them. I was the first to arrive that morning after walking from the bus stop. I parked myself on the park bench outside the Church and waited for the first arrival.

The Reverend Patrick Rose and his wife Dinah were the first to arrive and they greeted me warmly as I was ushered into the Church building. A brief explanation that no Church service was going to be held that day was given to me. The congregation is now dwindled to only a handful during this hot summer month of August. Patrick and our last meeting and his observation that he was considering telling the Church, “use it or loose it,” was recalled to mind. He had expressed that the congregants were only interested in showing up for a 20-minute sermon each Sunday during a lunch we shared a month or so previous. The order of service for the General Church of the New Jerusalem lasts exactly an hour with a half an hour or so for fellowship that follows. I understood from his conversation then that he blames the parishioners for their lack of active participation in this lifeless Church. I went into the library and pondered this development. Dinah Rose joined me and we spoke some about the mystery of holy garments in the Church. I explained the significance of the ‘green edge’ as the symbol for the KNH. Her eyes seemed to roll in recognition that the Ethiopians consider the Word holy. After she left I and heard Roger Echols speak about problems he is having with dogs. Yes, this is the place for me today I could tell.

We all gathered in the hall outside the Sanctuary. The doors were kept closed that day. And no one

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voiced complaint when it was told them, “For the month of August, I will be taking a vacation from preparing or doing a service. There are so many that aren’t here for this month, I have decided. We will just have a scriptural reading and discussion. Everyone take a seat and we will begin. There will be no hymns sung today,” he announced that Sunday morning at 11:00 am. Everyone all compliantly took seats. But I placed mine in direct opposition. The Psalm reading was 46 followed by Matthew 14: 22-33. The Arcana Coelestia 3696 was used in explanation of these mysteries. I brought my completed latest study entitled Doctrine of the revelatory **Word in the holy anointing oil of Moses**. My plan was to give a copy to Rev. Patrick Rose and Rev. Bill Burke.

The style of the presentation by Patrick was much the format as the usual Sunday fare but this time he asked if there were any discussion. Everyone seemed so quiet but not me. I took this as my queue. “I have an observation. It is great to have an opportunity to speak,” I stood and said, as Patrick seemed to wince. “Maybe you should go over what you want to say to me first privately,” Patrick tried to warn me off. “Oh, don’t worry. This observation will only take a moment. The angst of Peter walking upon the water I relate to very well. He believed in faith that something no other man has ever done before or will ever be able to do again is available to him in this single moment in time. And he acted upon it. And as he walked upon that water the enormity of that moment in time overwhelmed him. And in sinking he cried out, save me Lord. I too have share in that kind of wonder in the life,” I observed. “There is a completed manuscript I would like to be able to present to both you Patrick and Bill. Can I give them to you both now,” I asked. “Let us first complete this discussion and at the end will be a good time,” Patrick let us all know. “Mary experienced this same type of awe. Her expression was different than sinking like Peter. The Magnificent is recorded in Luke and her praises of here I am Lord are an example for us all,” as I recalled ‘Peaches’ saying in remark. As is the custom Patrick closed with the prayer and public announcements followed. However, the usual question of, does anyone have an announcement seemed to be forgotten. I promptly reminded him of my presentation as I stood.

“As many of you may recall, I have read and studied all of the Writings of Emanuel Swedenborg,” I said as this fete is not accomplished by many registered with the minds of the congregation sitting outside this New

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Church. “Not only have I read the Writings but also I have studied them by writing doctrines in comparative independent religious studies. I have been engaged in writing a manuscript of these studies with a view to publication. Now that these studies are completed, I want to present my final study entitled Doctrine of the revelatory Word in the holy anointing oil of Moses to Patrick and Bill. I handed a complimentary copy to Rev. Patrick Rose and then turning and handing a copy to Bill I said, “In Isaiah it is written, ‘It shall be a vexation only to understand the report.’” The fellowship after was constrained. Patrick took a picture of Bill and I as we conversed. The body language of Bill holding up his arm seemingly to ward off truth he enjoyed with his quirky English wit. I asked him to then take my photo before the closed Church doors standing under their favorite quote LUCIFER NICET above the mantle. Later, the pictures were emailed me without any request for dialog. The Morning Star Chapel newsletter for August wasn’t published. The September newsletter announcing the events of August failed to mention this announcement or presentation. Rev. Patrick Rose and Rev. Bill Burke made no contact later regarding this revelation. That Sunday, I bummed a ride home with Patrick and Dinah. I talked about the incredible mystical experiences in the life but the interest just doesn’t seem to be there. But, that will all change when the mission is accomplished.

On then I went next week to Saint Merriam and the continuing struggle for entry because now there is no place for me, again. The door of the Swedenborgian Church is closed to me and now so is Saint Gabriel. My practice began by sitting on the bench in the Narthex in front of the Icon of the door knocking Jesus. To the left is a bank of candles those entering the Church would light after prostration before the Icon of the Crucifix with gushing blood being caught in goblets by three Ethiopian youth. When the call goes out for the offering a break in the service is taken and some leave the Church to stand outside. I would just leave.

The entrance over the doorway was the Three Old Men Icon of the Ethiopian Orthodox Church. This is considered to be a very holy Icon as it symbolizes the mystery of the Trinity. I knew better. My last act at Saint Gabriel was to show those Three Old Men the soles of my size 14 feet and those folks weren’t too happy. I was not about to enter and go past those old men without an invite. I recalled the flagstaff with the American flag that was taken from the former Saint Gabriel in Atlanta off Edgewood Ave. The Sundays before Atonement

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Day they had it placed on the sign out front of the Church. The Ethiopian flag got caught up in the Eagle on top and the flag was torn. The Sunday after when I dragged in late an Orthodox Cross had taken their place. Those Ethiopians make symbols out the things they don't understand so that they can be removed when a change of state occurs. Those old men need to be gone and the Jesus of Revelation chapter 14:14 put in that place of honor.

There were two men crowding me that morning on the bench, too. The summer August heat was intense and the bank of candles next to me weren't helping any. As the service droned on in Ethiopian, I prayed for relief. My left arm got caught up in the fire and my robe burst into flame. “Are you all right,” the man next to me asked. “Yes,” I said staring straight ahead at the door knocking Jesus after dealing with the latest flare up. The holy week of Saint Mary had begun. The Wednesday before I had given a copy of the latest to Fr. Eleia Eskander at Saint Mary Coptic Church in Roswell. The fast had begun and the weak feeling of being in a difficult straight was powerful. Deliverance was needed and expected. My brother Howard was told of my plan to get under that umbrella when the next Divine Procession occurs to close the Saint Mary celebration. “Maybe you should try and get permission first,” was his advice.

Ah yes, the old daylight/train scenario is playing itself out again. Maybe it's all really like cat's paw. Agitate the cat a little with a toy and watch him jump. Gearing up to jump in the wrong direction might not be a good idea but what is the right way to go, I pondered. These priests need to want me around. What do all priests really secretly want more than anything else? Bring them what they want and maybe they'll be receptive. After all, this scheme will take their active participation. After all we are not talking about baptizing babies here with their secret sauce. This is dangerous stuff. The Ethiopian Holy Synod in Exile is now a schismatic Church. The Ethiopian Orthodox Church excommunicated them after the elevation of the 13 monk/priests in Canada and the United States to Bishop. In turn, the Ethiopian Holy Synod in Exile excommunicated the Ethiopian Orthodox Church. Monk Alemu and the demand for my baptism kind of seemed out of place when considered in that light. That baptism would only be recognized within that Church. No other Communion within the Oriental Orthodox Church is bound to recognize this schematic Church. We are all treading on a very extreme instance

In John, “but thou has kept the good wine until now.” ii. 10. of holy weirdness here. Does this all boil down to Patriarch Abune Merkorios revenge? The spiritual leader of the oldest Church on the planet cut a drift in a sea of Philistines? Does my old Samson complex really have place in all of this? Wow, is this every getting wild!

Sound system feedback drives all priests nuts. They put themselves out as knowing the secrets of the universe but don’t know how to make the sound system stop howling. And that Sunday, the sound system went into tilt. During the offering, I took off out the front door wondering how I can ever get past those three old men. The door knocking Jesus was before me but those old guys had me looking for a Divine answer. All those days with my father in the David Audio sound system were coming back. Of coarse, straighten out the sound system for the priests. Just approach them as friends. The scripture from Luke, “Which of you shall have a friend,” and then it continues with my state before the door knocking Jesus in the Narthex. “Ask and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you,” xi. 5, 9. was impressed upon me. The spirit pulled me there the next Monday.

The contemplation went back to when I first met Bishop Jacob and Monk Alemu and spoke about the mysteries and Jesus riding a white horse. That time back then, I sat across the street waiting in prayer on the front stoop of the project apartment across the street. A young black girl had come out and wanted to know if I would like a drink of water. “Thank you,” I told her. And then Bishop Jacob walked by the front gate in contemplation. As he walked back around front, I was waiting for him. “I can tell you have a good spirit, please come,” he told me then beckoning me into through the gate.

The answer in struggle is usually so simple we miss it and you can take that from an expert that hits and misses plenty. This time though a hit registered with the simple plan to repeat the previous performance and go to those steps and wait just like was done before. The timing for arrival easily fit into my schedule of getting out the house late that next Monday morning after the ‘green edged robe of holiness’ caught on fire that Sunday. My goal that day was to tell the priests that I could fix their sound system. Something unexpected occurred upon arrival as it always does. The Church doors were open.

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The fast of Saint Mary had begun earlier and services were being held throughout the week until the breaking of the fast. The original plan was to be present on the celebration day of Saint Mary and get under that umbrella. Now, here was an open Church door before me and in brief prayer I entered to find a few congregants. Monk Alemu was seated near the front and then got up to leave. I went around the building to the other side and found a deacon. I told him that I wanted to speak to a priest about their sound system. He told me to wait. Monk Alemu came out and greeted me. “You know about sound system,” he asked. “Truly, back in the day with my father our work was to fix and install sound systems in Churches in Atlanta,” I told him. “We have some broken transmitters you could take to get fixed,” he acknowledged. “You are starting the service. Should I come in or come back later after the service is over,” I asked. As his eyes rolled in consideration they registered an affirmative, “You do not have on the right clothes. Come inside but stand here over to the side among the drums,” he told me. And from this perspective against the wall, I would not be directly before the holy of holies. Monk Alemu brought me into Saint Merriam during the Saint Mary day fast. Ascension from out of Saint Gabriel into Saint Merriam the home Church of the Patriarch Abune Merkorios of the Ethiopian Holy Synod in Exile was now an accomplished fact. A blessing was received from the hand of the newly elevated Bishop as he touched my head with the huge ornate silver Cross and brought the foot forward to my kiss.

At the close of the service, I greeted Monk Alemu and we spoke briefly about the requirements for proper sound reinforcement. Then moving into the hall out the door leading off from the front of the Church Abune Jacob made his appearance. I congratulated him on becoming a Bishop and learned to pronounce his name in Ethiopian. Then, he turned and locked the door. The scripture again came forcefully to mind. In Luke, “And he from within shall answer and say, ‘Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee.’” xi. 7. Making arrangements for fixing the sound system drifted. Monk Alemu commented on Greek pronunciation and Ethiopian as a semantic race then we parted. I went into the fellowship hall and appropriated some bread from a gracious woman of the Church and left.

The elevation these thirteen Bishops through Order by Patriarch Abune Merkorios of the Ethiopian Holy Synod in Exile is a schismatic event in the life of that Oriental Orthodox Church. “On January 21, 2007, Abune

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Merkorios and those Archbishops who make up the exiled synod presided over the anointing of thirteen new bishops of the Ethiopian Orthodox Church in exile at a ceremony at the Church of St. Gabriel in Washington D.C. and Medhane Alem Church (Church of the Savior of the World) in Toronto Canada. As a result, the Holy Synod of the Ethiopian Orthodox Church in Addis Ababa excommunicated Abune Merkorios and the other exiled bishops who carried out the anointing of these new bishops. The exiled bishops retaliated by excommunicating Abune Paulos and the members of the Addis Ababa synod. This seems to be leading towards a schism, which would be difficult to reconcile. This has caused an immense upheaval among Ethiopian churches in the west as a large number of them, although not particularly sympathetic to Abune Paulos personally, were angered that Abune Merkorios and the exiled bishops had in effect split the synod and undermined the unity of the Orthodox Church.” Taken from the Wikipedia in reference to Abune Paulos.

Explaining this development in the context of Canon law a few points need to be understood. Patriarch Bubba Shenouda of the Coptic Orthodox Church recognizes Abune Paulos as the true Patriarch over the issue of the proper last respects not given to the Patriarch that proceeded Patriarch Merkorios. The Coptic or Egyptian Orthodox Church is of the Oriental Orthodox Communion. Patriarch Athanasius sent Bishop Selama to began the Ethiopian Orthodox Church in 325 anno Domini. The Patriarchs of the Ethiopian Orthodox Church that included Eritrea were historically appointed by the Coptic Church until just recently in the 1960’s or so. Abune Paulos is a graduate of the Princeton Theological Seminary and one of the seven Presidents of the World Counsel of Churches. The Ethiopian Holy Synod in Exile led by Patriarch Abune Merkorios and these Bishops can now be said to be outside the Communion of the Oriental Orthodox Church. The baptisms of that Church can be called into question and all of the faithful are now obligated to choose between the Holy Synod in Exile and the Churches of the West aligned with the Ethiopian Orthodox Church.

For instance, when returning from my visit to Saint Mary Malankara Orthodox Church in Stone Mountain, Georgia I met an Ethiopian woman at the Marta Train Station in downtown Atlanta. “Have you been to Ethiopia,” she asked. “No, but you are from Ethiopia,” I told her recognizing the racial characteristics of her appearance. “Do you know the name of what you are wearing,” she inquired. “Yes, it is the gah-bee of the

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Ethiopian Orthodox Church,” I acknowledged to her inquisitive look. “I was gifted this gah-bee for my ordination through Abune Selama of Saint Gabriel Ethiopian Orthodox Church in Decatur, Georgia,” the explanation continued. “I attend Saint Gabriel in Tucker, Georgia,” she said identifying a differing congregation in the same metropolitan Atlanta area. “I have been blessed through the Patriarch by name, “Greg” I revealed more. “Patriarch Paulos,” she wondered aloud inquisitively. “Patriarch Abune Merkorios,” I replied to see if her eyes registered and they did not. “There can only be one Patriarch,” her eyes telling me she did not comprehend. “Patriarch Merkorios was enthroned in 1988-1992 before Patriarch Paulos after the government killed Patriarch Tewophilos. Then the government put a gun to his head and deposed him,” her Church history was explained. “Now he lives in exile here in backwater Decatur, Georgia and attends Saint Merriam,” continuing with Church history. The light of a differing Ethiopian Church community in Atlanta seemed to register. “You are ordained,” she countered inquisitively. “Yes, but not by an Ethiopian priest,” I wanted her to know. “My ordination was through a Protestant priest who carries a Catholic Cross. This ordination was a blessed event but outside of normal channels, let’s say,” I wanted her to know. “You cannot be a priest. All priests wear hats,” she observed. “David was anointed King and was then sent back to tend the sheep,” the mystery was explained with an infectious smile. Her eyes brightened in recognition of the story as our train pulled into the Station. “It was nice meeting you,” she said returning my smile warmly and left to find her own place. The baptism that Monk Alemu demanded of me at Saint Gabriel would probably not be recognized at Saint Mary Coptic Church in Roswell, Georgia. I probably still would not be allowed to attend Holy Communion there. Or at the Church I had just left that day.

A schismatic Church led by the ordained ‘wandering Patriarch’ that traces its historical roots back to the second chapter of Genesis is truly a marvel. The shock of presenting the doctrines of the New Church to this congregation through my hand the day before being imprisoned for KNH KNH BSM was overpowering. I quoted the Psalm, “The kings of Tarshish and of the isles shall bring presents, the kings of Sheba and Seba shall offer gifts,” to Solomon Berihun from chapter 72 v. 10. after he told me that Abune Selama (who was later elevated to Abune Selama) would meet with me after the service. This psalm is called a Psalm for Solomon and

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is described as showing the goodness and glory of David’s kingdom, in type, and of Christ’s in truth. During this time, I carried the ‘purple edged robe of holiness’ in a sack because it could not be worn. On that day, I also carried my big Holy Bible Bimillennium Edition published by the American Heritage Society in 1999. This reprint of the classic American family Bible of the 1870’s is a huge reference work. That day, I also had bound up within a hempen shirt True Christian Religion by Emanuel Swedenborg and the Compendium of Theological Works. I stole these two books from the Church library at Morning Star Chapel by leave of their defrock priest Dakota Daniels. We had discussed how the New Church was to begin among those in Africa and it seemed like a good plan to find them and give them a copy. My revelation to personify this mystery in the Ethiopians was grudgingly approved the night before by Rev. Patrick Rose. I had quit attending Morning Star Chapel in Alpharetta, Georgia after getting these books and making to the resolve to finding those Africans. Now, there I was in the aisle during the sermon knowing my plan to defy the Judge in Bartow County would meet with imprisonment. The mysteries of the universe were revealed and my task to tell the Ethiopians would soon go forward.

I was ushered into the fellowship hall of Saint Gabriel and presented the works of Emanuel Swedenborg. Abune Selama sat and I repeated the same mystery from out of the Psalm. From my study of the Writings the ‘presents’ symbolize the Divine Truth coming from out of the West. And the ‘gifts’ symbolize the Divine Goodness from out of the Oriental Orthodox East. This prophecy of the conjunction of the Divine Truth with the Divine Goodness was related that day in presentation made at Saint Gabriel Ethiopian Orthodox Church in Atlanta, Georgia. And instead of being filled with glory and the thrill of fulfilling a prophecy that goes back to King David. Or, being in fear of facing a judge with defiance the next morning that could only come to grief. There was only one thought on my mind. I did not get this job because I am such a great Christian. I got this job from out of the Divine Providence because my evils are that severe. I am the most profane man to ever walk the earth. All this is just means for my redemption in Jesus the Anointed.

Missing the blessing of not getting under that umbrella at Saint Merriam in Decatur, Georgia early this summer still troubled me. How can I get this straightened out? Heaven taught me that this is my rite of passage

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into the acceptance of the extraordinary ordination to founding Bishop of this Universal Orthodox Church. Not only do the Ethiopian priests need to witness this blessed occurrence for their edification but so do I. This is all really way past me. Just one of these stunts is enough to last most for an eternity but my job description just keeps expanding. I considered that the upcoming celebration for Saint Mary at Saint Merriam must be my opportunity. Going there in expectation though did not pan out as anticipated. Another defeat seemed to loom as the struggle continued at Saint Merriam Ethiopian Orthodox Church.

Upon timely arrival that Sunday morning I went to the side of the Narthex and considered whether to take a place within the Sanctuary. On previous visits before the door knocking Jesus in the Narthex the Three Old Men over the threshold seemed to bar the way. This day, the call to entry was sounded right after completing my prayers. Into the Church I was called. One of the back row corners seemed inviting and the service was in Ethiopian. I looked around to see if the women and if any of the men were in white in honor of the day but was disappointed. In queue for the blessing at the end of the service, I wanted to take a special look at the Icon now before my new place. The scene out of the Word of the destruction of the army of Pharaoh in the reed sea was there in glory. As the line slowly inched forward my eyes could not be removed from this marvelous painting portraying the coming of the New Church age. On one side of the cloud stood Moses with staff in hand with his brother and sister Aaron and Merriam. The children of Israel were behind and looking on in wonder as all that was left of the army that pursued them was three horses almost submerged in the deep. The prophetic Word teaches that this state was fortuitous then and will be again. And as I pondered this development and my participation in this coming event the idea again struck home, doesn't anybody else get this stuff? Came questionably to mind.

Coming back from around the Church Abune Jacob was just exiting the side. “Abune Jacob,” I correctly pronounced as his broad warm smile welcome me in greeting after the congregant who also took the opportunity for a blessing retired. After the touch on the head through his hand of the Cross and my lips kissed the foot, I straightened out and said, “Friend lend me three loaves.” “Greg” the Bishop said, “how are you doing,” the standard inquiry of the priests was repeated as he peer into my soul. “Oh very well,” I grinned

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without a problem. “I just told you a mystery,” I said searching to his eyes to see if the Word spoken registered in his soul. But the air of a long service and the weariness of duty seemed the only response. A blessing from a Bishop was just given and received. A new adventure beckoned me forward as I bowed slightly and we both parted.

Then on to the fellowship hall for a plate of Ethiopian barbecue and an anticipated meeting with the chief elder and the chairman to explain my presence now at their Church. A plate was purchased. A place to enjoy the repast was sought. There at the end table sat the chief elder and the chairman with a place vacant beside them both to the right and the women at the next table. When I approached the woman turned and smiled invitingly to this gah-bee wearing white man dressed oddly in white pants, shirt and shoes to be seated. Thanking her the place was taken. As the fast was broken not a word was spoken. The Holy Bible was placed on the table with the Service Book. And the woman to my right I noticed was given a small Icon of Saint Michael by the older woman to her right. She then turned to me and asked, “Would you like to buy,” showing me the Icon and saying, “the money is dedicated to a Church that is to be built in Ethiopia named for Saint Michael.” My pitiful finances came to mind and the impossibility to relate my situation to the men to my left took its toll. “I am just a poor man. I don’t have any money, sorry,” I told the lady who slowly withdrew the proffered Icon and placed it upon the deck of its mates.

My confident ability to find some way to relate to the men on my left suddenly deflated. I had just turned down a blessing. The man to my left is the chief elder of the Church and had spoken the mystery to me during the ‘shoe ceremony’. I had gone to Saint Gabriel back in the day a month before the court drama and imprisonment during February of 2004. Previous to that, I had given Solomon Liku an International Artist Guild, Inc. business card with the symbolism of the Sacred Bundle upon it copied from the Dancing Column in Architecture by Ryckert. There was a tapestry legend of the eyes of God upon it. That day Solomon Liku asked me to stay after Church. The congregation seemed to be thinned out with not many in attendance that day. Wearing the Ethiopian robe of holiness, he showed me an Icon on the Church wall and said, “There is writing upon this Icon that is not supposed to be there. Can you fix this,” he asked. The alarm bells of veiled meaning

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being addressed went off in my head. I answered saying, “I cannot fix that but I know someone that can. An artist that I know could do that for you,” “But I thought you were an artist,” Solomon inquired. “I manage artists and I know some that can do this. That would be an incredible honor for me to help make those arrangements,” I let him know and could tell the answer was not quite what he had in mind. As Solomon Liku sat on the steps putting on his shoes he looked over at me, “If you are not an artist. What are you,” he asked. “A monk,” I told him. And as the shock and the seemingly acceptable explanation registered but not really, I continued. “I am a monk eeee, Solomon,” I explained. “A monkey with a gun.” And down at the bottom of the stairs two Ethiopians of Saint Gabriel appeared after entering from outside. Both wore the Ethiopian robe of holiness and looking up inquisitively. From Solomon Liku they sought an answer. Solomon Liku nodded to them in affirmation. My request to be given the Ethiopian robe of holiness must be involved because they both turned to me and motioned for me to come down the steps to them.

And there I sat that day next to the elder of Saint Merriam who had told me, “Go pick up your shoes and come back.” And as I left in obedience the whole Church turned with me to leave. The throng was trampling my shoes underfoot. They were the only shoes there. I must reach down and pick them up went through my mind at the time. Quickly snatching them up I stood to the side in the Narthex as the crowd moved out the door in celebration of an Ethiopian holy day. I did not go back inside but waited. Patriarch Abune Merkorios came into the Narthex and one of the women grabbed his slippers. Standing there holding my shoes in hand I looked down as the woman placed his shoes upon his feet. And then our eyes met in greeting and I nodded and out the door he went. And looking down upon us were the Three Old Men over the doorpost at Saint Merriam Ethiopian Orthodox Church in Decatur, Georgia.

My plan was to present the mystery I spoke to the newly elevated Bishop Jacob in writing to the chief elder of that Church who had spoken those words in my ear over three years ago. I had written on a piece of paper the Word. In Luke, “friend, lend me three loaves; for a friend of mine, in his journey is come to me, and I have nothing to set before him.” xi. 5, 6. The study of the mystery from out the Writings and the life inexorably led me to understand the whole of that revelation in Luke. A bishop without holy oil is a nonstarter. The

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Universal Orthodox Church is just a piece of paper or a truth without good or life. The ‘Esse’ of the holy anointing oil of Moses and a full batch needs to be blessed by the Ethiopian Holy Synod in Exile to begin this ministry. Without this blessing this whole struggle is just an exercise in futility. The beginning of life for His New Church is in this blessing and the witness of this Church that traces its heritage back to the second chapter of Genesis. And there I sat being stupid, again.

“Would you sell that Icon for a dollar,” I asked the lady. “Sure,” she told me. “All the money raised will go to establish a new Church of Saint Michael in Ethiopia,” she smiled as I took the blessed Icon. And turning to the old woman to her right who held the deck of cards from which it came I told her, “thank you, Mother,” as she beamed in response. I opened the Service Book and placed the Icon within and the elder got up and left. The Chairman sat further down and the scene had lost focus. Another mistake in attempting to relate was upon me and I quickly reached out and grabbed a napkin from the Chairman place without asking. “Sorry,” I acted out. I tried to explain. You could get one from the dispenser he motioned in reply. “Yes, I know,” I nodded in agreement as he got up to leave. And then I grabbed another one that was left behind. The elder had left his empty plate. I threw it out with mine.

Maybe I should just ask to sit down with them both and explain my mind turned over in the following week. But the coming Sunday arrived and I just plain didn’t go anywhere to Church. The research into the history of the Atlanta Boy Choir came up again with my brother David and those old memories came forward to haunt us both. “This is man who was blessed by the most loved Catholic Pope in history,” as his interest piqued in this mystery. “Why did Fletcher Wolfe give it all to David White,” my big brother wanted to know. We gamed the answer back and forth and the conclusion was not pretty. And that is a secret we should just all keep. Some things are better left unsaid.

The angst of the 2nd Anniversary for the new Church building at Mount Paran Church of God in Atlanta approached the next Sunday. A plan to attend seemed to formulate but with reluctance. There was no transportation made available like before when James Hammond drove the year before. Solomon Berihun wanted to know what was becoming of me during that time. “I cannot tell,” I told him, “but if you look over

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your head there is an Icon of Saint George and that is what my work entails.” The trauma and fulfillment of those old prophecies were overcome at the Prayer Tower in the ‘sanctification’ service officiated by Rev. Paul A. Ready on June 19th, 2006. But I could not tell the Ethiopians about the prayers services held in the Rotunda of the Capital Building in Atlanta or the ‘unwelcome prophet’ out there on the street corner. Now it should be told.

In return for coming to Atlanta and officiating at this ‘ordination’ Rev. Paul A. Ready wanted something in return. “You have to go to the Capitol and tell the Governor to direct the Georgia delegation to Congress to back the medical marijuana bill,” he lobbied for my participation. The effort would be fruitless like all efforts to end this oppression was my attitude. This whole scenario of oppression in this country will not end with men coming to a rational understanding of reality. There are too many ‘rice bowls’ that would be broken is an old Chinese saying to describe this inertia and evil. The hand of the Lord can only now come to our rescue. Men and their evils are too pervasive in this country of my birth, I knew. But as an exercise and as an obligation my brother in the Anointed called for my effort and my questioning of the outcome was not open for discussion. I promised to see what I could do.

I visited the Capital and met with the Governor's personal secretary, Pam Hunnicut. I related that Georgia has a medical marijuana law on the books and that the Governor is obligated to tell our Congressional delegation that they must vote according to Georgia law. “The Governor is not going to do that,” she explained. “But will you ask him,” I wanted to know. The conversation went over to religion and soon I found out she was a member and a Church secretary back in the day at Mount Paran Church of God. I told her the story of how the Spirit compelled me to attend the grand opening of the new Church sanctuary on September 16th, 2005 when the Governor and Senator Johnny Isackson were there. The voice of God spoke to me that Sunday morning and told me to bring copies of the prophecy in Psalm there. That place was about the last on earth that I wanted to go. It was upon arrival that day when I was to learn it was the grand opening. “Everyone is welcome here at Mount Paran Church of God,” Doctor David Cooper intoned from the pulpit. “Some say that we are hypocrites,” he continued on that new Church dedication day after receiving gifts and directing the elders of the Church to

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I began a prayer practice under the golden dome of the Rotunda at the Georgia State Capital building and at the street corner across from Mount Paran Church of God in Atlanta, Georgia. “Satan doesn’t want someone here to learn how to speak in tongues,” the chain gang preacher at Augusta State Medical Prison told us. “If you have been gifted with the Spirit you must stir that gift up and utilize it. The Lord is speaking to someone here,” the preacher continued. And later with my newfound friend we approached the man and I told him listen to this. “Christ means Anointed, doesn’t it,” I asked the preacher that wanted us to talk in tongues. “Yes,” he agreed. “Well if Jesus is the Anointed, what was He anointed with,” I wanted for us all to know. “That is a very good question,” the preacher observed and admitted to being stumped on the meaning for the name of God. “I wonder how they do that. That is something. Have you ever spoken in tongues,” my new brother who shared the walk observed as we walked back to our open dorm prison house. “Yes,” I had to admit. “Once long ago at the end of a Church service. I was filled with the Spirit and spoke in tongues.” “How did you do it,” he wanted to know. “I’d like to do that sometime,” he explained. “You just open your mouth and verbalize whatever comes to the tongue. Just pretend you’re babbling like a baby and out it comes,” the thought suddenly struck me as we talked and the memory of that distant time came back.

I had copied the practice that Abune Selama used when praying in the holy of holies before the Icon of Madonna and Child. During my attendance at Saint Gabriel I noticed how the priest would make supplications in the ancient language of Geez. From my studies, I learned that the Ethiopian Orthodox ancient language is used for these prayers. I don’t understand what he is praying and neither does the congregation. My mimic in

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the order of prayer practice before an Icon of Jesus and the opened Word had become a daily practice in study. I tended to let the mind wander to where the Spirit would take me and then attempt to act upon those areas of thought. For instance, if an evil came to mind, I would try to find a way to overcome it. Or, if a problem came to mind, I would try to find a way to deal with it. My prayers are fashioned and became an active part of the life and were constantly in flux for improvement. And now this command to become talkative in tongues was intriguing and brought to mind my failure to make a continued effort to pray in this fashion again. In I Timothy, “Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of hands of the presbytery. Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all.” iv. 14, 15. And in II Timothy, “Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands. For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind. Be not thou ashamed of the testimony of our Lord, nor me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God; Who has saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given in Anointed Jesus before the world began, but is now made manifest by the appearing of our Savior Jesus Anointed, who hath abolished death, and hath brought life and immortality to light through the gospel: Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.” i. 6-10.

And so from out of this teaching and the development learned became the resolve to learn and make this higher knowledge of God a reality in the life. I started to pray in tongues of the ineffable language of angels. And as the prayer practice developed, I was amazed to learn that the Bible could be read at the same time. It seemed to become such a subconscious effort that I did not even realize my participation at times. In order to describe the practice for the reader, I would liken it to riding a bicycle. As you wheel along without conscious effort.

I kneeled before the open Word and the Icon of our Lord in the Capitol and on the street corner before Mount Paran Church of God in Atlanta, Georgia. The ‘unwelcome prophet’ came to life for many Sundays as the anniversary of the dedication of the new Church building approached. On Mondays the prayer service inside

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the Capitol building would commence at noon. On Sundays the prayer service outside on the street corner, I prophesied wearing the ‘green edged robe of holiness’. This Protestant denomination teaches that the speaking in tongues is a manifestation of God but they weren’t having it coming from me. The security guard that attempted to disrupt the ‘ordination’ and ‘sanctification’ of this unrighteous steward attempted to have me arrested again when I came and delivered the Index of the Record in the Establishment of the Universal Orthodox Church. As he followed me down the sidewalk of the Church of God after the services when the delivery was made. “Stay here,” he wanted me to remain on Church property, “and someone will be right here,” he tempted. As we met again with the Atlanta police across the street they ordered me, “this Church doesn’t want you on their property. If you come back here again, we’ll start having to lock you up.” I was told.

As the Church of God met in their new Church building in anticipation of the first anniversary, I continued to hold prayer services across the street. My Icon display of interesting mementoes from spiritual combats and deliverances were all displayed with the open Holy Bible. Prayers rugs were placed on the ground and incense was offered to the Lord with my prayers. A celebration day at Saint Gabriel was attended and the participation in the Divine Procession was followed. Then back to the street corner the next Sunday to my place. When stepping onto the prayer rug in my spirit I cried out, ‘now’ and a car wreck manifested. The scene contained no injuries. The Atlanta police brought the woman involved and her wrecked car to the corner opposite me. Right between us and the Church of God the woman sat on the grass and drank water as the blue light slowly revolved. The first anniversary of this new Church building the security guard came to that same place where the woman had sat before. My hands were stretched out to heaven as I prophesied in ineffable praise. We both parted after our services and the next Sunday Doctor David Cooper preached the sermon of Faith Alone.

As the second anniversary of the third Sunday in September came around in 2007 the angst of whether I should continue and again make this testimony. I no longer had anyone to ask for transportation. I don’t drive. Or, should I attend Saint Merriam Ethiopian Orthodox Church in Decatur, Georgia. A study in the Word in Matthew was given, “Or else, how can one enter into a strong man’s house, and spoil his goods, except he first

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bind the strong man? And then he will spoil his house. He that is not with me, is against me; and he that gathereth not with me, scattereth abroad.” xii. 29, 30. I added this to the scripture written out for the elder. The mysteries from out of the Word had now become translucent. There is nothing an anointed disciple of the Lord can do to perform the works of faith without the blessed oil. Again, I did not go. And then that Sunday morning I discovered it was the beginning of the New Millennium in the Ethiopian calendar another celebration opportunity was missed. I decided to go to my dear friend Fat Freddy a true fighter in the cause. When waiting for the bus to arrive, I decided to an exercise in opening the Word in the random fashion with prayer. The Word spoke to me in Malachi, And now, O ye priests, this commandment is for you. If ye will not hear, and if ye will not lay it to heart, to give glory unto my name, saith the Lord of hosts, I will even send a curse upon you, and I will curse your blessings: yea, I have cursed them already, because ye do not lay it to heart. Behold, I will corrupt your seed, and spread dung upon your faces, even the dung of your solemn feasts; and one shall take you away with it. And ye shall know that I have sent this commandment unto you, that my covenant might be with Levi, saith the Lord of hosts. My covenant was with him of life and peace; and I gave them to him for the fear wherewith he feared me, and was afraid before my name.” ii. 1-5. And then a Mexican cab driver honked his horn and the man riding with him rolled down the passenger window. I stopped the reading of the Word then and leaned down to look upon his face. “Did you call a cab,” the Mexican cab driver wanted to know. “No,” I told him and then off they drove away.

The Marta bus pulled up to the stop. I had put my Bible away and now climbed the stairs to greet a driver that remembered me. “Where is your robe, I hardly recognize you without it,” he wanted to know. “I did not make it to Church today. I am in trouble again. This is the first day of the Ethiopian new Millennium and I did not go to Church for the celebration,” I confessed. “This is a big day for them,” he observed smiling. “The Ethiopian religion is tough,” I rejoined. The ride to the Station and on to the next was glumly plodding and without joy. Another screw up is all that could come to mind. Was the umbrella raised today in celebration? Did I miss this grandest of all opportunities? Has defeat been snatched from the jaws of victory, again? Turned over and over in the mind. The only anchor of hope was my dear old friend the Real Fat Freddy. The voice of God

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spoke to his brain damaged skull after losing control in a motorcycle wreck and smashing his head. He was a genius in telephony and now is on full disability. The story in the life of this man and our relationship takes some telling and if I can it will now be related here.

At the age of an eighth grade boy an injury from a BB occurred to my left eye. The pain was constant and difficult with no relief in sight. The eye doctor gave me drops that did nothing to ease my condition. From out of the Divine Providence I smoked a joint of marijuana and the pain suddenly ceased. As time wore on this self medication continued and one day I arrived at the eye doctors’ office stoned. “Are you on some medication that I don’t know about,” he demanded after examination. “No,” I lied to him then out of fear that my mother would know. “Your eye pressure is below normal, are you sure,” he pondered out loud. “What is wrong,” I responded as fear took hold of my young mind. “Nothing is wrong. It is good that your eye pressure is below normal. That is why I give you drops for your eye. We are trying to lessen the trauma from you injury. It is not the injury that causes the damage but the pressure or swollen tissue that kills the nerve endings at the back of the eye that causes the eye to go blind,” he explained. And after that the eye drops were no longer taken and eye doctor appointments were no longer kept. My mother could not understand. I did not bother to try and explain.

On Peachtree Street in downtown Atlanta a comic book was sold in the hippies store that I bought called the Fabulous Freak Brothers and their adventures. One of the characters was the Real Fat Freddy and he became special to me. How is it that all of medical science can’t figure out that smoking pot will keep people from going blind? But an eighth grade kid knows better then them. The Viet Nam war raged and my brother Howard lived in fear of the draft. And all the preachers want him to go and die. This crazy world is too much. I need someone to help me and explain. I prayed that one day the Real Fat Freddy would come to me in answer to my prayers. And then thirty years later, my friend Roland A. Duby at the Compound one-day told me of his friendship with the man. Together we went to visit with him during the Hemp Festival in Seattle, Washington. And later our place at the International Artist Guild on Memorial Drive became his home after the voice of God told him to come to Atlanta. I learned much from the man about the mysteries of KNH that continue unto this day with obscure doctrinal teachings from differing religious text. Before his brain injury, he was the leading

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technician in telephony repair at AT&T and recognized by the Chairman of the Board, Frank Blunt. One time he had a problem that reached to the top and his superiors mocked him and his threat to call the man. When asked what the man could do for him he replied, “Frank, what the hell are you doing in the White House,” when the switchboard patched them through. And after the shared mirth quieted. The man said, “President Reagan wants me to come join him for diner, but when I knew you needed to speak to me, I told him to wait.” Before he became the Real Fat Freddy the old man could make those connections.

“God will make you live. You will start the new Millennium of the age of light and life. You will be known worldwide,” the voice of God spoke to me. He would tell all who were willing to listen. A comic book character that came to life with the copyright assigned to him by the author. A true Patriot that dedicated his life and disability income to ending the medical prohibition of KNH now lived with us. “Why was I told to come to Atlanta,” at times he would troublingly confess. Our lives became separated through the struggles of my prison sentence but together in the spirit we stayed on. Later, we visited often, and the wisdom of natural truth he taught connected with my struggles. I came to love the man. His depression from living with brain injury and the medical necessity of KNH kept him alive in the new life of the Real Fat Freddy. You see it was his support that kept me going and his love of truth that made our fight to continue real. And this same useful life is lived with others. We spiritually shared my strange dramas. And now my unlawful imprisonment case is in the Georgia Supreme Court. He purchased the ingredients needed for the redneck holy oil. The visions of how to proceed were made available through his ministry and that is just a few examples in the life of the many we experienced together in the revelatory Word. He would verbalize the perceptions given within his spirit to me and would thrash about in the mind trying to comprehend the manifestations of the Divine. His states would correlate to these same states of my experience. Our angelic heavens were in linked in the sharing of the Divine Goodness and the Divine Truth.

At the Marta station parking lot waiting for the number 34 to take me to his house that morning, I was lost in thought over this latest episode and the Word that seemed so condemning. I turned around to notice the bus driver had gotten in gear and was pulling around the lot. The bus driver would not stop for me but just

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shook his head. The old daylight/train scenario manifesting again as the bile of another long waits for the next bus loomed. By now I had learned a few things and considered this just the right time for another read out of the Word. In 2 Kings, “Then spake Elisha unto the woman, whose son he had restored to life, saying, Arise, and go thou and thine household, and sojourn wheresoever thou canst sojourn: for the LORD hath called for a famine; and it shall also come upon the land seven years. And the woman arose, and did after the saying of the man of God: and she went with her household, and sojourned in the land of the Philistines seven years. And it came to pass at the seven years' end, that the woman returned out of the land of the Philistines: and she went forth to cry unto the king for her house and for her land. And the king talked with Gehazi the servant of the man of God, saying, Tell me, I pray thee, all the great things that Elisha hath done. And it came to pass, as he was telling the king how he had restored a dead body to life, that, behold, the woman, whose son he had restored to life, cried to the king for her house and for her land. And Gehazi said, My lord, O king, this is the woman, and this is her son, whom Elisha restored to life. And when the king asked the woman, she told him. So the king appointed unto her a eunuch, saying, Restore all that was hers, and all the fruits of the field since the day that she left the land, even until now. viii. 1-6.

“I could never have done it without you, Freddy. Today, is the beginning of the new Millennium,” I told him when the realization of this answered prayer for mercy was given. “Study the Orthodox and then you will know what to do,” was the word of wisdom given me one day by Abune Selama. Recently, the Doctrine of the revelatory Word in the holy anointing oil of Moses had been completed. And now the perception for the next Sunday service following the inauguration of this new Millennium, I attempted to relate. “You live in the life of others, Freddy. We all do, can’t you see,” I told him that day. “The new Millennium is not supposed to begin until 2012 according to the Mayan calendar,” he replied as I tried to relate the unfolding plan. “You got the right idea Freddy. You’re just going by the wrong calendar. It’s today Freddy. I came here to understand what to do and now I know. The big show was today at the Church but next week is the follow up. Our petition to the King is the first thing on the celestial agenda. I will be presenting your name to the Patriarch of the oldest religion on the planet. The Lord sent a ‘wandering Patriarch’ to rescue us from evil,” I tried to explain. “My vision of how

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to proceed came to me at your house in your yard on this day with you here. It was your help that made it all possible,” promising and reassuring the old man who was troubling upset and disconcerted by his incomprehensible visions. Now, he just could not make the connections. “You don’t have to understand it Freddy. I can see it Freddy. It is all happening. You are the Real Fat Freddy. You have started the new Millennium,” I confessed.

Is it really Atonement Day? The plan is simple. The place where the ‘green edged robe of holiness’ burst into flames will be taken in the Narthex. When the offering is called, the petitioner will knee walk to the place of the elder in prostration before the Divine King. And then it has been given to me to say on the behalf of us all. “Restore my house and land. The woman cried unto her King. When presenting the risen Son,” and then handing these documents over my redemption will be complete.

His unrighteous steward,

“Greg”

Right Reverend Gregory Karl Davis (Rev. 14:14 seal)

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