

The Cambrian Peshier

A Voice of the Desposyni to the Dispersion

**Peshier for the Feast of Pentecost,
May 28th, 2023**

The Procession of the Holy Ghost

In the beginning was the Word . . . John 1:1

The Spirit of truth, which proceedeth from the Father, he shall testify of me.

- John 15:26

*For the earth shall be filled with the knowledge of the glory of the LORD, as the waters cover
the sea.*

- Habakkuk 2:14

Beloved Friends:

On the Logos and Transcendence

In the Christian religion, we believe that the universe was created by God's word . . . "And God spake. . ." (Genesis 1, *et al*). But also, because we believe that God has always existed, we believe that He has, and always will be, creating.

Not surprisingly, the infinity of the universe is a concept which is increasingly obvious with each new improvement in telescopic observations. The James Webb telescope, for example - the most recent space-based observatory equipped with better resolution - has revealed a myriad of new galaxies, which to the current Hubble telescope were previously dark areas in the night sky.

It is difficult for the human mind to comprehend such infinity. The human intellect can *apprehend* it as a logical inference - the notion that some things cannot be quantified - but the mind cannot approach comprehension because such involves transcendence. **The human mind cannot experience God's transcendence.**

Assuming that the New Testament was originally written in Greek, and in particular, the Gospel of John, the word used for "Word" is *logos*. It is a word which is distinct from *rhema*. *Logos* refers to conceptual truth, while *rhema* refers to the spoken word. In Christian dogma, Christ, who as the Second Person of the Trinity, is the *logos*: truth in all its attributes. Only He contains within His person the totality of attributes which brings conceptual unity to the cosmos. **Logos presupposes and precedes rhema.**

Pre-Christian Views

Now, the New Testament term "logos" has an historical context which precedes Christianity. It was a term known to Jewish thinkers from the Intertestamental Period (e.g. Philo 30BC - 50AD) and is a term which was a developed concept among Greek philosophers (e.g. Plato):

Philo used the term Logos to mean an intermediary divine being, or demiurge.[12] Philo followed the Platonic distinction between imperfect matter and perfect Form, and therefore intermediary beings were necessary to bridge the enormous gap between God and the material world.[13] The Logos was the highest of these intermediary beings, and was called by Philo "the first-born of God." [13]

Philo also wrote that "the Logos of the living God is the bond of everything, holding all things together and binding all the parts, and prevents them from being dissolved and separated." [14] . . .

The Logos is also designated as "high priest", in reference to the exalted position which the high priest occupied after the Exile as the real center of the Jewish state. The Logos, like the high priest, is the expiator of sins, and the mediator and advocate for men: ἱκέτης,[18] and παράκλητος.[19] [parakleses:JWS]

From Alexandrian theology Philo borrowed the idea of wisdom as the mediator; he thereby somewhat confused his doctrine of the Logos, regarding wisdom as the higher principle from which the Logos proceeds, and again coordinating it with the latter.

- Wikipedia source

Thus, when the New Testament writers, especially in John's Gospel, introduce the term *logos* as a "first principle," it is meant to be understood as it was by the intellectuals at the time. Yet in defiance of Philo's platonic denigration of matter, the Gospel declares that "The Word was made *flesh*" (John 1:14). The Gospel writer wants us to integrate the concept of the *Incarnate Word* - an affirmation of the world of matter - into the philosophical context of Greek philosophy. The Evangelist is speaking to the Hellenistic world.

The Prophet Daniel & the Wisdom Tradition

We have connected Greek philosophy with John's Gospel in previous Peshers, Plato in particular. We have also noted that Plato was informed by Pythagoras (*Pesher: Confession of St. Peter*, 2021). And we have traced Pythagoras to the Prophet Daniel (<https://2046AD.org>). Not only in terms of science do we believe that Daniel is responsible for Pythagoreanism and hence Greek philosophy, but we also believe that the concept of the Incarnate Word as the authentic "Divine Logos," originated in Daniel. He taught a God who was "the revealer of secrets" (2:22, 28). The notion of an esoteric wisdom tradition comes from Daniel through Pythagoras.

The Book of Daniel, of course, was not written in Greek and does not represent a philosophical treatise, nor a theological system. It is primarily a book of prophecies.

However, within its text, we do find indicators of the core issues:

- 1) The notion of a **transcendent God** (above the tribal and imperial pantheons of the ancient polytheistic cults, 4:34-35) - which even to the Isrealites up to this point, Yahweh was merely a tribal god;

- 2) The notion of the **cosmic sovereignty** "of the Most High," which exceeds the pretensions of imperial rulers, (4:17);
- 3) The notion of the **Messiah as a cosmic figure** ("the Son of man") as the source of universal law and not just an anointed tribal king (7:13-14);
- 4) The Mosaic Law as a **universal source of truth for all mankind** and not just a nationalistic legal code (9:13, cf. 4:27, 37);
- 5) The notion of cosmic "books" - **Divinely inspired writings** - from which judgment can be justly dispensed (7:10) and human destiny can be known (10:21; 12:4), and
- 6) The necessity of personal righteousness as a prerequisite to personal enlightenment (12:10). **Virtue begets wisdom.**

If Daniel was the grandfather of Greek philosophy that found its way into New Testament writings, how can Hellenism elsewhere be regarded as an evil, corrupting influence and a perpetuation of the Babylonian system?

The Pagan Principle in Hellenism

We think that it has to do with what would be a disagreement over the unifying principle for world society. As in the text cited above, the Messiah as the Incarnate Word ought to be the true cosmic figure who contains within Himself - doctrinally and figuratively - the unifying principle:

For it pleased the Father that in him should all fulness dwell . . . to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven.

- Colossians 1:19-20

In contrast, Daniel notes that pagan empires - that which wickedly began in Babylon - attempt to create unity through miscegenation. A genetic blending of the races of man in an ever continuing program of monistic eugenics - or what is today called "transhumanism" - is set to bring the unifying principle to society. Unity is achieved by the obliteration of cultural distinctions which are the fruit of ethnic speciation. Empire requires an ongoing process of destroying, absorbing, and replacing social boundaries in an integration with primal roots.

The earlier empires, such as Assyria and Babylon, practiced mass deportations of the aristocracy of the conquered nation: the royal houses, the landed gentry, and the intellectual class which might organize a future rebellion. The peasants were left as serfs on the land.

[It should be noted that Assyria and Babylon exhibit a continuity of imperial culture and overlapped in territory. Both can be traced to Nimrod. The city of Babylon was considered a sacred place to the Assyrians, even though Ninivah was, for strategic reasons, the imperial capital.]

Later, with Persia and Greece, and Rome, mass deportation was impractical, but an on-going program of miscegenation through the slave trade and the penal system was emphasized. In Daniel's vision, by the time of the kingdom of the "iron mixed with clay" arrived, the process of miscegenation was further radicalized to include all classes of the captured populations as a dogma of the imperial religion:

And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another . . . 2:43

Thus, it is the everchanging process of *becoming* which is paramount, not the achievement of any permanent universal standard. We might know this today in philosophy as relativism and pragmatism.

Miscegenation is critical to the definition of empire. There cannot be allowed any permanent subdivisions of society. Except for the ruling elite, they must be transient and weak in deference to the ascended god-king or emperor who is the unifying principle and whose word is law.

Again, in Christian doctrine, neither the purity of the race nor the mingling of the races is the foundation of empire: rather it is unity in "Christkind." See below.

The Holy Spirit in Mediation

In contrast, Christ mediates His kingdom through the Holy Spirit. This is another departure from Philo's platonism: the Holy Spirit proceeds from the Son, as well as the Father. In this sense, the Eastern Church was never able to entirely extricate itself from Hellenistic thought. For the Eastern Church, the Holy Spirit (Sophia) proceeds from the Father but not the Son. In Philo and platonism, an even greater reversal is true as noted above: the Son proceeds from Sophia (Wisdom). In this doctrine, it is not *rational* wisdom in a procession from the Father, but rather *intuitive* wisdom which proceeds from the Mother. The Eastern Church has fallen prey to mysticism.

A Christian psychology requires that the conscious mind must reign over the subconscious mind. This is what is meant by sanctification: a rational conformity to our created design which can be objectively known. In contrast, intuitive standards, left to themselves, are based upon instincts; hence, mysticism.

The Filioque

The Western Church was able to incorporate the *Filioque* into its creedal tradition. It unilaterally added "and the Son" to the Nicene Creed, where it says that the Holy Spirit "proceeds from the Father," and made the revision a test of faith:

3. If anyone does not believe that the Holy Ghost proceedeth from the Father and the Son, and is coeternal with and like unto the Father and the Son, let him be anathema.

- R. J. Rushdoony, *The Foundations of Social Order*, (Thoburn Press, 1978) p. 120

And as supported by the words of Christ,

I and my Father are one. John 10:30

As it will become increasingly clear below, by adding the Son as the source of procession, it removed the work of the Holy Spirit from merely an internal, intuitive witness, but rather required - as Christ is the *Incarnate* Word which can be seen, touched, and handled (1 John 1:1) - that the witness conform to objective standards of logic and reason:

That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word [logos] of life.

- 1 John 1:1

As Rushdoony has said in another place, "it was a triumph of history over imagination."

The Continuing Incarnation

The Word must be "made flesh" or as argued in previous Peshers (e.g. *Pesher of the Presentation*, 2022) - **the Word must be *fleshing*** (1 John 4:3) in an on-going manifestation of the Incarnation:

English has two voices, the active ("I testify") and the passive ("It is testified"). Greek has three voices, the active ("I testify"), the passive ("It is testified") and the middle ("I am attesting"). In the middle voice the subject is affected by the action. Its voice varies greatly and is seldom given a satisfactory English equivalent. In this case it can be translated as "is come in the flesh" or "is coming in the flesh." If the former, it favors the notion of a completed Incarnation in the past. If the latter, it supports the above interpretation of an on-going manifestation of the Incarnation. In Catholic tradition, the Incarnation continues in the Eucharist. In Protestant doctrine, it continues in the printed Bible. In the Bethany Community, it continues in the Messianic office.

The word "flesh" is sometimes used in the Bible as a euphemism for a man's penis and his emission which produces offspring. In saying that Jesus Christ is "come in the flesh" we could truthfully say this is a direct reference to His sexuality and success in producing offspring. Thus, as awkward as it sounds, a better rendering would be to say, Jesus Christ is fleshing . . . meaning He is propagating His seed on the Earth, now covenantally in His descendants and liturgically in the Eucharist. The apostolic church says this happens in the transubstantiation of the Eucharist alone. The Grail Church says Christ's flesh is propagated in a growing web of kinship.

- *The Cambrian Pesher*, February 2, 2022 (the reference on Greek grammar is drawn from the Concordant Literal Translation of the New Testament)

We do not see here any ethereal introversion in the quest for truth. The Kingdom of God is not merely a manifestation of internal projection. It is a dominion over the material creation.

Druids & the Importance of Rational Thought

While the pagan believes that man, somehow, can attain transcendence on his own - to focus within himself all the attributes of being in a distilled, cosmic principle - and that he does so through magic and shamanism, the Christian religion teaches us that this is the quest of fools:

Why do the heathen rage, and the people imagine a vain thing? - Psalm 2:1

Go to, let us build a city and a tower, whose top may reach unto heaven . . .

- Genesis 11:4 (The Tower of Babel)

The Druids taught that personal enlightenment proceeds according to the apprehension - either through life experience or rational contemplation - of every "rhith" of existence. The ancient British tongue has Phoenecian and thus Semitic roots (R. Govett, *English Derived from Hebrew*, 1869). In Hebrew, a "rhith" is *r^eiyth* (Strong's #7212) which means "sight" or "beholding." In Druid doctrine, as in Hebrew, the "seeing" or "beholding" of a thing brings understanding. Thus, to "behold" the truth, the logos, is to perceive it with the understanding of the mind.

Christianity teaches that the bridge of transcendence must be crossed by God Himself in an act of salvation to His creation. God is reaching out to man to bridge the gap between the Creator and the creature. Man can taste the blessings of transcendence as a gift of God by an extension of God's grace through the Incarnation. However, it is God who takes humanity into Himself, rather than man who becomes God.

Man as a Symbol of God

Unlike Hellenistic thought, as manifested in Orthodoxy, the Western tradition argues that **man can only experience deification analogously**. Man as the highest order of creation cannot know God or experience God's transcendence in any real, ontological sense. As a symbol, man thinks in symbols. Thus, he knows God through symbols.

Man will never see God in His essence:

No man hath seen God at any time; the only begotten Son. . . He hath declared Him.

- John 1:18

We know God through words because God's revelation of Himself is through words. God's revelation of Himself is not through mere images, but rather through noumenal concepts as expressed by those images:

For the word [logos] of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit . . . Hebrews 4:12

To any other creature, when Moses beheld the burning bush, it was just another burning thing. The animal kingdom does not rationally know God because it is not capable of reflecting upon the significance of a natural phenomenon. Moses knew the burning bush was a theophany because "God spake."

Certainly, this is not an argument for iconophilia. "Words" describe the attributes of a thing in an *a posteriori* process of observation which then gives ground to *a priori* reasoning. This process is illustrated in the pictographic symbols of paleo-Hebrew which became the basis of the construction of the Hebrew language. It is the same process that occurred when Adam was tasked by God with the "naming" of the animals. The "sight" or "beholding" of the animal required the observation and classification of attributes: a totally rational process. But it also was based upon Adam's prior, inward sense of design and functionality with which he was able to think God's thoughts after Him.

This distinction is not merely a philosophical subtlety. It is necessary to the order of society.

Mediation through Law

There is no salvation except through Jesus Christ, the God-given mediator and redeemer. The mediation of Jesus Christ is between God and man; the law is the God-given mediator between man and man.

- R.J. Rushdoony, *Institutes of Biblical Law*, (Craig Press,1973) p. 431

As suggested by our text in Hebrews and Rushdoony's observation stated here, the vertical relationship of man to God is resolved by the doctrine of justification. But sanctification - which

is the work of the Holy Spirit using Divine truth - has to do with our horizontal relationships. The mediation among men is accomplished by the transforming power of Divine Law.

Divine Law is the very mechanism by which a relationship can occur. For example, certain things must be done in the worship of God (the approach in Jesus name), while other things must not be done (the making of idols).

Likewise between men, certain things must be done (bearing true witness), while other things must not be done (murder).

Consequently, in all things, relationships are conducted through covenant standards which righteousness requires, while the contrary attempt to achieve "intimacy" by violating those standards destroys relationships:

The supposed purpose of person to person confrontation is a genuine existential, and truly personal relationship; in reality, it leads to a radical impersonalism. A truly personal relationship is only that which is mediated by law.

- Rushdoony, Ibid, p. 433

It should not be forgotten that in the sacred language, "sanctify" and "holy" meant the same thing:

The call to sanctification, "Ye shall be holy, for I the LORD your God am holy" (Lev. 19:2) is a summons to obey the law; it is the rule of sanctification.

-Rushdoony, Ibid, p. 555

Proceeding from both the Father and the Son, not only does the Holy Spirit mediate the reconciliation of the world to God through Christ, but also reconciliation between men through God's Law. The law is necessary in the life of sanctification because holiness requires moral purity in our horizontal relationships.

The Law in Discipleship

However, for the Law to be obeyed, it must be taught. It must become a *rhith*; it must be internalized. As the Druids believed, a word does not become a part of a man's being until it is committed to memory. Thus, the repetition required to commit it to memory requires time and a mental commitment. This is otherwise known as "discipleship":

Go, ye, therefore, and teach [enroll as disciples] all nations . . . teaching them to obey all things I have commanded you. . .

- The Great Commission (Matthew 18:19)

While this task of discipling the nations has been committed by the historic Church to a five-fold ministry of "apostles, prophets, teachers, evangelists, and pastors" - and we agree that the missionary phase of kingdom building may require such specialists - nevertheless, it is the doctrine of the Cambrian Church that the *authority* of the five-fold ministry is derived from the episcopal office of the Desposyni.

The Desposyni as Christkind

For the head of Christ is God.

- 1 Corinthians 11:3

In biblical and church history, especially as found in the Dead Sea Scrolls, the Desposyni were known as "the zedeks," (or Zadokites): **the Teachers of the Law of Righteousness**. These people were so named because they were physical relatives of the Lord and for that reason were appointed as the first bishops of Christianity.

James, the brother of Jesus, was also known as James the *Just* (zedek) and was the first "Lord Bishop" of the Jerusalem Church. But the leaders of the Churches of Palestine - the theater of the first wave of expansion into Judea, Samaria, Galilee and the Levant - were the bishops identified as "elders" in Acts 15 at the 1st Ecumenical Council, and were "apt to teach" according to the Apostolic standard (1 Timothy 3:2).

They were also "just men" - zedeks - because they were the relatives of Jesus. We know this because they were among the Lord's brethren on the Day of Pentecost in Acts Chapter 1 and of the Seventy, who according to the Church historians, were appointed as the first bishops of Christianity (cf. Hippolytus: *Ante-Nicene Fathers*, Vol. 5, Schaff, p. 255-256).

Because they were descendants of King David and recipients of the Davidic Covenant, they were called to rule the Churches as a continuation of the House of Israel.

There is a difference between "Godkind" and "Christkind" in terms of rank and precedence, just as there is a difference between "mankind" and "womankind," as St. Paul delineates in 1 Corinthians Chapter 11. If the Apostle intended to use the name "Christ" as a divine classification, he would not have added that the "head of Christ is God"; for Christ would have been God.

"Christkind" refers to the *man* Jesus who was "anointed" as King David's successor. This is the meaning of the word "messiah," which in Old Testament parlance meant anyone ordained to the sacred office of king or priest.

Consequently, the office of a bishop is one of ordination by anointing which makes the recipient "an anointed one" or "Christ." "Christkind" refers to an office, as says Ignatius:

It is therefore evident that we ought to look upon the bishop, even as we would do upon the Lord himself.

- Epistle to the Ephesians 2:4

David's throne and royal seat is the priesthood in the holy church . . .

- Epiphanius, *Bishop of Salamis, the Panarion* §29
(tr. Amidon, Oxford, 1990)

The Desposyni as Zadokites were the Teachers of the Law of Righteousness and ruled the churches.

Of these were the above-mentioned persons called desposyni, on account of their affinity to the family of our Savior.

- Eusebius: *Ecclesiastical History* Ch. 7

The Tongues of Fire

And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

- Acts 2:3

Pentecostals are fond of describing themselves as "2 by 4" believers: they believe in "speaking in tongues" as the "Spirit gives them utterance" (Acts **2:4**). These ecstatic utterances - however seemingly random and unintelligible - are thought to somehow proclaim "the wonderful works of God" (2:11).

But they forget that these spiritual utterances were preceded by the "cloven [or forked] tongues of fire." Are they "2 by 3" believers, too?

"The cloven tongues of fire" has a specific peshet known to Scripture: Isaiah's vision of the Seraphim and the Throne of God in the Book of Isaiah, Chapter 6.

Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged . . . And he said, Go and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not . . . (v. 6-9).

The context of this account is the word of judgment upon a lawless people which seals them to their doom. The speaking in tongues is unintelligible because it is a *sign of reprobation* (not of the speaker, necessarily, but certainly of the hearers). The miracle comes at the end of a long period of prophetic warnings that have fallen upon deaf ears. They are unintelligible because it is a testament to the Divine decree of judgment and a "hardening of the heart." It is a sign that Divine revelation has ceased, just as it is said of King Saul in his encounter with the Witch of Endor:

And when Saul enquired of the LORD, the LORD answered him not, neither by dreams, nor by Urim, nor by prophets. - 1 Samuel 28:6

It is the incoherency of the babble (Babel) which is what causes the blindness, even the deception, which seals the hearers to their fate:

The LORD hath put a lying spirit in the mouth of all these thy prophets, and the LORD hath spoken evil concerning thee. - 1 Kings 22:23

God's prophet becomes a trickster in more than one Old Testament story when plotting Divine machinations against wicked and presumptuous rulers. In this instance from 1st Kings, kings Ahab of the Northern Kingdom and Jehoshaphat of Judah have made an unholy alliance and persist in soliciting God's blessings upon the endeavor. The context plainly states that the deception was designed by God Himself, to "persuade Ahab, that he may go up and fall [in battle]."

While this discussion is not meant to dissuade the use of a "prayer language" as described in 1 Corinthians 14 and elsewhere, it does come with a caution that if the spiritual experience does not result in a sanctified life of obedience to God's revealed will in the Bible, then it is a gift which only serves "to heap coals of fire" upon the head of the unworthy.

The Role of the Seraphim

In Genesis, after the fall of Adam, we are told that the Cherubim barred entrance to the Garden of Eden with a "seraph": the fiery sword. A "double-edged sword" to which the Word of God is described in our citation from Hebrews above, also corresponds to our cloven or "doubled" tongues. "Seraphs" were members of the heavenly host who were the "clean-up" crew of filth in God's kingdom. They mediate his glory:

Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory. (6:3)

In reading the entire chapter, it is clear that Isaiah is purged and equipped to preach to the people, but it was with a message which only served to absolve God's moral government of the blame for execution of the sentence, not to help the people. In other words, it represents the due process of law: the verdict and the sentencing just prior to executing the sentence "without delay." The manifestation of tongues occurs at the very end when all offers of pardon have been exhausted. Certainly, a sobering scenario.

While admittedly, various Pentecostal and Charismatic groups somehow feel spiritually uplifted by the experience of this miracle, they do so without understanding that it is a beacon warning that their world is about to be engulfed in a consuming conflagration.

The tongues at the first Christian Pentecost were understood among the bystanders and gave grounds for Peter's call to repentance:

Save yourselves from this untoward generation. (Acts 2:40).

James, the first Lord Bishop, agreed: "The tongue is a fire" (James 3:6) and St. Paul called the "gift of tongues" a sign to the unbeliever (1 Corinthians 14:22), and only salvific if the language can be interpreted (v. 14:25). If the message has been understood and has stirred saving faith in the hearer, then there is hope for salvation.

As the Urim & Thummim

In the Dead Sea Scrolls corpus, there is a fragment which speaks specifically to the "cloven tongues of fire" in a peshar to mean Divine revelation which comes from the Urim & Thummim:

The author of Tongues of Fire expected that the Urim and Thummim would be called upon for especially momentous decisions. The remaining fragments of the work describe their use to decide whether a prophet was true or false and to decide military strategy. (Editor, *The Dead Sea Scrolls*, ch. 11. "Tongues of Fire," 1Q29, 4Q376, Wise, ed. Harper Collins, 1996. p. 178).

The text of this fragment also has allusions to other purposes of the oracle, coinciding with "the casting of lots," as in when Joshua divided the land (Column 3, cf. Joshua 14 ff.), matters of controversy (Proverbs 18:18), and in Acts Chapter 1 with the selection of an apostolic replacement for Judas Iscariot.

However, this lottery process was also used to identify the guilty, as in the case of Achan's secret crime recorded in Joshua 7:14 ff. Unlike the jeremaids of the prophets which allowed the opportunity of repentance, the judgments of the Urim & Thummim were final and certain which required execution without delay.

From other studies, we have shown that Qumran - the Dead Sea community - represented the Essene/Ebionite wing of the first Christians which regarded James as their leader. There would be a close connection in nomenclature. The "tongues of fire" in Acts 1 should be understood with this peshet in mind.

Procession & Succession

The lottery in Acts 1 for the apostolic replacement is of particular interest here because the oracle was relied upon by the Apostles for a Divine decision *before* the Day of Pentecost. It was an Old Testament method of non-priestly divination. When the casting of lots was done by the High Priest, it was called "Urim and Thummim"; when it was done by a non-priest, it was the "tongues of fire."

As divinely-inspired apostles, one would think simply taking a vote would have been sufficient to fill the apostolic vacancy. However, as we learn later, apostles, too, can disagree. Consequently, the "casting of lots" or the more miraculous "Urim & Thummim" afforded an unequivocal, non-subjective source of Divine revelation:

The lot is cast into the lap; but the whole disposing thereof is of the LORD.

- Proverbs 16:33

The author of the Book of Acts, in recording the "tongues of fire" feature of the first spiritual baptism, wants us to make this Qumranian association with the Urim which is used as an objective source for Divine truth - but not used presumptuously. **For the Jamesian /Desposynic Church, this physical manifestation was interpreted to mean that there now was a New Testament Urim & Thummim which was an oracle not dependent upon the office of the High Priest. The "tongues of fire" signified that the New Testament Church was expected and required to rely upon the ritual casting of lots to find the will of God.** In this text, the first Christians were now empowered to act in the stead of the High Priest in soliciting the oracle, which included all those listed in the first chapter of Acts: the now restored 12 apostles, the Lord's brethren (the Desposyni which included the 70 as members of the Messianic household), the women (wives), and Mary the mother of Jesus (See the *Peshet for St. Joseph's Day, 2022: The Lord's Sanhedrin*).

"Tongue talkers" of our time have not exhibited a manifestation of the "cloven tongues of fire," therefore, cannot be regarded as recipients of any unique ordination to speak for God.

In Grail theology, the procession of the Holy Spirit from both the Father and the Son means that *procession enables succession*. In our study on *The Mother Heart of God: The Pneumatic Role of the Woman* (<https://2046AD.org>), the fall of Adam has left the Woman rationally impaired. She requires masculine leadership. How, then, can she be the imparter of knowledge and the "hierodule" of wisdom as we find in places such as that of the Virtuous Woman of Proverbs 31?

The answer comes from the doctrine of procession. If she is taught of the Father, she can teach the Son; and if she is taught of the Son, she can teach the Bride.

Epistemology and Pentecost

During the time of the Protestant Reformation, the great universities of Europe were known as the "temples of the Holy Spirit," because it was there where earnest, learned men could be found who were on a quest for truth. The results of their quests were left in the great libraries of these universities.

The notions of "intellectual property" must be refined and tempered with the realization that ideas are conceived, not created. If Douglas Vogt is correct that the universe consists of "information" (a thing which he calls "the Diehold") then we have a biblical correlation in our understanding of the "logos" and the procession of the Holy Ghost: *truth can only be bestowed, it cannot be owned*. Authors do not have a proprietary claim on ideas, only on the expression of those ideas. Examples from history can be found when scientific discoveries and inventions have occurred at the same time by different men in different parts of the world who neither knew each other nor knew of each other's work.

This happens because truth is a gift of God, not a work of man.

The study of epistemology is the study of knowledge and the study of how we come to know something to be true. It is a logical function. While the idea of "intuition" or "inspiration" seems to suggest that ideas are a spontaneous creation of the human intellect, they really are things which come to us because we are willing recipients of God's grace, even if it's common grace: a thing which is inherent in our created being as creatures "made in the image of God" – believer and unbeliever alike.

Ye shall know the truth, and the truth shall set you free.

A servant of Jesus,

James

Collect for the Day

O God, who on this day taught the hearts of your faithful people by sending to them the light of your Holy Spirit: Grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in his holy comfort; through Jesus Christ your Son our Lord, who lives and reigns with you, in the unity of the Holy Spirit, one God, for ever and ever. Amen.

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The Cambrian Peshier is the pastoral epistle of the Cambrian Episcopal Church of the Grail, a fellowship and abbey adhering to a spiritual tradition from ancient Wales. We use the Authorized Version of the Bible (King James Version) as our default translation and the Book of Common Prayer of the Episcopalian Church for liturgical guidance. We are not an affiliate of any denomination.

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