

Melchizedek Communique

by Brian Francis Redman

(Author of “What Would Millard Do?”)

Published by Lulu.com

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In memory of William C. Redman (1923 – 1998)

“... for thereby some have entertained angels unawares.”
(Hebrews 13: 2)

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Introduction

"...eructabo abscondita a constitutione mundi."

The name Melchizedek lies like gold in the river. A mysterious meeting between Abram and Melchizedek, following the war of the kings, is mentioned in Genesis 14. Melchizedek, like Millard Fillmore, is the lost key, the stone which the builders rejected: EHBEN MOSU HABONIM. (See this writer's previous book, *What Would Millard Do?*)¹

In Genesis xiv. 18-20, we read how Abram received bread and wine from Melchizedek, King of Salem, and paid him tithes. But where was this Salem?

The location of Salem is much disputed, "but it was evidently somewhere West of the Jordan, in the country of the Canaanites." Because Melchizedek was king and priest of the Canaanites, this suggests some faith anterior to that of Abraham. And the covenants and treaties of friendship which Abram (Abraham) entered into with the Canaanites "raise a strong presumption that they could not then have been so wicked as they are represented to have been in the time of Moses, five hundred years afterward."²

Where was Salem? "Taking advantage of this uncertainty the Christians have settled it to be Jerusalem. But it happens in this case that a Heathen author removes the difficulty. Eupolemus states that Abraham received gifts from Melchizedek in the Holy City of Hargerizim, or of Mount Gerizim."³

"When David and the priests removed the holy place from Gerizim to the city of the Jebusites, they then, perhaps, first called it Jerusalem; and to justify themselves against the charges of the Samaritans, they corrupted the text in Joshua, as some of the most eminent Protestant divines are obliged to allow, substituting Ebal for Gerizim, and Gerizim for Ebal."⁴

"Melchizedek could not be king of the city of Jerusalem in the time of Abraham, because it was not built; for it was in the thicket in this place, Mount Moriah, where he found the ram fast by the horns, when he prepared to sacrifice his son Isaac." If there had been a city there in the time of Abraham, the history would have said that he went to



Depiction of Fu Manchu

the town to sacrifice.⁵

Only one tractate of the Nag Hammadi corpus features, or even names, Melchizedek. “Its title is partially preserved on one of the fragments making up page 1 of Codex IX. Unfortunately, this codex is in a rather bad state of preservation. Only 19 lines of text (out of approximately 745) from the tractate *Melchizedek* are completely preserved, and less than 50 percent of the total text is recoverable even by means of conjectural restoration.”⁶

The Nag Hammadi tractate, *Melchizedek*, “contains revelations putatively given by heavenly intermediaries to Melchizedek, who communicates the revelations to a privileged few.” One of the heavenly informants, Gamaliel, proclaims, “I am Gamaliel, who was sent to [...] the congregation of the children of Seth, who are above thousands and thousands and myriads of myriads of the aeons...”⁷

Albert G. Mackey's Lexicon of Freemasonry notes that Melchizedek is supposed by some to have been Shem, the son of Noah. Robinson⁸ mentions a circa 4th-century Christian sect who called themselves the Melchizedekians. W. Bro.G.C.Love, PJGD, of the United Grand Lodge of Victoria, Australia, notices the etymology of “Melchizedek”: Heb: malki-tsedhek, king of righteousness. Melk = “King,” with Tsedeq = Pillar.⁹

Emanuel Swedenborg (1688 - 1772), the mystic and theologian, says that besides being an historical figure, Melchizedek has an esoteric meaning. Melchizedek “brought forth bread and wine” after Abraham had defeated Chedorlaomer and the kings who were with him. (Genesis 17: 18) To “bring forth bread” signifies celestial things and refreshment from them. To “bring forth wine” signifies spiritual things and refreshment from them. “And because 'bread' signifies celestial things, and 'wine' spiritual things, they were made symbols also in the Holy Supper.”¹⁰

In the Pentateuch are found hieroglyphic values of letters and words running parallel with the narratives. The mathematical and the hieroglyphic co-exist with the narrative without doing harm to each other.

“Mr. John Bentley, in his Hindu Astronomy, sets forth the war in heaven, as given by the Hindus, as but a figure of the calculations of time periods; and goes on to show, that among the western nations, this same war, with the like results, took the form of the war of the Titans. This was the same with the war of the kings, in 14th Genesis.”¹¹

An earth form was built on a man form in the Bible, for the word Adam, for man, by a suffix h, became Adam-h, or h-adam-h, or the fruitful earth. These words were founded on the radical Da'leth-Mem, dm for blood, whence Adam. From Da'leth-Mem (dm) comes the form Da'leth-Mem-Aleph, and this, as a verbal, has the meaning to be red or blood-colored.¹²

A participle is Mem-Yodh-Da'leth-Aleph-Mem, or Madim, a name for Mars. Mars signified birth and death. Mars being the god of war, and of bloodshed, was a secondary idea flowing out of the primary idea of the shedding of blood in conception.¹³

Mars was the god of birth and of death. And, as **Pater Sadic**, or Melchizedek, he ruled the balance, ecliptic, or line of adjustment. Mars was therefore The Just One. Pater

Sadic (Melchizedek), the Just or Righteous One, was ruler of the eighth planet, *Mater Terra*.¹⁴ (It will later be shown how “Melchizedek” connects to Mars, Earth, and other planets.)

Subject to various interpretations is what is known as “the precession of the equinoxes.” Like a wobbling top, the direction of the Earth's axis is changing; while today, the North Pole points roughly to Polaris, over thousands of years this slowly changes. A complete precession cycle covers a period of approximately 25,765 years, the so called Platonic year, during which time the equinox regresses a full 360° through all twelve constellations of the zodiac.¹⁵

In 1994, John Major Jenkins made a connection between the precession of the equinoxes and the ancient Mayan “Long Count calendar.” Jenkins claimed that the Long Count calendar ended on December 21, 2012. Why did the Mayans choose the year 2012? “One immediately gets the impression that there is a very strange mystery to be confronted here,” wrote Jenkins.¹⁶

But at least one writer has his doubts about the equinoctial precession pinpointing of December 21, 2012. The Milky Way has no clear central line, so there is uncertainty about when the solstitial point crosses that central line. Hence the exactness of the date of December 21, 2012 comes into question.¹⁷

One thing is certain: Those who find inspiration in the Mayan calendar end date all focus on the future in their writings. But the end of a 25,765 year cycle can also inspire us to pause, and take a look back at what has been. This book proposes to take a “long view” at the past 25 thousand-or-so years.

According to John Major Jenkins, December 21, 2012 marks the Long Count “beginning point” of “0.0.0.0.0”. On that date, Pater Sadic (Melchizedek) crosses the line of adjustment, and the Just or Righteous One prevails. It is not necessarily the “end of the world” as many fear. As someone other than this writer has surmised, it may instead be the beginning.

Chapter 1 – *In Principio*



Nephilim sees daughter of man

In the Hebrew language, “Adam” meant “one that is red.”¹⁸ In the beginning, of course, Adam and Eve dwelt in the Garden of Eden. “A river flowed out of Eden to water the garden, and there it divided and became four rivers.” (Genesis 2: 10-14) The four rivers were named Pishon (the Ganges), Gihon (the Nile), Tigris, and Euphrates.¹⁹

“It is impossible more fully to describe the quality of the men who lived in that most ancient time, because at the present day it is utterly unknown, their genius being altogether different from what is ever found with anyone now. For the purpose however of conveying some idea of their genius, it may be mentioned that from good they knew truth, or from love they knew what is of faith. But when that generation expired, another succeeded of a totally different genius, for instead of discerning the true from the good, or what is of faith from love, they acquired the knowledge of what is good by means of truth, or what is of love from the knowledges of faith, and with very

many among them there was scarcely anything but knowledge.”²⁰

This change, from good which yielded truth, to depending upon truth to discover what is good, is signified by the eating of the apple in the Garden of Eden. The “rational of man suffered itself to be deceived by its Own, because this was dear to him (that is, by the love of self), so that he believed nothing but what he could see and feel.” Adam and Eve perceiving that they were naked means “they perceived themselves to be deluded by the senses...”²¹

The quality of those who lived in that most ancient time was altogether different from anything now to be found. The “most ancient people were accustomed to arrange all things in the form of a history, under representative types, and this was to them delightful in the highest degree, for it made all things seem to be alive.”²² This use of “representative types” having a deeper meaning was, in other words, the lost language of symbolism. The angels serve not only as guards, but were once also teachers. Symbolism has been described as “the language of the angels.” But now that language is imperfectly understood.²³

Cain, firstborn son of Adam and Eve, “was wholly intent upon getting.” After he had murdered Abel, Cain “was the author of measures and weights.” (He is hence identified with the so-called “Federal” Reserve which controls the measure of money and its value.) Cain “changed the world into cunning craftiness.” The posterity of Cain

“became exceeding wicked, every one successively dying one after another more wicked than the former.”²⁴

Among Adam and Eve's many children (including daughters), Seth is particularly worthy of notice. The posterity of Seth “were the inventors of that peculiar sort of wisdom which is concerned with the heavenly bodies and their order.” To preserve their knowledge for the ages, “they made two pillars; the one of brick, the other of stone.” They inscribed their discoveries on both of the pillars.²⁵

Before Eve, according to ancient folklore, Adam had been married to Lilith. Lilith was insatiable and had sex with demons. These were “goat beings” (Se'irim), desert-dwelling hairy creatures who cavorted with Lilith. Azazel, chief of the Se'irim, also represents the spawn of such unions and is a symbol for the Watchers.

The Book of Jubilees and The Testaments of the Twelve Patriarchs, one section of which is “Reuben,” claims the Watchers had been allured by “every woman who useth these wiles.”²⁶ (The “wiles” were make-up and ornaments.) The Watchers “lusted after them, and they conceived the act in their mind; for they changed themselves into the shape of men, and appeared to them when they were with their husbands. And the women lusting in their minds after their forms, gave birth to giants, for the Watchers appeared to them as reaching even unto heaven.”²⁷

One author notices Enoch 69: 6, where fallen angel Gadreel is named as “he it is who led Eve astray.” This opens a new aspect, that the “serpent” who led Eve astray was a shape-shifting demon. “If this particular passage is contemporary with the book's [Enoch] original construction during the first half of the second century BC, then it firmly associates the rebellion of the two hundred Watchers, during the age of the patriarch Jared, with the beguiling of Eve and thus with the corruption of humanity.”²⁸

Seven generations subsequent to the time of Adam and Eve, many angels began to keep company with the women “and begat sons that proved unjust, and despisers of all that was good.” And various traditions assert that “these men did what resembled the acts of those whom the Grecians call giants.”²⁹

The giants were the offspring of the Watchers. The Book of Enoch describes how the giant offspring of the Watchers consumed “all the acquisitions of men. And when men could no longer sustain them, the giants turned against them and devoured mankind. And they began to sin against birds, and beast, and reptiles, and fish, and to devour one another's flesh, and drink the blood.” (Enoch 7: 3-5) Eventually, Enoch has a vision (“walks with God,” see Genesis 5:22), and is told by the Lord that “now, the giants, who are produced from the spirits and flesh, shall be called evil spirits upon the earth, and on the earth shall be their dwelling. Evil spirits have proceeded from their bodies; because they are born from men, and from the holy watchers is their beginning and primal origin; they shall be evil spirits upon the earth...” (Enoch 15: 8-9) There is “slaughter and destruction and death of the giants” but then from the souls of the giants' flesh the spirits go forth and apparently remain on earth as demons. (Enoch 16:1) (But Emmanuel Swedenborg claimed these evil spirits of the giants are now imprisoned in

Hell where they are “enclosed by their phantasies by what seems like a misty rock, out of which they are continually striving, but in vain, to rise up.”³⁰)

In the long ago times, these giants (also called Nephilim) had, through a persuasion of their own loftiness and preeminence, made light of all things holy and true. The Nephilim are such “that they so kill and suffocate all spirits by their most direful phantasies (which are poured forth by them as a poisonous and suffocating sphere) that the spirits are entirely deprived of the power of thinking, and feel half dead.” The descendants of the Nephilim were called "Anakim" and "Rephaim."³¹

A secretive organization called the “Sons of Jared” is said to have sworn implacable resistance against “The Watchers,” also known as the “Nephilim.” A brief, incidental mention of “Sons of Jared” can be found in a book, From The Ashes Of Angels, by Andrew Collins: “[The Sons of Jared have vowed] implacable war against the descendants of the Watchers [who] as notorious Pharaohs, Kings, and Dictators, have throughout history dominated mankind,” wrote Collins.

Being curious about this “Sons of Jared” organization, this writer posted discrete inquiries to the Internet. Then, one day, a message was found waiting on my telephone answering machine: “*I am a 'Son of Jared' reborn,*” it began.

“Yes, we are somewhat of a secret society. And yes, we have sworn vengeance, until Judgment Day, upon the Watchers and all their Satanic offspring... 'Celestial Mafia' (you had it right).”

“Much esoteric information and knowledge has been passed down to battle these monsters. We know how to spot their Reptilian evil bloodlines, their signs, their gestures, all their playing with DNA and genetics.”

“Yes, as to Stephen Quayle's book, 'Genesis 6 Giants.'”

“They'll [the Watchers] not get anything over on any of us. There's too much information out there. And we are keepers of holy knowledge of the holy Zohar. It tells exactly how to spot every physiognomy, every defect they have: multiple fingers, their hair color, their eye color, everything that's mixed in with their Satanic bloodlines and their evil little clubs. Yes, we have sworn vengeance. And we have ways already worked of move/counter-move.”

“Enoch who rose above, was given very high esteem of place within the heavenly host of God Almighty, and His son, the Lord Jesus. [But] they've [the Watchers] corrupted the human race with all their evil and their blackmail and all other tithings to their evil.”

“We have knowledge of the Holy Kabbalah that was given to Adam, the first man, because it was later given to Moses, passed down from the Garden of Eden on down.”

This writer decided to discontinue contact with “Sons of Jared” because personally he does not like being connected with any secret organizations. However, thanks to the call received, corroboration of what Andrew Collins had claimed was provided.

It was in 2006 that fiction author Tess Gerritsen's book, The Mephisto Club, appeared. In that book, “an esoteric cult considers the existence of a gene for evil.”³² At Ms. Gerritsen's web site, she wonders, “Does a Mephisto Club really exist?” She takes notice of the Andrew Collins' claim of a Sons of Jared organization, and adds, “Strangely enough, I had already written The Mephisto Club before I came across Mr. Collins's book. I was amazed to discover that my fictional organization may actually exist!”³³

Gerritsen begins her enjoyable tale with a quote from the Book Of Enoch: “And destroy all the spirits of the reprobate, and the children of the Watchers, because they have wronged mankind.” (Book Of Enoch X: 15)

Gerritsen's muse describes the Watchers as looking “just like us.” The Watchers, though, are “evil, distilled to its purest form. Manifested in the shape of real flesh-and-blood creatures, walking among us.”

These Watchers are not spirits, but flesh-and-blood, a “parallel species of predators who've evolved right alongside us.” It is a “worldwide conspiracy of Nephilim, helping one another into positions of power.” They then “hunt” (war) without restriction, in (e.g.) Kosovo, Cambodia, and Rwanda, theorizes one of the characters.³⁴

Gerritsen speculates that the Watchers achieve their unrestricted evil by assisting each other into positions of power. From there they can without restraint quench their lust for blood and evil through wars and genocides and destructions.

An off-the-wall take on the Watchers is suggested by Louis Proud, writing in the May 2008 issue of *Fate* magazine. Proud does not equate South Africa's “mantindane” (tormentors) with the Watchers, yet one cannot help but wonder. The mantindane are said to, even today, impregnate “countless women” and to “have covertly and profoundly influenced all human cultures and civilizations for millennia.” They are described as having “eyes” which are only “goggle-like covers,” hiding “straight pupils, like those of a cat.”³⁵

And the late Elizabeth Clare Prophet warned us, before she died: “There are indeed fallen angels, they have embodied on earth and corrupted the souls of her people and they will be judged by the Elect One in the day of the coming of his elect servants. These fallen angels are with us today in positions of power in church and state as prime movers in matters of war and finance, sitting in the banking houses and on policy-making councils that determine the actual fate of mankind by population control and genetic engineering, the control of energy and commodities, education and the media, and by ideological and psychopolitical strategies of divide and conquer on all fronts.”³⁶

One of the books consulted by Tess Gerritsen while writing her reverberatingly real novel was the Book Of Jubilees, sometimes called The Lesser Genesis. The Book Of Jubilees had been so thoroughly suppressed that no complete Hebrew, Greek or Latin version had survived. Until the discovery of the Dead Sea Scrolls, only fragments of Jubilees had been found. “The Book of Jubilees narrates the genesis of angels on the first day of Creation and the story of how a group of fallen angels mated with mortal

females, giving rise to a race of giants known as the Nephilim. The Ethiopian version states that the 'angels' were in fact the disobedient offspring of Seth (Deqiqa Set), while the 'mortal females' were daughters of Cain. This is also the view held by most of the earliest commentators. Their hybrid children, the Nephilim in existence during the time of Noah, were wiped out by the great flood.”³⁷

“However, Jubilees does state that God granted ten percent of the disembodied spirits of the Nephilim to try to lead mankind astray after the flood.”³⁸

Gerritsen herself is more inclined to consider genetics, an “evil gene” passed down through generations and symbolized by the Watchers. Her “Mephisto Club,” an intuitive inkling of the “Sons Of Jared,” also hints at a bloodline (of Seth perhaps) which has battled the Watchers through the ages.

The giants seem to have been destroyed by the great flood. However their descendants, the Anakim and the Rephaim, remained. (“There were giants in those days, and also after that...” Genesis 6: 4) Roman/Jewish author Flavius Josephus mentions how, after the death of Joshua, in Hebron, “There were till then left the race of giants, who had bodies so large, and countenances so entirely different from other men, that they were surprising to the sight, and terrible to the hearing. The bones of these men are still shown to this very day...”³⁹ Herodotus relates how, while he was digging a well, he encountered a coffin “seven cubits long.” (A cubit measured about 18 inches, so 7 cubits would be the equivalent of 126 inches, or 10-and-a-half feet.)

Incredulous, Herodotus “opened it and found a corpse no whit less big than the coffin; I measured it before I dug it back in again.” (Incidentally, possibly of interest in relation to the precession of the equinoxes, Herodotus writes he spoke with some learned Egyptians who told him there had been four times “when the sun rose out of his wonted place – twice rising where he now sets, and twice setting where he now rises...”)⁴⁰

The story of the great flood, in which Noah and his family were preserved by the ark, has various levels of meaning. Such “was the style of the men of that time, and most pleasing to them it was that all things should be wrapped up in representative figures, and that these should be arranged in the form of history; and the more coherent the historical series, the better suited it was to their genius. For in those ancient times men were not so much inclined to memory-knowledges [*scientiis*] as at this day, but to profound thoughts, of which the offspring was such as has been described.”⁴¹ Events happened, but were recorded in such a way that an inner meaning exists in the various stories.

After the flood, the sons of Noah – Shem, Japhet, and Ham – persuaded others to



19th century giant

come down from the mountains and high places and to dwell in the plain of Shinar.⁴² Over time, these people fell into calamities. Then Nimrod, the grandson of Ham, “gradually changed the government into tyranny.” Nimrod said “he would be revenged on God, if he should have a mind to drown the world again; for that he would build a tower too high for the waters to be able to reach!”⁴³

In some way, a “confusion of languages” began while the tower was being built and it was never completed. (The word “Babel” means “confusion” and the place where the tower began to be built is called Babylon.)⁴⁴ The deeper meaning for this confusion of languages may be that in the most ancient times humankind “had internal respiration, and only tacit external respiration. Thus they spoke not so much by words, as afterwards and as at this day, but by ideas, as angels do; and these they could express by innumerable changes of the looks and face, especially of the lips.” Those having this most ancient respiration “were in profound ideas of thought, and were able to have such perception as cannot be described; and even if it could be described such as it really was, it would not be believed, because it would not be comprehended.” But while the Tower of Babel was being built, “this internal respiration little by little came to an end; and with those who were possessed with dreadful persuasions and phantasies, it became such that they could no longer present any idea of thought except the most debased...”⁴⁵ The effect of this was, in the exoteric sense, that their “language became confused” and the people were “scattered abroad over the face of all the earth.” (Genesis 11: 7-9)

Phaleg was the son of Heber. (Heber marks the beginning of the Hebrews.) Heber was the son of Sala. Sala was the son of Arphaxad. Arphaxad was the son of Shem. And Shem was the third son of Noah. Thus, the Hebrews descend from Shem.⁴⁶

Heber, a real person, nonetheless conveys an inner meaning. After the flood, when the ancient people formed a new Church (collective faith), they had in time degenerated in their worship. The significatives and representatives “were turned into things idolatrous, and by some of the nations into things magical. That the whole church might not go to ruin, it was permitted by the Lord that significative and representative worship should be somewhere reestablished, which was done by Eber [Heber].” The new faith signified by Heber “consisted chiefly in externals. The externals of worship, in addition to the priestly offices and what pertained to them, were high places, groves, statues, anointings, and many other things called statutes.” The “internals of worship” instituted with Heber “were doctrinal things handed down from the time before the flood, especially from those who were called 'Enoch,' who collected the perceptive findings of the Most Ancient Church, and made doctrinal things therefrom.” The key point is that in the Most Ancient Church these doctrinal things had been simply self-evident. Later, as spirituality declined, it was necessary that the doctrinal things be written down. Especially with the new Church signified by Heber “did they begin to exalt sacrifices above other rites. In the true Ancient Church sacrifices had been unknown, except among some of the descendants of Ham and Canaan, who were idolaters, and with whom they were permitted to prevent them from sacrificing their sons and daughters.

From all this the quality of this second Ancient Church, instituted by Eber and continued among his posterity who were called the Hebrew nation, is manifest.”⁴⁷

The son of Phaleg was Ragau. The son of Ragau was Serug. The son of Serug was Nahor. The son of Nahor was Terah. And Terah was the father of Abram (later called Abraham).⁴⁸

“In a remote period of antiquity Sabianism was diffused over Asia by the science of the Chaldeans and the arms of the Assyrians.” The Sabians “adored the seven gods, or angels, who directed the course of the seven planets, and shed their irresistible influence on the earth. The attributes of the seven planets, with the twelve signs of the zodiac, and the twenty-four constellations of the northern and southern hemisphere, were represented by images and talismans; the seven days of the week were dedicated to their respective deities.” The Sabians “appealed to the secret books of Adam, Seth, and Enoch.”⁴⁹ Abram “was the first that ventured to publish this notion, That there was but one God, the creator of the universe.” In studying the planets, Abram became convinced that these bodies “make it plain, that in so far as they cooperate to our advantage, they do it not of their own abilities, but as they are subservient to him that commands them.” But when Abram began to teach this idea, “the Chaldeans and other people of Mesopotamia raised a tumult against him.”⁵⁰

An inner meaning exists in the various Biblical stories, and even the numbers have a hidden significance. “For the ancients marked the states of their church – in one way – by numbers... They had the signification of numbers from the representatives which exist in the world of spirits, where, when anything appears as numbered, it does not signify anything that is determined by the numbers, but the thing or state itself.”⁵¹ Abram being 99 years old when God Shaddai (God Almighty) appeared to him (Genesis 17: 1) signifies the completion of a cycle. (“El Shaddai’ is first found in Genesis 17:1 where the Lord appeared to Abram for the sixth time (7th if you believe that Melchizadeck was Christ) and then changed his name to Abraham.”⁵²)

It was at this point, at the 99-year close of a cycle, that Abram received his new name, “Abraham.” The name signifies the quality. A new quality was given in the name “Abraham”: The “letter H was taken from the name of Jehovah – which letter is the only one in the name 'Jehovah' that involves the Divine, and which signifies I AM or BEING (*Esse*) – and was inserted in his name, and he was called 'Abraham.' The case is similar with 'Sarai,' spoken of in what follows; to whose name the same letter was also added, and she was called 'Sarah.’”⁵³ Furthermore, Abraham and Sarah were promised at this time that they would have a child. Abraham and Sarah both laughed, and Abraham asked, “Shall a child be born to a man who is a hundred years old?” Again, the number – 100 – has an inner meaning, indicating the beginning of a new cycle. Abraham's old age here signified that “the days were fulfilled that the human should be put off” and that Abraham would put on the new man.⁵⁴ Isaac, the son of Abraham and Sarah, whose parents had laughed, in fact means “laughter.” The laughter signifies an affection for truth.⁵⁵

“In Judaism, the name of God is more than a distinguishing title; it represents the Jewish conception of the divine nature, and of the relationship of God to the Jewish people.” So again, different names mean different things: the Tetragrammaton (YHWH); Adonai; Ehyeh asher ehyeh (“I am that I am”); El; Elohim; and El-Shaddai.⁵⁶ But it was El-Shaddai who appeared to Abraham and Sarah. “Some translators render Shaddai 'the Almighty;' others, 'the Thunderer;' but it properly signifies 'the Tempter' or 'Tester,' and 'the Benefactor,' after the temptations" or 'trials,' as is evident from the book of Job, which mentions 'Shaddai' so frequently because Job was in trials or temptations.”⁵⁷ Among the ancient people, the worship of El-Shaddai originated from persons who “often heard spirits who reproved them and who also afterwards comforted them. The spirits who reproved them were perceived at the left side, beneath the arm. Angels were present at such times, at the head, who governed the spirits and moderated the reproof. And as there was nothing that was said to them by the spirits which they did not regard as Divine, they named the reproving spirit 'Shaddai;' and because he afterwards administered consolation, they called him 'the god Shaddai.'”⁵⁸ Abraham had become regenerate by means of temptations in which he conquered. When these things had taken place, the days were fulfilled for him to put off the old man, and to put on the new. This is signified by Abram being 99 at the completion of the cycle, at which time he “put on the new man” and became Abraham.

But a further test awaited Abraham. El-Shaddai commanded that he must sacrifice Isaac. In the internal sense, the command to sacrifice Isaac represents most grievous and inmost temptations. In reality, “to sacrifice sons was an abomination; but it was represented so far as it could be, namely, even to the attempt, but not to the act.” The custom prevailed among the Gentiles of sacrificing their sons, believing that they were thus purified, and propitiated to God. “To this abomination even the sons of Israel were inclined, and Abraham also; for no one is tempted except by that to which he is inclined... but lest they should rush into that abomination, it was permitted to institute burnt-offerings and sacrifices.”⁵⁹

Isaac means “laughter.” He signifies an affection for truth. In the valley of Gerar, “Isaac dug again the wells of water which had been dug in the days of Abraham his father.” (Genesis 26: 18) But the herdsmen of Gerar quarreled with Isaac's herdsmen over who owned the water. This well was called Esek.

Isaac dug another well, but that well was quarreled over also. Its name was Sitnah.

So then Isaac dug yet another well, and it was not quarreled over. That well was called Rehoboth.

Afterwards, Isaac “went up to Beersheba.” (Genesis 26: 23)

So what's the point? Why is this story of Isaac and the wells, and also the mention of Hagar who “opened her eyes and saw a well of water” (Genesis 21: 19) near Beersheba, handed down as sacred?

“And Isaac returned, and digged again the wells of waters which they had digged in the days of Abraham his father...” This signifies “that the Lord opened those truths

which were with the ancients.”⁶⁰ Wells, as opposed to fountains, signify deeper truths since the water (truths) from wells must be found by digging beneath.

Regarding these “truths which were with the ancients,” Emmanuel Swedenborg explains these ancient truths “are at this day [circa 1750] wholly obliterated, insomuch as scarcely anyone knows that they ever existed, and that they could be any other than what are taught at this day, when yet they were totally different.”⁶¹

That herdsmen (shepherds) of Gerar quarreled with Isaac's herdsmen (shepherds), signifies doctrinal disputes. Shepherds (herdsmen) signify those who teach. The shepherds of Gerar apprehended the Word literally, and denied any deeper, internal meaning. “[H]ence comes the name 'Esek,' which in the original tongue means 'contention' or 'dispute,'...”⁶²

The other of Isaac's wells signify, in part, an attempt to make plain to fundamentalists the deeper truths, in a way they can comprehend. The last well dug, near Beersheba, “signifies the literal sense of the Word...” This “is evident from the signification of a 'well' as being the Word, here, the Word as to the literal [fundamentalist] sense...”⁶³

Jacob, one of the sons of Isaac, absconded to Mesopotamia after he had stolen his brother Esau's birthright. Jacob's mother Rebekah feared that Esau would retaliate against Jacob. On his way to Mesopotamia, in the land of Canaan, Jacob lay down to sleep one night. For his pillow he used a heap of stones. “And he dreamed that there was a ladder set up on the earth, and the top of it reached to heaven; and behold, the angels of God were ascending and descending on it!” (Genesis 28: 12) Afterwards, when Jacob awoke, he exclaimed, “How terrible is this place!” (“*Quam terribilis est locus iste!*”)

“Fairy tales,” in many cases, are mythology, and what is often supposed to be mere Fairy-tale proves in many instances to be unsuspected Theology. Gnosticism, “supposedly crushed out of existence” by the end of the sixth century, “simply dived underground and continued to flourish sub rosa.”⁶⁴ After “heretics” seemed to have been completely exterminated by the later Albigensian Crusade, “Gnostic Remains” continued to circulate, transmitted by a lost language of symbolism hidden in paper marks. The “Gnostic Remains” also continued under the disguise of folklore, i.e., “Fairy tales.”

Welsh chroniclers relate of Britain that “the first of the three chieftains who established the colony was Hu the Mighty, who came with the original settlers. Hu the Mighty equates with the Irish Lug or Lugh and with the Welsh Llew or Llew. (Llew is, in other words, “El Hu.”) Lug's sling was the Rainbow, and the Milky Way was called “Lug's Chain.” Lug's Chain “may also be met with under different imagery in the fairy-tale of Jack and the Beanstalk.” Lug's Chain evokes the “chain of good luck” (lug) experienced by Jack. And Jack's tale of the beanstalk seems to echo the earlier tale of Jacob's ladder.⁶⁵

“Lug is reputed to have put an end to the rule of the giants by blinding their terrible leader with a carefully prepared slingstone.” (His sling was the Rainbow.) In the

battle between David and Goliath, David chose “five smooth stones” with which to kill the giant. (1 Samuel 17: 40). This compares with the five beans from which Jack's magic beanstalk grew.⁶⁶ Jack also killed “the giant.” And the five beans evoke the stone used by Jacob for a pillow.

Jacob put a stone (magic bean) under his head and went to sleep. He dreamed of a giant ladder (beanstalk) going from earth to heaven. (Genesis 28: 11-12) The Milky Way was Lug's Chain. The celestial grouping was conceived by the Greeks to be the track to the palaces of the gods. Zeus tied a chain to the foot of the Olympian Throne by which he drew men up to Heaven. Jack's beanstalk was “of an immense thickness, and had so entwined that they formed a ladder nearly like a chain in appearance.”⁶⁷

“How terrible is this place!” (“*Quam terribilis est locus iste!*”) Jacob awoke and exclaimed this, and that same sentence can be found today at an unusual church at Rennes-le-Château, in Languedoc in south-western France. At the village church dedicated to St Mary Magdalene, “*Terribilis est locus iste*” is found inscribed directly above the doors to the church.

End of Sample Preview

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