

“Sister Anne” (Mary K.) Farran -- <https://houseofmaryomd.org>  
An improved “chapter” version is in preparation for a book publication.

Good evening everyone!  
Greetings to our audio and YouTube listeners!

A couple of weeks ago in the talk entitled “Garden Family” we envisioned Jesus spending three years teaching the obedient, loving newlyweds in the Garden, even as Jesus had personally instructed the Apostles. We quoted many Scripture passages to show how the texts could equally apply in an un-fallen world. Adam and Eve would have been endowed with great natural intelligence like Solomon to understand what we would call physics and biology. And they had endless leisure, and an unlimited lifespan to develop their knowledge. The ancient fathers of the Church liked to speculate that everyone would have been unimaginably more intelligent than the brightest minds today. They would not have suffered from pollution from factories or contaminated food and water. Most importantly they would not be led astray and confused with a lot of false and erroneous data, whether deliberate or accidental. A lot of our work to understand things is to first deconstruct bad premises. In an Unfallen World, truth would reign supreme. And each new discovery would be a cause for celebration, not a cause for monopoly and competition.

In that talk two weeks ago, we envisioned families building extraordinarily beautiful houses, not because they needed the shelter but privacy is the proper dignity of man and wife. God commanded Adam to leave his father and mother and cling to his wife. Paradise is not a big outdoor festival where everyone gets drunk all day and shares partners. Far from it. We could quote many passages to show that the Original Plan was for mankind to live, not like animals under trees, but in cities, or rather one united metropolis, Yeru-Shalem, the foundation of peace.

Then we discussed the blessing of long life, because each person needs time to grow in grace, to mature in holiness to be able to enter the eternal life of the Holy Trinity. In fact, it would take longer to mature in that glorious environment because the occasions of being tried in virtue would be fewer. Life would be so gentle. Nothing would be stressful or fast paced. It would already resemble, in so many ways, the eternal love-feast of the Three Divine Persons.

I’m refreshing you about that talk, because it opened up the important question about the possibility of temptation and sin in an Unfallen Race. What exactly did or did not become corrupted in human nature by Original Sin? And so our last conference was entirely devoted to the definition of concupiscence. In the end we concluded that it pertains to the nature of the body of humanity, not to something inherently changed in human beings. But today we are going to continue our search for the role of an Unfallen Eve, so now. let’s return to Paradise.

As heads of the human race, Adam and Eve, made a good decision for their nation. The word nation derives from the same word as nativity. It’s about people being born into a community. When the earth was young, peoples naturally (another *natus* word) stayed with their branch of the family tree. What separated families in the beginning? Why did they spread out across the face of the earth? The need to earn a living. Abram’s nephew Lot believed in his uncles visions. Lot wanted to stay near his holy uncle and worship his uncle’s God instead of the pagan gods of his family. But Abram kept acquiring more and more servants because they wanted to work for a rich man whom God was obviously blessing. But in that culture everyone was dependent on sheep for food, clothing and trade so it requires a lot of space. Yahweh also blessed Lot, but they reached a point where they had to separate because of the need to stake out watering holes for their animals. Unfortunately, Lot picked an unlucky territory, hence his name is used for drawing lots, and also for a piece of land, like a parking lot. It’s funny how Bible events permeate our English language. English is the most Christian language on the planet. Latin and Hebrew existed before Jews or Christians entered the culture, but the Angles were Christian before they codified their English language. I wrote a book on it as a guide to capitalization.

Anyway, in paradise the people wouldn’t need to raise livestock and butcher them. Nor would they need their skins. The fathers of the Church note that everything in Genesis suggests that the Original Plan was a vegetarian diet. A bloody meat diet was only introduced after Original Sin. Better yet, most of the food could be plucked from trees. But wait a minute, didn’t Genesis say that Adam was supposed to till the soil? Yes, but sweaty labor was part of the punishment after Original

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Sin:

*cursed is the ground because of you; in toil you shall eat of it all the days of your life* [Gn 3:17].

Notice that the above sentence doesn't say “till,” but “toil.” They sound a bit alike in English, but they are totally different words in Hebrew: toil means pain, sorrow, hardship. And “till” means much, much more than “rota-till.”

*Yahweh God took the man and put him in the garden of Eden to till it and keep it* [Gn 3:15].

As a child that line always struck me as bizarre. If all the food hung on trees and clothes were not an issue, why does the man have to work? I figured that it's a landscaping job, Adam is supposed to use his imagination to turn the wild garden into a sculpted work like the Vatican gardens. Without man to control the earth, paradise would quickly deteriorate into a jungle. But when I grew up I was able to consult Hebrew lexicons and study saints and rabbis, and thus I learned that the word “till” opens a whole new vista.

*Bring the tribe of Levi near and set them before Aaron the priest, that they may serve him. They shall perform the duties for him and for the whole congregation before the tent of meeting, to “till” the tabernacle. They shall also keep all the furnishings of the tent of meeting, along with the duties of the sons of Israel, to “till” the tabernacle* [Num 3:6-8]

The rabbis loved to point out that the Genesis word “till” was used elsewhere in the Pentateuch in connection with the tabernacle. Adam had originally been given a priestly duty, to offer God the service of worship in the name of creation. This is a word associated with the tribe of Levi who are assistants to the high priest. But after Adam passes the test and proves himself a reverent and obedient son, the High Priest Jesus becomes incarnate. After several years instruction, Jesus would surely have anointed Adam his vicar and given him authority to bless on his behalf and to curse on his behalf, to bind and loose, in short to govern the Qahal, the Holy Assembly where everyone is born in a state of righteousness.

Adam is head of the human race and high priest of creation. Adam is king of righteous, over the city of peace. Like the mysterious priest-king who blessed Abraham, Adam would be the first Melchisedek, King of Shalom.

- King Adam has “divine right” to administer the Land with Queen Eve and to pass on his authority to his heirs
- Every son and daughter are royal children, members of a royal family
- But not every child is a prince or princess. Prince means head.
- The princes are the heads of their immediate offspring.
- All princes are under the authority one king, and King Adam's own allegiance to the King of Kings.
- All decisions are made in collegiality, in the sacred college of princes.
- When a family of brothers have all married, then the oldest brother becomes bishop of the family diocese.
- We'll discuss the place of princesses further on.
  
- Father Adam has power to consecrate all the earth to God (*admah* means dirt, earth, soil)
- Every son and daughter is a priest or priestess, members of a priestly family.
- Abel was not the firstborn, but outside the Garden he killed lambs as an acceptable a sacrifice of praise
- But not every child in the Garden has a right to offer worship on behalf of others.
- Only the fathers of families can offer worship in the name of their offspring [Ex 19-22, 24:5].  
Rabbi Ibn Ezra, the Talmud and other Jewish commentaries understood that before the time of Aaron, the duty of offering sacrifice devolved naturally upon the firstborn [cf *The Pentateuch and Haftorahs* edited by Dr. J.H. Hertz, C.H. chief Rabbi of the British Empire originally published ©1936, 1978 p. 321].
- And only those fathers “till” the sanctuary if they choose to become ministers by stepping up to be ordained [cf Dt 21:5].
- From Jesus, to Adam, and down the line, this power would pass through the laying on of hands.
- We'll discuss the place of priestesses further on.
  
- As the population expands there will be need for more subdivisions of leaders, as Moses experienced when he found it too hard to govern 2-1/2 million Israelites by himself. Jethro, his father-in-law, brought him good advice:  
*Choose able persons from all the people, such as fear God, who are trustworthy and who hate a bribe; and place them over*

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*the people as rulers of thousands, of hundreds, of fifties, and of tens. And let them judge the people at all times; every great matter they shall bring to you, but any small matter they shall decide themselves; so it will be easier for you, and they will bear the burden with you* [Ex: 18:21-22].

But what are their proper titles? Princes, dukes, earls, barons or cardinals, bishops, and monsignors? Both! God wanted Israel to be “*a kingdom of priests*” [Ex. 19:6] St. Peter applied it to the Christians: *You are a chosen generation, a kingly priesthood* [1Pt 2:9].

Yet Samuel said that God was displeased when the Israelites wanted one of their number to be king:

*Yahweh said to Samuel, “Hearken to the voice of the people in all that they say to you; for they have not rejected you, but they have rejected me from being king over them”* [1Sm 8:7].

When David conquered Jerusalem, he also captured the Ark from Philistine territory. David erected a special tent for the Ark, put on the priestly ephod and composed psalms. Psalm 110 is about the priesthood of Melchisedek, Priest-King of Salem whom some rabbis identified with Seth, the new firstborn of Adam (after the tragedy of Cain and Abel). However, throughout David’s lifetime, the priestly line of Aaron ministered in the Tent Tabernacle in Gilgal.

Only for one brief span in the long history of Israel did they have a son of Aaron who was high priest *and* king. The last of the martyred Maccabean family of priests, allowed himself to be crowned and reign as king and high priest, namely Simon in 140 BC. Simon was murdered seven years later in 134 BC by Ptolemy, his Egyptian son-in-law, and was succeeded as high priest and king by his son John Hyrcanus (the Tiger). This line lasted until 63 BC, seventy-seven years.

We don’t really have a proper vocabulary for a theocracy. God is king, yet he delegates his authority to human beings. Those who hold that lawful authority require titles. Only the high priest Adam could lawfully offer a sacrifice of praise in the name of the entire nation, precisely because he is *also* Father/King/Prime Minister/Head of State. Church and state are not separated in this government. Adam had full governing authority. His descendants could enjoy a certain level of their father’s delegated authority to offer sacrifice or minister on behalf of their portion of the family, as well as to inform the family of decisions made at higher levels.

*For the lips of a priest should guard knowledge, and men should seek instruction from his mouth, for he is the messenger of Yahweh of hosts* [Mal 2:7].

The priest occupies a place mid-way between God and human nature: from God bringing to us absolving blessings, and to God offering our prayers.” [St. John Chrysostom, Homily V on Isaiah PG 56]

### ***What a city this is in Paradise!***

*The name of the city from that day shall be, ‘Yahweh is there’* [Ezk 48:35].

*At that time Jerusalem shall be called the throne of Yahweh, and all nations shall gather to it, to the presence of Yahweh in Jerusalem* [Jer 3:17].

*Sing and rejoice, O daughter of Zion; for lo, . . . I will dwell in the midst of you, says Yahweh* [Zec 2:10].

### ***Seven Sacraments in the Paradisaical Ministry***

#### ***Baptism:***

Everyone is born in a state of grace. But the priests would have power to heal, like Jesus and accidents and injuries are possible in the Garden. Although these are rare because of the closeness of the Guardian Angels, the priests, like the Apostles have power from Jesus to restore bodily integrity.

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***Penance:***

Sin is possible in the Garden-City. Every one is free. No one is forced to obey God merely because Adam and Eve were obedient. However, this is Paradise. The inhabitants are not obliged to allow criminals to turn the city into a hell. I would imagine that if someone like Cain or even a group of rebels, raised a weapon, the Holy Angels would protect the Abels in the community before any tragedy could be fully played out.

*Do you think that I cannot appeal to my Father, and He will at once send me more than twelve legions of angels?* [Mt 26:53]

The princes have the authority to impose a suitable penalty on these offenders who have done something to offend the citizens, likewise the priests may impose a suitable penance because they have offended the law of God. In fact, in the Garden the rulers are priests and the priests are royal heads of families. And both together have authority to excommunicate the offenders by forcing them to live outside the city walls or natural boundaries. There, like the scapegoat of the days of Exodus, they will have to wander in desert places among wild beasts and go hungry like the prodigal son. Most of these sinners will learn the lesson and return to ask pardon. The priests will have authority to forgive in the name of God, for ultimately, every offense against a son of God, is an offense to God the Father. Even for a grievous and heinous crime, there is no need for Christ to come and be crucified in some cruel rite. The assembly has officially welcomed God and his law. The assembly is taking responsibility to purge the evil from its midst [Dt 19:13]. Jesus has born witness to the Divine Mercy. The assembly will absorb sins and offenses by forgiveness, on condition that the sinner asks pardon. Saint Paul affirms that if they had understood his identity:

*None of the rulers of this age . . . would have crucified the Lord of glory* [1Cor 2: 8].

Who, no matter how evil, would have had the courage to attack God? Even the demons feared Jesus. A blood sacrifice would not have been needed for an unfallen race, even if many would fall, even to damnation. In a previous conference we discussed the possibility of an incarnation without need for a universal redemption. This is a corollary because the question is about individual redemption for personal mortal, that is, deadly sin. Well, death did not enter the world. The race did not “die the death” so there is no deadly sin. It is grave sin, enough to cut off a person from eternal life, but that person will never die. He is immortal. If he persists in his way, he will be

*thrown alive into the lake of fire that burns with sulfur* [Re 19:20].

*. . . prepared for the devil and his angels* [Mt 25:41]

***Confirmation:***

This sacrament is a special gift to confer the spirit of prophecy. It enables a person to discern between good and bad spirits. Although evil spirits are no longer permitted in the Garden, human tempters can emerge. More positively, it’s a special grace to seal a person as one who is marked to advance in a personal union with the Holy Trinity.

*Set me as a seal upon your heart, as a seal upon your arm; for love is strong as death, jealousy is cruel as the grave. Its flashes are flashes of fire, a most vehement flame* [Can 8:6].

***Eucharist:***

*Jesus said to them, “Truly, truly, I say to you, unless you eat the flesh of the Son of man and drink his blood, you have no life in you; he who eats my flesh and drinks my blood has eternal life, and I will raise him up at the last day. For my flesh is food indeed, and my blood is drink indeed. He who eats my flesh and drinks my blood abides in me, and I in him. As the living Father sent me, and I live because of the Father, so he who eats me will live because of me* [6:53-57].

Is the dead flesh of the slain Passover lamb, or the ritually consecrated flesh of the slain Lamb of God, necessary in an Unfallen World? Didn’t the Son of God enter the Garden “in the flesh” as God and Man, to simply teach Adam and Eve about the Father and about the Eternal Life that lies above and beyond mere Immortal Life? No, words are not enough to enter into union with the divine head of the human race. In order to participate in the intimate life of the Three Divine Persons, it’s necessary to be physically and mystically connected with the Second Person who made Himself like us. Jesus is head of the body of Priest-King Adam. The priests nourish and strengthen the family members with frequent Communion, until “the last day” which is the day the individual person is ready to consummate this union and feels strong enough to

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“partake” of Eternal Life. We cannot enter into the Divine vortex, as a tiny speck of creation. We would be overwhelmed and lost. We have to be connected to the greater body of humanity, headed by the very Son of God. It is not a purely spiritual union. Our bodies are also to be raised up to heaven. Our bodies have to feed on the divine life. It’s all very mysterious, but it’s very real.

The forbidden tree was in the middle of the Garden. That tree has now been cursed and withered. But there is another tree in the garden, the Tree of Life, guarded by cherubim. It is a vast Garden. The fallen couple never found it. Jesus is the Way that leads to life.

*Blessed is the man . . . whose delight is in the law of Yahweh, and on his law he meditates day and night. He is like a tree planted by streams of water, that yields its fruit in its season, and its leaf does not wither [Ps 1:1-3].*

*Jesus stood up and proclaimed, “If any one thirst, let him come to me and drink. He who believes in me, as the Scripture has said, ‘Out of his heart shall flow rivers of living water.’” He said this about the Spirit, which those who believed in Him were to receive [Jn 7:37-39].*

The duty of the priest is to administer the food and drink of the sacred tree and river, to keep the people nourished with the bread and water of Eternal Life.

### ***Ordination:***

We’ve already discussed the laying on of hands. But we didn’t talk about Adam’s consecration as high priest. Think of it, almighty God delegates a human being with divine power. The Old Testament gives special attention to the anointing of Aaron, and the Gospels give special attention to Peter whom Jesus places at the head of his assembly:

*Blessed are you, Simon Bar-Jona! For flesh and blood has not revealed this to you, but my Father who is in heaven. And I tell you, you are Peter, and on this rock I will build my church, and the powers of death shall not prevail against it. I will give you the keys of the kingdom of heaven, and whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven [Mt 16:17-29].*

Do you know that when Bibles are printed in Communist China the government doesn’t allow those verses to be included? They don’t want their people to recognize divine authority in the unbroken laying on of hands.

### ***Marriage:***

Have you noticed that there is a priesthood in Eden but no altar? Pope St. John Paul II called the marriage bed the altar of self-gift in a covenantal union. The priest blessed the couple as they stood under the wedding canopy of the Tree of Life. Marriage is a universal precept in Genesis. Matchmaking is probably one of the main news events of the Garden. Evidently, in the days of long lifespans, the age of puberty was quite late [see Gn 5]. Young people had a very long time in childhood before they reached the age of puberty, so nobody married in haste.

### ***The Anointing of those Dying of Love-sickness:***

This was the most joyful of all the rites for a priest to minister. The moment of transition in an UnFallen World would be sheer ecstasy and usually involve a public assumption. The soul becomes ecstatic (*ek stasis*, taken out of itself) becoming obviously ready to leave the earthly condition to experience the heavenly. God will enrapture each soul with a unique send-off. Some will get a lift in a fiery chariot like St. Elijah. Some will be escorted by angels up a heavenly staircase like St. Germaine. This was always the celebration of celebrations for the inhabitants of the City of Paradise. Some will perhaps go very quietly like Enoch who was seen no more. And finally:

*The Lord himself will descend from heaven with a cry of command, with the archangel’s call, and with the sound of the trumpet of God . . . and we who are alive, who are left, shall be caught up together with them in the clouds to meet the Lord in the air; and so we shall always be with the Lord. Therefore comfort one another with these words [1Th 4:18].*

But it might require several of these priestly anointings with this sacrament to strengthen souls to prepare them for the final transition. St. Teresa of Avila notes that although

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the soul is now completely determined to take no other spouse; the Spouse disregards its yearnings for the conclusion of the Betrothal, desiring that they should become still deeper and that this greatest of all blessings should be won by the soul at some cost to itself. And although everything is of but slight importance by comparison with the greatness of this gain, I assure you, that, if the soul is to bear its trials, it has no less need of the sign and token of this gain which it now holds. Oh, my God, how great are these trials, which the soul will suffer, both within and without, before it enters the seventh Mansion! Really, when I think of them, I am sometimes afraid that, if we realized their intensity beforehand, it would be most difficult for us, naturally weak as we are, to muster determination enough to enable us to suffer them or resolution enough for enduring them, however attractively the advantage of so doing might be presented to us, until we reached the seventh Mansion (*Interior Castle* VI:1 Peers),

But in the 6th century Abbot Maximus noted that there are many mansions in heaven, and no one is obliged to strive hard to reach a place close to God:

“He reveals Himself to the extent that He knows someone is capable of receiving Him. He diminishes the revelation of his glory not out of selfishness but because He recognizes the capacity and resources of those who desire to see Him.”  
[St. Maximus the Confessor, abbot Lit. of the Hours. Vol. 1 p.519-Centuria 1,8-13: PG 90, 1182-1186]

After a spouse flies away to heaven, remarriage is not possible. Death did not part them. No one has died. The marriage bond is not ruptured. It is even probable that some communication will be allowed spouses so that the one in heaven can hasten the rapturous departure of the one on earth so that their separation will be of brief duration. I think it is this primordial understanding of marriage that causes our Orthodox brethren to feel scandalized when a person marries again after the death of the spouse. Even though Leviticus and the New Testament urge persons to remarry, the Orthodox cannot reconcile them to this. It’s because death wasn’t in God’s Original Plan.

### *Why organized Religion?*

Many people today do not come to church because they say they don’t like, or don’t need, organized religion. And then there are many Protestants who faithfully attend worship services, but regard salvation as something personal between themselves and their Lord and Savior. Salvation is definitely personal. But in the full Biblical revelation, the saved person is baptized into a new membership.

*So then you are no longer strangers and sojourners, but you are fellow citizens with the saints and members of the household of God [Eph 2:19].*

On the one hand it seems that we die individually and are judged individually and enter heaven one at a time.

*Well done, good and faithful servant . . . enter into the joy of your Lord [Mt 25:23].*

*A man who has violated the law of Moses dies without mercy at the testimony of two or three witnesses. How much worse punishment do you think will be deserved by the man who has spurned the Son of God . . . ? “Vengeance is mine, I will repay.” . . . It is a fearful thing to fall into the hands of the living God. [Heb 10:26-31]*

On the other hand, Jesus speaks often of a general judgment, a last judgment, a group judgment.

*When the Son of Man comes in his glory, and all the angels with him, then he will sit on his glorious throne. Before Him will be gathered all the nations, and he will separate them one from another as a shepherd separates the sheep from the goats, and he will place the sheep at his right hand, but the goats at the left [Mt 25:31-33].*

The key to the riddle is the phrase “in Adam”:

*For as IN ADAM all die, so also IN CHRIST shall all be made alive. But each in his own order: Christ the first fruits, then at his coming those who belong to Christ. Then comes the end, when he delivers the kingdom to God the Father after destroying every rule and every authority and power. . . . The last enemy to be destroyed is death. . . . When all things are subjected to [Christ], then the Son himself will also be subjected to Him [1Cor 15:22-28].*

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Yes, we die one at a time. Yes we are judged personally to determine our mansion-*place*, as it were, that is, our capacity to love God and receive his love. [I did a talk on this a few months ago called "Barn Christians"]. Yes, those of us who are saved, *immediately* enjoy the vision of God, as do the Holy Angels. But we do not receive our bodies until the Last Day. On that day we receive our individual body *and* our social body, because only when everyone is ready, and Jesus the Divine Son of God is in command at the head, can we all ascend with Him definitively into the life of the Holy Trinity. Why doesn't God tell us more about these wonders? Because it's a surprise! Next week, *finally*, we will speak of the Original Eve. Thank you.