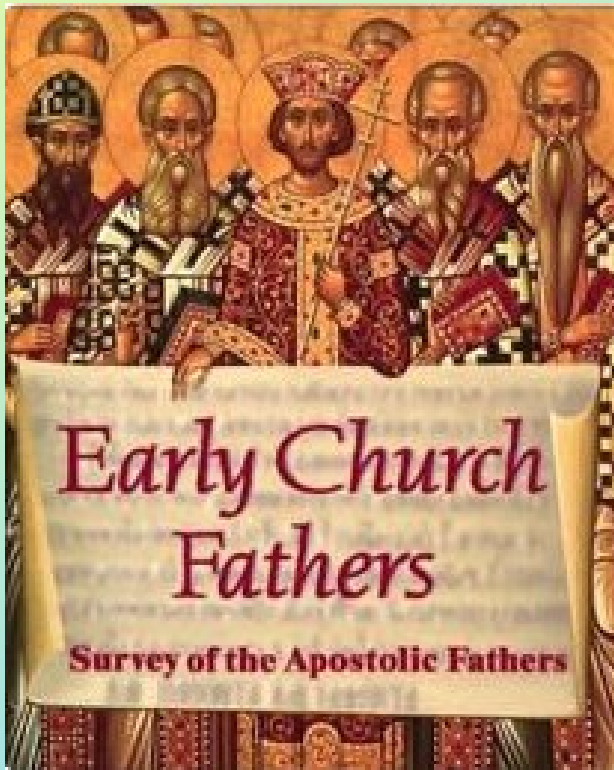


The Second Apocalypse of James



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Translated by Charles W. Hedrick

This is the discourse that James the just spoke in Jerusalem, which Mareim, one of the priests wrote. He had told it to Theuda, the father of the Just One, since he was a relative of his. He said, "Hasten, Come with Mary, your wife and your relatives [...] therefore [...] of this [...] to [him, he will] understand. For behold, a multitude are disturbed over his [...], and they are greatly angry [at him....] and they pray [...]. For [he would] often say these words and others also." "He used to speak these words while the multitude of people were seated. But (on this occasion) he entered and did sit down in the place, as was his custom. Rather he sat above the fifth flight of the steps, [which] is (highly) esteemed, while all our people. [...] the words [...]." "[...].

I am he who received revelation from the Pleroma (of) Imperishability. (I am) he who was first summoned by him who is great, and who obeyed the [Lord] - he who passed [through] the [worlds...] he who [...he who] stripped [himself and] went about naked, he who was found in a perishable (state), though he was about to be brought up into imperishability. -

This Lord who is present [came] as a son who sees, and as a brother [was he sought]. He will come to [...] produced him because [...] and he unites [...] make him free [...] in [...] he who came [to...]. "Now again am I rich in knowledge [and] I have a unique [understanding], which was produced only from above and the [...] comes from a [...].

I am the [...] whom I knew. That which was revealed to me was hidden from everyone and shall only be revealed through him. These two who see I <...> (and) they have already proclaimed through these [words]: "He shall be judged with the [unrighteous]". He who lived [without] blasphemy died by means of [blasphemy]. He who was cast out they [...]. "" [...] [the] flesh [and] it is by knowledge that I shall come forth from the [flesh]. I am surely dying, but it is in life that I shall come forth [in...] judge [...I do] not bring blame against the servants of his [...]. I hasten to make them free and want to take them above him who wants to rule over them. If they

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are helped, I am the brother in secret , who prayed to the Father [until he...] in [...] reign [...imperishability ...] first in [...].

I [am the] first [son] I who was begotten. -

He will destroy the dominion of [them] all. -

I am the beloved.

I am the righteous one.

I am the son of [the Father].

I speak even as [I] heard.

I command I even as I [received] the order. I show you (pl.) even as I have [found].

Behold, I speak in order that I may come forth. Pay attention in order that you may see me!
 "If I I have come into existence, who then am I? For I did come as I am, nor would I have appeared as I am. For I used to exist for a brief period of time [. . .]." "Once when I was sitting I deliberating, [he] opened [the] door. That one whom you hated and persecuted came in to me. He said to me, "Hail, my brother; my brother, hail." As I raised my [face] to stare at him, (my) mother said to me, "Do not be frightened, my son, because he said 'My brother' to you , For you (pl.) were nourished with this same milk. Because of this he calls me "My mother".

For he is not a stranger to us. He is your [step-brother...]." ""[. . .] these words [. . .] great [. . .] I shall [find] them, and [they shall come] I forth. [However], I am the stranger, and they have no knowledge of me in [their] thoughts, for they know me in [this place]. But it was fitting that others know through you. "" the one to whom I say: Hear and understand - for a multitude, when they hear, will be slow witted. But you, understand as I shall be able to tell you. Your father is not my father. But my father has become a father to [you]. "This virgin about whom you hear - this is how;

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. . . [...] virgin [...] namely, the virgin. I [...], how [...] to me for [...] to know not as [. . .] whom I [. . .]. For this one (masc.) [. . .] to him, I and this also is profitable for you. Your father, whom you consider to be [rich], shall grant that you inherit all these (things) that you see. ""I proclaim to you to tell you these (words) that I shall speak. When you hear, therefore, open your ears and understand and walk (accordingly)!

It is because of you that they pass by, activated by that one who is glorious. And if they want to make a disturbance and (seize) possession [...] he began [. . .] not, nor those who are [coming], who were sent forth [by] him to make this present [creation].

After [these things, when he] is ashamed, he shall be disturbed that his labour, which is far [from] the aeons, is nothing. And his inheritance , which he boasted to be great, shall appear small. And his gifts are not blessings. His promises are evil schemes. For you are not an (instrument) of his compassion, but it is through you that he does violence.

He wants to do injustice to us, and Will exercise dominion for a time allotted to him. ""But I understand and know the Father who has compassion. He was not given an inheritance that was unlimited, [nor] does (his inheritance) [have] a (limited)number of days, but it is as [the] eternal [day . . .] " it is [. . .] perceive [. . .]. And he used [. . .]

For in fact he is not one (come) from [them], (and) because of this he [is despised]. Because of this he [boasts], so that he may not be reproved. For because of this he is superior to those who are below, for those who are below, those by whom you were looked down upon. After he imprisoned those from the Father, he seized them and fashioned them to resemble himself. And it is with him that they exist. "I saw from the height those (things) that happened, and I have explained how they happened. They^ were visited while they were in another form, while I was watching, [they] came to know as I am through those whom I know. ""Now before those (things) [have happened] they will make a [...].

I know [how] they attempted [to come] down to this place [that] he might approach [. . .] the small children, [but, I] wish to reveal through you and

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the [spirit of power], in order that he might reveal [to those] who are yours. and those who wish to enter, and who seek to walk in the way that is before the door, open the good door through you. And they will follow you; they enter [and you] escort them inside, and give a reward to each one who is ready for it.

For you are not the redeemer nor a helper of strangers.

You are an illuminator and a redeemer of those who are mine, and now of those who are yours.

You shall reveal (to them); you shall bring good among them all.

You [they shall] admire because of every powerful (deed).

You are he whom the heavens bless.

You he shall envy, he [who has] called himself your [lord].

I am the [...] [those who] are instructed in these (things) with [you].

For your sake they will be told [these (things)], and will come to rest.

For your sake they will reign, [and will] become kings.

For [your] sake they will have pity on whomever they pity.

For just as you are first having clothed yourself, you are also the first who will strip himself. and you shall become as you were before you were stripped." "And he kissed my mouth.

He took hold of me saying, "My beloved! Behold, I shall reveal to you those (things) that (neither) [the] heavens nor their archons have known. Behold, I shall reveal to you those (things) that he did not know, he who [boasted, there is no] other except me. Am I not alive? I Because I am a father, [do] I [not have power] for everything?" Behold, I shall reveal to you everything, my beloved. [Understand] and know them [that] you may

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come forth just as I am. Behold, I [shall] reveal to you him who [is hidden]. But now, stretch out your [hand]. Now, take hold of me." [And] then I stretched out my I hands and I did not find him as I thought (he would be). But afterward I heard him "Understand and take hold of me." Then I understood, and I was afraid. And I was exceedingly joyful. "Therefore, I tell you (pl.), judges, you have been judged. And you did not spare, but you were spared. Be sober and [. . .] you did not [know]."

He was that one whom he who created the heaven and the earth and dwelled in it, did not see.

He was [this one who] is the life.

He was the light.

He was that one who will come to be.

And again he shall provide [an] end for what has begun and a beginning for what is about to be ended.

He was the Holy Spirit and the Invisible One, who did descend upon the earth.

He was the virgin, and that which he wishes happens to him.

I saw that he was naked, and there was no garment clothing him.

That which he wills happens to him [...].

""[Renounce] this difficult way, which is (so) variable, I [and] walk in accordance with him who desires [that] you become free men [with] me, after you have passed above every [dominion]. For he will not [Judge] (you) for those (things) that you did, but will have mercy on you. For (it is) not you that did them, but it is [your] Lord (that did them). [He was not] a wrathful one, but he was a kind Father. "But you have judged [yourselves], and because of this you will remain in their fetters. You have oppressed yourselves, and you will repent, (but) you will not profit at all.

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Behold him who speaks and seek him who is silent. Know him who came to this place, and understand him who went forth (from it). I am the Just One, and I do (not) judge. I am not a master, then, but I am a helper. He was cast out before he stretched out his hand. I [. . .]. "[...] and he allows me to hear. and play your trumpets, your flutes and your harps [of this house].

The Lord has taken you captive from the Lord, having closed your ears, that they may not hear the sound of my word. Yet you [will be able to pay] heed in your hearts, [and] you will call me "the just one." Therefore, I tell you: Behold, I gave you your house, which you say that God has made, - that (house) in which he promised to give you an inheritance through it. This (house) I shall doom to destruction and derision of those who are in ignorance. For behold, those who judge deliberately [...] "[On] that day all the [people] and the crowd were disturbed, and they showed that they had not been persuaded.

And he arose and went forth speaking in this manner]. And he entered (again) on the same day and spoke a few hours. And I was with the priests and revealed nothing of the relationship, since all of them were saying with one voice, 'come, let us stone the just one.' and they arose saying, 'Yes, let i us kill this man, that he may be taken from our midst. For he will be of no use to us.' 'And they were there and found him standing beside the columns of the temple beside the mighty corner stone.

And they decided to throw him down from the height, and they cast him down. And they [...] they [...]. They seized him and [struck] him as they dragged him upon the ground. They stretched him out, and placed a stone on his abdomen. They all placed their feet on him, saying ' You have erred! ' "Again they raised him up, since he was alive, and made him dig a hole. They made him stand in it.

After having covered him up his abdomen, they stoned him in this manner. "And he stretched out his hands and said this prayer - not that (one) which it is his custom to say: 'My God and my father, who saved me from this dead hope, who made me alive through a mystery of what he wills, do not let these days of this world be prolonged for me, but the day of your (sg.) [light . . .] remains in [...] Salvation.

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Deliver me from this I [place of] sojourn!

Do not let your grace be left behind in me, but may your grace become pure!

Save me from an evil death! Bring me from a tomb alive, because your grace - love - is alive in me to accomplish a work of fullness!

Save me from sinful flesh, because I trusted in you with all my strength! because you are the life of the life, save me from a humiliating enemy!

Do not give me into the hand of a judge who is severe with sin!

Forgive me all my debts of the days (of my life)!

Because I am alive in you, your grace is alive in me.

I have renounced everyone, but you I have confessed.

Save me from evil affliction!

But now is the [time] and the hour.

O Holy [Spirit], send [me] salvation [. . .] the light [. . .] the light [...] in a power [...]. "After he [spoke, he] fell silent [. . .] word [. . . afterward . .]the discourse [...]."



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