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Calling The True Israel Peoples

Editorial

Dear Reader,

Katabole Its Meaning And Implications For Interpretation

THE NEW TESTAMENT phrases often translated as “from / before the foundation of the world” hinge on the idea that *katabolh* means “foundation”. I present here some reasons I think this idea is questionable. I also suggest some alternative meanings and offer an outline of possible interpretations for the relevant verses using them.

The literal meaning of the verb form, *kataballo*, is clear. *ballo* means "to cast", and *kata* refers in such a usage to “down”. So the meaning of “down-casting” is clear in the verb form. The noun form, however, seem be able to be used in two senses. The first refers to directly to the idea of “a casting down”. The second meaning refers to indirectly to “what is cast down”, which is where the idea that it means a foundation comes from.

According to my brief look at the listings in the LSJ, the majority of classical usages of *kataballo* are referring to casting, striking or laying down something, rather than referring to what is laid down as a foundation, deposit, or payment. For the noun form *katabolh*, there are a number of examples where it refers to the act of casting down of something, such as the act of sowing or

of laying down a foundation. There seem to be only few cases where it refers to the thing that is cast down, such as a foundation itself.

In the LXX and New Testament, we find the following usage of related words: In the LXX, *kataballo* is used in the context of bringing down, casting down, causing to fall, breaking, or bringing to an end (II Sam. 20:15; II Kings 3:19, 3:25, 6:5, 19:7; II Chron. 32:21; Job 16:14; Ps. 37:14, 73:18, 106:26, 106:27, 140:10; Prov. 7:26; 18:8; 25:28; Jer. 19:7; Ezek. 6:4; 23:25; 26:4; 26:9; 32:12; 39:3.). Never does *kataballo* refer to a foundation. In contrast, *qemelio* is invariably the word used when a “foundation” is referred to. To give some idea of the semantic range of *kataballo*, according to the Internet it is used in the LXX to translate the following nine Hebrew words (meanings are from *Gesenius and Furst, Hebrew Lexicon*, edited by B. Davies), many of which seem to be related to destruction, degradation, decay, disintegration, overthrow, etc:

1. *haras*, to tear down, break down, devastate, overthrow, destroy, extirpate.
2. *laqah*, to take, lay hold of, seize, snatch away, captivate.
3. *natash*, to stretch or spread out, scatter abroad, reject, let loose, disperse, give up.
4. *naphal*, to fall, fall away, fall out, fail, hurl down, cast down, fall upon (attack).

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5. *nathatz*, to break down, destroy, smash down.

6. *paratz*, to break, demolish, scatter, break up, spread abroad.

7. *satam*, to lurk for, way-lay, entrap.

8. *shahath*, to break to pieces, destroy, ruin, lay waste, devastate, violate, injure, corrupt.

9. *shaphel*, to fall or sink down, to be laid low, humiliate, humble.

katabolh is not used in the LXX, and only 11 times in the NT. Once, in Heb 11:11, it clearly carries the meaning of “laying down seed”, by which it refers to bearing a child. The remaining 10 usages are usually found in the phrases “*apo / pro katabolh V*” – usually translated into English as “from / before the foundation of the world”.

In the context of “*katabolh V kosmos*”, *katabolh* is typically assumed to take the indirect meaning of “what is cast down, hence foundation”. I see a number of reasons to think this is not the meaning intended:

1. There is clear evidence to suggest that *kataballo* almost exclusively refers not to laying a foundation but to casting down in the context of judgment.

2. If “foundation” was intended by the authors, *gemelioV* would seem to be the obvious word they would have used. Given the usage of the verb *kataballo*, writing *katabolh* would have been ambiguous or possibly misleading if foundation was intended.

3. The phrase “before / from foundation of the world” seems out of place in many of the verses it occurs in. It seems to insert quite a specific theological idea into sentences that are discussing totally unrelated topics. Furthermore, the idea finds little mention in the NT outside of these phrases.

4. Origen (2nd century) comments: “*katabolh*, which has been very improperly translated into Latin by “constitutio;” for in Greek *katabolh* signifies rather “*dejicere*,” i.e., to cast downwards... From this it follows, that by the use of the word a descent from a higher to a lower condition, shared by all in common, would

seem to be pointed out” (De Principiis, III.4). However, he wrongly uses this to support his view of the pre-existence of souls. Note that it is also possible that these Latin translations influenced later translations.

5. Usage of *kataballo* alongside *gemelioV* in Heb

6:1 suggests these two refer to quite different things. The traditional interpretation of this verse is that the author does not want to keep “laying down again the foundation of repentance, etc” but instead grow the readers on to maturity. However, the common translation clearly misses the author’s point that he wants the readers to not forsake the foundation of repentance, etc. It seems that an outline of the argument is:

To be Continued in the next issue.

Pastor Eli James

To be continued

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**The Amerang Knights Festival, August 2012
- Musicians in medieval dress playing
ancient Celtic Instruments - photo by
Mathieu Steffelaar - Bavaria - Germany**

What Follows The Gospel? (Part 3)

Arnold Kennedy



The Levitical Law

THE faith of Israelites in those Levitical Ordinances, to atone for sin, had their purpose in suspending execution of that sentence of eternal death for those Israelites until the coming of a redeemer who could save them from that fate. Hence, with the crucifixion of Jesus for the Israelite's sins, those Ordinances ceased to have any further function as a means of saving the sinner – even temporarily. Jesus is now our only Saviour and Mediator. Therefore we are dead to, and should no longer serve, those laws that had a temporary reconciling function before the death of Jesus. We must, however, continue to obey the Commandments, the Statutes and the Judgements, for these go on forever. Therefore we must observe the whole book of the Deuteronomic Laws. For Jesus said (Matt 5:19): Whosoever should relax one of the least of these Commandments, and shall teach men so, he shall be called least in the Kingdom of Heaven.

Jesus was most emphatic about this. Remember His Words ... Unless your righteousness (your keeping of the Law) exceeds that of the scribes and Pharisees ye shall in no case enter into the Kingdom of the Heavens.

Under Grace

What then did Paul mean by his statement that we (Christians) are not under the Law, but under Grace? To be under “The Grace of God” is the end-result of several independent actions, at different times and places, by God, by Jesus, by The Holy Spirit and by those redeemed, all of which eventually blend together to produce that final state. These actions and reactions cannot be understood without a working knowledge of the provisions of God's Law, which had to be met, and of the proper meaning of the terms that are used in Scripture to explain how this end-result was brought about.

The Death Penalty

Heb 9:22 states, unequivocally, that unless a death takes place, there can be no remission of sin. That is God's Law and, because God does not change, His Law must always be fully vindicated. However, God's Law does not require that the death penalty must be inflicted on the sinner himself. Hence, while Heb.9:22 states that unless blood is shed ... it does NOT specify the person from whom that blood must flow. Therefore the fulfilment of this Law could be fully justified, in God's sight, by satisfying two conditions: If a kinsman-redeemer could be found who was willing to shed his blood on behalf of the sinners, and if God considered the life of that redeemer to be of sufficient value to compensate for the sins committed.

Hence it is not the shedding of blood that is important but the worth of the redeemer who offers to shed it. However, to appreciate the true worth of this aspect of God's Law, we must understand, precisely, what the word redemption means, and what it involves.

Redemption -The Greek text uses three different words for this action.

a. Exagorazo which means ‘to buy out’, particularly in reference to buying freedom for someone in slavery or in bondage;

b. Lutrosis which means redemption in the sense of ‘deliverance’;

c. Apolutrosis which is a stronger form of the same word and means ‘a releasing’ (on payment of a ransom).

The first word is used metaphorically in Gal. 3:13 and 4:5, for the deliverance of Israelites from the curse of the Levitical Law. It should be noted here that the Law itself was not a curse. Paul states, in Rom 7:12-14, that the Levitical Law is both holy and spiritual, just and good. The curse was that the Law, by itself, could not save the sinner from eternal death – it could neither justify a sinner nor sanctify a believer. It could only suspend execution of the death sentence, temporarily, until a redeemer might be found. Hence, under the Levitical Law, the

sinner was still under bondage to eternal death and needed deliverance from that fate.

The second word also means deliverance, but in the sense of paying a ransom, and is used by Jesus when speaking of Himself (Matt 20:28 and Mark 10:45) as being a ransom for many.

The churches quote 1 Tim 2:6 as saying that Jesus gave His life as a ransom for all men, but that is not quite correct. The reference is for all (Israel), for the Levitical Law was given to Israel only, and only Israelites accepted that Law at Mt Sinai and so were in bondage to death for breaking it. Therefore only Israelites can be delivered from that penalty of eternal death.

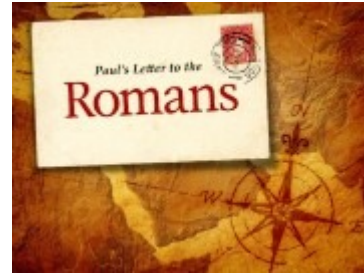
But we must take note of an even sharper distinction between the all of 1 Tim 2:6 and the many of Matt 20 and Mark 10. In the Greek text of 1 Tim 2:6, Paul was pointing out to Timothy that, in the first instance, Jesus died on behalf of all Israel by paying the ransom price. For until that ransom had been paid, NO Israelite was in a position to become reconciled to God. Therefore, it is not the all, but only the many of Matthew and Mark (above) who would accept God's conditions, both at that time and today, who will benefit from His death. The reason for this is hidden in the Greek words for reconciliation and propitiation.

Reconciliation and Propitiation

God Himself does not change; therefore it is not God who needs to be reconciled. For Paul states, in Rom 5:8,10, that while we were under bondage of the Levitical Law, we were, in actual fact, in a state of enmity towards God. It was only the death of Jesus which brought about a new state in which we, as individuals, could become reconciled to God. Paul explains this in 2 Cor 5:18,19, but most Bibles fail to translate these verses correctly. The Greek text of these verses state:-

and all things are from God, The (One) having reconciled us (Israel) to Himself through (the death of) an Anointed (One – Jesus) and having given to us (Paul and Timothy) the commission of The Reconciliation that is, through (the death of) an Anointed (One – Jesus) God was reconciling (the Israel) Order to Himself; not reckoning to them their offences, and assigning to us the presentation of The Reconciliation.

Furthermore, because God does NOT change, He cannot be propitiated by any act of man. In fact, God's love for His People is, and remains, so great that although they have all forfeited their lives on account of sin, He Himself provided the one and only way whereby eternal life could be restored to them.



In Rom 3:25 Paul states that God ordained Jesus, by the shedding of His blood, to be a propitiation – that is, to be the only ransom-price –

great enough to release us from the curse of the Levitical Law; and, in addition, to provide for the new and infinitely better state of hope and expectation of eternal life which was brought about by that act of expiation. And all that is required of us – as the real sinners – is faith in the efficacy of that sacrifice by Jesus. For the saving power of that death to clear the way for The Reconciliation to begin, depended entirely on the fact that The One who shed His blood was the Son of God.

But the Gospel – the tidings – of these great acts of love for us bring about a reaction, through that Spirit of God within us, which is expressed in a resurgence of belief in God and the revelation of God's Word that Jesus brought to us. This response is proved and made evident by the growth of an ongoing desire to understand, and to put our trust in, all that Jesus said. Hence, just as those law-abiding motorists would strive to observe all the traffic laws in order to maintain their position of honour; so must we strive to observe all the Kingdom Laws, to the best of our ability, in order to be accounted worthy to be taken up and to be stood before our Lord and Saviour at His Second Advent. For it is He alone who judges whether our faith in, and our observance of, His Words, in this Age, are worthy of that honour.

Therefore whereas those motorists would only need to obey the traffic laws while they were using the roads, we must endeavour to have faith in Jesus, and show it by observing all the Kingdom Laws, in everything we do, every day of our lives. If we do that, and desire to do it willingly and wholeheartedly, then it is by God's Grace, that He accepts that faith and action on

our part as sufficient justification for Him to set aside, or to blot out, our own sins; and to restore the hope and expectation of eternal life to us. Under God's Grace, therefore, our desire to obey ALL God's Laws becomes so in-wrought within us that it is a delight to carry them out. We then become completely divorced from the anarchy of self-will. And, finally, through that indwelling Spirit of God which all Israelites inherit at birth, that rightwiseness of the Law becomes fulfilled in us and makes possible our restoration as the Sons of God again at the resurrection. (Rom 8:23).

Sons of God

The great difference between this final stage and the previous one, of just being a believer, cannot be understood without understanding the great difference between being a child of God and a Son of God. In the Greek text, God uses two different words to express this difference. And it is of vital importance to take note of the way in which both Jesus and the Apostles use those words:

The word *teknon* means a child, a literal descendant, and emphasises the fact of birth. Hence all Israelites are children of God, as Paul states in Rom 8:16.

Also, in John 1:12,13 the Greek text states that Jesus gave, to those Israelites who accepted Him, the right to become children (*tekna*) of God (again). The Authorised Version is wrong in using the word sons of God in verse 12.

The word *huios*, on the other hand, means a son but places more emphasis on the relationship of offspring to parent, without reference to sex (Rom 9:26).

It is used of those who are the sons of the Prophets and of the Covenant; the one which God made to Abraham concerning his descendants (Acts 3:25 – Families is *patria*: descendants from a common tribe or racial ancestor – Abraham)

It includes that destiny of becoming Sons of God at the Resurrection by doing God's Will during our life in this Age. (Luke 20:36)

But most of all, it concerns the dignity of that mature relationship with God which is the result of keeping that **THE FAITH** once and for all

delivered to the Saints (the Set-apart Ones – Israelites – Jude 3).

In John's Gospel, John never uses the term *huios Theou* (a Son of God) of the average Israelite believer; he uses it of Jesus only. And Jesus also uses it in a very pertinent manner in His Sermon on the Mount:



Matt 5:9: *Blessed are the peacemakers, (those living peaceably) for they shall be called the Sons of God.*

Matt 5:44,45: *Love your enemies (within Israel) and pray for the (ones) persecuting you, in order that ye may become Sons of YOUR Father, the (ONE) in (the) Heavens.*

In this Sermon, Jesus refers to God many times as the Father of all Israelites. He was teaching His disciples and those other Israelites who had gathered to hear Him, to do all these things. Not so that they might become children of God, but that (being children of God already) if they exercised their faith by doing all these things, they might then graduate to becoming Sons of God, at the Resurrection, in the full dignity and maturity of what that relationship with God means.

God states the same thing in 2 Cor 6:17,18. And, in Rom 8:14-21, Paul explains this difference between believers as children of God and believers as Sons of God. In this passage Paul is addressing ALL Israelites in Rome. In verse 16 he states that the Spirit Himself witnesses with our spirit that we are children (*tekna*) of God (by birth). And as such – verse 17 states, in the Greek text and if children, also heirs (heirs to God's Covenant promises to Israel); heirs on the one hand of God, (and) on the other hand, fellow-heirs of an Anointed (People – All Israel) since we suffer together with them now (Heb 12:5-12) so that we may also be glorified with them (at the Second Advent).

These verses (Rom 8) emphasise the fact of Israelites being literal descendants of God. They are His children. But in verse 14, Paul states that as many as are led – by that inherited Spirit of God within us – these, and NO others, are Sons of God. For their exercising through The Faith of all of God’s Laws, in their daily life, is the proof of their desire to work in harmony with His Will and this becomes the evidence of their true sonship. A status which Paul states (verse 19) will be revealed both to them and to all Israel at the Second Advent.

Conclusion

Therefore being under Grace means that, by God’s Grace, He has accepted the ransom price which Jesus paid, as sufficient justification for the deliverance of all Israel – past, present and future – from the bondage of eternal death for their sins. It also means that He has extended an offer to all Israelites to become reconciled to Him again, through belief in the efficacy of that act of Jesus on our behalf.

But, having given His People free will to choose which way we wish to go, then the next move is up to each one of us. If now we do believe in Jesus, and in that deliverance wrought by His death, then we shall be accepted as children of God again, just as our ancestors, the children of Israel were, before they were cast off for idolatry and rejection of His statutes.



Unfortunately, most Christians seem quite happy to stop right there, in the immaturity of children. But that should be just the beginning. To grow to maturity, we need to proceed on from there by consciously allowing that Spirit of God within us to lead us on to start putting into practice all of God’s Law. The faithful performance of His Laws, Statute.

So with all the references to “way”, it cannot be escaped that God’s way will then so mould our nature into harmony with the likeness of God’s character, that we become truly His Sons. For the deep ethical truth behind Paul’s statement in Rom 6:16, reads Don’t you know that what you make yourselves, that you become? The habit which you form (for evil or for good) ends by becoming your second nature.

APPENDIX—WHAT IS FAITH

In Rom 3:22, Paul states that although the nature of our own righteousness is a gift that proceeds from God, nevertheless its roots spring from faith in Jesus. It is co-extensive in accordance with the faith of a believer.

That is to say: The Kingdom of God is a system in which righteousness is the basic characteristic. Therefore, to be a member of that Kingdom, we ourselves must become righteous. And that comes about only by full acceptance of Jesus as our Saviour and the Son of God. Paul calls this acceptance of Jesus as our Saviour Faith.

But to Paul, this did not mean just a single act. It was an on-going state of active devotion to Jesus and observance of all that He told us to do. It finds its expression in keeping all of the Deuteronomic Law which, in turn, develops into ardent and energetic service.

It engenders love, gratitude and devoted loyalty to Him, and brings the believer more and more under His influence. This finally leads to a gradual assimilation of our own life and will into that of our Lord. Paul describes that new relationship as if it were a state of actual union or fellowship with Him. But the agency which brings all this about is The Faith, which itself begins with that first step – acceptance of Jesus as our Saviour, the Son of God.

Therefore Faith is not just a substitute for righteousness, nor does it diminish the worth of righteousness. It is essential that our righteousness through Faith should be greater than that of the scribes and Pharisees.

Hence the transforming effect on our life that springs from true Faith, “must needs be as much superior to that which proceeds from the works of the Law as the finest and highest personal

devotion is superior to the narrow and mechanical performance of rules” (Ellicott, Romans, Excursus E). It is only then that our Faith can be imputed to us for righteousness and that we can then be justified by that Faith.

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NOTE: The author’s book, “The Exclusiveness of Israel” as mentioned herein, is available from

The End OS17902

The Exclusive Covenants Of Covenant (Part 2) **Documenting The Bible’s Commandment of Racial Segregation** **By Pastor Eli James**



THE RACIAL EXCLUSIVITY OF THE BIBLE DOCUMENTED: THE ABRAHAMIC COVENANTS

THE reader is encouraged to go to all of the verses cited, to see the undeniably exclusive nature of the language.

The Bible faithfully records the genealogies of two distinct groups: the descendants of Cain and the descendants of Adam. Gen. 4:11-24 records the genealogy of the Kenites, the descendants of Cain. These Kenites are, very clearly, a non-Adamic people.

Gen. 4:25 – Gen. 5:25 records the genealogy of the Sethites, the descendants of Adam and Eve through Seth. The Bible is the historical record of the conflicts, wars and enmity between these two groups of people; but both Judaism and Judeo-Christianity have whitewashed and obfuscated this history. The Bible is the story of the separate and distinct genealogies of these two seedlines and how the conflict of the ages, the racial war between the Adamites and the Kenites, will be resolved at the battle of Armageddon, when Jesus returns with His mighty angels to vanquish the Edomites, the people of God’s curse. Throughout Scripture, Israel’s most vicious enemies always derive from the seedline of Cain. This singular, indisputable fact is totally ignored by the Jewish perversion and the Judeo-Christian distortion of the Bible.

Gen. 6:1-4; 7-12. The Flood was NOT global. The Kenites most certainly survived the Flood. [Good web article debunking the global flood myth: <http://ecclesia.org/truth/flood.html>]

Gen. 9:8-11. The Noahic Covenant is established with Noah and his direct descendants, “with you and your seed,” exclusively. The other races of the world, which had already existed for thousands of years in their specific habitats, are not a party to this covenant. The idea that all species stem from the few that were on the Ark is pure mythology. The Bible says no such thing. It is an idea that is a holdover from the flat earth society that prevailed during the translation of the KJV. The Rainbow Covenant of Verse 13 is the only one made with the entire earth. This is not an exclusive covenant. All of the other covenants are made exclusively to, for and with the specific posterity of Jesus Christ’s genealogy. These people are today known as Caucasian Israel.

With regard to Yahweh’s punishment of the Adamites in Noah’s time, Michael A. Clark has this to say:

“Prior to the Great Deluge of the Patriarch Noah’s day, the whole known world was in an uproar to the extent that the survival of the people that God had brought forth to serve Him in righteousness was being put in jeopardy. What was taking place was far more than a spiritual or religious threat to the cultural integrity of the People of God. It was a threat to disrupt the genetic destiny of their families for all time. Almighty God looked upon world society and saw that ‘all flesh had been corrupted.’ Miscegenation, or the interbreeding of racial types, was taking place on a scale and in a way that the Almighty had to intervene by a direct act of global judgment. In all this, it

should be noted, Noah was 'perfect in his generations,' or in his family of marriage unions." - "Coming Events Cast Their Shadow," p. 268, Crown and Commonwealth, Winter 2006.



Abraham and Isaac

Gen. 12:1-3 declares the exclusive Covenants made with Abraham and his direct descendants (posterity). No other group, outside of this specific genealogy can be included in these covenants. Note that Abraham was not a Jew, so these Covenants do not apply to the Jews. Since Ishmael was the father of the so-called Arabs, these people are also descendants of the Abrahamic Shemites. Thus, the Arabs have just as much claim to Semitic heritage as the Jews do. In both cases, however, there is very little Adamic genetic material in the modern Arabs and Jews. Both Jews and Arabs are very miscegenated people. Verse 3 specifically states that all nations, which are not a part of this specific posterity, will be blessed or cursed depending upon whether they bless or curse us, the true posterity of Abraham. Note that the word 'Jew' is not used in this passage, nor does this passage apply to Jews, since they are the descendants of Cain and Esau, who are NOT of the posterity of Abraham, Isaac and Jacob. Despite Jewish claims to the identity of Israel, the covenants do not apply to them, because they are not Israelites, Hebrews, Shemites, or Judahites. Nor are they the TOLEDAW (descendants) of Adam. They have always

belonged to the genealogy of Cain. (Matt. 23:33-36.)

Gen. 13:14-17: Abraham's direct descendants will be an immense multitude. Caucasian Israel has fulfilled this promise. The Jews have not. The Jews have always been a minority on the world's stage. This minority status is a fulfilment of a specific prophecy of Esau, whose numbers will be small. (Obadiah 2, 3.)

Gen. 15:18-21: declares how Abraham's descendants will displace the sons of Cain, but only in the land of Canaan. Yahweh's intention in the land of Canaan is very specific: to exterminate the hybridised offspring of the fallen angels, who cohabited with the daughters of Adamkind in Gen. 6. In the days of the Israelites, these giants and other forbidden hybrid creatures were still walking the earth in the land of Canaan.

Gen. 16: There is a common misconception that, because Hagar was an Egyptian woman, that she was non-White. This is a false idea. Since Yahweh specified that only race-specific animals were allowed aboard the Ark, no hybrids were allowed. Noah's three sons, Shem, Ham and Japheth were as white as Noah and his wife, Naamah.

Gen. 17:1-14: The Covenant is renewed between Abraham and his direct descendants, exclusively (Verse 7) in their racial descent (toledaw), for an everlasting covenant. The many nations prophesied here are the White nations of Europe, America, South Africa, Canada, Australia, etc., which were founded by the direct descendants of Abraham, Caucasian Israel. The word 'stranger,' in verse 12, is anyone not of ABRAHAM'S DIRECT LINEAGE. Such people can be made slaves. Israelites cannot be made slaves, except for those who willingly sell themselves into indentured servitude in order to pay off their debts. But even these are to be set free every seventh year. In addition, all debts are to be cancelled and the property of the Israelites is to be returned to them every 49th year, the Year of Jubilee.

Although slavery will eventually be abolished ("Israel will set the slaves free."), the time is not yet. Even though people of other nations can be the servants of True Israel, this does not give Israelites the right to mistreat them. The

Covenant Nations of the Anglo-Saxons had to be established before any slaves could be set free. As per the promise of Gen. 12:3, the Anglo-Saxons have been a blessing to the world, providing agriculture, science, medicine, high art, music, hygiene, roads, railroads and all manner of spiritual and physical blessings to the world wherever we have gone. All of these blessings are the direct fulfillment of the blessings provided to Abraham's direct posterity.

THE COVENANTS RENEWED AND CONTINUED WITH THE EXCLUSIVE DESCENDANTS OF ISAAC.

Gen. 17:15-22: Verse 19 continues the Covenant with Isaac, who is the direct descendant of Abraham through Sarah, but Ishmael is excluded from the Covenant, because Ishmael's mother is Hagar, not Sarah. Instead, Ishmael is given a blessing (Verse 20).

Gen. 18: 9-15: The circumstances of Sarah's conception by Abraham.



Above: Hagar and Ishmael

Gen. 21:1-14: Sarah demands that Hagar and her son, Ishmael, be cast out of her presence, so that Ishmael could not interfere with Isaac's inheritance. The Book of Jasher provides additional details about Sarah's displeasure with Ishmael. Jash. XXI:14-15 tell us that Sarah witnessed Ishmael drawing his bow, with intent to kill Isaac. This made her fear for Isaac's life. She therefore demanded that Abraham send Ishmael and his mother away.

Gen. 21:12: "In Isaac shall thy posterity be called." The future Anglo-Saxon nation is here prophesied. Verse 13: Ishmael blessed, "because he is thy seed," but not covenanted.

Gen. 22:1-19: Isaac is dedicated to Yahweh on the altar. All of Isaac's direct descendants are thus a party to Isaac's chosenness. Question for the universalists: If Ishmael is excluded from the Covenant by Yahweh Himself, why are you trying to bring them back in with your "spiritual Israel" doctrine? In arguing for the equality of all "in Christ Jesus," you are violating the terms of the Covenants. You have no right to do this!

Gen. 24:62-67: Abraham is very insistent that Isaac's wife-to-be must be of a particular race. She must be a Shemite of the house of Aram. Aram was the fifth and youngest son of Shem (Gen. 10:22). The Shemites are White, as even the universalists agree! This chapter is very racially exclusive. Verse 61: Yahweh chooses Rebecca (Rebekah), arguably the most racially exclusive woman in the Bible, to be Isaac's wife.

Moana Finch, commenting on Abraham's selection of a Pure White wife for Isaac, says, "So the race would be kept pure and of the one type of blood, a wife was chosen for Isaac of the family of Nahor. It was to Rebekah, Isaac's wife, that the Gate of Israel's enemies was promised. Genesis 24:60. Strictly speaking, Isaac cannot be termed an Israelite, for they were a later generation. Isaac was the **FIRST SAXON**, and being a descendant of Abraham, a Hebrew. He can also be called a Semite or Shemite, as he was descended from Shem." – p. 22, Thy Kingdom Come, December 2002.

[Strictly speaking, Abraham was not a Jew, for the same reason. Nor was Isaac. Nor was Jacob. Even Judah was not a Jew. He was the first Judahite. All of these men – and their wives - were of pure Adamic descent, without any admixture of non-Adamic blood. The Jews, contrariwise, are the most miscegenated breed on the face of the earth.]

Gen. 25:1-6: Abraham marries Keturah after Sarah dies. She bears him six sons, but Isaac was the exclusive son of the Covenant (verse 5). He sends Keturah's sons away to the east, so that they cannot interfere with Isaac's inheritance (Verse 6). These sons of Keturah became known as the Indo-Aryans, as many of them travelled as far as India, setting up Brahmanic (Abrahamic) culture there. The exclusivity of the Covenant is drastically illustrated by how frequently family members are **EXCLUDED** from the inheritance. Yahweh is consciously

excluding those He knows are not qualified – even those of the same race! - for the promises made to the specific seedline.

THE STORY OF ESAU AND JACOB.

Gen. 25:19: Isaac marries Rebecca. Rebecca conceives twins, but one of them will be a traitor to the genealogical seedline. “Two nations are in thy womb.”

Gen. 25:33-34: Esau sells his birthright to Jacob. Esau despises his birthright. Thus, Jacob becomes the elder son.

Gen. 26:33-35: The Hittite (Canaanite) wives of Esau condemned.

Gen. 27:41: Esau hates Jacob because He blames Jacob for stealing his blessing. He intends to slay Jacob as well. Esau is a greedy, nasty person.

It is no wonder that Yahweh Himself hates Esau. “Esau I have hated. Jacob I have loved.”

Gen. 27:46-28:1: Isaac and Rebekah make Jacob swear not to marry outside of their race.

Gen. 28:13-15: The Covenant Seedline promised to Jacob.

Gen. 35:9-12: The Covenant promises repeated.

Gen. 36: The descendants of Esau/Edom. This is a completely separate genealogy from that of Jacob/Israel.

Gen. 49: The prophecies of the 12 sons. None of these prophecies have ever been fulfilled by the Edomite or Khazar Jews. All have been fulfilled exclusively by the Anglo-Saxon nations.

To be continued

The Two Seeds Of Genesis 3:15 (4)

By Charles Lee Mange

THE SEED OF THE SERPENT

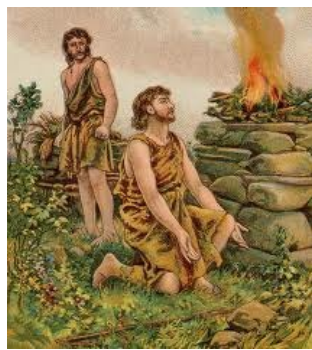


A GAIN we ask that you read Genesis 3:15. Yahweh our God is speaking to the serpent, who is standing before God as a very intelligent being. He is told by Almighty God that there will be enmity (hatred) (warfare) between thy seed (the serpent) and the seed of the woman. The same word seed that we have previously traced back to both the original Hebrew and Greek is again the crucial question at hand. If the woman was to have seed, then the serpent must of necessity also have seed. We must be consistent. The only thing consistent about those who wish to deny or do away with the seed of the serpent is their inconsistency.

They acknowledge on the one hand that the woman has a seed but they deny that the serpent has a seed. This type of spiritualising away the literal truth of the scripture is an old practice among not only modern theologians but the practice or habit of spiritualising literal Bible Truth is a well known fact among all schools of theology dating back for hundreds of years into the history of our white race. How else do you think we lost the Identity of our White Christian Seed on this earth? We lost the truth of the Holy Bible because apostate clergymen, churchmen, began to spiritualise the literal truth of the Bible out of existence. Which Christian people have generally been oblivious to the Jews and their lies because the Jews were never identified either in scripture or in history by the apostate clergy.

Now, very briefly let us chronicle the seed line of Satan in this earth, first by tracing this seed through the Holy Scriptures. First, you will note that in the marginal reference column of most Bibles that Genesis 3:15 when speaking of the seed of the serpent will refer you directly to such scriptures as Matthew 3:7, 13:38, 23:33, John 8:44, Acts 13:10, I John 3:8-12 and others. You are now looking into a very basic, elementary, fundamental truth of Scripture in identifying the serpent's seed. The truth of God's Word is not

complex. In fact it is so simple that most people cannot comprehend it. In every one of the foregoing Scriptures the serpent's seed is identified as the Jew, sometimes called the Pharisees, serpents, vipers, race of serpents, children of hell, and other such names by **Jesus Christ and the writers of the New Testament**. Jesus Christ and every New Testament writer identified the Jew as the seed of Satan or the seed of the serpent...why cannot this truth be discerned by God's People? Because not everyone was born with spiritual discernment having eyes that see and ears that hear. If you are one of God's Sons, one of His seed through the Woman, quickened by the Holy Spirit you will see and hear and understand the truth that the serpent does have a literal seed line on this earth today...and from the time of Genesis 3:15. Jesus Christ taught this truth and so did every writer of the New Testament including St. Paul. If you cannot see, hear, understand or contain this basic Kingdom Identity Truth then do not become disturbed, for until this day some of the Seed of the Woman are in blindness as to the truth of God's Word. In fact, most of the White Christian Israel Seed of the Woman are in spiritual blindness. Only the *ecclesia*, the very elect, can perceive and understand the truth of the two seeds of Genesis 3:15.



The first manifested seed of the serpent upon this earth was Cain. Cain is missing from Adam's genealogy not because he sinned but because he was not of Adam's seed. Cain was fathered by Satan. Jesus Christ

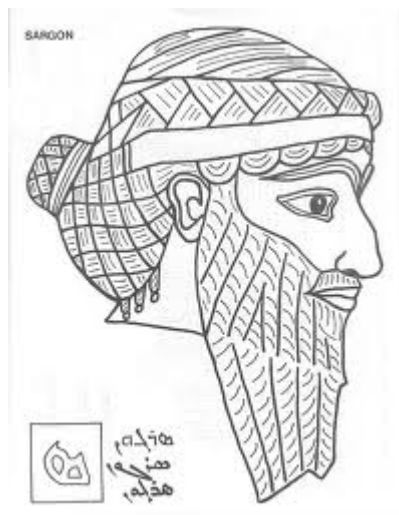
indicted the Jewish Pharisees whom he called serpents, a race of vipers, (Matthew 23:33) with all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom they slew between the temple and the altar. Matthew 23:35. Why did Jesus Christ trace the lineage of the Jewish Pharisees back to Cain? Your Saviour charged the Jews with all the righteous blood shed upon this earth for some four thousand years of history...from Cain (About B.C. 4003) unto the shedding of the blood of Zacharias in about A.D. 33. Don't let anyone, I mean anyone, allow you to forget that Jesus Christ traced the Jewish Pharisees back into history for some four

thousand years and he traced them to a seed called Cain.

In John 8:13-59 we have another occasion when Jesus Christ is witnessing the enmity of the Jewish Pharisees. In John 8:38 Jesus Christ speaking to the Jews declares: "I speak that which I have seen with my Father: and ye do that which ye have seen with your father." Who are these two fathers? If you have eyes to see and ears to hear...Jesus Christ is speaking of two distinct fathers...the Jews are not of His seed, not of his planting. Jesus Christ finally tells the Jewish-Pharisees that "ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie he speaketh of his own: for he is a liar, and the father of it." John 8:44. Again Jesus Christ traced the Jews back to Cain...who was a murderer from the beginning. Let us also be mindful that the same St. John who wrote about the Jews in the Gospel of John also authored other New Testament books. In I John 3:11-12 we are told that "...Cain, who was of that wicked one..." Smith & Goodspeed translation of the Christian Greek Scriptures translates this passage "...not like Cain, who originated with the wicked one..." If you will receive it the same St. John who recorded Jesus Christ as saying that the Jews' father was a murderer from the beginning...(John 8:44) also tells you in I John 3:11-12 until forever...but you will never change the weight of these words...the Jews are being identified by the scripture and that is why the Identity Truth...the Gospel of the Kingdom is different from all other denominational preaching in the western world today.

Now to return to Cain of the Old Testament. We have seen plenty of evidence of his descendants in the New Testament and you are without spiritual discernment if you have not already been convinced that the serpent had seed. In Genesis chapter four we have almost the entire chapter being devoted to Cain...his birth, his offering, his transgression, his sin, and finally his punishment. The punishment inflicted upon Cain is what we are very much concerned with at this time. In Genesis 4:11-12 we find that Cain is being cursed from the earth. The ground will not henceforth yield unto him and he is to be a fugitive and a vagabond in the earth. Last but by no means least, Cain was given a mark, a

physical condition that would forever mark him and his seed after him.



Cain (some have identified with Sargon The Great)

It should be carefully remember that all of the judgment inflicted upon Cain became a genetic inheritance of

the seed line of Cain. All of Cain's offspring were to carry these traits in their genes. They would never earn their living from the soil, they would always dwell in cities, they would always be fugitives and vagabonds and they would all possess certain physical and mental characteristics that would forever brand them as the seed line of Satan. You will note that Acts 19:13 calls the Jews vagabond...and this truth is again declared by David in Psalms 109:10. It will also be noted that Isaiah 3:9 in speaking of the Jews declares: "The shew of their countenance doth witness against them; and they declare their sin as Sodom, they hide it not..." The International Jew of today, like his ancestors of old, is in possession of a certain number of physical and mental qualities that make them different from all other races or peoples upon this earth. They think differently because they are different. They look differently because they have a visage fixed by Divine Decree. They are the man of sin, the son of perdition, the children of the wicked one in this earth. They were allowed to be in this earth to fulfill the decree of Genesis 3:15. After all, how could there be enmity between the woman and the serpent...unless the serpent fathered a seed line into this earth...to wage war and enmity against the seed of the woman. The serpent had to have seed or Genesis 3:15 will not fit into the cannon of divine truth.

Cain was a man marked by Almighty God. He was the seed of the wicked one. His father was Satan. Jesus Christ and St. John both made these statements more than nineteen hundred years before this booklet was written. Cain was a

merchant and a trafficker. The word Canaanite means peddler, merchant, and trafficker. See Hebrew Chaldee Dictionary of Strong's Concordance #3669. Cain was marked with a swarthy skin. He was marked with a nose that always be his trademark. Some of his seed, Jews, would look like White People only because the seed of Cain was married into our race. This has often resulted in some confusion. The children of Cain would always be involved in the money racket and the baser things of life. They would always live in the cities and feed on the sweat of other people's labour. They would be the vampire race, the leech of this world. The Jew would forever be at enmity with the seed of the woman. Cain would exist on this earth as the accursed seed, as the bastard race, whose ultimate goal would be the crucifixion of Jesus Christ and the destruction of Christianity.

In Genesis 4:16-24 we have Cain's Seed Line named in the Scripture. Cain having married a wife from a Pre-Adamic Creation, immediately went into the business of building cities. He immediately began to name his offspring by the various names that were also being used by the Seed of the Woman. In Genesis 4:17-18 we have an Enoch, Mehusael, and a Lamech. The seed of Cain was then as they are now, taking the good Christian names of the seed of the woman and hiding behind these names. It should be noted that the word Cainan never appeared in Adam's genealogy. In Genesis 5:9-14 the word Cainan should have been translated Kenan, and is so translated in the NKJV in I Chronicles 1:2. Genesis 4:16-24 takes us through a great expanse of time and brings us to the time of Noah's Flood. It should be carefully noted that the Seed Line of Cain is carefully Chronicled in the Bible in Genesis Ch. 4. Cain, Enoch, Irad, Mehujael Methusael, Lamech, Jabel, Jubal, and Tubal-Cain. This satanic seed line multiplied and grew into a large body of people by the time Noah of the righteous seed line is born into the earth.

It is also very important to remember that during the vast time of history, during the pre-flood years, the Satanic Seed Line of Cain was engaged in bringing forth all manner of evil upon this earth including the foundation of what is later called the Mystery Religions of Babylon. All of the occult powers of darkness were rampant among this Satanic Seed. The beginning of Cabalism and Black Magic can be traced to Cain. Cain was one of the most powerful and

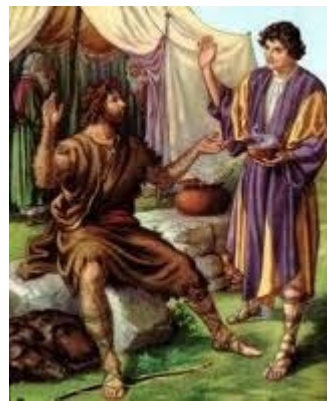
influential persons ever to appear upon the world stage in terms of wicked and evil accomplishments. Jewish Cabalism had its beginning with the man Cain. The origin of secret societies and subversive movements all were part of the satanic seed line that began with Cain. All of the secret occult movements in history in history had their origin with the secret oaths and initiation doctrines promulgated by the Seed Line of Cain.

When we arrive at the time of Noah the earth was apparently well populated with both 1) the Seed of the Woman and 2) the Seed of Cain. Both of the two seed lines of Genesis 3:15 can be clearly traced after the flood because Jesus Christ did so in Matthew 23 and John 8. The important thing to remember is that Jesus Christ acknowledged according to the eye witness account of two Disciples, St. Matthew and St. John, that the Jewish Pharisees descended from Cain and that this race was responsible for all the righteous blood shed upon this earth from righteous Abel down to the Father of John the Baptist. See St. Matthew 23 and John 8. In Genesis 9:18 we are told that Canaan was the son of Ham. It is also very plain that this Canaan was not a blessed seed of the woman, but apparently was mothered by a Canaanite woman of the Satanic Seed Line. In Genesis 9:25 the man Canaan is cursed by God and this cursed seed of Canaan became a continuation of the Seed of Cain upon the earth. This Canaanite Seed Line was all ordered destroyed by Divine Edict as recorded in Deuteronomy 20:16-18.

In Genesis 10:15-20 we are given the satanic seed line of Canaan and the names of this satanic line are as follows: Canaan, Sidon, Heth, the Jebusite, Amorite, Girgashites, Hivite, Arkite, Sinite, Arvadite, Zemarite, and the Hamathite. All of these peoples were classified as the familiar of the Canaanites. (Genesis 10:18). They settled in an area defined in Genesis 10:19 which places them in the very area that Abraham found them in as recorded in Genesis 12:6. These Canaanite tribes multiplied in time into the seven nations of Canaan as listed in Deuteronomy 7:1. The Hittites, Girashites, Amorites, Canaanites, Perizzites, the Hivites, and the Jebusites. These were the satanic seed line that occupied the land wherein Abraham, Isaac, and Jacob were told to go. This satanic seed practiced every evil and wicked abomination described under heaven. Their idolatry and wickedness was so great and

so baneful in the eyes of God that He ordered them all destroyed at the hands of His Israel people.

The wicked seed of the serpent (the Canaanite Nations) were so terrible that God had told Israel (the promised seed of the woman through Isaac) to utterly destroy their altars, break down their images, cut down their groves, burn their cities to the ground, and to utterly consume them. God even told His Israel people that if they failed to utterly destroy this Canaanite seed from the earth that they would according to Joshua 23:13 be snares and traps unto you, and scourges in your side, and thorns in your eyes, until ye perish from off this good land which Yahweh your God hath given you. These Canaanite thorns later plagued the Apostle Paul to no end for they constantly opposed His teaching the truth of Jesus Christ just as they do in America and all over the western world today.



At this point it should be remembered that Esau married into this satanic seed line when he took to wife Judith the Hittite and Bashemath the Hittite (Genesis 26:34). The fusion of Esau and his seed through these Canaanite women becomes very

important in understanding the subsequent development of this satanic seed line through history. In Genesis 36:1-43 we have an entire chapter devoted to the Seed Line of Esau that now becomes fused with the satanic seed of the Canaanite serpent seed line. You will take particular note of Amalek who was Esau's grandson. The Amalekites in time became one of the very worst of the Canaanite seed line. The descendants of Esau were called Edomites. From Esau's marriage into the Canaanite seed line we pick up two new names...which are very important to subsequent historical developments. These two names are the Edomites and the Amalekites. Read Exodus 17:8-16 to see what God said about Israel's perpetual warfare against this Amalek branch of the serpent's seed.

To be Continued

Do Not Despair

Isaiah 54:17; 2 Corinthians 4:7-12

John Trotter of Winmalee Australia



IN one of my previous articles I expressed the view that the Western Nations have to be brought to their knees. We have to be brought to the point where the only way out is UP. A number of people

have asked me over the years, what do you think is the solution to the problems of the world? My short answer is “Divine Intervention”.

It has been said that “our ends are God’s beginnings”. These thoughts not only apply to the individual but also to the nation. Paul mentioned in the above verses that we are mere mortals, like clay bottles that are used around the house for sometimes the most humbling of uses. Of ourselves we are nothing, even though we are wonderfully made (Psalm 139:14).

The thoughts of the above verses can be applied also to the Kingdom Message that Christ so frequently referred to in the Gospels. This Kingdom Message was the same message in the Old Testament. Israel was to be the people who were to carry forward this Message in the earth but they failed and it is for this reason that we have the New Covenant, an Unconditional Covenant with the House of Israel and the House of Judah (Hebrews 8). The full meaning of the word Salvation does not just apply to the individual but also to the nation of Israel. It is from this view point that this article is written. God has not spiritualised away the nation of Israel. Bishop J.C. Ryle was very clear that the churches had generally accepted the false belief that the Church had replaced the nation of Israel. The Church and Israel are not interchangeable terms.

An aspect of the treasure that is mentioned in the above verses can be better understood by referring to Matthew 13:44 where the Kingdom of Heaven is likened to some treasure that is

hidden in the field. Matthew 6:21 says, “For where your treasure is, there will your heart be also”. So if the treasure that is in your heart is the Kingdom Message of Christ, your heart’s desire and the Kingdom Message will be as one.

It is my opinion that this Kingdom, which Christ talked about is very much part of the present world. It is far from perfect. This is shown by the Parable of the Tares (Matthew 13) where we are told that the tares are to be taken out by the angels that is messengers, and burnt by “fire”. As individuals, whether we like it or not, we are part of this corrupted Kingdom. It is true that our heart’s desire is to be separated from this world order, but unfortunately this wicked Age is not finished. As individuals we are like the vessels mentioned in 2 Timothy 2:20 “some to honour and some to dishonour”. No matter what our makeup we all have a role to play even in this corrupted Kingdom that is yet to be remade by the Great Potter. Isaiah 43:7 says: “Even every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him”.

It is by God’s power that causes us to be in the world but not of it. We have no power within ourselves to escape this world order. There is coming a time when the power of God will be unmistakable, even for the most devout sceptic. There will be no more doubting Thomases, even though he was, I believe, a realist. He just needed the evidence.

These words from 2 Corinthians especially apply to those who take a stand for Christ and thus find themselves separated from the crowd. But as Israel is the wife, who has chosen the death part of the Conditional Mosaic Covenant, the Western Nations are also reflected in these words. We are troubled on every side, perplexed (not knowing which way to turn), persecuted (pursued), and cast down. We have become the tail and not the head (Deuteronomy 28 :13). These predicaments are due to our stiff necked attitude (Deuteronomy 9:6) and the belief that the world will be a better place if we achieve the evil ideals of the song “Imagine” by John Lenon

. But God has other plans for eventually Israel (His Wife) will be a blessing because the God of Abraham, Isaac and Jacob will show that He is a Covenant keeping God. We eventually will be a greater blessing through Christ to all nations during the Millennium Age.

The translation by Farrer Fenton says that Paul was not overpowered, not despairing, not forsaken and certainly not exterminated. Even though the Western Nations will dig themselves even a deeper hole from which they of themselves will not be able escape from, we will not be totally exterminated, for God will always have His remnant.

The God of Abraham, Isaac and Jacob will allow Satan to play his game but as in the case of Job (Job 2:6) , Satan was not allowed to take his life, even though he was permitted to strip him of all his wealth. So it is today, as far as the West, in which areas we find the vast majority of true Israel . They are not aware of their heritage and inheritance. Satan through his human agents, or “ministers of righteousness” (2Corinthians 11:15) are being allowed to dismantle the Western Nations. The Bible is very clear about

who are leading Israel astray. Isaiah 9:14-15 and Jeremiah 5:31 are 2 such quotes and yet “the people love to have it so”.

Whatever happens in the future, Satan will be stopped short of completely destroying true Israel. “For the elect sake those days shall be shortened” or docked (Matthew 24:22). But you know what, the deeper Israel falls into decay, the greater the miracle for revival. The outcome of National revival will be such that Jesus Christ, the Redeemer of Israel and Saviour of the World, will be made manifest in our body.

We can have complete assurance in the promises of Isaiah 54:17 where it says: **No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. this is the heritage of the servants of the Lord and their righteousness is of me, saith the Lord.** We do not need to despair because the Lord shall have the last laugh for He shall have them in derision (Psalm 2:4). May that day come quickly.

Prophecy Of St. Columba From Our Belfast Correspondent



Prophecy Of St. Columba

The prophecies of St. Columba are controversial. The opinion of the Irish scholars range from outright forgeries to authentic and genuine. However, the fact is that they have for centuries been an integral part of Irish life and folklore. One of the most important poems is a translation from the hand of Adamnan and claimed by Nicholas O'Kearney (1855), the Irish historian, to have originated from the hand of St. Columba him-self.

Several translations have been published. The most popular one is as follows:

Addressed to St. Brendan

The time shall come O Brendan,
When you would feel it painful to reside in
Erin;

The sons of kings shall be few in number,
And the literati shall be deprived of dignity.

They (the people) will continue to reside in
stone mansions,

They will inhabit the islets on the lakes;
They will not perform charitable acts.
And truth shall not remain in them.

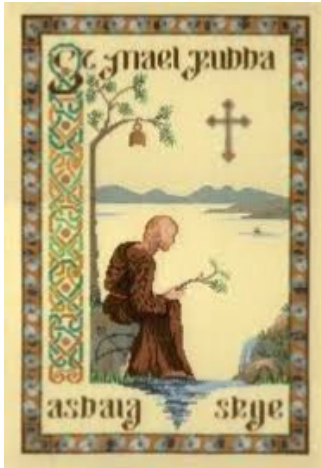
They will plunder the property of the church,
They will take preys of cattle furtively;
They will treat men of learning disrespectfully,
Afterwards they themselves shall become
powerless.

The sons of kings (great men) will become
archaeologists,

The descendants of sages shall become
ignorant;

They will be continually sneering at each other,
They will employ themselves at reading and
writing.

They will scoff at acts of humanity,
And at irreproachable humility;
Men of learning shall become rare among
them,
And ignorant men shall prosper.



There shall come times of dark affliction,
Of scarcity, of sorrow, and of wailing;
In the latter ages of the world's existence,
And monarchs will be addicted to falsehood.

Neither justice nor covenant will be observed,
By any one people of the race of Adam;
They will become hard-hearted and penurious,
And will be devoid of piety.

Men will become murmurers, -
The trees shall not bear the usual quantity of
fruit;
Fisheries shall become unproductive,
And the earth shall not yield its usual
abundance.

The clergy will become fosterers,
In consequence of the tidings of wretchedness,
Churches shall be held in bondage, (private
property),
By the all-powerful men of the day.

Inclement weather, and famine shall come,
Hatred, malignity, and despair,
The natural span of human life shall be
abridged.
And fishes will forsake the rivers.

The people oppressed by want of food, shall
pine to death,

Meanwhile they shall be bound in slavery;
And in consequence of their enmity to one
another,
Dreadful storms and hurricanes shall afflict
them.

Judges will administer injustice,
Under the sanction of powerful, outrageous
kings;
The common people will adopt false
principles,
Oh, how lamentable shall be their position!

Doctors of science shall have cause to murmur,
They will become niggardly in spirit;
The aged will mourn in deep sorrow,
On account of the woeful times that shall
prevail.

Cemeteries shall become all red (dug up),
In consequence of the wrath that will follow
sinners;
Wars and contentions shall rage,
In the bosom of every family.

Kings (great men) shall be steeped in poverty,
They will become inhospitable to their guests;
The voice of the parasite will be more
agreeable to them
Than the melody of the harp touched by the
sages' finger.

Their candles shall be quenched,
Without intermission each sabbath day;
In consequence of the general prevalence of
sinful practices,
Humility shall produce no fruit.

The professors of science shall not be
rewarded,
Amiability shall not characterize the people;
Prosperity and hospitality shall not exist,
But niggardliness and destitution will assume
their place.

The changes of seasons shall produce only half
their verdure,
The regular festivals of the church will not be
observed;
All classes of men shall be filled
With hatred and enmity towards each other.

The people will not associate affectionately
with each other,
During the great festivals of the seasons;

They will live devoid of justice and rectitude,
Up from the youth of tender age to the aged.

The clergy shall be led into error,
By the misinterpretation of their reading;
The relics of the saints will be considered
powerless,
Every race of mankind will become wicked!

They will construct islands,
Upon the pools of clear water (lakes);
Numberless diseases shall then prevail,
When Athe-na-cuilte shall be drained.

Sons of kings will not have sureties of kine.
Fortifications will be built narrow;
During those times of dreadful danger,

Persons born to inheritances shall be sorrowful.

Young women will become unblushing,
And aged people will be of irascible temper;
The kine will seldom be productive, as of old;
Lords will become murderers.

Young people will decline in vigour,
They will despise those who shall have hoary
hair;
There shall be no standard by which morals
may be regulated,
And marriages will be solemnized without
witnesses.

The End OS21116

Bosnian Pyramids And World History Prehistoric And Ancient Human Societies From Our German Correspondent



ENDLESS controversy surrounds the discovery of the “Valley of the Pyramids” near Sarajevo, Bosnia-Herzegovina near the picturesque old town of Visoko due ten-miles north of Sarajevo. The Fojnica Stream and Bosnia River flow through this mysterious, recently-discovered (AD 2005) triangle of massive would-be pyramids approximating BC 3000-2500 (as archaeological “discovery” continues amidst a swirl of skepticism, jealousy, nationalistic pride and scientific research – let alone a rich source of Sacred Geometry...as this author shall relate).

The Bosnian Pyramid of the Sun (the “crown jewel” of the Bosnian Valley of the Pyramids) is the first European pyramid to be discovered. It has all the essential elements of a pyramid, including four perfectly shaped slopes (with an

extravagant one-fourth of a mile causeway leading up to the pyramid’s plateau) and it’s perfectly oriented to the cardinal sides of the world (North-South; East-West with its north side oriented to Stellar North) likewise, it has a top that is flat (the plateau) and an elaborate entrance complex. It bears a striking resemblance to the Pyramid of the Sun at Teotihuacán, Mexico – a subject this author has extensively discussed (See here) and is aptly entitled the Pyramid of the Sun... moreover, as its dimensions are disclosed it will more than match her entitlement (containing those measurements which resemble those of Earth’s Sun); after all, her earthly GPS/Google Maps coordinates on precisely her north-eastern base corner are Latitude N 43.98, Longitude E 18.18; this gives us a “digit sum” of “24” (Latitude) and “36” (Longitude) – therefore, $24 * 36 = 864$ which “864” is the fractal/resemblance of the diameter of Earth’s Sun at 864,000 miles. Thus, aptly entitled is this: The Pyramid of the Sun.

The main triangulation created with the nearby peaks of the other two would-be pyramids – the Pyramid of the Moon and the Pyramid of the Dragon (all within the “Bosnian Valley of the Pyramids”) – clearly has in mind Teotihuacán’s other major attractions: The Pyramid of the Moon and the Temple of the Feathered Serpent (juxtaposed to the Pyramid of the Dragon in the Bosnian complex).



Dr. of Science, Semir (Sam) Osmanagic, a Bosnian American archaeologist and currently attached to the American University, Bosnia, has led the charge – and “charge” is definitely the operative word here – in exclaiming this astounding revelation found precisely 1,200 Statute Miles from the Great Pyramid of Giza.

reality; and, for a while it was all hype until technologies caught up with the “boom.” Now, estimates of 24 billion barrels is a common figure thrown about and much more is possible – so much for the fools who were the dummies in geology who were the experts acclaiming the Bakken a hoax, smoke and mirrors!

There is more than sufficient criticism accumulating around “Dr. Sam’s” persistence (as a hoax, fabrication, non-scientific charade, ad nausea, ad infinitum) – then again, why wouldn’t the Egyptian guru of the pyramids of Egypt (Zahi Hawass, secretary general of the Egyptian supreme Council of Antiquities and survivor of the Egyptian Arab Spring) label Dr. Sam’s pyramid discoveries “pseudo archaeology” – especially, when billions of tourist dollars are possibly at stake?

The Physical and Spiritual Challenge

Now, why we are intensely interested at this stage of “development” has much to do with tampering with the metrologies or would-be metrologies which unite this “patch” of “Pyramid fields” with those monuments found in the Valley of the Sun in Mexico’s Teotihuacán “Sacred District”, along with the Pyramid Necropolis at Giza – how do they compare? Are there possible associations? Our interest has everything to do with those calculations reflecting metrologies which establish them as possible SIGNS, MONUMENTS, PORTENDS relating to the ultimate purpose of the Almighty: The New Jerusalem.

The authenticity of Dr. Sam’s discoveries, though disconcerting to some, are, nevertheless, rapidly approaching a critical mass of acceptance in the “professional community” to the extent that credible sources continue to fund the endeavor. May I be so bold to acclaim it akin to the Bakken oil fields of the Northern Rockies (North Dakota/Montana). Oil was discovered there in 1951. Trying to get investment dollars to create limited partnerships for drilling operations was long on promise and short on

The fact that little, if anything credible, has been written on this subject insofar as the relationship which may exist between the Bosnian Valley of the Pyramids and the New Jerusalem holds within its possibilities a profound potential of colossal merit ... not only for the Sacred

Geometry Community but for the “prophetic community” which sees in these discoveries and potential relationships the fulfilment of the Creator’s promise. Either these are or are not the monuments spoken of by Jeremiah the prophet; to wit:



“You have set signs and wonders in the land of Egypt, to this day, and in Israel and **AMONG OTHER MEN**; and You have made Yourself a name, as it is this day” (Jeremiah 32:20)

The phrase “as it is this day” expresses the discovery and persistence of such monuments (signs) as on-going phenomena. We are literally discovering these “attestations” which are in reality a witness to Him Who CONTINUES to make for Himself a Name! The Hebrew word for “signs” here (Strong’s Hebrew Dictionary *226 – oth or owth) has the meaning “as a flag, beacon, monument, omen, prodigy, evidence,” etc. “Owth means ‘sign’ or ‘mark.’ (9) ‘Signs’ are attestations of the validity of a prophetic message...” – therefore, “signs in the land of Egypt, to this day, and in Israel and among other men” clearly alludes to those “monuments” which indeed act virtually as a prophetic message both of past, present and yet future tangibility acclaiming “Yourself a name, as it is this day” – in the year AD 2012.

Whatever the Sacred Geometry Community determines in reference to the geometry of the Bosnian Valley of the Pyramids is not our concern – notwithstanding, it is our hope that they shall generously consider these possibilities, and attestations proclaiming the Divine Prerogative was at work uniting the three massive bodies of Asia/Africa (i.e., the Giza Necropolis); the New World (North and South America) at Teotihuacán’s Sacred District – and now, the Bosnian Valley of the Pyramids in a triangulation of immense and “monumental” value for humankind. These three bear witness to His supreme declarative.

Our work on the Sacred District of Teotihuacán, upon the Giza Necropolis and now upon the Valley of the Pyramids in Bosnia, we affirm, is

not a confusion of happenstance but a numeric, mathematical, metrological objective accreditation of undeniable confluence – ergo, a veritable expression of Divine Intervention, giving humanity more than sufficient “evidence” to attest to His supremacy and presence in history past and yet very present.

The indefatigable question of WHO and WHY (even HOW) persists – but via the miniscule, yet wholly sufficient, dimensions of Paradise found in Revelation 21:16-17 ... let alone the ubiquity of the “cubit” throughout Holy Writ and scores of passages dedicated in extreme detail as to the measurements of arks, altars, utensils, tabernacles, temples and their earthly placements – nevertheless, we are persuaded these concerns pale into insignificance as their measurements align to the Divine Will and these terrestrial inquiries are but superficialities when overshadowed by the Absolute Standard found in Divine Measurement by the Creator of the Universe – or “multiverse”...so great are His extensions!

“Rise and measure the temple of God, the altar, and those who worship there” (Revelation 11:1) is not a quaint metaphor but a physicality of supreme spiritual worth – for in those dimensions so measured are found the very nature and character of the Almighty ... as He is absolute, even so, He demands that we be as well, for: “...Leave out the court which is outside the temple, and do not measure it, for it has been given to the Gentiles...And they will tread the holy city underfoot for forty-two months” (Revelation 11:2).

Both the tangible and the abstract – the temple and the people – are brought together at the altar...here is where measuring takes place, big time! The Gentiles abide in what was known as the “Court of the Gentiles” in the Sacred Temple. Why? Because though their commitment to the Jewish religion brought them there thus far – they were not willing to be circumcised and were kept from the altar of sacrifice, from those who worshipped thereat. Here it is spoken of as “compromise” – there it was spoken of as painful – interesting and compelling but “a bit too much!”

Professional Discrimination?

Therefore, having said all this, I find what is happening to Dr. Sam Osmanagic in the

academic/professional world somewhat similar to the discovery of ancient Troy and beyond to an even more ancient civilization, the Aryans, by the less-than-credentialed Heinrich Schliemann in 1876.

Schliemann was derided by the fledging archaeological community – especially, the British who were at the forefront of such legitimacy. Oddly enough, Schliemann – more akin to a freelance writer (therefore my sympathies are duly extended) – was tipped off by a Brit where to dig (the irony of it all). Next thing you know he uncovers the golden mask of King Agamemnon! So much for “doing things in the appropriate manner.”



Schliemann holds the title, I am persuaded, of the most “interesting person on the planet”. His commercial exploits are worthy of a major Hollywood production – I can’t imagine why no one has come forward with a script! The guy actually got in on the California Gold Rush and opened a bank in, of all places, Sacramento, California, buying and exchanging gold dust (made millions on this and other business ventures)! Can anything good come out of Sacramento? One of the Rothschild agents (buying Schliemann’s gold dust) noticed discrepancies like “short-weight consignments” – whereupon, Schliemann took ill and vanished. But while in California it joined the Union as the 31st State and as a result Schliemann became a US citizen ... Is this beginning to sound like Dr. Sam who moved to Houston, TX and became “Americanized?” Also, of note, Schliemann should have opened the Berlitz School of Languages – he developed a language learning capability (fluent) within six weeks of any language he took on and mastered upwards of 16 languages – that’s how the “little communicator” got into and out of so much trouble! Does Dr. Sam have the same capabilities? Just asking....

Whatever and however the “professional archaeology community” wishes to condemn the

“Hustler from Herzegovina” (Dr. Sam), I must admit that without folks like Schliemann and Edison (himself quite the salesman) many of the world’s antiquities/artefacts – innovations/inventions – would be sorely diminished.

Likewise – and not to bestow the spiritual upon carnal earthly pursuits – however, Dr. Sam is “paying the price” to exhaust the possibilities of the Bosnian Valley of the Pyramids with extraordinary entrepreneurship against the background of professional criticism.

In Revelation 11 John is told to “measure the temple, the altar and those that worship there.” Likewise, he is told not to measure the “Court of the Gentiles” who would later be found to “trample the Holy City underfoot” for forty-two months.

In this sense Dr. Sam finds himself at the altar – some of his critics are interested but unwilling and perhaps unable due to their present acclamation to pay the price (in the case of the Revelation it was circumcision – an understandable but wholly compromised religious infraction) ... unfortunately, it is they who will “persecute” those at the altar but they at the altar are the ones measured by the man with the “measuring reed in his hand” (Revelation 11:1; 21:15-17) – destined for a greater dimension and more, shall we say, wondrous discovery, for Paradise is in view!

THE BOSNIAN PYRAMID OF THE SUN

The older graphic below was taken from a newspaper article regarding the discoveries of the Pyramids of Sun, Moon and the Earth and compared them to the Pyramid of the Sun in Teotihuacán and the Great Pyramid of Giza in Egypt (Note: The 722’ approximates our own 720’ height; the GPG is given at its present height juxtaposed to adding its pyramidion, bringing it to 480.9’.

I have included a series of graphics (next page) – in that a “picture is worth a thousand words” displaying the Pyramid of the Sun within the Bosnian Pyramid Complex. The outlines are pronounced and can easily be construed at least as pyramidal in appearance and/or what they might appear if fully excavated:

These comments in reference to the Pyramid of the Sun (Number 1 through 8 below) hold some curious allusions which one might suspect infer that she is somehow aligned in her dimensions to those of the New Jerusalem – from Brian David Andersen:



Because the height of the Bosnian Pyramid is half the distance of the base wall of the pyramid, geometry in the computer program named Auto-Cad dictates the Angle of Inclination for the walls must be exactly 45 degrees. If the Angle of Inclination for the Bosnian Pyramid is not 45 degrees or near that value, the anomaly must be investigated with additional geometric analysis.

2. If the builders used feet instead of meters then each base wall is 1,440 feet long and the height of the Bosnian Pyramid is 720 feet.

The builders probably constructed the Bosnian Pyramid with either 9 or 18 “platforms.”

If 9 platforms were used then construction deviations should occur every 80 feet ($720/9=80$)

If 18 platforms were used then construction deviations should occur every 40 feet ($720/18=40$)

There is a possibility the builders used 36 platforms with each one being 20 feet high ($720/36=20$)

Within 50 years I predict advanced instruments will detect a distinct three sided pyramid is built inside the four sided pyramid.

The base walls of the Triangle Pyramid will be 480 feet long and the Angle of Inclination of the walls will be exactly 72 degrees.

Andersen seems to have hit the nail on the head. He knows that the height of the Pyramid of the Sun is 720 Feet and that it is half the distance of

its base; therefore, the base is simply $720 \text{ Feet} * 2 = 1,440 \text{ Feet}$.

His concerns relative to the grid of a pyramid with such a height could have any number of platforms: 9, 18, and 36 allowing for sundry construction deviations which would occur at heights of 80, 40 or 20 feet (in that order).

Not quite sure about the three-sided pyramid enclosed within what must be termed as half of an octahedron (eight-sided with only the top half showing or half an octahedron appears as a four-sided pyramid); also, his three-sided “interior pyramid” and its subsequent angle of inclination being 72° – however, I would suggest that a 12-foot platform would mesh well with construction deviations occurring every 60 feet (i.e., $720/12 = 60$).

Andersen is quite right to assert the mandatory base edge measurement of the Pyramid of the Sun to be 1,440 feet which is double its height in that its angle of inclination being 45° – any sound “pyramid converter” would suggest such and emphatically so – whereas the pyramid’s plateau simply provides further possibility for height extensions (not unlike an actual Egyptian-style pyramidion akin to the Great Pyramid of Giza, which pyramidion may never have occupied its capstone area – however, that does not mean that an accurate height measurement could and has been secured of 480.9 feet for the GPG).

What I’m saying here – given the plateau atop the Bosnian Pyramid of the Sun – a “pointed peak” completing the triangle – would make its top at 90° , given the fact that angles of inclination sum to 90° ($45^\circ + 45^\circ = 90^\circ$); therefore, 90° (the two angles of inclination at the base of the pyramid) + 90° (or the “ultimate vertex atop the plateau” if extended to form a pyramidion) = 180° – mandatory for all triangles).

Therefore, by eliminating the “plateau” atop the Pyramid of the Sun, we would create, in essence, a triangle on one of its faces which has angles of inclination both of which are 45° and a peak angle completing the triangle atop the pyramid being 90° or a veritable right angle with each of the other three sides doing the same – i.e., creating right angles at the tip of the pyramidion with angles of inclination each being 45° .

This naturally leads to all sorts of New Jerusalem extrapolations without limit – so it would seem – and much more, it will declare the brilliance of the Sun of Righteousness in no uncertain terms once its duodecimal grid is disclosed in fullness; however, and as well, since the “plateau” is in view here, the Pyramid of the Sun in Bosnia actually displays four the opposite vertices at the plateau creating a trapezoid/parallelogram (two parallel sides, in this case the base edge of the pyramid and the line connecting the two vertices atop at the plateau level) in that a parallel line drawn from the end of the slant edge across to the other slant edge on the same side; therefore, the angles created at the plateau must be equal to 360° (any four-sided object) less 90° (the two vertices or angles of inclination at the base of the pyramid) = 270° (i.e., the remaining two angles atop the parallelogram/trapezoid so created) / 2 (the two angles so created at the top of the parallelogram/trapezoid) = 135° each. Thus, all four sides regardless of the size of the plateau equal their four angles to $360^\circ * 4$ faces of what must be considered an octahedron without a pyramidion (top) = $1,440^\circ$ which in degrees matches each of her base edge sides.

Indeed, the Wall of the New Jerusalem is 144 cubits!

And, since we’ll ultimately create an octahedron – an eight sided object (a four-sided pyramid atop and a four-sided pyramid below using its four-square base as the “center of the octahedron”) then there would be two sets of $1,440^\circ$ or, if you would, two number sets which identify with the two sets of 144,000 found in Revelation 7 and Revelation 14 – viz., namely those of Israel (Revelation 7) and the Church (Revelation 14) which eventually comprise the “144 Cubit” Wall of the New Jerusalem (Revelation 21:17). (Note: Strictly speaking, our octahedron is missing its tops!)

However, the eight triangles created in any octahedron along with the degrees created at its four-square base angles are as follows: $180^\circ * 4$ (triangles atop the octahedron) = $720^\circ * 2$ (bottom of the octahedron) = $1,440^\circ$ + two sets of 360° from the two four-square “top and bottom” bases = $720^\circ + 1,440^\circ = 2,160^\circ$ (total degrees of various angles created in an octahedron with a four-square base in the “midst” of the octahedron – includes top and bottom) and this “216” is the fractal/resemblance of the

diameter of the Moon in miles (i.e., 2,160 miles); and the 21,600 miles of the circumference of the Nautical Earth; and one-twelfth of the Great Precessional of the Equinoxes of the Mazzaroth/Zodiac or 2,160 years ($2,160 \text{ years} * 12 = 25,920$ years of the Great Precessional of the 12 constellations); and, finally this “216” is considered by the Hebrews to be the Name of God (See here).

The 360° formed by the rectangle of the plateau atop the Pyramid of the Sun (1) + the 4 each 360° parallelograms created on the four faces of the pyramid (4), along with the 360° four-square base of the pyramid (1), creates 6 objects * $360^\circ = 2,160^\circ * 2$ (upper and lower of an ultimate octahedron (missing its pyramidion, of course) = $4,320^\circ = “432”$ which is a fractal/resemblance of the radius of the sun or 432,000 miles and there are 5 such pyramids in the Bosnian Valley of the Pyramids; therefore, and since all are “shaped in this manner” – we find: $5 * 2,160^\circ = 10,800^\circ$ and VOILA! We have the “18” of the New Jerusalem Standard of Measurement.

A number of authors confirm that the height of the Pyramid of the Sun is “over 220 meters” [i.e., 720 feet is therefore “within range”] one third taller than the Great Pyramid of Egypt (Old Europe blog – “Bosnia Pyramid of the Sun”) – however, and this demonstrates a great deal of the metrology at the site is still very fluid – notwithstanding, I present these oddities but will repeatedly fall back upon the CAD model, as well as the visual appearance accords to a measurement more akin to 45° angle of inclination; and finally, with today’s technology one can easily calculate via Google Earth/GPS a more precise measurement than one could imagine – both the pyramids base edge and height.

To be Continued





Harold Stough Notes

The Book Of Common Prayer

Editors' Note: 2012, being the 350th Anniversary of the reinstatement of the "*Book of Common Prayer*" after having been banned, we thought it appropriate to include the late Harold Stough's notes on the subject. See also "*The Savoy Conference*" on page 10 of this issue.

The Book

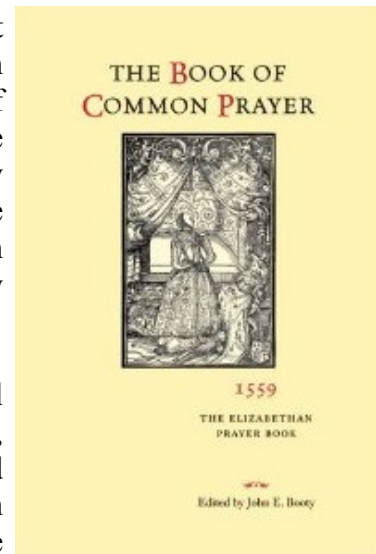
ARCHBISHOP CRANMER'S
Immortal Bequest: The Book of Common Prayer The Book of Common Prayer is central to the Christian faith as practised by the Church of England.

Compiled in the sixteenth century by Thomas Cranmer, and modified in 1662, the Prayer Book remains the official doctrinal standard of the Church of England and of most other Churches in the worldwide Anglican Communion. Cranmer's memorable cadences have given guidance and illumination to generations of Christians in regular worship and at the turning points of their lives and continue to do so.

The Prayer Book is deeply rooted in the Bible: not only does it make very full provision for the reading of Scripture, but its services are in substance and language scriptural throughout. The Book of Common Prayer is irreplaceable as the guarantee of orthodoxy, dignity and beauty in the Church's worship. Its services are reverent in honouring the power and majesty of God, accepting the reality of human sin and joyfully acknowledging the pardon given through faith in Jesus Christ.

The direct and unambiguous words of the Prayer Book have become a familiar part of our speech, to the extent that it is, after the Bible, the most frequently cited book in the "Oxford Dictionary of Quotations". The Book of Common Prayer is one of the guiding influences on our language and the basis of religious expression in this nation.

The Book of Common Prayer appears in many variants in churches inside and outside of the Anglican Communion in over 50 different countries and in over 150 different languages. Again in many parts of the world, more contemporary books have replaced it in regular weekly worship.



Traditional Lutheran, Methodist and Presbyterian prayer books have borrowed from the

Book of Common Prayer, and the marriage and burial rites have found their way into those of other denominations and into the English language. Like the Authorized King James Bible and the works of Shakespeare, many words and phrases from the Book of Common Prayer have entered popular culture.

History

The first book, published in 1549, in the reign of Edward VI, was a product of the English Reformation following the break with Rome. Prayer books, unlike books of prayers, contain the words of structured (or liturgical) services of worship. The work of 1549 was the first prayer book to contain the forms of service for daily and Sunday worship in English and to do so within a single volume; it included morning prayer, evening prayer, the Litany, and Holy Communion. The book included the other occasional services in full: the orders for baptism, confirmation, marriage, 'prayers to be

said with the sick' and a funeral service. It set out in full the Epistle and Gospel readings for the Sunday Communion Service. Set Old Testament and New Testament readings for daily prayer were specified in tabular format as were the set Psalms; and canticles, mostly biblical, that were provided to be sung between the readings.



Thomas Cranmer
1489 - 1556

The 1549 book was rapidly succeeded by a reformed revision in 1552 under the same editorial hand, that of Thomas Cranmer, Archbishop of

Canterbury. It never came into use because, on the death of Edward VI, his half-sister Mary I restored Roman Catholic worship. On her death, a compromise version, largely 1552 with a few amendments from 1549, was published in 1559. Following the tumultuous events leading to and including the English Civil War, another major revision was published in 1662 (Church of England 1662). That edition has remained the official prayer book of the Church of England and its 350th anniversary is now being celebrated.

Two dates are often cited for the introduction of the Book of Common Prayer in 1662.

The first is 19 May when royal assent was granted, the second is 24 August when the Prayer Book came into use. The details have kindly been researched by staff at the House of Commons Library.

The Dictionary of English Church History notes that: "...The Prayer book now remained unaffected by Parliamentary action till 1645, when its use was forbidden by the ordinances of

the Long Parliament. A Bill for Uniformity passed the Commons in July 1661, but this was then delayed by the revision which was in progress. This was completed, and adopted by Convocation in December, and in 1662 the Bill was again considered in Parliament, and also in Convocation. The revised book was not discussed by either House of Parliament, though the Commons asserted their right to discuss it if they pleased. They also threw out a clause, introduced by the Lords, giving the Crown power to dispense with obligations of the Bill. It received the royal assent, 19th May. It orders the exclusive use of the book, which is annexed to the Act, in all places of worship from St. Bartholomew's Day (24th August) 1662, before which all ministers must publicly declare their assent to it on pain of deprivation..."

The House of Lords Journal records that "...the Act of Uniformity was given Royal Assent on 19 May 1662. The final clause of the Act of Uniformity stated that: XXXII. Provided also, That the Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of this Church of England, together with the Form and Manner of Ordaining and Consecrating Bishops, Priests and Deacons, heretofore in Use, and respectively established by Act of Parliament in the first and eighth Years of Queen Elizabeth, shall be still used and observed in the Church of England, until the Feast of St. Bartholomew, which shall be in the Year of our Lord God one thousand six hundred sixty and two..."

Therefore, until St Bartholomew's Day [24 August] in 1662 the previous version of the Book of Common Prayer was still used.

The End OS21103

The Savoy Conference April 15th - July 24th 1661

Percy Dearmer

ENGLAND turned with shouts of joy from the rancour and violence of the Commonwealth, from the spiritual despotism of the Presbyterians and of the Independents who ousted them, and from the resulting distraction and impiety, to the Restoration of Church and King, and of free

Parliamentary institutions. The year 1660 brought freedom of conscience to Churchmen — though, alas! they soon proceeded to revenge themselves by denying it to Nonconformists. So great was the demand for Prayer Books that, before 1660 had reached its close, five editions of the old Book were printed.

But the Prayer Book had not been revised since 1604, and many agreed at least in this — that a new revision was needed. It was the only point about which the two parties in the State did agree, as the Savoy Conference was soon to show. But first, while King Charles II was still in Holland, a company of Presbyterian divines went to the Hague with the Parliamentary deputation that was to bring Charles back (May 10, 1660), and asked that, as the Prayer Book had long been discontinued, the King should not use it when he landed. They also asked that his chaplains should give up using the surplice. The King replied with his usual keenness of wit, that he would not be restrained himself when others had so much indulgence. But after he was come back the Puritans continued their pressure, and asked that the Prayer Book might be made like the liturgies of the Reformed Churches. There were nine Bishops still alive; and they made the excellent reply that "the nearer both their forms and ours come to the liturgy of the ancient Greek and Latin Churches, the less are they liable to the objections of the common enemy." The King issued a declaration on October 25, 1660, promising a conference, and allowing freedom meanwhile.



On April 15, 1661, the Savoy Conference met: it consisted of twelve Bishops (including John Cosin (left) of Durham, Robert Sanderson of Lincoln, and Gilbert Sheldon of London), with nine coadjutors (including John Pearson (author of

the famous Exposition of the Creed, afterwards Bishop of Chester), Peter Heylin, Peter Gunning, Anthony Sparrow, Herbert Thorndike, on the one side; and on the other, twelve Presbyterian Divines (including Richard Baxter, author of *The Saints' Rest*, and Edmund Calamy), with nine coadjutors.

We have not space here to reprint the "Exceptions" of the Ministers to the Book of Common Prayer, or the "Answer of the Bishops to the Exceptions" : they are given in E. Cardwell's *History of Conferences*, and are well summarized in Procter and Frere. But they throw so valuable a light upon the great battle of the Prayer Book in the 17th century, upon its

principles and those of its opponents, that the reader will be glad to have some of the more important Exceptions before him, with the Answers of the Bishops, which here are condensed and printed in italics.

One point emerges at once — the truth of Milton's epigram that Presbyterian was but old Priest writ large. Some of the "Exceptions" are clerical autocracy writ very large indeed: the Puritans wished to give the minister power to refuse Baptism to a child, if he considered their parents to be heretical or notorious sinners. We may be thankful that the Bishops replied, We think this to be very hard and uncharitable, and giving also too great and arbitrary a power. Similarly they wished to give greater liberty to the minister in the Absolution (Visitation of the Sick), and the Bishops answered that the giving of absolution must not depend upon the minister's pleasure, but on the sick man's penitence. They also desired that the minister should be urged to use full power "both to admit and to keep from the Lord's Table." They further proposed to deprive the people of their share in the service — the repetitions and responses, the Kyries after the Commandments (the minister to say instead "a suitable prayer" at the end), and the alternate reading of the Psalms and Hymns, declaring "the people's part in public prayer to be only with silence and reverence to attend thereunto, and to declare their consent in the close, by saying Amen." It is not, therefore, to be wondered at that they desired the minister to face the people all through the service — an obtrusive piece of clericalism from which many denominations still suffer:

to this the Bishops replied, Not so, and pointed out that in the ancient Church the minister always turned with the people when he acted as their spokesman.

The minister, thus exalted, must have the entire service in his own hands: the Puritan Divines, therefore, not only wished him to have discretion to "omit part" of the appointed service and substitute extempore prayer, but also they desired that the collects should be melted down into "one methodical and entire form of prayer composed out of many of them," and that the Litany should be changed "into one solemn prayer." Think of it — think that if the Bishops had given way in 1661, we should to-day go to church and find a frock-coated gentleman

confronting us to say the whole Litany without a break as one solemn prayer, while we had no share but "with silence and reverence to attend thereunto" and to say "Amen" when he had finished!

The Ornaments Rubric was to be omitted, "forasmuch as this rubric seemeth to bring back the cope, albe, etc., and other vestments forbidden by the Common Prayer Book, 5 and 6 Edw. VI" (the Second Book); to which the Bishops replied, We think it fit that the rubric continue as it is. The Surplice, the Cross in Baptism, and kneeling at Communion are objected to as "fountains of evil"; the wedding-ring is to be optional. There is to be "nothing in the Liturgy which may seem to countenance the observation of Lent as a religious fast"; and the "religious observation of saints' days . . . and the vigils thereof is to be omitted." The word "Sunday" was objected to, and not only "Priest," but even that most harmless of words, "Curate." The Bishops replied to such criticisms as these by referring to Catholic usage, and to a Custom of the Churches of God, agreeable to the Scripture and ancient, and to the Catholic Consent of antiquity.



"FORASMUCH AS THIS RUBRIC SEEMETH TO BRING BACK." (The Communion, c. 1500.)

The Puritan Divines also objected to those phrases in the Prayer Book which assume all the congregation "to be regenerated, converted, and in an actual state of grace" : the Bishops replied by pointing to St. Paul's use of the word "saints." The Puritans objected also to the charitable

assumptions of the Burial Service (It is better to be charitable and hope the best, said the Bishops), and asked for a rubric declaring that the prayers and exhortations are not for the benefit of the dead (the Bishops significantly ignored this). They also demanded a rubric allowing ministers not to go to the graveside unless they thought fit, to which the Bishops replied that, since this was not asked for the ease of tender consciences, but of tender heads, the desire may be helped by a cap better than a rubric. Bishops, indeed, were not afraid to be witty in those days, or to speak in homely fashion, as when they met the demand for omitting all Lessons from the Apocrypha by the remark, It is heartily to be wished that sermons were as good; for, said they, if nothing ought to be heard in church except the Old and New Testaments, then there would be no sermons either.

Very few of us at the present day, whether Churchmen or Nonconformists, would agree with these objections, many of which were undeniably fractious and captious while others depended upon a theology now obsolete. It is a mercy, for instance, that the Bishops did not give way to the Puritan demand that "inheritors" in the Catechism should be altered to "heirs" — thus making the Kingdom of Heaven a future hope instead of a present inheritance ; and we may be glad the Bishops left the definition of a Sacrament broad, by refusing to put "Two only," without the qualification "as generally necessary to salvation." I think we may also be devoutly thankful that we are not fettered to-day by the insertion into the Catechism of the theories current in 1661 "concerning the nature of faith, repentance, the two covenants, justification, sanctification, adoption, and regeneration."

Who, again, would now desire that Confirmation should not be administered by the Bishop, or that it should not be assumed in that service that the children brought have the Christian spirit and the forgiveness of their sins? Who would now desire to omit the mention of godparents at Baptism or Confirmation? `Who would like the minister to have power, if he chose, not to deliver the Sacrament to each communicant individually? Who could bear to see the simple ornaments and ceremonies already mentioned — the surplice, for instance, or kneeling for communion — abolished?

Of course some of the Puritan criticisms were good, and some were accepted by the Bishops and their coadjutors. They agreed to print the Epistles and Gospels according to the Authorized Version; to add to the rubric "The portion of Scripture appointed for the Epistle"; to give a longer time for notice by the communicants, altering "over night, or else in the morning" to "at least some time the day before"; to add the manual acts to the Consecration in the Communion Service (the Puritans had rightly pointed out that the breaking of the bread was not so much as mentioned); to add (and this was also an improvement) to the rubric after Confirmation the words "or be ready and desirous to be confirmed." Besides these things, they agreed to alter in the Marriage Service "with my body I thee worship" to "with my body I thee honour," though fortunately this was not done; but they did alter "till death us depart" to "till death us do part." The Bishops further agreed to add the preface ("prefixed by God himself," the Puritans had said) to the Commandments, but fortunately this also was not done; and to omit from the Burial Service the epithets "in sure and certain hope of Resurrection to eternal life"; but very mercifully this was taken back also, the sense being guarded by the insertion of the definite article.

We may summarize the position by two quotations.

The Puritan Divines said:—

"To load our public forms with the private fancies upon which we differ, is the most sovereign way to perpetuate schism to the world's end. Prayer, confession, thanksgiving, reading of the Scriptures, and administration of the Sacraments in the plainest, and simplest manner, were matter enough to furnish out a sufficient Liturgy, though nothing either of private opinion, or of church pomp, of garments, or prescribed gestures, of imagery, of musick, of matter concerning the dead, of many superfluities which creep into the Church under the name of order and decency, did interpose itself. To charge Churches and Liturgies with things unnecessary, was the first beginning of all superstition." "If the special guides and fathers of the Church would be a little sparing of encumbering churches with superfluities, or not over-rigid, either in reviving obsolete customs,

or imposing new, there would be far less cause of schism, or superstition."

"LET ANCIENT CUSTOMS PREVAIL."

(The altar of St. Edward the Confessor, in Westminster Abbey, at the present day.) The Bishops said:—

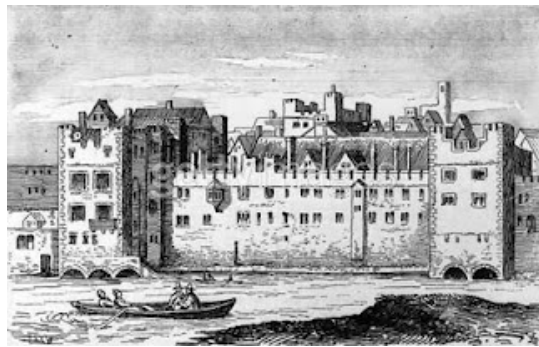


"It was the wisdom of our Reformers to draw up such a Liturgy as neither Romanist nor Protestant could justly except against." For preserving of the Churches' peace we know no better nor more efficacious

way than our set Liturgy; there being no such way to keep us from schism, as to speak all the same thing, according to the Apostle. This experience of former and latter times hath taught us; when the Liturgy was duly observed we lived in peace; since that was laid aside there hath been as many modes and fashions of public worship as fancies." "If we do not observe that golden rule of the venerable Council of Nice, 'Let ancient customs prevail,' till reason plainly requires the contrary, we shall give offence to sober Christians by a causeless departure from Catholic usage, and a greater advantage to enemies of our Church, than our brethren, I hope, would willingly grant."

In many things the Churchmen of that age were in the wrong — they were especially to blame for the penal laws and the harrying of Dissenters, which it took generations and many acts of toleration to remove. But few scholars would now refuse to admit that their theology was broader, more Christian, because less tainted by Calvinism, and truer to the New Testament than that of their opponents; and in those liturgical matters with which this little history is concerned there is now no doubt that they were right and the Puritans wrong. Puritanism brought to England a noble stock of moral sturdiness; and

the ecclesiastical descendants of those Dissenters whom the cruelty of the Clarendon Code put outside the pale of the law, are among the best of our people to-day; but those very descendants are themselves the surest witnesses to-day that the Churchmen were right in liturgical matters, for our modern Presbyterians and Nonconformists are steadily adopting the very phrases and customs and ornaments to which the saintly Richard Baxter and his colleagues so strangely objected.



Above: The Savoy Hospital on the banks of the river Thames, where now stands the Savoy Hotel.

After the Savoy Conference the last revision of the Prayer Book was put in hand, and our present Book of Common Prayer — the Fifth English Prayer Book — was produced. Like the Fourth Book, it had the sanction of Convocation — a more formal and thorough sanction than any of its predecessors. We shall express this most briefly and clearly by a summary of these important events :—

1645. Prayer Book abolished and its use made penal.

1660. The Restoration.

May 1st. King Charles II issues the Declaration of Breda promising toleration.

May 4th. Parliamentary Deputation of Presbyterians to the King at the Hague.

May 10th. Prayer Book of 1604 used before the Lords on Thanksgiving Day.

Oct. 25th. Royal Declaration promising a Conference and the decision of "a national Synod."

1661. April 15th - July 24th. The Savoy Conference.

May 8th. Convocation meets.

July 9th. Commons pass Bill of Uniformity.

Nov. 20th. Convocation appoints a Committee of Bishops to revise the Prayer Book.

Dec. 20th. Fifth Prayer Book completed, after discussion and amendment, and adopted by both houses of the Convocations of Canterbury and York.

1662. Feb. 25th. Fifth Prayer Book annexed to the Bill of Uniformity, but without discussion or amendment in either house.

April 9th. Lords pass amended Bill of Uniformity.

May 19th. The Bill receives the royal assent and becomes the Act of Uniformity of 1662.

It is sometimes said as a jibe against the Prayer Book that it is part of an Act of Parliament. So it is, and so are the Lord's Prayer and the Psalms of David, and so might anything be. The above summary shows that, though Parliament chose to adopt the Church's Prayer Book which was an honour to both), to annex it to an Act of Uniformity, thus giving it civil sanction, and (most regrettably) to enforce it with pains and penalties, our present Prayer Book was not one whit less the work of the Church, whose rights and liberties were most carefully safeguarded at every stage. The troublous century which we call the Reformation Period began with tyranny and oppression, but it ended with the establishment of constitutionalism in 1662; and the royalist Parliament which enforced the settlement, did at least represent the people.

The more is it to be regretted that this Parliament refused the promised toleration to the Puritans, who now from being Nonconformist Churchmen became Dissenters, their worship forbidden by the Conventicle Act of 1664 under a final penalty of transportation, their extremer ministers refused permission to come within five miles of a town by the Five Mile Act of 1665, and their conscientious members debarred, in common with Papists, from all civil, military and naval office by the Test Act of 1673. There was,

however, some excuse for a Parliament composed mainly of country squires, who had many of them come back to their native villages at the Restoration, to find the church smashed, the trees felled, and the home of their ancestors destroyed. The Puritan ministers also, who were

ejected, were, after all, themselves intruders; for there had been a worse ejection of Anglicans before. Above all this, there loomed in men's minds the indelible memory of the martyrdom of King Charles.

The End OS21104

La Pierre-Levée (Poitiers) Raised Stone - Burial Chamber From Our Normandy Correspondent



MOST of our readers have a good knowledge of the major British megaliths and even of those in Brittany, but not many are aware of the fact that our Hebrew ancestors left a trail of megalithic monuments right across Europe, for example this one depicted on an old postcard of a dolmen in Poitiers, central France known as “la Pierre-Levée”.

Dolmens such as the one in Poitiers are often described as burial chambers as indeed some of them were, of shelters, but few ascribe the real reason for these ancient monuments, that they were altars constructed in the fashion as prescribed by Yahweh, namely they were to be constructed from unhewn stone, like the one in Poitiers, France.

La Pierre Levée is located outside the old city walls in the district known as the Dunes. This lies across the river by Le Pont Neuf, which is the start of the old Roman road to Lyon (N151). If following this road into the city, when it becomes the Rue de la Pierre Levee, turn right at the cross roads with Rue du Dolman and the Pierre Levée is in front of you. If travelling out of the centre on Le Pont Neuf, you will need to turn right onto Allee du Petit Tour and then cross over Rue de la Pierre Levee onto Rue du Dolman. La Pierre-Levée is a cultural icon of the city and is well sign posted. La Pierre-Levée lies south-east of the city in the Dunes. Its sandy soil

would have yielded poor crops and seems to have been set aside by the Pictones for the revered ancestors. A short distance away is the hypogee martyrium which is also a pre-roman sacred site.

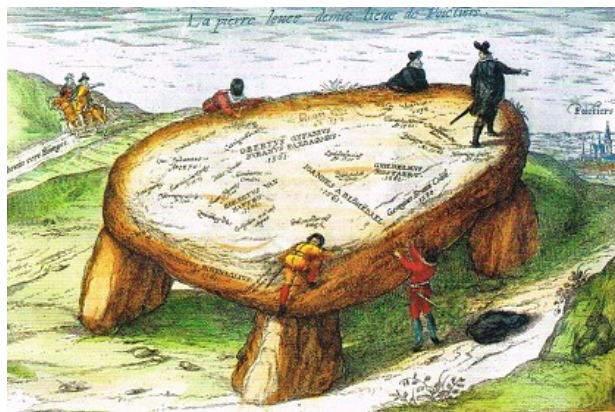
La Pierre Levée means the raised stone or rock and is 22 feet (6.7 m) long, 16 feet (4.9 m) broad by 7 feet (2.1 m) high with a rectangular chamber. The large capstone sits on several supports along the southern side, but is broken and falls to the ground at the northern side. This damage apparently happened in the 18th Century, but facts are unclear as to what caused it. There are accounts of several stones, presumably the "pillars" which held up the northern side, being removed from the site and taken into the city. The site is mentioned in various records from the Middle Ages, with its Latinized name in different ways: Petra-Levata in 1299, Petra-Soupeaze in 1302, Petra-suspense in 1322. The Charter of 1302 also indicates its position: Super dubiam, the Dunes.



Above: The Poitiers' Megalith as it appears today.

Church records indicate that the site was used as a public meeting place and several festivities were held here including the great fair of Saint

Luke. The city prison used to stand behind the site but this was demolished after WWII and the area redeveloped.



The engraving above depicts the names of university professors on which are carved their names.

The Black Prince and the Battle of Poitiers

As well as the megalith, Poitiers is also remembered as a site of a battle when large areas of what is now France came under the English throne.

At Crécy Edward the Black Prince 'won his spurs'. After the siege of Calais, and the Black Death, the 'Black Prince' went with his father to Spain. They won the battle of l'Españols-sur-Mer in 1350. Philip VI of France then died and was succeeded by John II 'the Good'. The truce after Crécy had given Edward III complete rule ('sovereignty') over Aquitaine. The French appealed to the Pope against this. He took their side. War began again. The English made great plundering raids through France. In 1355 the Black Prince destroyed five hundred villages, killing thousands of people and returning laden with loot. On a second raid, in 1356, King John II caught up with him with a big army.

The Black Prince placed his archers behind hedges. They dug trenches and put up 'palisades' (shelters). The French considered surrounding him. It would have worked, but it was not glorious enough. To avoid the confusion from injured horses that had taken place at Crécy, the nobles agreed that most of the knights should advance on foot. They could not resist the idea of a charge altogether. Three hundred were chosen to take the fastest horses and break

through the archers. They charged for a gap in the hedges and were caught in crossfire. The archers aimed for the horses' rumps. The fallen horses got in the way of the knights behind them. Two of the three main French leaders were killed and the other one captured.

The dismounted French attacked in three groups. They were led by young men with little or no experience. The leading group could not get through the mess in front of them. They withdrew. This discouraged the second group, which retreated without fighting at all. The king's third group advanced with the Oriflamme flying. Sir John Chandos now advised the Black Prince to advance. The 'Captal de Buch' (a Frenchman fighting with the English) was to attack from the side. There was ferocious hand-to-hand fighting. King John fought bravely, but he was surrounded. He surrendered to a French knight on the English side. 2,426 French nobles were killed, with many thousand lesser men. King John II was taken to be ransomed.



France was in chaos, with unemployed soldiers wandering about robbing people. There were three more outbreaks of plague. People refused to pay the ransoms for the captured knights, calling them cowards. In London King John was enjoying himself. He bought a chess set, an organ and a harp. He employed an orchestra and an astrologer, and bought and sold wine to make money.

By the Treaty of Bretigny of 1360 the French were to pay three million gold crowns as ransom. Edward gave up his claim to the throne, but took full control over Calais and Aquitaine. Many resented his rule. A French sea captain threw himself into the sea rather than swear allegiance. King John sold his daughter in marriage to an Italian banker, to raise money for his ransom. The Black Prince became Duke of Aquitaine. He

married Joan of Woodstock, 'The Fair Maid of Kent'. They went to live at Bordeaux, where they enjoyed 'seven years of joy, peace and pleasantness' at his splendid court.

In 1367 he won the battle of Najera in Spain, but fell seriously ill with dysentery. He developed 'dropsy'. His body swelled up. To pay for the war he taxed Aquitaine. The nobles rebelled. They had not fought for the English king to pay taxes! With their strong castles deep inland they were difficult to beat. The main war started again. In 1370, the Prince's great friend Sir John Chandos was killed. The Prince's mood of depression, caused by his illness, deepened. Unable to walk, he was carried in a litter to Limoges, which had 'gone French'. The Prince

stormed it, and ordered his men to loot the town and kill the people. They killed the ordinary people, but the important people of the town (who were the ones who had 'gone French') were spared and ransomed. The Aquitainians complained that 'he did not value a knight at one button, nor a burgher, nor a burgher's wife nor any common folk'. It was not only French nobles who had a low opinion of ordinary people. The prince's illness worsened. He was now a helpless invalid. His father had lost control. The war went badly. In 1376 he died, a year before his father.

He had been 'as courageous and cruel as a lion'.

The End OS21105

Letters And Views

Treason



Sir, In 1972, Edward Heath signed the European Communities (Common Market) Act knowingly and wilfully deceiving and betraying the British people into European

rule. His was an act of outright High Treason and his government thus became an unlawful assembly. Governments cannot bind successors. Though each successive government had the opportunity to rectify his treachery, none did. Each thus became an unlawful assembly also. In 1992, John Major signed the Maastricht Treaty knowingly and wilfully stripping Her Majesty of Her Sovereignty, Honour and Style and rendering her and her subjects mere "citizens" of Europe. His act was *ultra vires* and one of outright High Treason.

No law can result from treasonous acts, much less unlawful assemblies. It is struck down by our Common Law. Every statute, EU treaty, diktat and influence since 1972 is consequently null and void. Britain has therefore never been part of the EU and our British law stands as it was before the 1972 Act. In consequence, those who

affirm and uphold EU law, diktat or influence are openly treasonous and liable to prosecution.

Rex Poulton

King Richard III Copy of letter to Queen

May it please Your Majesty,

The body appears to be genuine from all the evidence. Should the DNA tests prove positive it is my opinion that King Richard, as one of Your Majesty's predecessors should be given a State funeral. Possibly with Prince William and the Duchess representing the Queen.

To the effect that it is essential to disprove all the allegations against him. The first to make them in print was Sir Thomas More. His apparent motive was to regain Henry's favour. He, with others, did not wish to pass in Parliament a crucially important Naval Estimate. Descharges of Brest had just built the first warship with gun ports. Thus bows and arrows are no longer the principal and sure shield of defence, More's motives seem to be clear.

The reputation of King Richard was further damaged by the play Richard third. The author is similar with the play Mac Beth to please James I first balloon was descended from the man who defeated him. Actually Mac Beth was a splendid King, despite the Auld Alliance with France. This was made about 800 a day with Charlemagne and lasted over 1000 years. After

the 1745 rebellion, France was planning yet again another invasion of England. The foreign minister invited Prince Charles to a conference to see if he could help with his Highland clans. He arrived so drunk that the Foreign Minister rapidly concluded the interview! I am pleased to report that my clan, the Gunns, were never forced to war as many were to matriculate our arms with the Lord Lyon King of Arms and become the leige men of the King of the Scots. The Auld Alliance was a perpetual worry for every King of England. Although his sister was married to the king of the Scots, King Henry was obliged to build yet another castle up North!



Despite the Auld Alliance Macbeth's relations with the Anglo-Saxon king were excellent and he was able to go to Rome! Strangely it did not do him much good, after he returned there was strife in Dunsimane.

Did Richard murder his nephews? The facts indicate that he did not. When the news of Bosworth reached London the Plantagenets would immediately remove the two princes to a place of safety, in preparation for the coming two rebellions. In one, when the Prince was captured he was seen to be genuine and paid for it with his life. The other the "Prince" was seen to be a substitute.

Obviously he looked very like the Prince who had died. Shall we say he was a working-class boy who had been trained to walk and talk like a prince and had been recognised as the true one by continental royals.

When captured King Henry VII knew he was a substitute and he was not executed but given a splendid job for a working-class boy – a Scullion at the Palace! He was now a living witness of the deceit of the Plantagenets who strangely claimed to be "Satan born". King Henry certainly knew his statecraft.

A splendid job? Yes indeed! I have seen the menu for one of King Henry's banquets. There were nine courses, all fairly similar, There were four or five dishes in each course – soup,

followed by fish, then fowl, then meat and finally a sweet. There must have been an enormous amount left over for the servants who would have been very well fed indeed! Mediaeval economy appears to have been more generous than the modern! A king in those days was riding to castle. They came to it on the opposite side of a frozen river that had 20 miles still to go by crossing a bridge. Was it safe for the king to walk over? A peasant nearby who was even fatter than the king assured his Majesty that it was safe and proved it by walking over first, saving the king a tiresome ride!

I was on the troopship Dunera when I heard the word "course". "That's not a course", I said "that's a dish" and got strange looks after many years I read King Henry's menu and saw that I was correct. And modern diners only have one course!

It would be nice Ma'am if a brilliant playwright wrote 2 plays and a man of letters wrote two books to give the public the other side of the story. **I am, your Majesty, yours truly, Duncan Henderson, Shipmaster retired.**

The Question Is Why? Written at 13 year grade level and comprehension of 32

Why are we, still under the war powers of Lincoln?

Why is it that they carry out seizure and forfeitures in America without due process of law?

Why is it that you have no rights when it comes to IRS confiscation and seizure of property?

Why can the **IRS** seize your property without them ever having to go to court to get a decree to seize bank accounts or levy wages?

Why is it that if you attack the **IRS** in court you never win and they file a Rule 12 (b) (6) on you and the judge dismisses your case?

Why is it that in all tax cases they never allow that the defendant to bring in the law; never

allowed expert witnesses; and all other facts are 99 percent denied by the judge?

Why is it that they deny all motions dealing with jurisdiction, out of hand by the judge? Why is the judge always predisposed in favor of the United States?

When you read 12 Statutes at Large 319, you will have your answer.

They have never repealed this statute.

The codes in Title 28, and Title 50 that pertain to seizure, have their source as this Statute at Large. I have written extensively on this before but never included the actual Statute at Large.

Now here it is and I WILL CAPITALIZE those words that the government is using today to allow the destruction of your freedom.

They wrote this Statute during the Civil War but the important words do not pertain to only Civil War. During the Reconstruction Acts the Congress reversed the roles of the people and the government.

In other words the people became the slaves of Congress.

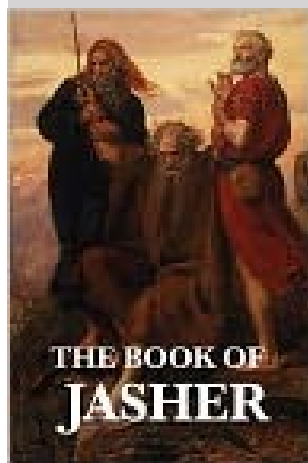
This is why they never repealed this Statute and allowed Congress to use the statutory words of construction to rule the people with an iron hand. This Statute is the root of all people's problems with seizure today, whether they are drugs, taxes, property condemnation and on and on.

Editor Note: We now know that **The United States of America** is a Trust.

The End OS21117

Notes On The Book Of Jasher

William F. Dankenbring



VIRTUALLY ignored since it was discovered, the *Book of Jasher* holds vital clues to interpreting and understanding Biblical chronology, from the Flood to the Exodus. A mistake made by Archbishop James Ussher, who was unfamiliar with the book of Jasher,

led to a 60-year error in placing the birth of Abraham. But this error is corrected in the chronological keys provided by the **book of Jasher**. And with these keys, an intriguing, and astounding story emerges.

The *book of Jasher*, mentioned in the Biblical books of Joshua and Second Chronicles, was faithfully translated into English from the Rabbinical Hebrew in approximately A.D. 1840. Says the translator's preface, "the ever memorable events and transactions recorded in Scripture are with many others of the most interesting nature, comprehended in the Book of Jasher; and they are all arrayed in that style of simple, unadorned majesty and precision, which so par-

ticularly distinguishes the genius of the Hebrew language/ and this, together with other numerous internal evidences, it is presumed will go far to convince the Hebrew scholar that the book is, with the exception of some doubtful parts, a venerable monument of antiquity; and that, notwithstanding some few additions may have been made to it in comparatively modern times, it still retains sufficient to prove it a copy of the book referred to in Joshua, chapter x, and 2 Samuel, chap. i. There are not more than seven or eight words in the whole book that by construction can be derived from the Chaldean language"(page iii-iv).

The title of the book in Hebrew, **Sephir Ha Yasher**, literally means "the book of the upright," or "the upright or correct record." Some have thought that "Jasher" was the name of a Hebrew judge in Israel, and a publication that arose in the middle of the eighteenth century (circa 1750 A.D.), purported itself to be a translation into English from a Hebrew manuscript of "Jasher" found at Gazna in Persia. That book appears to have been a fictitious book, a fraud, and most probably the work of some agnostic, cynical English sceptic, written in imitation of the language of Scripture. Its author, in his ignorance, presumed "Jasher" to have been

the personal name of an ancient Hebrew figure, the original writer. But the mischievous deed was recognized by true scholars of Hebrew, for the pronoun "the" ("ha" in Hebrew) never precedes or is prefixed to proper names.



How is the *Book of Jasher* important to us, today? It sheds marvellous light on the Biblical story, from the time of Adam and Eve, the time of Enoch, and the account of Noah's Deluge, to the Tower of Babel, the tyrant Nimrod, and the story of Abraham and his descendants. Needless to say, I cannot discuss the details of this remarkable historical record, which completely authenticates and corroborates Scriptural history, filling in many missing details deleted in the Scriptural record, in this article. I highly recommend the book for any who desire to perfect their knowledge of the ancient times, from Adam to the Exodus.

The *book of Jasher* provides a fascinating glimpse into the life of Enoch, who was a righteous ruler over men, continually instructing them in truth and uprightness, and a knowledge of the Most High God. It also tells us that in the days of "Peleg," not only were the nations at Babel divided and scattered, but the earth itself was also divided. From this book we also learn that Noah and Abraham were contemporaries.

Perhaps the most important key found in the *Book of Jasher* is that it corrects the erroneous chronological date for the birth of Abraham assumed by many Christian commentators, in particular archbishop James Ussher. Says the Translator of the *book of Jasher*:

From this book we learn that Noah and Abraham were contemporaries. How beautiful the contemplation of the meeting of these two Pa-

triarchs, the one being a monument of God's mercy, the other having the promises of the favour and grace of God, not only to himself, but to his seed after him. This fact might be proved from Scripture; but from the 32nd verse in the 11th chapter of Genesis, most of the Christian commentators have erroneously dated the birth of Abraham 60 years later than it actually took place; as it is generally stated that he was born A. M. [after man, i.e., after Adam] 2008, whereas the regular calculation in the Bible leads us to 60 years earlier, viz. 1948. The only cause of this error has been that Abraham's departure from Haran, at the age of 75, is recorded close to the description of the death of Terah, at the age of 205, in Gen. ch. xi, v. 32" (p.vi).

How should we view the *book of Jasher*, today? The translator correctly points out that although it is not divine Scripture, it nevertheless is a mighty historical and ancient work which relates directly to Biblical historical times and events. Thus the translator does not recommend it to people as Scripture, as a work of divine inspiration, but does "as a monument of history, comparatively covered with the ivy of the remotest ages; as a work, possessing in its language, all the characteristic simplicity of patriarchal times; and as such, he conceives it peculiarly calculated to illustrate and confirm the sacred truths handed down to us in the Scriptures" (p.vii).

The translator concludes:

"Like all other ancient writings, (except the inspired volume,) it has in some respects suffered from the consuming hand of time; and there is reason to believe that some additions have been made to it. In fine, it contains a history of the lives and memorable transactions of all the illustrious characters recorded in sacred history, from Adam down to the time of the Elders, who immediately succeeded Joshua" (*ibid.*).

Having said these things, let's take a close look and see how the book of Jasher, then, impacts our understanding of ancient Biblical chronology, and what it means to us, today!

Chronology After the Flood

The **book of Jasher** recounts the story of mankind from Adam and Eve, Cain and Abel, to the destruction of Noah's Flood (chapters 1-6). The story of the post-Flood world begins in chapter 7 where we are told that Terah was 38 years old when he begat Haran and Nahor, the older brothers of Abraham (v.22). What year was this? According to the chronology, from the Flood, we discover that Noah was 600 years old at the time of the Flood (Gen.7:6). The Flood occurred in the year 2348 B.C. Noah's son Shem begat Arphaxad 2 years after the Flood (Gen.11:10), or in 2346 B.C. From that time on we can trace the descendants of Shem (see Genesis 11:10-26):

Unfortunately, Archbishop Ussher did not have access to the **book of Jasher** when he calculated the birth of Abram!

When this correction is made, however, it suddenly frees up our understanding of events that occurred after the Flood. Much of this illumination comes from the **book of Jasher**!

Nimrod and the Birth of Abram

Now let's pick up the story of Nimrod, the world's first tyrant, after the Flood. The **book of Jasher** gives us a very interesting insight into

Descendant	Lived	Begat	Date
Arphaxad	35 years	Salah	2311 B.C
Salah	30	Eber	2281
Eber	34	Peleg	2247
Peleg	30	Reu	2217
Reu	32	Serug	2185
Serug	30	Nahor	2155
Nahor	29	Terah	2126
Terah	70	Abram	2056

At this point, the Biblical genealogy tell us, "And Terah lived seventy years, and begat Abram, Nahor, and Haran"(Gen.11:26). Yet the **book of Jasher** clearly states that "Terah was thirty eight years old, and he begat Haran and Nahor"(Jasher 9:22). Therefore, the fact that the Bible says Terah was 70 when he begat Abram, Nahor and Haran, must refer to the date when ABRAM was begotten -- 32 years after his two brothers. Abram was the youngest of the three, but is listed first because the birthright became his because of his righteousness and excellency.

Nimrod's kingdom and personality. The story begins with his father Cush. We read:

"And Cush, the son of Ham, the son of Noah, took a wife in those days, in his old age, and she bare a son, and they called his name Nimrod, saying, At that time the sons old men began to rebel and transgress against God, and the child grew up, and his father loved him exceedingly, for he was the son of his old age.

This is a straight-forward chronology. However, it differs from that of Archbishop James Ussher. Ussher, in his mammoth chronological work, concluded erroneously that Abram was born seventy five years before Terah his father died. Terah died at the age of 205 (Gen.11:32). The next chapter of Genesis tells us that God told Abram to leave his country and Abram did so at the age of 75 (Gen.12:1-4). Ussher assumes that Terah's death and Abram's departure for Canaan was the same year -- therefore, since Terah died in 1921 B.C., Abram's birth would have been, according to Ussher, 75 years sooner -- in 1996 B.C. Notice! This date is precisely 60 years later than the true date for Abram's birth!

"And the garments of skin, which God made for Adam and his wife, when they went out of the garden, were given to Cush. For after the death of Adam and his wife, the garments were given to Enoch, the son of Jared, and when Enoch was taken up to God, he gave them to Methuselah, his son. And at the death of Methuselah, Noah took them and brought them to the ark, and they were with him until he went out of the ark. And in their going out, Ham stole those garments from Noah his father, and he took them and hid them from his brothers. And when Ham begat his firstborn Cush, he gave him the garments in secret, and they were with Cush many days. And Cush also concealed them from his sons and brothers, and when Cush had begotten Nimrod, he gave him those garments through his love for

him, and Nimrod grew up, and when he was twenty years old he put on those garments.

"And Nimrod became strong when he put on the garments, and God gave him might and strength, and he was a mighty hunter in the earth. . . . And when Nimrod was forty years old, at that time there was war between his brethren and the children of Japheth, so that they were in the power of his enemies. . . . And when Nimrod had joyfully returned from battle, after having conquered his enemies, all his brethren . . . assembled to make him king over them, and they placed the regal crown upon his head.

*"And he placed **TERAH THE SON OF NAHOR** the prince of his host, and he dignified him and elevated him above all his princes"(Jasher 7:23-41).*

Notice! Although the Bible does not mention these fine details in the Scriptural narrative, nevertheless, Terah, Abram's father, was the commander-in-chief of Nimrod's army! He was a very important man in the post-Flood world, and in the government of Nimrod. This occurred when Nimrod was about forty years of age. The account goes on:



". . . . And Nimrod dwelt in Shinar . . . and his kingdom became very great . . . and Nimrod reigned in the earth over all the sons of Noah, and they were all under his power and counsel [he was the first World Ruler]. And all the earth was of one tongue and words of union, but Nimrod did not go in the ways of the Lord. . . . And Terah, the son of Nahor, prince of Nimrod's host, was in those days very great in the sight of the king and his subjects, and the king and princes loved him, and they elevated him very high.

"And Terah took a wife and her name was Ambhelo the daughter of Cornebo; and the wife of Terah conceived and bare him a son in those days. Terah was SEVENTY YEARS OLD when he begat him, and Terah called the name of his son ABRAM, because the king had raised him in

those days, and dignified him above all his princes"(Jasher 7:44-51).

The **book of Jasher** therefore plainly tells us Abram was born to Terah when he was 70 years old -- not 135, as Archbishop Ussher thought. The story continues that at the birth of Abram, the astrologers and wise men of Nimrod's kingdom saw a horrifying sign in the heavens, which they understood to mean that the child born to Terah that night would grow up and possess the earth, and would kill all the kings of the earth, posing a great threat to Nimrod himself. A plot was hatched to kill the child. Terah managed to save Abram by substituting the child of one of

his servants instead, and then hid Abram, his mother and nurse, in a cave for ten years (Jasher 8:33-36).

The account goes on to tell us that Haran, Abram's oldest brother, took a wife when he was 39 years of age, and when he was 42, she bore to him Sarai, in the tenth year of Abram's life (Jasher 9:1-4). Thus Sarai was ten years younger than Abram, whom she would later marry. She was born in 2046 B.C. This means that Haran was born 42 years earlier, in 2088 B.C., and was 32 years older than Abram. This is also corroborated in Jasher 12:16, where we read, "and Haran was in those days that Abram was born thirty and two years old." He was born when Terah his father was 38.

When Abram was ten years old, he came out of the cave. The king Nimrod and all his soothsayers thought he was long dead by this time. However, taking no chances, we read that:

"And when Abram came out from the cave, he went to Noah and his son Shem, and he remained with them to learn the instruction of the Lord and his ways, and no man knew where Abram was, and Abram served Noah and his son Shem for a long time.

"And Abram was in Noah's house thirty nine years, and Abram knew the Lord from three days old, and he went in the ways of the Lord until the day of his death, as Noah and his son Shem had taught him; and all the sons of the earth in those days greatly transgressed against the Lord, and they rebelled against him, and they served other gods, and they forgot the Lord who had created them in the earth And

Terah had twelve gods of large size, made of wood and stone, after the twelve months of the year. . . "(Jasher 5-8).

Thus Abram, from age 10 to 49, was in the house of Noah, learning the truth of God! This would have been from the year 2046 (the year Sarai was born) until the year 2007 B.C. During this time, "king Nimrod reigned securely, and all the earth was under his control, and all the earth was of one tongue and words of union"(Jasher 9:20).

At this time Nimrod and his great men took counsel to build a "strong tower, and its top reaching heaven: (verse 21). While they built it, they "imagined in their hearts to war against him and to ascend into heaven"(v.25). As the Scriptures tell us, and the *book of Jasher* confirms, the gigantic tower was destroyed in a

mighty paroxysm. Says the *book of Jasher*, "And as to the tower which the sons of men built, the earth opened its mouth and swallowed up one third part thereof, and a fire also descended from heaven and burned another third, and a third part is left to this day, and it is of that part which was aloft, and its circumference is three days' walk"(v.38).

This tremendous event would have occurred just before Abram left the house of Noah in the year 2007 B.C. The tower of Babel catastrophe, therefore, would have occurred somewhere around the year 2008 B.C. It was shortly after this awesome lesson from the heavens, that Abram comes forth from hiding and exile, and returns to the house of his father Terah.

To be continued

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Celtic dancing at the Knights Festival in the grounds of Schloss Amerang, Bavaria Germany, 2012 to the musical compliment of ancient Celtic instruments - Photo taken by Mathieu Steffelaar - see page 3

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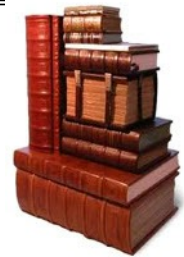


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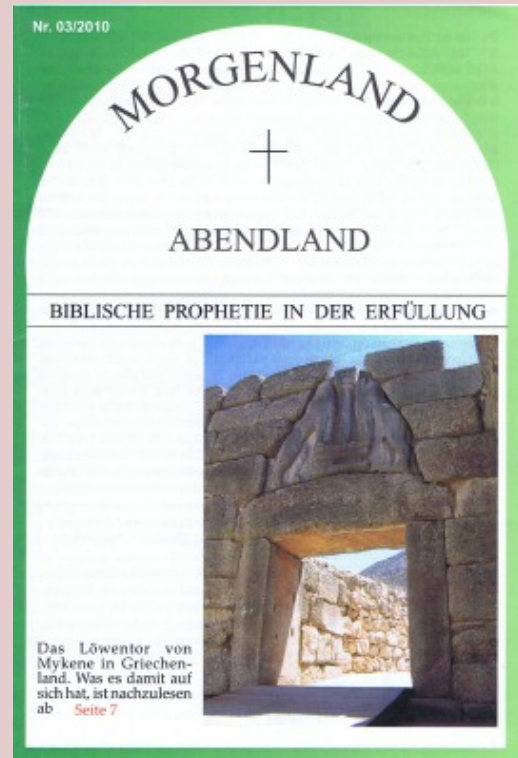
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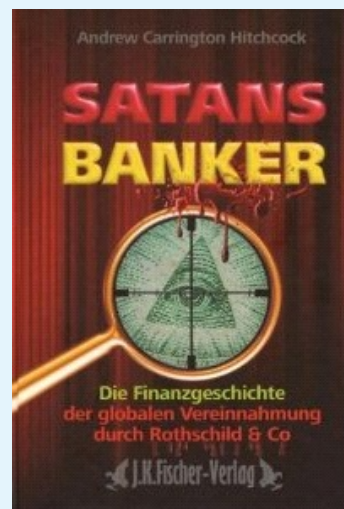


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