

The Cambrian Peshar*

Thanksgiving, 2020

Qumran

I give thanks to You, O Lord . . . by the spirits which You have given to me . . . according to Your will, and the powerful spirits . . . before they became Your holy angels . . .

The earth shouts out, because of the disaster which comes about in the world . . . All who are upon it behave as if mad, and they melt away in the great disaster. . . The war of the heroes of heaven shall spread over the world and shall not return until an annihilation that has been determined from eternity is completed. Nothing like this has ever occurred.

-from the Thanksgiving Scroll (see Footnote)
The Dead Sea Scrolls, a New Translation,
Wise et al (p. 86-95) HarperCollins

Beloved Friends:

On the northwestern edge of the Dead Sea, the remains of an ancient encampment can be found which archaeologists have determined was occupied, off and on, for roughly three centuries between 200 B.C. to 100 A.D. It is a desert area and cannot sustain life except for a few goat herders and ascetics. Its remoteness and rugged terrain has lent itself as a place of refuge for various religious separatists and military insurgents from the times of the Maccabee's to the messianic wars which ended in the Bar Kochba rebellion of circa. 134 AD.

There are numerous caves in this area which were largely unexplored for the many centuries since then until about 1947, when a shepherd boy heard breaking pottery after throwing rocks into one of the caves trying to flush-out some wayward goats. So we are told, that the pottery contained ancient scrolls and after the excavation of it and other caves in the vicinity, the sensational discovery of "the Dead Sea Scrolls" came to be.

In the years which followed, the scrolls and artifacts retrieved from the excavations were kept within the secret confines of forensic laboratories where scholars were trying to decipher and sometimes reconstruct the fragmentary remains. But after four decades, the world of scholarship grew impatient and a movement began for a full release of facsimile copies of the scrolls so that a larger audience could participate in the analysis and begin an assessment of the impact the scrolls might have upon the major world religions.

The chief figure in this "declassifying" movement was Robert Eisenman (CSU, Long Beach and Linacre, Oxford) and his organ to bring public pressure was the quarterly *Biblical Archaeology Review* (BAR). I followed the controversy closely and rejoiced when they prevailed. The Scrolls were facsimilied and published in 1989.

The Scrolls were not what the followers of traditional religion, especially Christianity, had hoped. Because some of the Scrolls were contemporary with the life of Jesus and the Apostles, it was thought that they would have contained biographical information. What we found instead were copies of most of the Old Testament, commentaries called "peshers," and other sectarian and sometimes encrypted writings. I say "encrypted" not necessarily to imply a code of the Pythagorean variety, but the use of religious language to send secret or esoteric messages. Considering that the refugees of the "Qumran settlement" were fleeing invading armies and pogroms of religious persecution, it was incumbent upon the authors of the Scrolls to avoid names and places which could become deadly upon discovery. During the 1st Century AD, the antagonists were the

Romans. Consequently, terminology and historical events unknown to the Romans had to be referenced to avoid detection.

For example, one of the Scrolls is known as "the Copper Scroll." It is basically a treasure map where caches of gold and weapons could be found throughout Palestine. Obviously, that one was in code.

"Kittim" was an Old Testament word for the Philistines. In the Scrolls, the Kittim were the Romans.

As for personalities identified in the Scrolls, "the Teacher of *Righteousness*" or "morehazedec" was the leader of the covenant community. He had an opponent called "the Spouter of Lies." The Pharisees were "the Seekers after Smooth Things" and the Herodians were the "Sons of Belial." They were collaborators with Rome who were corrupting the Jewish people.

From outside sources such as Josephus and the fathers of the Early Church, we believe that a group called "the Essenes" occupied Qumran during most of the 1st Century AD. It is strange that the New Testament does not speak of the Essenes. We learn about the Sadducees and Pharisees and a little about the Zealots, but the Essenes are not identified by name in the Gospel accounts.

However, considering that the word "Essene" is thought by some to mean "healer" - as noted in a previous Peshier - we find terminology in the New Testament which suggests that the New Testament Christians - or the followers of "Yesses" (a word with a shared cognate with *Jesus* or *Jesus*) and were the original [Y]essenes.

The Qumranians and New Testament writers used the same terminology: both were followers of "the Way" and believed in the "new covenant." Both practiced a communion meal involving "bread and wine." Both spoke of the "birth of the Messiah." Even the "tongues of fire" at the first Christian Pentecost is an exact term in the

Scrolls which refers to the Urim and Thummim of the priestly ephod and suggests that Acts 2:4 itself might have a less obvious deeper meaning.

Of course, scholars are usually very conservative and non-committal, even in the face of obvious facts. They have tenures and endowments to protect. It often takes mavericks to create the paradigm shift. And in this case, it was Robert Eisenman who shook the tree of knowledge.

The Reconstruction of Christianity

And they asked him if he will restore the kingdom of Israel, and will do away with the foreign king, and with Pilate, Caesar's subordinate, and will rule himself, or perhaps appoint one of the family of David [to rule]?

- Acts 1:6 (the Magdalene Manuscript)

The disciples said to Jesus, "We know that you will depart from us. Who is to be our leader?" Jesus said to them, "Wherever you are, you are to go to James the righteous [the Just], for whose sake the heaven and earth came into being.

- Gospel of Thomas, Saying #12

Nag Hammadi Library, ed. Robinson, Harper&Row, 1988

Eisenman is not sure whether Jesus actually existed, but he has complained that Scroll translators have obscured direct references to a Jesus *figure* by translating "Savior" as "salvation," for example, which represents an attempt to "depersonalize" the Qumran accounts. The same complaint can be made of the Masoretic copyists who were medieval Jews wishing to hide Old Testament references to the coming Christian Messiah by rendering "Messiah" as "anointed one." The Septuagint, which is a Greek translation before the controversies over Christianity in the 1st Century occurred

- and were based upon the same Hebrew texts as the Scrolls - openly translated the subject of Messianic prophecies as "Christ."

Using biblical and extrabiblical accounts not dependent upon the Scrolls, Eisenman has argued that what became Christianity was really the result of an ideological battle between James and Paul. While I do not want to oversimplify the thesis: basically, he claims that James was the first leader of the Jerusalem Church (which is obviously true) and that he also was the leader of the Judaistic wing of the Church which regarded Paul as an apostate (which is also true, Acts 21:20,21). Thus, in the Scrolls, Paul would be the "spouter of lies" while the "teacher of righteousness" would be James.

In Eisenman's polemic, James and Paul were fighting over the meaning of the ministry and death of Jesus Christ. So, in Eisenman's literary corpus, Jesus *does* in fact exist by inference, although he thinks that the Gospels represent a 2nd Century reconstruction of the story to further Herodian propaganda and is not sure if they represent an historical person.

(The layman should be aware that there have been other theories as to these identities. A credible argument has been made that John the Baptist was once the Teacher of Righteousness and Simon Magus - introduced to us in Acts 8 and an adversary of the Apostle Peter in the Pseudoclementine Epistles of the Early Church - was the apostate. While these alternatives once held convincing sway, the polemics between Paul and the Judaizers in the Book of Acts and elsewhere in the New Testament seem to fit better the milieu of the Scrolls, at least for those who occupied Qumran in the 1st Century.)

Eisenman does not sufficiently distinguish the militant wing of the Essenes which became the Zealots from the pacifistic wing which became the followers of Jesus who were eventually driven out of Palestine by the persecutions described in the Book of Acts. A good counter-balancing source for this differentiation would be Gordon Strachan's *Jesus the Master Builder, Druid Mysteries and the Dawn*

of Christianity (Cromwell Press, Great Britain, 1998), which speaks directly to Eisenman's earlier works and assesses much of the 19th Century scholarship important to the Cambrian Church. He presents the Bethany family of Martha, Mary, and Lazarus as the quintessential Essenes which believed in the supremacy of personal salvation, personal holiness, and lacking miraculous intervention, the virtues of martyrdom.

Pious Christians should not be dismissive of Eisenman's works because of his agnosticism. Historians must be rigorously skeptical. When the Church strays from the truth, it leads to distortions. The historic Church has all but forgotten James and the meaning of the First Council in Acts 15, which will be addressed below. It has done so to perpetuate an unsanctioned, if not a merely provisional priesthood, a development which has only been partially remedied by Protestantism.

While Eisenman's massive tomes are certainly tedious and sometimes overspun, they do contain an integration of sources which is unprecedented. He has used the Scrolls to validate and develop a thesis he previously formed from both the Bible and well-known sources of ancient writers: secular, Jewish and Christian. And for that we can be grateful for his contributions.

The Davidians

After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up. That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.

- James at the Jerusalem Council quoting Amos 9:11
(Acts 15:16-17)

To James the Just and John and Peter the Lord transmitted the "gnosis" after the resurrection. They transmitted it to the other Apostles. And the other apostles transmitted it to the seventy.

- Clement of Alexandria, as quoted by Eusebius
(*Ecclesiastical History*, 2.1.4)

Much of Eisenman's material was previously known to the Cambrian Church during the late 19th and early 20th Centuries and has been propagated through the Covenant Publishing House of London, England. Robert W. Morgan, John & Gladys Taylor, Isabel Elder-Hill, among other luminaries, have provided much original documentation supporting the antiquity of the British Church and that it was Jamesian and Davidic. Although their material was hijacked by later British Israelites and the monarchy to provide moral support for Britain's colonial empire, originally, it sought to promote the tribal simplicity of the Celtic Church. (Again, for an assessment of sources, see Strachen's book as noted above).

It is not known whether Eisenman ever came under their influence - he certainly doesn't cite them as sources - but it doesn't matter. A fresh investigation which supports the previous thesis is welcomed. Namely, it is that which is propounded by our text above: **that Christianity consists in the "resurrection" of the descendants of King David to world rule through the institution of the Church:**

For the term "resurrection" is not applied to that which has not fallen, but, to that which has fallen and rises again; as when the prophet says, "I will also raise up again the tabernacle of David which has fallen down."

- Methodius ANF, vol. 6, p. 367

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

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

In the Scrolls there was an anticipation of two messiahs: a royal one from the line of David and a priestly one from the line of Aaron, specifically Zadok the High Priest of King David's era. For the Qumran Community, the kingly messiah would be subservient and would obey the priestly messiah. That probably explains why the Judaistic wing of the Jerusalem Church was persuaded that Jesus was the kingly messiah, but circumcision was still required. The Judaizers expected the emergence of the priestly messiah which would revive the true and righteous worship of the Temple economy. For them, true Christians should still be required to become Jews if they were ever to be admitted to worship at the Temple and to find salvation. These "zadoks" were those who aspired for the priestly messiah.

However, there was a different group among these Essenes which "blasphemously" sought to *combine* the messianic offices of priest and king into one person. They believed that the Davidic Messiah would be a priest "after the order of Melchisedek" (meleck=king: zedek=righteous). This is precisely what the Davidians (or more properly the Nazoraeans) taught concerning Jesus, which was further advocated in the Epistle of Hebrews (ascribed to Paul, but held by some to be written by his apostolic companion, Barnabas). For them, the true "Zadokites" (Righteous Ones) were those who filled the office of king *and* priest of the Melchisedekal line. The Judaizers viewed this doctrine as blasphemy against the Temple.

James the brother of Jesus was also known as a "zadok," "the Just" or "Righteous One." He was the first Lord Bishop of the Jerusalem Church and evidently was also this "Teacher of Righteousness" or "Teacher of the Zadoks" of the Qumran Community. He was known as a follower of the Nazarite Vow and a Davidian per his judicial ruling in Acts 15 in favor of a Noahide standard for the Gentile Christians. According to Church historians, he was allowed by the ruling authorities (maybe Roman or Herodian) to enter the Inner Court - the Holy of Holies - to offer intercessory

prayers on behalf of the nations. We think the Romans did so because the Sadducean priesthood, under pressure from the Zealots, had stopped offering sacrifices on behalf of the Empire, a fact which Josephus identifies as the event which precipitated the Jewish revolt and the invasion of Roman armies. We don't know how many times James was allowed to do this - but certainly at least once - before he was murdered by a mob of Jewish Zealots, an event Josephus considered the final straw.

The Cambrian Church teaches that James became the leader of the Jerusalem Church - and whatever could be said to be "Christianity" at the time - because it was the express will of Jesus to His disciples, as recorded by the various Church historians. He was qualified to be so because, he too, as the son of Joseph, was a descendant of King David. He became the leader of the Qumran Community because of his spiritual gifts and his life of holiness. This is attested to by the historians, including Josephus.

The Bethany tradition also adds an important distinction: it teaches that James was appointed Lord Bishop *provisionally* as a mentor to the true heir of the Christian Church who was not yet of age: **Stephen, the son of Jesus**. While the scope of this Peshier is not meant to lay out the arguments to support such an assertion, it is important that the reader understand that Stephen was the "crown prince" of the House of Jesus and is identified by Church historians as James' personal deacon. The *diaconate* was the normal entry level for a succession to the *episcopate* in the early church. In other words, as James' deacon, Stephen would have been recognized as James' successor and explains his meteoric rise as a Christian spokesman in the Book of Acts and also why he was targeted for attack:

And what are the deacons but imitators of the angelic powers, fulfilling a pure and blameless ministry unto him, as the holy Stephen did to the blessed James.

- Ignatius to the Trallians (*ANF*, v. 1, p. 69)
(See also "Ignatius to Hero", p. 113 and
"Recognitions of Clement," *ANF*, v. 8 p. 95-96)

But what of Paul and his other-worldly doctrine of salvation? The bridge between James and Paul was the House of Bethany: Martha, Mary, and Lazarus *aka* Barnabas. They were the authors of the Johannine literature in the New Testament and Paul's initial sponsors (see *The House of Bethany*, Stivers, 2011). Eisenman is correct that Paul, as a Pharisee, once had close ties with the Herodians, and seems to have been related to one (Romans 16:11). Jesus, too, was married to a former Herodian maidservant (Luke 8:3) - aristocratic families usually are closely related in spite of being in opposition to each other. When the Judaistic wing of the Jerusalem Church, *aka* Qumran, turned against James and had him assassinated, it appears that Paul reassumed his previous alias and became the "Saulus" of Josephus' accounts. As Eisenman argues, he returned with the armies of Rome to provide Vespasian and later, his son, Titus (who by this time was married to Bernice of Herodian notoriety in Acts and believed by some to be a closet Christian) with logistical support in its siege and its eventual destruction. While Josephus wrote some of his accounts decades after the fact, and appears to conflate Saulus' riotous activity from his pre-conversion days involving Stephen and now in retaliation for the murder of James - Acts should have precedence here in our assessment of historical sources - it is probable that this Saulus was indeed our Paul the Apostle.

We think that Nero's madness overcame him and he executed Paul when he was no longer useful in quelling the Jewish revolt. The Christians were still viewed as a Jewish sect and Nero's paranoia

over the imagined conspiracy knew no bounds in its brutality. In retaliation for the Christian persecutions which followed, Paul's colleague, Epaphroditus, who was Nero's personal secretary and of the "household of Caesar" (Colossians 4:22), appears to have assassinated him before he could succeed in his plans of genocide (Philippians 2:25; 4:18 cf. Eisenman *New Testament Code*, Watkins, 2006, p. 8 *et al*),

It is unsettling to imagine the meek and humble spirit of Paul and his associates as something turned to the service of armies and assassins. But it must be remembered that he was not short of maledictions toward these fanatical Jews:

But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile.

- Romans 2:8-9

He also reminded the believers that the Roman authorities were "ministers of the sword" and were to be obeyed (Romans 13).

The New Testament accounts end before Paul's intended missionary tour to Spain and Britain (Romans 15:24,28). They do not give the particulars of Paul's defenses or rather "briefings" before the Imperial authorities. We think that he was executed for meeting with the Druids, either in Rome with the family of the British war-lord, Caractacus (2 Timothy 4:21) or in Britain if sent by military escort to fetch Vespasian to Judea with his British army (as said of Saulus by Josephus, see Eisenman, *New Testament Code* p. 498, 507). Rome was at war on two fronts during these years: the rebellious Jews of Palestine who were sometimes agents of the Parthian Empire which rivalled Rome in the East, and then the Druids of Celtic Britain in the West which still held sway in Gaul.

We who are separated by many centuries look at these accounts from the simplicity of a martyr's innocence. Rome, however, regarded it as "intelligence" for the management of its Empire. Paul was not ignorant of the "cloak and dagger" operations against the Davidians. While he taught the true doctrine of salvation, the doctrine of the kingdom had to be more subtle:

To whom God would make known what is the riches of the glory of this mystery among the Gentiles which is Christ in you, the hope of glory.

- Paul to the Colossians 1:27

Here, Paul identifies it as a "mystery" or secret "among" the Gentiles of "Christ in you," which if interpreted as a reference to the collective of the churches, would be referring to the Davidic bishops ruling the Gentile converts. Today, we interpret such passages with a mystical bent, thinking that Paul was not speaking in code, but rather talking about some kind of spiritual experience.

Recall that according to James, the House of David was called to rule the Gentiles in the messianic office of the bishoprics of the respective churches, a fact which created a shadow government throughout the Empire and which was considered subversive by the Romans:

But when the same Domitian had issued his orders, that the descendants of David should be slain according to an ancient tradition, some of the heretics accused the descendants of Judas, as the brother of our Savior, according to the flesh, because they were of the family of David, and as such, also, were related to Christ.

Eusebius, *H.E* §19

Domitian's reign was later, of course, but not so much so as to be irrelevant to this discussion. Domitian had Epaphroditus executed for the presumed assassination of Nero and this "Judas" in the text

above was the Jude who authored the Epistle which bears his name. He was the brother of both James and Jesus and Simeon who became the next successor as Lord Bishop of the Jerusalem Church. When released by Domitian, these descendants returned to their Davidic role of "ruling" the Gentile churches:

Upon hearing this Domitian did not pass judgment against them, but despising them as of no account, he let them go, and by a decree put a stop to the persecution of the Church. But when they were released they ruled the churches, because they were witnesses and were also relatives of the Lord.

- Eusebius as he quotes Hegesippus, *Bk. III, § XX*

The Four Kingdoms

The prophetic books of Daniel and Ezekiel were important to the Jews of the 1st Century and to the Qumran Community. Ezekiel provided the blueprint for the restoration of the glory of Israel, the Temple, its priesthood and its destiny. It was used by the Judaizing partisans, along with other of the minor prophets such as the Book of Zechariah, to support their priestly messiah doctrine.

Daniel, on the other hand, was more focused on the kingly messiah and provided a means for interpreting the times. In Daniel are found two prominent visions: the vision of the "great image" with the golden head and the vision of the four beasts. The first was the one which made Daniel famous; for it was Nebuchadnezzar's dream that he interpreted and was promoted to become the most powerful man in the Babylonian Empire.

The second vision was interpreted the same as the first: they were representations of the four successive empires of Babylon, Persia, Greece, and Rome. These empires would be regarded as the "Gentile kingdoms" which would eclipse the "kingdom of the saints" -

the kingdom of Israel - until the "times of the Gentiles" were fulfilled. When these four empires were played out, then they would be destroyed and replaced by the Messianic kingdom, the one represented as a great stone hewn out of a mountain (Daniel 2:44-45).

The final kingdom of Rome was represented by the two legs of a man that were made of iron which represented the strength and durability of this empire. If Byzantium is counted, the Roman Empire was far more durable than the previous kingdoms. It lasted over a thousand years.

But the Roman kingdom was also represented in the feet and toes which were made of iron mixed with clay. Daniel explained that these represented successive kingdoms which would still be uniquely Roman and strong but also brittle and short-lived. The Book of Revelations offers a further elaboration of these kingdoms which serve "the Beast" and the "Whore of Babylon," but eventually rebel and are finally all destroyed by Christ at the Battle of Armageddon.

Protestant theologians of the Reformation thought these kingdoms were represented by the various medieval states or minor empires which came to dominate Europe within the former boundaries of the Roman Empire. Sir Isaac Newton concurred and even suggested that the colonial empires which had emerged in his day, including the British Empire, were a continuation of these "antichrist" kingdoms which find their roots in ancient Babylon. It must be noted that he did not propagate such ideas during his lifetime: he was both a benefactor and beneficiary of the British Crown. They were too subversive in an age when the unfortunate victims of politics were tortured and executed. Instead, these opinions were introduced upon the posthumous publication of his "Observations on the Prophecies of Daniel and the Apocalypse."

Of course, the British Empire is gone today but if we follow the logic of Newton - who was a great scientist and theologian but earned

his keep as the chancellor of the Royal Mint - we might surmise that it has been succeeded by "mystery Babylon": a commercial empire based upon a coercive monetary system. Certainly in the 20th and 21st Centuries, we see evidence of the secret tentacles of control which the central banks exert upon the world - all centered in London (*The Web of Debt*, Ellen Brown, 2008). Thus, modern nation-states still represent the efflorescence of this ancient imperial system, but instruments of disunity and disruption have been introduced.

Some have poetically glorified the American experiment as representative of the coming Stone Kingdom. But its "*e pluribus unum*" suggests a unity based upon miscegenation (Dan. 2:43) and not regeneration. A "melting pot" representing the cultures of fallen men cannot rise higher than the limits of original sin. It is an integration into the void. Anglo-American civilization still is a continuation of Rome and Babylon which cannot be shaken until the key elements of the Stone Kingdom are introduced into human consciousness.

The Times of the Gentiles

Ezekiel and Daniel were contemporaries with Jeremiah and there is indication that each of them influenced the other. Of course, we have Daniel's account of his dependence on the elderly Jeremiah for calculating the length of the captivity (9:2). But there were other connections, as well.

Ezekiel ranked Daniel with the other illustrious figures of the Old Testament such as Noah and Job who were considered men of extraordinary righteousness and worthy members of the Divine Council (Ezekiel 14).

Daniel's captivity occurred before the fall of Jerusalem and early in the reign of Nebuchadnezzar. He was taken as hostage by

suzerain treaty during the reign of Jehoiakim, king of Judah (not to be confused with Jehoiakin). Ezekiel was taken on the second siege, the one in which Zedekiah was installed by Nebuchadnezzar in the place of the rebellious Jehoiakin. They were taken as young men and were presumably either of the royal or priestly houses. Jeremiah was left behind in the city and would have been personally known to them, Jeremiah himself being of royal lineage and the successor to the Prophet Isaiah.

Nebuchadnezzar's vision of the *polymetallon* statue occurred during the second year of his reign which would have been the first year of Daniel's captivity and would have been the year of his exaltation as vicegerent in the imperial capital. This was a momentous event. For all practical purposes, Daniel's rank was now that of the most powerful man in the Empire, and certainly made Daniel the most powerful Jew of that period.

This would not have gone unnoticed by Jeremiah and his associates. Daniel's interpretation of Nebuchadnezzar's dream would have been the cue to Jeremiah that Babylon was the instrument of God's will. This fact would have influenced Jeremiah's demand for the surrender of Jerusalem to the Babylonian forces which was regarded as an act of treason by Zedekiah and the rival prophets of court. Daniel's vicegerency would also explain the protection and deference which were extended to Jeremiah by Nebuchadnezzar's generals upon the destruction of the city (Jeremiah 39:11). Here we see an exact historical parallel to Paul's (*aka* Saulus') recruitment of Vespasian's legions to destroy the city and the temple for the second time.

All of these prophecies would have been known to Jesus, the Essenes and the leaders at Qumran. During the 1st Century, messianic expectations ran high as numerous "wanna-be" Messiahs offered themselves in various insurrections. Somehow, however, the place of Rome as Babylon's kingdom-in-succession and the "yet-to-come" future ten kingdoms (the Ten Horns of the Beast according to

John the Revelator) were either not accepted by Qumran or not understood. Both Jesus and Paul argued that the "times of the Gentiles" would have to run their full course - perhaps after many centuries to come - as it has in fact been the case.

The Feast of Ingathering

And this gospel of the kingdom shall be preached in all the world for a witness unto all nations (Gentiles); and then shall the end come.

- Jesus, Matthew 24:14

Go, ye, therefore, and teach all nations (Gentiles) . . .

- Jesus in the Great Commission (Matthew 28:18-20)

The question comes to mind as to when this "time of the Gentiles" should end? We think it is **when the Gentiles cease to be Gentiles**. To the Jew, a Gentile ceases to be Gentile when he becomes circumcised. But Jesus did not want to make Gentiles into Jews. **He wanted to adopt them into His own family through baptism and the tutelage of Davidic viceroys as bishops of His churches**. This was the way Gentile converts could become Israelites: by acquiring federal headship in the House of David.

The historic church will stop with baptism and a spiritual adoption. The Cambrian Church, however, embraces the Bethany tradition and that of the Creeds which defend the full meaning and purpose of the Incarnation as one to redeem all of humanity according to the flesh and the spirit: individually and collectively. It will argue for the kind of adoption that works through both sacrament and the operation of law as found in the Law of the Covenant (Exodus 20-24; 21:1-11): a merging with the messianic bloodline for those who "come by water *and* by blood" (1 John 5:6 cf. John 1:3). These represent types of the resurrection which will lead us to the resurrection "at the last day" (John 6).

Thanksgiving

The Feast of Ingathering, also known as the Feast of Tabernacles, is the last of the feasts of Israel yet to be fulfilled in prophecy. It was Israel's harvest festival with all that such rejoicing should imply.

Thanksgiving is the American harvest festival, the time when the crops have been fully gathered into the store houses and workers are free to relax and enjoy the blessings of heaven. As the years roll by and the cycles of life and death bring new generations to the world stage of history, the ultimate purpose of the feast should not be forgotten. There will be a final day of reckoning and the human race will face its ultimate test: the test as to whether it is worthy to survive and carry its species into the age of the new Earth and Sky.

The day of that test draws near.

A servant of Jesus,

James

Collect for the Day

Almighty and gracious Father, we give thee thanks for the fruits of the earth in their season and for the labors of those who harvest them. Make us, we beseech thee, faithful stewards of thy great bounty, for the provision of our necessities and the relief of all who are in need, to the glory of thy Name; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. Amen.

Footnote: *Gaps sometimes occur in the translation of the Scrolls because of holes or blemishes in the parchments. The reference to "spirits" in this text is believed to refer to noumenal entities as discussed in the last Peshar: "spirits" as thoughts, dispositions, emotions or concepts, not as actual separate sentient beings.*

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

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