

The Cambrian Pesh

A Voice of the Desposyni to the Dispersion

The Pesh for the Annunciation, 2025 *vulgaris*
March 25th, 2028 *Anno Domini*

Beloved Friends:

JESUS: THE PARTHIAN KING OF KINGS

And he hath on his thigh, a name written: KING OF KINGS, AND LORD OF LORDS.

- Revelation 19:16

Parthian monarchs took the title of 'king of kings' . . .

- George Rawlinson, *The Sixth Great Oriental Monarchy*, (1872), p 88

The Christian Rosetta Stone

One of the greatest archaeological finds of the modern era was a stone unearthed by French troops during Napoleon's expedition to Egypt in 1799. Dating to 196 BC, on it was inscribed a Ptolemaic decree. It was engraved in three languages: Demotic, Greek, and Egyptian hieroglyph. Linguists discovered that the inscription gave the same account in each of these languages. And from this fortunate correlation, for the first time in recorded history, European scholars were able to translate Egyptian hieroglyphs. Ever after, the world of Egyptian records was opened to scholarly pursuit. An important doorway into the ancient world could now be entered.

Thirty years ago, I published a research paper under the *Biblical Terranomics* label as Issue #10, later called: *The Holy Conspiracy: Christian Druids and Cultural Alchemy*. It was a strange title, but I felt that it accurately represented the historic intellectual battle between the Celtic Church and the Roman Church. Over the centuries, this contest would often be sublimated into arcane theological disputes, monastic rivalries, and tribal turf wars which sometimes seem incomprehensible to the modern mind. Nevertheless, intellectual figures – sometimes under the guise of being Papal loyalists (e.g. Dante) – were really intellectual saboteurs.

[Remember, that Dante's *Inferno* shocked the medieval world with the suggestion that a Pope could be in Hell. Also, the Italian Alps and northwards were still "Celtic." So was Milan which was often the setting for "reform from within" as attested to by St. Ambrose: perhaps its greatest bishop, a more worthy guardian of the See of St. Peter than any Pope.]

Later, I would focus on the Grail legends. For in them, there were the most dangerous of medieval subversions against the Established Church: a Eucharist which could be had from the Original Cup of the Last Supper – something of far greater power than what any Catholic priest could wield.

The closing pages of that paper contained a plea for the recovery of a Celtic version of the Bible, something in the language of that ancient people.

The Quest for a Celtic Bible

My hope for such a Bible in the Celtic languages slowly faded away. As I continued my research, the proposition of a Celtic "received text" transmitted over the generations from the 1st Century Christians seemed unlikely. The Celts were not a literary people and did not preserve their legends in writing. They were passed down in an oral tradition. When Celtic clerics decided to preserve their heritage for the literary world, it would be in the language of scholarship: Latin. Their copies of the Scriptures, their commentaries and traditions were preserved in Latin. At the time, they had no need for such preservation in their native languages because the common people were illiterate.

There would be the famous Book of Kells, for example, but it is in Latin. Gildas, the Venerable Bede, Nennius, and others would compose their Celtic histories and eruditions in Latin, also.

In more recent times, the Culdean Trust – a 20th Century repository of alleged ancient writings rescued from the ashes of the Glastonbury library and famous for its publication of "The Kolbrin Bible" – would also publish the lesser known "The Gospel of the Kailey." It appears to be a translation and record of orally transmitted accounts of the sayings and stories of Jesus as they were taught by the first disciples to a Celtic audience. But still, even allowing for "Gallicisms," they would be composed in Latin and the provenance of these collections are yet to be established.

Modern scholarship has scoured the world for archaeological recoveries of ancient biblical texts, much like the finds at Qumran and the Nag Hammadi. Qumran, of course, offers nothing in Greek or Latin which would shed light upon the New Testament. The Dead Sea Scrolls are in Aramaic or Hebrew and represent a pre-New Testament tradition which bears striking similarity to the teachings of the Essenes and the Ebionites who claimed that James the Just, otherwise known as the “brother of Jesus,” as their leader.

With the Nag Hammadi Library, we encounter a more fruitful discovery with explicit texts and traditions about Jesus and the First Christians. It is in that collection that we find the much maligned “Gospel of Thomas,” “the Gospel of Philip” and others.

It is unfortunate that these “gospels” are called “Gnostic” because, even though they are found in a collection which contains other Gnostic writings, these Gospels themselves do not reflect Gnosticism: “Thomas” appears to be Ebionite and “Philip” Valentinian. Valentinus was the “almost bishop of Rome” who upon failure to achieve that seat, formed his own movement.

There are outliers, of course. Morton Smith “discovered” a “lost,” “secret” Gospel of Mark. He ably defended its authenticity, but it differs little from our current Mark, except for a strange version of the resurrection of Lazarus.

Then ever after, Smith drifted off into a genuine weirdness in his *Jesus, the Magician* and other polemics which do not interest us here.

There is also the Pepys Manuscript #2498 of the Magdalene Library at Oxford (circa. 1922) – otherwise called “the Magdalene Gospel” after its respective repository which has nothing to do with Mary Magdalene. Translated by Yuri Kuchinsky, it is something of a Gospel harmony with strong Celtic influence descending from the late medieval period.

Of course, there are numerous “apocryphal” Gospels (such as Nicodemus, James, and Mary) which can be found in the various patristic collections of the Early Church Fathers (Schaff, et al).

All of these are of interest to scholars and can sometimes be used to shed light on historical controversies. I have cited them in many of my writings over the decades. However, none of them can be offered as a “canon of Scripture” or even as a “deutero-canonical” tradition.

There is the Codex Alexandrias, the Codex Vaticanus and the Codex Sinaiticus. These are used by scholars to “improve” the Received Text with more accurate

renderings of the 27 books of the New Testament, allegedly, because these manuscripts are “older.” But see William Whiston’s assessment below.

The Received Text – *Textus Receptus* – upon which rests the Latin Vulgate and our enshrined Authorized Version (the King James Version), constitutes the biblical text as we have come to know it, passed down from generation to generation. But all of these represent a church tradition descended from the Greco-Roman world, not the Celtic Church.

In the alternative, modern Messianics – Jewish Christian enthusiasts - have sought for a *Hebrew* New Testament. The Aramaic Peshitta *ala* George Lamsa is insufficient for them, evidently. These partisans are driven by an inexplicable bias and have embraced copies of the New Testament from within the Jewish Community, which they have historically used to refute Christianity. Ironically, Messianics indulge the naïve belief that they can get an authentic record from the avowed enemies of Christ. [Again, see Whiston below].

Whiston argued – as did many of the Fathers of the Early Church – that such texts which are provided by Jews, as were the Masoretes, serve only a polemical purpose: they seek excuses to oppose Pauline theology, the Virgin Birth (making Jesus into a mere man), and the doctrine of the Trinity. Somehow they think that by reducing Jesus to a non-divine prophet, they make Christianity more authentic.

The Book of the Kingdom in the Bezae Codex

For those who want a Celtic Bible, lacking one in an aboriginal language, we are compelled to search for a *Celtic* Latin and Greek Bible. After 30 years of critical analysis, I have settled on the Bezae Codex.

Also known as “Codex D,” it was presented to Cambridge University in 1581 by Theodore Beza (a protégé of John Calvin) and represents a Latin/Greek Interlinear of the Four Gospels and the Book of Acts. The *Folios* are divided into two columns: the Greek on the left and the Latin on the right. The Latin has been dated to Gaul in the 5th Century (the time of Arthur and the Age of Saints in the Celtic lands) and the time celebrated in Thomas Cahill’s *How the Irish Saved Civilization* (Anchor, 1996).

The Greek, however, dates much earlier, as early as the 2nd Century in the time of Hero, the son and successor of St. Ignatius in the Church of Antioch. It evidences an Eastern, even *Syriac* Greek. Previous Peshers have discussed extensively the significance of Ignatius and his writings in codifying early Christian teachings.

William Whiston, a scholar well-known to the world of antiquities, also of Cambridge and colleague of Isaac Newton, used the Bezae Codex to produce a new

translation of the Gospels and the Book of Acts into English. He went on to use the other codices, as mentioned above, to translate the remaining books of the New Testament, but used the Bezan Greek as his standard for the rest.

In the Cambrian Church, we regard the Gospels as the “Book of the Kingdom” because they contain the actual words of Jesus, King of Kings and Lord of Lords. In comparison, the remainder of the New Testament contains writings of a deuterocanonical status.

Because the Bezae Codex contains a 2nd Century composition of the Gospels and Acts in Greek – perhaps the original composition - its 5th Century Latin, therefore (originating in Gaul) becomes for us a “backdoor” Celtic translation. The Latin words represent a Celtic understanding of the Greek of the Apostolic Fathers, and hence, becomes our Rosetta Stone.

William Whiston’s *Primitive New Testament*

The reader will recall the significant contribution which William Whiston is known to have made to the study of Christian antiquities, and in particular, his translation of the “Works of Josephus.” They remain a standard in the field and continue to be published to this day.

The Higher Critics, of course, were less than satisfied, and labeled him an “eccentric,” as they often do of Isaac Newton for his persistent fidelity to the faith. While both men were regarded as less than orthodox in their time – Whiston had the misfortune of being deposed from Cambridge for heresy – they still defended the biblical record as authentic, even its miracles.

In Whiston’s “Dissertations” which follow his translation of Josephus, he defends as authentic the references to Jesus, James and John the Baptist. In fact, Whiston argues that Josephus became an Ebionite Christian toward the end of his life, and that the “Joseph” listed in the records of the bishops of the Jerusalem Church, was this very same Josephus.

Josephus could have been known to the “Apostolic Fathers,” being of the same age as John Mark and Ignatius and acting in the same geographical theater. Although it seems unlikely, it has been argued that he might have known some of the Apostles themselves – perhaps Paul, since his personal travels at one point coincide with that found in Josephus’ autobiographical information. This claim is not argued by Whiston but it suggests, among other things, that his belief of Josephus becoming a Christian, has merit.

In these Dissertations, as has been presented in earlier Peshers, he also defends the Septuagint over the Masoretic texts of the Old Testament. However, he defends the “Antiquities” over them all and does so with detailed precision.

Whiston also translated many other works of the Church Fathers (e.g. Ignatius), the Clementine “Recognitions,” the Apostolic Constitutions, and others into a multivolume collection to restore “Primitive Christianity.”

[Print on demand services available on the internet can provide facsimile copies of these works. Readers must be aware that these volumes retain their archaic orthographical features which modern readers might find challenging.]

It is with this collection that he took to the task of translating the New Testament. Published by Stamford and London in 1745, the publisher declares in the title page:

According to the Greek Part of the MS. Of Bezae, now probably 1600 Years old, in the publick Library of the University of Cambridge: Collated by Patrick Young; A. B Usher; and at least twice by Dr. Mills, besides a still later Collation. The Imperfections of which Copy are here supplied from the vulgar Latin. Translated into English, and published by Mr. Whiston

In the addendum, Whiston provides a comparative analysis of the various Gospel accounts “On the Resurrection of Jesus Christ,” and demonstrates that the other ancient codices - to wit, Vaticanus, Sinaiticus, and Alexandrius - introduce interpolations which confuse the Gospel narratives, giving rise to the cavils of skeptics. He shows that “according to Beza’s double copy” these contradictions are resolved, and uses that fact to prove that,

Beza’s double copy, which is far more ancient than any of the rest, and I think, written at the latest within 30 Years of the Death of John the Apostle, must be much more uncorrupt and free from such Interpolations than the later Copies [codices] can be supposed to be. (p.1)

After another century of scrutiny, we have this corroboration of Whiston’s assessment:

It [Bezae] may very well have been brought into Gaul by Irenaeus and his Asiatic companions about AD 170: in some of its most characteristic features it resembles the Syriac versions made at one extremity of Christendom, the citations of the Latin Fathers at the other.

- Frederick H. Scrivener, MA *Bezae Codex Cantabrigiensis* (Cambridge: Deighton, Bell, and Co., London, 1864 (from his “Critical Introduction” p. *xl*v))

Note that Scrivener was commissioned by Cambridge University for this edition. He concludes on p. *lxiv*

While we assign therefore to the Latin version of Codex Bezae a Western province (most probably Gaul) as its native country, and a date not higher than the fifth century . . . [t]he Greek text, on the other hand, we believe to bear distinct traces of an origin far more remote. . . In respect, moreover, to its rare and peculiar readings, the close resemblance of Codex Bezae to the text of the Syriac versions (with which it could hardly have been compared later than the second century) . . . persuades us to regard with deepest interest this venerable monument of Christian learning . . .

[It is my intent to restore this text of scripture to general circulation by first providing it to the Cambrian Church.]

The Records of the Cambrian Church

19th and 20th Century Celtic scholarship has been dismissed by the academic community. R. W. Morgan, for example, in his *St. Paul in Britain* (1860), cites numerous respected sources to prove 1st Century origins of the British Church. Unfortunately, because he cites, almost in passing, the Iolo Manuscript to base his reconstructions, it becomes the proverbial “poisoned well” by which all of his conclusions are summarily rejected.

In reference to my earlier discussions on Edward Williams – the so-called “author” of the Iolo Manuscript (see *Merlin: High Priest of the Holy Grail*, Stivers, 2011) - and the general claim of forgery as the foundation for the 19th Century reconstruction of ancient Welsh history and of Druidism as an almost proto-Evangelical movement: there is more to my answer than merely an appeal to mysticism. The Iolo Manuscript neither represents a “raw forgery,” nor “channeling” in the sense of Joseph Smith’s mythical “Book of Mormon.” I recommend Gordon Strachan’s *Jesus the Master Builder, Druid Mysteries and the Dawn of Christianity* (Floris Books, 1998) as a background to understand what I am about to say. This is important because modern scholarship treats with scorn our historical claims for the Celtic Church and the Grail Church in particular.

Let me explain by way of an analogy.

Let us suppose that a thousand years from now, our descendants live in a new stone age and the world of the 20th Century has been lost in the mists of time: the technology, the records, the literature, everything. Suppose all that survives are a few literary scraps with references to automobiles and gasoline. Suppose the new Stone Age scholars, in an attempt to understand us, struggle to know and explain what an automobile might have

been and what its purpose was. Suppose that new languages dominate the world of Stone Age scholarship and that the languages of our era are generally unknown.

Suppose there are a tiny handful of our descendants who remember a few English phrases from the nursery rhymes or songs taught to them by their parents. Suppose in addition to that, it has been unlawful for centuries, under the pangs of death, for English to be spoken.

Do you imagine it would be possible for our Stone Age descendants to comprehend what a powerful technology and cultural icon the automobile has been to our era?

Suppose that our hypothetical English-speaking law breakers are brave enough to enter the world of this new Stone Age scholarship and explain to the puzzled intelligentsia of their day that the "automobile" was a horseless carriage that was propelled by the combustion of a fuel called "gasoline." How would the English-speaking law breaker be able to cite his sources for this information, except to implicate his parents in a capital crime?

Here is my point: it was unlawful at various times during the medieval period to speak the Celtic languages. The knowledge of Celtic history was transmitted orally and sometimes, rarely, in written form. Modern Anglo-scholars have admitted the near impossibility of translating some of the ancient bards - Taliesin, for example. It is because they have no intuitive understanding of the culture from which this knowledge is derived.

In-come the Welsh-speakers who have learned their ancient legends from their nursery rhymes. They use the methods of the ancient Targumists and reconstruct their historical heritage from the meaning of the words which have survived in oral tradition to provide content to the scraps of literary records which, in turn, require translation and explanation: hence, Edward Williams and the Iolo Manuscript.

Need I say more?

But I *can* say more.

Newton accepts these histories which establish the reigns of Aurelius Ambrosius (i.e. Merlin), Arthur, Cadwalader and others: "as we learn from unquestionable records" (*Observations* p. 18-19). Newton had a vast knowledge of sources unknown to modern scholars and read them unfiltered in their original languages. His biblical, literary and historical opinions deserve to be respected as much as his scientific ones.

Jesus as Parthian King

And there came wise men of the East saying, where is the king of the Jews?

- Matthew 2:2

Go to the lost sheep of the House of Israel.

- Jesus, Matthew 10:6, 15:24

For all agree that the Apostles were dispersed into several regions at once . . . Thomas into Parthia, Andrew to Scythia . . .

Newton, *Observations*, p. 76

In 40 BC, the Parthians conquered and occupied Judea and held it for three years. Parthia is known to historians as a rival empire to the Romans for the two centuries afterwards. Occupying what had essentially been the Persian Empire for most of that period, the natural boundary between them was the Euphrates River. But often, the frontiers were fluid, with sometimes Parthia in control of the Levant, the upper Asia Minor (Armenia, and Black Sea coastal settlements) with excursions into Arabia.

40 BC would have represented the period of the Roman Triumvirate just before the ascendancy of Caesar Augustus and Herod the Great. The shadow of Parthia was very much a menacing danger to the Romans, who preferred to call them the "Upper Barbarians" than to recognize them as a "civilized" culture. In many respects, Rome defined itself by whatever Parthia was *not* and continually engaged in a propaganda war against them and their allies. The Romans feared that the Messianic movements in Palestine during the 1st Century represented Parthian Fifth Column operations against them.

While secular historians consider Parthia to be irrelevant to the story of Western Civilization – preferring the Greco-Roman roots of European culture – students of sacred history see something else. Defeated in the third century by the Persians, the Parthians were forced east and north. They did not simply disappear from history, as supposed by our Western scholastics, but rather they reappeared in a different form in the following century. They became the barbarian tribes which swarmed across the Danube and the Rhine and eventually destroyed Rome itself in the Fifth Century.

Israel as Parthia

Previous Peshers have already introduced the reader to the historical and ethnic connection between the so-called Ten “Lost” Tribes of Israel deported by Assyria into the Upper Levant, Mesopotamia and beyond. While the biblical text gives us this information, Christian scholars ignorant of history assume that these tribes were simply absorbed by the surrounding pagan populations and lost their identity.

Although Apocryphal histories from the Intertestamental Period help us to bridge the gap (e.g. Judith, 2 Esdras), it is Josephus, as cited in our last Peshet, who definitively informs us that,

. . . the ten tribes are beyond Euphrates till now [post-70AD], and are an immense multitude, and not to be estimated by numbers. (Ant. XI,v,2)

“Beyond Euphrates” would place them in Parthia and in fact became tribal kingdoms within that Empire, as he further explains:

I have proposed . . . for the sake of such as live under the government of the Romans, to translate those books [his own writings of the Wars of the Jews and Antiquities of the Jews] into the Greek tongue, which I formerly composed in the language of our own country [Syro-Chaldaic/Aramaic], and sent to the Upper Barbarians [Parthians] . . . (Wars, Preface 1-2)

In other words, “The Works of Josephus” were first written in Aramaic for the benefit of fellow Jews and Israelites in Parthia, and then later were translated by Josephus into Greek for the benefit of his Roman hosts.

Davidic Kings Rule Parthia

Inhabitants of Judah, the Southern Kingdom, were also deported into the same regions by the Babylonians in the Sixth Century BC, finally culminating in the destruction of Jerusalem circa. 587 BC. This is the time of Jeremiah, Ezekiel and Daniel. Because of Daniel’s influence as second in the Imperial palace, the Covenant-keeping Jews gained prominence and evidently were a positive influence on their northern brethren.

While the Bible tells us that the rebellious King Zedekiah was killed and his offspring slaughtered, King Jehoiachin, a hostage king who had been previously deposed and imprisoned in Babylon, was subsequently released after 37 years of captivity. No doubt because of Daniel’s influence, he was made a leading vassal king within the Empire by the Babylonian king:

. . . [who] *did lift up the head of Jehoiachin king of Judah out of prison; and he spake kindly to him, and set his throne above the thrones of the kings that were with him in Babylon . . .* (2 Kings 25:27-30).

Thus, as was customary, once the loyalty of a vassal king was secured, he was allowed to rule his own people within the provinces to which they were assigned.

1 Chronicles 3:16-24 informs us that the royal house of David did not die out after the fall of Jerusalem. We are told that Jehoiachin, even in his old age, fathered many sons and grandsons who became vicegerents in the Asian provinces in which the descendants of Israel could now be found: Parthia.

Parthian Kings Do Homage to Jesus, Their King of Kings

And when they were come into the house, they saw the young child . . . and fell down, and worshipped him . . . Matthew 2:11

*So shall the king greatly desire thy beauty: for he is thy Lord;
and worship thou him.*

- Psalm 45:11

The expression “king of kings” is one inherited from the Parthians. They used it on their coinage. Steven M. Collins’ works, in particular *Parthia: The Forgotten Ancient Superpower and its Role in Biblical History* (2003: ISBN 0-9725849-2-7) as summarized here from the book cover:

Although little-known to modern readers, the ancient kingdom of Parthia played a key role in historical and Biblical events. It boasted one of the greatest kingdoms of the ancient world, and was one empire that Rome actually feared. Just decades before the birth of Christ, its armies drove the Romans completely out of Palestine, Syria and Asia Minor, forcing the reigning King Herod to flee for his life. Who were the Parthians? In this book, exciting new research is presented proving a Semitic-Israelite connection and even a link to King David within the Parthian royal family. Some of the events of Jesus Christ’s life become more understandable when they are examined in light of the politics that prevailed between Rome and Parthia at that time. One group of Parthian elites that chose Parthia’s emperors was called the ‘Magi’ or ‘Wise Men.’ A delegation of these high Parthian officials worshipped the young Jesus.

This book recounts the intense battles between Rome and Parthia that were among the largest and most pivotal ever fought in the ancient world. The Roman Triumvir, Crassus, met an ignominious death fighting the Parthians and Mark Antony led a large army into Parthia, but was driven out and barely escaped with his life. This exciting story is told with the aid of over 100 maps, charts and illustrations. Very well researched by historian and writer, Steven M. Collins, with over 20 pages of appendixes. This is truly a book you will find hard to put down.

Additionally, it can be argued that when John the Revelator said “King of Kings” to describe Jesus, he meant for us to understand that **Jesus is the King of the Parthian Empire**, as the reconstituted House of Israel. Using a Preterist hermeneutic, we can see, then, that the “Battle of Armageddon” consisting of the armies “of the East” which have crossed the Euphrates, do not represent the Parthians (for they have ascended to heaven), but are rather the “Three Frogs” which emerged from the dried river bed. Or, a revived Persian “triumvirate” of Turk, Mongol, and Hindi apostates - which invades Palestine but is destroyed by the heavenly army of the Messiah: the Parthians. The Parthians alone were known in that age as an army of horsemen. In John’s vision, the heavenly army is depicted as an army of horsemen. All armies of that era consisted principally footmen. The Parthians were an army of knights that fought from their horses.

Revelation is telling us that Parthia first destroys Rome and then defeats the “kings of the East” at Armageddon.

George Lamsa claimed that the Battle of Armageddon occurred at the defeat of the Khan in the 12th Century:

These nations from the Far East invaded Persia and Palestine in the twelfth century, but at last were defeated near Jerusalem [during the time of the Crusades]. They may again, under the leadership of China or Russia, try to conquer the world as they did during the reign of Kublai Khan and his grandson Hulago Khan, and other Mongol overlords. The battle between the Asiatic powers and the European powers may be called the Battle of Armageddon and the advent of the kingdom of God.

- *Old Testament Light*, (Harper & Row, 1964) p. 834

Likewise, Newton integrated this same scenario in his Historicist view in the closing pages of his *Observations*, in which instead of the “Three Frogs” he references the four angels as the kings of four kingdoms of the Turks: Armenia, Mesopotamia, Syria and Cappadocia. They were “invaded by the Tartars under Hulacu” (i.e. Hulago Khan)

which resulted in the unprecedented slaughter of armies in these epic battles. The final one was the Battle of Ain Jalut in 1260 AD which was fought, literally, in the “Valley of Jezreel” (Armageddon). The role of the Crusaders was mixed, with some attempting alliances with the Mongols and others the defending Mamluks, Muslim Saracens.

Of course, a Historicist would view this fulfillment as a proto-type and not the anti-type, since the 1260 Year Tribulation has not yet finished and a Millennial Kingdom has not been fulfilled. The state of the Church is still impure which precludes a perfected fulfillment.

Parthia in Modern Iran & “End Times” Prophecy

[The following section is reserved for catechumens only.]

JESUS AND HIS [term redacted]

[The following section is reserved for catechumens only.]

The Annunciation and the Daughters of Zion

And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end [boundaries]. Luke 1:33

The Annunciation is sometimes conflated with “the Visitation” because, of course, they both are a part of the birth story. “The Visitation” is properly that part when Mary visits Elizabeth. “The Annunciation” is the “visit” from the Angel Gabriel in which Mary’s conception is announced. It is overshadowed by the Lenten Season and usually forgotten by the Protestants of Anabaptist persuasion.

Such denominations are not concerned with the doctrine of the kingdom. Rather, the doctrine of salvation is their primary concern. They cannot understand that the work of the kingdom is their first mission and salvation naturally follows. They base their notion of salvation upon “decisionism” by the individual who then joins a church group. In this scheme, the kingdom of man precedes the kingdom of God.

However, the Fathers taught that in the true Messianic kingdom the “second birth” precedes the first birth, the birth according to the flesh. The spirit begets the flesh:

For the child left in her womb, being filled with the Holy Ghost.

[Final paragraph redacted]

A Servant of Jesus,

James

Collect for the Day:

Pour your grace into our hearts, O Lord, that we who have known the incarnation of your Son Jesus Christ, announced by an angel to the Virgin Mary, may by his cross and passion be brought to the glory of his resurrection; who lives and reigns with you, in the unity of the Holy Spirit, one God, now and forever. Amen.

The Cambrian Peshier 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 Episcopal Church for liturgical guidance. We are not an affiliate of any denomination.

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