

The illustration is a detailed medieval-style scene. In the center, a woman in a red cape and checkered tunic stands in a golden chariot pulled by two horses. She holds a long staff. Behind her, a man and a woman in traditional attire also hold golden circular objects. To the left, a man in a white robe stands before a stone altar with skulls. In the foreground, a man in a red tunic offers a drink to a seated man, while another man kneels in prayer. To the right, a woman weaves on a loom, and a man works at a forge. The background shows a village with thatched-roof huts and a stone building on a hill. The entire scene is framed by a decorative Celtic knot border.

The Protocols of the A'rama'thean Remnant



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We have discussed Yoceph A'rama'thea now for three weeks. Now it is time to look closely at the pre-existing protocols in the hands of the Brehon judges, the conclusion that resulted in the Magi's visit to the child at his birth, and the acceptance of the testimony brought to the Isles by Yoceph A'rama'thea and the eleven others who would attend with him.

The Protocols

Queen Elizabeth I, in 1569, wrote the following letter to the Pope:

As to your entreaty for us to listen to you, we wave it: 'Yet do return you this our answer. Our realm and subjects have been long wanderers, walking astray, whilst they were under the tuition of Roman pastors, who advised them to own a wolf for their head (in lieu of a careful shepherd), whose inventions, heresies, and schisms be so numerous, that the flock of Christ have fed on poisonous shrubs for want of wholesome pastures. And whereas you hit us and our subjects in the teeth, that the Romish Church first planted the Catholic faith within our realms, the records and chronicles of our realms testify the contrary: and your own Romish idolatry maketh you liars: witness the ancient monument of Gildas: unto which both foreign and domestic have gone in pilgrimage there to offer. This author testifieth Joseph of Arimathea to be the first preacher of the word of God within our realms. Long after that, when Austin (Augustine) came from Rome, this our realm had bishops and priests therein, as is well known to the wise and learned of our realm by woeful experience, how your church entered therein by blood: they being martyrs for Christ, and put to death, because they denied Rome's usurped authority.'

The Protocols

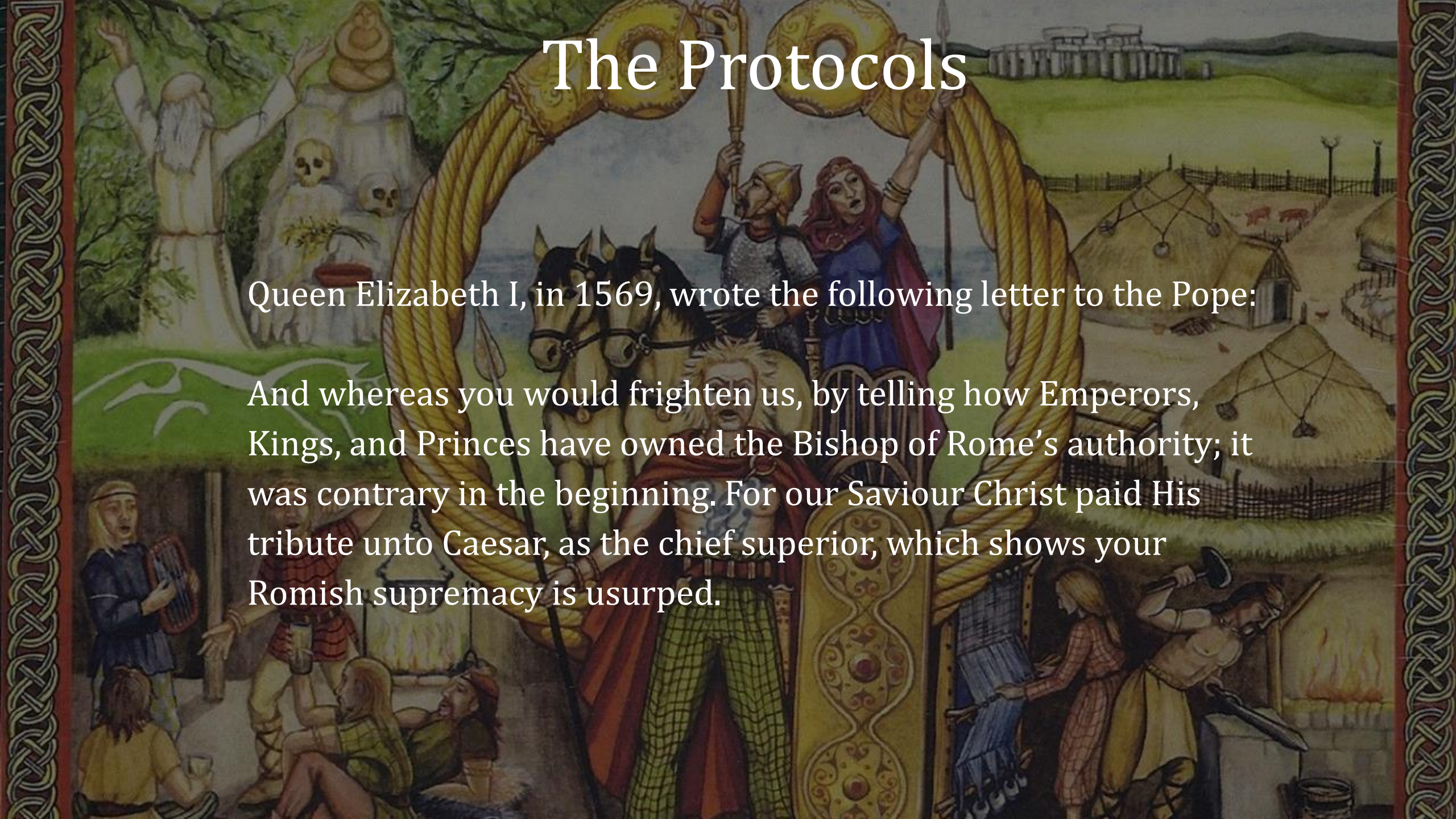
Queen Elizabeth I, in 1569, wrote the following letter to the Pope:

As for our father being withdrawn from the supremacy of Rome by schismatical and heretical counsels and advisers: who, we pray, advised him more, or flattered him, than you, good Mr Hethe, when you were bishop of Rochester? And than you, Mr Boner, when you were archdeacon? And you, Mr Tuberville? Nay further, who was more an adviser of our father, than your great Stephen Gardiner, when he lived? Are not ye then those schismatics and heretics? If so, suspend your evil censures. Recollect, was it our sister's conscience made her so averse to our father's and brother's actions, as to undo what they had perfected? Or was it not you, or such like advisers, that dissuaded her and stirred her up against us and others of the subjects?

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Queen Elizabeth I, in 1569, wrote the following letter to the Pope:

And whereas you would frighten us, by telling how Emperors, Kings, and Princes have owned the Bishop of Rome's authority; it was contrary in the beginning. For our Saviour Christ paid His tribute unto Caesar, as the chief superior, which shows your Romish supremacy is usurped.



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Queen Elizabeth I, in 1569, wrote the following letter to the Pope:

As touching the excommunication of St Athanasius by Liberius and that Council, and how the Emperor consented thereunto; consider the heresies that at that time had crept into the church of Rome, and how courageously Athanasius withstood them, and how he got the victory. Do ye not acknowledge his creed to this day? Dare any of you say he is schismatic? Surely ye be not so audacious. Therefore, as ye acknowledge his creed, it shows he was no schismatic. If Athanasius withstood Rome for her then heresies, then others may safely separate themselves from your church, and not be schismatics.

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Queen Elizabeth I, in 1569, wrote the following letter to the Pope:

We give you warning, that for the future we hear no more of this kind. Lest you provoke us to execute those penalties enacted for the punishing of our resisters: which out of our clemency we have forborne.

Elizabeth R.



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What was the preaching of A'rama'thea?

As a member of the Sanhedrin, what could we expect as the minimum?

42 And now when the even was come, because it was the preparation, that is, the day before the Shabbath, 43 Yoceph A'rama'thea, an honorable counselor, who also waited for the Kingdom of El'ayim, came and went in boldly to Pilate, and asked for the body of Yahusha. 44 And Pilate marveled that he was already dead: and calling to the centurion, he asked him whether he had been dead for any while. 45 And when he knew from the centurion, he gave the body to Yoceph. 46 And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulcher which was hewn out of a rock and rolled a stone over the opening of the sepulcher.

Marcus (Mark) 15:42-46

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A medieval-style illustration of a chariot with a man and a woman, surrounded by people in a landscape. The man in the chariot has a red cape and a green tunic. The woman has a blue and red dress. The chariot is pulled by two horses. In the background, there are people, some with their arms raised, and a stone structure on a hill. The scene is framed by a decorative border.

In the phrase *it was the preparation, that is, the day before the Sabbath*, we see that the Sabbath discussed here is not the seventh day Sabbath, but rather, the high Sabbath which began the feast of unleavened bread, or Matstsah. The day of preparation is a descriptive which alludes to the passover – the feast of Pecach. This feast is not a Sabbath, but rather a day of preparation, as the lamb would be made ready for slaughter, and the departure from Mitsrayim would begin. It is a word day.

The passage that reads that *Yoceph A'rama'thea . . . [was] an honorable counselor, who also waited for the Kingdom of El'ayim*, also describes A'rama'thea as a member of the Sanhedrin. The Greek is εὐσχήμων (euschēmōn) βουλευτής (bouleutēs), and one who believed in both the resurrection and life after death.

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Because of this, and later evidence of the same, it can be concluded that Yoceph A'rama'thea also kept the barley calendar, and not the priestly calendar, or the Tsadoq calendar.

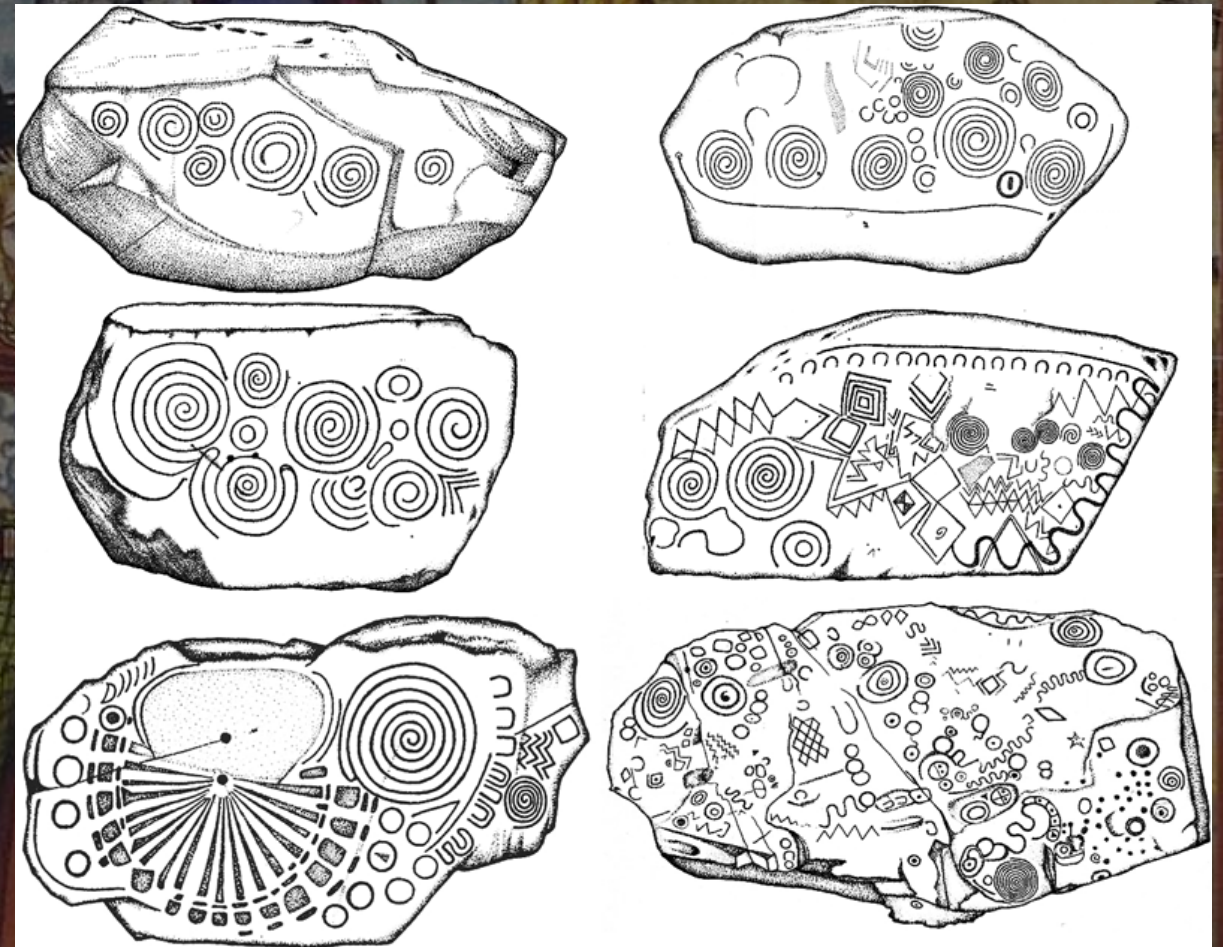
This fragment is of what is called the Coligny Calendar which was the Celtic calendar later suppressed by the Romans. This is a soli-lunar calendar which included a thirteenth intercalary month as needed.



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Because of this, and later evidence of the same, it can be concluded that Yoceph A'rama'thea also kept the barley calendar, and not the priestly calendar, or the Tsadoq calendar.

These stones are called the Keystone Carvings found at the ancient megalith called Knowth, at the UNESCO site of New Grange, in Ireland. While New Grange itself comprises of 52 stones at its base, and a stone at Knowth depicts a seven-day week, these stones show nine planets in the solar system, and also set forth the reconciliation of the sun and moon cycles at 19 years.



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The practice, therefore, of the A'rama'thean Remnant which settled in the British Isles circa AD 36 would be on the barley calendar and not the Julian Roman calendar. The practice would include observance of the seventh day Shabbath, as well as the seven feasts, and the observance of the New Moon and dietary laws.

When it is understood that Mashiach was born on the first day of the feast of tabernacles (Sukkoth), that it would be important to him to keep the passover (Pecach), and that the practice of the faith would begin en masse with the fiftieth day celebration called Pentecost (Shavuoth), that the Last Great Day (Shemini Atsereth) is mentioned only in the Brit Chadasha, then it should also be understood that these feasts are for New Testament believers – us.

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In addition, the hierarchy of the Torah as taught by Mashiach would then be observed by the A'rama'thean Remnant. Consider the following:

28 And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him: Which is the first commandment of all? 29 And Yahusha answered him: The first of all the commandments is, Hear, O Yashar'el; Yahuah El'aynu, Yahuah is one: 30 And you shall love אַתָּה Yahuah El'aycha with all your heart, and with all your soul, and with all your mind, and with all your strength: this is the first commandment. 31 And the second is like, namely this, You shall love your neighbor as yourself. There is no other commandment greater than these.

Marcus (Mark) 12:28-31

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The lawless claim all of the law was nailed to the cross. But the gospel says:

17 And when he had gone forth into the way, there came one running, and kneeled to him, and asked him: Good Rabbi, what shall I do that I may inherit eternal life? 18 And

Yahusha said to him: Why do you call me good? There is no one good but one, that is,

El'ayim. 19 You know the commandments,

Do not break wedlock,

Do not kill,

Do not steal,

Do not bear false witness,

Do not defraud,

Honor your father and your mother.

Marcus (Mark) 10:17-19

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20 And he answered and said to him: Rabbi, all these have I observed from my youth. 21 Then Yahusha beholding him, loved him and said to him: One thing you lack: go your way, sell whatsoever you have, and give to the poor, and you shall have treasure in heaven, and come, take up your cross, and follow me. 22 And he was sad at that saying, and he went away grieved: for he had great possessions.

Marcus (Mark) 10:20-22

A hierarchy of understanding is therefore given. There is one command: Shema; there are two following: Love Yah and love your neighbor as yourself. From there are found the Ten Devariym – the first five instructing how to love Yah; the second five instructing how to love your neighbor as yourself. These are the regimens of the faith.

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The common law which would develop upon ideas from time out of mind were the subject of the research of Jean Boudin, who sought to determine if the foundation of the common law, whether it was Roman in nature deriving from the Justinian Code and the Corpus Juris Civilis, or Greek in nature deriving from Socrates, Plato and Aristotle. Ultimately, Boudin would come to conclude that the Torah of Mosheh was the foundation of the common law. Mosheh's delineation includes the regimens of the criminal law and its sanctions (including the death penalty and cities of refuge), distinguishing between crimes of intent and crimes of negligence, civil law and tort remedies, property law, laws of inheritance, real property law, contract law, and the law concerning marriage, family, and divorce.

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In respect of Mosheh's torah, two discrepancies have emerged. One is the controversy concerning the primogenitor right of inheritance. The English view would hold that the first born male inherited the whole of the estate (in the model of Yitschaq to Ya'aqov to the exclusion of E'su); while the Irish took the position consistent with the instruction of Mosheh, that the first born would receive a double portion, and all of the other children (both male and female) would receive a single portion each.

The second discrepancy concerns the scriptural provision for slavery, declaring that the strangers to the house of Yashar'el could be owned as chattel capable of being inherited from generation to generation. This began to be reject in the 18th century and has since been done away with.

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In conclusion:

The protocols of the A'rama'thean Remnant including the following:

- Observing Shabbath and the New Moon
- Observing the seven feasts of Yah
- Keeping the barley calendar
- Respecting the Shema
- Holding to the two primary commands
- Observing the Ten Devariym
- Observing the Five Duties

Things anathema to the faith in Britain

- Transubstantiation
- Invoking of the saints/the worship of Mary/praying to icons and statues
- The ritual of the mass.