

THE CREED OF THE ANCHORITE LLANDEVI-BREVI

[1346 A.D.]

Collated and translated from ancient Cymric sources

By Dr. Enoch Bar Tzadok
Overseer
Assembly of Christian Israelites



Author's Note

The following work has been collated from a multitude of ancient manuscripts in the Brythonic tongues. The original work the materials are from is the “Book Of The Anchorite Llandevi-Brevi” written in Old Welsh. It exists now only in a fragmented copy at Jesus College Library, Oxford England. There is also a possibly older version, also fragmentary written in Latin, titled “Liber Elucidarius” under lock and key at the library at Windsor Castle. These are the two primary sources that I make my translation from Old Welsh and Old Latin into English. There is also an existing English translation of the entire Book of the Anchorite at Trinity College in Ireland. I consulted this work as well and found it to be full of errors and deliberate obfuscation, which is not surprising since the translator was a Jesuit priest. I have also used several other sources that quote the original work to fill in the missing fragments where necessary. I make citations in footnotes throughout the work to identify the source material used. While it is unfortunate that no whole copy exists of the “Book Of The Anchorite Llandevi-Brevi” [aka The Creed Of The Anchorite Llandevi-Brevi], we are able through these other works to cobble it back together arriving at roughly 90% completion. I have rendered as literal a translation as possible and only changed certain titles, and of course rendered the true Names. The Book Of The Anchorite Llandevi Brevi was written in 1346 A.D. And covers the most key elements of our Assemblies Two Seedline teachings, as well as answers to many key details of general interest to Christians. I hope this work serves to educate the ignorant and train up the elect into the truth of Culdee Christianity. The Creed stands the test of time and is one of the 12 founding confessions and Creeds upon which our Assembly is founded. Praise Yahuah-Elohim!

I wish to thank the Welsh MSS Society for their help in locating relevant works and providing me copies as well as the assistance of their capable linguists. May Yah bless and keep you all!

Dr. Enoch Bar Tzadok, Bishop

May 7th 2017

Salem Oregon.

THE CONSUBSTANTIALITY

Q. "How is the Consubstantiality in unity understood to be?"

A. "Look upon the sun, wherein there are three things, Fiery power, light, and heat. And they cannot be divided; for, should you wish to be able to take away the heat, there would be no sun; or, should you take away the light, there would be no sun; By the fire, is understood the Father; by the light, is understood the Son; by the heat, is understood Divine Spirit." Great virtue was ascribed to the very names and words of the Divine Consubstantiality.¹

THE NINE JOYS OF HEAVEN

"Day without night, or night without darkness. Peace without war, or love without enmity. Health without sickness, or delight without trouble. Joy without sorrow, or joy without displeasure. Riches without voluptuousness, or poison without sin. Understanding without lack thereof, or knowledge without ignorance. Honor without shame, or respect without disrespect. Liberty without bondage, or what one willeth without it being wrong. Life without death, or Yahuah-Elohim and enough."²

HELL

After Yahuah-Elohim had founded the kingdom of heaven,"He created the world, and in it a place of death, which is hell."³ The pains of hell were supposed to consist in extreme cold and extreme heat:

"Where there is groaning,
Where there is burning,
Without deliverance.
Where there is gnashing of teeth,
Where there is cold,
And snow and ice."⁴

ANGELS

"The three peculiar nines: The nine waves of the ocean, the nine orders of heaven, and the nine months of gestation; reflect upon the nine orders of heaven."⁵

Q. "Why did he make the nine ranks of angels?"

A. "By reason of the Consubstantiality; because in nine there are three times three. And He made man of one rank, by reason of unity, as He would be worshiped as One Three."⁶

The angelic orders were called seraphim, cherubim, thrones, dominations, principedoms, virtues, powers, archangels, and angels.⁷

Q. "What nature have angels?"

A. "That of spiritual fire, as it is said He made His angels a flame of fire!"

Q. "What kind of form is that which angels have?"

A. "The same that Yahuah-Elohim hath, for as the image of the seal remains in the wax, so the image of Yahuah-Elohim and His likeness in them.

Q. "With what similitude are they like to Him?"

A. "They are like Him in that they are are light, and can manifest themselves as corporeal and incorporeal and filled with all beauty.

Q. "Do they know, and can they do all things?"

A. "They have not in their nature the seeds of any ignorance.

Q. "What have you to say concerning the good angels?"

A. "After the fall of the rest they were strengthened, so that they should not be able to fall or to sin forever.

Q. "Why could they not either fall or sin?"

A. "Because they would not desire it.

Q. "Has the number of the good been less, owing to the fall of the bad?"

A. "No, but to fill up the number of the Elect Adamic man has been created in the tenth rank."⁸

DEVILS

"The first angel was named from his fall and was called Belial, the adversary of Yahuah-Elohim."⁹

Q. "Say in what he has been the adversary of Yahuah-Elohim?"

A. "When he saw that he excelled all the orders of angels in glory, he dared to hold himself as high as Yahuah-Elohim, or even greater than Him.

Q. "What sort was he?"

A. "He was somewhat like the master, who yet was greater than he. He wished to assume a nature that was greater than that which Yahuah-Elohim have given him, and through a bold discontent of Yahuah-Elohim, to conspire with others, and to be master over them.

Q. "What then?"

A. "From what place below the court of heaven he fell, he was cast into the lowest prison and so he was before the fairest, so he afterwards became black. As he was before the brightest, so he has been since the darkest. And as before he was worthy of praise and honor, so afterwards he became associated with every disgrace.

Q. "How long did he dwell in heaven?"

A. "Not half an hour. For he stood not firm in the truth. For when he was made he fell.

Q. "Why was he not there longer?"

A. "Lest he should taste any of the sweetness of life, and seek too anxiously how to possess himself of it by violence.

Q. "How did the other angels sin?"

A. "In conspiring with him to violate divine law.

Q. "What excellent form would they have possessed, had they overcome Yahuah-Elohim?"

A. "The same which the other angels have in comparison to them.

Q. "What became of them?"

A. "They were cast down together with him, the chief into the lake of death in hell, others into the dark air of this world, with their pains upon them as if in hell.

Q. "Why were they not all cast into hell?"

A. "That the elect might be proved through them, and have a greater reward; and the others might be deceived, and be consigned to eternal fire in the last judgment."¹⁰

CREATION OF THE WORLD

Q. "What was the cause of the creation of the world?"

A. "The goodness of Yahuah-Elohim in making others to partake of His grace.

Q. "Did he make all things together?"

A. "He divided all things in six ages, into portions. That is to say, in three ages he made the elements, and the rest all things that lived in the elements."¹¹

CREATION OF MAN.

Q. "Of what substance was man created?"

A. "Of bodily and spiritual strength. The body from four elements, as was the world; and man is hence called the little world.¹² For of earth is his flesh, and of water his blood, and of air his breath, of fire his heat.-The spiritual substance of heavenly fire. In this is shewn the form and image of Yahuah-Elohim."¹³

Q. "Why did Yahuah-Elohim make man of such worthless materials?"

A. "To put the Belial to shame; that a thing of earthly mud and dust should reap the glory from which he fell.

Q. "In what place was man created?"

A. "In Hebron; in the place where he died and was buried. But afterwards he was placed in Paradise."¹⁴
"The All-disposer made,
In the depth of Hebron's vale,
With his bright hands,
Adam of excellent form.
And five hundred years,
Without much fostering care,
Was he laying stretched,
Before obtaining a soul."¹⁵

Q. "What kind of place is Paradise, for where is it situated?"

A. "It is the most beautiful spot in the far east, great Pamir, in which were set the Tree Of Life and the Tree Of The Knowledge Of Good And Evil, lineages of created beings.

Q. "Where was woman created?"

A. "In Paradise, from the side of Adam while asleep.

Q. "What kind of sleep was that?"

A. "A spiritual trance; for Yahuah-Elohim took him from the heavenly Paradise into a place where was shown to him how that Messiah should be born, and the Assembly be born of him and on the spot when he awoke he prophesied of them."¹⁶

THE FALL OF MAN

Q. "Was the serpent in the garden Belial?"

A. "Yes.

Q. "Why did Belial deceive them?"

A. "As part of the plan of divine authority.

Q. "How long were they in Paradise?"

A. "Seven hours.

Q. "Why were they not longer there?"

A. "Because immediately when the woman was made she turned to the evil of adultery and fornication.

Q. "In what hour was man made?"

A. "In the third hour was man made, and in it all the animals were named. And in the sixth hour the woman was made and immediately she committed adultery and fornication with Belial, and brought down death upon her husband, and to his death did she eat of it producing mongrel seed that was Cain. And in the seventh hour Yahuah-Elohim drove them out of Paradise.

Q. "Where did the Adam go then?"

A. "He returned to Hebron; in there he begat children including Seth through which the blessed lineage progressed."¹⁷

Q. "What was the cherubim with the sword of fire?"

A. "The sword is the spiritual fire that has been around Paradise from the time that sin was committed in it unto this day. The cherubim is that spiritual fire and angelic guard who guards the way."¹⁸

BIRTH OF MESSIAH

Q. "Why would Messiah be born of the virgin?"

A. "Yahuah-Elohim would create men in four ways. One, without father or mother, as Adam of the earth. Two, of a father without a mother as Eve of Adam. Three, of a father and a mother, and four, of a mother alone, as Messiah of the virgin. And as death came into the world through Eve being a virgin, so came salvation to Israel through the Virgin Mary.

Q. "Why of the Virgin Mary rather than any other virgin?"

A. "Because she was first to make a vow to Yahuah-Elohim to maintain purity in this world.

Q. "When was the fullness of time?"

A. "In the middle age of the world.

Q. "In what manner was He born of the Virgin?

A. "Without impurity and without pain.

Q. "Why was he nine months in the Virgins womb?

A. "To show that he would bring Adamic man who were shut up in the misery of this world, to the fellowship of the nine orders of angels.

Q. "In what hour was He born?"

A. "As the prophet says at midnight He came out of his kingly habitations.

Q. "Why at night?"

A. "To bring those who were in the darkness of error into the light of truth, to remake them into the sons and daughters of light.

Q. "Did anything wonderful happen when Messiah was born?"

A. "Seven extraordinary event took place. First, a star of prodigious light appeared. Second, a golden circle shown round about the sun. Third, a well of oil sprung up out of the ground. Fourth, peace prevailed. Fifth, a decree was issued that the whole world should pay tribute. Sixth, thirty thousand of those who opposed Yahuah-Elohim were slain in one day. Seventh, the dumb animals spoke.

Q. "I would know the meaning and virtues of these things.

A. "The stars signify the saints, who are Israel; and the very bright star is the chief of the saints that is, Messiah. The circle of gold that shown around the sun is the assembly of Yahuah-Elohim. The well of oil that sprung out of the earth is mercy which flows into Israel. There was peace in the world, when He who was the true peace came to redeem Israel. The world was registered for taxation, to show that it was subject to the true judge. Those who were slain show that they will go into utter destruction, whose will opposes, the will of Yahuah-Elohim and his laws. The dumb animals spoke because the people of Israel will return to praise Yahuah-Elohim. 19

HIS DECENT INTO HELL

There are three places where light once shown but will never shine again. The depth of the sea when Moses fled before the host of pharaoh; the bed of Jordan when Messiah went down to be baptized by John the Baptist; and the entrance of hell, when Messiah went to deliver the souls of the elect.²⁰

Q. "To what region went His soul after He was dead?"

A. "To the heavenly Paradise, as He says to the thief, 'Today shalt you be with me in Paradise'.

Q. "At what time did He descend into hell?"

A. "At midnight. On the night that he arose, in the hour that the angel destroyed Egypt in that same hour, that is, at midnight, Messiah despoiled hell. And He made the night to shine as the day and after despoiling hell, and redeeming the elect, He revisited his body in the grave and rose from the dead.²¹

THE PERIOD BETWEEN HIS RESURRECTION AND ASCENSION.

Q. "Why do you not mention in what place He was during the forty days?"

A. "After He had arisen He was with Elias and Enoch, and with those saints elected to have arisen with Him.

Q. "What form was He possessed of after His resurrection?"

A. "He was seven times brighter than the sun.

Q. "What form did His followers seek?"

A. "The form in which they had been accustomed to see Him before His passion. 22

HIS ASCENSION

Q. "Did He ascend alone?"

A. "Some elect rose together with Him and ascended.

Q. "In what shape did He ascend?"

A. "In the shape He had before His passion when He was entering the sky; in the form in which He appeared on the mount, when He was going up into heaven.²³

THE COMING OF THE DIVINE SPIRIT

Q. "Why did He not send the Divine Spirit at the end of the forty days?

A. "For three reasons: *first*, that the apostles might prepare themselves by prayer and fasting for His coming. *The second was*, to show that any Israelite who shall fulfill the commands of Messiah will receive the Divine Spirit. *The third is* that as the law of love had been given to the race of Yahuah-Elohim at the end of the fifty days after their deliverance from Egypt, so in an equal space of time should the faithful people be delivered who had lost the home of their father Adam in Paradise, after Messiah had risen.²⁴

THE ASSEMBLY

Q. "How is the Assembly His body, and how are the elect members of Him?

A. "As the body adheres to the head, and the head is master over it, so the Assembly, through the purity of Messiah's body has been joined together unto Him, and is one with Him; and all the just are in their orders as members, and this head governs them. The eyes of this head are the prophets who spoke things to come, and the apostles who brought others from the way of error to the light of truth. The ears are those that hear. Nostrils are the discreet wise men. What is cast out from the nostrils, are the persons who, for heresy which they hold, are cast by sentence of the wise from the head of Messiah. The teeth are the interpreters of the sacred scriptures. The hands are the defenders of the assembly. The feet are the laborers that feed the assembly. The excrement are the oppressors, the Edomites, who afflict the Elect, and the innocent, and are cast out forever from the Assembly by the law of Moses and by the mouth of the Prophet Obadiah. Edom are necessarily devoured of the devil, just as swine devour offal and filth.

THE GREAT SACRAMENTS

Q. "Why did Messiah receive baptism when He was full of grace?

A. "To consecrate the water.

Q. "Why was He baptized in water?

A. "Because that water is the opposite of fire; and as water extinguishes fire, so it washes out sin in baptism. Another reason is, that water cleanses every unclean thing, and it quenches thirst, and in it a shadow is seen; so the grace of the Divine Spirit washes away the filth of transgressions of the divine law, by baptism, and quenches the thirst of the soul by the Word of Yahuah-Elohim, and the shadow of Yahuah-Elohim and His image are seen when we receive His call and forsake our sins. We are buried with Him when we are sunk in the water of baptism and hence we are sunk thrice, in correspondence to our Elohim.

Q. "Were the Apostles Baptized?

A. Theirs' was a special Baptism, Messiah washed their feet.

Q. "Why is His body made of bread?

A. "Because He says '*I am the living bread*'. And the blood also of the wine, because He says '*I am the true vine*'. And as the body is nourished by the bread, so is the soul sustained by heavenly food. And as the bread is made up of many grains, so is the body of Messiah regathered together in the elect. And as the bread is baked by the power of the fire, so has Messiah been baked within the furnace of the passion. And this bread is said to be flesh, because He is sacrificed for us as a lamb. And as the liquor is distilled from the malt and the grains so is Messiah's body composed of many righteous Saints. And it has been pressed in the travail of the cross, as the wine in its travail is pressed. And because our souls have life in His blood, therefore is the wine symbolic of blood.

Q. "How is it said to be flesh and blood?

A. "The Saints say, that it certainly is the body which was born of Mary, which hung upon the cross, and which ascended into heaven. And the reason why it remained in the form of bread and wine is this, lest it should be a dreadful thing for thee to take into thy mouth the blood that was seen dropping out of His side, or eat his visible body".²⁶

WICKED MINISTERS.

Q. "Do such as these wicked priests of Rome with their accursed teachings make the body of Messiah?"

A. "They have not Messiah and are not the Sons Of Light, for they teach those that they ought not teach and thereby do cast the pearls of the Kingdom to the swine. For only the Elect who are called by Yahuah-Elohim are fit vessels to receive the grace and redemption of Messiah, who is the salvation from Yahuah-Elohim for the sons of Jacob. These do testify to their ignorance of the truth of the Master's secret disciple; the Arimathean, who came to our shores directly after the Master's passion."

Q. "When these wicked priests partake of the Sacred Communion do they receive it?"

A. "Nay, The angels carry it away from them, though they may appear to be of Abraham, they are not reckoned as the seed of promise, for in the sons of Isaac is the seed of promise, and Esau-Edom disinherited from the Kingdom, thus, Jacob and his posterity are those who are elect just as St. Paul says. And only the seed of promise may come through the door that is Messiah their Redeemer, those who come by another way, are indeed thieves and robbers come to usurp the birthright of Jacob. Thus they receive not the Communion, instead Belial casts a live coal of his essence into their mouths instead of bread, and the poison of serpents instead of wine.

Q. "Ought these wicked priests be obeyed?"

A. "Nay, for we obey Yahuah-Elohim, and he calls us personally and where He has placed His light, no darkness may penetrate, His body pays no homage to Belial."²⁷

SIN.

Q. What is sin?

A. Sin is any transgression of Divine law. The most vile transgression is adulteration. Adulterating the purity of Yahuah-Elohim's creation is Idolatry, for Belial's fall from the heavenly host is his pride, for he believes that he knows better than Yahuah-Elohim. The three enemies of a follower of the Way: the flesh, Belial, and his posterity in the world."²⁸

THE SACRED SCRIPTURES

Q. "What are the names of the sacred books of Yahuah-Elohim?"

A. The scrolls of Moses and little Genesis, The Histories and Prophets, chief among the last are the Prophets Enoch, and Esdras. The books of Wisdom and Psalms, This is the canon brought to us by the Culdee, Joseph. Then augmented with the renewed Covenant, that was given him, in fasting and supplication by the angel Uriel, as reward for attending to the Master's burial. The Gospels and Epistles of the Apostles. Seventy eight books in all."²⁹

QUESTIONS POSED BY ACOLYTES

Q. What is the greatest goodness which any man displays?

A. Justice.

Q. What is the supreme wisdom of man?

A. Not to injure another man when he has the power.

Q. What is the greatest mischievousness in man?

A. Adulteration.

Q. Who is the poorest man?

A. He who will not presume to take of his own property.

Q. Who is the richest man?

A. He who will not covet another person's property.
Q. What is the fairest property with which a man is endowed?
A. Sincerity.
Q. What is the greatest folly in man?
A. To wish evil to another without the power of inflicting it.

TWELVE QUESTIONS I POSE TO MY DISCIPLES:

Q. Who is wise?
A. He who is not angry when he is disparaged, and is not proud when he is praised.
Q. Who is discreet?
A. He who will consider well before he divulges his thoughts.
Q. Who is strong?
A. He who can master his passion.
Q. Who is powerful?
A. He who can conceal his poverty.
Q. Who is vile?
A. He who hides not his own secrets.
Q. Who is acceptable with the people?
A. He who can depend upon himself.
Q. Who is cheerful?
A. He who feels not his conscience reproving him.
Q. Who is free?
A. He who has a trade and profession, and can thereby maintain himself wherever he may be.
Q. Who possesses good manners?
A. He who can bear with a passionate, ill mannered person, in whose company he may be.
Q. Who is good?
A. He who will punish himself for the benefit of others.
Q. Who is happy?
A. He who will naturally loathe what is bad, and naturally love what is good.
Q. Who is *Yahuah-Elohim-like*?
A. He who believes in *Yahuah-Elohim*, and loves Him, and finds that His will and deed are superior in all things.”

**THE COUNSELS WHICH THE ANCHORITE CATTWG DDOETH GAVE TO HIS ACOLYTE
TALIESIN, THE CHIEF OF BARDS AND ARCH-DRUID OF BRITAIN.**

Consider before you speak;
First, what you speak;
Second, why you speak;
Third, to whom thy speak;
Fourth, concerning whom thy speak;
Fifth, what will come of what you speak;
Sixth, what will be the benefit of what you speak;
Seventh, who may be listening to what you speak.
Place thy word on the end of thy finger before you speak it,
And turn it these seven way before thy speak it,
And no harm will ever resort from what you speak.
These were addressed by the anchorite Cattwg Ddoeth to Taliesin the chief of bards, when he was giving him his blessing.”

THE COUNSELS GIVEN:

Turn a deaf ear to every bad language;
Turn thy back to every bad deed;
Turn a closed eye to everything monstrous;
Turn thy sight and heart to every thing beautiful;
Turn thy open hand to every poverty;
Turn thy mind to every generosity;
Turn thy reason to the counsel of the wise;
Turn thy affection to things divine;
Turn thy devotion to every goodness;
Turn thy whole genius with a view to excel;
Turn thy understanding to know thyself;
Turn all thy sciences to accord with nature;
Turn all thy faculties upon what is happy;
Turn all thy heart and might upon Yahuah-Elohim the Master.”³⁰

FOOTNOTES:

- 1 The Book Of The Anchorite
- 2 The Book Of The Anchorite
- 3 The Book Of The Anchorite
- 4 Myvyrian Archaeology Vol 1 p. 99 and *Passium*.
- 5 Myvyrian Archaeology Vol 1p.170
- 6 The Book Of The Anchorite.
- 7 Massingbird's English Reformation p. 156 note.
- 8 *The Book Of The Anchorite*.
- 9 Liber Elucidarius.
- 10 The Book Of The Anchorite
- 11 The Book Of The Anchorite. NOTE: There is a Bardic poem in the Myvyrian Archaeology on “the works of the six 'days,’”in which the different events are mentioned quite in accordance with the Mosaic account. The author correctly intimates that the creation was for the sake of the baptized [e.g. Elect]:
“*When the Sovereign of faith, of mighty arm, and glorious, saw how good was his work for the host of baptism.*”
And, singularly, that “*Adam was the first who bore a baptismal name.*”
- 12 Liber Elucidarius. and Iorwerth Vynglwyd: a disciple of Glanmorgan Gorsedd A.D. 1460.
- 13 The Book Of The Anchorite.
- 14 Liber Elucidarius.
- 15 Myvyrian Archaeology Vol 1p.92 *Taliesin*.
- 16 Liber Elucidarius.
- 17 Book Of Hafod Ychdryd.
- 18 The Book Of The Anchorite.
- 19 The Book Of The Anchorite.
- 20 Myvyrian Archaeology Vol 3 p.134
- 21 Liber Elucidarius.
- 22 The Book Of The Anchorite.
- 23 Liber Elucidarius.
- 24 The Book Of The Anchorite.
- 25 Liber Elucidarius.
- 26 The Book Of The Anchorite.
- 27 Liber Elucidarius.
- 28 The Book Of The Anchorite.
- 29 Liber Elucidarius. NOTE: Gildas in Epist., Epistle Of Elutherius, Myvyrian Archaeology Vol 1 *Tyssilio*, Vol 1 p.163,176, Brut y Tywysogion Brut Ieuan Brechva., Dr. Davies' Epistle prefixed with Salisbury's Translation.
- 30 Myvyrian Archaeology *Taliesin*.