

The House of Skene

The Way to Zion

Over 300 years ago my Scottish Forefather Alexander Skene, while still in prison for his faith, along with George Keith co-authored a Book "The Way Cast Up," And the Stumbling - blocks removed from before the feet of those, who are seeking the way to Zion, with their faces thitherward. Jeremiah 50:5



The Way to Zion: To set their faces "thitherward" indicates that it is because of their steadfastness of purpose that God's Remnant will not be turned aside by any difficulties that they may encounter on their pilgrimage to Jerusalem. And, now, over 300 years later, in 2019, thanks be to God who has removed all the obstacles in my path I will make my way to "Mount Zion". 2019 will mark my thirteenth pilgrimage to Jerusalem where I will once again stay at "Mount Zion" Hotel to celebrate the Feast of Tabernacles alongside the Jewish people. And, included in this book are several chapters concerning the profound spiritual aspects of Mount Zion Hotel and how it relates directly to the House o Skene going all the way back to the 1200's.

The following picture is of me standing in the courtyard directly outside my room at "Mount Zion" Hotel and as you can see the Scotland flag flies atop the Scotland Presbyterian Church in the background. Given that it is very unusual for any flag other than the Israeli flag to be displayed in Israel flying atop a building - it is significant that the Scottish Flag flies - and it is prophetic.

My Scottish Forebears wrote many articles, letters, poems and books about their love for Israel and what it meant to serve the Lord. And, this Book is about the spiritual aspects of God's Faithfulness to the "House o Skene" of which I am Blessed to be a Daughter.

The following email address is for anyone who would like to share their own story or pictures of our Skeens ancestors: House.of.Skene@gmail.com



God's Faithfulness to the "House of Skene"

We learn from the account of Abel that one's influence lives beyond their brief sojourn here upon the earth. Likewise, our Scottish Forebears, even though they have been dead over 300 years, they too still speak to us through the many accounts of their faith as recorded in numerous books written by them as well as others. Hebrews 11:4

Hebrews 11:4 ⁴ It was by faith that Abel brought a more acceptable offering to God than Cain did. Abel's offering gave evidence that he was a righteous man, and God showed his approval of his gifts. **Although Abel is long dead, he still speaks to us by his example of faith. (NLT)**

Likewise, we are to be a witness unto the Lord and it is our testimony of faith unto the Lord that will still speak even after we have gone home to be with the Lord.

The "House of Skene" is a Testimony of God's Faithfulness to His Promise that He will lavish His unfailing love for a thousand generations on those who love and obey His commandments - Exodus 20:6

The House of Skene is a Book about God's Faithfulness to the spiritual offspring of the House of Skene. In essence the House of Skene is the Book of Skene. It is a Book written for all the future generations of our Scottish Forebears Alexander Skene and his son John who were both imprisoned to the point of death because they rejected the traditions of manmade religion that nullify the Word of God. In essence they laid down their lives for the Gospel of Jesus Christ!

Likewise, it is a Book written for all the spiritual offspring of Lillias Skene, the fearless and powerful advocate for all the Aberdeen men who like her husband Alexander and her son John were imprisoned because they chose to worship the Lord in spirit and in truth. She too was severely persecuted when much to the surprise of the magistrates, people and false pastors of Aberdeen she publicly confronted them winning the release of many of the prisoners.

I am a Daughter of the House of Skene and I am one of the Thousand Generations of the House of Skene that God has Blessed because of our Scottish Forebears Alexander, John and Lillias Skene who loved and kept God's Commandments. I am truly Blessed to be a Daughter of the House of Skene and I bear Witness that God has Blessed the Spiritual Offspring of the House of Skene and He will continue to do so for a Thousand Generations.

The "Book of Skene" is a Living Book - It is a Book with no Ending. That is to say, until the return of Christ Jesus each and every spiritual offspring of Lillias and Alexander Skene can add his or her Testimony of God's faithfulness in their lives to this Book. And, it is in this sense that this Book of Skene can be thought of as a Living Book - a Book to the Glory of God that has no Ending.

The "Book of Skene" is also a fulfillment of God's promise in Psalm 128:6

Psalm 128 ⁶ Indeed, may you see your [**family perpetuated in your**] children's children. Peace

be upon Israel! Amplified

Psalm 128 reveals that the man like my Scottish Forefathers who had a reverential fear of the Lord and walked in His ways that both he and his offspring will be blessed and that his family name will be kept alive by his offspring.

Psalm 128 Blessed [happy and sheltered by God's favor] is everyone who fears the LORD [and worships Him with obedience], Who walks in His ways *and* lives according to His commandments. ²For you shall eat the fruit of [the labor of] your hands, You will be happy *and* blessed and it will be well with you. ³Your wife shall be like a fruitful vine Within the innermost part of your house; Your children will be like olive plants Around your table. ⁴Behold, for so shall the man be blessed *and* divinely favored Who fears the LORD [and worships Him with obedience]. ⁵May the LORD bless you from Zion [His holy mountain], And may you see the prosperity of Jerusalem all the days of your life; ⁶Indeed, may you see your **[family perpetuated in your]** children's children. Peace be upon Israel! Amplified

Let this "Book of Skene" that gives an account of the Spiritual Legacy of our Scottish Forebears Alexander and Lillias Skeens be Recorded for Future Generations, so that a People not yet Born will Praise the LORD. Psalm 102:18

To all my spiritual sons and daughters, beloved of God, who have been called to serve the Lord, a generation may pass away - but their Testimony unto the Lord remains forever. The Testimonies of our Scottish Forebears, my Testimony and the Testimony of your generation and the testimonies of those yet to be born - we each have our own story and chapter to contribute to "The Book of Skene" and together we shall compose a volume that truly honors God the Father and Jesus Christ the author and finisher of our faith.

The "Book of Skene" that tells each new generation of God's mighty acts and faithfulness is truly a "Living Book - it is truly a Book with no Ending".

In His Faithfulness God has Truly Blessed the House of Skene

FOREWORD

WHY?

Why? Why did the Lord allow Alexander, his son and son-in-law to be imprisoned to the point of death simply because they wanted to worship the Lord in spirit and in truth. Why? Why all the spiritual battles that we ourselves have had to face?

It's not a matter of "if" - it's just a matter of "when" you find yourselves in a "Spiritual Battle" nothing short of a spiritual crises - like Rebecca, you may find yourselves asking the Lord "Why" - Why if this is Your Will - "Why is this happening to me"? Genesis 25:21-26

Genesis 25:21-23 ²¹ Now Isaac pleaded with the LORD for his wife, because she *was* barren; and the LORD granted his plea, and Rebekah his wife conceived. ²² But **the children struggled together within her; and she said, "If all is well, why am I like this?"** So she went to inquire of the LORD. ²³ And the LORD said to her:

"Two nations *are* in your womb,
Two peoples shall be separated from your body;
One people shall be stronger than the other,
And the older shall serve the younger." (NKJV)

This book will address the many "Whys" in our lives - "why" the Lord allows bad things to happen in our lives. But, know this - everything that the Lord allows to happen in our lives He allows it for a Kingdom purpose. It's encouraging to know that the Lord will even use those bad things in our lives for His good. Romans 8

Rebecca asked the Lord "If all is well, why am I like this"? Rebecca wanted to know that if her pregnancy was an answer to prayer then "WHY" were the twins struggling together within her? She wanted to know why this was happening to her.

As we run the race God has set before us like Isaac's wife Rebecca we often find ourselves asking the Lord if this is your will for my life - if all is well then WHY is this happening to me. At times, like Rebecca we feel if all is not well then how can we live through what is nothing short of a Spiritual Crises.

A "Child of Sorrow": If such be the sufferings of pregnancy Rebecca wanted to know why did she even seek to conceive? If Rebecca was to become a mother in answer to prayer she wanted to know why was this happening to her. If Rebecca's pregnancy was the result of a divine act - then "Why" - why were the twins struggling in her womb?

Rebecca understood that it was God's will for her to conceive - but she didn't understand "Why" - she didn't understand why the twins that she had conceived were struggling inside her womb.

Like Rebecca we too can reach the point where we feel that we can no longer cope with the

"spiritual crises" we find ourselves in. And, sometimes like Rebecca we question the very purpose of our existence.

Genesis 25:22²² And the children struggled together within her. And she said, If it be so, **wherefore do I live?** And she went to inquire of Jehovah. (ASV)

We live in a world where the secular and the spiritual coexist together - there will always be a spiritual side to the secular and a secular side to the spiritual. And, like Rebecca, we too must go to the Lord to understand the world around us - a world that all too often is confusing and bewildering to say the least.

And, when you go to the Lord in prayer, it is then that you will find the answer to your "Why".

Pause and think about that. Like Rebecca, through prayer, we can gain understand of God's will for our family including their future even before they are born. And, this was the case with John the Baptist's parents and the parents of our Lord and Savior Jesus Christ as well.

Like Rebecca we can only gain the spiritual as well as the secular perspective on the future history of our family through prayer. And, it is then that you will find the answer to your "Why".

Consider King David:

2 Samuel 7:18-21¹⁸ Then King David went in, sat in the LORD's presence, and said, **Who am I, Lord GOD, and what is my house that You have brought me this far?**¹⁹ What You have done so far was a little thing to You, Lord GOD, for **You have also spoken about Your servant's house in the distant future.** And this is a revelation for mankind, Lord GOD.²⁰ What more can David say to You? You know Your servant, Lord GOD.²¹ Because of Your word and according to Your will, You have revealed all these great things to Your servant.

This book addresses how that as the Lord uses us, He is really causing us to be witnesses of His faithfulness to covenant promises to our forefathers as well as our future sons and daughters yet to be born. We are the manifestations of what the Lord said He would give to those who love Him, to a thousand generations. Exodus 20:6

But, know that even those things that seem so bad for those of us who serve Him He will use it for good in our lives. Romans 8 That at the end of the day all things the Lord allows in our lives are intended as a blessing, not a burden or curse. Just as the birth of Esau and Jacob was part of God's Kingdom purposes - at the end of the day our Esau's and Jacobs - they too are all part of His Kingdom purposes. And, with that understanding, for those of us who through no fault of our own bore an Esau we will be able to persevere and by faith continue to run the race that God has set before us.

Just as there were two nations in Rebecca's womb there are two nations of Skenes. More to the point: our Jacob's will serve the Lord - our Esau's will not.

But, for those of us who gave birth to an Esau who will not serve the Lord we need to understand

that it is no more our fault then it was Rebecca's fault. And, it is when and only when the knowledge that it is not our fault enters our hearts then that knowledge will become pleasant to our souls

And, when that understanding enters our hearts that the Esau's are part of God's plan then that knowledge will be pleasant to our souls and that understanding will keep us safe. It's understanding God's will for our lives and the lives of our sons and daughters that will keep us safe. If not, then like Rebecca we will ask ourselves if life is worth living.

Proverbs 2:10-11 ¹⁰ For wisdom shall enter into thy heart, And knowledge shall be pleasant unto thy soul; ¹¹ Discretion shall watch over thee; Understanding shall keep thee: (ASV)

But there is Hope!

Psalm 78:7 reveals that there is always hope for each and every new generation. And, Psalm 78 is only one of many Scriptures that reveals that the foundation of that hope is the righteousness and faithfulness of past and present generations.

Psalm 78:7-8 also commands to instruct our sons and daughters in the ways of the Lord otherwise they may be rebellious like their fathers who were unfaithful to the Lord.

Verse 4 of Psalm 78 tells that we are not to hide the truths of the Lord from our children otherwise they may forget Him. To remain silent would deprive our own and our father's offspring of the precious truths of God. To remain silent would be an irreverence of the Lord and that would be a shameful thing to do.

Just as some of our forebears honored the Lord with their lives there are those ancestors that were stubborn, rebellious and unfaithful who refused to give their hearts to God. And, this is all the more reason that we should tell our offspring about their righteous forebears and the mighty works of God - so that they will not be like their ancestors who had an irreverence for the Lord. And, we do so because those who have an irreverence for the Lord their sins will be laid on their children to the third and fourth generation Exodus 20:4. How dreadful that our children would in some way suffer for the fathers' sins. Having said that, I need to say that the father's sins visited upon their children in no way affects the salvation of their offspring - Ezekiel 18. Ezekiel 18:14 and 19 also reveals that the son of a man who sees the sins his father has committed and does not do likewise will not be affected by the sins of his father. And, needless to say there are many other Scriptures in both the New and Old Testament that bear witness that one's salvation is solely dependent on the individual.

Unfortunately, there are many sons and daughters who see their parents sin only to continue in the same sin.

A divided house cannot stand. And, all too often our spouse can be the one who is rebellious and whose heart is not right towards the Lord. However, disobedience is not to be excused because it is hereditary. The child of a rebellious father must strive to be better than his father - he must strive to give his heart to the Lord otherwise the child shall perish as his father did.

But still there is Hope!

Those of us who gave birth to a rebellious son, an Esau, a Cain, a Samson or an Absalom - all Sons of our Sorrow, we will need to trust in the Lord that at the end of the day He will use it all for His good, that at the end of the day He will show the Son of our Sorrow mercy!

We hold on to the hope that the Lord will show mercy to the son of our sorrow who has caused us and our household so much sorrow and open their eyes and convict them of their sin. Our hope is that our son of sorrow, like the Prodigal Son, will come to a place where he will humble himself before the parent and the Lord and confess that he or she has sinned against the father and heaven Luke 15:21.

2 Samuel 7:11-16 ¹¹ ever since the day I ordered judges to be over My people Israel. I will give you rest from all your enemies. ““The LORD declares to you: The LORD Himself will make a house for you. ¹² When your time comes and you rest with your fathers, I will raise up after you your descendant, who will come from your body, and I will establish his kingdom. ¹³ He will build a house for My name, and I will establish the throne of his kingdom forever. ¹⁴ I will be a father to him, and he will be a son to Me. **When he does wrong, I will discipline him with a human rod and with blows from others.** ¹⁵ **But My faithful love will never leave him as I removed it from Saul;** I removed him from your way. ¹⁶ Your house and kingdom will endure before Me forever, and your throne will be established forever.” (HCSB)

Therein lies our Hope! That when our son of sorrow does wrong that the Lord will correct and discipline him with the rod like any loving father would do. 1 Kings 11 But that He will not take His love or mercy from our son of sorrow as He did with Saul.

The Lord will not take away His mercy or loving kindness from our son of sorrow because of His covenant promise that He will show mercy and loving kindness to one thousand generations of those who love Him with all their heart, soul, mind and strength. And when that knowledge enters into our hearts then that knowledge will be pleasant to our souls and that understanding will keep us safe.

It's understanding God's will for our lives and the lives of our sons and daughters that will keep us safe. If not, then like Rebecca we will ask ourselves if life is worth living.

Hope is my anchor! We have a promise and it is because of God's covenant promise that I have hope for our sons who have caused so much sorrow.

Hebrews 6:18-19 ⁸ So God has given both His promise and His oath. These two things are unchangeable because it is impossible for God to lie. Therefore, we who have fled to Him for refuge can have great confidence as we hold to the hope that lies before us. ¹⁹ This **hope is a strong and trustworthy anchor for our souls.** It leads us through the curtain into God's inner sanctuary. (NLT)

There is Hope!

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INTRODUCTION

The Book of Skene

The "Book of Skene" is a Living Book - it is a Book with no Ending

We are counted among the "Living Stones" that God is using to Build His Spiritual House

To all my sons and daughters, beloved of God who have been called to serve the Lord, we are counted among the Living Stones that God is using to build His Spiritual House. Each and every spiritual son and daughter of the "House of Skene" you are one of the "Living Stones" that the Apostle Peter spoke of that God is using to build His Spiritual House. 1 Peter 2 & Ephesians 2:19-

The Church of Christ is portrayed as a house or rather household. In other words, using this same analogy a man's sons and daughter that make up his household can be liken to the stones that a construction worker would use in the construction of a building.

Just as a man's sons and daughters make up his household - God is using the Believer - His spiritual sons and daughters as the spiritual Stones to build His Spiritual House.

And, it is in this sense that the spiritual sons and daughters of the "House of Skene" who are counted among the living stones that God is using to build His Spiritual House can also be thought of as the living stones that make up the spiritual "House of Skene".

We learn from the account of Abel that one's influence lives beyond their brief sojourn here upon the earth. Likewise, our Scottish Forebears, even though they have been dead for over 300 years, they too still speak to us through the written accounts of their faith. Hebrews 11:4

Pause and think about that! We are to be a witness unto the Lord and it is our testimony of faith unto the Lord that will still speak even after we have gone home to be with the Lord.

And, it is in that sense that "The Book of Skene" is a "Living Book - a Book with no Ending".

Let this "Book of Skene" that gives an account of the Spiritual Legacy of our Scottish Forebears Alexander, John and Lillias Skene (Skeens) be recorded for future generations, so that a people not yet born will Praise the LORD.

Psalm 102:18 ¹⁸ Let this be recorded for future generations, so that a people not yet born will praise the LORD. (NLT)

This Book is a Record of the Spiritual Legacy of our Scottish Forebears Alexander and Lillias Skeens and their son John who was a pioneer in bringing the Gospel to what is now known as the United States of America and the line you and I came through.

This "Book of Skene" is an account of the Spiritual Legacy of the "House of Skene" - a house built on the testimonies of Alexander and Lillias. And, as their offspring you too are part of the "House of Skene"!

This record of the rich spiritual legacy of your Scottish Forebears Alexander, Lillias and their son John Skene (Skeens) who lived in the late 1600's is written for your encouragement and edification. Let this Book that tells of God's Mighty Acts, His Faithfulness and Mercy be Recorded for each new generation of Believers, so that a People not yet Born will Praise the LORD

The Prologue to this book was written by our Scottish Forebears in the late 1600's and the Epilogue has already been written by the "Author and Finisher of our Faith" Jesus Christ - the Alpha and Omega - who has no beginning and who has no ending (Revelation 1:8). The author and source of all the events of our lives.

For each generation of Believers that has been called by God, the race of faith that was set before us, began with Jesus and it is under Him that it is completed.

Hebrews 12:2 ² looking unto Jesus, the **author and finisher of our faith**, who for the joy that was set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God. (NKJV)

Scripture commands that one generation should make it a point to tell their descendants about the mighty acts of God. And, as descendants of Alexander and his son John who almost died in prison because of their faith and Lillias, a Preacher, Poet and Prophetess, wife of Alexander and mother of John, we are to continue writing the book they started for it is because of our Scottish forebears' love for the Lord, that in keeping with His Commandment, the Lord will show loving kindness and mercy to us their descendants - for one thousand generations. Exodus 20:6

Scripture commands that one generation should make it a point to tell their descendants about the mighty acts of God. And, as descendants of Alexander and Lillias, we ought to continue writing the book they started.

Psalms 145:4 ⁴ Let each generation tell its children of your mighty acts; let them proclaim your power. (NLT)

Needless to say, Alexander and Lillias' one thousand descendants will have their own testimonies and examples of faith, and hopefully they will add their testimonies to the "Book of Skene". Pause and think about that! Pause and consider how profound it is that their descendants from generation to generation will continue to tell the next generation of God's mighty acts.

A generation may pass away - but their Testimony as well as our Testimony unto the Lord remains forever. The Testimonies of our Scottish Forebears, my Testimony and the Testimony of your generation yet to be written - we each have our own story and chapter to contribute and together we shall compose a volume that truly honors God the Father and Jesus Christ the author

and finisher of our faith.

The "Book of Skene" that tells each new generation of God's mighty acts and faithfulness is truly a "Living Book - it is truly a Book with no Ending" - a Book written by the Living Stones that the Apostle Peter and Paul wrote about.

So, I leave with each of you their testimonies as well as my testimony with the hopes that each new generation will continue to add chapters of your testimonies unto the Lord. And, I have all the confidence in the world that together we shall compose a volume of such praise that it will be pleasing unto the Lord.

Isaiah 41:4 ⁴ Who has done such mighty deeds, summoning each new generation from the beginning of time? It is I, the LORD, the First and the Last. I alone am He.” (NLT)

I am writing to all my sons and daughters who have been called by God the Father, who loves you and who will keep you safe in the care of Jesus Christ. And, may God the Father who shows mercy and lavishes His unfailing love for a thousand generations on those who love Him and obey His commands grant you mercy and favor all the days of your lives.

My love to all of you and may God's grace and peace be with all of you who are in Christ. And, may you grow in the grace and knowledge of our Lord and Savior Jesus Christ - to Him be the Glory and Honor both now and throughout eternity.

To all my sons and daughters, beloved of God, when you are weary go to Him - for He will give you rest. Let our Lord and Savior teach you for He is humble and gentle at heart, and you will find rest for your souls. His yoke is easy and His burden is light. Matthew 11:28-30

Know that you're not alone. Christ Jesus will never leave you nor forsake you. Know that there is a "Great Cloud of Witnesses Cheering you on" as well. In Hebrews 12:1, the Apostle Paul reveals that those who serve the Lord are not alone as they run with patience the race that God set before them. The Apostle Paul likens our walk with the Lord to a race. And, the great cloud of witnesses cheering us on can be thought of as "Spiritual Spectators".

The great cloud of witnesses are all the saints who have lived before us. Know that in addition to the faithful listed in the Bible, your Scottish forebears who lived lives of faith, who worshipped God in spirit and in truth, who preached the Gospel of Jesus Christ are part of the "Great Cloud of Witnesses" cheering you on. You may not be able to literally hear them - but with "Ears of Faith" you can hear them cheering you on as you run the race God has set before you.

Your Scottish forebears left a rich spiritual legacy for their offspring and it is through all their writings that they continue to "spiritually" cheer you on. And, I hope and pray that when you read about the lives of your Scottish forebears, how they lived, what they lived for, and how they died, that it will be as much an inspiration for you that it was for me. Their lives serve as an example for all their offspring to persevere and with patience and endurance run the race that God has set before you.

I have included three separate chapters, one dedicated to Alexander, one dedicated to Lillias and one dedicated to John. In each chapter you will find pages that I have scanned in from the original books written by Alexander & John as well as pages from books written by others who either knew them personally or who knew of Alexander, John and Lillias who found their lives so remarkable that they were compelled to write about their lives. Each chapter includes references.

And, as you read the accounts of their remarkable lives you will find that your Scottish forebears were able to persevere in all the sufferings they endured because they were people who lived by faith. They knew that it was not they who lived, not they who worked, but God, Christ, living and working in and through them. They were able to persevere and run the race that God set before them because they had the revelation of God within them.

Like our Scottish forebears there will be times of toil and seasons of weariness and difficulty because our adversary will place obstacles in your path in the hopes that you will become discouraged and drop out of the race that God has set before you. But, I have no doubt that just as your Scottish forebears ran with patience the race God set before them you too you will be victorious in the race God has set before you.

And, the day is coming when I too will join that great cloud of witnesses and along with your Scottish forebears I too will cheer you on. But, how do the saints pictured as having gathered along the marathon route cheer us on? Some believe that the saints are literally cheering us on while others believe that it is the written testimonies they left behind. And, some believe it is both.

But I can tell you this: from my own personal experience after reading the many books either written by our Scottish forebears or books written about them, for the first time, I felt like I really knew who I was because I could personally identify with everything they wrote about. I was truly amazed and I was so encouraged.

Without a doubt, everything written by them or about them is a "Testimony of their Lives" a Testimony that almost took my breath away. How blessed I felt to know that I had forebears that made it a point to leave a written testimony for their descendants that speaks of their profound love for the God of Abraham, Isaac and Jacob. Pause and think about that!

Pause and consider, that like Abel, it is through the written account of their lives of faith - though they are long dead, our Scottish Ancestors still speak. Hebrews 11:4

Though Abel and our Scottish Ancestors are long dead God is still able to use "the examples of their faith" to cheer us on. Like Abel our Scottish Forebears are among the great cloud of witnesses and whether it is through the account of Abel's life as recorded in the Scriptures or the written account of our Scottish Forebears, though they are dead, their Testimonies still speak. Pause and think about that! If God can use the written testimonies of our Scottish Forebears to encourage us - then He can use your written testimony to encourage your offspring that you will never meet.

What will be written regarding our spiritual legacy? Will our testimony influence our children, grandchildren and those yet to be born?

But sometimes, like Abel our faith can cost us our life. Your Scottish forebears were threatened with death - many Quakers died in the very prison that Alexander and his son John were in. And, John left Aberdeen, Scotland and came to America because he was told that they would kill him if he didn't leave Scotland. And, it is through the line of John, a man noted for his incredible faith and courage that I came through.

The Lord was able to use the threat of death in John's life in the same way he used the death of Stephen the first Christian Martyr. It was when Stephen was murdered that the disciples scattered and took the Gospel throughout the world. And, so it was with John, who was a pioneer in bringing the Gospel to what is now known as America. Acts 7:54 - 8:1

My Beloved Brother: Faithful obedience may be the path to natural death as it was with my beloved brother Grover. But just as it was with Abel and Stephen there was a Kingdom purpose for Grover's death as well. The Apostle John spoke of men like our Scottish forebears and Grover who did not love their lives so much that they were afraid to die. Note that the Apostle John makes the point that it was by the blood of the Lamb and "by their Testimony" that men like our Scottish Forebears and Grover were able to defeat Satan.

Revelation 12:11-12 ¹¹ And they have defeated him by the blood of the Lamb and by their testimony. And they did not love their lives so much that they were afraid to die. ¹² Therefore, rejoice, O heavens! And you who live in the heavens, rejoice! But terror will come on the earth and the sea, for the devil has come down to you in great anger, knowing that he has little time.” (NLT)

As you continue to read this book you will read a written account about my beloved brother - Grover Skeens - a man truly after God's own heart. The account of Grover's walk with the Lord will surely "cheer you on". Grover was a man that the world was not worthy of! Hebrews 11:38

The written account of your Scottish forebears and mine as well as Grover's are left for you as "Examples of our Faith" that hopefully will encourage you and "cheer you on" as you run the race God has set out for you.

By faith, by the assurance of better things hoped for, I too will run the race and you can do it. I did it, your forebears did and so can you.

There is also another sadness as I write this book. There is a sadness because I know that some of my descendants will be betrayed by the very ones they should be able to trust. That a loud war cry will be raised against you by your own family. Jeremiah 12

Many Christians tend to think that if they ever experience persecution it will be at the hands of unbelievers or atheists. And, that is often the case; however it is much more common for persecution and opposition to come from within the Church. The worldly Christian will oppose and persecute the spirit led Christian. 1 Corinthians 3

And, sadly, Alexander and John were thrown into prison by the Pastors and Magistrates who were fellow Believers because they rejected the man made traditions of organized religion that nullify the Word of God.

Keep in mind that Cain knew the Lord. Cain was not an atheist - he was a religious man who believed in God. He brought a sacrifice in order to worship God - but not in a way that was pleasing to God. Cain was the father of false religion based on the traditions of man and like Cain the worldly Believer will persecute those Believers who like Abel want to please the Lord.

Hosea 6:8-9 speaks of the "Company of Priests" who murdered in the way by consent. And, so it was with the Aberdeen Pastors who gave their consent to send Alexander, his son, his son-in-law and numerous other Quakers to prison simply because they rejected the traditions of men. And, sadly many of those that were imprisoned alongside Alexander and his son did die in prison.

Without a doubt, when the very institutions such as the Church that God intended for man's good becomes corrupted - it becomes the most evil of all evils. A corrupted Bible not only dishonors the Lord but it becomes the worst of all books. It does more harm than any publication that the atheist or unbeliever could ever publish. History reveals that the "Company of Priests/Pastors" that Hosea 6:6-8 speaks of, Pastors who have corrupted God's Word, have sanctioned ungodly wars, supported political tyrannies, sanctioned the persecutions of the truly righteous, sanctioned the cause of slavery, etc. to achieve either their own personal gain as well as the denomination they represent or the politics of those in power, for example, the Crusades led by the Roman Catholic Church and the Kings and Queens of countries who invaded other countries all under the guise of spreading the Gospel. History has proven that these Priests/Pastors are the worst of all men - none so ruthless and bloody as a corrupted Pastor who gives his consent to murdering others in the name of Christianity.

Just as my Scottish Forebears learned, I too have learned that a pulpit is not necessarily used to preach the true Gospel of Jesus Christ. That a man is not a particularly good or righteous person just because he calls himself a Christian - that a building is not the house of God because it is called a Church.

Sermons when delivered by a Pastor who misrepresents the Gospel of Jesus Christ can cause more damage than any literature written by an atheist or unbeliever. How dreadful to realize that all too often many of Satan's followers who appear as angels of light bear the title of Christian, Pastor, Elder and Deacon. The devil, who roams around looking for someone to devour, is never more able, more influential and more powerful than when he stands in the pulpit and is the author of so-called religious books, etc.

But know this, just as the Lord delivered your Scottish forebears from a sentence of death in the late 1600's - He has literally delivered me from the one who actually tried to take my life - and He will be merciful and deliver those of you have been condemned to death as well.

Psalm 102:18-22 ¹⁸Let this be recorded for future generations, so that a people not yet born will praise the LORD. ¹⁹Tell them the LORD looked down from his heavenly sanctuary. He looked

down to earth from heaven ²⁰ to hear the groans of the prisoners, to release those condemned to die. ²¹ And so the LORD's fame will be celebrated in Zion, his praises in Jerusalem, ²² when multitudes gather together and kingdoms come to worship the LORD. (NLT)

Psalm 102:28 ²⁸ The children of your people will live in security. Their children's children will thrive in your presence." (NLT)

Even though some of you have yet to be born - it is out of my love for each of you and my love and reverence for the Lord that I am writing this book to tell you about the Lord and His righteousness.

Psalm 22:30-31 ³⁰ [Their] descendants will serve Him; the next generation will be told about the Lord. ³¹ They will come and tell a people yet to be born about His righteousness— what He has done. (HCSB)

And it is out of the Lord's love for you that I pen this book because even before you were born He knew you! And even before you were born, not because of your righteousness because no one is righteous - no not one - but by His grace, He chose to set you apart! (Jeremiah 1:4-5)

Jeremiah 1:4-5 ⁴ The word of the LORD came to me: ⁵ I chose you before I formed you in the womb; I set you apart before you were born. I appointed you a prophet to the nations. (HCSB)

Galatians 1:15-16 ¹⁵ But when God, who from my birth set me apart and called me by His grace, was pleased ¹⁶ to reveal His Son in me, so that I could preach Him among the Gentiles, I did not immediately consult with anyone. (HCSB)

O God, You have been my God since childhood - from the moment I was born. (Psalm 22:9-10)

The words of Psalm 22:9-10 have a special place in my heart because God has been my God since my childhood. I don't ever remember one day that I didn't feel His presence in my life. And it is His presence and loving kindness that has sustained me throughout my life.

And, interestingly, by all accounts, Lillias Skene knew the presence of the Lord from her childhood as well.

And, those of us, like Lillias and myself who have personally experienced God's constant presence throughout our entire lives must leave a record of His loving kindness and mercy for future generations before our work here on earth is done and life comes to a close and we go home to be with the Lord who has been my God since childhood.

We must leave a written record for our future offspring that when they go through trials, which they will, the Lord will be faithful to protect them from the wiles of the evil one. For those of us in ministry He will not take us out of this world until our work is done because there is much work to be done for His Kingdom (John 17:15). We must tell the next generation that the Lord will keep them safe from the evil one and that He will keep them safe from those that the devil works through. He will keep us safe that we may be a Witness unto Him and spread the Good

News of the Gospel from one generation to the next.

Psalm 22:27-31 ²⁷ All the ends of the earth will remember and turn to the LORD. All the families of the nations will bow down before You, ²⁸ for kingship belongs to the LORD; He rules over the nations. ²⁹ All who prosper on earth will eat and bow down; all those who go down to the dust will kneel before Him— even the one who cannot preserve his life. ³⁰ **[Their] descendants will serve Him; the next generation will be told about the Lord.** ³¹ **They will come and tell a people yet to be born about His righteousness— what He has done.** (HCSB)

It is from my own personal experiences that I bear witness to the faithfulness of the Lord. It is from my own personal knowledge and convictions that I declare the righteousness of God and His Son Christ Jesus!

We who honor the Lord honor Him in different ways but regardless of the way we honor Him - the faithfulness and righteousness of God should be told throughout the generations. Those of us who have personally experienced God's loving kindness and mercy we must leave a written record that tells the next generation of God's faithfulness to His covenant promise that He really does show love and mercy to one thousand generations of those who keep His Commandments and that love Him with all their heart, soul, their mind and their strength.

Exodus 20:5-6 ⁵ You must not bow down to them or worship them; for I, the LORD your God, am a jealous God, punishing the children for the fathers' sin, to the third and fourth [generations] of those who hate Me, ⁶ but showing faithful love to a thousand [generations] of those who love Me and keep My commands. (HCSB)

For the sake of my descendants I must leave a written record and tell them that the Lord has shown me loving kindness and mercy because of our Scottish Forebears who were persecuted and put in prison for their faith in the late 1600's.

Yet, in the midst of their persecution even to the point of death our Grandfathers Alexander and John continued to serve the Lord with all their heart, their soul, their mind and their strength. Their persecutors soon found out that prison couldn't stop our forebears who continued to preach the Gospel from the prison windows.

I must tell them that like me they are one of Alexander and Liliias's thousand generations that will be blessed because of them.

Psalm 78 is one of several Scriptures that the Lord quickened me to so that I would understand that I have a responsibility to tell my sons and daughters about their ancestors who loved the Lord with all their heart, their soul, their mind and their strength. And, to tell them how much God has done for me personally. And, my hope is that the next generation along with their own testimony will pass my testimony on to the succeeding generations as well.

My hope is that by recounting the past my sons and daughters will never lose sight of their spiritual heritage. That they will meditate on the mercy and loving kindness that the Lord has shown our ancestors and that because of our ancestors the Lord will show mercy to one thousand

generations of the Skeens household. That they may always set their hope in God throughout all their generations to come .

Psalm 78:1-8 ¹ O my people, **listen** to my instructions. **Open your ears to what I am saying,** ² for I will speak to you in a parable. I will teach you **hidden lessons from our past—** ³ **stories we have heard and known, stories our ancestors handed down to us.** ⁴ We will not hide these truths from our children; **we will tell the next generation** about the glorious deeds of the LORD, about his power and his mighty wonders. ⁵ For He issued His laws to Jacob; He gave His instructions to Israel. **He commanded our ancestors to teach them to their children,** ⁶ so the next generation might know them— **even the children not yet born—** and they in turn will teach their own children. ⁷ So **each generation** should set its hope anew on God, not forgetting His glorious miracles and obeying His commands. ⁸ Then they will not be like their ancestors—stubborn, rebellious, and unfaithful, refusing to give their hearts to God. (NLT)

I have a responsibility to tell future generations that our ancestors played a key role in both the secular and spiritual foundation and development of both Aberdeen, Scotland and West New Jersey's government.

Isaiah 9 and Roman 13 reveals that the government rests on the shoulders of Jesus Christ and as such the Lord established all secular governments and for that reason so many of God's Saints in one way or another are involved in both the secular and spiritual affairs of their country's government. And, so it was with both Alexander and John. And, so it will be with many of their descendants!

For example, in addition to being a pioneer in bringing the Gospel to America in the late 1600's our Forebear John Skene served as the third governor of West New Jersey.

And, his father Alexander who was Aberdeen's first historian was a well respected Magistrate of Aberdeen who wrote several books concerning the foundation and development of Aberdeen's government. The following quote is from page 9 of **A Succinct Survey of the Famous City of Aberdeen** a book written by Alexander and published in 1685 that clearly demonstrates that Alexander believed that a nation would only prosper if the foundation of their government was based on Biblical principles.

The following quote from page 9 of Alexander's book we find that Alexander understood the Biblical principal of Psalm 78 that we are not to forget the mercies the Lord has showed to our ancestors rather we are to tell our children and even leave word for future generations yet to be born of God's mercies.

On page 9 Alexander states:

"IT may be lookt upon by some, that this Survey of Aberdeen may savour of ostentation, seeing there are few, or perhaps no other town in the kingdom that is descryved, or hath any of their acts published : To which I may say, that such vanity in so doing is far from my mind, seeing there is nothing more ordinarie amongst all nations then to set down what hath been the most remarkable providences of God to their countries and places of

their nativity; **whereby posterity may observe the mercies of the Lord to their ancestors**, the neglect or omission of such thankfull remembrances"

Alexander was writing in order that his descendants, including you as well as myself, may observe the mercies of the Lord that the Lord extended to Alexander, Liliias and John both on a national as well as a personal level.

It's remarkable that almost one hundred and fifty years later **A Succinct Survey of the Famous City of Aberdeen** was reprinted by Peter Buchan in 1833.

I must tell them that the Lord will lavish love on a thousand generations of our Scottish forebears Alexander and Liliias's because they loved and obeyed His commands - who were persecuted and imprisoned to the point of death because they chose to worship the Lord in Spirit and Truth rather than adhere to the traditions of man that nullify the Word of God. Simply put, they were persecuted because they chose the Lord over the traditions of the Church.

Psalm 78:7 reveals that there is always hope for each and every new generation. And, Psalm 78 is only one of many Scriptures that reveals that the foundation of that hope is the righteousness and faithfulness of past and present generations.

Verse 4 of Psalm 78 tells that we are not to hide the truths of the Lord from our children otherwise they may forget Him. To remain silent would deprive our offspring of the precious truths of God. To remain silent would be an irreverence of the Lord and that would be a shameful thing to do.

During their imprisonment my two forebears poured out their heart to the Lord. And even though my Grandmother Liliias who was overwhelmed with grief and sorrow that her husband and son, like so many others, may have died in prison - their zeal and love for the Lord prevailed. Their faith in the Lord enabled them to rise up out of the despair they found themselves in.

And, like my Scottish Forebears the Lord has taught me from my earliest childhood, and like my Scottish Forebears I constantly tell others about the wonderful things the Lord has done for me.

O God, You have taught me from my earliest childhood, and I constantly tell others about the wonderful things You have done for me. Now that I am old and gray, do not abandon me to the grave until I have proclaimed your power and your faithfulness to Your promises to another generation - to all my spiritual sons and daughters to come after me.

And, now that I am old and gray, and before I die, like my Scottish Forebears, I too am leaving a written account of God's power and His faithfulness to His Covenant Promises to another generation - to all my spiritual sons and daughters that have yet to be born.

Blessed are those like my Grandmother Liliias who began in her youth to proclaim the name of the Lord and did not cease until her dying breath. May my sons and daughters be men and women like King David, a man who was after God's own heart.

I am eternally grateful for our Scottish Forebears and I am eternally grateful that the Lord shows

mercy and loving kindness to a thousand generations of those who love Him with all their heart, their soul, their mind and their strength. And, without a doubt, I am living proof that He is faithful to that covenant promise. And, it is because of His faithfulness to His covenant Promise to my Scottish Forebears that the Lord has shown me mercy and will show you mercy - because there will be times in your life that you will need God's loving kindness and His mercy.

My love to all of you - your Grandmother - Gwendolyn Skeens Thomas, a woman after God's own heart.

Amen and Amen - so be it Lord

PART 1: THE SURNAME SKENE IS PROPHETIC

Chapter 1: In the New Testament the Greek Word for Tabernacle is the Surname "Skene"

My Maiden Name "Skeens" is a variation of our Scottish Surname Skene from which all Skeens trace our ancestry and what a joy to know that the New Testament which was originally written in Greek used the analogy of a "skene," the Greek word for a tent or tabernacle, to describe the "true tabernacle" which the Lord pitched (Hebrews 8:2). In addition to the author of Hebrews, Luke also used the Greek word skene for the tabernacle with its tent, a type of the true tabernacle, that the Israelites carried with them through the wilderness (Acts 7:44).

What a joy to know that "Skene - Skeens" refers to the habitation, tent or tabernacle of God - because in the Bible, names were often indicative of a person's character or nature.

For example, Jacob whose name means supplanter was rightly named because by nature Jacob was indeed a supplanter.

Genesis 27:36 36 And he said, Is not he rightly named Jacob? for he hath supplanted me these two times: he took away my birthright; and, behold, now he hath taken away my blessing. And he said, Hast thou not reserved a blessing for me? (**KJV**)

Needless to say, there are many other Scriptures that speak of the relationship between an individual and his or her name.

And, so it was with my Scottish Forebears whose surname "Skene" means "Tent of Witness" as well as "Tent of God". The spiritual aspect of my Forebears last name is a true reflection of their love for the Lord and the Lord's love for them. And, it was certainly a reflection of my beloved brother's walk with the Lord.

Anyone who studies the original languages of both the Old and New Testament are probably familiar with "Strong's Exhaustive Concordance". Strong's Concordance is easy to understand and is considered to be the most comprehensive and informative concordance available for studying the original languages of the Bible. Each "Strong's Number" makes the connection between the English word used in the King James Bible with information about the meaning and context of the original word used in both the Hebrew and Greek manuscripts.

And, it is for that reason, for the purposes of this chapter that I have incorporated what is referred to as "Strong's Numbers" into the text of the Scriptures I reference in this particular chapter when "Skene" not Tabernacle, Tent or Dwelt was the word used by the authors of the New Testament when they wrote the Books of the New Testament.

For example, according to Strong's G4633 the Greek word for tabernacle in Hebrews 8:2 and Acts 7:44 is Skene. Therefore I put **[G4633]** next to the word tabernacle in Hebrews 8:2 and Acts

7:44 to indicate that Skene was the original word used by the New Testament writers. In other words, whenever you see [G4633] next to the English word Tabernacle, Tent or Dwelt if you read the same Scripture in it's original text you would read the same Scripture using the Greek word "Skene" - not the English words Tabernacle, Tent or Dwelt.

Hebrews 8:2 ¹ Now of the things which we have spoken *this is* the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; ² A minister of the sanctuary, and of the true **tabernacle**, [G4633] which the Lord pitched, and not man. (KJV)

Acts 7:44 ⁴⁴ Our fathers had the **tabernacle** [G4633] of witness in the wilderness, as he had appointed, speaking unto Moses, that he should make it according to the fashion that he had seen. (KJV)

Again, according to Greek Strong's Number 4633 the Transliteration for the word Tabernacle is the Greek word Skene - my maiden name. Furthermore, skene is also the Greek word for "dwelt" in John 1:14.

This word skene (tent) is the very word used in the New Testament to refer to the tabernacle of God used by Israel in their early worship of God.

The writer of the book of Hebrews calls it “the true tent [skene] that the Lord set up” (Hebrews 8:2).

John 1:14 ¹⁴ And the Word was made flesh, and **dwelt** among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth. (KJV)

The Greek word for "dwelt" in John 1:14 is [G4636 "skeno"] to tent or encamp - to reside as God did in the Tabernacle of old. And, G4636 is from G4633 skene meaning "Tabernacle"

In Hebrew, “*sukkah*” and “*miskan*” are respectively used to translate “booth” and “tabernacle,” both meaning temporary dwellings. It is interesting to note that these two words are both translated to Greek in the Septuagint with a derivative from the root “*skene*.” “*Skene*” is the Greek word used for a tabernacle, in the Apostolic writings.

The primary meaning of the Greek word "Skene" was used by the Greeks when referring to a tent, a dwelling place or a Tabernacle - as God did in the Tabernacle of old. So, when the Hebrew scriptures were translated into Greek, it makes sense that the translators chose to use skene, the word so often used for drama, as the word for God's tent.

Because the word "Dwelt" also means "Tent" or "Tabernacle" some translations use the word "Tabernacle" instead of the word "Dwelt" that the KJV uses. For example, the Amplified Bible:

John 1:14 ¹⁴ And the Word (Christ) became flesh (human, incarnate) and tabernacled (fixed His tent of flesh, lived awhile) among us; and we [actually] saw His glory (His honor, His majesty), such glory as an only begotten son receives from His father, full of grace (favor, loving-kindness) and truth. [Isaiah 40:5] (Amplified)

In the Greek New Testament therefore, the word translated “tabernacle” is skene — “the tent” (Acts 7:44; Hebrews 8:2, 5, and chapter 9). Hence, when the glory of God descended to the earth to take up residence in the midst of Israel as described in Exodus 40:34-38, it could be said that God “pitched His tent” among men.

Generational Blessings: The close connection between my maiden name and Tabernacles is both Generational and Prophetic. And, as such year after year the Lord has opened the door for me to go to Jerusalem during the Feast of Tabernacles - as there is a Kingdom purpose - the same Kingdom purpose that the Lord called some of my spirit led forefathers to walk in. Later in the Book I have included a chapter about my pilgrimages to Jerusalem.

Grover’s last name of Skeens is a reflection of his Witness unto the Lord: Given that Acts 1:8 reveals that we are to be a witness unto the Lord and as the Apostle Paul compared our bodies, our earthly house, to a skene, a tent or tabernacle (2 Corinthians 5:1, 4), one can say that my beloved brother Grover as well as our Scottish Forebears last name of Skeens is a reflection of their witness unto the Lord. Just as the Israelites picked up the “tent of witness” and took it wherever they went, like our Scottish Forebears Grover was always a witness unto the Lord wherever he went. In addition to the following I have included a chapter regarding Grover's most incredible walk with the Lord.

The Greek word skene, meaning tent, reminds us of the Old Testament tabernacle that could be dismantled and carried along wherever the Israelites sojourned and after reaching each new destination, they would “pitch the tent” once again. The tent was a reminder to the Israelites that the presence of the God of Abraham, Isaac and Jacob traveled with them as they traveled. In this sense, when our Scottish Forebears traveled back and forth between their home in Aberdeen, Scotland, or to wherever they went – one could say that they picked up their tent and upon reaching their destination, they pitched their tent. Whether they were picking up their tent or pitching their tent, they knew that the presence of God was always with them. That’s why they were always aware of God’s presence in their lives, just as the Israelites were. my Forebears as well as their spiritual offspring were/are truly a witness unto Jesus.

Acts 7:44 speaks of the “Tent of Witness” or depending on the translation, the “Tabernacle of Witness”. Just as the tent of witness was the visible witness or proof of God’s presence with the Israelites, their witness unto the LORD was proof of God’s presence with them. Needless to say, our Scottish Forebears were indeed a “Tent of Witness” as they took their witness unto the LORD from house to house, for they understood that the worship of the LORD was not confined to a church building or just one place.

The tent of witness was evidence of God’s relationship to the Israelites and so it was with Grover, my beloved brother, and our Scottish forebears. The “Tent of Witness,” when using the Greek word “skene” for tent, can also be understood as the “Skene of Witness”. Just as the Israelites had their “tent of witness” – they had their “tent (Skene) of witness”.

Whether they were picking up their skene (tent) and traveling or pitching their skene (tent), God was their guide throughout their life’s journey. As Psalm 48:14 reveals, the Lord was their guide

even unto death when they folded up their skene (tent). And, just as Job 29:4 reveals that the blessing of God was upon Job's tent, so it was with our Scottish Forebears.

God's Timing: I have travelled to Jerusalem on multiple occasions to celebrate the "Feast of Tabernacles" and in preparation for my first pilgrimage in 2009 the Lord quickened me to Psalm 48, which reveals that the Lord would be our Tour Guide and that this would be a trip of a lifetime. And, in addition to being our tour guide, Psalm 48:14 also reveals that the Lord will be our guide even unto death.

And, this particular Scripture is very meaningful to me because on my first pilgrimage to Jerusalem just seven months before Grover my beloved brother died he went with me to Jerusalem.

Psalm 48:14 – For this God is our God for ever and ever: He will be our guide even unto death.

As Matthew Henry stated in his commentary on verse 14 of Psalm 48: "Let us triumph in God, and in the assurances we have of His everlasting lovingkindness. Tell this to the generation following; transmit this truth as a sacred deposit to your posterity, That this God, who has now done such great things for us, is our God forever and ever; He is constant and unchangeable in His love to us and care for us.

If God be our God, He is ours forever, not only through all the ages of time, but to eternity; for it is the everlasting blessedness of glorified saints that God Himself will be with them and will be their God. If He be our God, **He will be our guide**, our faithful constant guide, to show us our way and to lead us in it; He will be so, **even unto death**, which will be the period of our way, **and will bring us to our rest**.

He will lead and keep us even to the last.

He will be our guide above death ...

He will so guide us as to set us above the reach of death, so that it shall not be able to do us any real hurt.

He will be our guide beyond death ...

He will conduct us safely to a happiness on the other side death, to a life in which there shall be no more death.

If we take the Lord for our God, He will conduct and convey us safely to death, through death, and beyond death, down to death and up again to glory."

And, so it was with Grover and our Scottish Forebears, the Lord was their guide even unto death when they folded up their skene (tent) and went home to be with the Lord!

And, so it will be with us.

Chapter 2: The Historical & Secular Origins of the House of Skene is also Prophetic

This Chapter is a Memorial of John de Skene, the Progenitor of the Skene Family from which all Skenes descended. It is a Memorial of my forefather whose name was changed from Robertson to Skene because of a heroic act that has proven to be Prophetic as well.

In the Eleventh Century when the younger son of Robertson of Struan used his Skene, a small Irish sword, to save King Malcolm II's life from a wolf, as a reward for his bravery, the king gave him lands and changed his surname from Robertson to Skene.

Thus began the family of Skene of Skene.

And, the name Skene was not just happenstance. To convey a Biblical principle the Lord would use things in the natural that we could relate to. And, so it was with the surname "Skene". As you continue to read this chapter you will understand just how profound the spiritual significance of the surname Skene is.

To begin with, Skene was the name of the small sword that John used to kill the wolf that was attacking King Malcolm II and that's why King Malcolm changed John's name from Robertson to Skene.

And, the change of names was a Foreshadowing of how God would use the lives of many of John's descendants for His Kingdom purposes.

The Sword that the Progenitor of the Skene Family used to save King Malcolm II's life from a ravenous wolf was a Foreshadowing of the "Sword of the Spirit" that many of his descendants, including myself and my beloved brother Grover, would pick up and wield against Satan and the "Ravenous Wolves" that Jesus compared to ravenous wolves in sheep's clothing. Matthew 7:15; 10:16

Just as in Isaiah 62:2, the younger son of Robertson's of Sturan was to be called by a new name - the name of Skene.

Isaiah 62:2 ² The Gentiles shall see your righteousness,
And all kings your glory.
You shall be called by a new name,
Which the mouth of the LORD will name.

Scripture reveals that it was not unusual for the Lord to change someone's name when the circumstances of their lives were about to change both in the natural and the spiritual.

For example, Genesis 17:5, 15-16 reveals that Abram and Sari were given the names Abraham and Sarah as they were to become the father and mother of many nations and kings. And,

Genesis 35:10 reveals that because Jacob was to become the father of a nation as well as the father of the twelve tribes of Israel and the father of kings the Lord honored Jacob by changing his name to Israel. Isaiah 62:2 and Revelation 2:17 are two more Scriptures that reveal a new name was given to honor someone.

Jesus changed the names of three of His disciples: Simon to whom He gave the name Peter; James the son of Zebedee and John the brother of James to whom He gave the name Boanerges, that is, Sons of Thunder. When the Lord changed someone's name it was a means of showing a new purpose for the person in God's Kingdom on earth - a new destiny that would change that person's life as he once knew it.

A new name spoke of their spiritual accomplishments as well as their spiritual potential and the spiritual potential of their descendants. And, it also speaks of God's Blessing throughout the generations.

And, so it was with the House of Skene.

It was from the loins of this young man that history records as the first man to bear the name Skene that all Skene's would come from. And, the unique characteristics of this man that distinguished him from the Robertson Clan is reflected in many of his descendants.

According to historical records, the following picture is of the "Skene" dirk that John de Skene used to kill the wolf.



THE SKENE DIRK (ELEVENTH CENTURY).

(To face p. 2.)

And, it was this sword that was a foreshadowing of the "Sword of the Spirit" that would become a part of our "Spiritual Armor" that the Apostle Paul wrote about in Ephesians 6.

The new name "Skene" was an indication of how God was going to use this young man and many of his descendants for His Kingdom purposes throughout the generations to come. This Skene Dirk was symbolic of the "Sword of the Spirit" which is the "Word of God" (Ephesians 6:17) that his descendants would use to confront the "wolves" in sheep's clothing that had crept into the Church.

However, and I say this with sadness, not all of John de Skene's descendants will pick up the "Sword of the Spirit" to confront the ravenous wolves in sheep's clothing. In fact, history reveals that many of his descendants were among the ravenous wolves in sheep's clothing that were among those who imprisoned our Scottish forebears Alexander and John.

The Prophet Isaiah used the imagery of a tree to explain the lineage of Jesus.

The "Spiritual Branch" of the "Spiritual Family Tree" of Jesus: The prophet Isaiah used the imagery of a tree to illustrate Jesus' lineage.

Isaiah 11:2 And there shall come forth a Shoot out of the stock of Jesse [David's father], and a Branch out of his roots shall grow *and* bear fruit.¹⁰ And it shall be in that day that the Root of Jesse shall stand as a signal for the peoples; of Him shall the nations inquire *and* seek knowledge, and His dwelling shall be glory [His rest glorious]! (AMPC)

They key word is "**A Branch**" - not all the branches. Using the imagery of a "Family Tree" - Jesse's family tree would have eight braches - a branch for each of his eight sons. (1 Samuel 16:10-11) When the Prophet Isaiah referred to "A Branch" it means that Jesus lineage was from only "one" branch of the tree and that Branch was David's Branch.

And, it is the imagery of the "Spiritual Family Tree" of Jesus that the Prophet Isaiah spoke of in Isaiah 11 that will help us to understand that those Skene's who will wield the "Sword of the Spirit" will come through "A Branch" of the Skene Family Tree that took root in the late 1000's. The anointing will not come from all the Branches.



Only "A "Branch" from the root of John de Skene that will bear fruit for the Lord. Only one Branch of John de Skene's descendants will pick up the "Sword of the Spirit.

Scripture refers to Jesus Christ as the son of David. But, Scripture also reveals that the blessing of the Messiah came from the "Stump of Jesse" - David's father.

Romans 15:12¹² And again, Esaias saith, There shall be **a root of Jesse**, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust. (KJV)

According to Scripture, Jesus' lineage originates with Jesse, the father of King David. So, given the revelation that the blessing of the Messiah came from the "Stump of Jesse" we should not be

surprised that when David killed Goliath - King Saul honored David's father.

1 Samuel 17:55-58 ⁵⁵ As Saul watched David go out to fight the Philistine, he asked Abner, the commander of his army, “Abner, **whose son is this young man?**” “I really don’t know,” Abner declared. ⁵⁶ “Well, find out who he is!” the king told him. ⁵⁷ As soon as David returned from killing Goliath, Abner brought him to Saul with the Philistine’s head still in his hand. ⁵⁸ **“Tell me about your father, young man,” Saul said.** And David replied, “His name is Jesse, and we live in Bethlehem.”

King Saul understood that David's bravery and courage was a reflection of his father.

And, so it is with some of the descendants of John de Skene. He is the root and we are a branch that has sprung out of that root. We are a reflection of John de Skene. And, I know for a fact, that my spiritual identity as well as my beloved brother Grover is linked to the spiritual identity of John de Skene the root and the Patriarch of the House of Skene.

Just as the Lord used the Progenitor of the House of Skene for His Kingdom purposes - God has and will continue to use many of his descendants, like Alexander and John, who picked up the "Sword of the Spirit" which is the Word of God (Ephesians 6:17) to save many of God's people from the ravenous wolves - the false prophets that had crept into the Church teaching erroneous lies that Matthew 7:15 and 10:16 warns us of.

When God Changes Someone's Name

The name change to "Skene" meant a new identity and a new mission in the life of my first forebear. When the name of the young son of Robertson's of Struan was changed to "Skene" his identity and destiny was forever changed.

The new name Skene was an indication that this young man was being transformed into the likeness of Christ.

All too often history only gives us a glimpse of who someone is and the rest is known to God alone. But in the case of Alexander, Lilius and John history gives us much more than a glimpse.

Each and every book that was either written by them or about them includes details of the lives of Alexander, Lilius and John Skene.

But for the purposes of this section I want to continue to focus on the origins of the name Skene and how the Skene's family began - because there is more. For example, the Skene Coat of Arms which can be likened to the Banners of the twelve tribes of Israel (Deuteronomy 2).

In 1687, my forebear, Alexander Skene, Aberdeen's first historian, devoted himself to the study of the pedigree of the Skene family that dates back to the eleventh century. And, according to Alexander, as well as other historians, the origins of the name Skene is referring to the **Irish Dirk (dagger) known as a "Skein"** that my first forefather, the younger son of the Robertson of Struan used to kill a wolf that was attacking King Malcolm of Scotland.

And, this achievement of bravery is commemorated in the Skene Coat of Arms which displays three wolves' heads impaled on skenes.



Just as the Lord used things in the natural to teach His Disciples a spiritual truth - so it is with us and the Skene Coat of Arms which can be likened to the Banners of the twelve tribes of Israel

For example, in addition to the heraldry origins of the name Skene which signifies a dirk in Irish **the skene/dirk that the patriarch of the Skene family used to kill the wolf can be likened to the "Sword of the Spirit" in Ephesians 6:17 which according to Strong's was a dirk, a knife.**

And, the wolf that the Patriarch of the Skene family killed can be likened to the "Wolves" that were symbolic of the Hypocrites and False Prophets that Christ spoke of in Matthew 10:16.

And, the "Sword of the Spirit" which is the "Word of God" would become the sword that John de Skene's descendants would use to confront the "wolves" in sheep's clothing that had crept into the Church.

For example, in 1675 when Scotland's religious establishment demanded that John de Skene's descendants "defend their faith" and give evidence that they were true Believers of Christ Jesus, Alexander and John picked up the "Sword of the Spirit" that is the "Word of God" and using Scripture Alexander and John co-authored "A True and Faithful ACCOMPT of The most material Passages of a Dispute betwixt some Students of Divinity (so called) of the University of Aberdene, and the People called Quakers".

Just as the each of twelve banners of the twelve tribes of Israel as described in Numbers 2:2 identified their father's house and bore some distinguishing symbol that pertained to their

particular tribe - the symbols and motto of Skene Coat of Arms identified attributes that pertained to John de Skene.

And, the Coat of Arms that became synonymous with the Skene family name was passed down through the generations. In addition to his achievements in the natural realm the symbols on the Skene Coat of Arms represent the "Spiritual" achievements of the first man to be known as Skene. And, it also represents the "Spiritual" achievements of many of his descendants that have since passed on as well as his present day offspring and those yet to be born

The Coat of Arms was passed down through the generations, from one generation to the next generations - and spiritually speaking it continues to be passed down.

The symbols on the Skene coat of arms represented the achievements of the John de Skene. The motto on the Skene Coat of Arms speaks of the bravery and virtue of John de Skene.

When the younger son of Robertson of Struan killed the wolf it was a characteristic that would manifest through his offspring. Like the founder of the Skene family his descendant, like Alexander and John, would have the courage to confront the wolves in sheep's clothing that had crept into God's Church.

The God of Abraham, Isaac and Jacob and His son Jesus Christ used the imagery of animals to describe the character of someone and they used everyday examples to teach spiritual truths. Therefore we need to consult the Scriptures to understand what the LORD wanted to "spiritually" teach my forefather and his future offspring by changing his name from Robertson to Skene when he saved the king from the savage wolf with a "skene" and why it was a wolf and not a bear or some other animal. To find the answer, **a spirit led Believer will go to the Scriptures** that speak of a wolf and a "sword" or skene which like a sword is a dirk.

Matthew 7:15, Matthew 10:16-23, Jeremiah 5:6, Zephaniah 3:3 and Ezekiel 22:27 are Scriptures that speak of the treachery and cruelty of the Presbyterian Magistrates and the Presbyterian Preachers who incited the Magistrates to imprison and lay such heavy fines on Alexander and Lilius Skene that they had to sell their home. Their son John's business failed because of the act of 1675 that denied both Quakers and Catholics burgess rights. And, Matthew 10:23 speaks of why John Skene fled Scotland and came to America.

The Sword of the Spirit: Ephesians 6:17 reveals that part of the Spiritual Armor of God that we put on to protect ourselves against the enemies of our souls is the "Sword of the Spirit" which is the word of God. And, according to Strong's G3162 this particular sword is a "dirk" just like the "skene" or Irish dirk.

Ephesians 6:17¹⁷ And take the helmet of salvation, and the sword ^[G3162] of the Spirit, which is the word of God:

In Matthew 10:16 Jesus said,

Behold, I send you forth as sheep in the midst of wolves:
be ye therefore wise as serpents, and harmless as doves.

And, from the letters and words written and spoken by Alexander, Lilius and John that are forever a part of Scottish history and that will forever bear witness that all three were persecuted for their religious beliefs with both Alexander and John imprisoned I'm sure that Alexander, Lilius and John could relate to being sheep in the midst of wolves as well as the other verses recorded in Matthew 10:16-23.

John Skene fled to America because of Religious Persecution: Historical documentation verifies that John Skene left Scotland and immigrated to Burlington, New Jersey a Quaker refuge because of religious persecution. And, Matthew 10:23 gives the "Spiritual" reason as to why John Skene fled Scotland and immigrated to Burlington, New Jersey:

Matthew 10:23 ²³ But when they persecute you in this city, flee ye into another:

To flee doesn't mean that John Skene left Scotland because he was a coward - quite the contrary - history bears witness that John Skene like his father and mother was a man of courage during the period of time he was persecuted. But in fleeing Scotland John Skene, a Quaker Preacher, could further the gospel in America according to Quaker beliefs. By fleeing, John Skene deprived both the unjust Magistrates and the Presbyterian Preachers of their evil design against him ever again. And, fleeing gave John the opportunity to convey the truth of Quakerism to others in a new country. If John Skene stayed in Scotland and was either killed or continued to be persecuted he could not help the local flock in Aberdeen or help start a new generation of Quakers in America.

The following Scriptures all speak of the persecution that Alexander, Lilius and John was subjected to simply because they wanted to worship the Lord in spirit and in truth and not according to the traditions of the Presbyterian Church.

Matthew 10:16-23 ¹⁶ Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. ¹⁷ But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; ¹⁸ And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. ¹⁹ But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. ²⁰ For it is not ye that speak, but the Spirit of your Father which speaketh in you. ²¹ And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against *their* parents, and cause them to be put to death. ²² And ye shall be hated of all *men* for my name's sake: but he that endureth to the end shall be saved. ²³ But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come.

Matthew 7:15 ¹⁵ Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

Ezekiel 22:27 ²⁷ Her princes in the midst thereof *are* like wolves ravening the prey, to shed blood, *and* to destroy souls, to get dishonest gain.

Zephaniah 3:3 ³ Her princes within her *are* roaring lions; **her judges *are* evening wolves;** they

gnaw not the bones till the morrow.

Jeremiah 5:6 ⁶ Wherefore a lion out of the forest shall slay them, *and* **a wolf of the evenings shall spoil them**, a leopard shall watch over their cities: every one that goeth out thence shall be torn in pieces: because their transgressions are many, *and* their backslidings are increased.

Ezekiel 22:27, Zephaniah 3:3 and Jeremiah 5:6 all speak of the heavy fines the Magistrates and Judges laid upon the Skene household all of which was dishonest gain for the courts. Aberdeen's judges and magistrates should have protected the Quakers who were innocent followers of Jesus Christ. Instead they are likened to the evening wolves, rapacious and greedy, whose cruelty and covetousness are both insatiable and who take delight and pleasure in cruelty and oppression.

**When God calls us by name - it is because we are His.
And, like my Scottish forebears who were called by God - I too am His!**

Isaiah 43:1 ¹ Now this is what the LORD says— the One who created you, Jacob, and the One who formed you, Israel— “Do not fear, for I have redeemed you; **I have called you by your name; you are Mine.** (HCSB)

When God called someone by name they were not just merely called - they were called by name. To call a person by name speaks of the personal relationship that the Lord was calling the Skene family to enter into with Him. It speaks of tenderness. They, we, were chosen by God to know Him, to believe in Him, to understand that He and He alone is God.

He was calling the Skene family to be "His Witnesses" and God called us to pick up our Skene - the "Sword of the Spirit" which is the "Word of God" and confront the false teachers who were identified as Wolves in Sheep's Clothing. And, in each and every generation, those of us who were called by name, we will continue to do so.

Isaiah 43:10 ¹⁰ “But you are My witnesses, O Israel!” says the LORD. “You are My servant. **You have been chosen to know Me, believe in me, and understand that I alone am God.** There is no other God— there never has been, and there never will be. (NLT)

The new name "Skene" was a Reflection of His Promise and His Purpose in their Lives - and the lives of their descendants and how He was going to use them for His Kingdom purposes.

When God changes someone's name, it means that God is changing a person's destiny. In this case the destiny of the Robertson family was no longer the destiny of the younger son of Robertson the man who became the founder of the Skenes family.

Robertson's new name meant that God had separated him out from the Robertson family and as the founder of the Skene family he was to forget the former things. The Skenes could no longer identify with the Robertson's. He was not to dwell on the past - instead as the founder of the Skene family he was to focus on his descendants - the line that he gave birth to.

Isaiah 43:18-19 ¹⁸ “**Do not remember the past events, pay no attention to things of old.**

¹⁹ Look, I am about to do something new; even now it is coming. Do you not see it? Indeed, I will make a way in the wilderness, rivers in the desert. (HCSB)

Those of us who were called by name - we were and continue to be transformed into the likeness of Christ.

And, I am my Grandmother's Daughter.

I am the granddaughter of Liliias Skene, a Quaker Preacher, Poetess and Prophetess and like my Grandmother Liliias I too am Prophetic. And, like Liliias the Lord has opened doors for me to confront both a President of the United States as well as other Governmental Leaders and later in this book I will go into greater detail about the generational gifting and blessings that are passed down to one thousand generations of those who love and obey the Lord.

In 1666 when Liliias joined the Society of Friends (Quakers) like the others who had already left the Presbyterian Church and met in their homes to worship the Lord, she too was persecuted.

They were persecuted because, at that point in time, the Presbyterian Church was Scotland's State Church which meant, by law, everyone had to attend the Presbyterian services or face state prosecution.

According to the Council Register of the Burgh of Aberdeen that met on December 16, 1663, the Counsel determined that those Quakers who continued to meet in their homes to worship the Lord were in violation of the law (the Act of Council) and if they continued to meet in their homes they would be fined, imprisoned or banished from the community.

And, prosecuted they were. Liliias like the other Quakers was considered to be a rebel against the State.

By all accounts, Liliias was not the typical everyday Scottish woman. And, in 1677 when Liliias' husband, son and son-in-law were imprisoned to the point of death Liliias did the unthinkable for a woman. She stepped forward and publicly rebuked the Magistrates, the Pastors and inhabitants of Aberdeen. In a prophetic sermon that was so powerful and passionate that the local newspapers published it Liliias delivered "A Word of Warning to the Magistrates and Inhabitants of Aberdeen". It was a word that shook the Magistrates!

Liliias' became the Spokesperson for the Aberdeen Quakers. She, a woman, of all people, became their Advocate. Along with her husband Alexander and son she played a leading role in Scotland's history of civil and religious liberty

A written rebuke published in the newspaper such as Liliias' warning was extremely rare for a woman. And, it would have taken a great deal of courage for Liliias to challenge her former Pastor to debate Quaker principles with her. Yet she did just that!

It was unthinkable that a male Quaker would challenge a Presbyterian pastor to a debate let alone a woman. For a woman to challenge a university educated and church sanctioned clergyman to a

debate - well that was unthinkable. It was unthinkable that a woman would place herself on the same level as a Presbyterian Pastor - it was unheard of. The Presbyterian pastor would have taken Lillias' challenge as an insult and offensive to say the least. However, a woman like Lillias, who had been to the mountain top with the Lord was not at a disadvantage with a Pastor or Magistrate with an argument. Lillias knew who she was in the Lord!

All of Lillias' writings, including her warning to the Magistrates, Pastors and Inhabitants of Aberdeen were all based on her own spiritual trials and struggles - the persecution she and her family endured at the hands of the Church.

Her writings reveal her struggle for spiritual freedom to worship the Lord in spirit and in truth. Her poems speak of the times she and her family passed through the fires of persecution. But more importantly is **her insight into the Scriptures - how she relies on a Rhema Word from the Scriptures to tell us how she feels and from which she finds comfort.**

Lillias thrived on the Word of God (the Sword of the Spirit). From all accounts from her childhood she loved what she called "The Glorious Gospel". To her, the messenger's feet that published the Good News of the Gospel were beautiful to her so long as the ordinances of men were unto her as the ordinances of God.

Lillias changed her name from Gillespie to Skene: As was the custom of the day, Lillias kept her maiden name Gillespie even after she was married. However, once God called her to pick up her Skene - the Sword of the Spirit and confront the false prophets in the Church - Lillias changed her maiden name to that of her husband Alexander Skene!

And, based on the historical accounts of Lillias' life - she was a true Skene!

And, Lillias Skene was a true Daughter of Sarah: When Lillias changed her maiden name to Skene it was a sign that she was a "Daughter of Abraham" because when she changed her name to Skene, just as Sarah honored Abraham, Lillias honored her husband Alexander.

1 Peter 3:5-6 ⁵For in the past, the holy women who put their hope in God also beautified themselves in this way, submitting to their own husbands, ⁶just as Sarah obeyed Abraham, calling him lord. You have become her children when you do what is good and are not frightened by anything alarming. (HCSB)

And the following copy of the letter recorded in John Barclay's Book, **Diary of Alexander Jaffray** (pages 371-376), that Lillias wrote to the Magistrates, Pastors and Inhabitants of Aberdeen, Scotland in which she demanded that they let her husband, son and son in law out of prison tells us that like Sarah, Lillias did not fear the wolves in sheep's clothing.

And, this letter is only one of many examples of her insight into the Scriptures and how she relied on Scripture to express herself.

DIARY
OF
ALEXANDER JAFFRAY,
PROVOST OF ABERDEEN,
ONE OF THE SCOTTISH COMMISSIONERS TO KING CHARLES II.,
AND A MEMBER OF CROMWELL'S PARLIAMENT:
TO WHICH ARE ADDED,
PARTICULARS OF HIS SUBSEQUENT LIFE,
GIVEN IN CONNECTION WITH
MEMOIRS
OF THE
RISE, PROGRESS, AND PERSECUTIONS, OF
THE PEOPLE CALLED QUAKERS,
IN THE NORTH OF SCOTLAND;
AMONG WHOM HE BECAME ONE OF THE EARLIEST MEMBERS.

BY JOHN BARCLAY.

"IF TRUTH DO ANY WHERE MANIFEST ITSELF, SEEK NOT TO SMOOTH IT WITH GLOWING DELUSION;
ACKNOWLEDGE THE GREATNESS THEREOF, AND THINK IT YOUR BEST VICTORY, WHEN THE SAME PREVAILS
OVER YOU."—Hooker's Ecclesiastical Polity, Preface, Sect. ix.

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MDCCLXXXIII.

CHAPTER X.

1677: LILIAS SKENE'S WARNING TO THE MAGISTRATES AND INHABITANTS OF ABERDEEN—CONSOLATORY LETTERS TO THE PRISONERS FROM WILLIAM PENN, RICHARD RAE, AND HECTOR ALLANE.

ABOUT this time, Liliaskene, whose husband Alexander Skene with others had been then recently incarcerated, as we have seen, among all sorts of prisoners, merely for the act of public worship, was constrained, in true honesty and earnestness of desire for the welfare of her neighbours, to lay before them the hazardous consequences of such conduct. In her exhortation may be discovered that Christian love which flows towards enemies, and which enables to pray for those who despitefully use and persecute. Her language is enlivened and confirmed by many apt passages from the Sacred Volume; for, it appears, she was especially versed in these writings, and had much improved in her understanding and application of them, by obeying the dictates of the Spirit of Christ.

“ A warning to the Magistrates and Inhabitants of Aberdeen, written the 31st of the 1st month, 1677.

“ At several times, and in divers manners, I have witnessed against the will-worship and blind obedience of the inhabitants of this city, since the Lord opened my eyes, and drew me out of that fearful pit. So, at this season, I am moved in the same zeal for the Truth, and compassion towards your souls,

B B 2

MAGISTRATES, PREACHERS, and PEOPLE, to bear an open testimony against the *spirit of persecution*, whereunto ye are now arrived in such a measure, as doth exceed the bounds of humanity and the severity of your predecessors.

“ Wherefore, in the fear of the Lord, and in tender love towards you, I warn you to consider what you are doing; that you draw not upon yourselves and this city innocent blood; for, assuredly, the Lord will not hold you guiltless. Every one of you will find it so, according to the measure of your accessions, when the Lord deals with you:—truly, you will have enough to account for, though you keep your hands free from the blood of the innocent people, who suffer for conscience-sake.

“ O consider! *If the righteous scarcely be saved, where will the ungodly and unmerciful sinner appear?* What favour or mercy you have shown to particular persons, has not been done unto them as friends of God, but that ye might appear to be men not wholly void of gratitude or natural affection, they being near unto you and in friendship with you: therefore will ye lose your reward. How will ye answer the Lord one day, for thus using his friends and followers? When he shall say unto you, ‘ I was sick, and ye visited me not; hungry, naked, and in prison, and ye were so far from extending pity or help, that ye made me (in my members) prisoner, naked, hungry, thirsty.’ In place of supplying their necessities, ye were instrumental in occasioning them to be greater; for, like Egypt’s task-masters, ye have increased the tale of bricks, and instead of setting them at liberty, have added to their bonds.

“ And if the magistrates, ministers, and people of this place should say, ‘ When saw we thee so and

so?' Hereby is it manifest to all who will open their eyes, that Christ may sometimes suffer in his members, when people believe it not, nor are concerned about it. This ought to make all, who have but the letter of the Scripture, tender and cautious; for one answer shall be given unto all, both to those who have not showed mercy, who did not all the good they had power to do, and to those who have done evil, and are willing to do more:—' Inasmuch as ye did so and so to one of the least of these little ones, ye did it unto me.' It will be no cover for you, that the magistrates are under the authority of others above them: nay, examine your own hearts, and you will find, ye have 'willingly walked after the commandment,' as it is written in Hosea, v. 11, 12. Assuredly, the Lord is observing who are doing thus, and who is not. Neither will it excuse you, that your ministers informed you, such men were seducers of the people, and therefore enemies, not friends to God; and that your ministers strengthened your hands, by accounting it *nobility* in magistrates to curb error. These hills and mountains will not cover you:—*they* will need coverings for themselves, if they obtain not mercy to repent and reform.

" But not all that ye say, or that ye act against the Lord's work and witnesses, will discourage a remnant from desiring to be faithful even unto death. For my part, your severities and cruelties are a confirmation unto me, that **Truth is not on your side** who are persecutors: for, in all ages, he that was born after the flesh, persecuted him that was born after the Spirit. We feel the old hatred; we see the envy of the people; we hear the cry of Edom, crying, 'Raze it, raze it, even to the foundation:' Esau's rough voice has been often heard from your pulpits these thirteen

years past, and has caused us to feel rough hands from civil authority, especially during these last thirteen months. But, glory be unto God for ever! the faithful and obedient are enabled to put their seal to Christ's faithful word, *In the world ye shall have trouble, but in me ye have peace.* I have seen in the light of the Lord, this day of trial is come for the fall and for the rise of many in this place, and our testimony for the Truth is *as a sign spoken against;* yea, the sharpest sufferings the seed hath met with, or shall meet with, are permitted, *that the thoughts of many hearts may be revealed,* both among you and among us.

“ Wherefore, I beseech you, love your own souls; harden not your hearts from God's fear; neither despise this warning,—the Lord having sent one, *as from the dead,* to warn you; though you have the testimony of Moses and the prophets among you, which whosoever will not hear, there is little ground of hope, such will hear other testimonies, how true soever. If ye had hearkened to that word to which Moses directed, near in the mouth and in the heart, and to which the Lord Christ pointed, teaching every man to do to others as he would be done by, there would be little need of other testimonies. Neither would ye unnecessarily throng in honest men in prison, who have families, wives and children, deeply suffering with them,—and in these cold, nasty, stinking holes, where ye have shut them up,—who have been as neatly handled and tenderly educated as any among you, and as useful in their generation.

“ I desire you to acquaint yourselves better with the histories of the church in former ages; and with the remarkable judgments that have befallen persecutors in Old and in New England. And search the

Scriptures of truth: where now are all the persecutors of the people of God in former ages? and, ere long, where will those be that tread in their steps? Where is he that hardened his heart, and refused to let Israel go to serve the Lord? Where is he now, who resolved, that his little finger should be heavier than his predecessor's loins? And where is he, of whom it was said, that he did evil in the sight of the Lord above all that went before him? Doth not the Lord observe those that are at ease in Zion, and forget the afflictions of Joseph, who live gorgeously, and fare delicately every day, and despise the poor?—who put the evil day far away, and cause the seat of violence to come near, that lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, that drink wine in bowls, and anoint themselves with the chiefest ointments,—but are not grieved for the afflictions of Joseph?

“O consider these few instances, with many more such! and say not in your hearts, as those atheists recorded in Scripture, ‘All things continue as they were at the beginning,’ and ‘Where is the promise of his coming?’ Death and judgment *will* come, and it may be ere long; but though it should not hastily, yet remember, in the Lord's account, *a thousand years are but as one day*. Moreover, there is another Scripture, which hath weightily arisen in my heart, as applicable to Aberdeen, Jer. li. 1. ‘Thus saith the Lord; Behold, I will raise up against Babylon, and against them that dwell in the midst of them that rise up against me, a destroying wind,’ &c. My desire is, ye may not be *behind*, with that generation whom John the Baptist addressed, who were forewarned to flee from the wrath to come.

“And now having exonerated my conscience to-

ward you, by obedience towards God, and love towards the inhabitants of Aberdeen, I hope the Lord shall enable me to bear what he may permit you to do towards me or mine, even with that patience which becomes a disciple of the crucified Jesus, and, nevertheless, to remain your souls' well-wisher,

“ LILIAS SKENE.”

While some of this faithful band thus pleaded with the *oppressors*, others of their number, at a distance from the spot, were brought near in spirit to the *oppressed*; and deeply sympathizing, endeavoured to animate and console them, their language in effect reviving, as well as sealing the assurance of an Apostle formerly, “ But and if ye suffer for righteousness sake, happy are ye; for the spirit of glory and of God resteth upon you.”—One or more effusion bearing this character has been produced in the course of the preceding pages; and it may be satisfactory to such as entertain a value for the remains of William Penn, to have the opportunity of perusing an unpublished letter of this description from his hand. It does not bear a date; but the circumstances indicate with sufficient precision where it should obtain a place in this simple chronicle.

“ To the Brethren imprisoned at Aberdeen for the testimony of Jesus.

“ Dear Brethren!

“ Salvation and peace by Jesus Christ, the Light of the world, our eternal, glorious Day, be multiplied among you,—who is the Rock of safety, and Fountain of everlasting consolations, from whose pure life descends sweet refreshment into the souls of all that love Him in truth and sincerity.

And, like me, my brother Grover was a true Grandson of his Grandmother Lilias - both of whom God has publicly honored. Throughout Aberdeen, Scotland there are numerous memorials to

Lilias as well as many books that have recorded her most remarkable life.

And, in the chapter about Grover I will include documentation as to how God publicly honored the man that honored Him.

I am the granddaughter of Lilias Skene, a Quaker Preacher, Poetess and Prophetess and like my Grandmother Lilias I too am Prophetic. And, like Lilias the Lord has opened doors for me to confront both a President of the United States as well as other Governmental Leaders and later in this book I will go into greater detail about the generational gifting and blessings that are passed down to one thousand generations of those who love and obey the Lord.

Chapter 3: The Day I was Conceived is Prophetic

*Just as my Maiden Surname "Skeens" (Skene) is Prophetic
The Day I was Conceived is Prophetic*

Even though Scripture reveals that the day we are conceived is determined by the Lord - until October 2015 I never gave it any thought about the day I was conceived. Genesis 18:10; Genesis 21:1-2; Genesis 30:2, 22-23; Genesis 25:21. That is until October 2105.

Scripture reveals that the Lord will use those things in the natural that we can relate to - to convey a spiritual truth. And, so it is with the day I was conceived.

In October 2015 while I was in my room at the *Mount Zion* Hotel in Jerusalem for the Feast of Tabernacles the Lord gave me the understanding that there was a spiritual aspect to the day I was conceived - specifically Israel's 1948 "War of Independence" and the day that Israel's "Harel Brigade of the Palmach" took back the Biblical *Mount Zion* and the Western Wall on **May 18, 1948**.

And, interestingly, during the War of Independence the Israeli Army took up a station in the rooms of what is now known as the *Mount Zion* Hotel. And, it was from here that they

At that same time the Lord quickened me to put the date of my birth into a chart that I found online that is used to calculate the approximate date of conception. I was amazed, because according to the chart if I was born on February 12, 1949 then the approximate date of my conception would be between **May 18, 1948** to May 26, 1948.

You can imagine my surprise when **May 18, 1948**, the same day, month and year that Israel's "Harel Brigade of the Palmach" successfully conquered *Mount Zion* and the Western Wall, the only thing left of the Biblical Temple, from their enemies was linked to the first date reflected on the chart that I found online to calculate the approximate date of my conception. Needless to say, the entire week of May 18 through May 26, 1948 was key to the success of Israel's "War of Independence". (A copy of the Date of Conception Calendar and my birth certificate are included in this section as well as documentation confirming the date Israel re-took *Mount Zion*).

In my spirit I always knew that the Lord had called me to Jerusalem however I was surprised when the Lord confirmed my calling to Jerusalem with multiple signs - the date of my conception was only one of several.

Not only does the Lord determine when we are conceived according to Psalm 139:13-16 the Lord also watches over us as we are formed in our mother's womb which is interesting because while I was still being formed in the womb - in December of 1948 Israel's war for Independence was still on-going. In essence the new nation of Israel was still being formed.

Even though the Israelis conquered much of *Mount Zion* in May of 1948 Jordan was still able to hold the walls of the Old City which made it impossible for the Israelis to get the much needed supplies and troops up the mountain to the Old City to tend to and evacuate the wounded on *Mount Zion*.

However, that all changed when the Israeli Army established an outpost in the present day *Mount Zion* Hotel.

And, this brings me to the link between the present day *Mount Zion* Hotel, which at the time was the St. John's Eye Clinic built and run by the Order of the Knights of St. John's of Jerusalem that overlooks Jerusalem's Old City and the Biblical *Mount Zion* geographically located inside the Old City of Jerusalem.

It's important to keep in mind that in 1948 at the time the Israeli Army established an outpost in the present day Mount Zion Hotel it was an Eye Clinic that was built by the Order of the Knights of St. John's of Jerusalem whose presence in Jerusalem dates all the way back to the twelfth century when some Skene's were Knights of the Order of St. John's of Jerusalem. As far back as the twelfth century the Skene's in Scotland oversaw lands that were owned by the Knights of the Order of St. John's of Jerusalem that had a clinic inside the Old City which meant some of our direct ancestors were Knights and as such they would have made a pilgrimage to Jerusalem as early as the twelfth century.

Knights of St. John's of Jerusalem not only provided the much needed and free medical care for those living in Jerusalem they also shared the Gospel of Jesus to whoever came to their clinic.

For me personally, that is profound because where I stay when I'm in Jerusalem is part of my spiritual heritage that links me to Jerusalem.

As background on the connection between the present day *Mount Zion* Hotel and the Biblical *Mount Zion* geographically located inside the Old City of Jerusalem I'm including the following excerpts from two articles concerning the "Cable Car Museum" that is housed in the *Mount Zion* Hotel that was an outpost of the Israeli Army during the 1948 War of Independence.

Excerpts from the first article ""Mt. Zion Cable Car" posted by Yael Adar is as follows:

It was a military secret until 1972, when its very existence was first revealed.

During the **War of Independence**, fire from Arab League forces, made it impossible to reach the positions on **Mt. Zion**. These served as the forward position in the defense of southwest Jerusalem. At the time, a tunnel linked Mt. Zion with the Yemin Moshe neighborhood (in the western part of the city). The tunnel was very narrow and an alternative method was needed to evacuate the wounded and bring supplies to the **soldiers on Mt. Zion**.

Uriel Jefetz designed this unique cable car. While it was only in use for half a year the IDF maintained it in working order from 1948 until 1967, should the need for it ever arise. **The Harel Brigade conquered Mt. Zion on May 18, 1948.**

The cable car spanned 200 yards/meters and was in use only at night. During the day it was lowered into the valley, so that the enemy could not detect it. A trip in this cable car only lasted two minutes. Suspended 50 yards/meters above the Ben Hinom Valley it had a maximum load of 5500 pounds (250 kilos) and **linked the Israeli position on Mt. Zion with the Israeli position at St. John Hospital** (a clinic for eye diseases). The hospital was built in 1882 under the auspices of the Duke of Kent (of **the Order of St. John**).

The site is maintained as a small museum and you can see the authentic cable car (the car is authentic, although the cable has been restored) as well as **a good view of Mt. Zion.**

Jefetz was Commander of the I.Z.L.'s (Irgun Zvai Leumi) Engineering Corps. He was awarded the Israel Security Prize and received a number of the IDF's highest commendations for his participation in the Yom Kippur War and the terrorist siege at Maalot.

Excerpts from the second article "The Cable Car Museum" was posted by the "East Jerusalem Development Ltd" and is as follows:

In **December 1948**, Uriel Hefetz conceived the idea of an airlift ("Avshalom route" in the military code), **connecting Mount Zion with the western part of Jerusalem**. During the War of Independence, the goal of the cable car was to connect and transport food and equipment to the defenders of Mount Zion during the siege.

The plan included a 200 m long steel cable stretching over the Ben Hinnom Valley, connecting the **Israeli post at St. John's Hospital** (Bethlehem Road, nowadays – near the Cinematheque) to the Mount Zion post. The maximum height of the cable car above the valley was about 50 meters. A 250-kilogram freight trolley was attached to the cable and it was stretched out every night and lowered at morning to Ben Hinnom Valley so it won't get shot down by the Jordanian snipers.

The cable car museum is located on Hebron Road 17, between the Cinematheque and **Mount Zion Hotel, at the building from which the cable car was operated**. Exhibitions and photographs from this area are presented, the entrance is from Mount Zion Hotel, free of charge.

The Lord had already revealed to me that the etymology of my maiden name "Skeens" (Skene) is a reference to His Temple - as the Greek word for "dwelt" in John 1:14 is "skene". And, now the realization that the Lord determined that the day of my conception was to coincide with the same day, month and year that the Israeli's captured Mount Zion where the Lord told Solomon that He

would put His name forever (1 Kings 9:3) and where the new Temple that Ezekiel spoke of will be built (Ezekiel 40) was such an encouragement in my walk with Him.

Mount Zion Hotel: Needless to say, the spiritual aspects to the Mount Zion Hotel, where I stay when I am in Jerusalem is profound. Because it was from the very rooms that Rocklyn and I stay in that the Israeli military, unbeknown to their enemies, set up camp and during the night they were able to take supplies in to the Old City of Jerusalem and bring the wounded out without the enemy detecting them.

The "Cable Car Museum" is a unique museum that has **three rooms** and includes historic photographs and the original car - only the cable line itself has been restored.

And, it was then that I realized why the Lord had been quickening me to Scriptures concerning my conception. The Lord used the day I was conceived to convey a spiritual aspect of my life as it relates to the "Feast of Tabernacles", the Tent that Moses built in the wilderness, the Temple that Solomon built and the new Temple that is yet to be built that Ezekiel spoke of in Ezekiel 40. I have been blessed the eleven times that I have already been to Jerusalem. And, what a joy and blessing that once again this year (2019) I will be going back to Jerusalem to celebrate the Feast of Tabernacles alongside the Jewish people as well as the many many people that come every year from every nation to celebrate the Feast of Tabernacles. How blessed, that once again I will be able to stand on Mount Zion where His Name is and where the new Temple will be built.

I'm amazed that the Lord determined that the Day I was conceived was the same month, day and year that the Israelis took back Mount Zion and the Western Wall in the Old City of Jerusalem in their 1948 War of Independence. Needless to say, this is just another spiritual aspect of my maiden name Skeens.

Generational Blessings: Needless to say, the close connection between my maiden name and Tabernacles is both Generational and Prophetic and is one of the reasons that the Lord has opened the door for me to go to Jerusalem during the Feast of Tabernacles - as there is a Kingdom purpose - the same Kingdom purpose that my spirit led forefathers and relatives walked in.

Following is a copy of my Birth Certificate and the chart "When Was I Conceived". And following these two documents are pictures of the "Cable Car Museum" located on the other side of the room where I stay when I'm in Jerusalem.



Again, according to the calculations as shown on the following "Date of Conception Calendar," if I was born on February 12, 1949 then I was conceived sometime during the week of May 18 - May 26, 1948. And, given that the Lord quickened me all this - I know that I was conceived on May 18, 1949 - the same week and month that "Mount Zion" was retaken by the "Harel Brigade of the Palmach".

When Was I Conceived?

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Free Online Baby Guessing Games

Home | **Birthday Info** |

Your Birthdate:
February 12, 1949

Your Conception Date:
You were likely conceived sometime during the week of:
May 18 - May 26, 1948

NOTE: Estimated dates are based on an average menstrual cycle (28 days).

What Was Going on That Week?

It's possible your parents were listening to the following song while you were conceived (it was the #1 Song that week):

"Nature Boy" by King Cole

Nat king cole, Nature Boy



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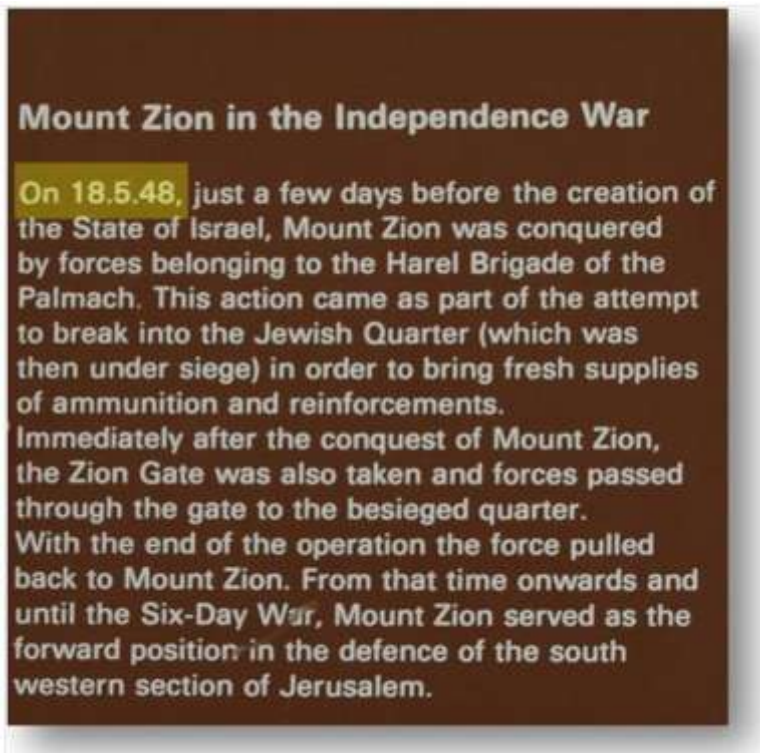
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This Plaque is part of the "Cable Car Museum" which is located in the "historical" section of "Mount Zion Hotel" and is actually displayed on the outer wall of room 718, which is the room I stay in. Needless to say, it was and is the Lord's will for me to stay in this historical part of the Mount Zion Hotel.



18.5.48 is referring to the date of May 18, 1948 - when the Biblical Mount Zion was conquered by the Israeli army - and the date I was conceived.

During Israel's War of Independence, the Jewish Quarter located in Jerusalem's Old City was under siege by the Jordanian Army. And, it was from inside a room of the old "Ophthalmic Hospital" built by the Order of the Knights of Jerusalem that the Israeli Army set up a secret cable to transport the much needed supplies to those under seige and transport the wounded from the Old City back to the now vacated "Ophthalmic Hospital" which is now known as "Mount Zion Hotel. And, the "Cable Car Museum" is a Memorial to that part of Israel's history.

And, this cable that still runs from "Mount Zion Hotel" across the Hinnom Valley all the way up to the Old City of Jerusalem is symbolic of the Believing Jew and Believing Gentile becoming one. Because, Scripture tells us that together, the Believing Jews and the Believing Gentiles are being built into a Holy Temple for the Lord. Ephesians 2:14-22

The "Cable Car Museum" is a unique museum that has three rooms and includes historic photographs and the original car - only the cable line itself has been restored.

The "Cable" that is connected to the Cable Car located on the other side of room 718 which is the room I stay in at "Mount Zion Hotel" runs across Hinnom Valley to Biblical Mount Zion itself. In other words, this particular cable "spiritually" connects the part of the hotel that I stay in at Mount Zion Hotel to the Biblical Mt. Zion itself.

And, it's important to note that the part of the hotel I stay in is the old "historical" section of the hotel and is actually separated from the main part of the hotel by a courtyard.

What a Blessing that the Lord intervened and had the Hotel staff to upgrade me to this section and particular room.

These two pictures are of the courtyard just outside my room and the only ones that would have a reason to use this courtyard are those who stay in either of the two room located in this sections of the hotel - as this old section of the hotel is away from the main hotel.



The Cable Car to Mt. Zion: When the British departed Mandate Palestine, both the Jews and Arabs were left to defend the territory already held and take additional turf. One strategic point was **Mount Zion**, which the Harel Brigade of the Palmach captured on **18 May 1948**. And, even though they were not able to keep their hold on the Jewish Quarter - the **Jewish forces were able to retain their foothold on Mount Zion**. The question now became how to bring supplies to the Jewish Quarter on Mount Zion & evacuate the sick without being exposed to Arab gunfire.

And, in December 1948 Uriel Hefetz, later to serve as a senior officer in the IDF Engineering Corps, proposed a **steel cable suspended 165 feet above the Valley of Hinnon**. The cars that took much needed supplies to the Jewish Quarter still under siege & bring others out could make the trip in two minutes.



One end of the cable was on Mount Zion; the other end was in the abandoned St. John's Ophthalmic Hospital which is now the "Mount Zion Hotel" where I stay. For six months the cable was raised at night then lowered before daybreak, so the operation would go undetected. Until 1972 the cable car was kept in readiness in case its operation would once again become necessary. Eventually, **the operations room and one of the cars have become a museum**.

The above is a picture of the "Cable Car Museum" and it's significant that the "Cable Car Museum" is actually located between rooms 717 & 718 - which are the two rooms that Rocklyn and I stay in at the Mt. Zion Hotel. And, the "Cable" that is connected to the Cable Car actually runs across Hinnom Valley all the way to the Jewish Quarter of the Old City to the Biblical Mount Zion itself. In other words, this particular cable "spiritually" connects the part of the hotel that we stay in at Mount Zion Hotel to the Biblical Mt. Zion itself.



The Cable Car just outside the window of the Mt. Zion Hotel is suspended on the cable that runs across Hinnom Valley up to the Biblical Mount Zion in the Old City of Jerusalem.

A larger picture of the window at Mount Zion Hotel that the cable and cable car extends from



The window to the right is the inside of the window as shown above



In this picture I am going down a set of stairs and as you see I will immediately start up another set of stairs. I have just left the rooms where Rocklyn (my spiritual son) and I stay and I am on my way to the dining room and Lobby area of the hotel. This picture shows how our rooms & the Cable Car Museum are set apart from the main hotel.



Following are three more documents that further confirms my name and date of birth as well as other documentation on the "History of Mount Zion Hotel" and the "Cable Car Museum"

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NAME GWENDOLYN RUTH SKEENS		
BIRTH DATE FEB. 12, 1949	BIRTHPLACE WEST VIRGINIA, U.S.A.	
HEIGHT 5 FEET 8 INCHES	HAIR BROWN	EYES BROWN
WIFE X X X	ISSUE DATE JULY 11, 1972	APPLICATION APPROVED WASHINGTON JULY 10, 1977
MINORS X X X	EXPIRATION DATE JUL 10 1986	NEW APPLICATION JUL 10 1986
		K.J. VAN HULLE <i>Gwendolyn R. Skeens</i> SIGNATURE OF BEARER

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1958-1959

NAME *Gwen Skeens*
ADDRESS *Twilight*
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GRADE *V* TEL *CH8645*



The History of Mount Zion Hotel

FROM ST. JOHN TO MOUNT ZION

Members of the Order of St. John, a British charitable organization dating back to the time of the Crusades, arrived in the Holy Land in 1882 with the aim of founding an eye hospital. They purchased land just outside the Old City walls opposite Mount Zion and overlooking the Hinnom Valley, and built the hospital which served Muslims, Jews, and Christians from all over the Middle East.

During the First World War, the Turks took over the building, turned it into an arms warehouse and destroyed parts of it. This damage, coupled with the results of an earthquake in the 1920s, made repairs necessary.

The War of Independence in 1948 meant that contact with Israelis blockaded in the Jewish Quarter was possible only by means of a cable car, running from a point on Mount Zion to a room in the old hospital building. It was used during the night to transfer medicine and arms to Mount Zion, and the wounded to the hospital. During the day the cable was lowered to the ground so as not to be seen by the enemy.

Today, a small museum, maintained by the Jerusalem Municipality, can be found on the premises where visitors can see the cable car and its mechanism, together with photographs and souvenirs from the period.





- The Crusaders in Israel
- Biblical Places and People
- Wide Open Spaces
- The Pioneers
- Fun for Kids and Their Families in Israel
- Sculpture - Arts and Crafts
- A Culinary Exploration of Israel
- The Israeli Wine Revolution
- Bauhaus Architecture in Tel Aviv
- Beyond the Sea of Galilee - Lake Kinneret
- Rehovot and Vicinity
- The Olive Culture of the Holy Land
- The Judean Hills
- Acre A 4000 Year Old City
- Remembering the Baron and his Father Zichron Yaa'cov
- Just Jerusalem on the Seam
 - Ammunition Hill
 - Givat Ha'Tachmoshet - the Song
 - » Mt. Zion Cable Car
 - Museum on the Seam
 - Safra Square - Jerusalem
 - Capital Ideas – The Courtyard at the American Colony Hotel
 - Capital Ideas A Great Lookout Point - Armon Hanatziv Promenade
- Israelf's Independence and Memorial Days
- The Beit Shean and Jezreel Valleys
- Ideas for Planning a Bar or a Bat Mitzvah in Israel
- Haifa - A City of Beauty and Coexistence
- Explore Small Museums in Tel Aviv

Mt. Zion Cable Car

by Yael Adar

It was a military secret until 1972, when its very existence was first revealed.

During the **War of Independence**, fire from Arab League forces, made it impossible to reach the positions on **Mt. Zion**. These served as the forward position in the defense of southwest Jerusalem. At the time, a tunnel linked Mt. Zion with the Yemin Moshe neighborhood (in the western part of the city). The tunnel was very narrow and an alternative method was needed to evacuate the wounded and bring supplies to the **soldiers on Mt. Zion**.

Uriel Jefetz designed this unique cable car. While it was only in use for half a year the IDF maintained it in working order from **1948 until 1967**, should the need for it ever arise. **The Harel Brigade conquered Mt. Zion on May 18, 1948.**

The cable car spanned 200 yards/meters and was in use only at night. During the day it was lowered into the valley, so that the enemy could not detect it. A trip in this cable car only lasted two minutes. Suspended 50 yards/meters above the **Ben Hinom Valley** it had a maximum load of 5500 pounds (250 kilos) and **linked the Israeli position on Mt. Zion with the Israeli position at St. John Hospital** (a clinic for eye diseases). The hospital was built in 1882 under the auspices of the Duke of Kent (of the **Order of St. John**).

The site is maintained as a small museum and you can see the authentic cable car (the car is authentic, although the cable has been restored) as well as a good view of Mt. Zion. Jefetz was Commander of the I.Z.L.'s (Irgun Zvai Leumi) Engineering Corps. He was awarded the Israel Security Prize and received a number of the IDF's highest commendations for his participation in the Yom Kippur War and the terrorist siege at Maalot.

A number of other things are worth noting, at this location.

1. As you exit the museum, take a left and follow the sidewalk. The Mt. Zion Hotel will be on the same side as the museum. Just past the entrance to the hotel, you will find an area with **potted plants**. At its edge is a wonderful look out point.
2. Right across from the museum is the Jerusalem House of Quality, which is a great place to see artists at work. Most of the artists here create jewelry as well as a variety of Judaica items in silver, and gold. (see related article, On the Side - Spice Boxes).
3. A short walk down the hill, will find you at the Jerusalem Cinematheque, which is a great place to go and have coffee at Lavan. As you walk out of the Mt. Zion Cable Car Museum, take a right and walk down the hill. Steps will lead you down to a red-shingled building. Once inside, go downstairs and you will find the restaurant/cafe, named Cacao.

The Mt. Zion Cable Car Museum is located at 11 Hebron Road.

Visiting Hours: Sunday – Thursday, 9:00 AM-4:00 PM, Friday 9:00 AM-1:00 PM.

Entry fees: Free



The Cable Car Museum

Posted 7 September 2018 by pami

In December 1948, Uriel Hefetz conceived the idea of an airlift ("Avshalom route" in the military code), connecting Mount Zion with the western part of Jerusalem. During the War of Independence, the goal of the cable car was to connect and transport food and equipment to the defenders of Mount Zion during the siege.

The plan included a 200 m long steel cable stretching over the **Ben Hinnom Valley**, connecting the Israeli post at St. John's Hospital (Bethlehem Road, nowadays – near the Cinematheque) to the Mount Zion post. The maximum height of the cable car above the valley was about 50 meters. A 250-kilogram freight trolley was attached to the cable and it was stretched out every night and lowered at morning to **Ben Hinnom Valley** so it won't get shot down by the **Jordanian snipers**.


The cable car museum is located on Hebron Road 17, between the Cinematheque and Mount Zion Hotel, at the building from which the cable car was operated. Exhibitions and photographs from this area are presented, the entrance is from Mount Zion Hotel, free of charge.

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Mount Zion Hotel
Photo: Ron Peled

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Mount Zion Hotel's military secret

One of Jerusalem's historical and fascinating buildings is wrapped with military stories from the past – starting with the Turks who used it during WWI, and ending with a cable car from the War of Independence, which was kept secret for 24 years. And it all started out as an eye hospital

Ron Peled, Amos Fridlin

Mount Zion Hotel, which overlooks Jerusalem's Old City, is considered one of the holy city's most fascinating historical buildings. Today the building serves as a boutique hotel, but it started out as an eye hospital. This beautiful site conceals a rich combat past, including a military secret which was kept for many years.

The building was established in the 1880s, when the Duke of Kent, who was member of the British Order of the Knights of Saint John of Jerusalem, decided together with his colleagues to set up a hospital due to the high number of eye patients in the holy city. Symbols of the Order's knights can still be seen to this day on the building located above the Cinematheque, on Hebron Road.

The building serving as a hotel today was the original main building used by the hospital until World War I. During the war, when the building was hit by heavy bombardments, the Ottoman army used it as a weapons storehouse.

The Brits were the ones who acknowledged the building's special location and decided to renovate it in the 1930s. This task was thrust upon British architect Clifford Holiday, who built the nearby Scottish Church and the historic Jerusalem City Hall.

The building was restored, and two new wings were built: One near the original building, and the second on the other side of the road – where the Jerusalem House of Quality is located these days.

These two buildings had a main road between them (Hebron Road) even then, and a tunnel was dug under the road in order to connect between the two wings. Today the tunnel is closed to visitors. The compound served as a hospital until 1948.

2 minutes in each direction

Today, anyone can tour the hotel compound independently and free of charge. We recommend arriving at the main entrance on Hebron Road. But before entering, ask the guard stationed at the entrance to open the hotel's balcony, located to the right of the entrance, for a few minutes. The view is spectacular – bellow you will see the hotel's

swimming pool with the Hinnom Valley stretching out underneath. Right in front of you is Mount Zion, south of the Old City.

Now enter the lobby – from which you can also see the view – and feel the hotel's atmosphere, which takes us back to the 19th century. Go down by foot or using a lift towards the pool, south of which you will spot a villa – which today serves as a small banquet hall, and in the past was the hospital director's home.

Turning a bit to the north, you'll encounter the hotel's active Turkish bathhouse. The jacuzzi bubbling up under the open sky with a view towards Jerusalem's walls is a wonderful thing – but we are not here to discuss the jacuzzi.

If you return to the lobby, you can walk through it into the northern wing, which includes the Cable Car Museum. On your way to the museum, feel free to peek into the hotel rooms, which maintain the place's unique style from the past.

And here is the cable car's story: During the War of Independence there was a problem of accessibility between the western part of the city and Mount Zion. At first the connection was maintained through a tunnel crossing the wadi. Its entrances can be seen today at the entrance to Mishkenot Sha'ananim and going up to Mount Zion, from the traffic light over Sultan's Pool. The tunnel made it possible to transfer supplies to the mountain and evacuate the injured, although in a limited manner.



Solution to communication problem with Mount Zion posts (Photo: Ron Peled)

The solution was formulated by Uriel Hefetz, an engineering corps commander at the Etzioni Brigade, in December 1948. In order for the Jordanian Legion soldiers not to notice a thing, a 200-meter (656-foot) steel cable was stretched over the wadi (Hinnom Valley) every night – from the hospital to a post at the Eretz Hatzvi school on Mount Zion.

The cable car reached a maximal height of about 50 meters (164 feet) above the wadi, and the rail cart could carry a maximal weight of about half a ton. Three soldiers on each side were responsible for operating the cable car, and the ride lasted about two minutes in each

direction (a short night flight). At the end of each night, the cable would be taken down. The cable car was kept a military secret for many years, and was only revealed to the public in 1972.

The late Hefetz, as a citizen, helped rescue the injured of the Ma'alot massacre in May 1974, and was seriously injured. He was honored and received a citation from the Israel Defense Forces chief of staff for his activities and contribution to the Israeli army, in addition to the Israel Defense Prize. In recent years Jerusalem commemorated his work with a street called Netiv Harakevel ("the car cable route").

In the Car Cable Museum one can see the authentic rail cart and look at pictures of officers and soldiers who shared the secret, including Moshe Dayan. On a wooden table one can find documents related to the cable care and the top secret.

There are several sites worth a visit near Mount Zion and the Cable Car Museum, including the Menachem Begin Heritage Center and the grave structures in the compound's yard, the **St. Andrew's Scottish Church**, the Jerusalem House of Quality, The Bnai Brith bridge and Yigal Tumarkin's nearby sculpture, and of course the Mishkenot Sha'ananim and Yemin Moshe neighborhoods.

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Chapter 4: The Apostolic Calling - Called from the Womb

For those of us who are Apostolic the Lord will confirm our Calling with Signs

Given that I have mentioned that the Lord has given me signs to confirm my ministry and who I am in Him I wanted to share the following Scriptures regarding the Apostolic Calling and signs.

Galatians 1:15 But when it pleased God, who set me apart from my mother's womb, and called [me] by his grace,(AMIV)

If we look at Paul's life who was set apart even before he was born - then we know that the Lord calls someone to be an Apostle even before he or she is born. Someone can't just decide that they want to be an Apostle - it is a gift from Jesus Christ (Ephesians 4:7-11). And, those of us who are called to the apostolic - we are to lead a life worthy of our apostolic calling (Ephesians 4:12).

Ephesians 4:7-11 ⁷ But to each one of us grace was given according to the measure of Christ's gift. ⁸ Therefore He says: "When He ascended on high, He led captivity captive, And gave gifts to men." ⁹ (Now this, "He ascended" -- what does it mean but that He also first descended into the lower parts of the earth? ¹⁰ He who descended is also the One who ascended far above all the heavens, that He might fill all things.) ¹¹ And **He Himself gave some to be apostles**, some prophets, some evangelists, and some pastors and teachers, ¹² for the equipping of the saints for the work of ministry, for the edifying of the body of Christ, (NKJV)

The apostle is one that is born with an awareness of God's presence in their life. Psalm 22

And, even though I didn't have the full knowledge of God - or understand - I always had an awareness of God's presence in my life. And, it was His presence in my life that drew me near to Him - I had an intense desire to know Him. There was always an overwhelming sense of want - wanting to know Him - and to know His will for my life.

And, when facing persecution and trials - it was as King David said - "As the deer longs for streams of water - so my soul longed for God. Psalm 42:1 And, it is because of His ever presence in my life that I can comfort myself.

Even in my heart as a child I hungered to know who He was. The apostle is one that is born with an awareness of God and searches after God with all that is in him because they are someone who is after God's own heart.

And, the Lord will confirm someone's apostolic calling with visions and revelations from the Lord. 2 Corinthians 12:1

Sometimes like Paul we are Forced to Defend our Ministry

In 2 Corinthians 10-12 Paul wants to avoid being drawn into a comparison of himself and other

teachers,

- yet, Paul found himself in a place where he had no other choice than to defend his own ministry, and finally
- rather, than compare himself to other teachers, Paul "sarcastically" compares himself to his opponents who are trying to undermine and discredit him

And for that reason, like Paul, I will come to the Visions and Revelations that the Lord has given me - as they confirm my calling.

2 Corinthians 12:1 ¹ Boasting is necessary. It is not profitable, but **I will move on to visions and revelations of the Lord.** (HCSB)

2 Corinthians 12:1 ¹ This boasting will do no good, but I must go on. I will reluctantly tell about visions and revelations from the Lord. (NLT)

Boasting is not good, but in defense of my ministry, like Paul, it is necessary for me to boast about the visions and signs the Lord has given as they are the signs of an apostle.

2 Corinthians 12:12 ¹² Truly **the signs of an apostle** were wrought among you in all patience, **in signs**, and wonders, and mighty deeds. (KJV)

An apostle can be liken to the prophets of the Old Testament who heard from the Lord - who received instruction directly from the Lord.

I can understand how Paul must have felt knowing that there were members within the very church that Paul had built who now wanted to destroy what he had spent years on building. And, like Paul, at times we too may find ourselves being bold - even being sharp with people. "Sharpness" is neither sin nor pride.

2 Corinthians 13:10 ¹⁰ Therefore I write these things being absent, lest being present I should use **sharpness**, according to the power which the Lord hath given me to edification, and not to destruction.

Spiritual Warfare: Paul is declaring all-out war with victory for the truth as the only possible outcome.

In 2 Corinthians 10:5-6 Paul talks about the "Pulling down of Stronghold" and "Casting down imagination or arguments. (Queen of Heave; the sale of our house)

2 Corinthians 10:13-15: Paul's opponents boasted of their great authority, but they were out of line. They were boasting about the field of labor that God has assigned Paul.

2 Corinthians 10:12-18 ¹² For we don't dare classify or compare ourselves with some who commend themselves. But in measuring themselves by themselves and comparing themselves to themselves, they lack understanding. ¹³ We, however, will not boast beyond measure but

according to the measure of the area [of ministry] that God has assigned to us, [which] reaches even to you. ¹⁴ For we are not overextending ourselves, as if we had not reached you, since we have come to you with the gospel of Christ. ¹⁵ We are not bragging beyond measure about other people's labors. But we have the hope that as your faith increases, our area [of ministry] will be greatly enlarged, ¹⁶ so that we may proclaim the good news to the regions beyond you, not boasting about what has already been done in someone else's area [of ministry]. ¹⁷ So the one who boasts must boast in the Lord. ¹⁸ For it is not the one commending himself who is approved, but the one the Lord commends. (HCSB)

Our Sufferings: 2 Corinthians 11:23-25

2 Corinthians 11:23 ²³ Are they servants of Christ? (I am out of my mind to talk like this.) I am more. I have worked much harder, been in prison more frequently, been flogged more severely, and been exposed to death again and again.

2 Corinthians 11:29-30: Like Paul, I have been Faithful even though at times it has been difficult. And, this too is a mark of a true apostle.

The Lord has given me signs to confirm my ministry:

Romans 15:19-20 ¹⁹ Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ. ²⁰ Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation:

1 Corinthians 4:1-4 ¹ Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. ² Moreover **it is required in stewards, that a man be found faithful.** ³ But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self. ⁴ For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord.

In the two books that I am posting online I'm including several examples of visions and words from the Lord that came to pass "after" they were documented confirm my Apostolic calling.

The following documentation confirms my Apostolic calling:

- email of the vision of the 11 to 5 crack in the floor of the mines that I sent to myself almost 1 and 1/2 year "before" MSHA revealed to the families that the first of the two explosions that the 29 coal miners died in was because they drilled into a geological fault zone that ran under the mines on a 11 to 5 angle. And, when they drilled into the geological fault zone it caused a breach (crack) in the floor of the mines that allowed gas to seep into the mines causing the first of two explosion.
- vision of the basket
- emails to myself where I prophesied that Trump would be elected as President while he was still one of 17 Republican candidates vying for the Republican nomination
- the day of my conception

- Saddam Hussein
- picture of the fish
- pictures of the US Capitol
- and so on and so on

Junia the Woman Apostle in the Church at Rome

According to Romans 16:7 Paul reveals that Junia, who was his kinsman and fellow prisoner, was highly respected and outstanding among the Apostles.

Romans 16:7 ⁷ Salute Andronicus and Junia, my kinsmen, and my fellowprisoners, who are of note among the apostles, who also were in Christ before me. **(KJV)**

In Biblical times Junia was a common Greek name for women. So we know that when Paul was referring to Junia he was referring to a woman. On the other hand, if Paul was referring to a male he would have used the masculine form of Junia which is Junianus.

And, just as the male apostles, like the Apostle Paul and Andronicus were persecuted and imprisoned, Apostle women like Junia who Paul tells us was outstanding among the apostles, were also persecuted and imprisoned

Chapter 5: The Spiritual Aspects of the "Mount Zion Hotel"

Christ Jesus is Rebuilding His House

And, together, the Believing Jews and the Believing Gentiles are being built into a Holy Temple for the Lord. Ephesians 2:14-22

Ephesians 2:14-22 ¹⁴ For Christ Himself has brought peace to us. **He united Jews and Gentiles into one people** when, in His own body on the cross, He broke down the wall of hostility that separated us. ¹⁵ He did this by ending the system of law with its commandments and regulations. He made peace between Jews and Gentiles by creating in Himself one new people from the two groups. ¹⁶ Together as one body, Christ reconciled both groups to God by means of His death on the cross, and our hostility toward each other was put to death. ¹⁷ He brought this Good News of peace to you Gentiles who were far away from Him, and peace to the Jews who were near. ¹⁸ Now all of us can come to the Father through the same Holy Spirit because of what Christ has done for us. ¹⁹ So now you Gentiles are no longer strangers and foreigners. You are citizens along with all of God's holy people. You are members of God's family. ²⁰ **Together, we are His house**, built on the foundation of the apostles and the prophets. And the cornerstone is Christ Jesus himself. ²¹ **We are carefully joined together in Him, becoming a holy temple for the Lord.** ²² Through Him you Gentiles are also being made part of this dwelling where God lives by His Spirit. (NLT)

Again, as Christians, we know that the Lord would use the things in the natural to convey a spiritual truth. For example, the cable that connects the "*Mount Zion Hotel*" to the Old City of Jerusalem where the third Temple will be rebuilt is symbolic of the unity between the Gentiles and the Believing Jews that Christ is joining together to build His holy temple that the Apostle Paul speaks of.

Before going any further, I want to acknowledge that there are many, many aspects concerning God's House. In other words, the purpose of the following is only intended to address the spiritual aspects of the "Living Stones" who built what is now known as the Mount Zion Hotel in relationship to "Third Temple" that is to be built on *Mount Zion* and how that applies to us.

The "*Mount Zion Hotel*" is Spiritually Joined to Mount Zion located in the Old City of Jerusalem: The *Mount Zion Hotel* was not always a Kosher hotel. The original building was an "Ophthalmic Dispensary" - an eye clinic that was built by the Knights of the "Order of St. John's of Jerusalem" to help those in Jerusalem who were suffering from eye diseases.

And, this is significant because one of my Scottish relatives, Johan de Skene belonged to the order of St. John's of Jerusalem in the late 1200's and as such he would have made a pilgrimage to Jerusalem. In fact, and this fact is significant, he was connected with the land and possessions of the Knights of St. John of Jerusalem that were located in Scotland.

of the vicarage of Skene, and took their name from it. What lands Johan de Skene possessed in the county of Edinburgh it is difficult to say, but they may have been the lands of Halyards, in the parish of Kirkliston, which were afterwards acquired by the family, and were connected with the possessions of the Hospitallers or Knights of St. John of Jerusalem ; and so may have given rise to the device upon his seal. This is the more probable as his successor, in 1358, as we shall afterwards see, bore the name of Gilian, which means the servant of St. John.

Seals of Johan de Skene and Patrick de Skene.

There are some documents, however, which bear upon the territorial history of the lands. In the Chartulary of the Bishopric of Aberdeen is the following:—"Conventio inter Petrum episcopum et Alanum Hostiarium." "Hec est conuentio facta inter venerabilem patrem episcopum Aberdonensem ex parte vna et dominum Alanum hostiarium justiciarium Scotie ex altera. Videlicet quod dictus dominus Alanus hostiarius dedit et concessit Deo et ecclesie beate Marie et sancte Machorij de Aberdon et episcopo Petro eiusque successoribus viginti duos solidos sterlingorum legalium de terra sua de Schene ad duos terminos imperpetuum percipiendos medietatem videlicet ad Pentheosten et aliam medietatem ad festum sancti Martini in yeme pro decimis de Onele quas sui antecessores Episcopi ex collatione illustris regis Daud et regum successorum eiusdem actenus percipere debuerunt. quas quidem decimas predictus Petrus episcopus prefato Alano hostiario et heredibus suis pro dictis xxij solidis annuatim soluendis

And, the Knights of the Order of St. John's of Jerusalem can be likened to the living stones that God is using to build His Spiritual Temple that Peter spoke of in 1 Peter 2:5. And, the Ophthalmic Dispensary they built was their spiritual sacrifice unto the Lord - because they gave the Gospel to all the unbelieving Jews and Gentiles who came to their clinic - and this was

pleasing to the Lord.

Thus, we know that the cable that runs from the old Ophthalmic Dispensary up to *Mount Zion* where the third temple is to be built is symbolic of the Gospel of Jesus Christ that unites the Believing Jew with all other Believers. This cable is symbolic of the unity between the living stones that are built into the *Mount Zion Hotel* to that of Ezekiel's new temple that is yet to be built and where Christ will govern from when He returns.

After all, the Church came into being at the Temple. Acts 2 reveals that when the Jews came from all over to celebrate the "Day of Pentecost" at the Temple in Jerusalem that about 3,000 Jews accepted the Gospel after listening to the Apostle Peter. And, it was at that time that the Church was born.

And, the cable that runs from the "Cable Car Museum" in the "*Mount Zion Hotel*" across the Hinnom Valley all the way up to "*Mount Zion*" in the Old City of Jerusalem is also symbolic of the Measuring Line in Zechariah 1:16 & Zechariah 2:1-5 that the Lord stretched out over Jerusalem.

Zechariah 1:16 ¹⁶Therefore, this is what the LORD says: In mercy, I have returned to Jerusalem; My house will be rebuilt within it"—[this is] the declaration of the LORD of Hosts—"and **a measuring line will be stretched out over Jerusalem.** (HCSB)

Zechariah 2:1-5 ¹I looked up and saw a man with a measuring line in his hand. ²I asked, "Where are you going?" He answered me, "To measure Jerusalem to determine its width and length." ³Then the angel who was speaking with me went out, and another angel went out to meet him. ⁴He said to him, "Run and tell this young man: Jerusalem will be inhabited without walls because of the number of people and livestock in it." ⁵The declaration of the LORD: "I

Zechariah 2:10-13 ¹⁰"Daughter Zion, shout for joy and be glad, for I am coming to dwell among you"—[this is] the LORD's declaration. ¹¹"Many nations will join themselves to the LORD on that day and become My people. I will dwell among you, and you will know that the LORD of Hosts has sent Me to you. ¹²The LORD will take possession of Judah as His portion in the Holy Land, and He will once again choose Jerusalem. ¹³Let all people be silent before the LORD, for He is coming from His holy dwelling." (HCSB)

And, the "Knights of the Order of St. John's of Jerusalem" who came to Jerusalem for the sole purpose of helping the Jews in need are like those who came from far away to help in the building of the Lord's temple that the Prophet Zechariah spoke of in Zechariah 6:15. Because every time they treated Israel's Jews they were bringing down the dividing walls between Jew and Gentile and every time they gave the Gospel they were helping build the Lord's spiritual house. And, like the "Knights of the Order of St. John's of Jerusalem, we too are like the "living stones" that are continuously being built into a spiritual house for the Lord that the Apostle Peter spoke of in 2 Peter 4-5.

Zechariah 6:15 ¹⁵People who are far off will come and build the LORD's temple, and you

will know that the LORD of Hosts has sent Me to you. This will happen when you fully obey the LORD your God.” (HCSB)

Zechariah 6:15 is not only speaking of those who will help in the rebuilding of the third temple - but it also speaks of the Church which is the "Spiritual Temple". And, we are actually helping in the building of both: through our contributions at The Temple Institute and as "Living Stones" of the Church - as Jesus Christ is the Cornerstone of both (1 Peter 2:4-7).

Unity in Christ - Together, we are His House: Like the Knights of the "Order of St. John's of Jerusalem" who built what is now known as the "Mount Zion Hotel" we too are "Spiritual Stones" that the Lord is using to build the Church - the spiritual house

Together, we are His House: And, the cable running from *Mount Zion Hotel* all the way up to Jerusalem's Old City is symbolic of the Church which is the spiritual temple and the new temple yet to be built becoming one as Christ is the cornerstone of both. Together, we are His House!

Zechariah :1-5 2 speaks of Christ Jesus, the Master Builder of His Church, with a measuring line in his hand. And, Zechariah 2:11 speaks of the Millennium when the Gentile nations will be joined to Israel and the Lord will live among us.

The measuring line in Zechariah 1:16 speaks of the builder's line that Christ will use for rebuilding Jerusalem. And, in the context of Zechariah 1 & 2 the rebuilding speaks of the Third Temple and His Church and the Jewish remnant becoming one.

And, that brings me back to the "Cable Car Museum" located in the "Mount Zion Hotel" and the rooms Rocklyn and I stay in at the *Mount Zion Hotel*. The following time line is a quick over view of *Mount Zion Hotel's* history.

Mount Zion Hotel: Again, the *Mount Zion Hotel* was not always a Kosher Hotel. Following is a short history

1882: The original building was an "**Ophthalmic Dispensary**" and **Hospice** that was built in 1882 by **Christians who belonged to the "Order of St. John of Jerusalem"** that traces its origins back to the 11th century, when the Order of St John of Jerusalem was founded to watch over and provide care for the sick, poor or injured Christians who were making a pilgrimage to the Holy Land before and during the Crusades. They also cared for the poor and suffering Arabs and Jewish people who lived in Jerusalem at that time even taking their babies and children when the parents felt they themselves could not care for them. And, when the males who had been orphaned became adults they too became Hospitallers.

1948 - The War of Independence: In 1948 when the Israeli Army defeated a coalition of Arab states that had risen up against them, in what is now known as the "War of Independence", thankfully, the British Mandate of Palestine that was formed in 1920 also ended.

And, it was at this point that the Ophthalmic Dispensary became a very strategic point in Israel's

1948 War of Independence.

Again, in 1948 the IDF had designed and installed a cable car inside one of the rooms of the British Ophthalmic Dispensary that was facing the Hinnom Valley and the Old City. And, this cable car enabled the IDF the ability to send much needed supplies to the Jewish community trapped inside the Old City and on its return trip to the British Ophthalmic Dispensary - those that had been wounded inside the Old City would be placed inside the cable car that would now travel back over and above the Hinnom Valley and in through the window of the "British Hospice" at which point the injured would be transported to another hospital as the British Hospice was now permanently closed because of the on-going war for independence.

The birth of *Mount Zion Hotel*

1970: In the 1970s, St. John's of Jerusalem's "Ophthalmic Dispensary and Hospice" was sold to a developer who wanted to raze the original building and build the "*Mount Zion Hotel*" in its place. However, due to the lobbying efforts of the "Society for the Protection of Nature in Israel", the developer was barred from demolishing the building. And, all renovations by the developer had to preserve the original structure. The developer was issued permits to build extensions to the original structure but the extensions had to be in keeping with the original style of the building. (**Kroyanker, David** (November 1, 2003), "*Jerusalem Architecture [Hardcover]*", Vendome Press (Revised ed.), ISBN 978-0-86565-147-0)

1986: After being converted into a hotel - the renovated Ophthalmic Dispensary now known as the "*Mount Zion Hotel*" opened its doors in 1986 and continues to welcome Christians as well as function as a Kosher Hotel. And, while staying at *Mount Zion* I have seen quite a few "Christian Ministries" who hold conferences at the hotel.

The Cable Car Museum: Now, the rooms where the IDF operated the cable car out of has been turned into a small museum that is maintained by the Jerusalem Municipality. Visitors to the Cable Car Museum can see the original cable car and its mechanism, together with photographs and other articles from that period of time.

2014 - 2017: Our first stay at the *Mount Zion Hotel* was in 2014, then again in 2015, 2016 and 2017. And, once again, we will stay at the *Mount Zion Hotel* for the 2018 celebration of the Feast of Tabernacles.

It wasn't until after we checked into our rooms and I stepped into the courtyard between my room and Rocklyn's room and saw the plaques on the outer wall of my room honoring the "Order of St. John of Jerusalem" that the Lord started to give me the understanding the hotel we were staying in is a "Spiritual House" and like the Hospitallers who laid the foundations of this spiritual house, we too are "Living Stones" that the Lord has used and continues to use to build a Spiritual House for Himself. In 1 Peter 2:6 the beloved Apostle Peter said "Behold, I lay in Zion" a Chief Cornerstone, elect, precious" - and, just as the Hospitallers chose Jesus Christ as the Chief Cornerstone of the spiritual house they were building - we too continue to lift up the

name of Jesus at Mount Zion Hotel and as verse 6 reveals that we who believes on Jesus Christ will by no means be put to shame.

How Blessed we are that it was according to the Lord's will and not just happenstance that the Director of Reservations "upgraded" our rooms to "suites" that are part of the original building that was used by the IDF in their war of independence. It's obvious that these rooms were ordained of the Lord and that He has a Kingdom purpose in doing so. And, this understanding was only the beginning of a wonderful journey that will eventually take me to Aberdeen, Scotland, homeland of my Scottish ancestors.

On Earth as in Heaven:

"Behold, I lay in Zion A Chief Cornerstone, elect, precious,
And he who believes on Him will by no means be put to shame." 1 Peter 2:6

Again, we know that the Lord will use those things in the natural, like the Mount Zion Hotel to convey a spiritual truth. And, as such, we know that the Mount Zion Hotel can be thought of as a "type" of spiritual house that Peter spoke of in 1 Peter 2:4-7 and Paul spoke of in Ephesians 2.

The Household of God: As Believers we are "Fellow Citizens with all the Saints and Believers who are of the Household of God". And, as members of the Household of God, in 1882 when the "Order of St. John of Jerusalem" built what is now known as Mount Zion Hotel they not only built a "physical building" they also built a "spiritual house" - they built a "Household of God". The foundation of the spiritual house they built was the Gospel of Jesus Christ as taught by the apostles and prophets with Jesus Christ Himself as the Chief Cornerstone and in doing so the Hospitallers built a Habitation of God through the Spirit". Ephesians 2:14-22

The Apostle Peter speaks of "Living Stones" and like the Hospitallers who were "Living Stones" we too are being built up as a spiritual house. And, like the Hospitallers, every time we and other Believers speak of Jesus Christ when we stay at "Mount Zion Hotel" the Lord is able to use us to continue building on the foundation that the Hospitallers laid down in 1882 with Jesus Christ Himself being the chief corner stone. And, as "Living Stones" the Lord will be able to use us to bring down the Dividing Walls between us and the Jewish people we come into contact with at Mount Zion Hotel. Ephesians 2:14-22 & 1 Peter 2:4-6

It has been documented that the Hospitallers who served the Jewish people in the 1800's as well as those who served the Jewish people in the eleventh century, both shared the Gospel with all who came to them for help be they Jew or Gentiles. In other words, when the Christians of the "Order of St. John of Jerusalem" built their hospital in the 11th century and the Ophthalmic Dispensary in 1882 (and in that sense the Mount Zion Hotel) the cornerstone they laid down was "the Gospel Message" of Christianity as taught by the Apostles and Prophets with Jesus Christ as the "Chief Cornerstone". And, like the Christians of the "Order of St. John of Jerusalem" we too share the Gospel when we stay at the *Mount Zion Hotel* and we along with the Hospitallers are like the "Living Stones" that Peter and Paul spoke of that are being built into a "Spiritual House" - and as a present day word for both me and Rocklyn - we like the Hospitallers are spiritual stones that the Lord is using in building a spiritual house at Mount Zion Hotel 1 Peter 2 &

Ephesians 2

1 Peter 2:4-7 (NKJV) ⁴ Coming to Him as to a living stone, rejected indeed by men, but chosen by God *and* precious, ⁵ you also, as living stones, are being built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ. ⁶ Therefore it is also contained in the Scripture, "Behold, I lay in Zion A chief cornerstone, elect, precious, And he who believes on Him will by no means be put to shame." ⁷ Therefore, to you who believe, *He is* precious; but to those who are disobedient, "The stone which the builders rejected Has become the chief cornerstone,"

Ephesians 2:14-22 (NKJV) ¹⁴ For He Himself is our peace, who has made both one, and has broken down the middle wall of separation, ¹⁵ having abolished in His flesh the enmity, *that is*, the law of commandments *contained* in ordinances, so as to create in Himself one new man *from* the two, *thus* making peace, ¹⁶ and that He might reconcile them both to God in one body through the cross, thereby putting to death the enmity. ¹⁷ And He came and preached peace to you who were afar off and to those who were near. ¹⁸ For through Him we both have access by one Spirit to the Father. ¹⁹ Now, therefore, you are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God, ²⁰ having been built on the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone, ²¹ in whom the whole building, being joined together, grows into a holy temple in the Lord, ²² in whom you also are being built together for a dwelling place of God in the Spirit.

The "Living Stones" will Bring Down the Dividing Walls between Jews & Christians: And, it was their zeal for Christ Jesus and their desire to share the Gospel with God's chosen people who they loved, that the Hospitallers went to Jerusalem in the eleventh & twelfth century and built the "Ophthalmic Dispensary". The Hospitallers of the "Order of St. John of Jerusalem" were truly "Living Stones" that the Lord used to build a spiritual house that would bring down dividing walls between the Christian Hospitallers.

We are blessed to being staying in a hotel where the foundation that was laid was the Gospel of Jesus Christ and the Chief Cornerstone is Jesus Christ. And, like the Hospitallers, it is our genuine love for Christ Jesus, the Gospel of Jesus Christ and our love for God's chosen people that the Lord will be able to use us as "Living Stones" to continue building a spiritual house at Mount Zion Hotel and to bring down any dividing walls between us and the Jewish people we meet at Mount Zion Hotel. Selah, Pause and Calmly think of that! The Enemy cannot tear down the Spiritual House the Lord has Built at *Mount Zion Hotel*. So, no one should be surprised that many Christian Ministries not only stay at *Mount Zion Hotel* but hold Christian conferences at the *Mount Zion Hotel* worshiping and lifting up the name of Christ Jesus.

The "Measuring Line: Over time, new wings were added to the original structure that was built in 1882. However, I know the rooms we stay in (717 & 718) are "spiritually" significant because of the cable that still runs from this section of the hotel across Hinnon Valley up to the Old City of Jerusalem. In other words, this cable that connects *Mount Zion Hotel* to the Old City of Jerusalem where the Biblical *Mount Zion Hotel* is literally located can be thought of as the "Measuring Line" in Zechariah 1:16-17 & 2:1-2 that Christ Jesus will use to bring the Church

and the Jewish Remnant together.

The Temple Institute
The Stones used to Build the Third Temple
can be also be thought of as the Living Stones Peter and Paul spoke of

And in Honor of Alexander, Lillias, John Skene & my Future Sons & Daughters I have yearly contributions to the building of the Third Temple as described in the Book of Ezekiel.



I am standing in front of the Temple Institute in the Old City of Jerusalem. They have since moved to a new and much larger location inside the Old City.

2019 will mark the tenth year that I have gone up to the Temple Institute and in honor of my Scottish Forebears and my offspring I have made a contribution to the Temple Institute towards the rebuilding of the "Third Temple" as described in the Book of Ezekiel. And, I have asked those working at the Temple Institute to put my contributions towards the Stones that will be used to build the Third Temple. For me the stones that are made from Jerusalem stone are a reflection of the Living Stones that the Apostles Peter and Paul spoke. To contribute to the rebuilding of the third temple - specifically the stones - was a very meaningful and special way

for me to Honor my Scottish Forebears and my offspring.

The Following are only several of the Certificates that I have received over the years from the Temple Institute acknowledging my contributions. And, this acknowledgment is to ensure that my offspring - even offspring that will be born after I have gone home to the Lord - knows about their spiritual heritage in Jerusalem.

The first Certificate was made in Honor of Alexander and Lillas Skene and the contribution I made was to go to the breeding of the "Red Heiffer" which is according to Scripture. And, I specified the "Red Heiffer" because those who persecuted Alexander Skene not only fined him they also killed all his cattle.

The next Certificate indicates that the contribution I made in Honor of Alexander, Lillias and John Skene was to go towards the Stones that will be used in the construction of the third temple.

The next three Certificates were to acknowledge contributions to the Temple Institute in Honor of my sons and daughters. And, I am including a Certificate in Honor of my beloved Grover as well.

Jerusalem, Sept. 27, 2015

Bs"D

In Honor of

Alexander and Lillas Skene (Reel Heiffer)

For your generous donation to

"The Temple Institute"

May G-d grant you much prosperity and happiness and, together with all Israel, may you witness the rebuilding of the Holy Temple of Jerusalem.



Misgav Ladach 19 – Jerusalem, Israel
Telephone: (972) 2-626-4545
www.templeinstitute.org

Jerusalem, Sept. 27, 2015

Bs"D

In Honor of

Alexander Lillas and John Skene (stores)

For your generous donation to

"The Temple Institute"

May G-d grant you much prosperity and happiness and, together with all Israel, may you witness the rebuilding of the Holy Temple of Jerusalem.



Misgav Ladach 19 – Jerusalem, Israel
Telephone: (972) 2-626-4545
www.templeinstitute.org

Jerusalem, SUKKOT 2014

Bs"D

In Honor of

GWEN THOMAS' (SKEENS) OFFSPRING

For your generous donation to

“The Temple Institute”

May G-d grant you much prosperity and happiness and, together with all Israel, may you witness the rebuilding of the Holy Temple of Jerusalem.



Misgav Ladach 19 – Jerusalem, Israel
Telephone: (972) 2-626-4545
www.templeinstitute.org

Jerusalem, 2012 5773

Bs"D

In Honor of

Gwen Thomas and Offspring

For your generous donation to

"The Temple Institute"

May G-d grant you much prosperity and happiness and, together with all Israel, may you witness the rebuilding of the Holy Temple of Jerusalem.



Misgav Ladach 19 – Jerusalem, Israel
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Jerusalem, Sukot
אלול

Bs"D

In Honor of

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Misgav Ladach 19 – Jerusalem, Israel
Telephone: (972) 2-626-4545
www.templeinstitute.org

Jerusalem, 2012 5773

Bs" D

In Honor of

In loving Memory of Grover Steens

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"For My house shall be called a house of prayer for all nations." Isaiah 56:7

THE TEMPLE INSTITUTE

SHALOM AND WELCOME to the official website of the **TEMPLE INSTITUTE** in Jerusalem, Israel. The Temple Institute is dedicated to every aspect of the Holy Temple of Jerusalem, and the central role it fulfilled, and will once again fulfill, in the spiritual wellbeing of both Israel and all the nations of the world. The Institute's work touches upon the history of the Holy Temple's past, an understanding of the present day, and the Divine promise of Israel's future. The Institute's activities include education, research, and development. The Temple Institute's ultimate goal is to see Israel rebuild the Holy Temple on Mount Moriah in Jerusalem, in accord with the Biblical commandments.

Chapter 6: And, like his Grandmother Liliias, my brother Grover Honored the Lord

He too was a Reflection of his name Skeens

And, God Honored the Man that Honored Him



On the day of Grover's death when it pleased the Lord our God to bring Grover to the sweet harbor of His everlasting rest, a long-tossed vessel upon the waves of many afflictions, Grover exchanged the sorrows of time for the joys of eternity.

Scripture Reveals that the Day of Grover's Death was Better than the Day Grover was born because of his Good Name and Reputation - Pause and think about that!

Ecclesiastes 7:1 1 A good reputation is more valuable than costly perfume. And the day you die is better than the day you are born. (NLT)

When God opened the door for me to appear in "For the Sake of Coal Miners" a video that was filmed in front of the Miner's Memorial located on the capitol grounds of West Virginia and seen on television hundreds of times - it was more than just a series of television commercials paid for by Don Blankenship.

Psalms 15 reveals that we are to honor the man that honors the Lord. And, so it was with Grover Skeens. God opened the door for me to honor Grover in that video because Grover was a man that honored the Lord.

And, the series of commercials which included "For the Sake of Coal Miners" really are for the sake of all coal miners because if the truth about the coal mine explosion that Grover died in is not brought to light then another coal mine explosion similar to the one Grover died in may very likely occur.

"For the Sake of Coal Miners" calls attention to the need for improved safety measures. And, the commercials point out that untruths and politics have no role in improving mine safety.

I'm thankful for the opportunity that Don Blankenship gave me to take part in his efforts to expose the truth of what happened at UBB "For the Sake of Coal Miners". And, I am very thankful for the opportunity that the Lord gave me to be there for Don Blankenship and support him in his efforts.

Having said that - MSHA needs to do what is right in the eyes of man as well as the eyes of God. To avoid even the appearance of hiding the truth MSHA should release the gas analysis and say whether or not they required Massey to make changes to their ventilation. They need to be honest and tell the truth.

2 Corinthians 8:21 21 For we take thought beforehand and aim to be honest and absolutely above suspicion, not only in the sight of the Lord but also in the sight of men. **(Amplified)**

MSHA needs to take the Plank out of their Eye: How can MSHA say to a Coal Operator take the speck out of their eye when all the time there is a plank in MSHA's eye. Because if the Government and MSHA does not take the plank out of their own eyes and amend their own faults they will not be able to see things as they really are regarding the safety of our coal miners. Matthew 7:4 How can you say to your brother, 'Let me take the speck out of your eye,' when all the time there is a plank in your own eye? 5 You hypocrite, first take the plank out of your own eye, and then you will see clearly to remove the speck from your brother's eye.

MSHA is like those that the Apostle John spoke about in John 3:19-20 who won't come into the light because they are afraid of being exposed. And, because they are afraid of being exposed MSHA will do everything they can to avoid releasing the gas analysis and admit that they required Massey Energy to make changes to their ventilation system at UBB.

John 3:19-21 19 "This, then, is the judgment: The light has come into the world, and people loved darkness rather than the light because their deeds were evil. 20 For everyone who practices wicked things hates the light and avoids it, so that his deeds may not be exposed. 21 But anyone who lives by the truth comes to the light, so that his works may be shown to be accomplished by God." **(HCSB)**

For those like MSHA who hate the light - darkness is a place where they hope they can hide from the truth. They love the darkness because it is the only place where they can hope to hold on to the good opinion they have of themselves - one of self-importance. And, there opinion of

themselves is that in the eyes of man they are good men and women who are blameless and above reproach.

However, MSHA should be more concerned with God's opinion of them. For Scriptures like **Ecclesiastes 7:1** reveals that the day of one's death is better than the day of one's birth only "IF" he dies with a good name and reputation **in the eyes of the Lord**. How God sees a man is what counts - all else is vanity.

Ecclesiastes 7:1 1 A good reputation is more valuable than costly perfume. **And the day you die is better than the day you are born. (NLT)**

Grover's Good Name: And, that brings me to Grover. Was the day of Grover's death better than the day of his birth?

Just as the author of Ecclesiastes 7:1 speaks of a man's good name, in the ad I too spoke of Grover's good name. I referred to Grover as a good miner who would never have done anything that put other miners at risk.

But, does the Lord see Grover as I see him? In the eyes of the Lord was the day of Grover's death better than the day of his birth?

And, just as the author of Ecclesiastes 7:1 speaks of the day a man dies, in the ad I too spoke of the day Grover died. In the ad I explained that my brother Grover was killed in the 2010 Upper Big Branch coal mine explosion in West Virginia. But, unlike the author of Ecclesiastes, I didn't mention the day of Grover's birth in the ad. And, it wasn't until after Don posted the video on August 18 that I told him August 18 was Grover's birthday.

So, given that Hebrews 2:4 reveals that the Lord will confirm what He tells us by giving us a sign - I asked the Lord for a sign.

Hebrews 2:4 4 At the same time, God also testified by signs and wonders, various miracles, and distributions [of gifts] from the Holy Spirit according to His will. **(HCSB)**

And, as a sign to me, that He saw Grover as I did, the Lord gave me the understanding that He would ensure that Don would release the ad on August 18 - the same day Grover was born on. And, even though Don Blankenship was not aware that August 18 was the day Grover was born on 65 years ago - just as the Lord told me - Don uploaded the ad to his website on that very day



And, this was my sign from the Lord that Grover really was a good coal miner who would not have done anything that would have put his life or the lives of other coal miners at risk. Grover's good name and reputation meant everything to him. And, anyone who knew Grover, understood that what was really important to Grover, was that he had a good reputation in the eyes of the Lord. And, needless to say, the Lord has confirmed to us all that in the eyes of the Lord - Grover was a good man. A man who loved the Lord with all his heart, his soul, his mind and his strength.

I will always miss Grover, however I can take solace in the fact that the day of Grover's death was far better than the day of his birth. And, I am eternally grateful for what the Lord has done for me and for Grover's memory.

There were 29 coal miners who died that day and each of us has our own story. But, because some of the families told the media that their loved one did violate safety measures many people came to the "**wrong conclusion**" that all the coal miners who worked at UBB including those who weren't working that day as well as those that died in the explosion - that they were all guilty of safety violations - and that the explosion was due to the coal miners because they violated safety laws that put themselves at risk.

Many of the coal miners still feel pain at the loss of the 29 coal miners they worked with and they don't need the extra burden of people believing that they violated safety laws that endangered the lives of the 29 coal miners that died in the explosion at UBB - because they didn't.

The idea that King Solomon, the author of Ecclesiastes 7:1 wanted to convey was that if a man's life is such that he leaves a good name behind him, then the day of his death is far better than that of his birth. And, I am so thankful that Grover's character was such that I am able to say that my brother would never do anything that would have put his life, the life of her brother, or the life of anyone that worked at UBB in danger.

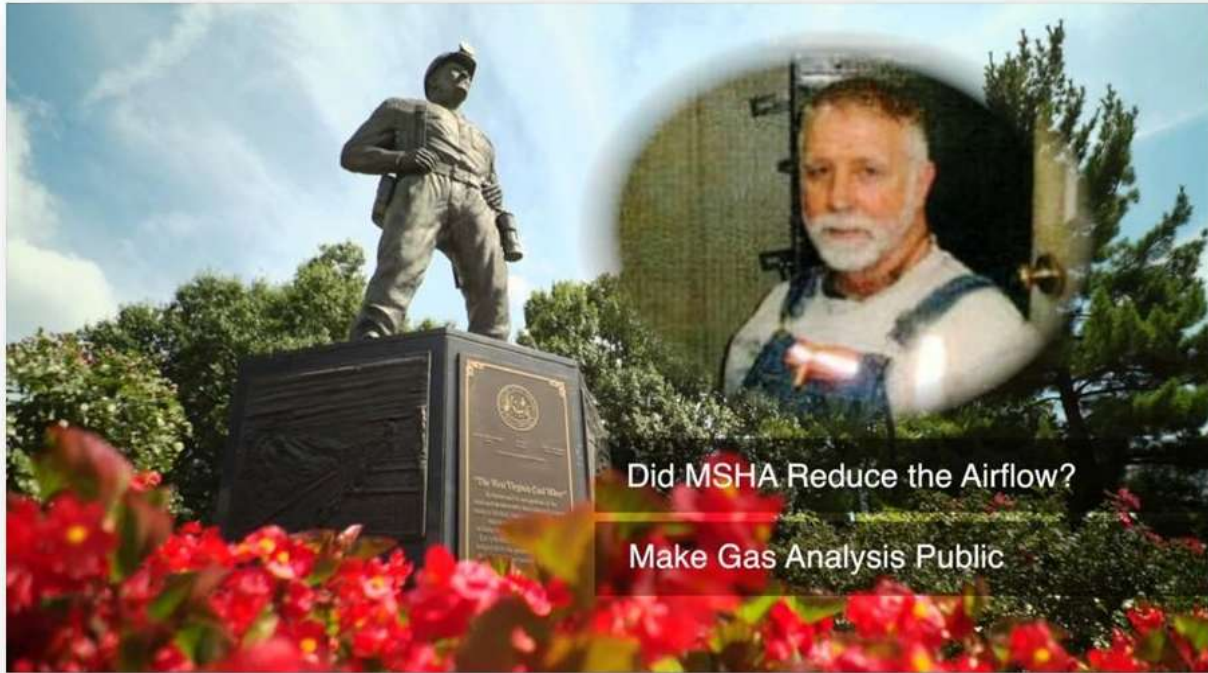
The Lord will Honor those who Honor Him: Psalm 15 reveals that we are to honor the man, like Grover, that honors the Lord.

And, I'm thankful that the Lord has given me so many opportunities to publicly honor Grover, to tell others that Grover was a good coal miner, whose reputation was more valuable than costly perfume. And, that the day he died in the UBB explosion was better than the day he was born. But more importantly, I am so thankful that I have been able to honor Grover's memory by telling so many people that Grover was a man after God's own heart.

Psalm 15:1-5 1 LORD, who can dwell in Your tent? Who can live on Your holy mountain? 2 The one who lives honestly, practices righteousness, and acknowledges the truth in his heart— 3 who does not slander with his tongue, who does not harm his friend or discredit his neighbor, 4 who despises the one rejected by the LORD **but honors those who fear the LORD**, who keeps his word whatever the cost, 5 who does not lend his money at interest or take a bribe against the innocent— the one who does these things will never be moved. (HCSB)

Psalm 147:11 and 1 Samuel 2:30 reveals that the Lord takes pleasure in those like Grover who honor Him and that the Lord will honor those like Grover that honor Him. And, I am eternally grateful that the Lord has and continues to honor Grover because Grover so honored Him. Psalm 147:11 but He takes pleasure in *those who honor Him*, in those who trust in His constant love.

1 Samuel 2:30 30 Wherefore the LORD God of Israel saith, I said indeed *that* thy house, and the house of thy father, should walk before Me for ever: but now the LORD saith, Be it far from Me; for **them that honour Me I will honour**, and they that despise Me shall be lightly esteemed. (KJV)

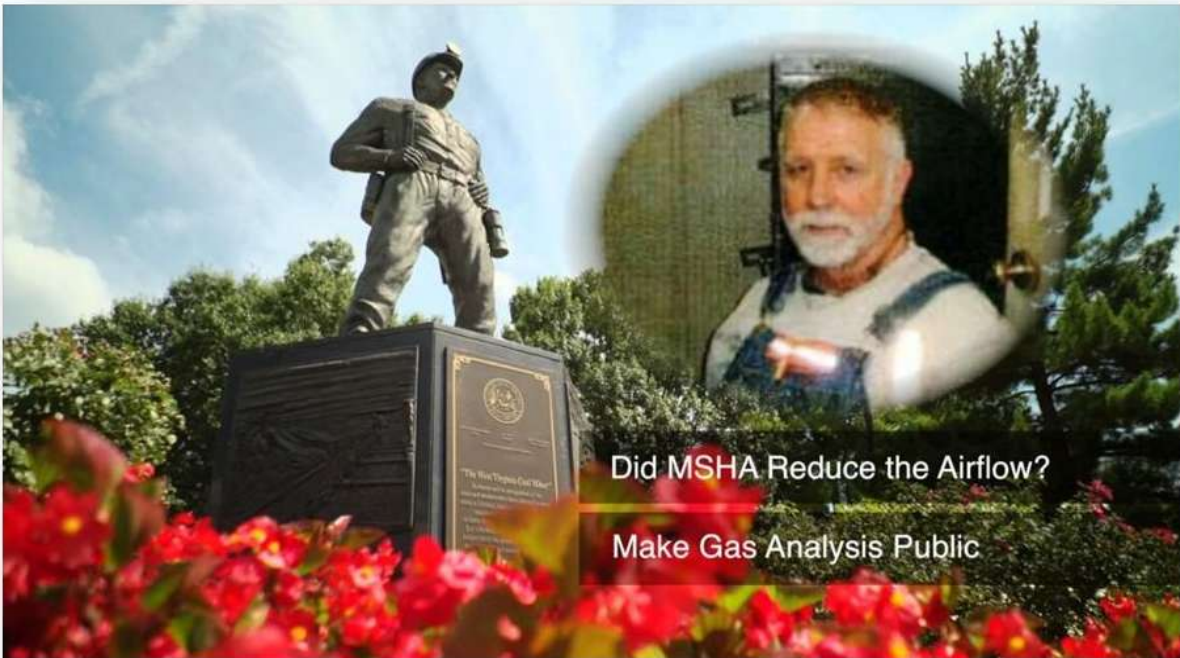


The Day of Grover's Death

On the day of Grover's death when it pleased the Lord our God to bring Grover to the sweet harbor of His everlasting rest, a long-tossed vessel upon the waves of many afflictions, Grover exchanged the sorrows of time for the joys of eternity.

UBB - Unanswered Questions

GWENDOLYN SKEENS THOMAS·FRIDAY, MAY 25, 2018



The following comments are from Don's Facebook Page concerning the above ad that was filmed in front of the Miner's Memorial on the lawn of West Virginia's Capitol.

Don Blankenship

October 8, 2017

Gwen Thomas' brother Grover lived with her when he was not working at Upper Big Branch (UBB). They were very close. Gwen understood from testimony at my trial and from Mine Safety and Health Administration (MSHA) briefing meetings that MSHA was essentially blaming Grover and the other miners for causing the UBB explosion by not doing their jobs properly.

The government's line was that Massey Energy Company only cared about production and profits. The other government falsehood was that the miners were so afraid of me and of losing their job that they broke the mining laws.

The facts are that nothing could have been further from the truth. Confidential surveys conducted by professional consultants were conducted both before and after the tragedy. The miner's responses to questions regarding Massey's safety practices, the quality of training, the condition and availability of equipment, the miners comfort with telling management about safety issues and other similar questions made clear that more than 93% of the miners believed Massey mines to be safer than other mines they had worked at.

MSHA and the prosecutors also made a big issue out of the number of violations UBB received. Here again the government misled the jury, the public, and the families.

UBB had about the average number of violations for a US longwall mine. In fact, UBB had far less violations than the most comparable mine to it (i.e. the Harris Mine nearby). Former Massey mines in the UBB area received more violations after Alpha Natural Resources acquired the mines than they did under Massey. And as to the government's claim that Massey received more violations than its competitors because it did not staff its mines with enough miners, this was proven false too. Alpha added miners, and yet violations increased.

Ms. Thomas asks in the video whether MSHA required changes which reduced the airflow. The truth is that they did. Not only did MSHA require ventilation changes which reduced the airflow by 50%, they did so despite being begged by company personnel not to do it. Incredibly, both of the government's lead witnesses testified to this fact at trial.

Ms. Thomas also asked about natural gas exiting the mine. The truth is that MSHA knows that a huge volume of natural gas exited the mine after the explosion. It was enough natural gas to fuel 17,000 homes that use solely natural gas to heat and cool and operate their appliances for a full day. An explosion expert report fully explains why it is clear that UBB was a natural gas explosion and not a dust explosion as MSHA claims. It's not an opinion, it is a scientific fact.

We wish to express our sincere thanks to Gwen Thomas for her understanding, her courage and her assistance in exposing the truth of what happened at UBB "For the Sake of Coal Miners".

Chapter 7: The Name Skene is Memorialized in History Forever

The "Book of Skene" is also a fulfillment of God's promise in Psalm 128:6 in the sense that the spiritual aspects of the lives of Alexander and John's family name Skene/Skeen/Skeens is carried on from generation to generation and their spiritual aspects are carried on to their spiritual offspring.

Psalm 128 ⁶ Indeed, may you see your **[family perpetuated in your]** children's children. Peace be upon Israel! Amplified

Psalm 128 reveals that the man like my Scottish Forefathers who had a reverential fear of the Lord and walked in His ways that both he and his offspring will be blessed and that his family name will be kept alive by his offspring.

Psalm 128 Blessed [happy and sheltered by God's favor] is everyone who fears the LORD [and worships Him with obedience], Who walks in His ways *and* lives according to His commandments. ² For you shall eat the fruit of [the labor of] your hands, You will be happy *and* blessed and it will be well with you. ³ Your wife shall be like a fruitful vine Within the innermost part of your house; Your children will be like olive plants Around your table. ⁴ Behold, for so shall the man be blessed *and* divinely favored Who fears the LORD [and worships Him with obedience]. ⁵ May the LORD bless you from Zion [His holy mountain], And may you see the prosperity of Jerusalem all the days of your life; ⁶ Indeed, may you see your **[family perpetuated in your]** children's children. Peace be upon Israel! Amplified

Let this "Book of Skene" that gives an account of the Spiritual Legacy of our Scottish Forebears Alexander and Lillias Skeens be Recorded for Future Generations, so that a People not yet Born will Praise the LORD. Psalm 102:18

To all my spiritual sons and daughters, beloved of God, who have been called to serve the Lord, a generation may pass away - but their Testimony unto the Lord remains forever. The Testimonies of our Scottish Forebears, my Testimony and the Testimony of your generation and the testimonies of those yet to be born - we each have our own story and chapter to contribute to "The Book of Skene" and together we shall compose a volume that truly honors God the Father and Jesus Christ the author and finisher of our faith.

The "Book of Skene" that tells each new generation of God's mighty acts and faithfulness is truly a "Living Book - it is truly a Book with no Ending".

In His Faithfulness God has Truly Blessed the House of Skene

PART 2: OVERVIEW OF THE PROFOUND LIVES OF LILIAS, ALEXANDER, AND THEIR SON JOHN

*Quakerism was not a new Doctrine
It was a Revival of the New Testament Church that Paul Established*

To understand "why" Alexander, Lillias and John were willing to go to prison because of their beliefs we need to understand "what they believed" and "why they believed it".

Their beliefs were not new or unique rather their beliefs and practices were based on the beliefs of the Apostles and Disciples that followed Jesus and who gave us the blueprint for the Church. Like the great Apostle Paul their deepest desire was to worship the Lord in spirit and in truth.

On the other hand, the beliefs of the Presbyterian Church of Scotland which at the time was the state sanctioned Church of Scotland were based on the "Traditions of Man" that Scripture tells us "Nullifies the Word of God". Hence our Scottish Forebears along with the other Quakers who rejected the traditions of man were persecuted by the Government as well as the Presbyterian Church even to the point of death.

Quakerism was just another name for "**The Way**" a phrase coined by the Apostle Paul: After examining the beliefs of the Quakers, it becomes obvious that there is no theological contradiction between Quakerism and the church established by the great Apostle Paul.

On the other hand, after examining the beliefs of the Presbyterian Church of Scotland that persecuted the Quakers it becomes obvious that their man made doctrine does contradict the Scriptural teachings of the Apostle Paul and the others who helped Paul in establishing the church.

Scripture also reveals that before the Followers of Christ referred to themselves as Christians they originally referred to themselves as "The Way". In other words, Quakerism was just another name for "The Way".

Acts 24:14 ¹⁴ But this I confess to you, that according to **the Way**, which they call a sect, I worship the God of our fathers, believing everything laid down by the Law and written in the Prophets, (ESV)

Acts 9:1-2 ¹ But Saul, still breathing threats and murder against the disciples of the Lord, went to the high priest ² and asked him for letters to the synagogues at Damascus, so that if he found any belonging to **the Way**, men or women, he might bring them bound to Jerusalem. (ESV)

Acts 19:9 ⁹ But when some became stubborn and continued in unbelief, speaking evil of **the Way** before the congregation, he withdrew from them and took the disciples with him, reasoning daily in the hall of Tyrannus. (ESV)

Acts 24:14 ¹⁴ But this I confess unto thee, that after **the way** which they call **heresy**, so worship I the God of my fathers, believing all things which are written in the law and in the prophets: **(KJV)**

And, just as Paul and those early followers of Christ who referred to themselves as the "Way" worshipped the Lord according to everything laid down by the Law and written in the Prophets - so did the Quakers. And, just as the enemies falsely accused the followers of the "Way" of heresy - the Presbyterians of Scotland falsely accused the Quakers of heresy.

In other words, the Quakers were followers of the same "Way" that the great Apostle Paul followed.

And, I too am a follower of the "Way" of the Bible. I have never been to a Quaker service but those that I worship alongside with hold to the same beliefs of the Quakers - we are all followers of the "Way" just as the Quakers of Aberdeen, Scotland were. We believe in the same things the Quakers believed in because their beliefs were based on the teachings of the Apostles who established the Church.

Like my Scottish Forebears, my deepest desire is to live a life that outwardly attests to the inner light within my heart. And, like my Quaker forebears I believe in the guidance of the Holy Spirit. And, like my Scottish Forebears I believe the Scriptures are authoritative and that I am to test all revelation by the Scriptures.

Just like the Quakers who worked out their salvation with fear and trembling (quaking) so do I. Philippians 2:12

It doesn't matter what we of the "Way" call ourselves - what matters is that we are true followers of Jesus Christ who said "**I am the Way**" the truth and the life. No one comes to the Father except through Me. John 14:6

And, it really doesn't matter that we will be persecuted by the followers of organized religion that calls themselves the Church because anyone who chooses the man made traditions of organized religion - they are only the Church in name.

Even the Quakers of Aberdeen, Scotland themselves considered anyone who believed in Paul's teaching to be their Brethren in Christ regardless of what they called themselves.

And, just as the term Quaker was first used by their adversaries to mock them - the first time the Believers were called Christians was by their adversaries in Antioch who mocked them as followers of Christ

Acts 11:26 ²⁶ When he found him, he brought him back to Antioch. Both of them stayed there with the church for a full year, teaching large crowds of people. (It was at Antioch that the believers were first called Christians. **NLT**

But like the Friends who adopted the name "Quaker" taking the sting out of a word that the enemy meant as a reproach - the followers of Christ eventually embraced the term Christian taking the sting out the word that was imposed upon them by the Gentiles meant as a reproach. The Apostle Peter says it best: There is no shame in being a Christian - Praise God for the privilege of being called by His name!

1 Peter 4:16 ¹⁶ But it is no shame to suffer for being a Christian. Praise God for the privilege of being called by His name! **NLT**

The Quakers of Aberdeen, Scotland were not persecuted because they wrong. They were persecuted because their Biblically "Sound Beliefs" exposed the man made traditions of the Presbyterian Church.

The Quakers were well acquainted with the Scriptures and in their deepest of desires to live according to the Word of God they chose to follow the example of the Great Apostle Paul who said imitate me just as I imitate Christ. **1 Corinthians 11:1**

In other words, when Alexander, Lillias and John left the Presbyterian Church that had a form of godliness but denied the power of God they didn't leave their faith. **2 Timothy 3:5** Rather they chose a personal relationship with God over the man made traditions of the Presbyterian Church.

The organized Church believed that the gifts of the Holy Spirit had ceased - on the other hand - those who were called Quakers and others who were like minded knew from their own personal experiences that were supported by Scripture that the gifts of the Holy Spirit were still in operation and that after Christ was crucified that the Lord still continued to intervene in the daily lives of His people. Both principles rejected by the Presbyterian Church who substituted man made traditions for a personal relationship with the Lord.

For the purposes of this section I want to address three of the many Biblical principles that Alexander, Lillias and John believed in and give Scriptures to support why they believed in them.

1. They believed that the Light of Christ refers to God's presence within us and it is the Light of Christ within us that enables us to have a personal relationship with God who guides us with this light. They further believed that our spiritual understanding comes from that light.
2. They believed in the continuing revelation of the Holy Spirit
3. And, they believed that the presence of God is found in individuals not in a building or through a man made ministry such as that of the Church sanctioned Presbyterian Church of Scotland.

Paul made the contrast between the letter of the law that kills and the spirit of the law that gives life. **2 Corinthians 3:6** And, so it was with the Presbyterian Ministers. Even though Scripture supports their beliefs concerning the Light of Christ and the gifts of the Holy Spirit the Quakers were still persecuted by the Presbyterians, the state sanctioned church of Scotland, whose beliefs

were based on the "Man-Made" traditions that nullify the Word of God. The Presbyterian Ministers could teach the "Letter of the Law" but they had no spiritual understanding of the "Spirit of Law" that gives life.

Following are my notes, with supporting Scriptures, that (1) the Light of Christ refers to God's presence within us and it is the Light of Christ within us that enables us to have a personal relationship with God who guides us with this light and (2) the continuing revelation of the Holy Spirit:

To begin with:

And, God said "Let there be Light" and there was Light - Genesis 1:3

Quakerism was not a New Doctrine - it was simply a revival of the Church as set forth by the Great Apostle Paul who taught that Jesus who is the Light of the World is the Light that Shines in our Hearts.

2 Corinthians 4:3-7 ³ If the Good News we preach is hidden behind a veil, it is hidden only from people who are perishing. ⁴ Satan, who is the god of this world, has blinded the minds of those who don't believe. They are unable to see the **glorious light of the Good News**. They don't understand this message about the glory of Christ, who is the exact likeness of God. ⁵ You see, we don't go around preaching about ourselves. We preach that Jesus Christ is Lord, and we ourselves are your servants for Jesus' sake. ⁶ For God, who said, "**Let there be light in the darkness,**" **has made this light shine in our hearts** so we could know the glory of God that is seen in the face of Jesus Christ. ⁷ **We now have this light shining in our hearts**, but we ourselves are like fragile clay jars containing this great treasure. This makes it clear that our great power is from God, not from ourselves. (NLT)

The Quakers Simply Followed the Example set by the Great Apostle Paul

1 Corinthians 11:1 ¹ Imitate me, just as I also *imitate* Christ. (NKJV)

Like Paul's Church, the hearts of the Quakers were full of the light. And, whatever path of inquiry, instruction, or action the Quakers took, it led them as well as others to Christ.

There are numerous Scriptures that use the word "light" as a metaphor for Christ. In fact, Christ Himself made the claim that He was the "Light of the World" and it is this Light from whence all spiritual understanding comes.

John 8:12 ¹² Jesus spoke to the people once more and said, "I am the light of the world. If you follow me, you won't have to walk in darkness, because you will have the light that leads to life." (NLT)

The Light of Christ refers to God's presence within us which enable us to have a personal relationship with God who guides us with this light. And, our spiritual understanding comes from that light.

In the beginning, God said let there be light and there was light, and this Light that God created on the first day was a Foreshadowing of the Gospel of Jesus Christ who is the "Light" of the World. Christ Jesus is in Himself the "True Light" of the World - He is the one who gives light to men. Genesis 1:1-4; John 1:1-4; 2; John 12:46; **2 Corinthians 4:2-6**

Needless to say, there is a Spiritual Aspect to the Natural Light that God created at the Beginning of Time. And the spiritual aspect of the light God created is the "Revelational Light" that the Quakers were drawn to. The light of the Gospel of Jesus Christ that dispels the darkness of our hearts is likened to the light God separated from the darkness when He created the heavens and the earth - Genesis 1:2-2

John 8:12 ¹² Jesus spoke to the people once more and said, "I am the light of the world. If you follow me, you won't have to walk in darkness, because you will have the light that leads to life." (NLT)

The revelation of God becomes the light of the soul and the light of the world. And, that Spiritual Aspect is Christ Himself.

From their own personal experience - my Scottish forebears knew that the divine "Light of God" (the revelation of God) was within God's people. They understood that the presence of God is found in individuals not in a building or through a man made ministry such as that of the Church sanctioned Presbyterian Church of Scotland.

Anyone can read Scripture but not everyone has understanding as to what the Scriptures means or how to apply a particular Scripture to whatever is going on in someone's life at that particular moment. It's the inward light of the Scriptures that enables us to understand what we are personally going through at any given time of our lives.

Head knowledge is quite different than being enlightened. Head knowledge does not equate to holiness. But when we respond to the revelation that comes from the Lord (the divine light within us) and apply that revelation to our own personal life then the knowledge of the Scriptures will lead to holiness. We are to walk the talk - signs of our faith should be evident on a daily basis - our faith should be a way of life.

Like the Quakers my spiritual experiences have been life changing. And, like the Quakers my spiritual experiences always made sense to me because when establishing the church, in his letters, the great Apostle Paul would write about his personal life changing "Spiritual experiences".

Again, Quakerism was not a new doctrine - it was simply a revival of the church as set forth by the great Apostle Paul. Unlike the Presbyterian Church, that was only a form of godliness, Quakers did not deny the power of God. They believed in all that the Book of Acts taught about the Church.

And, even though I have never attended a Quaker meeting my personal walk with the Lord is just like my Scottish forebears who were Quakers - simply because I responded to the light within

my heart - the Gospel of Jesus Christ. Like my forebears I know that the Holy Spirit (the light of Christ) still functions in our lives. I know that because of my own personal experiences with the Lord.

Like the Quakers I believe the Bible is authoritative and as such our personal experiences with the Lord can never contradict the Scriptures. And, in this way, the Scripture will always be a safeguard against any self-deception. The Bible is the light unto our path. And, the true understanding of Scripture only comes through illumination of the Holy Spirit.

The official name of the "Quakers" was the "Religious Society of Friends". Interestingly, the first ones to refer to the Friends as Quakers were their enemies who used the term to mock the Believers because they believed that we are to work out our own personal salvation with fear and trembling (quaking). Philippians 2:12

By embracing the term Quaker the Friends were able to neutralize its mocking and irreverent nature. According to Strong's Concordance [G5156] the word "Trembling" in Philippians 2:12 means to "Quake with Fear". More to the point, like the Philippians, the Quakers worked out their own salvation with fear and Quaking. In the context of Philippians 2:12 the reference to fear and trembling simply meant that they did not want to fall short of their goal in following Christ 1 Corinthians 9:26 and Hebrews 4:1.

Philippians 2:12 ¹²Therefore, my beloved, as you have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling; **NKJV**

Like the Quakers, I believe the Bible is God's inspired revelation - but inspiration is not limited to Scripture - nor is the Holy Spirit confined to the reading of the Bible. For example, I believe that the Lord still gives us revelation concerning our own personal lives as well as why things happen in the world that we live in - from a spiritual perspective.

And because Scripture is the inspired Word of God, I always turn to Scripture to confirm all inspired revelation concerning my personal life, etc. In other words, any inspiration or revelation that is contradictory to Scripture is false and should be rejected. And, in this way the Bible is our safeguard against "self-deception".

The Quakers beliefs were founded on their Biblical understanding of what it means to live in the new covenant that was established by the life, ministry, death and resurrection of Jesus Christ as taught by the Apostle Paul, Peter, James and John. Like the New Testament writers our relationship with the Lord is a covenant in which the human relationship with God is founded on a direct, inward encounter with Christ in Spirit rather than via the mediated outward forms of the Temple worship, the Law and the Levitical priesthood.

The Quakers believed that the Gospel of Jesus Christ, the universal light, was deposited in the hearts of all people. But, to become a Believer, that person must respond to that light. And, when someone responded to the light, the message of the Gospel, then would begin the process of sanctification which takes place over a period of time and it is through sanctification that Christ is formed within us and we are able to have victory over the sin in our lives. Victory over

sin doesn't mean that we are without sin but it means that sin no longer rules over us. We are able to fight temptations to sin.

Holiness does not mean sinless perfection - but it means we ought to pursue after righteousness - to daily forsake unrighteousness and set our minds to overcome the devil and all his temptations. Perfection is something that we should earnestly pursue. **Philippians 3:14**

A personal experience will sound strange to the carnal minded Believer as well as the unbeliever who never experiences the light. And, neither will ever experience the light because they love the darkness more than the light. And, they hate the light and refuse to go near the light for fear that their sins will be exposed. **John 3:18-21**

Nonetheless, Christ is to all men either their Savior or for those who refuse to walk in the Light and choose to walk in the darkness - He will be their Judge.

The following are only a few of the many Scriptures concerning the "Light":

John 1:1-14 ¹ In the beginning was the Word, and the Word was with God, and the Word was God. ² The same was in the beginning with God. ³ All things were made by Him; and without Him was not any thing made that was made. ⁴ In Him was life; and the life was **the light of men**. ⁵ And **the light shineth in darkness**; and the darkness comprehended it not. ⁶ There was a man sent from God, whose name was John. ⁷ The same came for a witness, **to bear witness of the Light**, that all *men* through him might believe. ⁸ **He was not that Light**, but **was sent to bear witness of that Light**. ⁹ **That was the true Light**, which lighteth every man that cometh into the world. ¹⁰ He was in the world, and the world was made by Him, and the world knew Him not. ¹¹ He came unto His own, and His own received Him not. ¹² But as many as received Him, to them gave He power to become the sons of God, *even* to them that believe on His name: ¹³ Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. ¹⁴ And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. (KJV)

John 12:46 ⁴⁶ I have come as a light into the world, so that everyone who believes in Me would not remain in darkness. (HCSB)

Genesis 1:1-4 ¹ In the beginning God created the heaven and the earth. ² And the earth was without form, and void; and darkness *was* upon the face of the deep. And the Spirit of God moved upon the face of the waters. ³ And God said, **Let there be light: and there was light**. ⁴ And **God saw the light, that it was good: and God divided the light from the darkness**. (KJV)

2 Corinthians 4:2-6 ² But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. ³ But if our gospel be hid, it is hid to them that are lost: ⁴ In whom the god of this world hath blinded the minds of them which believe not, lest **the light of the glorious gospel of Christ**, who is the image of God, should shine unto them. ⁵ For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. ⁶ **For God, who commanded the light to shine out of darkness,**

hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. (KJV)

John 1:4 ⁴ The Word gave life to everything that was created, and His life brought light to everyone. (NLT)

Revelation is when God gives us the understanding of the Scriptures - it's far beyond head knowledge of the Scriptures.

Luke 8:10 ¹⁰ He replied, “You are permitted to understand the secrets of the Kingdom of God. But I use parables to teach the others so that the Scriptures might be fulfilled: ‘**When they look, they won’t really see.** When they hear, they won’t understand.’ (NLT)

Ephesians 1:15-18 ¹⁵ Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, ¹⁶ Cease not to give thanks for you, making mention of you in my prayers; ¹⁷ That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him: ¹⁸ The **eyes of your understanding being enlightened**; that ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints, (KJV)

The Most Profound Prophetic Word that Jesus Spoke

**The Rock that the Church is Built Upon
Is upon our Ability to Hear from God the Father that Jesus will Build His Church
Matthew 16:13-17**

And, just like Alexander, Lillias and John I too believe in the continuing revelation of the Godhead and that the Rock that Christ builds His Church upon is our ability to hear from God the Father. Matthew 16:17; Galatians 1:15, 16 John 10:16; John 10:27; Acts 9:5; John 16:13; 1 Corinthians 10, 11; 1 Corinthians 2:13

And, like my Scottish forebears I too know that the presence of God is found in individuals not in a building or through a man made ministry such as that of the Church sanctioned Presbyterian Church of Scotland.

There were two profound revelations at Caesarea Philippi.

Revelation #1: God the Father revealed to Peter that Jesus was the Son of God, and
Revelation #2: Jesus revealed to the disciples that it was upon that revelation from God the Father that He would build His church.

Another name for Caesarea Philippi is “The Gates of Hell”. And it was while standing at the Gates of Hell that Jesus revealed to the disciples and to the Kingdom of Darkness that it would be upon our ability to hear from God the Father that He would build His Church and the Gates of Hell would not prevail!

One of Satan's tactics to cause discouragement, confusion and doubt in a believer is to "sift" a believer's faith in their ability to hear from God. Many believers, who truly hear from God, share a word they have received from God with their pastor or fellow brethren, only to be told by them that it is not a word from God and that they are not hearing correctly. This produces fear and doubt, leaving the believer wondering just who it is that they are hearing from and diminishes their ability to move in faith. This article explores the importance of hearing from God, Satan's plan to disrupt our hearing, and how to stand against this wile of the enemy.

The importance of hearing from God on a personal level cannot be underestimated. Scripture reveals that it is our (all believers) ability to hear from God the Father that Christ would build His Church. And, Jesus literally went to the "gateway of hell" to make this declaration.
Matthew 16:13-20

And, because of our hearing ability, Satan eagerly seeks to "sift" or test us, just as he did with the Apostle Peter on the night Jesus was betrayed, to weaken our faith.

Satan is not alone in this task as he is able to operate through the carnal mindset of those like the Presbyterian Ministers who persecuted my Scottish forebears.

Standing against the enemy in this area is vitally important for all believers who hear from God. Because of a lack of understanding, those who do not discern that they are being sifted may experience either one or more of the following manifestations when the enemy is not resisted: fear, confusion, doubt, panic attacks, anxiety, feelings of insanity or even a literal nervous breakdown. Fiery darts of fear and doubt, when not resisted, can cause feelings of being emotionally paralyzed as well.

The Voices of the Godhead

Some individuals and even churches teach that God speaks to us only through the Holy Spirit or through Jesus, but not from all three persons of the Godhead. Therefore, first and foremost, it is important to establish from Scripture that all three manifestations of the triune God, the Father, Son, and Holy Spirit, all speak to believers.

1. **God** the Father clearly spoke to the apostles Peter and Paul:
 - a. When Jesus asked his disciples who He was, Peter responded that Jesus was the Christ. Jesus praised Peter because he had heard from God the Father saying, "And Jesus answered and said unto him, 'Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.'" Matthew 16:17
 - b. In Paul's letter to the Galatians, Paul states that God spoke to him, "But when it pleased God, who separated me from my mother's womb, and called me by His grace, To reveal his Son in me, that I might preach Him among the heathen; immediately I conferred not with flesh and blood" Galatians 1:15, 16
2. **Jesus** spoke to John, Paul and Ananias:
 - a. The whole book of Revelation written by the Apostle John was revealed to John

by Jesus Christ

- b. In speaking to the Jews, Jesus said, “And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.” John 10:16 and “My sheep hear my voice, and I know them, and they follow me.” John 10:27, KJV
 - c. On Paul’s life-changing trip to Damascus, Paul asked who stopped him, “And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks.” Acts 9:5, KJV Later, Jesus spoke to Ananias about Paul saying, “And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord. And the Lord said unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for one called Saul, of Tarsus: for, behold, he prayeth, And hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight.” Acts 9:10-12, KJV
3. The **Holy Spirit** speaks as well to us:
- a. “Howbeit when He, the Spirit of truth, is come, He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and He will shew you things to come.” John 16:13
 - b. “But God hath revealed them unto us by His Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.” 1 Corinthians 10, 11 and “Which things also we speak, not in the words which man’s wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. (1 Corinthians 2:13, KJV)

The Rock at Caesarea Philippi

In Matthew Chapter 16, we find Jesus traveling to Caesarea Philippi with His disciples. Jesus questioned His disciples asking, “He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.” Matthew 16:15-18 Jesus made two profound statements to Peter. First, that it was God the Father who revealed to Peter that Jesus was the Christ and called Peter blessed because of this, and second, Jesus declared that He would build His church on this ability to hear from God.

The timing of this declaration is interesting as the disciples had been walking with Jesus for approximately 2 ½ years by the time they reached Caesarea Philippi and had witnessed first-hand His miracles. And until then it seemed that none of the disciples, other than Peter, had received revelation from the Father as to who Jesus was. This should be encouraging to those of us today who have yet to recognize the voice of the Father. However, Paul tells us to eagerly desire spiritual gifts, especially the gift of prophecy, which is the ability to hear from God. When we eagerly desire to hear from God the Father, we too will recognize His voice.

Peter's name means a piece or fragment of rock. This would indicate that Peter alone was not "the" rock, but that Peter was only a piece of a much larger rock that Christ would use to build His church. Our ability to hear from God the Father is what the Church is built upon. And Satan will use false teachers and others to oppose those who hear from God the Father in an attempt to keep the true Church from being built. Satan will work through others around us to constantly try and put doubt in us as to our ability to hear from God the Father or that God the Father actually speaks to His children. Unfortunately some of these attacks will come through the brethren and from those that we trust in. This can be done knowingly or unknowingly.

It is also significant that Jesus made this declaration at Caesarea Philippi. Caesarea Philippi was a pagan area, geographically located at the foot of Mount Hermon, which Christ had not been to before. Further, it was a High Place where the Greek god Pan was worshipped. According to history, Caesarea Philippi was originally called Paneas in honor of the god Pan whose shrine was located there. The journey to Caesarea Philippi identified the northern limit of Jesus' travels outside Jerusalem and the journey would not have been easy due to the topography. Why would Jesus make this difficult journey to a pagan High Place to voice such a profound statement?

The answer becomes clear when we examine Caesarea Philippi more closely. Jesus referred to the Gates of Hell in Matthew 16:18 because it was here at Caesarea Phillip that the Gates of Hell were located. Cities around the world have nicknames; for example, Chicago is known as the "Windy City" and New York is known as the "Big Apple". According to the Library of Congress, Caesarea Philippi's nickname is "The Gate of Hell". With the understanding that Caesarea Philippi was a gateway to hell we can now begin to grasp the fuller purpose of Christ's journey. Jesus boldly walked right up to the Gateway of Hell and spoke a creative word into the spiritual realm Ephesians 3:10 "To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God"] and declared to Satan, the father of lies, and to the kingdom of darkness, that all of God's children, not just the prophets, would have the ability to hear from God the Father and that it was upon our ability to hear that He would build His church.

The following pictures are of me, Grover, my son Jeffrey and my spiritual son Rocklyn at Caesarea Philippi.





Quakerism was not a new doctrine - and just as the disciples and apostles were persecuted because of their beliefs - so it was with my Scottish forebears.

The Quakers were persecuted in a much harsher way than other groups because they were the group of Believers that was unwilling to compromise their beliefs.

Chapter 8: The Trials and Afflictions of Alexander, Lillias and their son John Proved that their Faith was Genuine

Some may ask "WHY" - what was God's purpose in allowing Alexander, Lillias and their son John to be tossed about by the Waves of many Afflictions that Lillias wrote about in her heart wrenching poems and letters.

The key to understanding "Why" is found in 1 Peter 1:6-7!

1 Peter 1:6-7 ⁶ So be truly glad. There is wonderful joy ahead, even though you have to endure many trials for a little while. ⁷ These trials will show that your faith is genuine. It is being tested as fire tests and purifies gold—though your faith is far more precious than mere gold. So when your faith remains strong through many trials, it will bring you much praise and glory and honor on the day when Jesus Christ is revealed to the whole world. (NLT)

1 Peter 1:6- 7 reveals that even though their faith was far more precious than mere gold that God used these trials in their lives to test their faith as fire tests and purifies gold. But "Why".

To understand "why" we go through trials Peter used the analogy between the testing of the genuineness of our faith with the refining process of gold. And, just as gold is refined by fire - our faith that is far more precious than temporal gold - if tested - is refined by the fire of our trials.

And, so it was with Lillias, Alexander and John who could rejoice because their faith - that was far more precious than temporal gold refined by fire - when tested proved that their Faith was Genuine.

And, once the knowledge of 1 Peter 1:6-7 enters into your soul - that God has a purpose for the trials that we may have to endure - that our faith when refined by trials is far more precious than temporal gold refined by fire - then that knowledge will be as pleasant to your soul as it is to my soul.

Proverbs 2:10-11 ¹⁰ For wisdom shall enter into thy heart, And knowledge shall be pleasant unto thy soul; ¹¹ Discretion shall watch over thee; Understanding shall keep thee: (ASV)

If temporal gold is worth refining - then how much more our faith which has eternal value.

When her husband, son and son-in-law were imprisoned for their faith Lillias wrote a poem that speaks of their "Patient Sufferings" during their trials and conflicts.

And, James 1:2-4 reveals that it was the testing of their faith that produced their patience that Lillias wrote about. And, when our faith produces patience and endurance that is when we will be mature and complete, lacking nothing.

James 1:2-4 ² My brethren, count it all joy when you fall into various trials, ³ knowing that the testing of your faith produces patience. ⁴ But let patience have *its* perfect work, **that you may be perfect and complete, lacking nothing.** (NKJV)

James 5:10-11 ¹⁰ My brethren, take the prophets, who spoke in the name of the Lord, as an example of **suffering and patience.** ¹¹ Indeed we count them blessed who endure. You have heard of the perseverance of Job and seen the end *intended by* the Lord--that the Lord is very compassionate and merciful. (NKJV)

The following is a copy of the above mentioned poem that Lillias wrote about and, as always, Lillias praised the Lord for His steadfast love. The poem is from page 91 of "The Bards of Bon-Accord"

UPON THE IMPRISONMENT OFF FRIENDES FOR THE TRUTHE AT MONTROSE
THE 8TH OF THE 10TH MO. 1671-72.

By patient sufferings, long imprisonments,
Resisting unto blood and banishments,
The auncient worthies crueltie o'recam;
Treading their steps we witnes shall the same.
Through manifold and weighty tryalls they
Wydned the doore for us and pav'd our way,
So must we now for those who shall succeed
Goe as the needle throw before the thread;
And that we may prepare the way for those
Who follow, reckon nought too deare to lose.
When Christ to God his soul for sin did make
A living sacrifice for sinners' sake;
He of the travail of his soul did see,
Was satisfied in th' seedes prosperitie;
In suff'ring death his days he did prolong,
Obtain'd a portion with the rich and strong.
This divine nature and enduring love
Flows downward in all ages to promove
The seedes enlarg'ment, Truth's dominion
That our opposers all may see us one;
One Lord, one faith, one building, one foundation,
One guyde, one government, one consolation,
One lyffe, one love, one peace, one joy, one way,
One in our principles, our strength our stay,
One mark, one pryze, one hope, one expectation,
One crowne of glory, one compleit consolation.
In lyffe, in death, in bonds, at libertie
In Christ we're one, O glorious mysterie!

The circumstances on which the above was composed are fully detailed in John Barclay's "Memoirs of the Rise and Persecutions of the Quakers", p. 252. Quakerism for some time had been making advances in and around Montrose, and the local magistracy being much exercised in their endeavours to put down its meetings, had communicated with the Privy Council anent William Napier—who convened them in his house "to the great scandal of religion, and disturbance of the peace and quiet of the burgh"—and represented the Quakers as "deboshed in their principles". It was from the house of the said William Napier that the deputation of Quakers from Aberdeen were marched off to prison on the above date.

In Aberdeen, Meldrum and Menzies, the town's ministers,

It's important that you understand "Why" because it's not a matter of "if" - it's just a matter of "when" you find yourselves in a "Spiritual Battle" - where you too are tossed about by the waves

of many afflictions.

In Acts 7-8 we find that **God used Persecution to Scatter the Believers**. And, everywhere they went - they went preaching the Good News of the Gospel. And, just as the Lord used the death of Stephen, the first Christian Martyr, and the great wave of persecution that swept over the church in Jerusalem to scatter the Believers - what a wonderful joy to know - that the Lord used the deaths of many of the Quakers in Aberdeen to cause my forebear John, who was threatened with death if he didn't leave Scotland, to come and bring the knowledge of the "Whole" Gospel Jesus Christ to America.

Matthew 10:23 ²³ But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come. **(KJV)**

But, know this - everything that the Lord allows to happen in your life He allows it for a Kingdom purpose. It's encouraging to know that the Lord will even use those bad things in our lives for His good. Romans 8

We live in a world where the secular Believer and the spiritual Believer coexist together. And, sadly those of us who hunger for "Spiritual Freedom" to worship the Lord in Spirit and Truth can expect, as illustrated in Scripture history, greater sorrow and cruelty than usual to befall them from the hand of those who would rather hold on to the traditions of man that nullify the Word of God rather than worship Him in Spirit and in Truth.

And, what a wonderful joy to know that the Lord used the trials of Alexander, Lillias and John's lives to bring Religious Liberty to Scotland. When all was said and done, those like Alexander, Lillias and John paved the way so others like themselves could worship the Lord in Spirit and in Truth without having their property taken away from them or being imprisoned.

The following three chapters, one dedicated to each of my forebears, gives an account of their own personal experiences. In addition to my comments I have included pages scanned in from the Books that I have in my possession concerning their experiences during the time they were being persecuted.

And, without a doubt, their "witness unto the Lord" will bring a joy to the heart of each and every one of their spiritual offspring.

Chapter 9: Lilius Skene, Poet, Prophet & the Woman Preacher of Aberdeen

According to Scottish history that is how Lilius Skene (1626-1697) is remembered - she is remembered as a Poet, Prophet and Preacher.

Lilius is remembered for the many hymns and prayers that she wrote - hymn and prayers of great strength and beauty that were a reflection of her profound spiritual experiences with the Lord. And, she is remembered as Aberdeen's first woman Poet. Poems that spoke of the trials and tribulations that she and the other Quakers were subjected to. Poems of God's loving kindness and faithfulness throughout those trials.

Lilius was known as the fearless and strongest outspoken advocate for the Quaker men who had been imprisoned to the point of death for their faith. This was indeed remarkable for at the time it was unheard of for a woman to rebuke, let alone publicly rebuke, Government Leaders or Pastors.

And, as such, to this day there is a plaque dedicated to Lilius on a wall near the entrance of the Crown Street Meetinghouse in Aberdeen, Scotland as well as mention of her at the Tollhouse where the men were imprisoned.

Like Lilius my writings are directly related to my own spiritual experiences as well as to the historical events that was taking place in America during my own personal lifetime - a period during which like Lilius I found myself passing through the fires of persecution heaped upon me by the government, organized religion and from members of my household - all who raised a loud war cry against me. Jeremiah 12:5-6

There are probably many women like me who are direct descendants of Lilius who are able to relate to Lilius and the many trials and tribulations she endured. I know that I can personally relate to the following excerpt from one of the many poems written by Lilius my Scottish Foremother.

From the "Darkest Hour": The darkest hour is ever nearest day;
And tryalls (trials) deep for mercies great make way,
When powers of darkness, hell, and death assaile,
When hope is gone, and human help doth faille,
The Lord is neare, His present help appears,
Gives secret strength, our doore of error clears.

And, like Lilius I know that the day is coming when it will please the Lord our God to bring me - a long-tossed vessel upon the waves of many afflictions to the sweet harbour of His everlasting rest.

Lilius Skeen, the Woman Preacher, Prophetess and Poet of Aberdeen

Psalm 68:11-14 reveals that Great was the Host of Women who Bear and Published the good news that the Lord would deliver them from their enemies.

Psalm 68:11-14 11 The Lord gives the word [of power]; the women who bear *and* publish [the news] are a great host. 12 The kings of the enemies' armies, they flee, they flee! She who tarries at home divides the spoil [left behind]. 13 Though you [the slackers] may lie among the sheepfolds [in slothful ease, yet for Israel] the wings of a dove are covered with silver, its pinions excessively green with gold [are trophies taken from the enemy]. 14 When the Almighty scattered kings in [the land], it was as when it snows on Zalmon [a wooded hill near Shechem]. AMPC

So it was with Lillias who published the Good News in Aberdeen, Scotland that the Lord would deliver her, her husband, son, son in law and the Quakers from their enemies!

In the late 1600's Lillias found herself thrown into a situation wherein she had to contend most earnestly for the faith and liberty of the Gospel of Jesus Christ. The circumstances were so dire that Lillias knew that if something was not done - the Quakers including her husband, son, son-in-law and many other Quakers would either die or suffer great harm.

Writing and Publishing was at the heart of Lillias' vigorous and aggressive crusade to win the release of her husband, son and son in law as well as all other Quaker men who had been imprisoned because they opposed the manmade traditions of the Presbyterian Church that nullify the Word of God.

And, rising to the occasion, like the great host of women that Psalm 68:11 speaks of, Lillias picked up her pen and wrote letters that were "anointed by the Lord" to her persecutors which included the Magistrates, Pastors and Inhabitants of Aberdeen, Scotland and prophesied that the Lord would deliver she and her loved ones out of the hands of their civil and religious oppressors.

And, the amazing thing about Lillias' crusade to secure the release of her loved ones is that - in the context of the time - women in Aberdeen, Scotland were expected to be silent in the Church - as well as in public.

However, by all accounts, Lillias was not the typical everyday Scottish woman who was bound up by the traditions of man that nullify the Word of God. Quite the contrary, Lillias was the woman that God called her to be - she was the Psalm 68 woman who published the Word that God gave her to publish!

Like, the other Quaker women, Lillias spoke not from her flesh but as quickened by the spirit of God. And, like the women of Psalm 68 Lillias published the Word that God quickened her to.

And, publish she did!

In 1677 when Lillias' husband, son and son-in-law were imprisoned to the point of death Lillias did the unthinkable for an Aberdeen woman. She stepped forward and in a searing letter Lillias

publicly rebuked the Magistrates, the Pastors and inhabitants of Aberdeen. The "Word of Warning to the Magistrates and Inhabitants of Aberdeen" was such a powerful and passionate word that the local newspapers published it. And, this particular word as well as other letters and her 33 poems have been memorialized in various books for all time to come.

How blessed we, her sons and daughters are, that God ensured that our Scottish foremother's letters and poems wherein Lillias' so lovingly pours out her heart to the Lord were preserved. Like Abel's blood that still speaks from the grave - Lillias' writings that speaks of her trust in the Lord will forever bear witness of her love for the Lord.

Lillias' formal declaration to the Magistrates, Pastors and Inhabitants of Aberdeen as well as her poems were extremely unexpected and extraordinary. But it took an extraordinary woman like Lillias to become the spokesperson and Advocate for the Aberdeen Quakers.

Along with her husband Alexander and her son John - Lillias played a leading role in Scotland's history of civil and religious liberty.

In fact, in addition to "William Penn" and George Keith who were personal friends of Lillias multiple resources include Lillias as one of the great leaders of the Quaker movement as well.

A written rebuke published in the newspaper such as Lillias' warning was extremely rare for a woman. And, it would have taken a great deal of courage for Lillias to challenge her former Pastor to debate Quaker principles with her. Yet she did just that!

It was unthinkable that a male Quaker would challenge a Presbyterian pastor to a debate let alone a woman. For a woman to challenge a university educated and church sanctioned clergyman to a debate - well that was unthinkable. It was unthinkable that a woman would place herself on the same level as a Presbyterian Pastor - it was unheard of. The Presbyterian pastor would have taken Lillias' challenge as an insult and offensive to say the least.

But then, a woman like Lillias who had experienced the presence of the Lord was not at a disadvantage with a man or Presbyterian Pastor with nothing more than an argument and head knowledge.

And, I encourage all of Lillias' daughter even those that have yet to be born to pause and think about that great company of women that Psalm 68:11 speaks of because like Lillias, many of you will be called by God to join the great company of women to publish the good news that God will deliver you from the armies of your enemies. This is good news indeed! Psalm 68:12

However, just as the civil and religious enemies of the cross tried to silence Lillias from speaking be aware, they will try and silence your voice. And, I say that because of my own personal experiences.

Just as Satan twisted Scripture when he tempted Christ - the enemies of the cross will twist Scriptures like 1 Corinthians 14:33-35 to try and silence women from speaking.

At first glance, 1 Corinthians 14:33-35 seems to imply that Paul was forbidding women from speaking in the church. However, we know that's not the case because in **1 Corinthians 11:5**, the Apostle Paul tells us that every woman that prays or prophesies should cover her head which means that Paul was not forbidding women from ever speaking in the assembly. Furthermore, in verses 39-40 of 1 Corinthians Paul encourages both men and women to be eager to prophesy but to do so in properly and in order.

So we know that **Paul** was not saying that women were to remain silent at all times in all services. But the fact remains that there were times when the men as well as the women at Corinth were to remain silent. Why?

In the context of 1 Corinthians 14 it's obvious that the meetings at Corinth were not orderly assemblies. It seems that a spirit of confusion and division was operating within their midst which meant that no one at Corinth was being edified or instructed. And, to resolve this problem, Paul admonished both men and women to be careful to minister in the gifts of the Spirit in an orderly fashion. And, this meant that at certain times and under certain conditions that both men and women were to be quiet.

And, Paul tells us that Priscilla, not just Aquilla, explained the way of God to the great Appolos more accurately. **Acts 18:24-26**

And what about Phoebe, a servant (Deaconess) of the church in Cenchrea. According to the Bible dictionaries "servant" is a reference to a Deacon or/and minister. Romans 16:1-2

And, consider "Junia" who Paul considered noteworthy among the Apostle of the church in Rome (Romans 16:7). Well, Junia is a woman's name. Several translations changed the original text to read Junias, the masculine form of Junia - however the original text stands. Paul was speaking of a woman not a man.

It's obvious from Lillias' writings that she was well versed in Scripture and she knew what God's Word revealed about women speaking in the assembly. All of Lillias' writings, including her warning to the Magistrates, Pastors and Inhabitants of Aberdeen were all based on her own spiritual trials and struggles - the persecution she and her family endured at the hands of the Church. Because Lillias knew "what" she believed and "why" she believed it. Lillias was never at a disadvantage with those who persecuted her.

I encourage you to pause and meditate on "**ALL**" the Scriptures that the great Apostle Paul himself wrote concerning the importance of women in the Church. Know what you believe and why you believe it!

But, Oh, pause and meditate on the numerous Scriptures concerning the importance of the role of women in the life of Jesus Christ.

The Woman of Samaria: Pause and think about how the very evidence of the Divinity of Christ is always associated with a woman. The first person that Jesus revealed His divinity to was the Samaritan woman at the well John 4:25-26.

John 4:24-26 ²⁴ God is a Spirit: and they that worship Him must worship *Him* in spirit and in truth. ²⁵ The woman saith unto Him, I know that Messiah cometh, which is called Christ: when He is come, He will tell us all things. ²⁶ Jesus saith unto her, I that speak unto thee am *He*. (KJV)

Consider that among all the faithful women who went to the Cross only one Discipline was there. The women remained by the cross until His body was taken down from the cross and placed in the garden tomb. Matthew 27:62; Mark 15:47 and Luke 23:55

The women were the ones who brought sweet spices that they might come and anoint the body of Jesus. Mark 16:1 In the earliest dawn the women came to the tomb where they found it empty.

Consider all the women who travelled with Him and took care of His needs out of their own resources. Luke tells us that Mary Magdalene, Joanna and Susanna traveled with Jesus as He journeyed throughout Israel. And, these same women were the one to provide financial support out of their own means for Jesus and His twelve disciples Luke 8:1-3 And, it was the women who accompanied Jesus on His last journey to Jerusalem. Matthew 27:55; Mark 15:41; Luke 23:55

He rises from the tomb and Mary Magdalene is the first person the risen Jesus appears to. It is a woman who was the first to know that the Christ had risen. And, she was to go tell others of this good news. She was the first to publish the good news of the Gospel?

And, like the woman at the tomb and the woman at the well must go tell others the good news. John 20:17

The Woman Preacher of Samaria: It's profound that the Woman at the well was the first person that Jesus revealed Himself to. And, it's also profound that after He revealed Himself as the Messiah the Samaritan woman left and immediately began telling the people about Jesus - and many Samaritans believed in Jesus because of this woman's testimony. She was the "first" person to go and tell others about the Good News of the Gospel of Jesus Christ. In essence the Samaritan woman was the first Preacher.

The Woman Preacher of Samaria Proclaimed "Is not this man the Christ"

John 4:29 ²⁹ Come, see a man, which told me all things that ever I did: is not this the Christ? (KJV)

The Woman at the well was the first person that Jesus revealed Himself to and after He revealed Himself as the Messiah the Samaritan woman left and immediately began telling the people about Jesus - and many Samaritans believed in Jesus because of this woman's testimony.

It's important to note that Christ Jesus tells her that God is a Spirit and those that worship Him "Must Worship Him" in "Spirit and in Truth" which was the desire of Lillias' heart. And, you

cannot worship the Lord in spirit and in truth through the man made traditions of the Church. And, like the Samaritan woman Lillias went and told others about Jesus - Lillias too bid them to come and see for themselves.

There is no doubt that women played a major role Jesus' life and earthly ministry.

I've included an article written by George Keith, a personal friend of Lillias' titled "THE Woman-Preacher OF SAMARIA; A Better Preacher, and more Sufficiently Qualified to Preach than any of the Men-Preachers of the Man-made-Ministry in these Three NATIONS".

This particular article is so profound that the only way to do it justice is to include the article in its entirety. The article in its entirety is included at the end of this section. George Keith - The Woman Preacher of Samaria

Pause and think about all the other women in the Bible that God called to be part of the mighty army of women who He called to proclaim the good news.

To publish - to tell others" is the very essence of the gospel.

Beautiful are the feet of the great company of women who publish the good news.

And, like all the women of the Bible that proclaimed the Good News, Lillias was a woman whose very heart was to preach the Good News of the Gospel of Jesus Christ.

You daughters of Lillias, "Go and tell others". Go into all the world and proclaim the good news. Like your foremother Lillias, go tell them that the armies of the enemies have fled and this is indeed good news!

All of Lillias' writings, including her warning to the Magistrates, Pastors and Inhabitants of Aberdeen were all based on her own spiritual trials and struggles - the persecution she and her family endured at the hands of the Church.

Her writings reveal her struggle for spiritual freedom - to worship the Lord in spirit and in truth. Her poems speak of the times she and her family passed through the fires of persecution. But more importantly is her insight into the Scriptures - how she relies on Scripture to tell us how she feels and from which she finds comfort.

From her many writings we know that from her childhood she was a true lover of that called the glorious gospel. Lillias wrote that the messenger's feet that published it were beautiful to her so long as the ordinances of men were unto her as the ordinances of God

Psalms 68 speaks of a holy war and of the female "Army of Preachers" there was a great host.

In her heartfelt letter to the Magistrates, Pastors and Inhabitants of Aberdeen that was published in the Aberdeen newspaper Lillias sounded the battle cry and warned them to let her people go lest they have blood on their hands.

And, history bears witness that it was through Lillias' Literary Campaign that she did win the

prisoners' release. Her relentless crusade was an expression of her genuine faith and desire to worship the Lord in Spirit and in Truth.

And, upon reading her letter, the Magistrates were so shaken by Lillias' prophetic warnings - in an attempt to silence Lillias they came to the conclusion that it would be wise to let her husband and four other Quakers go free. Just as the Lord told her - the Magistrates let her people go.

By the resurrection power of Christ Jesus Lillias' **spiritual enemies were made to flee.**

In time the power of the Magistrates and the Presbyterian pastors was broken and they were never again able to hurt the Quakers whose faith when tested was proven to be genuine. When their faith was tested the Quakers grew so strong in their faith that they were willing to die if need be and this is something that those who persecuted the Quakers had not counted on.

The Magistrates of Aberdeen thought that if they oppressed the Quakers that the movement would fail and the Quakers would return to the State sanctioned Presbyterian Church. However, after Lillias published her letter it became clear to the Magistrates that it would be difficult to suppress the Quakers if even the women were undeterred by the severities placed on their husbands, their sons and fathers. And, the reality, that even the women were ready to brace the worst that the Magistrates could do to them, in the hope of procuring the liberty of conducting the worship of God as their consciences dictated, shook the Magistrates.

The Magistrates had not planned on so fearless an advocate like Lillias Skene, who would rebuke those in power at the risk of personally incurring their wrath. It was because of the devoted courage of Lillias and the other women who believed that they were under divine protection that the Quakers were able not only survive the persecution but they grew stronger in their faith.

According to all accounts, during the whole period of their persecution, while their husbands and all the leading men were detained in prison the women continued to assemble for worship, at the stated times and at the appointed places, so that the utter fruitlessness of the attempts of the magistrates to suppress Quakerism became visible even to themselves. The Magistrates had to admit that during the entire time they persecuted the Quakers and imprisoned the men, they had never been able to prevent the women from holding even one of the public assemblies of the Quakers.

Because of Lillias' devoted courage in the face of danger and her determined spirit to defend the Quakers whose only defense was to worship the Lord in spirit and in truth she found herself in a position of great influence. Lillias was a "powerhouse". She was an inspiration and motivating force behind the Quaker movement in Aberdeen, Scotland.

In fact, according to numerous accounts, like William Penn who was a close personal friend of Lillias, she too was recognized as one of the Leaders of the Quaker movement in Aberdeen, Scotland. Lillias was a pioneer in Aberdeen who was able to secure both civil and religious freedom for the Quakers.

Her writings were those of a Prophetess, Poet and Preacher whose very heart was to preach the Good News that there is Victory in the Gospel of Jesus Christ.

Isaiah 52:7 ⁷ How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, Thy God reigneth! (ASV)

Lillias is quoted as saying "I was one who, according to my education and information, and inclination from my childhood, a true lover of that called the glorious gospel - the messenger's feet that published it were beautiful to me so long as the ordinances of men were unto me as the ordinances of God".

Like so many other spirit led Believers, Lillias was frustrated because the ordinances of the Presbyterian Church were not in accordance with the ordinances of God. And, she was frustrated with the on-going disputes within the Presbyterian Church whose members couldn't even agree among themselves on any particular ritual. For example, there was fighting within their congregation as to whether a baby should have one or one hundred god fathers at its baptism. Or, should the Lord's supper be taken kneeling or sitting. Needless to say, the focus on the ritual as to whether they kneel or sit was an ordinance of the Church that threatened the very essence of the real meaning of the Lord's Supper.

Jesus said "Do this in remembrance of Me"!

Given that Scripture reveals the Believers celebrated the Lord's Supper in their homes where they came together to worship the Lord - it's unthinkable that the Quaker men were actually imprisoned for holding worship services inside their homes. And, to add insult to injury, Alexander's prison sentence was extended on several occasions because Lillias continued to hold worship services in their home while Alexander was in prison.

Sadly, the people called Quakers who worshipped the Lord in spirit and in truth were severely persecuted by the Magistrates, the Presbyterian Pastors and the Inhabitants of Aberdeen, Scotland. And, sadly, their own relatives were among those who persecuted them.

Alexander, Lillias and their son John left the Presbyterian Church because they wanted the Lord more than the man made traditions (ordinances) of the Presbyterian Church that nullify the Word of God. They hungered to worship the Lord in Spirit and in Truth. They understood that their relationship with the Lord was a personal relationship.

Like the great army of the women of old that sounded the battle cry and published the tidings of victory - in her letter of warning to the "Magistrates, Pastors and Inhabitants of Aberdeen", Lillias sounded the battle cry demanding they let her people go lest they have blood on their hands. And, in this same letter that was published in Aberdeen's news paper Lillias proclaimed the good news that the Lord would bring them victory.

And, in the mighty Name of Christ Jesus, Lillias was Victorious!

And, oh, what a victory. Because of her warning that the news paper published - the Magistrates were to taken aback that they let her husband and several other Quakers go free and relaxed the severity of their cruel treatment to those Quakers who remained in prison.

Read the following excerpts from pages 453-461 of the Third Series - Volume VII of the "Churchman's Companion" published in 1873. The author describes the persecution suffered by the Quakers (Friends), Liliias' character and her courage in the face of danger and the Magistrates response to Lillias' warning as such:

page 453: "The doctrines of Quakerism are too well known to require any such proof, but the calumnies of the ministers prevailed at the time, and were generally believed. The natural effect soon followed, and the Friends were mobbed, and insulted, and even stoned and beaten, in the streets of Aberdeen, which proceedings the magistrates, incited by the ministers, rather countenanced than attempted to check. A regular persecution was soon commenced, and the leading Friends were imprisoned and fined, in the hope of deterring others from joining them. In this case, however, as in all similar ones, the opposite effect seemed to be produced, for the sect grew and prospered, under persecution, more even than it had before.

Such was the state of things at Aberdeen in the year 1669, about which time occurred the convincement of a lady, who subsequently occupied a rather conspicuous position among the Friends, and displayed a strength of character, and devoted courage in the face of danger, which gives an interest to her life which it would not otherwise have possessed. Liliias Gillespie was at this time about forty-three years of age, and was the wife of Alexander Skene, of Newtyle, one of the magistrates of Aberdeen, for which reason she is generally mentioned in the writings of the Friends at Aberdeen by her married name as Liliias Skene. She had been distinguished from her youth for her pious spirit, and was much esteemed by the ministers of the city for her religious attainments.

page 455 -456: The magistrates of Aberdeen, however, saw their advantage, and proceeded at once to persecute and oppress the Quakers, whether outlawed or not. So precipitate were they in their zeal against them that, they proceeded to imprison the leading Friends, and so active were they and their officers in hunting out the objects of their malice, that, in the space of two months, they had committed to the Tolbooth thirty-four gentlemen of Aberdeen, for no other offence than being members of the Society of Friends, and having attended their meetings for worship. Of this number was Alexander Skene, the husband of Liliias Gillespie.

Page 457: The liberation so procured was of little real advantage to the Friends, for, as they of course resumed their meetings for worship, as soon as they were set at liberty, they were always liable to a repetition of their former hard usage. A year had harley elapsed ere Liliias found herself once more deprived of her husband's company, and saw him again imprisoned on the same charge as before. And, on this occasion, the prisoners were treated with increased severity. They were crowded into small and airless cells, the windows of which were boarded up in order to preven them from communicating with the passers by in the streets, and which were consequently almost entirely dark. These hardships, to which the poor Friends were subjected, induced some of their fellow-citizens, who, although they did not agree in the religious views of the Friends, were yet men of a compassionate spirit, to apply to the magistrates entreating that

the severity, with which they were treated, might be mitigated. But one of the bailies, by name Burnet, who seems to have taken the chief charge of this matter, answered, "that he would pack them like salmon in a barrel, and that, though they stood as close as the fingers on his hands, they should have no more room, and that, if they had not room in the chambers they might lie on the stairs," which were so narrow that one person could hardly pass another.

The severity with which her husband was not treated seems, at length, to have been too much for the patience of even so sincere an adherent of Quaker principles as **Lilias Skene, and to have called into action the boldness and contempt of personal danger, for which this remarkable woman was distinguished**. During the whole period of the persecution, when the men of the Society of Friends passed from one imprisonment and spoliation to another more severe one, the women had continued their peculiar worship, quietly and unobtrusively, as best they could, **but now Lilias Skene came forward as the spokeswoman of his sisters in affliction, determined to brave the malice of their enemies**, in hopes of inducing them to pause in their course. Regardless of the probability that, by so doing, she would make herself the especial object of their enmity, she addressed a written remonstrance to the people of Aberdeen. This remarkable document is still extant, and is well worthy of perusal, though it is, unfortunately, much too long for insertion here. The character of the writer shines out of every line of it, and however little we may agree in the distinctive tenets of the sect to which she belonged, it is impossible to withhold our admiration at so singular a display of devoted self-abnegation, and contempt of personal suffering, combined with a boundless love of souls extending even to the enemies who were at that very time despitefully using and persecuting herself and those dearest to her. She makes no attempt to conceal that her heart bled for the sufferings of those she loved, yet she seems almost as strongly moved by a sense of the danger which the persecutors incurred, of drawing down the wrath of GOD on themselves by their cruelty. She commences in these words, "A warning to the Magistrates and Inhabitants of Aberdeen written the 31st of the 1st Month, 1677.

"At several times, and in divers manners, I have witnessed against the will worship and blind obedience of the inhabitants of this city since the LORD opened my eyes, and drew me out of that fearful pit. So, at this season, I am moved in the same zeal for the Truth and compassion towards your souls, Magistrates, Preachers and People, to bear an open testimony against the spirit of persecution, whereunto ye are now arrived, in such a measure, as doth exceed the bounds of humanity, and the severity of your predecessors.

Wherefore, in the fear of the LORD, and in tender love towards you, I warn you to consider what you are doing; that you draw not upon yourselves and this city innocent blood; for assuredly the Lord will not hold you guiltless. Every one of you will find it so, according to the measure of your accessions, when the LORD deals with you: truly you will have enough to account for, thought you keep your hands free from the blood of the innocent people who suffer for conscience' sake.

O consider, if the righteous scarcely be saved, where will the ungodly and unmerciful sinner appear?"

In this strain she proceeds, fortifying her argument with instances from Scripture history, and

warning the persecutors of the hopelessness of all their efforts to overcome the faith of the Friends, as she writes, "But no all that ye say, or that ye act, against the LORD's work and witnesses, will discourage a remnant from desiring to be faith even unto death. For my part, your severities and cruelties are a confirmation unto me that Truth is not on your side, who are persecutors, for, in all ages, he that was born after the flesh persecuted him that was born after the Spirit."

The termination of **this remarkable letter shows how clearly the writer saw the danger she was incurring to herself personally, by thus standing forth to rebuke those in power.** She concludes, "And now, having exonerated my conscience toward you by obedience towards GOD, and love towards the inhabitants of Aberdeen, **I hope the LORD shall enable me to bear what He may permit you to do towards me or mine,** even with that patience which becomes a disciple of the crucified JESUS, and nevertheless, to remain your sould's well-wisher, LILLIAS SKENE."

This striking remonstrance was not without a certain effect upon those to whom it was addressed. Upon some it acted merely as an incentive to further virulence against the Friends. This increased hatred, however, manifested itself in a way, the absurdity of which showed how difficult their enemies found it to devise any plausible ground of attack against the Friends. A report was now industriously circulated that the Quakers were Popishly affected, and advancers of the interests of the Church of Rome, than which a more groundless imputation cannot be conceived. There is not probably one of the Protestant sects whose principles were more irreconcilably at variance with those of the Romanists than the Friends.

Upon those in power, however, the effect of Liliias Skene's warning seems to have been very different. They appear to have seen the difficulty of suppressing a sect, of which even the women, undeterred by the severities practised on their husbands and faiths, were ready to brace thw worst that could b e done to them, in the hope of procuring the liberty of conducting the worship of GOD as their consciences dictated. At least, it is impossible not to see in the next step that was taken by the authorities an attempt to silence so fearless an advocate of the oppressed as Liliias Skene. That no threats would compass this they had clearly seen, they now tried the effect of relaxing the persecution against her own family in particular. I the month of February 1677, the Commissioners of the Countil met at Ellon, and ordered her husband, Alexander Skene, and four others of the imprisoned Quakers, to be liberated from prison, but to be confined to their country houses, and prohibited from holding meetings in their own homes, or attending them elsewhere. They also took steps to mitigate the severity of the imprisonment against those who were still to be detained. The five Friends so liberated, on being informed o the restrictions laid upon them, answered that "they accepted their liberty, but as to the restriction enjoined upon them, they must act as they should find it their duty."

This relief was, however, but of short duration, for as the Friends, according to their invariable practice, resumed their meetings for worship as soon a sthey were at liberty, the year 1677 had not come to an end before Alexander Skene and some others were again imprisoned.

The year 1679 witnessed the close of the persecution of the Quakers in Aberdeen, when all of them still in custody were liberated, and allowed thenceforward to conduct their worship in their

own way and unmolested. This happy change in their condition is ascribed, by their Apologist, to the direct influence of the Duke of York, afterwards James II. Looking back on the period of their sufferings, the Friends were inclined to consider themselves under the express protection of Divine providence, for not only had the individual members of their community been strengthened to bear the severe suffering, to which they had been subjected, but the sect itself had survived a persecution, that might have been expected to extinguish it altogether.

This had been mainly brought about by **the devoted courage of the women**, among whom, as had been shown, the determined spirit and loving heart of **Lilias Skene** had raised her to a position of great influence.

During the whole period of the persecution, while their husbands and all the leading men of the sect were in prison, they had continued to assemble for worship, at the stated times and at the appointed places, so that the utter fruitlessness of the attempts of the magistrates to suppress Quakerism became visible even to themselves, as they obliged to confess, that, during the whole of that stormy time, they had never been able to prevent the holding of nay one of the public assemblies of the Friends.

From this period the Friends lived in peace, and the last seventeen year of the life of Lilias Skene presents, therefore, nothing worthy of record. Her husband, Alexander Skene, died in 1693, and, after a few years of widowhood, she herself died in 1697. Her death is thus recorded in the archives of the Meeting to which she had belonged.

Upon the 21st of the 4th month, 1697, it pleased the LORD our GOD to bring to the sweet harbour of His everlasting rest, a long tossed vessel upon the waves of many afflictions - namely; Lilias Skene-Gillespie, the widow of Alexander Skene, sometime Bailie of Newtyle. A woman of a serious life, from her childhood, attended with much sickness of body and exercise of mind, afflictions of many sorts. Among the professors she was one of the most eminent; was brought out from them, by a strong hand, into the precious truth about the year 1667; in which she lived about thirty years, in a true measure of honesty, thos attended with temptations and tribulations; and died in the 71st year of her age. Her body was buried on the 24th at Kingwells, beside that of her husband. End of excerpts from The Churchman's Companion Vol. VII 1873

Of the female preachers there was a great host. Like the great army of the women of old that sounded the battle cry and published the tidings of victory - Lillias Skene had indeed joined their ranks. Sons and daughters - pause and think about that! When Lillias raised the battle cry to Let her People go - the Magistrates let her husband, son, son-in-law and several other Quakers go.

Oh, that we too join that great host of women.

That like our Forebear Lillias we too can claim victory - to publish the fact that the battle cry has been sounded. To bid those valiant men like our Forefathers Alexander and John to stand firm in their faith for the Gospel of Jesus Christ even if it means imprisonment to the point of death. O, that we may witness this same zeal in the church to-day.

Oh, the Victory that we have in Jesus! As ministers of Christ we are His soldiers and we war a

good warfare because our weapons are not carnal, but spiritual, and mighty through God, and they are made to triumph in Christ where ever we go.

When God commanded His people to go out to battle, and to take with them the ark, the women that were with them - the singers - were ready to **make known the proclamation**; to celebrate the will of the Lord by songs and dances; to cheer and encourage their husbands, brothers, and fathers, **as they went out to the conflict**. And, so it was with Liliias. Like the "great company" of women in Psalm 68, Liliias stood ready to communicate or to "publish" through her letters and poems the good news that the Lord would bring them victory.

It was through her style of writing whether it be poetry or letters that at times were cautionary and at times inspirational that Liliias was able to share her deepest and most personal feelings and experiences. Her surviving or known prose dates from the crisis of 1676-1679, when she took the lead in the literary campaign to win the prisoners' release and gain religious freedom for the Friends also known as Quakers. It was to that end she wrote a series of letters and poems.

All of Lillias' writings, including her warning to the Magistrates, Pastors and Inhabitants of Aberdeen were all based on her own spiritual trials and struggles - the persecution she and her family endured at the hands of the Church.

Her writings reveal her struggle for spiritual freedom - to worship the Lord in spirit and in truth. Her poems speak of the times she and her family passed through the fires of persecution. But more importantly is her insight into the Scriptures - how she relies on Scripture to tell us how she feels and from which she finds comfort.

Lillias Skene, The Quaker Preacher, Poetess, Prophetess

In 1666 when Liliias joined the Society of Friends (Quakers) like the others who had already left the Presbyterian Church and met in their homes to worship the Lord, she too was persecuted.

They were persecuted because, at that point in time, the Presbyterian Church was Scotland's State Church which meant, by law, everyone had to attend the Presbyterian services or face state prosecution.

According to the Council Register of the Burgh of Aberdeen that met on December 16, 1663, the Counsel determined that those Quakers who continued to meet in their homes to worship the Lord were in violation of the law (the Act of Council) and if they continued to meet in their homes they would be fined, imprisoned or banished from the community.

And, prosecuted they were. Liliias like the other Quakers were considered to be rebels against the State.

By all accounts, Liliias was not the typical everyday Scottish woman. And, in 1677 when Liliias' husband, son and son-in-law were imprisoned to the point of death Liliias did the unthinkable for a woman. She stepped forward and publicly rebuked the Magistrates, the Pastors and inhabitants of Aberdeen. In a prophetic sermon Liliias delivered "A Word of Warning to the Magistrates and

Inhabitants of Aberdeen" and it was such a powerful and passionate word that the local newspapers published it.

Lilias' became the Spokesperson for the Aberdeen Quakers. She became their Advocate.

Along with her husband Alexander and son she played a leading role in Scotland's history of civil and religious liberty

A written rebuke published in the newspaper such as Lilias' warning was extremely rare for a woman. And, it would have taken a great deal of courage for Lilias to challenge her former Pastor to debate Quaker principles with her. Yet she did just that!

It was unthinkable that a male Quaker would challenge a Presbyterian pastor to a debate let alone a woman. For a woman to challenge a university educated and church sanctioned clergyman to a debate - well that was unthinkable. It was unthinkable that a woman would place herself on the same level as a Presbyterian Pastor - it was unheard of. The Presbyterian pastor would have taken Lilias' challenge as an insult and offensive to say the least.

All of Lillias' writings, including her warning to the Magistrates, Pastors and Inhabitants of Aberdeen were all based on her own spiritual trials and struggles - the persecution she and her family endured at the hands of the Church.

Her writings reveal her struggle for spiritual freedom - to worship the Lord in spirit and in truth. Her poems speak of the times she and her family passed through the fires of persecution. But more importantly is her insight into the Scriptures - how she relies on Scripture to tell us how she feels and from which she finds comfort.

The following excerpts from "Edinburgh Companion to Scottish Women's Writing Spirituality" written by Sarah M. Dunnigan are quite interesting concerning her perspective into Lilias' writings as well as Lilias' profound walk with the Lord.

Page 11: "When Lilas Skene, a late seventeenth century Quaker from Aberdeenshire, confesses that though all the capacity, theory, and eloquence of men were in one person, he could not draw or describe Christ's love and the Believer's happiness in Him in all its lineaments', she sums up the paradox facing the writer of any spiritual experience: how to put the inexpressible into words.

Skene's reflection on how that which is infinite is of too great extent for finite reach informs any attempt to circumscribe or define spiritual writing; "spirituality" is a diverse and nebulous term describing emotional experience, devotional practice, or a system of belief which may conform to or resist orthodox or institutional practice.

The desire to know God, to enter into union with the divine, is often figuratively expressed by these women through the most intimate and intense of relationships: that of a lover and beloved. The precedent: the Biblical Song of Solomon

Page 15: When Skene describes her redemptive union with Jesus Christ', she does so through a paradigm drawn from romance or myth: to be brought from a dunghill, from bondage and slavery and innumerable fears, to be a princess, to give love and to receive love of the most pleasant and glorious object in earth or heaven. It is the humanity of the man Christ, Emanuel, God-man and yet His uniqueness (I have found Him speak as never man spoke) which transforms Him into an intimate yet unfathomable object of love.

The identification of Christ as lover helps familiarise or personalise the divine into a series of relationships which defines those women's lives.

When Skene told her husband that the Lord was dealing thus bountifully with me, her relationship with Christ assumes an equal, if not superior, role to that marital bond; indeed, in exceeding these earthly relations', the bond means He serves as an all sufficient father, husband, shepherd.

Although Christ may be a husband whose demands are exacting, the role of earthly wife and the bonds of secular marriage are almost gladly renounced or negated.

The contract and ritual of this new spiritual marriage is often emphasised Skene's anxiety about how the finite resources of can articulate the infinite nature of the divine generates a particular need for self-justification in early women writes for whom notions of authorship and creativity are especially complex in the context of spiritual literature.

Page 18: This extraordinary passage from Skene, for example, condenses multiple citations from, and allusions to, the Song of Solomon, the gospel of Luke, the books of Jonah, Isaiah, Jeremiah, Ezekiel:

"What are the trees of the wood to the apple tree? The bramble to the vine? A night gourd to the shadow of a great rock in a weary land? The brooks of Teman that run dry in summer to rivers of water in a dry and thirsty land? What are broken cisterns to the fountain of living waters? What is the flower of the grass that fades to the noble plant of renown, who is the Eternal? To tell what this of love is, a theme above the theory of angels.

This is not to diminish the extent to which these women forge an independent spiritual voice, for they do; but they often refer to, and therefore implicitly suggest the influence of other religious works such as those by minister Samuel Rutherford.

In that respect, this body of writing is deeply inter textual, drawing on a shared pool of imagistic and metaphorical allusions, mostly biblical in origin. In recasting these sources within their own work, writers enter into a process of reimagining that attests the extent and nature of their own spiritual and emotional response to scriptural language.

... are conscious of how their words serve God and strive to reflect divinely creative power.

page 19: For refusing to swear the Oath of Allegiance and for her attendance at conventicles, Skene was instructed to "depart this kingdom"; her memoirs powerfully record her resistance to

conformist preaching: 'It was a dead sound to me', a 'polluted ordinance'.

In closing, I am Blessed to be one of the Daughters of Lillias Skene, Preacher, Prophetess and Poet who was among the Great Host of Women who Bear and Publish the Good News that there is Victory in the Gospel of Jesus Christ

By the resurrection of Christ Jesus Lillias' **spiritual enemies were made to flee, the power of the Magistrates and the Presbyterian pastors was broken and they were never again able to hurt the Quakers whose faith when tested was proven to be genuine. When their faith was tested the Quakers grew so strong in their faith that they were willing to die if need be.**

The Magistrates of Aberdeen thought that if they oppressed the Quakers that the movement would fail and the people would return to the State sanctioned Presbyterian Church that placed man made traditions over what the Word of God allowed. However, after Lillias published her letter it became clear to the Magistrates that it would be difficult to suppress the Quakers if even the women were undeterred by the severities placed on their husbands, and fathers. And, the reality, that even the women were ready to brace the worst that the Magistrates could do to them, in the hope of procuring the liberty of conducting the worship of God as their consciences dictated, shook the Magistrates.

The Magistrates had not planned on so fearless an advocate like Lillias Skene, who would rebuke those in power at the risk of personally incurring their wrath.

It was because of the devoted courage of the Quaker women who like Lillias believed that they were under divine protection that the Quakers were able not only to survive the persecution but they grew stronger in their faith.

According to all accounts, during the whole period of their persecution, while their husbands and all the leading men were detained in prison the women continued to assemble for worship, at the stated times and at the appointed places, so that the utter fruitlessness of the attempts of the magistrates to suppress Quakerism became visible even to themselves. The Magistrates had to admit that during the entire time they were severely persecuted, the Magistrates had never been able to prevent the women from holding even one of the public assemblies of the Quakers.

Because of Lillias' devoted courage in the face of danger and her determined spirit to defend the Quakers whose only defense was to worship the Lord in their homes she found herself in a position of great influence. Lillias was a "powerhouse". From all accounts she was an inspiration and motivating force behind the Quaker movement in Aberdeen, Scotland.

Like William Penn who was a close personal friend of Lillias, and who recommended her son John as Lieutenant Governor of West New Jersey, she too was recognized as one of the most influential Leaders of the Quaker movement in Aberdeen, Scotland. Lillias was a pioneer in Aberdeen. She was able to secure both civil and religious freedom for the Quakers.

Sadly, the people called Quakers who worshipped the Lord in spirit and in truth were severely persecuted by the Magistrates, the Presbyterian Pastors and the Inhabitants of Aberdeen,

Scotland because they rejected the man made doctrine of the Presbyterian Church not because they were in violation of Scripture.

Alexander, Lillias and their son John left the Presbyterian Church because they wanted the presence of the Lord in their lives more than the man made traditions (ordinances) of the Presbyterian Church that nullify the Word of God. They hungered to worship the Lord in Spirit and in Truth. They understood that their relationship with the Lord was a personal relationship.

Lillias and the other Quakers in Aberdeen did not leave the national Church of Scotland to follow the doctrine of the Quakers - they joined the Quakers in worship because those called Quakers were just like Alexander and Lillias - they were all led by the Holy Spirit. In fact, Lillias explained it this way - she was a Quaker even before she knew the Quakers existed.

Lillias and Alexander didn't adopt the views of the Quakers - they joined the Quakers in worship because they were like minded.

Interestingly, Lillias' first exposure to the Quakers was quite accidental. She had been taken ill and while staying with a friend who was taking care of her, some Quakers met at her friend's house and she couldn't help but over hear them as they were worshipping. And, as she listened to them worship the Lord, she realized they were just like her.

Unlike the Presbyterians whose worship was based on the manmade traditions of the Presbyterian Church - Quakerism was based on Scripture - Quakers would only allow what the Word of God allowed.

And, it was when the Presbyterians were going to celebrate the Lord's Supper based on the manmade traditions of the Presbyterian Church and not based on Scripture that the Lord called Lillias out of the Presbyterian Church.

Without a doubt, like the great host of women who published, writing was at the heart of Lillias Skene's vigorous and aggressive crusade to win the release of her husband, son and son in law as well as all other Quaker men who had been imprisoned for their religious beliefs. And, her relentless crusade was an expression of her genuine faith and desire to worship the Lord in Spirit and in Truth. Lillias had the revelation of God within her. She walked the talk.

History bears witness that it was through Lillias' Literary Campaign that she did win the prisoners' release. And, I know that her Literary Campaign was successful because she drew upon her own personal spiritual experiences. And, the only way that Lillias or anyone can convey their own personal spiritual experiences is through the use of Scripture.

The following excerpts are from several articles written about Lillias.

One author wrote the following: Lillias language is enlivened and confirmed by many appropriate passages from the Scriptures - for it appears she was especially versed in her writings, and had much improved in her understanding and application of them, by obeying the dictates of the Spirit of Christ. She wrote poetry relating to her spiritual experiences.

By using Scriptural themes and imagery in her poems and letters she was able to create a certain spirituality amongst its readers who were being "Spiritually" persecuted. Their persecution was not just persecution - it was a "Spiritual" persecution - hence her use of Scripture. The use of Scripture was the only way that Lillias could even begin to convey what they were experiencing.

Like the Gospel writers, **Lillias** made use of **significant characters, themes and imagery** all taken from the Old Testament.

Lillias was able to convey that God was aware of their persecution - that He is a real God that interacts with His people in real situations. That there was a spiritual aspect of their persecution and that the Lord would intervene on the behalf of her family and make the Magistrates let her family go.

The Trials and Afflictions of Alexander, Lillias and their son John
Proved that their Faith was Genuine 1 Peter 1:6-7

"**On Growing Trials**" was only one of the many heart wrenching poems written by Lillias Skene that speaks of her inner turmoil because of the persecution that she and her family endured at the hands of the Magistrates, Pastors and many of the inhabitants of Aberdeen, Scotland who at one time had been their dear friends. Heart wrenching - yet so full of hope as she poured out her heart to God - from whence came her help!

Her poems speak of her inner turmoil and the deep sorrow she felt because of the nonstop attacks from the Presbyterian Church - the congregation that she once was a part of. Her heart was broken because at one time her enemies were those that she used to worship with.

The enemy - who at one time were her friends were now their mortal enemies. But, even though she was downcast they put their hope in God, and continued to praise Him - He was their Savior and their God and Lillias was confident that the Lord would rescue she and her family from their enemies.

Her poems and writings bear witness that at the heart of each poem is Lillias' undying trustfulness in God. His presence was with Lillias - a woman who knew His presence in her youth.

The trials that Alexander, Lillias and their son John had to endure for a little while - proved that their faith was genuine. Scripture reveals that their faith was more precious than gold that is tested and refined by fire. 1 Peter 1:6-7

Lillias' prayer was that as they passed through the fires of persecution - let it be a refining fire - not a consuming fire.

In one of her poems Lillias wrote the following about the refining fire:

If in a flaming chariot I

To heaven must hye;
Lord, let that flame refine me, but
Consume me not;
Guide thou the coadh through all the nine
Still rowling arches chrystalline.

In this poem Lillias pours out her heart to the Lord. She understood that when people are struggling for spiritual freedom they can expect as illustrated in Scripture history, greater griefs and tyrannies than usual to befall them.

And, with their faces set like flint she and her loved ones conquered all.

It has been written that six of her poems referred directly to events in the history of the Quakers between 1668 and 1681, a period during which they passed through the fires of persecution heaped upon them by the kirk, students, inhabitants and civil powers of Aberdeen - they passed through the fires of persecution with a firmness and persistence which conquered all.

We know from James 1:3 that when their faith was tested their endurance had a chance to grow. And, when their endurance was fully developed they were made perfect and complete needing nothing. James 1:2-4 And from all accounts, their faith not only remained strong but they became much stronger because of the many trials they endured.

And, as they were being transformed into the image of Christ Jesus the glorious Spirit of God rested upon them.

1 Peter 4:12-14 ¹² Dear friends, don't be surprised at the fiery trials you are going through, as if something strange were happening to you. ¹³ Instead, be very glad—for these trials make you partners with Christ in his suffering, so that you will have the wonderful joy of seeing His glory when it is revealed to all the world. ¹⁴ So be happy when you are insulted for being a Christian, for then the glorious Spirit of God rests upon you. (NLT)

Writing was at the heart of Lillias Skene's vigorous and aggressive crusade to gain the release of her husband, son, son-in-law and all other Quaker men who had been persecuted and imprisoned for their religious beliefs. And, even to this day her works continue to be recognized and analyzed by many historians.

Even though Lillias herself was never imprisoned the magistrates punished her by extending her husband's period of imprisonment and increasing the fines levied against him.

Nonetheless, Lillias continued to hold worship services in her home while her loved ones were in prison even though it was against the law. And, she did so because Lillias knew that they were to obey God and not man.

"On Growing Tryalls" was more than just a poem. It was through her writings that Lillias was able to pour out her heart unto the Lord. Her poems and the letter of warning that she wrote to the Magistrates, Pastors and Inhabitants of Aberdeen as well as the letter she wrote to Robert, a man who was once her dear speaks of her "Spiritual Growth" and development that came as a

direct result of the trials and persecution she and the other Quakers went through because they chose to worship the Lord in spirit and in truth and not according to the traditions of man that nullify the Word of God.

Lillias understood the Biblical principle that they like the Apostles and Disciples of Jesus Christ that if they pick up their cross and follow the Lord they will be persecuted and face many trials. Lillias understood that even though they were being tossed about by the waves of affliction that the day would come when they would exchange the sorrows of time for the joys of eternity.

Her poem "On Growing Tryalls" gives a clear indication of her tendencies at that period. Being a godly ballad on how when people are struggling for spiritual freedom they cannot but expect, as illustrated in Scripture history, greater griefs and tyrannies than usual to befall them.

But Why - Why would the Lord allow us to be "Long Tossed Vessels upon the Waves of Many Afflictions".

The answer is one that we all should rejoice in.

And, when we understand that the true Believer's faith will be made sure by the trials we experience so that we rest in the knowledge that it is real and will last forever - then that is when knowledge becomes pleasant to our souls!

Trials develop godly character, and that enables us to "**rejoice in our sufferings**, because we know that suffering produces perseverance; perseverance, character; and character, hope. And hope does not disappoint us, because God has poured out his love into our hearts by the Holy Spirit, whom he has given us" (Romans 5:3-5). Jesus Christ set the perfect example. "But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us" (Romans 5:8).

Lillias saw a direct parallel between her own experiences and those of the biblical Israelites and saw themselves as inspired by the same spirit that had inspired the prophets. Lillias was able to express her inner most emotions through the Old and New Testament references and themes she wove into her poems and letters. And, in her desire to write about their spiritual experiences Lillias used scriptural images of suffering and salvation. Like the Apostles, **Lillias** made use of **significant characters, themes and imagery**, taken from both the Old and New Testament.

It's because we go through the same ordeals of the men and women of old that Lillias' was able to draw upon Scripture as she poured out her heart unto the Lord.

Hebrews 11:39-40 ³⁹ All these were approved through their faith, but they did not receive what was promised, ⁴⁰ since God had provided something better for us, so that they would not be made perfect without us. (**HCSB**)

Following is the Article written by George Keith "The Woman Preacher of Samaria.

George Keith and the Woman-Preacher of Samaria

THE Woman-Preacher OF SAMARIA; A Better Preacher, and more Sufficiently Qualified to Preach than any of the Men-Preachers of the Man-made-Ministry in these Three NATIONS.
Psalm 71. v. 15

(So the Ancient Latine, and so the Septuagint, in some Copies, and so the Hebrew itself, being rightly Translated) In English thus.
Because I know not Letters I will enter into the Powers of the Lord.

By George Keith.

Printed in the Year 1674.

COME hither all you Men-Preachers, of a Man-made-Ministry, in the three Nations; whether Conformists, or Nonconformists unto the present way of the Ministry, and Worship in these Nations Established by an Humane Law, who cry out against Womens Preaching, and Speaking, and say, Women ought not to Preach, There should not be Women Preachers, They should keep them to the Affairs within the House, and not meddle with our holy Function.

The Woman Preacher of Samaria

Behold, a Woman-Preach|er! the Woman of Samaria (Iohn 4.) who may be an Example unto you all; and the best of you, and most Learned and Qualified of you all, have need to learn of her how to Preach.

This Wo|man of Samaria may be your School-Mistress to teach you to Preach; and it were good for you to learn of her, **who though being dead, yet speaketh unto you.**

Verily, she is a witness for God, unto the true way of Ministry, and Preaching, against you all, and against all your false and invented ways. Oh for shame let alone your crying out against Women-Preachers; while you are short, exceedingly short of this Woman-Preacher of Samaria: and, first of all, learn the true silence, and to have that mouth in you stopped, which God hath never opened; that the true mouth which is of His opening, you may come to witness, or else for ever to be silent: that Him you may know to open your Mouths, who hath the Key of David, who shutteth, and no man openeth; and openeth, and no man shutteth.

The Woman then left her Water-pot, and went her way into the City, and saith unto the Men,

- Come, See a Man which told me all things that ever I did,
- Is not this the Christ?

Then they went out of the City, and came unto him, &c. Iohn 4.28, 29, 30.

Here **she Preached Christ** in few words, but very effectually, and with good success.

Come, See a Man that told me all things that ever I did, is not this the Christ?

These were her words, few and short, but very material, and Pertinent; and very powerful and effectual, as appeared by the good success her words had upon the men of the City: for it is said, Then (to wit, after her speaking to them) they went out of the City, and came unto Him: and v. 39. it is said,

- And many of the Samaritans of that City believed on Him,
- for the saying of the Woman, which testified, He told me all things that ever I did:

but v. 41. it is said, and many more believed, because of His own Word.

But, How came this Woman to be a Preacher of Christ?

First, Who taught her?

Secondly, Who called her?

Verily **she was not taught by Men, nor by Men was she called, but by Christ.**

She had not been learned at the University, neither got she her Ordination, either by the laying on of hands, of a Bishop, or company of Men, called a Presbytery: yea we find no hands that Christ laid upon her in the outward, but spoke unto her, and talked with her, and she with Him.

So then **she was taught of Christ Himself**, that He was the Messiah, or the Christ.

She had heard of the Messiah that was to come, but she knew not that He was come, or who He was: yea for some time, though He was speaking unto her, she did not know Him to be the Christ; but when He said unto her, I that speak unto thee am He, then she believed, and went her way into the City, and **Preached Him unto the men of the City.**

So first of all,

- she was taught Christ, by Christ Himself;
- she was taught immediately, and being thus taught, she believed on Him,
- and then she went and Preached Him.

This is an excellent Pattern, and Example unto all true Ministers, and Preachers of Christ▪

- First to be taught by Himself, before they go Preach him unto others.
- Secondly to believe on Him;
- and having both heard Himself, and from His own word, and testimony, believed on Him, then to Preach Him unto others.

And this same Method Paul followed; who, of a Persecutor of Christ, became a Preacher of Him.

- First, Paul was taught Christ, by Christ Himself,
- and that inwardly Christ was revealed in him;

When it pleased God, said he, to reveal his Son in me, that I should Preach Him to the Gen|tiles.

And Secondly, he was a believer in Him, as he said himself, We having received the same Spirit of Faith, we believe, therefore we speak; and, said David, I believe, therefore have I spoken. And what sort of Faith was this?

Historical Faith verses Inward Faith

Was it only an **Historical Faith**, which Hypocrites, and ungodly Men have, whereof Paul and David spake?

Nay surely, it was the true, saving, renewing, and sanctifying Faith, and according unto this, none ought to preach, who have not a measure of true and saving Faith, and who are not truly in some measure Sanctified and renewed, and by being Sanctified and renewed through Faith by the operation of the Holy Spirit, are fitted and prepared for the work of the Ministry.

Now, by these two qualifications of a true and right Preacher of Christ, let us try the Ministers and Ministry of those called Preachers in these Nations; both Conformists, and Non-Conformists, Both of them affirm, and hold it as their Principle, That true and saving Faith is not necessary unto a Mans being a Preacher: It's true they say, if he be a true Believer, and godly Man, he will be the better Preacher, but a true and Lawful Preacher he is, and ought to be followed, and heard, and maintained, though he be not in the least a godly Man, or true Believer, if he be a Scholar, and can Preach in a Form of Sound words, if he have Latine, Greek, and a little Hebrew and Logick, and such like Natural Arts and Sciences, it is enough to qualify him to be a Preacher; and this Principle James Durham, a great Presbyterian, expresly holds in his Book, called, An Exposition upon the Revelation, in his digression concerning the Ministry, and I myself have had sundry debates, with both Conformists, and Non-Conformists so called, touching this same thing; both affirming that true Faith and Piety was not needful to a Mans being a Preacher, but that Letter Learning was needful; so that he could not be a Preacher without Letters, but he could be a Preacher without Faith and Piety. Oh abominable Doctrine! And this same Rule both follow, in their trying of mens qualifications unto the Ministry; they try what knowledge they have in strange Languages, and Arts and Sciences Natural, and what they can say upon pages of Scripture, but never one word they question them concerning **the work of God in their hearts**, or concerning their Faith and Piety.

But alas! how can they try them concerning the work of Grace in their Hearts, seeing they acknowledge they have not a discerning themselves, whereby to know them surely and infallibly; yea, they affirm there is no such discerning in these days, as whereby men can be known to be truly gracious. And doth not sad Experience show it, that the generality of those Preachers have not true Faith and Piety, their Lives and Conversations are so gross and Carnal? Yea, do not many of themselves see it, and have they not complained of it? And yet doth not this Principle of theirs, That wicked Men may be Preachers, and ought to be Received, lay a Foundation for a

wicked ____? And ____ being laid with their own Hands, will not wicked Men come in thick and throng? And will not these _____ to have all like themselves? If they can have a wicked Man will not the wicked prefer him to another that but seems to be a godly, and may, or may not be, and thus in process of time the whole Ministry will consist of ungodly men, the wicked being still preferred by the wicked; and carrying it by most Votes, as among them called Presbyterians, or by the Authority of the Bishop, as among the Episcopal. Oh! for shame never say, that you are for a godly Ministry, while you both lay such a Foundation for the ungodly.

And Secondly, as both sorts hold that true Faith and Piety is not necessary to a Mans being a Preacher, so they hold that immediate revelation, and to be immediately taught by Christ Himself, is not necessary, either to his being, or better being, yea, they wholly exclude it, and affirm that all immediate Revelation and Teaching by Christ Himself, so as to teach Men the Truths of the Gospel, is ceased since the Apostles days, and is no more to be expected while the World lasts; so James Durham, concerning Propheying in his afore said Book, and in the first Page of that Book, he saith, God hath spoke His last words to his Church, by John, in the Revelation; and so the Church nor any in the Church is not to hear any word from God, or Christ Himself; nay, He hath spoken His last words sixteen hundred Years ago. Oh gross blindness and darkness! Is the Lord wholly absent from His Church? Or if He be present with her, and in her, doth He never speak Himself? Hath he lost the power of His Speech, or His willingness to speak, that He hath been so long silent? Surely, nay, as it is written, Our God will speak, and not keep silence, He is not so unkind, nor hard-hearted, as those Men would make Him, so as not to speak Himself.

And as concerning the immediate Teachings of Christ, who is such a Stranger unto them, and their Principles, who know not that they deny them, and are Enemies unto them, and that one of the main things of Controversie betwixt them and us lyeth here; they say, the immediate Teachings of Christ are all ceased, since the Apostles days;

We say, not, and we are Witnesses of the contrary in our Experience, who witness the New Covenant fulfilled, they shall be all taught of the Lord, that is, immediately, else what doth the new excel the old, and first Covenant in? For under the old they were taught of the Lord immediately, as by Moses and the Prophets; but under the new, they are taught of God himself, who dwelleth in them, and walketh in them, and is their Teacher, Shepheard, and **Husband**.

And now, How can these Men be taught of the Lord himself, or immediately to Preach Christ, who deny the thing itself? How can we have Charity unto them to believe they are so taught, while they deny that any are so taught in those days?

And then what is their Preaching of Him? it is but by hearsay, and report; they are all short of this Woman, She both heard Christ Himself, and saw Himself, which none of them, (as they confess,) have ever done:

they say they have never seen Him, nor heard Him, nor spoken with Him, and yet they preach;

whereas she both heard Him, and saw Him before she Preached Him;

and thus did John, and the Apostles Preach Him: That which was in the beginning, which we have seen with our eyes, and heard with our ears, and our hands have handled of that Word of Life we declare unto you; for the Life was manifested, and we have seen it, and declare it unto you, that you may have fellowship with us, &c.

Now which of the two ways of Preaching are the best;

- to Preach only from a hearsay by others, or
- from a sight, and hearing of Christ Himself?

Surely this was the best, and therefore this Woman is a better Preacher, than all your University men, and Doctors, and Bachelors: she learned more of Christ from Himself, in that small time, (perhaps not one hours length) than your Doctors, and University men have yet learned, for all their many years Studying laboring, Reading, and Hearing: As Christ, upbraided the Jews, that they had neither heard his Fathers Voice, nor seen His shape; so it may be said of them; yea, they say it themselves, they have neither heard Him, nor seen Him. Alas for such Teachers! What should men hear them for? they can tell us no more of Him, but as they have heard it from men, or read it in the Scripture; and all their knowledge is from the Scripture, and all have the Scripture as well as they, and so without them, by the Scripture, may know as much of Christ as they, and save both their pains, and their Money.

And as concerning this Woman, it is manifest, that as she heard Him, and saw Him outwardly, so she both heard Him, and saw Him inwardly, and was taught by His spirit in her heart; for had she not been inwardly taught, and heard inwardly, she could not have believed on Him, which she did: neither had the outward hearing and seeing made her blessed; for many heard and saw Him outwardly, and yet were not blessed: But, said Christ to his Disciples, Blessed are your eyes, for they see, and blessed are your ears, for they hear; this was inwardly, they both heard and saw inwardly, and this made them blessed, whereas others heard and saw outwardly, and therefore were not blessed, as the Disciples, and this Woman was.

Yea that she was taught inwardly, and that more largely, and fully, than by what she heard outwardly it doth manifestly appear from her words, in that she said, **He hath told me all things** that ever I did: now this could not be outwardly, for he told her but some things outwardly, as concerning her husband's that were dead, and how the man she had, was not her Husband; and certainly, in so small a time as they had together, words outwardly could not have told her the half, yea, not the hundred part of all that ever she did; she was therefore inwardly taught by him, and told all these things.

Christ Jesus the Word, the Life, the Light in her heart told her, as He well could, even in a moment or the twinkling of an eye bring all things before her, and tell her all things in her whole life; and certainly this was it that made her to believe Him, to be not only a Prophet, but more than a Prophet, even the true Messiah, or Christ. He who hath told me all that ever I did, this must be Christ, this cannot but be more than any of the Prophets, who told me some things, but no Prophet could tell me all but Christ only, who is the true God, and knoweth all things, and searched all my inward parts and thoughts.

As concerning her Call, (as was said) she had it not from Men, and indeed we read not of any outward Call she had from Christ; but certainly He who taught her inwardly, called her also inwardly, by his Holy Spirit; yea, so powerful was her inward Call, and the motion of the Spirit of Christ within her, that it caused her to make hast, she tarried not to carry home her water pot, for it is said expressly, she left here water-pot, and went into the City, and said unto the Men, Come, see a Man, &c.

But as for their Call, it is wholly from Men, and by Men; for as they deny all immediate Teaching, so they deny immediate Calling unto the Ministry; yea, their Principle that immediate Revelation is ceased, and that the Scripture is the only Rule, obliged them to deny all immediate Calling, as well as immediate Teaching.

Behold then how she hath this third qualification of a true Preacher which they want; she was called immediately by the Spirit of Christ in her heart; she ran not unsent, it appears the Lord sent her, and was with her by His Spirit, by the good effect her Testimony had; for, as it is said, many of the Samaritans of that City believed on Him, &c.

And this was through her Preaching.

They did not despise her because she was a Woman, they did not say unto her (as many now say) thou art a Woman, thou should not Preach; neither did they say unto her, thou art but Ignorant and unlearned, as Men commonly say now unto our Friends whom God hath taught, by His Holy Spirit, though they have not the Tongues, nor the Natural Arts, and University Learning; Why do ye Preach who are unlearned, and have not been at the University?

I say, these Men, they neither upbraided her with her being a woman, nor secondly, with her being unlearned; nor **thirdly**, that she wanted her Call, and was idle, or meddled with a business that did not concern her; they did not say unto her, Go home to your wheel, and your Spinning, and such like words, as men commonly now say to Women Friends, whom the Lord hath taught and Called by his Spirit to testify of Him, as He did this **Woman of Samaria**. Nor **fourthly**, did they upbraid her with the place, as men commonly also now do, who wonder, and gaze, and mock, and scorn, if they see or hear any speak anything of Christ in the streets; O, say they, this is not the Church, go to Church, if ye would Preach, this is not a fit place to Preach in. These Men of the City did not so unto this Woman, though she came unto them, and spoke unto them, where she first found them, which might be in the streets or anywhere else.

Also, this Woman, no doubt very unexpectedly, and far from any design she had before had unto this work, became a Preacher, little knew she, or little did she think, before she met with Christ, and heard Him, that she should preach Him, nay verily, she knew nothing of it at all, nor had she any such design before hand; far contrary unto these Preachers of the **Man-made-Ministry**, who have designed it long before hand, and it was a design of their Parents and Relations even from their Childhood: Yea, this was the end, and final moving cause, of their being sent first to the Grammar-School, and then to the University; a design they should be Preachers: Quod est ultimum in Executione, est primum in intentione: i. e. what is last in Execution is first in intention, so it was first of all intended. A Father hath three Sons, one of them he thinks may be

fit to be made a Lawyer, another to be a Doctor of Physics, a third (and that commonly the greatest Duncie or Dolt of the three, finding him not so fit for other things) he resolves he will have him a Minister, or Preacher, that it may be a Living to him; and so away he send them all to the Grammar School, and from that to the University; and thus one becomes a Preacher only by that which is Natural and Artificial, as the other two becomes the Lawyer and Physician, here is nothing of God or Christ seen more in the one than in the other: Is it not so generally among them?

They are become Preachers by a design or contrivance of their Parents, or themselves. As soon as they become but so old,

- as to have so much Natural wit as to see they must make some shift how to Live, and
- looking about the many Trades, they readily see it is the far easiest of many, or most Trades to be a Preacher,
- **to get money**, for it is little labor in respect of many other labors,
- and **much gain**,
- and also brings honor,

for if he had been of never so mean a degree, and of the most abject and mean Parents in all the Country, yet **to become a Preacher, makes him to be esteemed a Gentleman**, and be called Sir; and perhaps, to be advanced to be a Bishop, and then he will be called, my Lord.

But how many either of one sort or another of them, whether Episcopal or Presbyterian, are to be found, who have been called from some other Calling or Occupation they were in before, to leave it, and go to Preach Christ, as this Woman was called from her Water Pot immediately to go Preach him, in a City of Samaria, called Sychar?

And yet thus were the true Servants of the Lord called, who were Mechanick Men, and Tradesmen, both Prophets, and Apostles; Elisha was called from the Plough, Amos from the Heard, who was an Herd-man, and a gather of Sycomore Fruit; and the Apostles, many, or most of them from their Fish-Nets, who were Fishers; Matthew from the Receipt of Custom, who was a Publican, and Luke was a Physician, and Paul a Tent-maker: and so most part of all whom God ever sent to Preach had their Employments before, and not one ever became a Preacher by an Humane design or intention before hand in order unto a Living, and to get money as they do: and so this is a fourth difference betwixt this Woman-Preacher of Samaria and them, wherein she excelled them. Her Preaching was not any Humane design, either of her, or any Man, or men else, but it was wholly Divine, it was of the Lord alone, He designed it, and not Man; whereas their preaching commonly and generally is a

- Humane design,
- and contrivance from first to last, to get money,
- and Worldly honor and preferment with much ease and idleness.

She preached Christ freely, as she had freely received, so she freely gave;

She did not begin to Contract, or Covenant, or bargain with them before hand, for money, or for

any Worlds good; she said not unto them, what money or Hire will ye give me, and I will preach Christ unto you?

Nay, nay, she was not of such a Mercenary Spirit, she was more Noble; far unlike the preachers of the Man-made-Ministry in these days, whether Episcopal, or Presbyterian, as well as Popish, **where all is done for money**, no money, no preaching, as the old proverb is, No penny, No Pater Noster; And was it not so generally among the Presbyterians, while they had the public places, and **the Law of the Nation to stand by them**, and for them, who of them all preached without a stipend?

Which is in plain English, Wages or Hire; for stipend being a Latin word, signified properly Wages or Hire, but they will not have it called Wages or Hire, lest they should seem to be Hirelings; they will take the Hire, they will seek it, yea, exact it, yea, strain and distrain, and poind, and cast into prison for it, and take away a poor man's pot or pan, or platter for it, as was done to some of our Friends in the Presbyterian time, and this to pay those men's stipend, who were called Godly men of the finest sort of the Presbyterians: A strange thing of **exacting wages of them**, and forcing them to give them money, who never hired them, nor heard them, and so took none of their Merchandise, and yet thus it was, as they are living at this day, who can witness it done thus unto them, so (as is said) they would take the Hire, and force it, but they will not have it called Hire, but stipend; they must put a Latin face upon it, that it may not appear in it's own deformed and ugly shape, it must be called stipend, and not Hire, whereas the proper English of stipend, is Hire; And now that they are out of their public places, having gone out through fear, if any of them preach now and then in private places, without a set stipend, that is but in order to propagate, and carry on the Presbyterian design, that they may be set up again, and recover their places, and Hires again. But which of them can say in the sight of God, at this day, they preach freely without an eye to money or outward reward? So that if they got nothing by it yet preach they must: Who of them all can say, Woe unto us if we Preach not the Gospel, for a necessity is laid upon us to Preach; Who of them have got their mouth opened by Him to Preach, who opened and no man shut, and shut and no man opened? Has not Man, and the power and dread of Man, oft shut their mouths, and Man, with a little of his forbearance, or winking at them, opened them again? how much of this has been seen these years by past among these called, or accounted the best sort of them? where were they to be found in times of hazard, when the power and dread of man threatend them to suffer imprisonment, or Fining, or the like; so that it was likely they would be apprehended, and haled to prison, to lay there they knew not how long, or have a Fine taken of them.

Did they preach then openly and in view? Could their voice be heard in the streets? No surely. But if an Indulgence come, or that the Magistrates wink a little at them, and they observe it, then they will come out of their holes, and creep forth a little into common view or observation. And thus man shut them, and man open them; for they know not Him nor his opening, who opened and no man shut, and shut and no man opened.

And doth not all this exceedingly betray and discover them to be of a Covetous, and Mercenary Spirit, Hirelings indeed, who flee from the sheep in a time of hazard, whereas the good Shepherd lay down His life for the sheep.

Surely this **Woman of Samaria** was of a more noble Spirit, who **Preached both freely, and boldly**.

Though she was a Woman, yet she was not afraid to bear Testimony of Christ, she did not call them, to whom she preached into a Cellar, or Vault under the ground, or some private place, but openly, and publicly she preached Him to a great company, so many heard and believed because of her saying, and yet no doubt there was a hazard so publicly to confess Him, and own Him in that day; and though some believed in Him, yet others were enemies to Him, who were Samaritans.

The Manner how she preached Christ, is observable,

- she preached Him from her own experience, as what she found done by Him in relation to her own condition.
- Come, said she, see a man who hath told me all that ever I did, Is not this the Christ?
- Who, among them all, thus preach Him from their own experience?
- or who preach Him as the Psalmist did, who said Come, and I will tell you what God hath done for my Soul?
- who of them can say, I have met with the Lord, and He hath convinced me of all my sins, and told me all that ever I did, and has set all things before me, and made me hate all my sins, and loath both them and my self because of them, Is not this the Christ?

Also it is observable, the pithy and effectual way of hear reasoning, by Question, or Interrogation, which implies both a strong affirmation, and a clear inference or induction from the premises, leaving it as it were unto themselves to judge, or conclude, Is not this the Christ, who has told me all that ever I did? this cannot be a meer man, this cannot be only a Prophet, this must be the Christ, seeing He hath told me all that ever I did.

How effectually doth she reason, as she was taught by the Spirit of Christ in her, though she never learned the Art of Logic, yet surely she reasoned most effectually, and saw more into the reason of the thing, than all the University men have done unto this day, by all their artificial Logic.

And her Reason, or Argument runs thus. He who tells a man or woman all that ever they have done, must be Christ: but this man has told all that ever I have done, therefore this is the Christ, or is not this the Christ? The first Proposition is clear unto all men, because it is He only who is God, that knows all the doings of a man, so it is he only who can tell them all unto them, and so this He, who hath told me all that ever I did, must be more than any Man, or Prophet, who may know some things, but know not all, He must be Christ, who is God. And as I said before this was inwardly, and not outwardly, He could not tell her outwardly all that ever she did in so short a time, but inwardly He could in a moment; even as the outward light of the Sun in a moment represents things unto our eye in the outward, and lets us see in a moment, all at once, as it were a thousand things; and thus she was taught, and thus she reasoned concerning Him: And thus also hath the Lord taught us to reason concerning Him. He who hath inwardly convinced us of our sins, and told us all the sins that ever we did, and brought them to remembrance before us, when we had forgotten them, or cast them behind our backs, this is the Christ, this Light in us

must be the Light of Christ; or this He in us must be the Christ, and not any mere human, or natural Light, this must be Divine, Spiritual, and saving, yea, the Savior, the Christ: so she Preached Him, and so the Lord hath taught us to Preach Him. But so do not these Men of the Man-made-Ministry Preach him; Nay, but the contrary: for, say they, That is not Christ which convinces every man of his sins, and tells him all that ever he did, it is but a humane principle, not Divine; it is but Natural, not Spiritual; a natural Light, and so instead of Preaching him thus, as He is in the hearts of People convincing them of sin, and showing them their sins, they plainly deny Him, they confess them without, but deny Him within; and so deny His Divinity, and Divine power and Godhead: for if He be God, is He not within? and that both in Believers, and Unbelievers, doth He not by His Spirit convince the world of Sin?

Is he not the Light of the world, who lighteth every man that cometh into the world, that all men through Him might believe? as John declared, Chapter 1 Yea, so contrary are they unto the being of Christ within, that they plainly, and openly deny Him, to be really and properly, and immediately, or essentially within his Saints; yea, to say, that He is, they call it Blasphemy: O, say they, He is in us by His Graces, and by His Operations, or Virtue, but not immediately, or essentially: He is in us, say they, *immediatione virtutis*, but not *immediatione suppositi*: i. e. he is in us immediately by his Virtue, but not by Himself; as the Sun appears in us by His Virtue or heat: yea, the real in-being of the Spirit of God by Himself, they have generally denied, and judged some among themselves who have affirmed it: And yet how clear and full is the Scripture unto this Truth; that Christ is not only in all men by his Light, but also upholds all things by His Word and Power, which cannot be separated from Him; and if He were not everywhere, He could not be infinite; and as He is in all, so He hath His several ways of operation, and manifestation in all, in Unbelievers after one manner, and in Believers in another, according unto their several capacities, and conditions.

She Preached Him as One they could both come unto, and see immediately, as she had heard Him, and seen Him herself, so she had a great desire that they also might see Him, Come and see, (said she) she did not thus Preach unto them, it is enough for your Faith, O ye men of Samaria, that others have heard of Christ, and seen Him, and from what they have heard and seen, to have reported of Him unto you; Oh! Nay, but Come and see, And after this manner did all the true Servants of God, Preach unto People, O taste and see, said David that which we have heard and seen, we declare unto you (saith John in the Name of all his Brethren) that you may have fellowship with us; that ye may hear with us, and see with us, and handle with us, of that Word of Life: But so do not these Men of the Man-made-Ministry; neither Episcopal, Presbyterian, nor Independent, so called; None of them all say or Preach, Come and see Christ himself, or hear himself; Nay, nay, that is all ceased (say they) Christ is gone into Heaven, and will not come again till the last day, He has left us the Scriptures, and the Sacraments in His room we cannot know Him otherwise, but by these visible things, we cannot see himself, nor hear himself, all immediate Revelation is ceased, there is no Vision of God or Christ to be expected in this life nor immediate teaching, or hearing of Christ himself O sad, and Comfortless Doctrine! but this is their Doctrine, nor Christ's.

I will rather hear this Woman of Samaria, than hear them, She bids Come and see Christ Himself; they say there is no seeing of Him, nor hearing of Himself, so long as we live upon earth: Oh blind and deaf men, who because they have neither heard him, nor seen him, therefore

deny this blessed privilege! Oh that people should follow after them, and not see these blind men! What great matter can they tell of Christ? what great or excellent thing can they attain by their Preaching, who deny that they can either hear Him, or see Him while they are upon Earth? But who, in some measure hear Him not, nor see Him while on Earth, be this told unto you as from the Lord, it will be in vain for you to think to hear Him, or see Him to your Comfort and Joy hereafter.

Again, the Method of this Woman's Preaching was not like their School Method, who make a Tale of an hour's length, and yet never come to the matter itself; who take a Text from some place of Scripture, and raise from it so many points of Doctrine, which they have studied so long before hand; and must study a day, (and some perhaps two or three days) to preach one hour, and then to deliver off unto the people that dry, dead and barren stuff, that they have scraped and gathered together out of so many old and Worm eaten Authors, which they cannot say is their experience, and have not received it from the Lord.

But they are Thieves, and have stolen it, yea perhaps it is an hundred times stolen, having come through so many hands; who have stolen the words of God concerning the conditions, and experiences of the Saints, as the false teachers, and Prophets of old, of whom the Lord said Jeremiah 23 - Behold I am against these Prophets who steal my Words. They shall not profit the People at all. And is not this fulfilled abundantly? Where is the profiting of the people? do they not remain still in their sins and wickedness? And as for these made, and composed Sermons; by art and cunning of man's wisdom and Spirit, it is plain deceit, and is expressly so called in Scripture, where the Apostle said, That with feigned words the false Teachers should merchandize of the People. according unto the Greek properly and truly it is thus: With made, or composed Speeches, or Discourses, **they shall make Merchandise of you.** And so it is seen at this day: for as they make their Sermons by Art, and take great pains (as they say) to Compose, and Frame them, so **they make Merchandise of them,** and sell them unto the people for Money; yea, cause people to give them Money, over, and over again for the same; and thus they beguile them, and **make Merchandise of them** also:

- so did not this Woman; she did not go home and study what she should say,
- but she spoke what freely rose in her heart, as the Lord taught her;
- and though her words were but few, yet they are very material and weighty, and came no doubt from the Wisdom of God revealed in her, for her own wisdom could never have taught her such excellent words, and so excellently to prove that he was the Christ from her own experience. He hath told me all that ever I did, is not this the Christ?

Her Preaching had this good effect, They came unto Him saw Himself, and heard Him; and as some believed because of the Woman's saying, so it is said,

Many more believed because of His own word, and then their Faith had sure footing, and found the right Foundation, to wit, His own word: then they generally came to hear Himself, and so believed, because they heard Himself, as they declared themselves; yet she was an occasion unto them by her speaking:

But whom hath these of the Man-made-Ministry brought this length, that they are come unto

Christ Himself, and heard Him, and seen Him? nay, both Teachers and People cry out generally, this is not to be expected in this Life, all Vision, and Revelation is ceased: And no doubt as they came unto Him outwardly, and heard Him, and saw Him outwardly; so they came unto Him, and heard, and saw Him inwardly, otherwise they could not have believed in Him, nor loved Him as they did, nor been blessed by Him, if they had not seen Him, and heard Him with another eye than the outward, which many heard Him, and saw Him with, who remained Unbelievers, and were not blessed.

And so now by these Ten Instances, it is manifest, how **this Woman-Preacher of Salmaria, was a better Preacher than any of the Men-Preachers of the Man-made-Ministry**, who called the men of Sychar out of the City unto Jacob's Well to see Christ: now Sychar signifieth Drunkenness, and doth fitly answer unto the natural, and unconverted state, and now Jacob's Well Typified the Spirit of Christ, which is the **Well of Living-water** in true Believers, and so out of the natural state, and Spirit of this World, she called them unto the Spirit of Christ, there to come unto Him, and to see Him.

The 29th of the First Month, 1673.

Post-script.

BUT say, the Men-Preachers of the Man made-Ministry, Women ought not to Preach, because the Apostle expressly saith, But I suffer not a Woman to teach, nor to usurp Authority over the Man, but to be in silence.

To which I say, first, what if I should understand by the Woman in this place, the flesh, as Bernard, an Ancient Father in the Church, (who is of great account both among them called Papists and Protestants) doth understand it; for thus he writeth about five hundred years ago, In For the Flesh ought to be Converted unto the Spirit, that she may serve, and not be served; that the Spirit may say unto his Servant, come, and it cometh; do this, and it doth it; for so our Wife shall be, as a **fruitful Vine**, and shall be saved by bearing of Children, which are good works, if she be indeed in **the sides of our House**, that is, in a secret, and low place; but let the Soul remain in the midst, as a Mistress, as a Master of the Family, as a Judge. Behold, how Bernard understandeth by the Woman (which Paul suffereth not to teach) our flesh, and Paul speaking of this Woman, that she shall be saved in Child-bearing; Bernard expoundeth these Children to be good works, notwithstanding she shall be saved (saith Paul) in Child-bearing, or in bearing of Children, if they continue in Faith and Charity, and Holiness, with Sobriety, 1 Timothy 2.12, 13, 14, 15. And that the Apostle saith, if they continue what is to be understood by these words?

Whether outward and Natural Children; or such Children as Bernard expoundeth to be good works? Or is a Woman saved by bearing outward, and Natural Children, to wit, Male, or Female Children, or can the Faith and Holiness of these Children save the Woman? I have made use of the Authority of Bernard, in this place, not as if I would have People believe this Exposition simply or mainly because Bernard hath said so; But indeed, because the Men of the Schools, and those called Clergy-Men, lay such weight upon the Authority of the Fathers, who commonly say, We are to receive the Exposition of the Scripture from the Fathers, and (if the Exposition of a Scripture be called in question) we are to hear, what such an Ancient Father, as Bernard, or

Agustine or Jerome saith upon it, and that is to determine the Case, if especially the Scripture it self say nothing to the contrary; Let them hear therefore Bernard in the Case and leave off their proud and insolent words against the People called in derision Quakers, as if they understood the Scriptures all contrary to the mind of the Ancient Fathers, (for let this be told them, that not only in this particular, but in most of all the things of weight, wherein we differ from the present Clergy-men so called, we have the Ancient Fathers more on our side, than they have, as it may be made appear (if God permit) in due season. And also let those weak and illiterate Man made-Ministers, who pretend so much to Learning, and reading (and yet have so little of it) forbear their frothy jearings, and mockings of our Friends as touching the meaning of the Scriptures, lest in so doing they be found mockers of them whom they call their Fathers, of whom either mediately or immediately they borrow, or rather steal anything they have to say, though oft knowing neither what they say, nor whereof they affirm, I have had an occasion given me, not long ago by some of these Men to return them this advice: some of them going about to represent it, as a most ridiculous, and inconsistent Exposition to expound, by the Woman (which Paul permitted not to speak) the flesh; for, say they, If the Woman be the flesh, then, who is the fleshes Husband? Now, let them hear Bernard (a Man I am verily persuaded far excelling them both in Piety and Learning) who saith, **the flesh is to be subject to the Spirit (or Spiritual part in us)** and so she shall be our Wife, **a fruitful Vine in the sides of our House:** by which flesh, is not to be understood sin, or sinful Concupiscence, but the animal or inferior part of a Man, which is the Creature of God, and is of good use unto them who are Sanctified and renewed. And as concerning the Woman mentioned by Paul, in his first Epistle to Timothy, Chapter 2. v. 12, 13, not only Bernard, as I have shewed, but Augustine (who Lived twelve hundred Years ago, and one of the most Renowned Fathers in the Church in those days, and who is of great account at this day both among Papists and Protestants) doth by the woman understand the flesh, and by her Children, he doth understand good works; for thus he writeth, Libro de trinitate. 12. upon the words of the Apostle to Timothy; She shall be saved by bearing of Children: In that Sex of Male and Female (saith he) the Apostle Paul from this may be understood to have figured the Mystery of something more secret; his words in Latine run thus: In isto Sexu Masculi & Faeminae Apostolus Paulus occultioris cujusdam rei filgurasse Mysterium, vel hinc intelligi potest.

And again, the same Augustine writeth thus, Tractatu in Psalm 83 the Woman therefore shall be saved, which is taken in the Type of the flesh, by the Generation of Children, that is, if she do good works.

I Answer, secondly, If I should so far condescends, or agree unto them, as to take the words of Paul, for Women, in the common sense of speech, what will they gain by it? That no Women are to speak in the Church; or that Women in no case are to speak in the Church? if so, why then are they sound so great and palpable transgressors themselves, who not only permit, but command Women frequently to speak in their own Churches, even in their most public Assemblies. And verily, if the thing were not so public and ordinarily practised in this Land. I should almost be ashamed to mention it, the matter itself is so shameful a thing. How is it, I say (to you I speak who are called Ministers of the Kirk of Scotland) that ye not only permit, but command, yea, and force Women, and that of the worst sort, to wit, Whores, and Adulterous Women, and who have committed Fornication again, and again, and that without any real signs of true Repentance, to come in before the Face of the whole Congregation, to speak. And the place wherein they are appointed to stand, is not much unlike to your Pulpits, but that it is larger, that it may hold three

or four; and I myself, as many with me, have seen it filled, with as many as it could well hold, and these dishonest Women are commanded to speak publicly in the Church; yea, the Preacher, (after he himself hath made an end,) called them by their particular Names one by one, and bids them speak to the Edification of the Congregation; and so they must all speak one by one, to the Edification of all; and those who are most impudent, and least sensible either of their sin, or their shame, will readily speak most, but in great Hypocrisie and deceit, for you your selves know, that a true Penitent is rarely to be found among them. If you say, This is not Preaching or Teaching, but only a confessing of their sins, and asking God Mercy, and the like; I answer, Is not confessing their sins, speaking, and asking Mercy of God (so that the Congregation may hear) is not this speaking? Now, the Apostle saith, 1 Corinthians 14.34. Let your Women keep silence in the Churches, for it is not permitted unto them to speak. So the Apostle uses this general word (to speak) And yet surely confessing of sin, and praying for forgiveness, so that the Congregation may hear, is speaking; yet it is permitted unto these▪ Whorish and Dishonest Women at that time to exhort the People, and warn them to beware of the snares of the Enemy, and the like words; and this is a sort of Teaching: and I myself have heard some of them, who had learned the knack of it, more than others, speak by way of Exhortation, and Instruction, that she seemed to speak almost as well, and to as good purpose, as the Preacher himself. Now, let all Sober, and Impartial People judge in this Case, betwixt those Men, and us; they not only permit, but command dishonest Women, (who have been Whores,) to speak in the Church, whereas we command no Woman at all to speak in the Church; but this we say, if God by his Spirit move or command a godly, sober, Religious Woman to speak in the Church, we are not to forbid her, yea, we are to hear her, and we may be both edified, and refreshed by her Testimony, it being the spirit of God which speaks unto us, in her, and by her.

Yea, That **the Apostle did not forbid all Women in all cases to speak**, is plain, for in the same Epistle, chapter 11. v. 5. he sheweth, how **the Woman is to be covered, that Prays or Prophecies, which plainly holdeth forth, that some Women at least, did both Pray, and Prophecy in the Church, in his day**, (yea, and ye your selves allow Women to Sing in the Church, which is a sort of speaking, and if they sing publickly in the outward hearing, why may they not pray publickly in the outward hearing, for both is a sort of speaking, seeing in both they utter words.)

What sort of Women then is it, whom Paul doth not permit to speak in the Church? in these two places above-mentioned, 1 Corinthians 14.34. and 1 Timothy 2.12, 13 taking them for Women in the common literal sense) Verily, let us but look into the Context, or words going before, in both places, and that will clear it: for they are such women, as need to be taught themselves; even,

- First, Unlearned Women,
- Secondly, Tatling Women, that were not yet come to the true silence.
- Thirdly, Unruly, Proud Women, that were not come to the true subjection, all which is implied in these words, Let the Women learn in silence, with all subjection; for no doubt there were such Women among them of Ephesus (where Timothy then was) who had need of these Instructions:
- And Fourthly, vain Women, who were given to vain and gaudy Apparel, such as Gold, or Pearls, or costly Array, and were not yet come to be covered with the Spirit of the Lord.

- Fifthly, Such as Usurped Authority over the Man.
- Sixthly, Such as were in the Transgression, and deceived as the first Woman was.
- Seventhly, Such Women as transgress the Law, and not come to be under Grace, as said Paul, They are to be under Obedience, as also saith the Law:

so read the words going before, and behind, in both places, and you may observe, that a seven fold sort of Women are not permitted by Paul to speak in the Church, and as is said, no doubt there were of all these sorts of Women among them of Corinth, and Ephesus, who were not permitted to speak, who had need of these Instructions, for commonly such particular Instructions are not given, concerning such things, where there is not need, or where none are guilty. But what if Paul had said so concerning all the Women at Corinth, and Ephesus, (where Timothy at this time was when he wrote to him, concerning Women) that he did not permit them to speak, will it therefore follow that no Women are to speak in any Case in the Church? I will put you in mind of one of your School Rules, which is this, a particularibus ad universale non valet consequentia, i. e. from particulars unto universal the consequence is not valid: therefore, though it had not been permitted either unto some or all of these two particular Churches of Corinth, or Ephesus, to speak (because they might at that time, being but young, not have the requisite qualifications) it will not follow, that Universally all Women every where else ought not to speak; yea, these called Presbyterians may remember, how they have both allowed, and countenanced Women both to Pray, and speak of their Experiences▪ in their private Meetings, and yet they cannot deny, but their private Meetings are a Church; for indeed a Church, according to the Greek, and Latin word, is nothing else but a Convention, or gathering of the People, whether few, or many; so that Three, Six, or Twelve, is as really a Church, as 300, 600, or 1200.

And further, let us once more take notice of the Apostles words, and we shall find, that they do not signify, an absolute forbidding of Women in any case to speak, teach, or Preach in the Church; I permit or suffer not a Woman (said he) to teach in the Church, but if they will learn anything, let them ask their Husbands at home; For the better understanding of which, I am to remember you, that even according unto Paul's own words, there was in that day a two-fold manner of speaking in the Church:

- One by Commandment,
- another by permission,

and this distinction Paul himself useth, writing unto the Corinthians, when he said, as touching some particular things, 1 Corinthians 7.6. But I speak this by permission (said he) and not of Commandment; also in divers other places, he writes thus, I say, not the Lord, now this sort of speaking was used in the Church, in two particular Cases;

1. In the propounding, or asking of a Question, for there were in the Church, some who asked Questions, and some who Answered, the Unlearned Asked, and the Learned Answered, which is the most proper way of Catechising.

2. This sort of speaking, to wit, by Permission, was used in the Church in matter of Advice, and Counsel, relating to the affairs of the Church, where men (according to the Wisdome given them

of God) finding the Spirit of the Lord present with them, enlighten them, and directing them, might speak their mind, in Cases, by way of Counsel and Advice, as seeing the Expediency and use of it, for a certain time, though they were not to enjoy it as a Command. And Paul himself useth this same Distinction, distinguishing betwixt things lawful, and things expedient; so that some things may be lawful which are not expedient, and some things may be both lawful and expedient, and yet not commanded of God; and a man (as immediately taught by the Spirit of the Lord in his heart) may see, both the lawfulness, and expediency of a thing, and may speak by the spirit of the Lord moving him, in the Church, concerning both the lawfulness and expediency of that thing, and yet he may say, I speak not this by Commandment, as if what he said were a Commandment unto them; yea the Spirit of the Lord may command and move him to declare unto them, that the thing in hand before them, is not a Command, but an Expedient thing, and fit to be done at that time. Now in these two Cases of speaking by Permission in the Church, as first in that of asking Questions; and, secondly, in that of giving Advice or Counsel simply, by a permission: if they would contend, that Women ought not to speak in the Church, all that they can pretend with any shew, or color of Reason, at most is, That Women are not to speak in the Church by permission: if they speak, they are not to do it by permission, but by commandment, whereas it is permitted unto Men, at times to speak in the Church by permission, when not by commandment: an unlearned man may be permitted to ask a Question in the Church, which is not permitted unto a Woman, nor is it needful, for she may ask her Husband at home.

But if the Spirit of the Lord Command or move a godly and Spiritually Learned Woman to speak, in this case she is the Lords, more than her Husbands, and she is to speak, yea, though the Husband should forbid her, for she ought rather to obey God than Man. And in Christ Jesus there is neither Male nor Female but all are one in Him as the Apostle said.

So both these Cases are in a matter of Freedom or Permission, not in a matter of Necessity or Command: therefore though Women may not speak by permission, which Men may do, yet they may speak by Command, as when the Lord command or moves them by His Spirit.

And that Women spoke in the Church, is most evident, from the second Chapter of Acts, which was a very solemn time, and also a very solemn Convention, for the Scripture saith Expressly, Acts 1.14. that among the Apostles, Mary with other Women were present, and it is said, Acts 2.4. **And they were filled with the Holy Ghost, and began to speak with other Tongues,** as the Spirit gave them utterance. **So here the Women were filled with the Holy Ghost, and spake, as the Apostles did;** for it is said so of them all universally: and it appeareth further, that the women spoke, in this solemn Assembly from the Apology of Peter, which he made in the defense of the women's Prophesying or speaking, out of Joels Prophecy, where it was Prophesied by Joel, that the Lord would pour out His Spirit upon all Flesh, both Male and Female Sons and Daughters, Men Servants and Maid-Servants, and they shall Prophecy; and so that Prophecy was eminently fulfilled at that time as at other times afterwards. And also before this time, the Lord made use of women, to witness, speak, or declare, and that unto the eleven Apostles, that Christ was risen from the dead,

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Luke 24.9, 10. And was not this Convention a Church? And **did not the Lord after His Resurrection first of all appear unto a woman, to wit, Mary Magdalene?** And did not He

command her to speak unto the Apostles, and Instruct them concerning his Resurrection? Go (said He) unto my Brethren, and say unto them, I ascend to my Father, and your Father, and to my God, and your God. Yea, and not only the Scripture, but also the Church History tells us of women, who taught and Instructed Men, as particularly that woman, who converted the Nation of the Iberians unto the Christian Faith, as Eusebius relateth.

FINIS.

Her Letter to Robert Macquare

Following is documentation from the "Dairy of Alexander Jaffray" written by John Barclay concerning Lilius' Expostulatory Epistle written to Robert Macquare, a man who at one time was a close friend but now an enemy.

accepted their liberty, but as to the restriction enjoined upon them, they must act as they should find it their duty." Some others, who had been ordered to be conveyed to the prison at Banff, as that in Aberdeen was full, also obtained their liberty, owing to the refusal of the Sheriff to convey them to Banff.

This relief was, however, but of short duration, for as the Friends, according to their invariable practice, resumed their meetings for worship as soon as they were at liberty, the year 1677 had not come to an end before Alexander Skene and some others were again imprisoned. On this occasion, his indefatigable wife seems to have felt that she had done all she could to influence the authorities in favour of the Friends, for we do not find that she did anything more than to join with the other Quakeresses in continuing the regular meetings for worship, in defiance of the orders of the local government, and thus exposing themselves to the vengeance of those in power. But Lilies Skene was not idle, for she soon showed that, in one way or other, she would never cease to work for the extension of the sect which she sincerely believed to be the true Church on earth. There lived at that time a man, by name Robert Macquarie, a Covenanter, who, so far from being favourably inclined towards the Friends, had shown himself their uncompromising enemy. This man had been imprisoned for his opposition to the government, but instead of being sentenced to death as he fully expected, had been merely banished the country, and had retired to Rotterdam, from whence he had published several writings against the Quakers. This public assault upon their principles drew Lilies Skene again to the front, and she addressed to Robert Macquarie a long letter, dated in the year 1678. It is entitled, "An Expostulatory Epistle, directed to Robert Macquarie, and delivered to him at Rotterdam." It has been preserved by Barclay the Apologist, and may be read at length in the Appendix to the Diary of Alexander Jaffray. It breathes the same earnest and loving spirit that was so conspicuous a characteristic of her former address to the magistrates and people of Aberdeen. Whether it had any effect upon the person to whom it was addressed is unknown.

The year 1679 witnessed the close of the persecution of the Quakers in Aberdeen, when all of them still in custody were liberated, and allowed thenceforward to conduct their worship in their own way and unmolested. This happy change in their condition is ascribed, by their Apologist, to the direct influence of the Duke of York, afterwards

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DIARY
OF
ALEXANDER JAFFRAY,

PROVOST OF ABERDEEN,
ONE OF THE SCOTTISH COMMISSIONERS TO KING CHARLES II.,
AND A MEMBER OF CROMWELL'S PARLIAMENT:

TO WHICH ARE ADDED,
PARTICULARS OF HIS SUBSEQUENT LIFE,

GIVEN IN CONNEXION WITH

MEMOIRS

OF THE

RISE, PROGRESS, AND PERSECUTIONS, OF
THE PEOPLE CALLED QUAKERS,

IN THE NORTH OF SCOTLAND;

AMONG WHOM HE BECAME ONE OF THE EARLIEST MEMBERS.

BY JOHN BARCLAY.

"IF TRUTH DO ANY WHERE MANIFEST ITSELF, SEEK NOT TO SMOTHER IT WITH GLOZING DECEIT;
ACKNOWLEDGE THE GREATNESS THEREOF, AND THINK IT YOUR BEST VICTORY, WHEN THE SAME PREVAILS
OVER YOU."—Hooker's Ecclesiastical Polity, Preface, Sect. ix.

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MDCCCLXXXIV.

peared to me extraordinary;”—says William Penn, who knew her well, and has left an account of her in his *No Cross, No Crown*;—“she never considered the *quality*, but the *merit*, of the people she entertained. Though she kept no sumptuous table in her *own* court, she spread the tables of the poor in their solitary cells. Abstemious in herself, and in apparel void of all vain ornaments. I must needs say, her mind had a *noble* prospect; her eye was to a better and more lasting inheritance than can be found below: which made her often to despise the greatness of courts, and learning of the schools, of which she was an extraordinary judge.” On one occasion she said to William Penn, “*It is a hard thing to be faithful to what one knows. O, the way is strait! I am afraid, I am not weighty enough in my spirit to walk in it.*”—“She lived till about 60 years of age, and then departed this life at her own house in Herwerden, in the year 1680; as much lamented, as she had been beloved by her people.”

The correspondence stated to have been maintained between this Princess and Robert Barclay, is noticed by his *grandson*, in the Account of his family, now before the Author. He remarks, “Though I have many more of the said Princess’s letters, and copies of my grandfather’s answers, I shall refer to the originals, for those who want to see them.” These valuable documents, the Author, by favour of the present proprietor of Ury, has searched for—but in vain.

NOTE X.—Page 410.

It is believed, that the present will prove the most eligible occasion of reviving “An Expostulatory Epistle, directed to Robert Macquaire, and delivered to him at Rotterdam,” where he then resided: it bears the date of 1678, and the signature of *Lilias Skene*.

Of Robert Macquaire, some information was given in the Diary of Jaffray, at p. 168, as well as in the Appendix which follows it. With regard to his female correspondent, it may be remembered, she had been held in very unusual estimation among the worthiest, as well as the highest in profession, of the citizens of Aberdeen. She however found, as related in these Memoirs, at p. 284, the peace of her enlightened and enlarged mind, to consist in joining the Society of Friends; by this act, more completely *taking up the cross to self*, than she had hitherto seen the need of, especially with regard to its *more refined* appearances and workings. Thus, she was reduced to sit down as at the feet of Jesus, and learn of him *in all things*, who is “meek and lowly in heart;” herein “proving what is acceptable unto the Lord,” through a deep

searching of soul, and a continued subjection of her own spirit to his. The ensuing Epistle bears abundant token, that she was no "forgetful hearer" in the school of Christ, "but a doer of the work," not "ever learning and never able to come to the knowledge of the Truth;"—one who, ceasing from an undue *leaning upon man*, or unlawful *trust even in princes*, had attained to *more understanding* in "the mystery of godliness" *than all her teachers*.—No mere admiration of the contents of this Piece would have prevailed for its insertion here,—more especially as Robert Barclay has given it a place in one of his publications,—had not its tendency been, in every part, strikingly to develop *the work and character of that day*,—also, the spirit of those, who had to contend thus earnestly for the faith and liberty of the gospel.

EXPOSTULATORY EPISTLE TO ROBERT MACQUARE.

"Friend,

"My tender love and sympathy has been great in times past towards many of the Nonconformists, who were suffering for conscience sake, and not for interest espousing that opinion. And thou being one of these, wast often very near to me; notwithstanding I knew, that generally the Nonconformists are more imbibtered and prejudiced against us who are called Quakers, than against any other men. Yet this I often construed to flow from misinformation, they being so little conversant among us. And your being so *shy*, was but like the disciples in a storm; who seeing their Master appear in a manner they had not seen him before, though he was coming nearer for their deliverance, yet cried out through fear, as if it had been the appearance of some evil spirit. At other times, I have looked upon the great prejudice many had against us, as answerable to Christ's saying, 'No man having drunk old wine, straightway desireth new, for he saith, The old is better.'

"Such constructions have hitherto, and do yet cause me to bear with you, as well as to love that which is good amongst you, wherever it appeareth. And because of this love towards thee, I am the more concerned at what thou hast lately published. For though my acquaintance and intimacy with thee, was not so great as others, yet it was during a very serious season with us both, as I well remember; *thou being then shut up close prisoner, and daily in expectation of the sentence of death*. And I retain the fresh sense of thy deliverance from such a situation; so that it was, and still is (with many such occasions, wherein the Lord hath prepared my heart, and bended his ear,) a sweet encouragement to trust him, as well as a singular engagement on me to wait for the manifestations of his will at all times.

“ But oh! since I heard of and read thy Postscript to John Brown’s Book, [entitled ‘ Quakerism the Path-way to Paganism, ’] and S. R.’s Letters, I am astonished and much ashamed on thy behalf! Are these the best fruits of so many years affliction, which thou hast to publish to the world,—that one who is called and is actually suffering as a Nonconformist to this sinful time, should have learned no more *conformity* to meek and lowly Jesus,—of whom it is said, ‘ He learned obedience by the things which he suffered?’ Surely, none who read thy language will say, *This man hath been with Jesus*; but rather, that in whose company soever thou hast been, thou hast learned to be a cunning artist at the scolding trade; and art therein so ‘ vainly puffed up, as even to fly aloft, though with waxen wings, above the lowly, meek, and harmless spirit of Christ. In truth, had I all thy rhetoric, whether natural or acquired, and which thou so much misimprovest, gratifying that part in thyself and thy followers which needs rather to be crucified,—it would not be my desire to imitate thy example. Nor shall I wish, that ever thou mayst have an answer from any of the Lord’s people in thy own terms; which indeed are such, that all sober, unprejudiced people who read them, will see thy spirit, that it is most strongly imbibbered, and thy pen dipped as it were in gall. I say, it is not my desire to bring forth one ‘ railing accusation’ against thee, neither to answer many things thou hast vented forth against the Lord’s present work and witnesses, whom thou so despisest and defiest. Yet, if the living God, a *part* of whose host they are, should see meet, he can raise up the very least among them to deal with thee, and make thee feel ‘ worm Jacob’ a ‘ threshing-instrument having teeth,’ to thresh that lofty, malicious spirit that breathes through thee.

“ The consideration of this thy condition, upon thy own soul’s account, is the occasion of this letter; wherein I desire to lay some things before thee, which are with weight upon me; my compassion on thy behalf being kindled, lest, when the Lord comes to visit the earth, thou should be found among those, who *are beating their fellow-servants*—the hazard of which state, thou know’st, and many, no doubt, will feel, when the Lord *rises up to the prey*. For, indeed, his eyes ‘ are upon the righteous, and his ears are open unto their cry.’ Although he be now trying the children of men, permitting some to suffer, and others to do ‘ hard things;’ yet, a hope lives in me, the time is approaching, wherein the Lord will more manifestly appear, to the joy and refreshment of the single in heart, who suffer with him, and patiently wait for him; as well as to the shame and utter overthrow of his opposers.

“ One of the particulars I would lay before thee, is, a desire thou wouldst yet in the Lord's light search thy own heart more, till thou find'st out, what secret affinity hath remained with thee to any of the Lord's enemies in thy own heart. For, if all were brought under the government of the Son of God inwardly, I am fully persuaded, thy outward opposition to the Lord's work could not long stand. The outward is a true figure of the inward: for I know by true experience, all that despite, together with all those disdainful, undervaluing epithets, thou squeezest up thy engine to coin, (and which one may feel, answer not fully thy own satisfaction,) for the purpose of bespattering and loading this people and their principles,—is but, alas! a mirror-glass set up to represent the low, mean, unworthy esteem thou bearest to the light of Christ in its appearance as a reprovcr within thee. For, whosoever turns universally at the reproofs of God's light in the conscience, shall witness the pouring forth of his Spirit in larger manifestations; according to Proverbs, i. 23, ‘ Turn you at my reproof: behold, I will pour out my Spirit unto you,’ &c. But that spirit, rather, speaketh in thee, of which Isaiah prophesied, liii. 2, 3, &c. when he alluded to the outward appearance of the same Christ, our Head, and the Captain of our salvation. His sufferings, death, resurrection, and glory, we dearly own, and wait from day to day to feel more of the precious virtue thereof. He was *then* ‘ despised and rejected of men,’ and they ‘ hid as it were’ their ‘ faces from him,’ because His outward appearance was ‘ as a root out of a dry ground; neither was there ‘ form,’ or ‘ comeliness,’ or ‘ beauty,’ that he should be desired by that mind, that was looking after great things, and expected outward glory and advantage. Thus was Christ's appearance mistaken by the learned rabbies in that day; notwithstanding they had Moses' and the prophets' testimonies, nor were wanting in reading the letter, with others in this day. And as it was then, so is it now,—he was and is mistaken by all, who seek *any thing to glory in, save the cross of Christ*. For the wisdom of the flesh ever hath, and ever doth lift fallen man above the *innocent Seed* in themselves, through which alone they can see the invisible glory of the kingdom of God, and find an abundant entrance unto the ‘ righteousness, peace, and joy in the Holy Ghost,’ of which it consists. Wherefore, take heed of being lifted up above ‘ the Seed of the kingdom,’ the Light, Life and Spirit of Christ in thee; so wilt thou see occasion to work out thy ‘ salvation with fear and trembling,’ and wilt not sit down upon former attainments or experiences when the Life is gone.

Another thing, of which I would put thee in remembrance in

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these times is this; The great danger of sinning at 'the waters of strife;' of which the example of Moses may be a standing monument to all generations. Was it not said of him, that he was 'very meek, above all the men which were upon the face of the earth?' yet, 'at the waters of strife' 'he spake unadvisedly with his lips;' because of which, he was debarred from entering into the promised rest. And are there not some in this day, who with sorrow of heart have observed the heat and bitterness of spirit which exist, and how differences and controversy concerning religion have eaten out the life of love and tenderness, that was in many? And those who have hurt the green thing in themselves and one another, have brought on death, darkness, dryness, and sensible withering,—and cannot fail to do so; seeing bitterness of spirit and prejudice, with similar frames of mind, in man or woman, separate from God. For 'God is love, and he that dwelleth in love, dwelleth in God, and God in him.' And Christ hath said, 'He that abideth in me and I in him, the same bringeth forth much fruit; for without me, ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered.' So, not abiding in this pure love to God and his image in his children, hath caused many to fall short, and hath hindered their progress, and made them lose sight of their way, and the 'Guide of their youth:' thus, they have not fully followed the Lord in the regeneration, who renews according to the increase of light, and the measures of his manifestation; whereby they might know, even in this life, a being 'changed into the same image, from glory to glory, even as by the Spirit of the Lord.'——

"If ye had the help of the Spirit's immediate teachings in your own hearts, without which ye will not yet understand aright the signs of this time, ye would see the Lord coming out of his holy habitation *to silence all flesh*, 'to stain the pride of all glory, and to bring into contempt all the honourable of the earth, that 'the Lord alone may be exalted.' Hath not the Lord removed the most of all those, who were eminently instrumental to serve him in the work of the ministry? And is he not daily making bare the skirts of such as remain, even daily making those to cease, 'who rejoice in thy pride?' Is not his voice sounding aloud unto such of you as remain, Ye shall 'no more be haughty, because of my holy mountain:' therefore, 'if to-day ye will hear his voice, harden not your hearts.' For, I am sure, *the Teacher*, that will tell you infallibly what ye are called to do *is near*, and is not 'removed into a corner.' But it is the enemy's work to veil and cover present duties and opportunities, and to represent what is

past and lost as very desirable; and even to prompt a people or person to bewail their past failings and short-comings, who little heed the worth of the remaining season, wherein they may yet 'redeem the time.' Wherefore, my advice in tender love to thy soul, is, That thou wait on the Lord, to understand aright the import of such signs as are now appearing; when the Lord is 'proceeding 'to do a marvellous work and a wonder among the people;' and is making 'the wisdom of their wise men' to 'perish,' and 'the understanding of their prudent' to be 'hid;' and *pouring out of his Spirit upon sons and daughters, servants and handmaids; provoking to jealousy, and angering the mighty, learned, wise men of this generation, by the 'foolish' appearance of a company of illiterate tradesmen, who were never bred up at schools and universities, even weavers, and shoemakers, and fishermen.*——

"I also desire thee to consider, how inconsonant with true Christianity a spirit of persecution is; and how much more unsuitable and unequal for a people or person under the same condemnation. Surely, that poor man, who had been but a little time in Christ's company, was so far influenced by his meek and moderate spirit, as not only himself to forbear railing against suffering Christ, but to rebuke his companion for so doing: which instance will stand in judgment against thee for the contrary practice. Neither will thy denying us to be members of Christ, and that we suffer for well-doing, and thy accounting us demoniacs, avail thee any thing, nor cover thee from that woe, (if thou obtain not mercy to repent,) denounced against those that 'call evil good, and good evil; that put darkness for light, and light for darkness,'—in that day, when the Lord Jesus shall declare before men and angels, we are his friends and followers. **O Robert! thy hard speeches have manifested thy own sad acknowledgment to be very true: *the holy fire is indeed gone out* with thee; in the place of which, that which never was, nor is of *God's kindling*, is brought forth. And this is not now to be found merely 'by secret search' in corners, or by secret surmises; but is by many of you laid open, and in thy late Postscript, as on a theatre, set up, so that those who run may read—the holy fire, if ever there was any, is quite extinct.**——

"Concerning this compound of unjust, groundless accusations and malicious inventions, I nevertheless hope I may say, there are many sober, serious people, who fear and serve the living God,—inward Jews, whose hearts the Lord hath circumcised to love him; and who desire continually in the integrity of their hearts to serve him,—against whom, no divination nor enchantment of devils or men

shall prosper. Of this blessed company, I do avouch myself one, through the free grace of God; and, I trust, we have put all thine and thy brethren's writings in the Lord's own hand to answer, for the vindication of his glory, and the manifestation of his Truth; nor do I desire to make any worse use of thy Postscript, than Hezekiah made of the writings of Rabshakeh in that day. Unto the righteous Lord 'which searcheth the reins and hearts,' do I appeal, for his immediate help, and seasonable, powerful appearance. I desire both to hope, and patiently to wait, until he have 'performed his whole work upon Mount Zion and on Jerusalem,' both amongst you and us: then shall be brought to pass the sure promise, 'I will punish the fruit of the stout heart of [my adversary,] and the glory of his high looks.' In that day, he will inwardly and outwardly both 'plead our cause, and execute judgment for us;' he will bring forth 'our righteousness as the light,' and make his judgments for us manifest 'as the noon day,'—although we now lie among the black pots of your reproaches. The Lord will *bring us forth unto the light*, and we shall behold his righteousness, either fulfilled within you, or manifested upon you. My witness is in heaven—I am one who 'have not desired the evil day;' but am willing to embrace all the sweet opportunities of the drawings of my Father's love, and the arisings of his life, to 'stand in the gap' for the single-hearted among you.——

"When the Lord called me out from among the Presbyterians, I was one, who according to my education, and information, and inclination from my childhood, was a true lover of that [which was then] called the glorious gospel, and a constant attender upon the declarations thereof. The 'messengers' feet' who published it, were 'beautiful' to me, so long as those ordinances of man were unto me as the ordinances of Christ, which was for the space of more than thirty years. I loved them more than all things else in this world: I 'passed through' them 'hardly bestead and hungry' for many years, feeling after life and immortality, but could not find it: something was raised in me, which words and reports could not feed: names and notions I minded little; but *Christ to dwell in me* was that, and still is that, which more and more I press after.

"And now I must, for the Truth's sake, say somewhat, (and I know the Lord will not impute it to be boasting,) respecting that season, wherein the Lord revealed to me the true way unto life and immortality by his inward appearance in my soul—which I humbly mention under a fresh remembrance of the love, power, and tender mercy of God, who enabled me. It was a time, in which

he had mercifully turned me from all that his light inwardly and law outwardly had ever condemned me for. My heart also did bear witness for me,—whatsoever I had known would please Him, *that* was I choosing to do; nor was I hereby seeking justification in my own righteousness, but rather a sure evidence of my interest in Him, who ‘is made unto us wisdom, righteousness, justification, and redemption.’ This blessed glimpse of my begun freedom, was given me in a seasonable time, that I might thereby be enabled to speak with mine enemy in the gate, and be encouraged to believe in the light, and wait upon the Lord, to feel his virtue perfectly cleansing me, ‘from all filthiness of flesh and spirit.’

Neither was I an undervaluer of the Scriptures: they were my rule *then*, and I hope for ever my life shall answer to them. *I think they honour the Scriptures most, who live most according to them*; not they, who call them the only rule, yet do not make them their pattern. The Scriptures of truth were precious to me; and by them was I taught, not to walk nor worship in the way of the people; the Spirit showing me his mind in them. And then I saw, in his light, that it is not the Scriptures many adore so much, as their own corrupt glosses upon them.—Neither can my experience go along with what thou affirmest of the hazard of converse with that people, [Friends.] It is very well known to all that lived in the place where I sojourned, I was not one who conversed with them: I was never at one of their meetings: I never read one of their books, unless accidentally I had found them where I came; and then only looked to them, and laid them by again.

“So now it remains with me to tell thee, what was the occasion of my joining with them, since it was none of those thou mentionest; which I will very singly, and can do very comfortably. It was that thing, ye school-men call *immediate, objective revelation*, (with which, it is my desire ye were more particularly and feelingly acquainted,) whereby the Lord raised in my soul his feeling life; so that I could not sit down satisfied with hearing of what the Son of God had done outwardly, (though I believe, thereby he purchased all that grace and mercy, which is inwardly wrought in the hearts of his children,) until I should be a partaker of the virtue and efficacy of it, and thereby possess ‘the substance of things hoped for.’ I saw, an historical faith would neither cleanse me nor save me: if that could save any, the devils were not without a door of hope: I felt, I needed *the revelation of the Son of God in me*. All that ever I read or heard, without this, could not give me the saving knowledge of God. ‘None knoweth the

Father, save the Son, and he to whomsoever the Son will reveal him?' Through the virtue of this, were my eyes by degrees more and more opened. For the tender-hearted *Samaritan* had pity upon my wounded soul, when both *priest and Levite passed by*, and 'the watchmen rent my veil;' and when there was no eye to pity, nor hand to help, *He drew near, and poured in wine and oil* as he saw needful, fulfilling in measure the promise, on which he had long caused me to hope, 'He that followeth me, shall not walk in darkness, but shall have the light of life.' And again, that sweet saying, so confirming and comforting to me, 'If a son shall ask bread of any of you that is a father, will he give him a stone? &c. If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?' These precious Scriptures, and many similar to them, being powerfully and seasonably opened up and applied by the Spirit of truth, times above number, both before and since, in effect speaking forth this language, 'Be not faithless, but believing,'—have made me set to my seal those words of Christ, 'It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.' And as I *walk with Him*, and *abide in Him*, *watching at the posts of Wisdom's gate*, travelling onward in spirit more and more to bring forth fruit unto Him, endeavouring to walk worthy of Him, 'unto all well-pleasing,' as also daily to die unto self, that Christ may live in me,—thus I become *a passive creature*, and He *an active Christ*, in the increase of whose government, I feel the increase of my peace.

"And thus, my Friend, hast thou here, by some touches at things, occasion to see how far thou art mistaken concerning us; and how far contrary to the truth as it is in Jesus, thou represent'st many things to the world, speaking evil of things thou know'st not—and if thou *dost* know them, the greater is thy sin.—On two particulars, indeed, I cannot strain charity so far as to believe thou think'st of us. Do we deny Jesus Christ and justification through his righteousness, because we make the sufficiency thereof of a more universal extent than ye? or because we love *whole Christ* so much, and his seamless garment, that we will not have him divided? Nay, we dare not *divide* justification and sanctification, neither *confound* them: we have felt the *blood* and the *Spirit distinct*, yet, *inseparable*. Neither canst thou think, we make void the Scriptures, because we honour the Spirit, which was before the Scriptures were written, and bear testimony against all who deny the Spirit's immediate teachings to be the universal

privilege of the Lord's people. Thus do ye take away the key of knowledge, and neither enter the kingdom, nor suffer others who would; but monopolize knowledge to yourselves, and intrude your *meanings* upon the consciences of men, *as the rule*:—which meanings, indeed, I do not own, either as the only rule or as any rule, further than as the Spirit of Christ in my conscience answers it.

“ The testimony of the Spirit of Truth in thousands with me, will stand and rise up against thee, in the presence of the Lord, when all thy unjust reproaches and malicious accusations shall melt away before the presence of the glory of the heart-searching God. Before his tribunal, I desire daily to stand, that he may more narrowly search me by his light; and not only discover but destroy what he finds contrary to his own pure nature and holy will, whether mediately or immediately revealed. Before this tribunal, thou and I will ere long more solemnly appear, to give an account of the things we have done in the body! That thou mayst be able to do this with joy, and not with grief,—mayst thou, on future occasions, when thou commendest thy writings to others, have so much mercy on thy own soul and the souls of thy readers, as to desire them to *ponder the path of their feet, and let all their ways be established, neither turning to the right hand nor to the left.* And, be sure they come to the *holy faith*, and not merely to an implicit belief of *the tradition of men.* By so doing, thou, and as many as thou canst influence, may come indeed to *fare well in the Lord.*”

“ I am one who, in my measure, travail for the redemption of the Seed of God in all souls, and in thine.

“ LILIAS SKENE.”

The Author should have stated, that some few passages in the above letter are omitted, and that some very slight alterations have been made in the phraseology.

NOTE Y.—Page 414.

Robert Barclay left his companions at Herwerden, and *they* took that place, again, on their way home. See W. Penn's Travels.—James the 2nd has been accused of pretending to be the champion of liberty of conscience, for the sake of opening a way for the establishment of the Roman Catholic party. This limitation of his good offices to the Barclays only, and his refusal to interest himself for the relief of the sufferers generally, does indeed favour the opinion that he was a timeserver, and not a real friend to liberty of conscience. See R. B.'s Life.—Ragley, was a seat of

Her letter of Rebuke to the Magistrates, Pastors & People of Aberdeen

Following is a copy of the Letter that Lillias wrote to the "Magistrates, Pastors & People of Aberdeen. Reference: Diary of Jaffray by John Barclay:

DIARY
OF
ALEXANDER JAFFRAY,
PROVOST OF ABERDEEN,
ONE OF THE SCOTTISH COMMISSIONERS TO KING CHARLES II.,
AND A MEMBER OF CROMWELL'S PARLIAMENT:
TO WHICH ARE ADDED,
PARTICULARS OF HIS SUBSEQUENT LIFE,
GIVEN IN CONNECTION WITH
MEMOIRS
OF THE
RISE, PROGRESS, AND PERSECUTIONS, OF
THE PEOPLE CALLED QUAKERS,
IN THE NORTH OF SCOTLAND;
AMONG WHOM HE BECAME ONE OF THE EARLIEST MEMBERS.

BY JOHN BARCLAY.

"IF TRUTH DO ANY WHERE MANIFEST ITSELF, SEEK NOT TO SMOOTH IT WITH GLOSSING DELUSION;
ACKNOWLEDGE THE GREATNESS THEREOF, AND THINK IT YOUR BEST VICTORY, WHEN THE SAME PREVAILS
OVER YOU."—Hooker's Ecclesiastical Polity, Preface, Sect. ix.

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MDCCKXXIII.

CHAPTER X.

1677: LILIAS SKENE'S WARNING TO THE MAGISTRATES AND INHABITANTS OF ABERDEEN—CONSOLATORY LETTERS TO THE PRISONERS FROM WILLIAM PENN, RICHARD RAE, AND HEUTOR ALLANE.

ABOUT this time, Lilius Skene, whose husband Alexander Skene with others had been then recently incarcerated, as we have seen, among all sorts of prisoners, merely for the act of public worship, was constrained, in true honesty and earnestness of desire for the welfare of her neighbours, to lay before them the hazardous consequences of such conduct. In her exhortation may be discovered that Christian love which flows towards enemies, and which enables to pray for those who despitefully use and persecute. Her language is enlivened and confirmed by many apt passages from the Sacred Volume; for, it appears, she was especially versed in these writings, and had much improved in her understanding and application of them, by obeying the dictates of the Spirit of Christ.

" A warning to the Magistrates and Inhabitants of Aberdeen, written the 31st of the 1st month, 1677.

" At several times, and in divers manners, I have witnessed against the will-worship and blind obedience of the inhabitants of this city, since the Lord opened my eyes, and drew me out of that fearful pit. So, at this season, I am moved in the same zeal for the Truth, and compassion towards your souls,

B B 2

MAGISTRATES, PREACHERS, and PEOPLE, to bear an open testimony against the *spirit of persecution*, whereunto ye are now arrived in such a measure, as doth exceed the bounds of humanity and the severity of your predecessors.

“ Wherefore, in the fear of the Lord, and in tender love towards you, I warn you to consider what you are doing; that you draw not upon yourselves and this city innocent blood; for, assuredly, the Lord will not hold you guiltless. Every one of you will find it so, according to the measure of your accessions, when the Lord deals with you:—truly, you will have enough to account for, though you keep your hands free from the blood of the innocent people, who suffer for conscience-sake.

“ O consider! *If the righteous scarcely be saved, where will the ungodly and unmerciful sinner appear?* What favour or mercy you have shown to particular persons, has not been done unto them as friends of God, but that ye might appear to be men not wholly void of gratitude or natural affection, they being near unto you and in friendship with you: therefore will ye lose your reward. How will ye answer the Lord one day, for thus using his friends and followers? When he shall say unto you, ‘I was sick, and ye visited me not; hungry, naked, and in prison, and ye were so far from extending pity or help, that ye made me (in my members) prisoner, naked, hungry, thirsty.’ In place of supplying their necessities, ye were instrumental in occasioning them to be greater; for, like Egypt’s task-masters, ye have increased the tale of bricks, and instead of setting them at liberty, have added to their bonds.

“ And if the magistrates, ministers, and people of this place should say, ‘When saw we thee so and

so?' Hereby is it manifest to all who will open their eyes, that Christ may sometimes suffer in his members, when people believe it not, nor are concerned about it. This ought to make all, who have but the letter of the Scripture, tender and cautious; for one answer shall be given unto all, both to those who have not showed mercy, who did not all the good they had power to do, and to those who have done evil, and are willing to do more:—'Inasmuch as ye did so and so to one of the least of these little ones, ye did it unto me.' It will be no cover for you, that the magistrates are under the authority of others above them: nay, examine your own hearts, and you will find, ye have 'willingly walked after the commandment,' as it is written in Hosea, v. 11, 12. Assuredly, the Lord is observing who are doing thus, and who is not. Neither will it excuse you, that your ministers informed you, such men were seducers of the people, and therefore enemies, not friends to God; and that your ministers strengthened your hands, by accounting it *nobility* in magistrates to curb error. These hills and mountains will not cover you:—*they* will need coverings for themselves, if they obtain not mercy to repent and reform.

"But not all that ye say, or that ye act against the Lord's work and witnesses, will discourage a remnant from desiring to be faithful even unto death. For my part, your severities and cruelties are a confirmation unto me, that Truth is not on your side who are persecutors: for, in all ages, he that was born after the flesh, persecuted him that was born after the Spirit. We feel the old hatred; we see the envy of the people; we hear the cry of Edom, crying, 'Raze it, raze it, even to the foundation:' Esau's rough voice has been often heard from your pulpits these thirteen

years past, and has caused us to feel rough hands from civil authority, especially during these last thirteen months. But, glory be unto God for ever! the faithful and obedient are enabled to put their seal to Christ's faithful word, *In the world ye shall have trouble, but in me ye have peace.* I have seen in the light of the Lord, this day of trial is come for the fall and for the rise of many in this place, and our testimony for the Truth is *as a sign spoken against*; yea, the sharpest sufferings the seed hath met with, or shall meet with, are permitted, *that the thoughts of many hearts may be revealed*, both among you and among us.

"Wherefore, I beseech you, love your own souls; harden not your hearts from God's fear; neither despise this warning,—the Lord having sent one, *as from the dead*, to warn you; though you have the testimony of Moses and the prophets among you, which whosoever will not hear, there is little ground of hope, such will hear other testimonies, how true soever. If ye had hearkened to that word to which Moses directed, near in the mouth and in the heart, and to which the Lord Christ pointed, teaching every man to do to others as he would be done by, there would be little need of other testimonies. Neither would ye unnecessarily throng in honest men in prison, who have families, wives and children, deeply suffering with them,—and in these cold, nasty, stinking holes, where ye have shut them up,—who have been as neatly handled and tenderly educated as any among you, and as useful in their generation.

"I desire you to acquaint yourselves better with the histories of the church in former ages; and with the remarkable judgments that have befallen persecutors in Old and in New England. And search the

Scriptures of truth: where now are all the persecutors of the people of God in former ages? and, ere long, where will those be that tread in their steps? Where is he that hardened his heart, and refused to let Israel go to serve the Lord? Where is he now, who resolved, that his little finger should be heavier than his predecessor's loins? And where is he, of whom it was said, that he did evil in the sight of the Lord above all that went before him? Doth not the Lord observe those that are at ease in Zion, and forget the afflictions of Joseph, who live gorgeously, and fare delicately every day, and despise the poor?—who put the evil day far away, and cause the seat of violence to come near, that lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, that drink wine in bowls, and anoint themselves with the chiefest ointments,—but are not grieved for the afflictions of Joseph?

“O consider these few instances, with many more such! and say not in your hearts, as those atheists recorded in Scripture, ‘All things continue as they were at the beginning,’ and ‘Where is the promise of his coming?’ Death and judgment *will* come, and it may be ere long; but though it should not hastily, yet remember, in the Lord's account, *a thousand years are but as one day*. Moreover, there is another Scripture, which hath weightily arisen in my heart, as applicable to Aberdeen, Jer. li. 1. ‘Thus saith the Lord; Behold, I will raise up against Babylon, and against them that dwell in the midst of them that rise up against me, a destroying wind,’ &c. My desire is, ye may not be *behind*, with that generation whom John the Baptist addressed, who were forewarned to flee from the wrath to come.

“And now having exonerated my conscience to-

ward you, by obedience towards God, and love towards the inhabitants of Aberdeen, I hope the Lord shall enable me to bear what he may permit you to do towards me or mine, even with that patience which becomes a disciple of the crucified Jesus, and, nevertheless, to remain your souls' well-wisher,

" LILIAS SKENE."

While some of this faithful band thus pleaded with the *oppressors*, others of their number, at a distance from the spot, were brought near in spirit to the *oppressed*; and deeply sympathizing, endeavoured to animate and console them, their language in effect reviving, as well as sealing the assurance of an Apostle formerly, " But and if ye suffer for righteousness sake, happy are ye; for the spirit of glory and of God resteth upon you."—One or more effusion bearing this character has been produced in the course of the preceding pages; and it may be satisfactory to such as entertain a value for the remains of William Penn, to have the opportunity of perusing an unpublished letter of this description from his hand. It does not bear a date; but the circumstances indicate with sufficient precision where it should obtain a place in this simple chronicle.

" To the Brethren imprisoned at Aberdeen for the testimony of Jesus.

" Dear Brethren!

" Salvation and peace by Jesus Christ, the Light of the world, our eternal, glorious Day, be multiplied among you,—who is the Rock of safety, and Fountain of everlasting consolations, from whose pure life descends sweet refreshment into the souls of all that love Him in truth and sincerity.

Copy of a Commemorative Plaque at the Friends House in Aberdeen, Scotland and an incredible Memorial to Liliias Skene in an Exhibition at the Tolbooth Prison

**Commemorative Plaques Record Details
Liliias Gillespie Skene (1626 - 1697)**



Location : Religious Society of Friends' Meeting House, Crown Street
Area : Central Aberdeen
Plaque Type : Yellow

About Liliias Gillespie Skene : Quaker Poet. She joined Aberdeen's Quaker community in 1666 at a time when the sect was subject to prolonged persecution and her husband, Baillie Alexander Skene of Newtyle, was imprisoned in the Tolbooth for his religious beliefs. The author of a volume of poems and godly ballads entitled On Growing Tryalls, she also wrote several other poems relating to the history of the Quakers in the period 1668-1681. She is buried in the Quaker cemetery at Kingswells.

Memorial to Liliias



Following are from the Memorial to Liliias Skene in an Exhibition at the Tolbooth Prison



Tales from the Tolbooth

Information Booklet

Character Histories and Text Transcripts

**TOLBOOTH
400**

Lilias Skene

Poet

1626/27-1697

- **Crime** -

Protestor of her
husband's and
other Quakers'
imprisonment.

Lilias was
never detained,
but campaigned
vigorously for
the freedom
of her fellow
Quakers.





Liliass Skene was born to John Gillespie, Minister of Kirkcaldy and Liliass Simpson in 1626/7. Her brothers included Patrick Gillespie, principal of Glasgow University, and George Gillespie, Minister of St Giles Cathedral, Edinburgh. On 26th August 1646

she married Alexander Skene (1621-1694), Aberdeen merchant, magistrate and author of *Memorials for the Government of the Royall-Burghs in Scotland*. Liliass moved to Aberdeen where she and her husband were fervent covenanters.

In 1669 after the birth of her last child, Liliass converted to Quakerism, breaking with the current faith of her husband. Alexander later followed her conversion in 1672. Locally, Liliass was known as Liliass Gillespie, but in Quaker circles she was known by her husband's surname Skene, after the English style which had been adopted by Scottish Quakers. Liliass was a leading woman in Aberdeen's small but influential Quaker community and appears to have been the only woman who joined the men in adjudicating disciplinary matters. Quaker meetings were frequently held in the Skene's home and in 1678 Liliass helped to establish the first Quaker school in Scotland. It has been plausibly claimed, but cannot be confirmed, that she assisted her husband in compiling the two manuscript accounts of the history of Quakerism in Aberdeen in the early 1680s. Quakerism allowed Liliass a unique degree of female empowerment, due to their belief that God's light was in every person, allowing women to become preachers alongside male members.

Quaker persecution reached its height in the 1670's. Many Friends were fined or imprisoned for their beliefs. Alexander Skene was fined in 1676 when the Scottish Privy Council levied heavy fines against all Quaker men. His fine was increased by half due to the transgressions made by Lilius in her energetic support of her faith.

Between 1677-9 every adult male member of the Aberdeen Quaker group spent time in the Tolbooth, ranging from several months to years. Lilius was never detained, but campaigned vigorously during this time for the freedom of her fellow Quakers. An excerpt from her letter to the Magistrates of 31st March 1677 reads '...honest men that have families wives and children ... in those cold nasty stinking holes where ye have shutt them up, who have been as neatly handled and tenderly educated and as usefull in their generation as any amongst you.'

Lilius Skene's letters and poems are among the few surviving literary works of non-aristocratic seventeenth-century Scottish women. Her poetry features mystical allusions and scriptural images of suffering and salvation. Lilius' only known publication in her lifetime was *An Expostulatory Epistle, Directed to Robert Macquarie*, dated June 1678 who published tirades against the Quakers.

In the 1800s William Walker published (from his own transcription of a manuscript since lost) selections from thirty lyric poems and three anagrams composed by Lilius between 1665 and 1697.

Through the eloquence of Lilius in her writings, she developed close personal correspondences with influential individuals of the time. She was recommended to Elisabeth, Princess Palatine of the Rhine and cousin of the Stuart Kings by Robert Barclay, a fellow Scottish Quaker and an eminent writer. In 1676 Lilius wrote to Elisabeth in the hope that she would intervene on behalf of the Quakers. This developed into a long correspondence with Elisabeth and her companion Countess Anna Maria van Hoorn.'

Lilius died a widow on the 21st June 1697, and was buried next to her husband in an unmarked grave in the Quaker burial ground at Kingswells.

Poem by Lilius Skene

**Some things concerning freindes in Prison,
which came before me in the tyme of my sickness;
to be delyvered to them.**

My freindes, stand fast, lett none affrayed be,
And in this winnowing season faint not yee;
But feel yourselves so fixed on the rock,
That present sufferings may not thence you knock.
O! let your love, your patience, and your hope
Outlive a prison, yea, a whip or rope;
Outlive the malice, and outlive the pryde
Off truth's opposers all on every syde.
For sure the Lord will trouble them at lenthe.
Who still to trouble you employ their strenthe,
As Pharoah's might and host shall by the Lord
Be overthrowne and left upon record
That ages yett to come may see his hand,
And heare and feare to break his just command.
But ere his glorious name shall thus appeare
Freindes, tryalls may encrease more close and neare;
Freindes, mark it, for it opens in the light
Delyverance comes not by man's help or might.
The tryalls come to diffrence and to prove
What wisdom's from below, what from above.
The zeall, the meeknes and humilitie.
The love and lyffe, the faith and constancie,
His graces all, he ' have in exercise
That which he calleth up may sacrifice.

..... continued on next page

For some who think they stand, may flee the feild,
And to the adversary their weapons yield;
The selfe-denyall and the resignation
Best knowne is, through sutable temptation;
Some may have constancie that wanteth love.
The manly pairt may filshing dissaprove,
Yett something still remaines that proves him nought,
When Gideon's armies to the watters brought.
The meeke and lowly living ones are they
Who shall be overcomers in this day,
And take the kingdome, and obtaine the crowne
Of Glory, victorie, and great renowne.
The living in Jerusalem, I say.
Shall sound the trumpet, and shall take the prey.
So till the Lord your further service have,
You and your present work with him I leave.
Who doth his vnyyard watter momently,
And watcheth over it continuallie.

Lilias Skene, the 5th of the 10th mo., 1677.

This excerpt from 'William Walker, bibliophile: notebook' by kind permission of the Special Collections Centre, University of Aberdeen.

The audio version of this poem can be heard whilst standing in front of the Lilias Skene character which is on display in the large exhibition case.

Read by Penny Selbie of the Aberdeen Quaker Meeting House.

Recorded by the Elphinstone Institute, University of Aberdeen.

**Transcript of Roberts Barclay's Letter to Princess Elisabeth,
28th October 1676**

Dear Friend, I did write to thee about 7 weeks ago from Edinburgh at what time I presented a paper from the King to the Council here in behalf of the Prisoners in which I acquainted thee of its proving unsuccessfull, the Council refusing to release them unless they would pay certain fines and promise not to meet in worship of God again unless according to the religion approved by law, neither of which because for Conscience sake they cannot do, they must remain and patiently wait untill the Lord in whose hand are the hearts of man work their deliverance who will not suffer this exercise to continue any longer than it is needful for us. Therefore I being in daily expectation to hear from thee of the receipt of that letter wherewith I also wrote one in French to Anna doe forbear to enlarge at this time only thou may know that thou are daily in my remembrance and my breathing is that the Lord may not suffer his seed to be unfruitfull in thee but raise it and thee by it over all difficulties that stand in the way until thou arrive at the blessed and which is more desirable than all the glory in this world, my mentioning of your condition to severall of my bretheren and sisters did raise great love in their hearts towards you and frequent breathings for you which though at a great outward distance, I hope, are not without virtue and service to youwards among others one singular woman found herself drawn to write this foregoing letter to Anna which I hope will be usefull to you both. She is a woman of great experience and tenderness of heart and who through great tribulation both of body and mind

hath attained the earnest of the Kingdom, is also deeply engaged in the present tryall both her husband, son and son in law being Prisoners. Let these remember my dear love to Anna to whom I forbear to write apart expecting a particular answer from her of mine. I was glad to hear of thy reception of our Friend from Amsterdam and owe thee so much the more love for it that meeting her at London I did much press upon her to make that visit. My heart bleeds and breathe for Ernestus that the Lord may make way for his deliverance and therefore I have written to him by this post. The Lord of his mercy keep you all sensible until his work be accomplished. My love salutes all in thy Family whose Faces are towards Zion, and I remain, Thy Assured Friend in the Lord,

Barclay

Urie the 28th of October 1676.

Transcript of Letter from the Countess Hornes, Lady in Waiting to Princess Elizabeth to Robert Barclay of Urie II, 1st December 1676.

Translated from the original French

Très Cher Ami, Very Dear Friend,

I have received yours with great joy I read it with satisfaction and consolation, it has given me new proof of the Christian Charity that you have for my soul which answers to yours: the Lord for having touched my soul with feelings of love towards you the last hours that I had the happiness to see you, which love having had the divine love for principle could only end in him as this dignified

object is Eternal. I hope that what proceeds from it will also last eternally changing in purity and strength. I hope you will ask grace to the Lord for the one whose only wishes is to belong to him, to know its light and to follow it in simplicity and faithfulness; I am most obliged that you ask from the all powerful hand the grace to help me over all difficulties which I have found many in the way that I have to pass internally and and externally, so much that sometimes I fear to not be successful; other times it seems to me that the Divine Clemence would end such great desires and would see the anguish of my poor soul who ask only the faith of the Lord Jesus (not imaginary but effective) without coming to my help and give victory above enemies who try to prevent the coming out of their nets. I adore and bless the Lord to have brought you here by his Providence as he has make me understand many things that I could not see before; Oh how good and merciful he is. I was well able to read and understand your agreeable letter, how well you neglect eloquences of the world; they could not please me either, the simplicity of Gospel is well above it. Please God may I gain that Simplicity and that I could not only say truly that, I am your very affectionate friend but also your Sister in the Patience and tribulation of Jesus.

M. de Hornes

**Transcript of Letter from Princess Elizabeth to
Robert Barclay of Urie II, 6th September 1676.**

My Deare friend I have received your letter from Urie dated 28 October and of the same tyme information from BF that you have bin clapt up though I am sure that your captivers are more captive than you are, being in company of him that admits no bounds and is abel to breake all bonds. It is a comfort to me that I shall not want your prayers and that other true members of J.C. joyne with you therin, for that raising of that wich is still very smale and weake in me though it be not without some manifestation. I have translated or rather red LS letter unto French for she is now abel to translate any Englishe into her native language but not to read an English Hand with abbreviations. You will see by her answer for it perchance will need another interpreter what sence that letter raised in her. I doubt not but your lettre to Ernestus will be of use to him as that copy of it (sent by BF) has bin to mee, but ther are still great mountains in our way wich God in his infinit mercy will remove in his due tyme, that he may breake all over bonds is the sything of your true friend,
E.

Lilias Skene A Mother of Israel

Deborah a "Mother in Israel" - the Poet and Prophetess who judged Israel, was a woman of exceptional character. Deborah was a woman who identified with the people in their pain and suffering. She was a woman whose strong leadership and bravery aroused the leaders of the tribes of Israel to wake up and confront their oppressors who had brought war to their gates. Her enthusiasm inspired the people to rise up and fight for their nation.

And so it was with Lilias Skene, Prophetess, Pastor and Poet. Those who personally knew Lilias or knew of her wrote of her exceptional character - a woman who was held in the highest of esteem because of her profound walk with the Lord. History tells us that like Deborah - Lillias also identified with the people's suffering. A woman whose bravery shook the Magistrates, Pastors and Inhabitants of Aberdeen. And, it was because of her strong leadership and bravery that Lillias helped win the Quakers freedom from their oppressors who had imprisoned them. That she was a woman whose enthusiasm inspired the other Quakers to rise up and fight for their cause. By virtue of her bravery, her leadership and inspiration Lilias Skene was truly "A Mother of Israel"! A woman who worshipped the Lord in spirit and in truth.

It's obvious from Lilias' letters and poems that she saw a direct parallel between her own experiences and those of the Biblical Israelites. And, as such, when writing, whether it be letters or poems, Lilias relied on Biblical allusion and imagery drawn from the Old Testament to describe the trials and tribulations that she and the other Quakers were being subjected to.

"Inspired Poetry": The Song of Deborah was a Victory Poem written and sung by Deborah to commemorate God's faithfulness for granting them victory over their enemies.

And, as a spirit led Believer Lilias knew that the same spirit that had inspired the prophets of old was the same Holy Spirit that inspired the prophets and prophetess of Christianity. Lilias was able to express her inner most emotions through the Old and New Testament references and themes that she so skillfully wove into her poems and letters - because they were inspired. In her desire to write about their spiritual experiences Lilias used scriptural images of persecution, betrayal, suffering and salvation as quickened by the Lord. Like Deborah of the Old Testament and the Apostles of the New Testament, Lilias made use of significant characters, themes and imagery, taken from both the Old and New Testament.

"A Mother of Israel" is a Jewish concept - a concept that a Jewish Believer could relate to in a way that a Gentile Believer would not relate to. And, it's obvious from their writings that Lilias and Alexander both had the mindset of a Jewish Believer which may puzzle a Gentile Believer. One may ask the question "Don't all Believers believe in the Gospel of Jesus Christ"?

Yes, whether someone is a Jewish Believer, Gentile Believer, the Carnal Christian or the Spirit led Christian that Paul spoke of in 1 Corinthians 3:1 we all believe that Jesus Christ is the Son of God. As Believers each of us believe in the Gospel of Jesus Christ and that all it stands for. And, each of us have our Salvation.

On the other hand - not all Believers worship the Lord in spirit and in truth. For example, it's a fact that while the mainstream Church celebrates Easter many Christians like myself, observe the Saturday Sabbath and the Feast of the Lord as commanded in the Old Testament and were never done away with.

For example, like the Apostle Paul and Peter who continued to celebrate the Feasts of the Lord even after Christ died, many of us celebrate the death, burial and resurrection of Jesus Christ at "Passover" which was when Christ was actually crucified, buried and resurrected. On the other hand the mainstream Church, like the Biblical Galatians went back to their pagan customs and substituted Passover with the pagan holiday Easter. Not surprisingly, they were rebuked by the Apostle for doing so.

Galatians 4:8-11 ⁸ Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods. ⁹ But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? ¹⁰ Ye observe days, and months, and times, and years. ¹¹ I am afraid of you, lest I have bestowed upon you labour in vain.

Paul made it clear that Christian Believers should not be observing days, months, season and years that have their roots in paganism.

Like the Galatians who were Gentile Believers, the Roman Catholic Church which was comprised of Gentile Believers went back to their pagan celebrations and incorporated them into their worship services - all under the guise of Christianity. Sadly, when those now called Protestants separated out from the Roman Catholic Church they kept the pagan customs introduced into the

Not only did the Apostle Paul continue to keep the Saturday Sabbath and observe the Feast of the Lord as commanded by Moses - Paul encouraged the Corinthians Believers who were Gentiles to observe Passover as well.

1 Corinthians 5:6-8 ⁶ Your glorying *is* not good. Do you not know that a little leaven leavens the whole lump? ⁷ Therefore purge out the old leaven, that you may be a new lump, since you truly are unleavened. For indeed Christ, our Passover, was sacrificed for us. ⁸ Therefore let us keep the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened *bread* of sincerity and truth

It's a Biblical fact, that even after Christ died and rose from the grave His Disciples and the early Church established and made up of Jewish Believers all continued to observe Saturday as the Sabbath and continued to celebrate the Feasts of the Lord as commanded in the Old Testament. Even though the Disciples of Christ and the Apostles understood and taught that salvation doesn't come from observing the Law - they also taught that Christ did not come to do away with the Law.

There's several reasons why the Lord never did away with the Saturday Sabbath and the Feasts of the Lord. But, for the purpose of this chapter I want to point out that every Feast of the Lord

pointed to Jesus Christ. For example, when Christ was crucified at Passover - Scripture likened Him to the Passover Lamb. In Acts 2 we find that it was on the day of Pentecost that the Disciples were Baptized in the Holy Spirit and the Church was born. And, the Feast of Tabernacles or Ingathering, that has yet to be fulfilled is probably the time that Christ will return for His people.

Passover was and is an important Festival for the Jewish people - including the early Church as clearly revealed in Scripture. When Paul established the Church not only did all the Jewish followers continue to observe the Feasts of the Lord - the Apostle Paul taught the Gentile Believers to do so as well. 1 Corinthians 5:7-8

In addition to encouraging the Corinthians to keep the Feast of Passover - Acts 20:13-16 reveals that Paul was in a hurry to get to Jerusalem in time to celebrate Pentecost.

Acts 18:21 tells us that the Apostle Paul sailed from Ephesus so that he could "Keep the Feast" in Jerusalem.

Acts 18:21 ²¹ but took leave of them, saying, "I must by all means keep this coming feast in Jerusalem; but I will return again to you, God willing." And he sailed from Ephesus. (NKJV)

And, the list goes on.

More to the Point: The first Christians were Jewish Believers and the first Church was established by Jewish men like Christ continued to keep the Sabbath and the Feasts of the Lord even after the death and resurrection of Christ Jesus. Yet, like the Galatians the mainstream Protestant Churches still prefer the pagan customs introduced into the Church by the Roman Catholic Church.

And, without a doubt the Apostle Paul as well as others who helped establish the Church - like Lillias - when writing the New Testament drew imagery from the Old Testament.

Back to Alexander and Lillias - a Mother of Israel.

So much of Lillias' writing and imagery was steeped with Biblical allusion and imagery drawn from the Old Testament because she was able to spiritually relate to the Biblical principles and promises in the Old Testament.

It's obvious from her writings that Lillias Skene believed that God would avenge His people, the Quakers, and destroy their enemies in the same way that He had destroyed the enemies of the Old Testament Israelites. And, this is a concept that many Christians cannot grasp.

For example, Lillias warned the magistrates and inhabitants of Aberdeen that the Lord would "rise up against Babylon ... a destroying Wind" and that the "Hills and Mountains will not cover you" from the coming wrath of God since "assuredly the Lord will not hold you guiltless".

Unlike most Quakers, Lillias used imagery connected with battle and warfare when writing about

the persecution of Quakers. And, this too - the reality of "Spiritual Warfare" - is not a Biblical principle understood by mainstream Christianity. Ephesians 6

for His spiritual warfare hath trained bands
And their provision keeps in His own hands
A house of Magazine well furnished where
For every soldier He hath weapons there
For some a battle axe, a sword a bow
As He hath service, weapons He'll bestow
With some He'll wound the beast, by others kill it

In another poem Lillias called on the Quakers to join in the Lamb's War. A "Spiritual War" that mainstream Christianity denies.

..... The Lord will bath His sword in Edoms blood
And vengeance recompense on all her brood
Who have engaged in this holy war.
And followers of the Lamb accounted are.

Like many other Quakers Lillias saw direct parallels between her/their own experiences and those of the Biblical Israelites. And, Lillias the Prophetess, believed that she and others who were prophetic were as inspired by the same spirit that had inspired the prophets of the Bible. Which brings me back to the account of "Deborah" - A Mother of Israel, Poet and Prophetess as recorded in the Book of Judges 5.

Alexander Skene refers to Scotland as "Our Israel" - he states:

"This city hath not been a barren **mother** or nurse in **our Israel**, in bringing forth and breeding up many eminent men and brave spirits,

Alexander's choice of words "mother" and "our Israel" in the same sentence reveals two very specific things about Alexander's mindset: A Mother of Israel is a Biblical concept that not all Christians relate to. However, it is obvious that Alexander not only understood what it meant to be a "Mother of Israel" but could relate to a Mother of Israel on a personal level - as his wife Lillias had all the qualities of a "Mother of Israel".

The author of the "Diary of Alexander Jaffray" wrote: Her (Lillias) language is enlivened and confirmed by many appropriate passages from the Scriptures - for it appears she was especially versed in her writings, and had much improved in her understanding and application of them, by obeying the dictates of the Spirit of Christ.

By using Scriptural themes and imagery in her poems and letters she was able to create a certain spirituality amongst its readers who were being "Spiritually" persecuted. Their persecution was not just persecution - it was a "Spiritual" persecution - hence her use of Scripture. The use of Scripture was the only way that Lillias could even begin to convey what she and the other Quakers were experiencing both on a personal level as well as a corporate level.

Like the Gospel writers, Lillias made use of significant characters, themes and imagery all taken from the Old Testament. Lillias was able to convey that God was aware of their persecution - that He is a real God that interacts with His people in real situations. Lillias understood that there was a spiritual aspect of their persecution and believed that the Lord would intervene on the behalf of her family and make the Magistrates let her family go. And, that's exactly what happened.

The Lord raised up Deborah - a woman - for the deliverance of His people. Although Barak and the men from the other tribes of Israel went out to battle with the prophetess - it was not Barak nor the men - but the woman Deborah who secured the victory for Israel. Likewise, it was Lillias who secured the prisoners release from the the Tolbooth after writing a letter rebuking the Magistrates, Preachers and citizens of Aberdeen admonising them to let "her people go".

Like Deborah, Lillias Skene was considered as one of the Quaker's Leaders alongside William Penn founder of the state of Pennsylvania and George Keith.

Like Deborah whose "Song of Deborah" is a masterpiece of Old Testament poetry - Lillias was known for the vivid imagery by which her poems portrayed the Quakers victories. Like Deborah - Lillias' poems and songs gave God all the glory for their victories.

It's because we like Lillias go through the same ordeals of the men and women of old that we too are able to draw upon Scripture as we pour out our hearts unto the Lord.

Throughout her poems Lillias would use imagery from the Old Testament to express her belief that God would deliver the Quakers from the persecution and oppression they were suffering under. And, like Deborah - Lillias is credited of being the catalyst for the Quakers being set free from the oppression of their enemies.

Unlike other Quakers Lillias wrote quite a bit concerning "Spiritual Warfare". Like the great warrior Deborah - Lillias understood the necessity of Spiritual Warfare. Ephesians 6

How Blessed I am to be a Daughter of Lillias - a Mother of Israel.

Like Deborah - Lillias Skene was a "Spiritual Warrior"
who took her Stand against the "Spiritual Wickedness" in High Places

And, so it is today, when we are faced with "Spiritual Battles" we too will need "Spiritual Strength" and "Spiritual Courage" to take our stand against the wiles of the enemy and the "Spiritual Wickedness" in High Places.

The Lord equipped both Deborah and Lillias with "Divine Strength" to take their stand against the Spiritual Wickedness of their enemies. From everything I have read about Lillias it's obvious that just as the Apostle commanded - Lillias put on the "Whole Armor of God" to take her stand against the "Spiritual Wickedness" in high places - against the principalities, powers and rulers of the darkness of this world that were influencing and operating through those who were

persecuting the Aberdeen Quakers. And, after all that she could do - Lillias stood there and maintained her ground - like Deborah - not yielding or fleeing. We know from her own writing that Lillias waited upon the Lord to intervene and deliver them! Ephesians 6

And, just as it was for Deborah and Lillias so it is for us. Through the grace of God, the strength of our spiritual enemies will be trodden down.

Like Deborah Lillias found herself in a crisis that compelled her to step forward. Lillias' became the Spokesperson for the Aberdeen Quakers. She, a woman, of all people, became their Advocate. Along with her husband Alexander and son she played a leading role in Scotland's history of civil and religious liberty

It was unusual for a woman to be a Military Leader - but Deborah was no ordinary woman. And, by all accounts, Lillias was not the typical everyday Scottish woman. In 1677 when Lillias' husband, son and son-in-law were imprisoned to the point of death Lillias did the unthinkable for a woman. She stepped forward and publicly rebuked the Magistrates, the Pastors and inhabitants of Aberdeen. In a prophetic sermon that was so powerful and passionate that the local newspapers published it Lillias delivered "A Word of Warning to the Magistrates and Inhabitants of Aberdeen". It was a word that shook the Magistrates!

A written rebuke published in the newspaper such as Lillias' warning was extremely rare for a woman. And, it would have taken a great deal of courage for Lillias to challenge her former Pastor to debate Quaker principles with her. Yet she did just that!

It was unthinkable that a male Quaker would challenge a Presbyterian pastor to a debate let alone a woman. For Lillias, a woman, to challenge a university educated and church sanctioned clergyman to a debate - well that was unthinkable. It was unthinkable that a woman would place herself on the same level as a Presbyterian Pastor - it was just unheard of. The Presbyterian pastor would have taken Lillias' challenge as an insult and offensive to say the least. However, a woman like Lillias, who had been to the mountain top and had experienced the Glory of the Lord, that woman will never be at a disadvantage with a Pastor or Magistrate with an argument. Lillias knew who she was in the Lord!

Her writings reveal her struggle for spiritual freedom to worship the Lord in spirit and in truth. Her poems speak of the times she and her family passed through the fires of persecution. But more importantly is **her insight into the Scriptures - how she relies on a Rhema Word from the Scriptures to tell us how she feels and from which she finds comfort.**

Lillias thrived on the Word of God (the Sword of the Spirit). From all accounts from her childhood she loved what she called "The Glorious Gospel". To her, the messenger's feet that published the Good News of the Gospel were beautiful to her so long as the ordinances of men were unto her as the ordinances of God.

Both Deborah and Lillias were women of extraordinary knowledge, wisdom, and piety - both instructed in divine knowledge by the Spirit and accustomed to interpret His will; who acquired an extensive influence, and both were held in the highest esteem.

The lives of both Deborah and Lillias provides a picture of leadership that wasn't normally seen in the society of their times. Very few women in Scripture or Aberdeen rose to positions of leadership. Both stand out due to their spiritual and civil leadership.

Compare Ephesians 6 with that of Judges 4-5. We know from Ephesians 6 that, as Christians, our weapons are not carnal. And, when entering the war Deborah and the men of Israel had no weapons. It was only after God intervened and threw Israel's enemies into a panic that the Israelites used the enemies own weapons to kill them.

Judges 4:14-16 ¹⁴ Then Deborah said to Barak, “Get ready! **This is the day the LORD will give you victory over Sisera, for the LORD is marching ahead of you.**” So Barak led his 10,000 warriors down the slopes of Mount Tabor into battle. ¹⁵ When Barak attacked, **the LORD threw Sisera and all his chariots and warriors into a panic.** Sisera leaped down from his chariot and escaped on foot. ¹⁶ Then Barak chased the chariots and the enemy army all the way to Harosheth-haggoyim, killing all of Sisera’s warriors. Not a single one was left alive. **NKJV**

They Fought from the Heavens: The panic and terror was produced by a supernatural panic. Deborah's weapons were Divine Weapons.

Judges 5:13 ¹³ "Then the survivors came down, the people against the nobles; The LORD came down for me against the mighty. ²⁰ They fought from heaven; the stars in their courses fought against Sisera. **KJV**

Judges 5:8 ⁸ They chose new gods; Then *there was* war in the gates; Not a shield or spear was seen among forty thousand in Israel. **NKJV**

Verse 8 reveals that Israel's sin of Idolatry was the cause of the foreign invasion they were now facing - and because of their Idolatry at that point in time - the Israelites did not have the leadership or weapons to resist their enemies. That is until God equipped Deborah with the ability and Divine Strength and Courage to take a stand against their enemies.

The Account of Deborah as recorded in the Book of Judges is a Memorial to her life.

And, in addition to the numerous books detailing the life of this remarkable women - there are at least two different Memorials to Lillias Skene in Aberdeen, Scotland that you can visit.

- Memorial plaque to Lillias Gillespie Skene - Gillespie Crescent, Aberdeen; and
- A Memorial in her memory at Aberdeen's prison - the Tollbooth



Religious Society of Friends' Meeting House, Crown Street, Aberdeen by: Aberdeen City Council



The Tollbooth Prison

The Dictionary of National Biography is a standard work of reference on notable figures from British history, published since 1885. Both Liliias & Alexander are listed in the "Oxford Dictionary of National Biography"

Reference Entry for Lillias:

Skene [née Gillespie], Liliias [Lillias Skein] (1626/7–1697), Quaker preacher and poet

Chapter 10: The Account of Alexander Skene

Alexander Skene was one of Aberdeen's "Eminent" Men - He was a Pastor, Merchant, Magistrate, Aberdeen's First Historian, Author of several books and a Leading Advocate for Aberdeen's Quakers for which he was imprisoned to the point of death.

We know from the accounts of several Historians that Alexander Skene of Newtyle was one of Aberdeen's most well known and influential men of his time. By all accounts, as one Historian wrote, Alexander was one of Aberdeen's "Eminent" men.

He was a graduate of Marischal College where he studied Hebrew and Greek as well as Latin. Alexander was a magistrate of Aberdeen, and Aberdeen's first historian. He was author of several books including "A Succinct Survey of the Famous City of Aberdeen" and "Memorials for the Government of the Royal Burghs of Scotland".

And, while imprisoned at the Tollbooth, Alexander co-authored "The Way Cast Up, And the Stumbling-blocks removed from before the feet of those, who are seeking the way to ZION, with their faces thitherward".

One of Aberdeen's "Eminent" men: After reading Alexander's own writings - I believe that of all his accomplishments, Alexander would have considered his steadfastness of purpose "to earnestly contend for the faith that God has entrusted once for all time to His holy people" for which he was imprisoned as his greatest accomplishment. Jude 3

Alexander was one of the many Aberdeen Quakers who were imprisoned to the point of death. According to Alexander - he was imprisoned because of his testimony. And, this brings me to Jude 1:3 and "The Way Cast Up" the book he co-authored while still in prison.

In accordance with Jude 1:3 Alexander Skene and George Keith wrote "The Way Cast Up" out of the necessity to disprove and refute the lies and falsehoods against the people called Quakers. Reading the Preface and Postscript written by Alexander it's obvious that like Jude, Alexander felt compelled to defend the interests and welfare of the flock as well as his own faith because they all shared the same Salvation and Faith that God had entrusted once for all time to His holy people - Salvation and Faith in the Gospel of Jesus Christ.

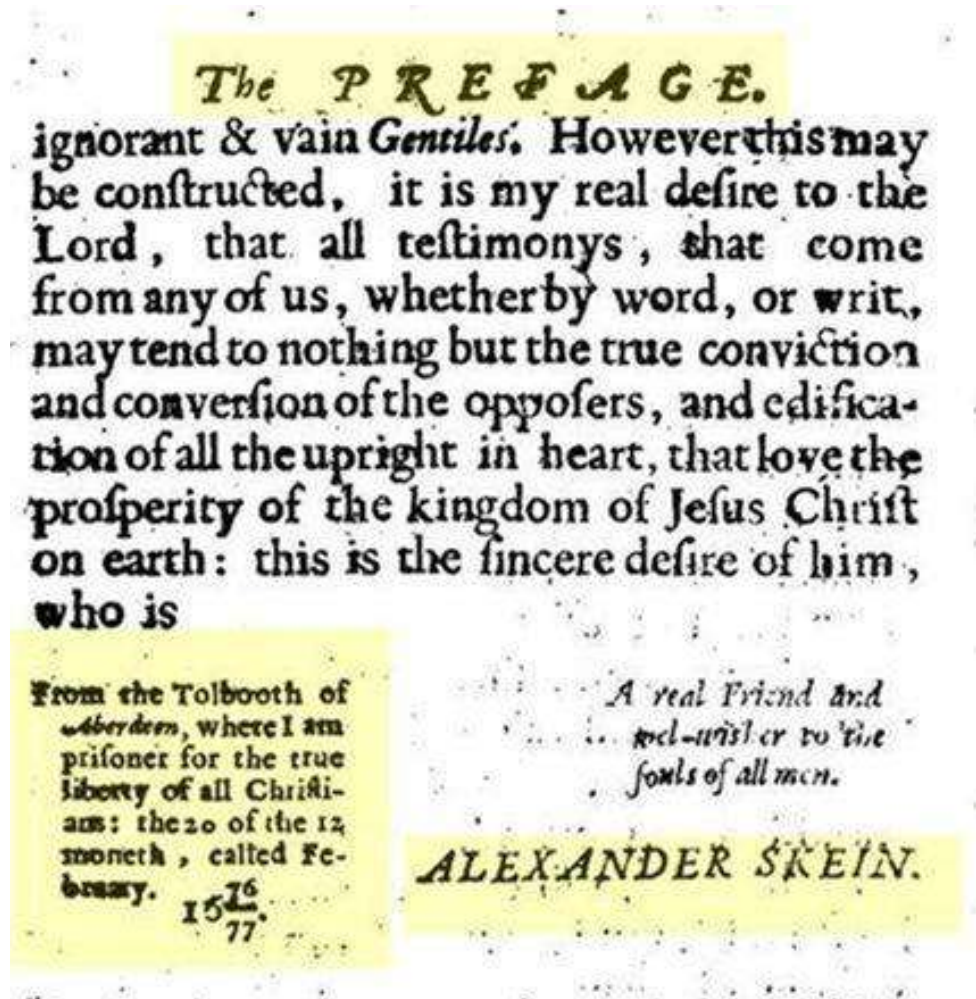
Jude 1:3 reads "Dear friends, I had been eagerly planning to write to you about **the salvation we all share**. But now I find that I must write about something else, urging you **to defend the faith that God has entrusted once for all time to His holy people**. NLT

It's amazing that over 300 years ago when Alexander wrote the "Preface" to "The Way Cast Up" his closing statement to the Preface he wrote was an echo of Jude 1:3. He ended the Preface with:

"From the Tolbooth of *Aberdeen*, where I am prisoner for the true liberty of all

Christians: the 20 of the 12 moneth, called February. 1676/77 and that he was a "real Friend and wel-wisher to the souls of all men. signed **ALEXANDER SKEIN**.

The following is an excerpt from the book in its original format:



"The Way Cast Up, And the Stumbling-blockes removed from before the feet of those, who are seeking the way to ZION, with their faces thitherward" speaks of the stumbling blocks removed from before the feet of those who are seeking the way to Zion (Jerusalem) with their faces thitherward. Jeremiah 50:5; Isaiah 62:10-12 and Isaiah 57:14

To set their faces (thitherward) towards the road that leads to Zion indicates that it was because of their steadfastness of purpose that God's Remnant would not be turned aside by any difficulties that they may encounter on their way back to Jerusalem.

As it relates to Alexander Skene it was because of his own personal steadfastness of purpose that he was not going to be turned aside from worshipping the Lord in spirit and in truth by imprisonment or any of the other difficulties and obstacles placed in his path by the Magistrates, False Pastors and inhabitants of Aberdeen.

A Spiritual Return: Quakerism was the restoration of true Christianity - and those Believers like Alexander who wanted to worship the Lord in spirit and in truth according to the Gospel of Jesus Christ were not going to be stopped by those who embraced the manmade traditions of the Presbyterian Church that nullify the Word of God.

A Spiritual Road: Alexander's face and heart were turned towards Zion where the Gospel of Jesus Christ and the Church was born. Alexander wrote that Scotland was his Israel - and so it was - because we know that the Gospel of Jesus Christ spread from Zion to the ends of the earth per Christ's command to His disciples. And, it was here in Aberdeen, Scotland (Alexander's Israel) that like Jude, in his steadfastness of purpose Alexander earnestly contended for the faith of the Gospel of Jesus Christ.

Like Jude, Alexander was grieved that his beloved friends had allowed false teaching to seep into the Presbyterian Church - Scotland's State Church. Worse yet, his once beloved friends who at one time he had enjoyed sweet fellowship with - they too began to persecute Alexander, his wife, his family and other Quakers. They too were trying to prevent Alexander, his wife, his family and others from leaving the manmade traditions of the Presbyterian Church and worshipping the Lord in spirit and in truth.

And, in their steadfastness to contend for the Faith, neither Alexander, his wife Lillias, his son John nor his son-in-law - all leaders of the Quaker movement in Aberdeen - were willing to sit idly by and allow false teachers to undermine and persecute those Quakers who were determined to stand up for the true liberty of all Christians.

Like Jude, Alexander felt such a heavy burden to defend the truth that he was compelled to write several books and articles to confront the false teachers in the Church of Scotland. In his writings Alexander explained to his readers that they would not be able to share a common salvation if they did not adhere to the doctrinal truths that define the Gospel of Jesus Christ.

Like Jude, Alexander exhorts the Quakers to earnestly contend for the faith. And, in contending for the faith Alexander and the Quakers of Aberdeen found themselves in one agonizing situation after another wherein they were forced to dispute, struggle and strive for the Gospel of Jesus Christ according to the New Testament.

Their most heart breaking and fiercest battles were battles that came from inside the seemingly safe confines of the Presbyterian Church where they once worshipped. They had been betrayed by Believers who were once their close friends. And, without a doubt, even today, it is from inside the walls of the Church where the greatest challenges to Christianity lie.

For example, the students of divinity of the University of Aberdeen were among those that were persecuting Alexander and the Quakers. Out of necessity for the true Liberty of all Christians and their zeal to contend for the faith Alexander and his son John along with Robert Barclay and George Keith challenged the Theologians at the University of Aberdeen to a debate.

And, in contending for the faith, like Jude, Alexander along with three others put in writing a

true account of the debate so that the so-called Students of Divinity who were still opposing the truth could not misrepresent the outcome of the debate. Words are soon forgotten but their written account remains unto this day. In his writings Alexander would often explain to his readers that what he was writing was also for the generations to come. And, so it is. How blessed I am to be a daughter of Alexander Skene.

The account of said debate, which can be read in full online, was written down by Alexander, his son John, Thomas Mercer and John Cowie and published in 1675.

The following excerpt is from their opening statement:

A True and Faithful ACCOMPT OF The most material Passages of a Dispute betwixt some *Students of Divinity* (so called) of the University of *Aberdene*, and the People called *Qnakers*; held in *Aberdene* in *Scotland*, in *Alexander Harper* his Close (or Yard) before some hundreds of Witnesses, upon the fourteenth day of the second Month called *April*, 1675. There being

They wrote:

Friendly Readers,

For as much as our opposers threatned they would Print an accompt of the debate, and boasted of a victory, we thought it our concernment for the Truths sake, and **to undeceive** these that may be abused by such reports, to give this true and faithful accompt of what past: which we are confident all the impartial and attentive Auditors, will affirm to be a true accompt; neither is there any one Argument omitted that we can remember of, or any thing added. There were many things spoken extrinsick from the matter; and sometimes confusedly two or three of our opposers speaking often at once, and also some others Page 4 that were not concerned, as particularly, one *Brown* the Bishops Chaplain, who though he refused to Subscribe the Articles, and so was excluded from speaking, did often most impertinently interrupt, and intrude himself. But these being only transient; and no Arguments insisted on; we have not inserted them, studying to keep to the matter: and we do faithfully declare that we have herein dealt impartially according to our memory, as we hope such serious Auditors as may read this will acknowledge. So leaving you to the perusal hereof, we rest,

Your Souls well-wishers,

- **Alexander Skein.**
- **John Skein.**
- Thomas Mercer.
- John Cowie.

End of Excerpt.

Over three hundred years have passed since their deaths yet their written accounts still speaks to the generations that came after them. How blessed I am that my Scottish forebears committed

their thoughts, beliefs, trials and tribulations to writing not just for their generation but for my generation and all generations to come.

There is no doubt that Alexander Skene was one of the "Eminent" men of Aberdeen, Scotland. And there is no doubt that of all his accomplishments that first and foremost Alexander would want to be remembered as a man who like King David was a man after God's own heart and that like Jude he was a man who contended for the faith and the true liberty of all Christians! Acts 13:22 and Jude 1:3

Like the Apostle Peter, Alexander was a man who had a reverence for Christ Jesus in his heart - a man who honored Christ Jesus as Lord. And, like both Jude and the Apostle Peter (1 Peter 3:15) it was because Alexander honored the Lord in his heart that he was always prepared to give an answer to everyone who asks to give the reason for the hope that we have in Christ: hence the book "The Way Cast Up" and "A True and Faithful Account" of the debate between the so-called Students of Divinity of the University of Aberdeen and the Quakers".

Alexander was man who was always ready and eager to give a defense to anyone who asked him for a reason for the hope that was him in - for the hope that was in his heart. 1 Peter 3:15

Scripture reveals that the Lord will honor those like Alexander Skene who honored the Lord and many Memorials have been written in memory of Alexander Skene because he was a man who truly honored the Lord.

Alexander honored the Lord in a multitude of ways and the "Memorialls For the Government of the Royal Burghs in Scotland" - a book written by Alexander Skene is another example. And, at this point I want to share with the readers the following excerpts from the "Memorialls For the Government of the Royal Burghs in Scotland".

Among his many other accomplishments Alexander served as a Magistrate of Aberdeen. And, if you read the "Memorialls For the Government of the Royal Burghs in Scotland" that Alexander wrote you will find that Alexander was a Magistrate after God's own heart. In the "Memorialls For the Government of the Royal Burghs in Scotland" Alexander reminded the new generation of Magistrates that that those who served in the Courts and Government should view their service as a religious duty.

Alexander Skene reminded those within Aberdeen's Government that unless the Lord Build the House - the Labors labor in vain and as such they should conduct themselves in a way that Aberdeen's government honored the Lord. He reminded them that the government rests upon the shoulders of Jesus Christ and that His government will never end.

The following are several excerpts from the "Memorialls For the Government of the Royal Burghs in Scotland". However, the Book in it's entirety can be viewed on line.

I wanted to scan in the text from the following three different pages of the "Memorialls For the Government of the Royal Burghs in Scotland", as well as from other books written by Alexander that I reference in this chapter, so that hopefully the readers will have more of an appreciation of

who Alexander was if you read what he wrote in his own words.

The screenshot shows the EEBO website interface. At the top left is the logo for 'Early English Books Text Creation Partnership'. On the top right, it says 'UMDL Texts home Login' and 'Your bookbag has 0 items'. Below this is a navigation bar with links for 'Home', 'Search', 'Browse', 'Bookbag', and 'Help'. A search bar contains the text 'Search this text' and a 'Search' button. Below the search bar, there are dropdown menus for 'Format' (set to 'text') and 'Page no.' (set to '159').

The main content area displays the following information:

- Title:** Memorials for the government of the royal-burghs in Scotland with some overtures laid before the nobility and gentry of several shyres in this kingdom : as also, a survey of the city of Aberdeen with the epigrams of Arthur Iohnstoun, Doctor of Medicine, upon some of our chief burghs translated into English by I.B. / by Philopolliteious (or,) a lover of the publick well-fare.
- Author:** Skene, Alexander.
- Collection:** Early English Books Online

Below the collection information are links for 'Table of contents' and 'Add to bookbag'. There are also navigation arrows labeled 'prev' and 'next'.

The main text of the page is enclosed in a box and reads:

CHAP. XXVI. Concerning Iustice of Peace Courts, to be holden within Burgh by the Magistrats thereof. IN the foregoing Chapters I have pre|sumed to suggest severall partil|culars which may conduce to ad|vance the Polilcy, good Govern|ment and prosperity of a City or Common-wealth as men, and in his I am to mind the Rulers more particularly ow they shall order it as Christians, in evi|lenceing their zeall against sin, for the honour nd Glory of Him who is the PRINCE of he KINGS of the Earth; and upon whose houlders the government is laid, from whom lone all blessings of peace, prosperity and pre|ervation can be expected, and without whose racious favour, no skill, power, wisdom or eans that men shall use can profit, according o Psal. 127.1. Except the LORD build the ouse they labour in vain that build it. Except the LORD keep the City, the watch-men waketh t in vain. Then seeing all our mercies spring

Below the text box are more navigation arrows labeled 'prev' and 'next'.

At the bottom of the page, there is a footer section with the following text:

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My Comments: Alexander reminds the Rulers that the government rests on the shoulders of Jesus Christ and that it is from Christ that all blessings of peace and prosperity come. That except the Lord build the house they labor in vain that build it.

And, so it is today, whether it be Scotland or America.



Title: Memorials for the government of the royal-burghs in Scotland with some overtures laid before the nobility and gentry of several shyres in this kingdom : as also, a survey of the city of Aberdeen with the epigrams of Arthur Johnstoun, Doctor of Medicine, upon some of our chief burghs translated into English by I.B. / by Philopoliteious (or,) a lover of the publick well-fare.

Author: Skene, Alexander.

Collection: Early English Books Online

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the LORD that teacheth Wisdom, without which no project nor purpose can attain a bles|sed success, or arrive at a happy end. Its onely they that acknowledge the LORD, that have the promise to be directed and guided in their paths. It were a great Mercy to this Land, if this were practically beleevd by all, especially by you who may greatly in|fluence your inferiours, and it were but a su|table effect of that Gospel-Light which hath shined in most parts of this Nation since the re|formation, and to stir you up the more effec|tually to this. Look back and consider the many Mercies the LORD GOD hath bestowed upon this Land since ever we were a People, that though we be far short of many other Nations in out|ward advantages; yet it hath been our hap|piness to receive both Honour and Spirituall Blessings beyond the most in Europe, for both which I shall give some instances. As for Honour, it was the Glory of our Naion after long and many bloody conflicts with the Romans, to set bounds to the Roman Empire, that we had matter to say as GOD Himself said to the Sea, Job 38.11. Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed. Though its our duty to say as Psal. 115.1. Not unto us O LORD, Not unto us, but unto thy Name give Glory. For

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My Comments: Alexander reminds the Magistrates, etc that Scotland has prospered because of the great mercies of the Lord. And, in particular, Alexander mentions Scotland's "Spiritual Blessings"



Title: Memorials for the government of the royal-burghs in Scotland with some overtures laid before the nobility and gentry of several shyres in this kingdom : as also, a survey of the city of Aberdeen with the epigrams of Arthur Iohnstoun, Doctor of Medicine, upon some of our chief burghs translated into English by I.B. / by Philopoliteious (or,) a lover of the publick well-fare.

Author: Skene, Alexander.

Collection: Early English Books Online

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grow in Greatness, prosper in Riches, and increase in Numerous and Vertuous Inhabitants. I shall name some of these. 1. Religion was a mean whereby Jerusalem was not onely made head of that Kingdom, but also greatest in all Asia, because all the Males behoooved to appear there thrise a Year. There was the Temple of the LORD, there the High Priest and all solemn Oblations and Sacrifices, hence it was called the Holy City: but now there are no places that have any Holiness in them under the Gospel, Joh. 4.21, 22. For GOD may be Worshiped every where, and any where, if it be in Spirit and in Truth. I know not any Religious Concernment that might more greaten a City, nor be a more attractive motive for Strangers, that had any Principle ruling in them of the fear of GOD, then a Holy People. Isa. 4.3. and 60.21. When the Inhabitants of a City generally did walk so Christianly and so Sweetly together, according to Gospell Rules, that they might give evidence of the fullfilling these blessed Promises, Isa. 1.25 26. upon which account a Town might be justly termed a City of Righteousness, the Faithfull City, this was a sure foundation of all true Prosperity and Greatness, therefore let all profane and ungodly persons be esteemed the chiefest enemies to a Cities welfare and the Pious and truly Godly the chiefest Jewells and Blessing thereof.

◀ prev next ▶



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My Comments: Alexander understood that if a nation wants to come into the Promises of God then they need to walk in holiness. Alexander stresses the importance of "worshipping the Lord in Spirit and in Truth" - and so sadly that is one of the reasons that Alexander was sent to prison for - worshipping the Lord in Spirit and in Truth over the man made traditions of the Presbyterian Church which at the time was the State Church.

Until Alexander's conversion to Quakerism in 1672 which brought Alexander's career in public office to an end - he had been elected to a number of key posts on the Aberdeen Town Council including Magistrate, etc.

This is where I start on the Draft - Transfer to Final Copy

Before moving on to the next book that references Alexander Skene I am scanning in several pages from a thesis submitted for the Degree of PhD at the University of St. Andrews (Scotland) by Gordon Russell DesBrisay in 1989.

Mr. DesBrisay devotes a lot of his thesis to Alexander Skene and the "Memorialls For the Government of the Royal Burghs in Scotland". And, his thesis gives a good insight into the character of Alexander Skene, a most remarkable man, from someone in our generation. His thesis is fascinating!

AUTHORITY AND DISCIPLINE IN ABERDEEN: 1650-1700

Gordon Russell DesBrisay

**A Thesis Submitted for the Degree of PhD
at the
University of St. Andrews**



1989

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however, was the yield of the harvest as reflected in the fair prices of grain. Having at last fallen in 1653 from the dangerous peaks of the previous five years, the next five years saw prices in Aberdeenshire stabilized at reassuringly low levels.⁸²

All in all, then, the impression is one of a modest economic recovery in the burgh under the governments of the Commonwealth and the Protectorate. If Aberdeen was a community finally catching its collective breath after the disastrous forced march of the 1640's and early 1650's, however, it was still in no condition as yet to scale the commercial heights it had once attained. Perhaps the most telling judgements passed on Aberdeen's economic state in these years were passed by those who stood somewhat outside the time and place. With regard to the town council's incessant hard luck story, the English authorities proved, if not altogether unsympathetic, at least somewhat skeptical. Thus, although in February of 1652 they awarded the town a 25% abatement of its monthly cess, they granted Glasgow a 41% discount (this before the great fire in June of that year), Edinburgh 63%, and Perth and Dundee a full 100%.⁸³ Similarly, two years later, when presented with a petition begging that the number of troops stationed in the burgh be reduced, Robert Overton, by then a Major General, who knew the town well and had seen it at its recent nadir, could not help remarking that 'he admired that Aberdein culd not keip ane regiment and ane halff, wharas [post-fire] Glasgow had thrie'.⁸⁴ But the degree of recovery, like the degree of suffering, must not be exaggerated. The judgement of posterity was that little of lasting economic benefit was achieved in the 1650's. When Alexander Skene,

a man at the centre of civic affairs in those years and a shrewd observer of the local scene, wrote in 1685 of the town's economic performance during his lifetime, he was forced to admit that 'our trade is much decayed by what it hath been forty or fifty years ago, before our late intestine troubles began'.⁸⁵

III Politics in Cromwellian Aberdeen

If the supposedly straightforward economic history of Aberdeen in the 1650's can be seen on closer inspection to have been rather more complex and obscure than once thought, it is all the more surprising to find the normally inscrutable public face of burgh politics (both secular and ecclesiastical, for the two were inextricably linked) less guarded and somewhat more revealing in these years than at almost any other point in the century. This would seem to confirm the notion that the inner workings of any community will be more readily exposed at times of tension and upheaval. To be sure, the political classes of the town were no strangers to rancour and discord: the difference was that under the Cromwellian occupation these 'intestine troubles' not only manifested themselves in public, but were rendered all the more acute by the disruptive presence, both in the nation and in the town, of intrusive 'foreign bodies'.

Politics in Aberdeen had always been a closed shop, with all women and the great majority of men in the burgh effectively locked out. For the enfranchised minority of trade and guild burgesses, however, access to the corridors of civic power was relatively open

entrenched radicals and the resurgent moderates, success was understood to depend upon retaining or winning control of the civic kirk. And just as the shifting fortunes of civil war determined the course of urban politics in the 1640's, the no less variable oscillations of English ecclesiastical policy in Scotland determined the outcome of the struggle at each critical juncture during the 1650's.⁷

The balance of power first encountered by the English in Aberdeen had recently tipped decisively back in favour of the radicals, thanks in large measure to the disastrous military and political collapse of the king's discredited coalition of moderate covenanters and hastily rehabilitated royalists.⁸ The civic church remained firmly in the thrall of the radical party, with all three ministers, Andrew Cant, John Menzies, and John Row, aligning themselves with the hardline protester minority in the kirk, along with the ruling elder, Alexander Skene, and, we may presume, most if not all of the other elders and deacons.⁹ These and other protesters from the immediate area controlled the local presbytery, and they could count on a substantial minority of support within the Aberdeen synod: roughly one in every four ministers there signed Andrew Cant's declaration of October 1651 condemning the recent General Assembly held, more or less on the run, at St. Andrews and Dundee.¹⁰ In the secular sphere, as well, committed covenanters led by Provost Alexander Jaffray, recently released from English captivity, swept back into power, capturing all the key seats in the council elections held at the end of September.¹¹ No sooner had

learned, a persistent element of uncertainty was temporarily removed from civic affairs. From their entrenched, seemingly secure positions the town and kirk soon embarked on a fruitful two-year period of limited cooperation. The kirk session, for example, admitted a handful of resolutioners to its ranks, and even deigned to elect a number of town councillors, though these at first refused to accept their places.⁹⁶ In September 1656, Alexander Skene, the session's ruling elder, was elected not only to the council, but to the magistracy itself.⁹⁷ As a baillie that year Skene was instrumental in setting up the new justice of the peace court, which, as discussed in Chapter 6, was to prove the most important and lasting achievement of the period. A pragmatic response to the pressing need to rejuvenate the burgh's long over-strained machinery of social control, the 'justice court', as it was known, was very much the product of this shortlived and rather strained spirit of cooperation. Finally, towards the end of 1657, the town and the kirk even managed to agree on two new candidates for the ministry, only to have the man they most wanted, the saintly James Durham of Glasgow, die before he could accept the call. This, as the session lamented, was a 'sad strok, not only to His kirk and nation in general, but in particular to this poor citie who ware under comfortable expectatione of his ministrie'.⁹⁸

Andrew Cant and his supporters on the kirk session had every reason to mourn James Durham's death, news of which reached Aberdeen on 16 August 1658, for with him died their last real hope of maintaining their influence within the burgh church.⁹⁹ By that point the English had abandoned all their grandiose schemes for

Alexander understood the dangers of "Immigration."

problem of molding outsiders into suitable members of the community. Hence the lengthy period of apprenticeship, with tradesmen, much like merchants, indentured for an average of six years. Those who went on to become full burgesses of craft (about half) normally took two more years to do so.³⁹ As Mack Walker has said of craft apprentices in German home towns, 'the stranger upon whom these conditions were imposed was a stranger no more by the time he had fulfilled them... Familiarity and community acceptance was the real purpose of it all.'⁴⁰

So far as Alexander Skene was concerned, however, no amount of training and conditioning could turn an extranian into a model citizen to compare with the best of the burgh's own progeny. Writing in 1685, he may well have been alarmed at the rising proportion of outsiders entering the guild and crafts. Having warned that 'it hath been the ruin of Burgers Children that they followed not their Fathers Trade', he went on to explain that

it is without all doubt, that when Inhabitants are born and bred in the Town, and it may be, descended of several Generations of Ancient Citizens, they will not onely be more ready to lay out their pains and labour for the Credit and good of the Town, but will more readily spend and be spent, yea, lay down their lives if called thereto, then probably can be expected from New-incomers, who cannot have that natural love, and respect to the place which others cannot but have.⁴¹

It stood to reason that established burgesses of guild and craft would tend to be wary of outsiders seeking to join their privileged ranks. In a hostile and unpredictable world the essence of corporate life had always been mutual support and interdependence. Invisible chains of kinship, friendship, fraternity, and perhaps

Alexander understood the dangers of Immigration - a danger not accepted by so many of America's politicians - even when there is proof otherwise

I The Council and Its Concerns

1. 'The Prayer Before the Election', *Council Register*, lvii, p.506 (10 March 1696).
2. Michael Lynch, 'The Crown and the Burghs', in Lynch, ed., *The Early Modern Town in Scotland*, p.71-4. See also White, *Thesis*, p.71-72.
3. See Chapters 5 and 6.
4. Mack Walker, *German Home Towns*, p.44-5.
5. See for example Sterling André Lamet, *Men in Government: The Patriciate of Leiden, 1550-1600* (University of Massachusetts Ph.D., 1979), p.109-113.
6. This was the case even in Calvin's Geneva. See Gillian Lewis, 'Calvinism in Geneva in the Time of Calvin and Beza (1541-1605)', in Menna Prestwich, ed., *International Calvinism, 1541-1715* (Oxford: 1985), p.68; and Robert M. Kingdon, 'The Control of Morals in Calvin's Geneva', in L. Buck and J. Zophy, eds., *The Social History of the Reformation* (Columbus: 1972), p.12.
7. Skene's book was published in Aberdeen by John Forbes, and was issued anonymously under the name 'Philopoliteius' (a lover of the public welfare). It was dedicated to the magistrates and council of Edinburgh, and was brought out in conjunction with his *Succinct Survey of the Famous City of Aberdeen*, published under the same pseudonym. In November of 1685 the Aberdeen council agreed to meet the cost of binding 'the little book latlie emitted be Mr. Alexander Skene'. *Council Register*, lvii, p.198 (18 November 1685).
8. *Memorialls*, p.147.
9. *Memorialls*, p.147-8.
10. *Memorialls*, p.125-6.
11. In theory Aberdeen's commercial jurisdiction extended over the whole of the shire (MacNiven, *Thesis*, p.147), though it was never possible for the town to exercise close control over so many market centres covering such a broad area. These regional centres expanded markedly after the Restoration, and it is notable that several council officials in this period came to grief trying to impose their authority over local markets. See for example *Council Register*, liv, p.462, (19 April 1663); lvii, p.235 (15 September 1686); and lvii, p.696 (19 April 1699).
12. This rule was found to apply in a sufficiently large number of cases that it could be used to help untangle the careers of council members sharing the same name without fear of tautology.
13. If officeholders could not slide backwards, there were no barriers to upward mobility on council. A number of magistrates started out in high office, for example, and from a less exalted position on council it was possible to advance a number of rungs when next elected.
14. A wide assortment of non-clerical workers relied in whole or in part on the council for their livelihoods, including among others the six town sergeants who (then as now) wore bright red coats for no obvious reason and attended upon the town

More legitimate beliefs in divine providence, divine intervention, and the immediacy of divine revelation mingled with deep-seated superstitions to make even the most highly educated seem credulous.

When Alexander Jaffray, Alexander Skene, Robert Barclay and others of Aberdeen's cosmopolitan Quaker community compiled a history of their sect in the burgh, they could seldom resist noting fortuitous circumstances and strange coincidences, albeit leaving others to draw their own conclusions. Their comment on Baillie Smith's demise was to note that he had been in the habit of visiting and mocking a Quaker in prison, who was heard to remark that 'the Lord would smyte him in some way more than ordinary'.⁴⁰ They attributed a similarly superstitious outlook to their persecutors within the ruling establishment.⁴¹ Baillie Alexander Alexander was said to have been conveying a group of captive Friends southwards in 1667 when one of them sat down and refused to go on. The others did the same, and the apoplectic magistrate set about striking them with his right hand. 'But that which is most remarkable is that the first thing [that] was presented to the said Bailly at his return to his own house was his son William who had falln and broke his arm, in the very same tyme that he had been making use of his arm to strike the Servant of the Lord; Which so awakened the Bailies Conscience, that he then said, and afterwards told it to some frinds, He should never strike a Quaker againe'.⁴²

It was against this volatile backdrop of prejudice, fear, and superstition that the campaign against Catholics and Quakers was waged. Inevitably, witchcraft and other lesser forms of religious deviance were seen by some as variations on a single diabolical

brief but spectacular rise of Independency in Aberdeen.⁶⁴ He was won over to Quakerism about the end of 1662 by visiting English members of the sect.⁶⁵ Over the next ten years he was joined by a number of other members of the civic establishment, some of whom had also toyed with Independency and most of whom appear to have been fervent supporters of radical Presbyterianism. After Jaffray the most spectacular defection from the ruling establishment was that of Alexander Skene in 1671.⁶⁶ At that point he had just completed his first term as a magistrate since the Restoration, having apparently been rehabilitated following his over-zealous service on behalf of the covenants and the Commonwealth. He too had been an Independent, as well as ruling elder on Andrew Cant's arch-Presbyterian kirk sessions of the 1650's. His conversion to Quakerism put a final end to his career in public office: it is interesting to speculate that his treatise on burgh government might never have been written had he been kept busy in the day-to-day management of civic affairs.⁶⁷

About the time of Skene's 'convincement' Thomas Mercer, a former dean of guild and ruling elder, was also won over to Quakerism. By 1672 the small band of Quakers also included the wives of baillies Gilbert Molleson and John Scott.⁶⁸ Robert Barclay of Urie and George Keith, seminal figures in post-Restoration 'second generation' Quakerism, were native to the region and frequent visitors to the town.⁶⁹ Keith, a graduate of Marischal College and sometime member of the Aberdeen meeting, was described by the presbytery as 'a ring leader in seduction to Quakerism'.⁷⁰ Part of Barclay's *Apology for the True Christian Divinity* of 1676, the classic expression of Quaker theology, is said to have been

THE JUSTICE OF THE PEACE COURT

I The Origins and Nature of the Court

The establishment of the justice of the peace court in January 1657 and its successful integration into the town's existing structure of authority and discipline was to prove one of the most significant developments to have occurred in Aberdeen in the second half of the seventeenth century.¹ Similar courts were established in other towns about the same time in response to a Cromwellian act of 1655 which revived the moribund commission of the peace in Scotland, but judging from the fragmentary records that survive it appears that most if not all of these courts were allowed to wind down shortly after 1660.² Only in Aberdeen, it seems, did the 'justice court', as it was usually known, remain a vital force throughout the Restoration era, and indeed to the end of the century and beyond. Why was this? What was so different about Aberdeen that an institution which other burghs soon found superfluous to their needs apparently fulfilled a real need there? The answer is not entirely clear, particularly since we know so little about the activities of JP's in other burghs, but would seem to lie in a combination of several different factors which, taken together, provided peculiarly favourable conditions for the new court.

The suspicion that Aberdeen's example may have been all but unique is reinforced by the fact that Alexander Skene, in his *Memorials for the Government of the Royall-Burghs* of 1685, felt called upon to explain to a wider audience of prospective civic magistrates just what a justice court was and how it could be of use

to them.³

I am to mind the Rulers more particularly how they shall order it as Christians, in evidenceing their zeall against sin, for the honour and Glory of Him who is the Prince of the Kings of the Earth ... Then seeing all our mercies spring from this fountain, it concerns all Magistrates very near, to be careful that no gross sin be indulged amongst them, such as Whoring, Drunkenness and Swearing; these are the most common Scandalls unsuitable to the Gospel and such as profess it, that are to be found in Cities and Towns. These are sufficient to provock God to withdraw his mercies and to send sad Plagues and Rods, and to confound all your Counsellis and blast your best Endeavours: for suppressing wherof, I know no better outward mean then a conscientious, faithfull and diligent Court of Justice kept by well principled Magistrats, assisted by pious, honest and zealous Constables weekly.⁴

Here Skene could just as easily have been describing the kirk session: for magistrates read ministers, for constables read elders and deacons. Indeed, the whole point of the Aberdeen justice court was precisely that it was a secular equivalent of the kirk session, a separate but parallel institution using different but complimentary means to achieve the same ends.

Neither is this design to weaken their hands, but to strengthen them in their propper work; seeing the ends of both Courts is to suppress sin, and it is the more likely to take the desired effect, when Civil and Ecclesiastick Rulers do every one their Duty in their propper Sphere.⁵

Alexander Skene's opinions are of particular interest for two main reasons. First, he spoke from personal experience. As ruling elder of the kirk session in the middle years of the 1650's he was intimately acquainted with that institution's uphill struggle to enforce godly discipline in occupied Aberdeen. Having been elected a magistrate for 1656/7, he was involved in the creation of the justice court and became one of the town's original JP's. Secondly,

he represented a body of extreme Protestant opinion in the burgh which helped to shape the justice court in its formative years. As we saw in the last chapter, having been an ardent Covenanter he flirted with Independency in 1652 and 1653, then settled back into the kirk for nearly twenty years before ^{he} suddenly became a Quaker in 1671.

Skene was a Quaker when he wrote the *Memorials*, but we can be almost certain that his basic attitudes towards matters of godly discipline and social control remained constant throughout his spiritual peregrinations.⁶ In Aberdeen and elsewhere those drawn to Protestant non-conformity tended to be people seeking a more strenuous, more vital form of religion than that offered by the state church.⁷ It was only natural that dissenters would wish to see a separation of church and state, but it did not necessarily follow that they wished to see any slackening off in the vital campaign to reform manners. Nor did one need to be a dissenter to insist upon a strict division of labour between ministers and magistrates. This was a venerable idea in Reformed circles, embraced by Calvin, endorsed by both the *First* and *Second Book of Discipline*, and much trumpeted by the Covenanters.⁸ Skene's forthright views on the subject could have been written at any point in his religious development.

It may be easie to any understanding men to perceive, how Heterodit a thing it is to see Preachers speaking to such delinquents more Magisterially liker a Civil Magistratt than Ministerially, menacing their Persons and exacting on their Purses, whereas it were more becoming Ministers of the Gospell to endeavour to awaken and convince their Consciences which is their

proper work, because the Weapons of their Warfare should not be Carnall.⁹

The survival of the Aberdeen justice court seems to have been due in part to the influence of a few well-placed men like Alexander Skene: dogmatic, literal-minded Christians who took the powers of the new institution seriously and imbued it with a sense of purpose and an ideological and theological legitimacy which it may have lacked elsewhere. A more straightforward and pragmatic reason for its success, however, was the fact that the commission of the peace, as configured by the act of 1655, addressed real and pressing needs in the burgh. Previous acts, going back nearly seventy years, had signally failed to do so.¹⁰

The 1655 act which re-established justices of the peace in Scotland was closely modelled on the most comprehensive of the earlier enactments, that of 1617.¹¹ Twenty-seven of the thirty clauses in the new act were lifted more or less intact from the old. These had failed to entice an earlier generation of urban officials, and proved no more attractive to their successors: in Aberdeen they were almost completely ignored.¹² Four amendments were introduced, however, which in civic eyes transformed the very nature of the office.¹³ The first important change was one of omission: no longer were constables of the justice of the peace court obliged to 'apprehend anye such persoun who salbe fund contemptuouslie to have disobeyed the censures of the churche'. The reasons for this omission were made plain by the three clauses added by the English. For the first time, justices of the peace were to be directly responsible for enforcing all acts of parliament concerning the

magistracy or appointed to the constabulary vary appreciably over the years.¹⁴ Amongst court officials the important changes appear to have been ones of attitude and inclination.

Such developments are of course difficult to pinpoint and impossible to quantify. Nevertheless, it seems quite clear that the determination and reforming spirit which characterized the early justices of the peace was less pronounced in many of their successors. Alexander Skene felt called upon to remind a new generation of magistrates in 1685 that managing the justice court was akin to a religious duty, which 'tho never so much strenthened and established by Law, may through remissness and want of true Zeal be also turned into a meer form, without any fruit or effect'.¹⁵ This was ironic coming from Skene, for as a Quaker in the 1680's he was basking in the relative calm which followed the persecutions of the previous decade, a calm brought about in part by the passing from the scene of men like himself steeped in the religious and political extremism of the covenanting and Cromwellian eras and imbued with a surfeit of 'true Zeal'.¹⁶ As we saw in the last chapter, the civil war generation of civic and church leaders eventually gave way to a new breed of leaders, rather less censorious, somewhat more tolerant, and perhaps less inclined to burden themselves with the immense task of rooting out each and every example of wayward behaviour. It was this last trait which may help to explain the court's mounting tendency to concentrate on crimes of the flesh. With a preganancy nearly always involved, they were the easiest offences to detect and the most difficult to deny.¹⁷

Without a doubt, after reading Mr. DesBrisay's Thesis as well as what others have written about this most remarkable man - there is no doubt that Alexander Skene was a Believer who "Walked the Talk". He was a Believer who believed in the Precepts and Biblical Principles of the Bible as they pertained to his own personal life as well as on a national level.

IV Offenders and Their Fates

As we have seen, it was with regard to its prompt sentencing and its temporal punishments that the justice court differed most from the kirk session. 'In this Polemick Age', wrote Alexander Skene in 1685, 'when many things ar controverted which were not questioned formerly, it is found a matter very extrinsick to Church-Officers or Guides, to meddle with any thing that is proper to the Civil-Magistrat, such as Fynes, Imprisonments, or Corporall Punishments'.¹ These were the stock in trade of the justice court. The great majority of offenders were made to pay a fine of anywhere from 10/ to £100, but the court also imposed prison sentences, ordered people removed or banished from the town, and forced some to endure ritualized public sufferings and humiliations - a spell in the jougs or stocks, an appearance on the cuckstool set up in the marketplace, a shaven head, burnings with hot irons, duckings in the sea, and lashings administered by the hangman in the streets. In Aberdeen's twin-pronged pursuit of godly discipline, the kirk session strove for outward acquiescence and inward change: it can be said to have worked on men and women from the inside out. The justice court worked on them from the outside in, 'menacing their persons and exacting on their purses' in an effort to enforce basic standards of conduct. To paraphrase Skene's use of scripture, the Weapons of their Warfare were *decidedly* Carnall.²

There was nothing new or unusual about the types of punishments administered by the justice court.³ Most were set by statute and had been in force throughout much of the country since shortly after

which set each community apart were to be found amidst the idiosyncrasies of institutions which evolved to suit local conditions, among the composition and character of the ruling establishment, and in the specific details of life in a particular time and place. With the records of virtually every aspect of civic administration having survived in copious quantities Aberdeen would seem a good place to observe the workings of a Scottish burgh. Particularly so since the documentary evidence can be reinforced by the thoughtful testimony of a former magistrate of the town, Baillie Alexander Skene, whose little-known *Memorialls For the Government of the Royall-Burghs in Scotland* of 1685 provides a wealth of informed contemporary opinion on the subject.⁷

Everything centred on the town council. As we have seen it consisted of seventeen merchant burgesses and two craft deacons, all of them elected at Michaelmas for one-year terms of office. Major decisions were taken jointly and issued in the name of the council as a whole, but the day-to-day administration of the burgh was divided into a number of particular spheres of responsibility. In Aberdeen there were eleven designated office-holders, and eight ordinary councillors if we include the two craftsmen. In other royal burghs the size of the council, the proportions of merchants and craftsmen, and the number and precise duties of office-holders varied somewhat.⁸ All of the larger burghs, however, were dominated by what amounted to an inner council of seven men, 'the settled Office-bearers that are fixed and constant in every Royall-Burgh'.⁹ The most powerful of these were the five magistrates, the provost and four baillies responsible for the executive and judicial

Without a doubt- Alexander Skene was a Believer who "Walked the Talk". He was a Believer who believed in the Precepts and Biblical Principles of the Bible as they pertained to his own

personal life as well as on a national level.

Moving on to "The History and Antiquities of New and Old Aberdeen" by Alexander Smith who like other Historians identifies Alexander Skene as one of the "Eminent" men of Aberdeen.

Like many other Historians the author of "The History and Antiquities of New and Old Aberdeen" considered Alexander Skene to be one of Aberdeen's Eminent. The author describes Alexander Skene as Master of Arts, a Bailie of the City of Aberdeen and references "Memorialls For the Government of the Royal Burghs in Scotland"

And, even today, Alexander Skene is still honored as one of Aberdeen's most well-known, important and distinguished citizens of Aberdeen - as is evident by Mr. DesBrisay's Thesis published in 1989.

He is remembered for a career in public office that included a number of key posts on the Aberdeen Town Council which involved oversight of the local economy. Alexander was an Aberdeen merchant and local historian who, by all accounts, had a keen insight into Scottish overseas trade. And, the list goes on.

Alexander Skene was also known by his Literary name "Pseudonym "Philopoliteius"
- a Lover of the City

The following excerpt is from page 279 of Mr. DeBoyse's Thesis regarding Alexander Skene's literary name that he used when writing "Memorialls For the Government of the Royal Burghs in Scotland" as well as "Succinct Survey of the Famous City of Aberdeen published under the same pseudonym: Philopoliteius (a lover of the public welfare)

Skene's book was published in Aberdeen by John Forbes, and was issued anonymously under the name 'Philopoliteius' (a lover of the public welfare). It was dedicated to the magistrates and council of Edinburgh, and was brought out in conjunction with his *Succinct Survey of the Famous City of Aberdeen*, published under the same pseudonym. In November of 1685 the Aberdeen council agreed to meet the cost of binding 'the litle book latlie emitted be Mr. Alexander Skene'. *Council Register*, lvii, p.198 (18 November 1685).

THE
History and Antiquities
OF
NEW AND OLD ABERDEEN.

BY
ALEXANDER SMITH, C.E.,
Fellow of the Royal Scottish Society of Arts.



ABERDEEN :
ALEXANDER MURRAY,
247 UNION STREET.
1882.



CHAPTER III.

BAILLIE SKENE'S DESCRIPTION OF THE CITY.



WE shall now add the following quotation from "A Succinct Survey of the famous City of Aberdeën" by Baillie Skene, printed by John Forbes, 1685 :—"Aberdeën is pleasantly seated upon three Hills, which are all joyned together by easie descents, so as in the middle of the Streets they are scarcely discernable. It is of *Circuit* 2141 double spaces, through which six Gates enter, being built as it presently stands, it is difficult to be fortified in the ordinary way of fortifications, though it hath been diverse times attempted in this our Age since the late Troubles began. In the beginning of the late Troubles it was able to set forth Eight hundred men in good array and Military Furniture to the Fields, well trained for service when called thereto. It being seated between the rivers *Dee* and *Don*, is said by *George Buchanan*, our *Scots Historiographer*, to be *piscata Salmonum nobilis*, that is, Excellent or Famous for Salmond Fishing.

"As for the Accommodations and Ornaments of our



CHAPTER XXVII.

EMINENT MEN.



BAILLIE Skene stated, in 1685, that “this *City* hath not been a barren mother or nurse in our *Israell* in bringing forth and breeding up many eminent men and brave *Spirits*, whereof there might be set down a large catalogue, not only in byepast years, but even of men eminent for abilities in their several professions in this same age”.

But to make a selection and briefly enumerate the works of these men of eminence is not only difficult from our ignorance of those labours that were either most meritorious or useful, and the task would have been much lessened by admitting into those pages those only who had been born in Aberdeen, but the very title suggests the necessity of admitting into our pages the names of those who have flourished in it, and the mode of arrangement we have selected is that of the chronological order.

JOHN BARBOUR, from whose work we have already given some extracts, was born in Aberdeen about the

My Comments: Note Alexander's comments regarding Israel because this is a theme throughout his writings.

He rendered some important services at the time of the great Revolution, and published the Histories of the Reformation and of his own times. He died Bishop of Salisbury in 1715.

LORD MONBODDO, another Burnett, who was also educated at Marischal College, and is known as the author of *The Origin and Progress of Language*, and of *Ancient Metaphysics*. Born in 1714, he died in 1799.

ALEXANDER SKENE of Newtyle, Master of Arts, and one of the Baillies of the City of Aberdeen, deserves a place among our eminent men. His little volume, from which we have so frequently quoted, the first part of which was dedicated to the Lord Provost and Baillies of Edinburgh, is entitled *Memorialls For the GOVERNMENT of the ROYAL BURGHS in SCOTLAND*; and the second, which is dedicated to the Lord Provost and Baillies of Aberdeen, and bears on the reverse of the title page the town's crest of arms—"A Succinct SURVEY of the famous CITY of ABERDEEN, With its *Situation, Description, Antiquity, Fidelity, and Loyalty* to their SOVERAIGNES, &c., *By a Zealous Lover of BON-ACCORD ΦΙΛΟΠΟΛΙΤΕΙΟΥΣ*. Aberdeen, Printed by Iohn Forbes 1685." Baillie Skene, in 1670, rebuilt the fountain around the Well of Spa, and reprinted the celebration of its virtues by Dr. Barclay in his "*Callirhoe, commonly called the Well of Spa, or the Nymph of Aberdeen Resuscitat*".

JAMES GIBB, architect, son of Peter Gibb of Footdee-

Alexander had a Master of Arts from Marischal College where he studied Hebrew. Hebrew was taught at Marischal after the Reformation (16th Century) when there was an increased interest in the study of the original text of the Bible - hence - those like Alexander Skene began to study Hebrew and Greek.

The next excerpts are from "A Succinct Survey of the famous City of Aberdeen" written by Alexander his literary pseudonym "Philopoliteious" - which means a "Lover of the Public Well-Fare". The Book is a reprint of Alexander's that was printed in 1685.

A
SUCCINCT SURVEY
OF THE FAMOUS
CITY OF ABERDEEN,
WITH ITS
SITUATION, DESCRIPTION, ANTIQUITY, FIDELITY,
AND LOYALTY TO THEIR SOVERAIGNES;
AS ALSO
THE GRACIOUS REWARDS CONFERRED THEREON, AND THE
SIGNALL EVIDENCES OF HONOUR PUT UPON
MANY CHIEF MAGISTRATS THEREOF.
WITH
A CATALOGUE

Of them since the City was burn'd for Loyalty, about
the year 1330.

*Together with the Epigrams of Arthur Johnstoun, Doctor
of Medicin, upon the said City, and severall other of
the principall Royall Burghs in this ancient King-
dom of Scotland, Translated into English by I. B.*

BY A ZEALOUS LOVER OF BON-ACCORD,
ΦΙΛΟΠΟΛΙΤΕΙΟΥΣ.

ABERDEEN:
PRINTED BY JOHN FORBES, 1685; REPRINTED FOR
PETER BUCHAN, 1833.

TO
JAMES SKENE, Esq. OF RUBISLAW.

SIR,

THE interest you have taken in preserving the local antiquities, particularly the ancient literature of this city and county, in having so ably corrected the many and gross errors of former editions of "Spalding's History of the Troubles of Scotland," &c. a work of a similar nature to the one to which I now call your attention, and to which I hope you will extend your partiality in endeavouring to rescue it from oblivion, is the cause of my presently addressing you on the subject; and trust my efforts will meet with your decided approbation.

The following little History of Aberdeen, which may be said to be the earliest ever published, having been printed about a hundred and fifty years ago by John Forbes, the successor of Edward Raban. Mr. Forbes was no less a musician than a printer; for he set to music and printed a collection of "Cantus, Songs, and Fancies, with severall of the choicest Italian Songs, and some of the best new English Ayres,"—the first ever printed in Scotland.

The Author, an ancestor of your own, who designates himself *Philopoliteius* (a lover of the public welfare), was Mr. Alexander Skene, and not James Barclay, as says the Editor of "Orem's History of Old Aberdeen." The Epigrams annexed on the Royal Burghs of Scotland were written by Dr. Arthur Johnston, when Principal of Marischal College, and translated into English by John Barclay, once Minister of Cruden, an eccentric author. The Edition now

The author who reprinted Alexander Skene's Book points out that Alexander's Book was probably the earliest ever published - hence Scotland's other historians credit Alexander Skene as Aberdeen's first historian.

The above is another reference to Alexander Skene's Literary name "Philopoliteius."

may savour of flatterie or ostentation. One thing I aim at is, that ye may outvye all that have gone before you in vertue, wisdom, fidelity, and care of the wellfare of your commonwealth; and, in a word, that I may say as the wise man said of the vertuous woman, That your own works may praise you in the gates, which is the earnest desire of,

RIGHT HONORABLE,

A cordiall well-wisher to the prosperity, true honour, and wellfare of Aberdeen and all its Rulers,

PHILOPOLITEIUS.

Page 8 is the last page of his Foreward. As noted on the previous page "Philopoliteius" was Alexander Skene's Literary name that he often used to describe himself.

Alexander's reference to the vertuous woman and gates are from Proverbs 31:10-12 that speaks of the vertuous woman - a wife of noble character and by all accounts it is a description of Alexander's wife Lillias who was known for her devout and moral character. In her zeal to contend for the faith Lillias even stood in Aberdeen's Gates and confronted the Magistrtes who had falsely imprisoned the Quaker men. Alexander's reference to city gates is significant - according to Scripture - this was a place of authority where government officials met to decide matters. As a Magistrate of Aberdeen - Alexander - a man of authority also stood in the gates.

Proverbs 31:10-12 ¹⁰ Who can find a virtuous and capable wife? She is more precious than rubies. ¹¹ Her husband can trust her, and she will greatly enrich his life. ¹² She brings him good, not harm, all the days of her life. ... ³⁰ Charm is deceptive, and beauty does not last; but a woman who fears the LORD will be greatly praised. **Poverbs 31:23** ²³ Her husband is well known at the city gates, where he sits with the other civic leaders. (NLT)

Alexander begins his "Epistle to the Reader"

EPISTLE TO THE READER.

COURTEOUS READER,

IT may be lookt upon by some, that this Survey of Aberdeen may savour of ostentation, seeing there are few, or perhaps no other town in the kingdom that is descryved, or hath any of their acts published : To which I may say, that such vanity in so doing is far from my mind, seeing there is nothing more ordinarie amongst all nations then to set down what hath been the most remarkable providences of God to their countries and places of their nativity ; whereby posterity may observe the mercies of the Lord to their ancestors, the neglect or omission of such thankfull remembrances

B 3

My Comments: It was important to Alexander Skene that he record certain things for the next generation - and that it very Scripturally sound. Psalm 48:13 is only one of many Scriptures that speak of telling future generations about the mercies of the Lord .

Psalm 78:3-4 ³ things that we have heard and known, that our fathers have told us.

⁴We will not hide them from their children, but tell to the coming generation the glorious deeds of the LORD, and his might, and the wonders that he has done. (ESV)

is threatened, Psal. 28. 5. Because they regard not the works of the Lord, nor the operations of his hands, he shall destroy them, and not build them up. Amongst the many sins for which the Lord is pleading a controversy with this nation, this may have its own weight, that we are not thankful, that the Lord did furnish us with well-qualified and able men to bear rule in cities and shyres, which, when they are removed without successors sutable to fill their roomes, is no small stroak on a nation, according to Isa. 3. 1, 2, 3. For, behold, the Lord, the Lord of Hosts will take away from Jerusalem the mighty men, and the man of war, the judge and the prophet, the prudent and the ancient, the captain of fiftie and the honorable man, the counsellor and the cunning artificer, and the eloquent orator. Wherefore I hope none will misconstruct me for making a respectful remembrance of these whom the Lord honored and doth at

My Comments: Note Alexander's reference to Jerusalem.

this time honour to be worthy Magistrates of our town in their day and generation ; for it is said, Prov. 17. 6. The glory of children are their fathers.

Another reason is, that it may be these who are in authority in the nation over us, may be induced to have a respect to some great persons, who in their place deserve to be honored with all that respect which is due, yet not to the prejudice of the interest of burghs : To obviate which, I judge it not amiss to shew forth what good subjects, and of what due esteem a burgh or city ought to be had in ; that in times of greatest need have been so usefull in their Sovereign's service, as particularly Aberdeen hath been many times, as history and records can witness.

It were to be wished, that all the most considerable burghs in this kingdom would set apart some of their ablest men to collect out of their ancient records what hath been most

Proverbs 17:6 ⁶Children's children are the crown of old men; And the glory of children are their fathers. (ASV)

If Alexander only knew to the extent that he is "The Glory of his many offspring"! And, once again, Alexander stresses the Biblical principal of our ancestors (ancient records)

As already noted "Philopoliteius" was Alexander Skene's Literary name that he often used to describe himself.

Continuing from the previous page Alexander stresses the Biblical principal of our ancestors (ancient records)

12 EPISTLE TO THE READER.

remarkable in their towns in former ages, or at present, that the nation might be convinced of their usefulness, and of that respect and honour that ought to be put upon them, so as it might be seen, they ought not to be born down or discouraged when any weighty concernment of theirs comes in question. Upon these accompts I have made this short essay, hoping at least it may be a motive to induce and stir up a more accurat pen to be employed in this or the like ; not onely in reference to our city, but also to the rest of the cities and towns of the nation, who, without vanity, shall subscrive myself at present, according to truth,

PHILOPOLITEIUS.

Anno Dom.

- 1656 Georgius Cullen qui obiit in dicto officio.
- 1657 Ioannes Jaffray de Dilspro.
- 1658 Ioannes Jaffray.
- 1659 Ioannes Jaffray.
- 1660 Gilbertus Gray.
- 1661 Gilbertus Gray.
- 1662 Gulielmus Gray qui vitam obiit eo anno.
- 1663 Gilbertus Gray.
- 1664 Mr. Robertus Patrie de Portlethin.
- 1665 Mr. Robertus Patrie.
- 1666 Gilbertus Gray qui vitam obiit in dicto officio.
- 1667 Mr. Robertus Patrie.
- 1668 Mr. Robertus Patrie.
- 1669 Mr. Robertus Patrie.
- 1670 Mr. Robertus Patrie.
- 1671 Robertus Forbes de Robslaw.
- 1672 Robertus Forbes.
- 1673 Robertus Forbes.
- 1674 Robertus Patrie.
- 1675 Robertus Forbes.
- 1676 Georgius Skene de Fintray, ad præsentem annum 1685.

This city hath not been a barren mother or nurse in our Israel, in bringing forth and breeding up many eminent men and brave spirits, whereof there may be set down a

Once again, Alexander references "Israel".

Future Generations

Before leaving the account of "A Succinct Survey of the Famous City of Aberdeen" I want to make the following comments.

On page 9 Alexander states:

Page 9: IT may be lookt upon by some, that this Survey of Aberdeen may savour of ostentation, seeing there are few, or perhaps no other town in the kingdom that is descryved, or hath any of their acts published : To which I may say, that such vanity in so doing is far from my mind, **seeing there is nothing more ordinarie amongst all nations then to set down what hath been the most remarkable providences of God to their countries and places of their nativity; whereby posterity may observe the mercies of the Lord to their ancestors**, the neglect or omission of such thankfull remembrances

Alexander was writing in order that his descendants, including myself, may observe the mercies of the Lord that the Lord extended to Alexander, Lillias and John as well as their ancestors.

In this passage as well as others Alexander's mindset and understanding is that of a Christian who understands the Scriptures from both a Gentile and Jewish perspective. And, interestingly, but after all that I have read about Alexander, I wasn't surprised to learn that Alexander wrote Scriptures in Hebrew as well as his native tongue.

On page 9 we find that Alexander understands the Biblical principal of Psalm 78 whereby we are not to forget the mercies the Lord has showed to our ancestors rather we are to tell our children and even leave word for future generations yet to be born of God's mercies.

Psalm 78:1-8 ¹ Give ear, O my people, to my law: incline your ears to the words of my mouth. ² I will open my mouth in a parable: I will utter dark sayings of old: ³ Which we have heard and known, and our fathers have told us. ⁴ **We will not hide them from their children, shewing to the generation to come the praises of the LORD, and his strength, and his wonderful works that he hath done.** ⁵ For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should **make them known to their children:** ⁶ **That the generation to come might know them, even the children which should be born; who should arise and declare them to their children:** ⁷ That they might set their hope in God, and not forget the works of God, but keep his commandments: ⁸ And might not be as their fathers, a stubborn and rebellious generation; a generation that set not their heart aright, and whose spirit was not stedfast with God.

On page 10-11 Alexander wrote "Wherefore I hope none will misconstruct me for making a respectful remembrance of these whom the Lord honored and doth at this time honour to be worthy Magistrats of our town in their day and generation; for it is said, Prov.17.6 The glory of children are their father.

And, so it was with my Scottish Forefather - Alexander Skene.

On page 59 Alexander Skene refers to "Our Israel" - he states:

"This city hath not been a barren **mother** or nurse in **our Israel**, in bringing forth and breeding up many eminent men and brave spirits,

Alexander's choice of words "mother" and "our Israel" in the same sentence reveals two very specific things about Alexander's mindset: A Mother of Israel is a Biblical concept that not all Christians can relate to. However, it is obvious that Alexander not only understood what it meant to be a "Mother of Israel" but could relate to a Mother of Israel on a personal level. His wife Lillias had all the qualities of a "Mother of Israel" (See Chapter 9, page 157).

His belief that Scotland was his Israel indicates that Alexander believed that his ancestors were among those scattered from Israel to Scotland. More to the Point: From all my research, after reading everything he wrote there is no doubt that Alexander Skene was of Jewish descent.

On page 59 Alexander refers to Aberdeen as "Our Israel". In so many of his writings Alexander would always turn his focus back to the importance of Jerusalem and Israel in his own personal life as well as that of Scotland as a nation. And, this is something that not all Gentile Believers grasp. It's not wrong that they don't - I just want to point out that Alexander and his wife Lillias both place a lot of emphasis on their relationship to Jerusalem and Israel.

Judges 5:7 ⁷ The inhabitants of the villages ceased, they ceased in Israel, until that I Deborah arose, that **I arose a mother in Israel**.

Which is not surprising because the "Scottish Declaration of Independence" claims that Scotland is of Jewish descent (1320).

From all his writings it's obvious that Alexander Skene understood the Scriptures from the mindset of a Jewish man. Elsewhere in this book I included a page from William Forbes Skeens' book that reveals Alexander knew Hebrew.

It's obvious that Alexander Skene believed that Aberdeen prospered because they were a Christian nation. Alexander believed that Aberdeen was "Spiritually Blessed" because Scotland was among the first of the Nations who embraced the Christian Religion as early as Donald the First who ruled Scotland around the year 858. Alexander understood the importance of the relationship between God and a nation!

Going back to Scotland's Jewish roots, I want to share the most fascinating and amazing account of **Eleazir the Jew and a document concerning a land grant to Eleazir found in Alexander Skene's Charter Chest**. Both references are in regards to a grant Robert the Bruce gave to Eleazir the Jew of Aberdeen, Scotland in 1314 The account in "**The Stirling Antiquary**" published in 1904 makes a connection between Eleazir the Jew and a document found in the Charter Chest of Alexander Skene.

Eleazir the Jew and a Document concerning Eleazir found in Alexander Skene's Charter Chest: The following two references are absolutely fascinating. Both references are in regards to a grant of land in Aberdeenshire that Robert the Bruce gave to Eleazir the Jew of Aberdeen, Scotland in 1314 ". Most interesting is the account in "**The Stirling Antiquary**" published in 1904 makes a connection between Eleazir the Jew and a document found in the Charter Chest of Alexander Skene belonging to Eleazir.

The date of 1314 that Robert the Bruce gave a land grant to Eleazir is significant because Skene lands were erected into a barony by King Robert the Bruce in the year 1317. And, in the 1320 Scottish Declaration of Independence, the signatories claim that Scotland is of Jewish descent and declares their support for King Robert the Bruce who seized the throne in 1306.

Like Alexander Skene, Robert the Bruce and the signatories of the Declaration of Independence had the mindset of a Jewish Believer. Without a doubt, along with Robert the Bruce the signatories of the Declaration of Independence believed that a significant portion of the inhabitants of Scotland were descended from the ancient Israelites.

The Declaration was a declaration of Scottish independence from England. Its purpose was to convince Pope John XXII that Scotland was an independent, sovereign country that had every right to bear arms and use military means when unjustly attacked. Their hope was that the Pope would recognize Scotland's independence and acknowledge Robert the Bruce as the country's lawful king. The declaration was a refutation of England's claim to rule Scotland. Scotland's King, Robert the Bruce had defeated the English at Bannockburn in 1314, and that Scotland had recaptured Berwick-on-Tweed, a city located on the border with England from the English in 1319. Particularly interesting is that the Declaration claims a connection between the Scots and the Scythians, and also mentions the Exodus of the Children of Israel from Egypt. The ancient tribe of the Scythians once lived in the area were believed to be part of the "Lost Ten Tribes of Israel" that were deported by the Assyrian Empire during Biblical times.

The Account of Eleazir: Following are pages from "Antiquary: A Magazine Devoted of the Study of the Past" published in 1901 & "The Stirling Antiquary" published in 1904. The following article from "The Stirling Antiquary" is most interesting. On page 252 they state that the document of the land grant to Eleazir was loaned to the exhibit by the Skene Clan. The case in which the document was displayed was marked as "Lent by ... (a noble and popular Duke), and containing "(a) the Skian dhu of the Skene Family, (b) Original Charter of Robert the Bruce, (c) copy of above made in 1747.

While the author feels it was probably just a joke - he has to admit that the document stood all the ordinary test of genuineness. His explanation: he felt the humorist who he identified as a Skene and who created the document knew his business. It's understandable that the author admits his surprise that it would be in the Skene Charter Chest - because historians have commented on the "Serious" nature of Alexander Skene. And, after reading Alexander Skene's writing we know that he was an extremely "Serious" man - he was not a humorist. In other words the land grant to Eleazir was Genuine!

THE
ANTIQUARY:

*A MAGAZINE DEVOTED TO THE STUDY
OF THE PAST.*



*Instructed by the Antiquary times,
He must, he is, he cannot but be wise.*
TROILUS AND CRESSIDA, Act ii., sc. 3.



VOL. XXXVII.
JANUARY—DECEMBER, 1901.

STANFORD LIBRARY

LONDON: ELLIOT STOCK, 62, PATERNOSTER ROW.

1901.

Following page 227 of the above mentioned book I have included pages from "The Stirling Antiquary" that gives more information concerning the document found in the Skene Charter Chest that was once in the possession of Alexander Skene.

Though the author of "The Stirling Antiquary" published in 1904 has his doubts as to the authenticity of the land grant - Alexander Skene like his forebears were of such serious character they would never have kept the land grant to Eleazir in the Skene Charter Chest if it wasn't based on truth - let alone mock the Jewish people. One has to question "why" the documents were destroyed instead of letting experts examine the documents and determine the authenticity.

Nor would the document have been included in an exhibit in the Scottish History and Archeology Section of the Glasgow Exhibition if the Document was not authentic. Seems as though someone wanted to be "politically correct" and destroyed the document!

casts of them. On the tomb of a young girl, supposed to be a daughter of Mena, was found a touching inscription to the effect that she was "Sweet of heart." No woman could desire a more beautiful epitaph than this inscription, now brought to light after more than 6,000 years' burial.



Dr. R. Knopf, of the University of Marburg, says the *Athenæum*, describes in the new part of the *Mittheilungen* of the German Archæological Institute at Athens an interesting recent find at Megara. It consists of an insignificant-looking reddish brown potsherd inscribed with a fragment of the Lord's Prayer in eight lines. The text used is that of St. Matthew's Gospel, given with slight divergences from the traditional manuscript, and without the doxology at the close of the prayer. Dr. Knopf asserts that the orthography, the form of the letters, and the characteristic monogram of Christ at the end prove the inscription to have belonged to the fourth century, or at the very latest to the fifth century. He conjectures that it was used as a Christian amulet. It is now placed in the National Museum at Athens.



Some little entertainment has been derived from an exhibit in the Scottish History and Archæology Section of the Glasgow Exhibition. It was a document (No. 770 in the first edition of the Catalogue) described as an "Original Charter of Robert the Bruce." Some time after the Exhibition opened an article appeared in the *Glasgow Herald* calling attention to the surprising terms of the deed, which bore to be a grant of lands in Aberdeenshire called "The Hich Prestes Stans," in favour of a Jew, Eleazir, burgess of Aberdeen, granted in the end of 1314 in reward for distinguished valour in the storming of Aberdeen Castle, an exploit not otherwise on record as achieved by any such person. The singularity of the document, however, lay in its stipulation for a yearly feudal render of an astounding character. Over and above the service due and accustomed from the lands, Eleazir and his heirs were to render in Exchequer yearly *tria prepucia aurata* in full of all exaction. This incredible *reddendo* of course provoked antiquarian laughter as well

as scepticism, and almost immediately after attention had been called to the significance of the "three gilt thingumajigs," as these mysteries of Judaism were styled with a reticence not intended for respect, the challenged charter was withdrawn. The terms of the clause referred to are worth quoting:—*Et insuper reddendo quolibet anno ad festum Pentecostes tria prepucia aurata in Scaccarium nostrum solvenda*. It would surely have been a truly wonderful method of celebrating the Feast of the Passover in Aberdeen. Still, one cannot help wishing that the document had been allowed to remain longer for the scrutiny of experts. Undoubtedly it was a well-executed parchment writing, and the excellence of the joke it attributes to King Robert was calculated to deepen the foundations of a reputation for humour on the part of the hero of Bannockburn. If one only could believe!



The Somersetshire Archæological and Natural History Society issued an attractive programme for its annual meeting, which was announced to be held at Bristol, July 30, 31, and August 1, under the presidency of the Lord Bishop of Bristol. Besides visits to the churches and other places of interest in the city, the programme included excursions to the churches of Chew Magna, Dundry, Bitton, which has a fine nave and a chapel dating from *circa* 1300, Chew Stoke, Keynsham, which has Perpendicular and Jacobean screens and double piscina, and other villages. Other objects of interest to be seen were the megalithic remains at Stanton Drew, the remains of the ancient cross at Pensford, and at Brislington the chapel of St. Anne-in-the-Wood, once a famous place of pilgrimage.



We are glad to hear that the Library Committee of the Corporation of the City of London have under consideration the desirability of publishing a volume containing the dates of election and other particulars concerning the Aldermen of all the City Wards from the earliest times. Mr. Baddeley, in the Cripplegate record which we noticed last month, gave the City Fathers an excellent lead, which we trust they may speedily follow to good effect.

The Stirling Antiquary.

Reprinted from "The Stirling Sentinel,"
1900-1903.

EDITED BY W B. COOK.

—
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—

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The following article from "The Stirling Antiquary" is most interesting. On page 252 they state that the document of the land grant to Eleazir was loaned to the exhibit by the Skene Clan. The case in which the document was displayed was marked as "Lent by ... (a noble and popular Duke), and containing "(a) the Skian dhu of the Skene Family, (b) Original Charter of Robert the Bruce, (c) copy of above made in 1747.

Again, as stated above, while the author feels it was probably just a joke - he also admits that the document stood all the ordinary test of genuineness. His explanation: he felt the humorist who he identified as a Skene and who created the document knew his business. And, the author admits his surprise that it would be in the Skene Charter Chest. But, as stated above Alexander Skene whose once was in possession of the land grant was by all accounts to serious of man to joke about anything let alone a joke that mocked the Jewish people.

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in the map. They also appear in Stobie's Survey corrected down to 1806, and in the edition of the map published in 1827. Surely a writer who shows such a disregard of facts which can be so easily proved places himself outside the pale of polite discussion, and casts doubt upon the whole of his statements and arguments.

W. B. COOK.

Stirling, November, 1900.

[The above letter is printed here because the Editor of the *Genealogical Magazine* thought proper to suppress it, thereby forfeiting the character attributed to him in the opening paragraph.]

ROBERT THE BRUCE AND ELEAZIR OF ABERDEEN.

A SUSPICIOUS CHARTER.

When shall we be able to sit down and say the facts of Scottish history are known. Let the historian begin to write! The latest illumination of our early days comes from—of all places—the Glasgow Exhibition. In Room 8 (Section VII., No. 770 of the Catalogue) there is, or was, a case marked—Lent by . . . (a noble and popular Duke), and containing “(a) the Skian dhu of the Skene Family, (b) Original Charter of Robert the Bruce, (c) copy of above made in 1747.” This is all very nice, though not a very exciting description. And we confess at once that it is “Antiquary,” a writer in the *Glasgow Herald* of Saturday, 9th June, who has called our attention to one, indeed two, at least, of the latent wonders of the case. The first observation that he makes is that the 1747 “copy of above,” is a charter of the lands and loch of Skene in favour of Robert Skene, dated 1st June, 1317; and that it is not a “copy of above” Original Charter, by any means. His second observation is that the Charter, “which is very original indeed—will merit more than passing scrutiny by any visitor who will be at the pains to entertain himself by spelling out its unique and peculiar message of northern chronicle.” But,

hoping that we infringe no copyright, we venture to print the Charter itself:—

Robertus dei gratia rex Scottorum Omnibus probis hominibus tocius terre sue salutem. Sciatus nos dedisse concessisse et hac presenti carta nostra confirmasse hebreo Eleazir burgensi Aberdonensi propter insignem virtutem in expugnando castello nostro del Abirdene totam terram que vocatur vulgo, The hich prestes stans, infra vicecomitatum del Abirdene. Tenendam et habendam dicto Eleazir et heredibus suis de nobis et heredibus nostri in foedo et hereditate in perpetuum per omnes rectas antiquas metas et divisas suas et cum omnibus libertatibus commoditatibus aisiammentis ac justis pertinenciis quibuscunque. ffaciendo nobis et heredibus nostris dictis Eleazir et heredes sui servicium inde debitum et consuetum. Et insuper Reddendo quolibet anno ad festum Pentecostes tria prepucia aurata in scaccarium nostrum solvenda per omni alio servicio consuetudine seu demanda que de dicta terra exegi potuerit vel requiri. In cujus rei testimonium presenti carte nostri sigillum nostrum precepimus apponi Testibus Bernardo abbate del Abirbr[othoc] cancellario nostro, Thoma Ranulphi comite Moravie nepote nostro, Jacobo de Douglas, Roberto de Keth marescello nostro et Alexandro de Meigners militibus Apud Cambuskyneth duodecimo die Novembris anno regni nostri nono.

“Granted at Cambuskenneth,” says the aforesaid “Antiquary,” “in the year of Bannockburn, this writ should surely have been public property long ere this. Perhaps it has made its appearance on the historic stage before; if so, ’twere well we knew when and where and how. What a glorious opportunity for purple patching it would have afforded to the eloquent erudition of Sir Herbert Maxwell and Mr Andrew Lang! And for Mr R. S. Rait as a good Aberdonian could it have failed to send a thrill through his pages on the racial bearings of the “Relations between England and Scotland!”—*Scottish Antiquary*.

Our attention having been called to the charter printed above by a brief notice of it in the *Athenæum*, we succeeded in locating it in the Exhibition Catalogue, but failed to find it in the Exhibition itself, and were not surprised to learn from a later issue of the *Athenæum* that the Aberdeen charter of Eleazir the Jew had been withdrawn from the Archaeological Section.

"For the sake of a definite palæographic verdict" (remarked our contemporary) "it might have been better had Eleazir stood fire," but it is something to have the text of the document, and our only regret is that it was not printed by the *Scottish Antiquary* with all the contractions of the original. It is easy to detect one error in the print—*per* for *pro* in line 17—and there may be other mistakes for which the deed itself is not responsible. We do not profess to pronounce a definite palæographic verdict, but in our opinion this so-called charter is an elaborate and rather indelicate joke, and we can only express surprise that it should have found its way, first into the Skene charter-chest, and second into the Archæological Section of the Glasgow Exhibition. Probably the idea of the joker was to prove there was no foundation for the popular belief that no Jew could live in Aberdeen because the natives are all Jews together, for here is a Jew burgess of the city as far back as 1314. One of the rites of the Jewish religion no doubt suggested the hitherto unheard-of reddendo, and there may also be a *double entendre* in the name of the land granted to Eleazir by the charter. We refrain from giving any translation of the document, the purpose of this article being to inquire whether, apart from the single feature which has cast suspicion on the charter, it does not contain evidence of its spuriousness which ought to have arrested the attention of the Archæological Committee of the Exhibition, and saved them from being made the victims of what appears to have been a practical joke. The fact that the charter is dated at Cambuskenneth gives the question of authenticity a certain degree of local interest, and may serve as an excuse for discussing the matter here.

To begin with, it must candidly be admitted that the charter stands all the ordinary tests of genuineness. The humourist who wrote it knew his business, and if he had been still alive, he would doubtless have enjoyed a good laugh at his success in hoodwinking the experts on the Exhibition Committee. The storming of the Castle of Aberdeen, in which Eleazir the Jew is said to have displayed the distinguished valour rewarded by the grant contained in the charter, took place

in 1308. Thom, the historian of the city, quoting Kennedy the annalist, gives the following account of the affair:—"About this time the citizens of Aberdeen stormed and carried the fortress of the city, which stood on the Castlehill. They massacred the English garrison, and levelled the fortifications with the ground." It is, accordingly, an historical fact that the charter recites. King Robert the Bruce's presence at Cambuskenneth on the 12th November, 1314, can also be verified, and the witnesses to the charter might all have been there on that date, which was just six days after the famous Parliament at Cambuskenneth at which the forfeiture of the traitors to Bruce was declared. With the exception of Sir Alexander de Meigners, their names appear as witnesses to a charter granted by Robert Bruce at Cambuskenneth on the 14th November, and if Menzies really led his clan at Bannockburn, as is stated by the chroniclers, there seems nothing to prevent his presence at Cambuskenneth in November, although he must have been upwards of eighty years of age at the time. Occasion, time, place, granter, and witnesses, are thus all sufficiently proved, and we must look a little closer for proof of the presumption that the charter is a fabrication. Fortunately, there is in existence a roll of charters granted by Robert the Bruce. There were several such rolls, but only one has been preserved. It contains transcripts of ninety-four charters, but the testing-clause is uniformly absent. These deeds are printed in the earliest volume of the "Register of the Great Seal," and in the chartularies of monasteries, and also in family papers, we have numerous charters of the same reign. There is, therefore, ample means of comparison between the Eleazir charter and charters of undoubted authenticity, and we give below the results of such comparison as we have been able to make from the materials at our command.

Propter insignem virtutem, &c.—The use of the preposition *propter* in setting forth the inductive cause for granting a charter, is contrary to the practice observed in Robert the Bruce's charters. *Pro* is the invariable word used, although *propter* may occur in the body of the deed.

Per omnes rectas antiquas metas et divisas.—

taking phrases from old charters and stringing them together—the reddendo itself is an adaptation of the common blench duty *unum par calcarium deauratorum*, a pair of gilt spurs—then adding the names of the witnesses from charters in the “Cartulary of Cambuskeneth” and “Registrum de Dunfermlyn.” With due care and sufficient learning, any number of sham antiques of this kind might be put into the market, and it is well their manufacture should be exposed when suspected, so that collectors, whether noble or simple, may be put upon their guard against imposition.

Since writing the above, we have been informed, through the courtesy of the Editor of the *Scottish Antiquary*, that the appearance of the text of the charter in that magazine has brought to light a copy, dated 1811, in the General Register House, Edinburgh, along with a letter from the then Town Clerk of Aberdeen, innocently interested to know that there were Jews holding lands there so early! The joke, therefore, is an old one, but it should not be impossible to “spot” its perpetrator.¹

Ed.

¹ The following sentence occurs in the course of some notes as to charter forgeries in the late Mr John Riddell's “Remarks on the Lennox Question,” 1835:—“The playful fabrication of a late amiable and lamented advocate, preserved in the Skene charter chest, still interests and deceives antiquaries—nay, even Aberdonians—where Robert I. makes a grant to a Jew under the Reddendo of *duo aurata preputia*.” Does this allusion refer to Joseph Robertson?

My Comments: Given that Alexander Skene was the over seerer of documents passed down when someone died he would have possession of the above mentioned land grant during his life time. Anyone who reads the testimonies written by others as to the character of Alexander Skene or written by Alexander Skene himself would know that this was a very serious man who was not prone to jokes rather a man who stood for Truth. And, its obvious from his own writings that Alexander Skene would never have mocked the Jewish people.

While the Scottish Declaration of Independence makes direct references to the Israelite origin of the Scottish people the Declaration also makes reference to the Scots as a Christian nation and

invokes the Name of Jesus Christ- hence their appeal to the Pope.

Like many other people I have always been interested in who my forefathers were. While the interests may vary from person to person my interest in my ancestors came from my love of Scripture. And, both the New Testament and the Tanakh (Old Testament) have much to say about the importance of someone's ancestry.

Given that my Forebears are from Scotland then its important for me to understand the significance of the Scottish Declaration of Independence, etc. as it's part of my spiritual heritage.

The Earliest Recorded Genealogy is the Generations of Adam and Eve: The fifth chapter of Genesis is the family history of the first man Adam of our race. Verse 1 begins with " *This is the book of the generations of Adam.*"..... And, according to verse 32 this book of the generations of Adam and his descendants is a record to the five hundredth of the life of Noah.

The Generations of Jesus Christ: And, Matthew 1:1-17 gives the family history of Christ Jesus, the second Adam (1 Corinthians 15:45-47), going all the way back to David while Luke 3:23-38 gives the family history of Christ Jesus going all the way back to Adam.

The Generational Blessings of the Twelve Tribes of Israel: In Genesis 49 of the Torah we read the account of Jacob blessing his sons, the twelve tribes of Israel. These were generational blessings - blessings that foretold of events yet to come, of things that are still unfolding today and according to Genesis 49:1 will continue to unfold even "in the last days". These blessings can be thought of as a blueprint for the path each tribe would take as each tribe had his particular journey. Jacob foretold to each of his sons what would happen during their successive generations. As one reads the different blessings it becomes clear that each tribe would have its own distinctive attributes that would set it apart from the other tribes.

Genesis 49:1 ¹ And Jacob called unto his sons, and said, Gather yourselves together, that I may tell you *that* which shall befall you in the last days. ²⁸ All these *are* the twelve tribes of Israel: and this *is it* that their father spake unto them, and blessed them; every one according to his blessing he blessed them.

Generational Blessings & the Ten Commandments: While many people know the Ten Commandments as recorded in Exodus 20 - very seldom do we hear anyone mention that the Ten Commandments also speaks of "generational sins" and "generational blessings".

Exodus 20:5-6 ⁵ Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God *am* a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth *generation* of them that hate me; ⁶ And shewing mercy unto thousands of them that love me, and keep my commandments.

And, I bear witness that the Lord has shown me His Mercy and Loving Kindness because of Alexander, Lillias and their son John who loved Him and kept His commandments and Contended for the Gospel of Jesus Christ. How blessed I am that both Alexander and John endured prison for the "Liberty of all Christians"!

The "Book of Skene" is also a fulfillment of God's promise in both Psalm 48:14 and Psalm 128:6

Psalm 48:13: As Matthew Henry stated in his commentary on verse 14 of Psalm 48: "Let us triumph in God, and in the assurances we have of His everlasting lovingkindness. Tell this to the generation following; transmit this truth as a sacred deposit to your posterity, That this God, who has now done such great things for us, is our God forever and ever; He is constant and unchangeable in His love to us and care for us.

Alexander Skene's testimony unto the Lord has been and will continue to be kept alive by his offspring.

Psalm 128 ⁶ Indeed, may you see your [**family perpetuated in your**] children's children. Peace be upon Israel! Amplified

Psalm 128 reveals that the man like my Scottish Forefathers who had a reverential fear of the Lord and walked in His ways that both he and his offspring will be blessed and that his family name will be kept alive by his offspring.

Psalm 128 Blessed [happy and sheltered by God's favor] is everyone who fears the LORD [and worships Him with obedience], Who walks in His ways *and* lives according to His commandments. ² For you shall eat the fruit of [the labor of] your hands, You will be happy *and* blessed and it will be well with you. ³ Your wife shall be like a fruitful vine Within the innermost part of your house; Your children will be like olive plants Around your table. ⁴ Behold, for so shall the man be blessed *and* divinely favored Who fears the LORD [and worships Him with obedience]. ⁵ May the LORD bless you from Zion [His holy mountain], And may you see the prosperity of Jerusalem all the days of your life; ⁶ Indeed, may you see your [**family perpetuated in your**] children's children. Peace be upon Israel! [This particular translation of Psalm 128 is from Amplified's updated version of 2015]

Let this "Book of Skene" that gives an account of the Spiritual Legacy of our Scottish Forebears Alexander and Lillias Skeens be Recorded for Future Generations, so that a People not yet Born will Praise the LORD. Psalm 102:18

To all my spiritual sons and daughters, beloved of God, who have been called to serve the Lord, a generation may pass away - but their Testimony unto the Lord remains forever. The Testimonies of our Scottish Forebears, my Testimony and the Testimony of your generation and the testimonies of those yet to be born - we each have our own story and chapter to contribute to "The Book of Skene" and together we shall compose a volume that truly honors God the Father and Jesus Christ the author and finisher of our faith.

The "Book of Skene" that tells each new generation of God's mighty acts and faithfulness is truly a "Living Book - it is truly a Book with no Ending".

When reading Psalm 128 I am so blessed to know that Alexander's wife Lillias was like that of the Psalmist's wife and that Alexander's son John can be likened to the sons of the Psalmist who.

Happy is the man that hath his quiver full of Sons
They shall not be Ashamed, but they shall speak with their Enemies in the Gate

And, John Skene was such a son who alongside Alexander stood in the Gateway of the Enemy for a Just Cause - to contend for the truth of the Gospel of Jesus Christ for the liberty of all Believers.

Psalm 127:1-5 ¹ Except Jehovah build the house, They labor in vain that build it: Except Jehovah keep the city, The watchman waketh but in vain. ² It is vain for you to rise up early, To take rest late, To eat the bread of toil; *For* so he giveth unto his beloved sleep. ³ Lo, children are a heritage of Jehovah; *And* the fruit of the womb is *his* reward. ⁴ As arrows in the hand of a mighty man, So are the children of youth. ⁵ Happy is the man that hath his quiver full of them: They shall not be put to shame, When they speak with their enemies in the gate. **(ASV)**

Psalm 127 speaks of "The Virtue of God's Blessing" for a righteous man. And, the next several pages speak of Alexander's son "John Skene". How blessed Alexander was to have a son like John Skene who like his father was willing to contend for the faith even if it meant going to prison and eventually being told to leave Scotland. Just as verse 5 reveals John was not put to shame when he spoke with his enemies in the gate - the Magistrates of Aberdeen that sent he and his father to prison. John was not put to shame because he stood up for the Gospel of Jesus Christ.

Biblically speaking "The gate" was the place where judgment was given, and where adversaries would gather to meet, as they pushed their respective causes. Such was the case with both Alexander's son John who met their enemies in the "Gates" courtroom of Aberdeen as well as his wife who confronted the Magistrates of Aberdeen who falsely imprisoned her husband, son and son-in-law.

John left Scotland and brought the Gospel to America where he became Governor of what is now New Jersey.

The following pages are from various sources that document the above regarding Lillias and John in relationship to Alexander Skene.

161158

f30
1.

DIARY
OF
ALEXANDER JAFFRAY, f3

PROVOST OF ABERDEEN,
ONE OF THE SCOTTISH COMMISSIONERS TO KING CHARLES II,
AND A MEMBER OF CROMWELL'S PARLIAMENT:

TO WHICH ARE ADDED,
PARTICULARS OF HIS SUBSEQUENT LIFE,

GIVEN IN CONNECTION WITH

MEMOIRS

OF THE

RISE, PROGRESS, AND PERSECUTIONS, OF
THE PEOPLE CALLED QUAKERS,

IN THE NORTH OF SCOTLAND;

AMONG WHOM HE BECAME ONE OF THE EARLIEST MEMBERS.

BY JOHN BARCLAY.

"IF TRUTH DO ANY WHERE MANIFEST ITSELF, SEEK NOT TO SMOOTH IT WITH GLOZING DELUSION;
ACKNOWLEDGE THE GREATNESS THEREOF, AND THINK IT YOUR BEST VICTORY, WHEN THE SAME PREVAILS
OVER YOU."—Hooker's Ecclesiastical Polity, Preface, Sect. ix.

SECOND EDITION.

LONDON:
PUBLISHED BY DARTON & HARVEY, GRACECHURCH STREET;
ALEXANDER BROWN AND CO., ABERDEEN;
AND WILLIAM WHYTE AND CO., EDINBURGH.

MDCCCXXXIV.

While in this place of confinement, Alexander Jaffray also wrote "A Testimony to the Truth, given forth for the good of all to whom it may come; more particularly intended for the magistrates and inhabitants of the shire and town of Banff." This paper, which is dated the 24th of the 1st month, 1669, and chiefly consists of general exhortation and warning, he gave in with his own hand before a great head court of that shire, which sat in a room adjoining his prison-chamber, having also distributed some copies of it among them.

About this time, Lilius Skene, wife of Alexander Skene, one of the magistrates of Aberdeen, a woman held in high estimation there for her religious attainments, and especially by George Meldrum the minister before mentioned, was brought under a great concern of mind to join herself in society with the despised "Quakers." A material circumstance attending her conviction merits observation. While her mind was deeply exercised in a serious inquiry after the way of Truth, she found her progress impeded by notions and prepossessions against that people, industriously instilled by the preachers into her mind, and into the minds of others of their hearers;—as, *that they denied the Scriptures, and did not pray in the name of Jesus.* This impediment was removed in the following manner. She happened to be taken ill, and kept her chamber, in an apartment, under the same room where Barbara Forbes dwelt. Barbara Forbes, it may be remembered, was noticed by Jaffray in his Diary, at page 127, as an individual particularly favoured of the Lord, and endeavouring to live in communion with him. Since that time, she had found her way into fellowship with the Friends, having measurably arrived at that difficult attainment, which

Jaffray desired for her—namely, that she might *behave and quiet herself as a child that is weaned of its mother*. At her house, the Friends were accustomed occasionally to meet, so near to the apartment of **Lilias Skene**, that she could distinctly hear what passed. Attentively listening on one occasion, she plainly heard two English women exercised both in preaching and prayer, whose lively testimonies she observed to be *full of Scripture expressions*, and their petitions put up *in the name of Christ*, as well as accompanied by his life and power. Thenceforward, she was effectually reached by the Truth, and brought under subjection to it; being also thoroughly convinced of the falsehood of those slanderous accusations, with which the preachers whom she formerly admired, had been accustomed to calumniate the Friends. SEE APPENDIX, L.

This valuable woman had not long entertained and adopted such a change in religious views, when her husband, Alexander Skene, from a zealous opposer of this people, became a sincere convert to their Christian principles; as did also Thomas Mercer, “late dean of guild,” about the same time. The civil stations occupied by these individuals in Aberdeen, and the general repute in which they stood, appeared only to add to the alarm and indignation evinced by the ministers, on occasion of such persons withdrawing from their communion. The name of Alexander Skene, in particular, has already occurred in the former part of this Work; being one of those who were sent for to Edinburgh, by a religious assembly held there in 1651, that he might be present at certain conferences on the important inquiry, as to “the causes of the Lord’s controversy with the land:” we may therefore assume, that he was considered to pos-

How blessed Alexander was that his wife Lillias remained true to her beliefs as a Quaker even when Alexander was still opposing them. And, as stated above he wanted to be remembered as to his own conversion to Quakerism.

sess some solid qualifications as a Christian professor; and yet this is hardly to be in any wise traced or discerned in the account he gave of his own conduct on one particular occasion. For, after he had joined the Society, he related the following singular circumstance, that befell him *in the time of his ignorance and height of unsanctified zeal against Friends*; and which he desired might be remembered, as a warning instance of the providential hand of the Almighty against *a bitter, railing spirit*, which he acknowledged *then ruled in him*.—Being in company, at his own house, with one Alexander Gordon, a Nonconformist preacher, he said, *It were well to take that villain George Keith, and hang him up at the cross of Aberdeen*. Within a very few hours after he had uttered these words, he was smitten in his cheek and mouth with that complaint, called *cynicus spasmus* or *snarling spasm*, by which his mouth continually turned about; in this condition he remained for some weeks, so that the witness for God in his conscience convinced him of the justice of this visitation, for his hasty, furious speeches against that innocent person, and against Friends.

Notwithstanding this sad specimen of the out-breaking of the unregenerate nature, aggravated, as it certainly was, in one who had laid high claims to the religion of Jesus; it is still very possible, in the face of his own self-loathing, that the case, so far as regards the bitterness of the intention, might admit of some modification. For, independent of the general estimate of his character, we find his acquaintance, Robert Barclay, thus testifies of him. “Alexander Skene was a man very modest, and very averse from giving offence to others.” The same author further intimates respecting him, that being over-

Again, how blessed Alexander was that his wife Lillias remained true to her beliefs as a Quaker even when Alexander was still opposing them.

And, as stated above he wanted to be remembered as to his own conversion to Quakerism.

authority to be instruments thereof, seeing the Lord hath said to his people, 'He that toucheth you, toucheth the apple of mine eye.'"

After an hour or two spent by the court in deliberation, the prisoners, being called one by one, were severally asked, Whether they would oblige themselves not to go any more to meetings? which every one of them refusing to do, they were again ordered to withdraw; and after some time, being called in again, the sentence of the court was read to them, whereby David Barclay, Alexander Gellie, Robert Burnett, Alexander Harper, Alexander Skene, Andrew Jaffray, and Alexander Forbes were fined, each in one fourth of their respective valued rents, for their own keeping conventicles, and an eighth part of the same each for withdrawing from the public worship. Three of the above were, besides, to pay an eighth part for their wives' transgressions, conformable to the tenour of the act. Those that were not landed proprietors, were fined as follows: Andrew Galloway, Thomas Milne, and George Keith, £30. each; William Sparke, £40.; James Forbes, £25., and the rest twenty merks apiece. And, over and above, John Skene and George Keith, because they were "found to have preached and prayed at these unwarrantable meetings," were "to find caution, under the pain of five thousand merks, *not to do the like hereafter, or else to enact themselves to remove out of the kingdom,*" agreeable to the act of Parliament.—This John Skene is thus described by Proud in his History of Pennsylvania, introduction, p. 160. "John Skene was a person of great service and integrity, both in his religious and civil conduct; he was near two years Governor of West Jersey, and died in the year 1687. He was a preacher among the Quakers, had suffered much for

At the threat of being killed - Alexander's son John left Scotland taking the Gospel to what is now known as New Jersey helped establish a Quaker community.

William Penn was a personal friend of Alexander, Lillias and John Skene. It was William Penn who recommended John Skene as Governor of West New Jersey.

his religion in his native country, where he had distinguished himself in its cause."

The whole number were then remanded to prison, till payment of the fines, where their number was increased by the repeated imprisonment of others of their friends from their religious meetings. While thus kept in close confinement, some of them were concerned at times to preach to the people, who would come up to the windows of the prison to hear them ; but the magistrates, to prevent this, and to incommode the prisoners, caused the windows to be closed up with boards for a whole week together, and also removed several of them into the higher prison. On one occasion, Alexander Gordon, a bailie of Aberdeen, came in great anger to the lower court-house, where Friends were then imprisoned, and took Andrew Jaffray, while he was declaring, through the window, the gospel of peace and salvation to the people, forthwith thrusting him into the higher prison, where no Friends had as yet been confined. This place is represented as filthy and disgusting beyond most prisons in the nation. The persecutor was, however, so troubled in his conscience for such cruelty, that he afterward confessed to a Friend, he could get no peace nor rest in his mind that night, until he had caused Andrew Jaffray to be returned to the spot, whence he had taken him.

Very seasonable to this unoffending, yet zealous company of "the Lord's freemen," must have proved the succeeding remarkable strain of sympathetic and encouraging communication, coming from so tried a servant of the Lord as Isaac Penington, and meeting them after they had completed their fourth month of imprisonment.

John Skene is remembered as a man who had suffered much for his religion in Scotland and a man who had distinguished himself for its cause.

from those people at Aberdeen and its vicinity, "in derision called Quakers."

But the Council at Edinburgh did not think proper to interfere in a matter, which they had formerly appointed their Commissioners at Aberdeen to determine, and concerning which those Commissioners had already pronounced their decree. They therefore still left the matter to the decision of the same judges, only appointing three others to join them; namely, "Sir Richard Maitland" of Pittrichie, Baird of Auchmedden, and Ogilvie of Aboyne.

The six Commissioners accordingly sat at Aberdeen on the 28th of this month; and the prisoners being called in, the Earl of Errol, who was president, told them, That they had called them again, to know whether they were yet better advised, than when they were last before them? and whether they would give bond not to hold any more meetings? To which John Skene answered, That the last time they were before the King's Council, he, being one of those accused for speaking in the meeting, desired the accusers might be asked, Whether himself, or any other of them, had ever been heard to speak any thing in the least tending to sedition, or to withdraw any of the King's subjects from their due obedience and subjection to his authority? To this the Earl replied, "It is enough: that matter was spoke to at our last sitting, and you were then found guilty." John Skene answered, That there had not been any seditious act proved against them, and that they had been kept prisoners about seven months, for no other cause than meeting in a peaceable manner to worship God "in spirit and in truth." But the Earl of Errol again interrupted him, saying, "It is enough:" then directing his speech to the other Commissioners, "My Lords,

I have delivered your minds, and therefore it is fit they should remove." Upon this, John Skene further added, "Though you now sit as our judges, yet I cannot forbear but put you in mind, from the zeal of the Lord, and from that respect I owe you as the King's counsellors, that the day is coming, when both you who are now sitting as our judges, and we who are judged, must stand before the judgment seat of the just Judge of heaven and earth :—and therefore I wish ye may so judge now, as that, in that day, ye may have peace." The Earl observed, "You are not to be our lawgiver;" to which John Skene replied, "No: I only in all humility lay these things before you."

The Earl then queried, Whether they were all of that mind? Alexander Skene answered, "I hope there are none of us here, that will be so unfaithful to our God, as to give any bond, whereby we should bind ourselves not to meet together and worship God;" and further submitted to their consideration the circumstance, that, so far as he knew, there were at that time none of their Friends suffering on this account in either of the three kingdoms. "The King," he continued, "hath referred us to his Council, and the Council hath referred us to you here, so that ye have all the power of the civil authority, to do with us as it shall seem right to you, from whom we may expect as much moderation, as our Friends elsewhere have met with. But, if it shall please the Lord to permit you to be the instruments of our sufferings, I hope he will enable us to bear it with that patience and submission which becometh Christians."

The Earl of Errol then addressed himself to the other Commissioners, "My Lords, "if ye have any more to say than I have said, ye may speak it."

Upon this, the Earl Marischall remarked, " They plead themselves *not guilty* of seditious conventicles, as would seem by what that young man spoke, whereas the law concludes their very meetings seditious." Alexander Skene replied, That they could not help all the constructions of that kind, for it had been the lot of God's people in all ages to have misrepresentations cast upon them; " but we hope," said he, " we shall behave ourselves so peaceably and dutifully, that where for conscience-sake we cannot give active, we shall give passive obedience." Then said the Earl of Errol, " Qualified loyalty smells of disloyalty : it seems, then, you will not give bond." To which John Skene answered, " Let never that day dawn, in which we shall be so unfaithful to the Lord! but if any should prove so, let neither the King nor his Council trust that man ; *for he that is not faithful to the Lord, will never be faithful to his King and country.*"

The prisoners being ordered to remove, as they were withdrawing, the Earl of Errol said again to Alexander Gellie, That the Quakers' loyalty was a qualified loyalty. Alexander replied, That he did not understand *that* to be loyalty, which was not qualified with the fear of God, and by obedience to him rather than man.

After some hours, the prisoners were called into court to hear the decree of the Commissioners to this purport : That they should pay their respective fines to one Captain George Melvill, and that upon payment, they should be set at liberty ; that, in default of payment within a limited time, Melvill was impowered to distrain them for the same, and that when the fines should be levied, the prisoners were to be released.

The Earl of Errol departing out of town the next

JOHN SKENE TO THE PROVOST OF ABERDEEN.

“ Aberdeen Prison,
 “ 25th of 8th month, 1676.

“ PROVOST!

“ Read and consider seriously without passion or prejudice.—Is there no God in heaven? Is there no judgment day? Must man only die as the beast, and make no account how he hath improved his time in this world, or how he hath answered the end of his creation? If so, then I should think it no strange thing to see thee so devoted to please the spirit of this world, this persecuting spirit, both in thyself and others. But if otherwise,—as I desire to hope thou dost believe,—[then] is there a just and righteous God, who seeth the actions of mankind, and hath a book of remembrance,—[then] the day cometh, wherein that which hath been done in secret, shall be proclaimed as on the house-tops,—[then] there is an after-reckoning, and man must receive his reward conformable to the deeds done in the body,—and [then] man hath something in him not common with the beasts, even an immortal soul; for the salvation of which, he ought to be more concerned to please God than any man, whose breath is in his nostrils, who, as the flower of the field, is here to-day, and to-morrow is cut down! I say, it cannot but seem strange to me, and to all God’s people, that one who believes these things, however great in the outward his power be, dare venture on such actions as thou hast this day done, to cause or suffer a man to be imprisoned for no other reason than obeying Christ’s command, as it is recorded in Matthew, v. 44, ‘Love your enemies, bless them that curse you, do good to them that hate you, and *pray for them which despitefully use you and persecute you.*’

“Now, I warn thee, that thou seek not to cover this, and such rigorous practices, lest thou add to thine iniquity; for no excuse will stand thee in stead in the day of the Lord; and their power and influence, by which thou proceedest as thou dost, shall not cover thee from the hand of that God, who hath said concerning his people, ‘He that toucheth you toucheth the apple of mine eye.’ Wherefore let not *the self-seeking clergy*, nor their emissaries, sow pillows under thy arm-holes, as the false prophets did of old to those in authority, by telling thee, that we are not the people of God. For, know assuredly, the word of the Lord hath been to me, with others of my brethren, since we came in here, that as there is no variableness nor shadow of changing *in Him*, so shall He be the same *to us*, as He hath been to our brethren and sisters in England, Ireland, and *New England* too, where some *suffered martyrdom for His name’s sake*. And as we continue faithful in owning him before men, so he shall own us, not only before our very persecutors, but also in the great and terrible day of the Lord, before his Father and his angels. And *we shall be as the palm-tree*, [the emblem of constancy, fruitfulness, patience, and victory,]—the more devils and men endeavour to *oppress* us in our public testimonies for His inward appearance,—*we shall rise the higher*.

“Wherefore, I beseech thee, in God’s holy fear, take heed to thy proceedings against an innocent people; and let not the enemy within, nor his instruments without, drive thee further on in this path, wherein thou art walking, lest thou be found fighting against God—then will God fight against thee, and thou shalt not be honourable: for God hath said in the Scriptures, *He will honour them that*

John quotes the Scripture that the Lord will honor those that honor him. Spoken over 300 years ago - and in the section on my beloved brother Grover who died in a coal mining explosion you will find that God honored Grover in the most amazing way.

honour him, and on the contrary, They shall be lightly esteemed that dishonour him. So, repent; and be warned from the Lord!—despise it not, though it come through a weak instrument; for if thou do not mind it, all thy endeavours in this persecuting way, shall but tend to the filling up of the cup of thy secret and public sins,—and thou shalt wish thou hadst died beyond seas, and never seen thy native country.

“Receive this as thou pleasest:—this I can say, I have written it in true love and respect, both to thy soul and body, as likewise in obedience to the Lord. And what I have written shall stand as a witness against thee in the day of account, and I shall be clear of thy blood:—but, it is the earnest prayer of my soul to the God of power, that he may so second it, as that it may produce fruits most acceptable to God, and refreshing to his people.

“I rest, as formerly, however esteemed by thee, thy true and faithful friend,

“JOHN SKENE.”

ROBERT BURNETT TO THE PROVOST OF ABERDEEN.

“Aberdeen Tolbooth,

“28th of 8th month, 1676.

“In the zeal of the Lord God, and in love to thy soul, do I write to thee, being moved thereunto by his Spirit, which hath arisen in my heart, with a mighty indignation and wrath against *that* in thee, which doth oppress his innocent seed in thine own heart, and hath taken much rule in thy whole man. This doth evidently appear, by what thou hast done, in the entry of thy rule in this place, against God and his people, whom he hath called out in this place to bear a testimony to his everlasting Truth. They are made to suffer, for the exercise of their conscience

measures effectually to accomplish his purpose. Twelve soldiers of the militia, with two messengers, came to John Skene's shop; and, pretending his goods were not sufficient to cover the fine, although those in sight were three times the value, proceeded to his dwelling-house, where entrance was denied them. On this, they applied to the provost for a warrant to break open his doors; but before they could obtain it, night came on. Next day, they came with smiths and hammers, to break open the gate and doors of his house; but James Skene went to the magistrates, then assembled, and made a legal protest, importing that there were goods enough in the shop to answer their claim, and if they should break open the house, the magistrates must expect to be accountable for the damage incurred. They advised Melvill to seize on the shop goods, which he did, to the amount of £130, by their own valuation, carrying away the whole to the captain's house, besides two other seizures made on Friends the same day.

His career was at length stopped for a season; for, being obliged to secrete himself from a messenger and serjeants, who were in quest of him for debt, he durst not appear, till that demand was compromised. But no sooner had he got this effected, than he returned to the prosecution of his commission, and in the like unreasonable manner. Coming again to the same individual's shop, on pretence of the former seizure being defective, he took away more goods, making in the whole £230 for a fine of £100. This plunder was not, however, altogether gain clear of vexation and disappointment; for it appears, that when John Skene's property was brought to the cross on a market-day to be appraised, Patrick Livingston and

James Halliday, (of whom further mention is about to be made,) so spoke to the people out of their prison-windows, that no man could be found, who would be concerned in the matter of appraisement.

These Friends, who both resided in England, in the course of a religious visit to their brethren in this nation, had come to Aberdeen, and being apprehended, were put into the *upper* prison. Here they had frequent opportunities, especially on market-days, to preach to the people the doctrine of Truth out of their prison-windows; having more hearers there, than probably they would have had in their own meeting-house in more peaceable times. Thus, even their confinement tended to promote the testimony they had to bear. At this, the provost and others of their adversaries were greatly exasperated, and held several consultations upon the means to prevent it; but were at a loss to devise any plausible expedient, fearing to give umbrage to the people, who were eagerly attentive to hear them, should they proceed in any unusual method of severity against them.

In the meanwhile, further distrains and fresh imprisonments were going forward. From Andrew Jaffray, Melvill and his followers took five or six oxen; and from Alexander Skene cattle to the value of two hundred merks, being nearly twice the amount of his fine. In the latter instance, not finding purchasers to his mind for the cattle at the cross, Melvill had them killed, and their flesh exposed to sale in the public shambles. But the people generally refused to buy; so that, in the end, he found these cattle, living or dead, were brought to a bad market.

David Barclay, it would seem, had by this time obtained his liberty. No express record is made of the occasion of such partiality being shown him by

Like the Fruitful Wife in Psalm 128 - Alexander's wife Lillias was a Fruitful Vine

Psalm 128:1-6 ¹ A song of Ascents. Blessed *is* every one who fears the LORD, Who walks in His ways. ² When you eat the labor of your hands, You *shall be* happy, and *it shall be* well with you. ³ **Your wife shall be like a fruitful vine In the very heart of your house**, Your children like olive plants All around your table. ⁴ Behold, thus shall the man be blessed Who fears the LORD. ⁵ The LORD bless you out of Zion, And may you see the good of Jerusalem All the days of your life. ⁶ Yes, may you see your children's children. Peace *be* upon Israel! (NKJV)

Following are several pages about Lillias Skene - how blessed Alexander was to have such a fruitful vine in his home.

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CHAPTER X.

1677: LILLIAS SKENE'S WARNING TO THE MAGISTRATES AND INHABITANTS OF ABERDEEN—CONSOLATORY LETTERS TO THE PRISONERS FROM WILLIAM PENN, RICHARD RAE, AND HECTOR ALLANE.

ABOUT this time, Lillias Skene, whose husband Alexander Skene with others had been then recently incarcerated, as we have seen, among all sorts of prisoners, merely for the act of public worship, was constrained, in true honesty and earnestness of desire for the welfare of her neighbours, to lay before them the hazardous consequences of such conduct. In her exhortation may be discovered that Christian love which flows towards enemies, and which enables to pray for those who despitefully use and persecute. Her language is enlivened and confirmed by many apt passages from the Sacred Volume; for, it appears, she was especially versed in these writings, and had much improved in her understanding and application of them, by obeying the dictates of the Spirit of Christ.

“ A warning to the Magistrates and Inhabitants of Aberdeen, written the 31st of the 1st month, 1677.

“ At several times, and in divers manners, I have witnessed against the will-worship and blind obedience of the inhabitants of this city, since the Lord opened my eyes, and drew me out of that fearful pit. So, at this season, I am moved in the same zeal for the Truth, and compassion towards your souls,

B B 2

MAGISTRATES, PREACHERS, and PEOPLE, to bear an open testimony against the *spirit of persecution*, whereunto ye are now arrived in such a measure, as doth exceed the bounds of humanity and the severity of your predecessors.

“ Wherefore, in the fear of the Lord, and in tender love towards you, I warn you to consider what you are doing; that you draw not upon yourselves and this city innocent blood; for, assuredly, the Lord will not hold you guiltless. Every one of you will find it so, according to the measure of your accessions, when the Lord deals with you:—truly, you will have enough to account for, though you keep your hands free from the blood of the innocent people, who suffer for conscience-sake.

“ O consider! *If the righteous scarcely be saved, where will the ungodly and unmerciful sinner appear?* What favour or mercy you have shown to particular persons, has not been done unto them as friends of God, but that ye might appear to be men not wholly void of gratitude or natural affection, they being near unto you and in friendship with you: therefore will ye lose your reward. How will ye answer the Lord one day, for thus using his friends and followers? When he shall say unto you, ‘I was sick, and ye visited me not; hungry, naked, and in prison, and ye were so far from extending pity or help, that ye made me (in my members) prisoner, naked, hungry, thirsty.’ In place of supplying their necessities, ye were instrumental in occasioning them to be greater; for, like Egypt’s task-masters, ye have increased the tale of bricks, and instead of setting them at liberty, have added to their bonds.

“ And if the magistrates, ministers, and people of this place should say, ‘When saw we thee so and

so?' Hereby is it manifest to all who will open their eyes, that Christ may sometimes suffer in his members, when people believe it not, nor are concerned about it. This ought to make all, who have but the letter of the Scripture, tender and cautious; for one answer shall be given unto all, both to those who have not showed mercy, who did not all the good they had power to do, and to those who have done evil, and are willing to do more:—'Inasmuch as ye did so and so to one of the least of these little ones, ye did it unto me.' It will be no cover for you, that the magistrates are under the authority of others above them: nay, examine your own hearts, and you will find, ye have 'willingly walked after the commandment,' as it is written in Hosea, v. 11, 12. Assuredly, the Lord is observing who are doing thus, and who is not. Neither will it excuse you, that your ministers informed you, such men were seducers of the people, and therefore enemies, not friends to God; and that your ministers strengthened your hands, by accounting it *nobility* in magistrates to curb error. These hills and mountains will not cover you:—*they* will need coverings for themselves, if they obtain not mercy to repent and reform.

"But not all that ye say, or that ye act against the Lord's work and witnesses, will discourage a remnant from desiring to be faithful even unto death. For my part, your severities and cruelties are a confirmation unto me, that Truth is not on your side who are persecutors: for, in all ages, he that was born after the flesh, persecuted him that was born after the Spirit. We feel the old hatred; we see the envy of the people; we hear the cry of Edom, crying, 'Raze it, raze it, even to the foundation:' Esau's rough voice has been often heard from your pulpits these thirteen

years past, and has caused us to feel rough hands from civil authority, especially during these last thirteen months. But, glory be unto God for ever! the faithful and obedient are enabled to put their seal to Christ's faithful word, *In the world ye shall have trouble, but in me ye have peace.* I have seen in the light of the Lord, this day of trial is come for the fall and for the rise of many in this place, and our testimony for the Truth is *as a sign spoken against*; yea, the sharpest sufferings the seed hath met with, or shall meet with, are permitted, *that the thoughts of many hearts may be revealed*, both among you and among us.

“Wherefore, I beseech you, love your own souls; harden not your hearts from God's fear; neither despise this warning,—the Lord having sent one, *as from the dead*, to warn you; though you have the testimony of Moses and the prophets among you, which whosoever will not hear, there is little ground of hope, such will hear other testimonies, how true soever. If ye had hearkened to that word to which Moses directed, near in the mouth and in the heart, and to which the Lord Christ pointed, teaching every man to do to others as he would be done by, there would be little need of other testimonies. Neither would ye unnecessarily throng in honest men in prison, who have families, wives and children, deeply suffering with them,—and in these cold, nasty, stinking holes, where ye have shut them up,—who have been as neatly handled and tenderly educated as any among you, and as useful in their generation.

“I desire you to acquaint yourselves better with the histories of the church in former ages; and with the remarkable judgments that have befallen persecutors in Old and in New England. And search the

Scriptures of truth : where now are all the persecutors of the people of God in former ages ? and, ere long, where will those be that tread in their steps ? Where is he that hardened his heart, and refused to let Israel go to serve the Lord ? Where is he now, who resolved, that his little finger should be heavier than his predecessor's loins ? And where is he, of whom it was said, that he did evil in the sight of the Lord above all that went before him ? Doth not the Lord observe those that are at ease in Zion, and forget the afflictions of Joseph, who live gorgeously, and fare delicately every day, and despise the poor ?—who put the evil day far away, and cause the seat of violence to come near, that lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, that drink wine in bowls, and anoint themselves with the chiefest ointments,—but are not grieved for the afflictions of Joseph ?

“ O consider these few instances, with many more such ! and say not in your hearts, as those atheists recorded in Scripture, ‘ All things continue as they were at the beginning,’ and ‘ Where is the promise of his coming ?’ Death and judgment *will* come, and it may be ere long ; but though it should not hastily, yet remember, in the Lord's account, *a thousand years are but as one day*. Moreover, there is another Scripture, which hath weightily arisen in my heart, as applicable to Aberdeen, Jer. li. 1. ‘ Thus saith the Lord ; Behold, I will raise up against Babylon, and against them that dwell in the midst of them that rise up against me, a destroying wind,’ &c. My desire is, ye may not be *behind*, with that generation whom John the Baptist addressed, who were forewarned to flee from the wrath to come.

“ And now having exonerated my conscience to-

ward you, by obedience towards God, and love towards the inhabitants of Aberdeen, I hope the Lord shall enable me to bear what he may permit you to do towards me or mine, even with that patience which becomes a disciple of the crucified Jesus, and, nevertheless, to remain your souls' well-wisher,

"LILIAS SKENE."

While some of this faithful band thus pleaded with the *oppressors*, others of their number, at a distance from the spot, were brought near in spirit to the *oppressed*; and deeply sympathizing, endeavoured to animate and console them, their language in effect reviving, as well as sealing the assurance of an Apostle formerly, "But and if ye suffer for righteousness sake, happy are ye; for the spirit of glory and of God resteth upon you."—One or more effusion bearing this character has been produced in the course of the preceding pages; and it may be satisfactory to such as entertain a value for the remains of William Penn, to have the opportunity of perusing an unpublished letter of this description from his hand. It does not bear a date; but the circumstances indicate with sufficient precision where it should obtain a place in this simple chronicle.

"To the Brethren imprisoned at Aberdeen for the testimony of Jesus.

"Dear Brethren!

"Salvation and peace by Jesus Christ, the Light of the world, our eternal, glorious Day, be multiplied among you,—who is the Rock of safety, and Fountain of everlasting consolations, from whose pure life descend sweet refreshment into the souls of all that love Him in truth and sincerity.

Following is a lasting Memorial in honor of the memory of Alexander Skene. And, in the next chapter dedicated to Alexander's son John Skene I have included documentation that the home John built and called Peachfield is on the "National Register of Historic Places."



Well O Spa.



The Well of Spa in 1615 when first we hear of it was on the west side of Spa Street, about 50 to 100 yards up from Upper Denburn.

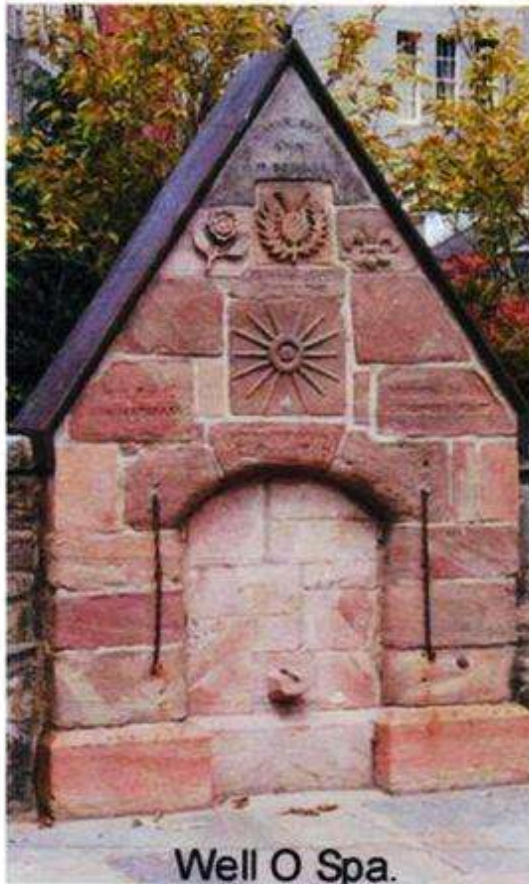
The ground on the east side of Spa Street was higher than the west and the water issued from the bank on the east, coming from the brae on which the Infirmary is built. Dr Barclay's tract had been the means of drawing attention to the well, and it had been furnished with a long broad stone spout projecting from the bank, which had been faced with stones. Ornamented with portraits of the Apostles sent out by Christ to heal the sick, carved in stone, six on either side, were placed in the wall beside the spout. Among several who had benefited by drinking of the well was George Jamesone, the painter, who had suffered from stones in the bladder. The mason work of the well had become old and worn out, and he renewed it and built over it a pediment with a projecting roof.



In 1650 a spate in the Denburn and Spa burn undermined the bank and a stretch of it fell with the masonry of the well, and the spring was buried up. In 1670 it was dug out, and Alexander Skene of Newtyle, styling himself "Philopolis" — a lover of the city — petitioned the Town Council to be allowed to rebuild the well in a surer way and farther from the burn; and at the same time Skene having found a copy of Barclay's tract had it reprinted with an Approbation written by James Lesly, Med. Doct., Principal of Marischal College, with Testimonials from citizens benefited by the water of the well. Skene rebuilt the well, surmounted as before with a pediment. These inscriptions were carved on the old red sandstone masonry of the well: "As Heavens give me So give I thee." "Hoc fonte derivata salus in Patriam populumq̄ie fluat." (May health derived from this spring flow to country and people.) "Spada Rediviva. 1670." (Spa come to life again. 1670.) In the apex of the pediment there is a granite stone bearing: "Renovatum est opus anno M. DCCC.LI." (The work was renewed

in the year 1851.)

There are carved near the top a rose, a thistle, and a fleur-de-lis, and lower down in the middle a flat disc, for the sun, from which issue rays all round. For greater security the roof of the pediment is now a solid angular piece of cast iron. The Well of Spa was now secure from inundation, but misfortune again overtook it. The making of the railway tunnel cut off the supply and it could not be "resuscitat," as had been done after the fall of 1650. After remaining dry for a time the well was transferred to the east side of the street, a little farther up. Water from the Well of Gilcomston at Calton Terrace was brought to the well, and a steady stream now flows from the pipe.



Well O Spa.

Doctor. His name does not appear in the lists of Graduates either of **King's** or **Marischal College**. He is said to have been born about 1570 and to have died about 1630, and **Dr Joseph Robertson** says he belonged to the family of **Barclay of Towie**. The original **Callirrhoe** – beautiful stream – was a fountain at **Athens**. It is to be hoped that **Sir Robert Keith** and other citizens of **Aberdeen** had understood **Barclay's** ostentatious style better than the moderns are able to do.

The **Well of Spa** in 1615 when first we hear of it was on the **west side** of **Spa Street**, about 50 to 100 yards up from **Upper Denburn**. The ground on the **East side** of **Spa Street** was higher than the west and the water issued from the **Bank** on the **east**, coming from the **Brae** on which the **Infirmity** is built. **Dr Barclay's** tract had been the means of drawing attention to the **Well**, and it had been furnished with a long **broad stone spout** projecting from the bank, which had been faced with stones. Ornamented with **Portraits of the Apostles sent out by Christ to heal the sick**, carved in stone, 6 on **either side**, were placed on the **Wall** beside the spout. Among several who had benefited by drinking of the **Well** was **George Jamesone**, the painter, who had suffered from stones in the **bladder**. The **Mason Work** of the **Well Head** had become old and worn out, and

Jamesone renewed it and built over it a **Pediment** with a projecting roof.

Well o' Spa

The **Woolman Hill**, which all the rest outvies
In pleasantness, this **City** beautifies;
There is the **Well of Spa**, that healthful font,
Whose yrne-hewed water coloureth the mount;
Not far from thence a garden's to be seen
Which unto **Jamesone** did appertain:
Wherein a little pleasant house doth stand,
Painted as I guess with its master's hand."

Water was taken into the **Medieval Town** by a lead pipe following the **Denburn** to the **Well of Spa**. There it left the course of the **Burn** and went up by **Black's Buildings** and along **Schoolhill**. At the east end of **Schoolhill**, on the south side of the street, it supplied a **stone cistern Well**. Here the main pipe divided into 2 branches. One going **south** supplied a pyramid topped **Cistern Well** in **Netherkirkgate**



Cistern Well in Netherkirkgate

(<https://doriccolumns.wordpress.com/city-streets/1841-street-directory/netherkirkgate/>) at the head of **Carnegie's Brae**, opposite the end of **Flourmill Lane**. This well is illustrated in a drawing by **James Skene** in "*Scotia Depicta*" Descending **Carnegie's Brae**, the pipe supplied a **Well in the Green**, shown on **Taylor's Map, 1773**, and another at the **Shore**. The other branch ascended **Upperkirkgate** and supplied a **Well in the Gallowgate** near **Mars's Castle** and another in **Broad Street** in front of **Greyfriars Church**, where a **Reservoir or Water House** was afterwards erected. There was another **Well** near the **south end of Broad Street**, east side, and a **large cistern well** in **Castlegate**. (The Mannie)

In **1650** a spate in the **Denburn** and **Spa burn** undermined the bank and a stretch of it fell with the **masonry** of the **Well**, and the spring was buried up. In **1670** it was dug out, and **Alexander Skene of Newtyle**, styling himself "**Philopolis**" – a lover of the city – petitioned the **Town Council** to be allowed to rebuild the **Well** in a surer way and farther from the burn; and at the same time **Skene** having found a copy of **Barclay's tract** had it reprinted with an **Approbation** written by **James Leslie, Medical Doctor, Principal of Marischal College 1661**, with **Testimonials** from citizens benefited by the water of the **Well**. **Skene rebuilt the Well**, surmounted as before with a **pediment**. These inscriptions were carved on the old **red sandstone masonry** of the **Well**: '**As Heavens give me So give I thee.**' "*Hoc fonte derivata salus in Patriam populumque fluat.*" (**May health derived from this Spring flow to Country and People.**) "*Spada Rediviva. 1670.*" (**Spa come to life again. 1670.**) In the apex of the **pediment** there is a **granite stone** bearing: "*Renovatum est opus anno M.DCCC.LI.*" (**The work was renewed in the year 1851**) There are carved near the top a **rose**, a **thistle**, and a **fleur-de-lis**, and lower down in the middle a **flat disc**, for the **sun**, from which issue rays all around. For greater security, the roof of the **pediment** is now a solid angular piece of **cast iron**. The **Well of Spa** was now secure from **Inundation**, but **misfortune** again overtook it. The making of the **Railway Tunnel** cut off the supply and it could not be "*resuscitat*," as had been done after the **fall of 1650**. After remaining dry for a time the **Well** was transferred to the **East side** of the **Street**, a little further up. Water from the **Well of Gilcomston** at **Calton Terrace** was brought to the **Well**, and a steady stream now flows from the pipe.

The **Well of Spa** now at the corner of **Skene Street & Spa Street**. This **ornate sandstone gable-end entrance** is all that remains of the **vault** that was gifted to the **City**



in **1635** by **George Jamesone**. **Jamesone**, a **Scottish Portrait Painter** who lived in **Schoolhill**, drank the waters daily and highly praised the spring, known as the **Spa**, which ran under **Woolman Hill**. The curative powers of the waters were well known to **Physicians** of the time and its virtues were extolled in an early printed book of **1580**. Unfortunately, the **Spa** was vulnerable to **flood damage**. This wall was rebuilt in **1670** after it fell into

Chapter 11: John Skene

Pastor and Governor of West New Jersey

A Leading Advocate for Aberdeen's Quakers John like his father Alexander Skene "Contended for the Gospel of Jesus Christ - for which he was imprisoned - and upon the threat of death fled to America

Historical documentation bears witness that John Skene fled Scotland and immigrated to America because of religious persecution. At William Penn's encouragement John immigrated to Burlington, New Jersey where as Governor of West New Jersey John helped establish a Quaker community.

And, Matthew 10:23 gives the "Spiritual" reason as to why John Skene would have left his native Scotland and immigrated to Burlington, New Jersey:

Matthew 10:23 ²³ But when they persecute you in this city, flee ye into another:

To flee doesn't mean that John Skene left Scotland because he was a coward - quite the contrary - history bears witness that John Skene like his father and mother was a man of courage during the period of time he was persecuted. But in fleeing Scotland John Skene, a Quaker Preacher, could further the gospel in Colonial America according to Quaker beliefs.

By fleeing, John Skene deprived both the unjust Magistrates and the Presbyterian Preachers of their evil design against him ever again. And, fleeing gave John the opportunity to convey the truth of Quakerism to others in a new country. If John Skene stayed in Scotland and was either killed or continued to be persecuted he could not help the local flock in Aberdeen or help start a new generation of Quakers in America.

How blessed I am that like his father, John also "Contended for the Gospel of Jesus Christ" and like his father was imprisoned in the Tolbooth of Aberdeen where he was a prisoner for the "True Liberty of all Christians"!

The "Book of Skene" is also a fulfillment of God's promise in both Psalm 48:14 and Psalm 128:6

Psalm 48:13: As Matthew Henry stated in his commentary on verse 14 of Psalm 48: "Let us triumph in God, and in the assurances we have of His everlasting lovingkindness. Tell this to the generation following; transmit this truth as a sacred deposit to your posterity, That this God, who has now done such great things for us, is our God forever and ever; He is constant and unchangeable in His love to us and care for us.

Like his father Alexander, John Skene's testimony unto the Lord has been and will continue to be kept alive by his offspring.

Psalm 128 ⁶ Indeed, may you see your [**family perpetuated in your**] children's children. Peace be upon Israel! Amplified

Psalm 128 reveals that the man like my Scottish Forefathers who had a reverential fear of the

Lord and walked in His ways that both he and his offspring will be blessed and that his family name will be kept alive by his offspring.

Psalm 128 Blessed [happy and sheltered by God's favor] is everyone who fears the LORD [and worships Him with obedience], Who walks in His ways *and* lives according to His commandments. ² For you shall eat the fruit of [the labor of] your hands, You will be happy *and* blessed and it will be well with you. ³ Your wife shall be like a fruitful vine Within the innermost part of your house; Your children will be like olive plants Around your table. ⁴ Behold, for so shall the man be blessed *and* divinely favored Who fears the LORD [and worships Him with obedience]. ⁵ May the LORD bless you from Zion [His holy mountain], And may you see the prosperity of Jerusalem all the days of your life; ⁶ Indeed, may you see your **[family perpetuated in your]** children's children. Peace be upon Israel! [This particular translation of Psalm 128 is from Amplified's updated version of 2015]

Let this "Book of Skene" that gives an account of the Spiritual Legacy of our Scottish Forebears Alexander and Lillias Skeens be Recorded for Future Generations, so that a People not yet Born will Praise the LORD. Psalm 102:18

To all my spiritual sons and daughters, beloved of God, who have been called to serve the Lord, a generation may pass away - but their Testimony unto the Lord remains forever. The Testimonies of our Scottish Forebears, my Testimony and the Testimony of your generation and the testimonies of those yet to be born - we each have our own story and chapter to contribute to "The Book of Skene" and together we shall compose a volume that truly honors God the Father and Jesus Christ the author and finisher of our faith.

The "Book of Skene" that tells each new generation of God's mighty acts and faithfulness is truly a "Living Book - it is truly a Book with no Ending".

When reading Psalm 128 I am so blessed to know that Alexander's son John who this chapter is dedicated to can be likened to the sons of the Psalmist who speaks of the blessings of a righteous man's son.

Happy is the man that hath his quiver full of Sons
They shall not be Ashamed, but they shall speak with their Enemies in the Gate

And, John Skene was such a son who alongside Alexander stood in the Gateway of the Enemy for a Just Cause - to contend for the truth of the Gospel of Jesus Christ for the liberty of all Believers.

Psalm 127:1-5 ¹ Except Jehovah build the house, They labor in vain that build it: Except Jehovah keep the city, The watchman waketh but in vain. ² It is vain for you to rise up early, To take rest late, To eat the bread of toil; *For* so he giveth unto his beloved sleep. ³ Lo, children are a heritage of Jehovah; *And* the fruit of the womb is *his* reward. ⁴ As arrows in the hand of a mighty man, So are the children of youth. ⁵ Happy is the man that hath his quiver full of them: They shall not be put to shame, When they speak with their enemies in the gate. (ASV)

Psalm 127 speaks of "The Virtue of God's Blessing" for a righteous man. And, the next several pages speak of Alexander's son "John Skene". How blessed Alexander was to have a son like John Skene who like his father was willing to contend for the faith even if it meant going to prison and eventually being told to leave Scotland otherwise he may die. Just as verse 5 reveals John was not put to shame when he spoke with his enemies in the gate - the Magistrates of Aberdeen that sent he and his father to prison. John was not put to shame because he stood up for the Gospel of Jesus Christ.

Biblically speaking "The gate" was the place where judgment was given, and where adversaries would gather to meet, as they pushed their respective causes. Such was the case with both Alexander's son John who met their enemies in the "Gates" courtroom of Aberdeen as well as his wife who confronted the Magistrates of Aberdeen who falsely imprisoned her husband, son and son-in-law.

John left Scotland and brought the Gospel to America where he stood in another gateway of authority. As a man of Authority - John stood in the Gates of West New Jersey as their Governor and by all accounts accomplished much for the Kingdom of God.

The following pages are from various publications that give us an insight into the remarkable life and character of John Skene who helped to establish the Gospel of Jesus Christ in what is now known as America.

Beginning with "The Governors of New Jersey" Biographical Essays" and "The History of Pennsylvania, in North America" the following pages speak of John's character and reveal when planning for the new colonies in what is now known as America - William Penn recommended John Skene for the post of Governor of New Jersey.

The Governors of New Jersey

Biographical Essays

Edited by

Michael J. Birkner, Donald Linky, and Peter Mickulas

Rutgers University Press

New Brunswick, New Jersey, and London

On the following page (37) the author reveals that it was William Penn who recommended John Skene as Governor of West New Jersey

the College of Physicians. Meanwhile he rose rapidly in the medical profession, serving as court physician to King Charles II and Queen Catherine and later to Queen Anne.

While at court he became interested in the Americas and purchased several properties, including three proprietary shares in West Jersey. In February 1687 he purchased the right of government and five additional shares from the heirs of Edward Byllynge, late chief proprietor. The sale made him the largest proprietor in the province, and he continued to accumulate shares until in 1692 he possessed twenty-two out of one hundred. In a long letter written in September 1687 Coxe informed the resident proprietors of the change in governorship and the reasons for it. He stated that the London proprietors had been alarmed at the proposed sale of Byllynge's interests to an unidentified party whose ownership of the right of government would have caused "great uneasiness" among both absentee and resident shareholders. The absentee proprietors had decided "for the good of our country and our own security" that Coxe, as the largest shareholder among them, should gain control. Coxe accepted the responsibility but stipulated that he would gladly relinquish the right of government for one thousand guineas. His associates, including William Penn, assured him that he was well suited for the governorship and that his authority would be respected. Coxe was unaware that as an Anglican he might be resented in the Quaker-dominated colony, and Penn apparently failed to raise the issue with him.

Coxe immediately alienated the residents by denying that the Concessions of 1677—the colony's liberal articles of government—were binding on him. The West Jersey proprietors had proclaimed them before the Duke of York granted sole governing rights to Byllynge, and Coxe therefore considered them superseded. He did, however, promise to adhere to such fundamental concepts as religious liberty and the right of trial by jury. He swore to invest the assembly with "all powers and privileges consistent with the ends of good government." He would retain all elected and appointed officials, including resident deputy governor John Skene, a Byllynge appointee recommended by William Penn and greatly respected by the colonists. He did not join the residents, however; he had originally planned to emigrate to the province once his home affairs were settled, but he changed his mind, presumably in response to the wishes of friends and relatives and to the confusion wrought by Edmund Andros's attempt to absorb a number of proprietary colonies into the "Dominion of New England." He was formally announced as absentee governor at the February 1688 meeting of the Burlington court.

As a land speculator Dr. Coxe was vitally concerned with the boundary dispute between East and West Jersey. East Jersey governor Robert Barclay (1682–90) had commissioned George Keith to survey the boundary, and the result favored the eastern province. In the September letter, Coxe instructed the proprietors that for their own protection he had rejected Keith's line. But

Note that William Penn recommended John Skene.

THE
History of Pennsylvania,
IN
NORTH AMERICA,

FROM THE
Original Institution and Settlement of that Province, under
the first *Proprietor* and *Governor* WILLIAM PENN,
in 1681, till after the Year 1742;

WITH AN
INTRODUCTION,

RESPECTING,
The Life of W. PENN, prior to the grant of the Province, and the religious
Society of the People called *Quakers*;—with the first rise of the neighbouring
Colonies, more particularly of *West-India*, and the Settlement
of the *Dutch* and *Swedes* on *Delaware*.

TO WHICH IS ADDED,
A brief Description of the said Province,

AND OF THE
General State, in which it flourished, principally between the Years 1760 and 1770.

The whole including a Variety of Things,
Useful and interesting to be known, respecting that Country in early Time, &c.

With an APPENDIX.

Written principally between the Years 1776 and 1780,
By ROBERT PROUD.

"PULCHRUM EST BENEFACERE REIPUBLICÆ, ETIAM BENEDICERE HAUD ABSUR-
DUM EST, VEL PACE VEL BELLO CLARUM FIERI LICET." *Sol. Catalin.*

"SED CUM PLERIQUE ARBITRENTUR RES BELlicas MAJORES ESSE QUAM URBA-
MINUENDA EST HÆC OPINIO." *Cic. Of.*

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1797.

233. c. 188.

none of their friends, or members of the same society in *England*, or elsewhere, should remove to them, without certificates, or well authenticated recommendation, from the society, where they last lived, prior to their removal; in order to prevent imposture, idle, disorderly and designing persons from coming among them, and taking advantage of the innocent and well-meaning; and that they might be well advised in such important undertaking.*

The first
general
yearly
meeting,
&c. in
1681.

The first general yearly meeting of the people called *Quakers*, in this country, for regulating the affairs of their religious society, was held, or met, at *Burlington*, on the 28th. day of the Sixth month, 1681.† It was constituted of such of their religious meetings as were then established, or settled, in *New-Jersey*, as, at *Shrewsbury*, *Salem*, *Burlington*, *Rankokas*, &c. and on the west side of *Delaware*, (where divers *English* settlements of this people appear to have been, prior to those under *William Penn*) as, at *Shackamaxon*; (or nigh the place where *Kensington* stands, in the vicinity of *Philadelphia*)

governments of *East* and *West-Jersey*, in 1703. He died at *Burlington*, in 1712.

John Skene, was a native of *Scotland*; a person of great service and integrity, both in his religious and civil conduct; he was near two years Governor of *West-Jersey*, and died in the year 1687. He was a preacher among the *Quakers*; had suffered much for his religion, in his native country; where he had distinguished himself in its cause.

* This epistle was signed by *John Woolfus*, *Daniel Leeds*, *John Butcher*, *Henry Grubb*, *William Butcher*, *Seth Smith*, *Walter Pomphrey*, *Thomas Ellis*, *James Satterthwaite*, *Thomas Budd*, *William Peachy*, *William Brightwen*, *Thomas Gardiner*, *Robert Stacy*, *John Hollinghead*, *Robert Powell*, *John Burton*, *Samuel Jenings*;—and by *Richard Arnold*, *John Woolman*, *John Stacy*, *Abraham Hulings*, *Peter Fretwell*, *Thomas Eves*, *John Payne*, *John Crips*, *Thomas Lambert*, *John Kinsey*, *Samuel Cleft*, *William Cooper*, *John Shin*, *William Biles*, *Thomas Harding*, *William Hulings*.

† On the 31st. this yearly meeting entered upon regulating such affairs of the society, as then appeared first necessary, &c. particularly the appointment of times and places of the different meetings for religious worship, and the discipline, or other business of the society:—among which a general meeting for worship was then agreed to be held yearly at *Salem*, on the second first day of the week in the Second month, &c.

Note that the author's account of John Skene (also spelled Skein) says it all!

The above is a testimony to John Skene's character. He was a person of great service and integrity, both in his religious and civil conduct. That he was Governor of West Jersey for two years. And, that John Skene, a Quaker "Preacher", had suffered much for his religion while living in Scotland and that John had "Distinguished himself for its cause".

Among the first things that appear to have come under particular notice and regulation, in their meetings of discipline, after their arrival, were, the taking proper care and support of their poor; the ordering and passing of marriages, (thirteen couple having been married among them at *Burlington*, before the year 1681,) and the discouraging of all their people from selling strong liquors to the *Indians*.

First objects of their care in their meetings of discipline, &c.

In the year 1680, in an epistle from their *monthly meeting* at *Burlington*, to the *yearly meeting* in *London*, which was the first regular correspondence of that nature, established between the society, in this part of the world, and the said *yearly meeting*, they were particularly urgent, among other things, that none

They write to the Y. meeting in London, &c.

neighbours;—an able minister of the gospel; and laboured much therein; to the comfort and edification of many people, both in this province, and other places," &c. M. 8.

Notes. Among those of this society, who arrived in this province, before the grant of *Pennsylvania* to *William Penn*, in 1681, or soon afterwards, the following persons appear to be mentioned, as active and useful, not only in their own religious society, but most of them also in a civil capacity, in and about *Burlington*, viz.

John Butcher, Henry Grubb, William Fletcher, William Brightwen, Thomas Gardiner, Thomas Foulke, John Bourten, Samuel Jennings, Seth Smith, Walter Pomphrey, Thomas Ellis, James Satterthwaite, Richard Arnold, John Woolman, John Stacy, Thomas Eves, John Payne, Samuel Cleft, William Cooper, John Shinn and William Biles.—And about this time, or soon afterwards, arrived John Skein, Anthony Morris, Samuel Bunting, Francis Collins, Thomas Matthews, Christopher Wetherill, John Dewsbury, John Day, Richard Bafnett, John Antrom, William Biddle and Samuel Furnace.

Among the women of worthy and eminent character, in the same society, at this time, appear to have been, Elizabeth Gardiner, Sarah Biddle, Elizabeth Hooten, Helen Skein, Ann Butcher, Susannah Brightwen, Mary Crips, Frances Antrom, Frances Taylor, Ann Jennings, Joan Atkinson, Susannah Budd, Judith Noble, Ann Peachy, &c.

John Woolston is said to have been a person of good esteem among his friends, the *Quakers* at *Burlington*; and that during more than twenty years fatigue of a new settlement, he ever proved himself a ready friend, kind neighbour, and a valuable member of society till his death, in 1698.

Thomas Gardiner was a man of eminence among the *Quakers* and early settlers in *Burlington* and *West-Jersey*. He served in several public offices, in the government, with honor and fidelity;—was very skilful in a variety of business;—a good surveyor, and a very useful member of society;—several years, one of the Council; Treasurer of the western division, and the first Speaker of the Assembly, after the union of the governments

Note that Helen Skene, a woman of worthy and eminent character was John Skene's wife.

The following pages are from the second volume of "The Papers of William Penn"

THE PAPERS OF WILLIAM PENN

Volume Two • 1680–1684



EDITORS

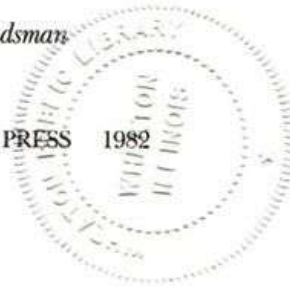
Richard S. Dunn • Mary Maples Dunn

ASSOCIATE EDITORS

Scott M. Wilds • Richard A. Ryerson • Jean R. Soderlund

Special Editor • Ned C. Landsman

UNIVERSITY OF PENNSYLVANIA PRESS 1982



presume if thou come thou will bring T R⁷ or some such with thee, and make a sudden step with litle noise at or just before the Parliments sitting downe will be fittest, & upon advertisement I will meet thee at Edinburgh I wish some or other would have given me a particular accompt how things past with W R at the meeting⁸ & w{h}ither my part was medled with or iff there be anything needfull or expe[cted] from me in that point, this I leave to thee & with my love to thy wiffe I rest
Thy brother in the

unchangeable truth

RB

ALS. Penn-Forbes Papers, HSP. (*Micro.* 3:205). Addressed: For | William Penn | To be delivred in haist | These. Docketed: R Barclay | 1^{mo} 81. This docketing is incorrect, for Barclay wrote this letter in the 4th month.

1. Urie was Barclay's estate, a few miles west of Stonehaven, a small port on the North Sea fourteen miles south of Aberdeen; there was a small Quaker meeting on the estate. *PWP*, 1:275n; D. Elton Trueblood, *Robert Barclay* (New York, 1968), pp. 24, 30-32.

2. Not found.

3. John Skene (d. 1690) was an Aberdeen merchant imprisoned for Quaker worship along with Barclay and George Keith in 1676-1677; upon his release, he accompanied Barclay to London, where he met WP. By 1681 his business had failed, and he had turned to practicing "physic" to support his family. Barclay, in a 26 Apr. 1681 letter to WP (*Micro.* 3:242), urged him to encourage Skene to emigrate to America. After receiving this second letter, WP sent Skene some advice in a letter to Barclay (see doc. 35, below). Besse, 2:503-28.

4. The duke of York.

5. The text is uncertain here.

6. *The Scottish Parliament convened on 28 July 1681*. F. C. Turner, *James II* (New York, 1948), p. 187.

7. Thomas Rudyard.

8. "W R" is William Rogers, a Bristol merchant; "the meeting" is the Meeting for Sufferings in London, held 13 May 1681. Rogers was a principal figure in the Wilkinson-Story schism of 1675-1679 within Quakerism (see *PWP*, 1:327-28). Barclay had been drawn into the Wilkinson-Story controversy when Rogers attacked the ideas of church government that Barclay had expressed in *The Anarchy of the Ranters* (1676). The two men debated the issue in London in 1677; Rogers then attacked Barclay in a circulated manuscript copy of part 3 of his *The Christian-Quaker* (published Nov. 1680), and Barclay replied with his *Vindication* (written in Mar. 1679). Barclay's *Anarchy* and *Vindication* quickly became quasi-official Quaker responses to the Wilkinson-Story schism. Barclay thought it profitless to continue his debate with Rogers, but he wanted to be sure that his colleagues in London supported his definition of a church, which Rogers had attacked. See Barclay to WP, 26 Apr. 1681, *Micro.* 3:242; Minutes of the Meeting for Sufferings, vol. 2, FLL; Braithwaite, *Second Period*, pp. 340-50.

In devising a policy for renting, selling, and distributing land in Pennsylvania, WP had three objectives: to secure a substantial and steady income for himself, to offer land on terms that would be competitive with those advertised by the proprietors of other colonies, and to insure the rapid, yet orderly development of his new colony. WP modified this land policy somewhat during the spring and summer of 1681 to

In Note 3 above, "WP" is a reference to William Penn. According to this reference, John met with William Penn in London.

cause to be delivered) to Mr Penn, in reply to One he hath lately sent the Duke, and I believe it necessary you should know all I write of this nature, least further mistakes should happen, or things be lesse cleerly understood, then is necessary for mutuall satisfaction. I am
To Sr Edm^d Andros etc.
or in his absence
To Mr Blaythwaite⁷

Copy. CO 5/112/290. PRO. (*Micro*. 3:258). Marginal notation: Sr John Werden | to Mr Penn. Werden's letters to WP and to Andros are clerk's copies, retained in Blathwayt's colonial office files.

1. Sir John Werden, the duke of York's secretary, was attending James in his retirement in Scotland; see doc. 28, n. 3.
2. WP's letter to the duke of York has not been found.
3. Robert Barclay and George Keith. Both were trying to help WP in his negotiations with the duke of York over title to New Castle and the lower western shore of the Delaware River. See the headnote to doc. 28.
4. The duke of York held the land around New Castle by conquest of the Dutch, but held no patent for it from the king; Lord Baltimore's patent for Maryland included this area. See John A. Munroe, *Colonial Delaware: A History* (Millwood, N.Y., 1978), p. 77.
5. As early as 21 June 1681, Anthony Brockholls, Sir Edmund Andros's deputy in New York, had issued a proclamation to justices residing in Pennsylvania releasing them from their allegiance to the duke of York and instructing them to submit to WP's government. B. Fernow, ed., *Documents Relating to the History of the Dutch and Swedish Settlements on the Delaware River* (Albany, N.Y., 1877), 12:666-67.
6. WP's charter gave him a territory "bounded on the East by Delaware River," but the charter also mentioned islands contained within the province's bounds, thus leaving the status of islands within the Delaware somewhat uncertain. See doc. 20, p. 64. WP's own paraphrase of his charter, in his tract *Some Account* (1681), said the eastern boundary "runs all along upon the side of Delaware River." Albert Cook Myers, ed., *Narratives of Early Pennsylvania, West New Jersey, and Delaware, 1630-1707* (New York, 1912), p. 212.
7. Andros had been recalled to England in 1680; he was apparently in London in mid-July, and then went to see the duke in Edinburgh. See doc. 35.

35

FROM ROBERT BARCLAY

Edinburgh Leith¹ the 19 of
the 6th Mo: [August] 1681

dear W P

I received thy letter² some time agoe at my arrival here & desired T R³ in a letter he I writt to him to signify so much to thee, I take notice of thy answere to Jo: Skein⁴ & have signified it, as to thy owne bussinesse I am of the mind The want of its successe proceeds from the secretary⁵ to whom the D I see wholly devolves thes concerns of the Frnds, The Governor⁶ has been here these several weeks Thy advice & observation in the main I observe and approve of, thou may remember thy desire to gett some to be concerned with thee I have spoke to severals & doe find divers considerable persons willing to

come in as Tarbott⁷ with whom wee dined at J Clepols⁸ & others, therefore lett me know thy mind further & some further accompt, but unlesse I engadge with them they will hardly doe, now I neither have any great genius for such adventures nor yet money to spare that way but iff thou judges it may doe thy self kindnesse to lett me have a propriety {without money}⁹ to bring in several others, I may concurr to the stoking of it, in this I can assure thee, tho at first view it may appear otherwayes I mind thy interest more then my owne, as to my self being wholly indifferent publick fame will lett thee know what our parliment has done in short the Duke has gott all he desired,¹⁰ & will so to the end of the chapter, My dear love to thy wiffe and all faithfull frinds

I rest Thy faithfull frnd and
brother
RB

lett me have a speedy answer.

ALS. William Logan Fisher Collection, HSP. (*Micro.* 3:264). Addressed: For | William Penn | These. Docketed: R Barclay | 6^{mo} 81.

1. Leith is the port of Edinburgh, two miles north of the city on the Firth of Forth.

2. Not found.

3. Thomas Rudyard.

4. See doc. 31, n. 3. Rather than immigrating to Pennsylvania, Skene bought land in West New Jersey from WP's rival in land sales to Scotsmen, Edward Byllynge, in June 1682. By December he was in Burlington, already a prominent member of the Friends monthly meeting there. In 1683 Skene entered the West New Jersey Assembly, and then the Council, and in 1685 Byllynge appointed him deputy governor of the colony, a position he held until 1688, when New Jersey was absorbed into the Dominion of New England. Pomfret, *West New Jersey*, pp. 130, 138, 147-49, 151-53, 160, 232.

5. Sir John Werden, secretary to the duke of York. As docs. 8, 34, and 95 illustrate, Werden was indeed hostile to WP's aims—first for a grant to Pennsylvania, then for a grant to the lower Delaware.

6. Sir Edmund Andros, governor of New York.

7. George Mackenzie (1630-1714), Lord Tarbat, became a shareholder in East New Jersey when Barclay took over the management of that colony in 1682. He was a prominent politician: in 1678 he was appointed lord justice general of Scotland and a privy councilor, and in 1682 he became the king's chief minister in Scotland. At the close of his career, as earl of Cromarty, he supported the Act of Union between England and Scotland. Pomfret, *East New Jersey*, pp. 137-40, 187, 244; *DNB*.

8. James Claypoole (1634-1687) was a London Quaker merchant active in the Six Weeks Meeting and the Meeting for Sufferings, who had known WP since at least 1672, when he witnessed WP's marriage. In 1683 Claypoole immigrated to Pennsylvania, where he became a leading member of the Free Society of Traders and of the Provincial Council. In a letter to Barclay, 20 June 1682, he remarked that he had not seen him for three years, so Barclay, WP, and Tarbat may have dined at Claypoole's some years prior to this letter. *PWP*, 1:240n; Balderston, p. 123.

9. WP gave away a number of proprietary shares (5000 acres each) to relatives and close friends. But while he would soon offer a share to Barclay (doc. 40), in the end Barclay preferred to set up on his own as absentee governor of East New Jersey.

10. The Scottish Parliament confirmed the line of succession, specifically stating that no heir to the throne would be disqualified by his or her religion. The Parliament also legislated harsh penalties for all Scottish covenanters and other dissenters who held public worship services, aiming particularly against radical congregations of Presbyterians. F. C. Turner, *James II*, pp. 188-89.

August 1681 • 105

In Note 4 above, John Skene was Governor of West New Jersey as well as the NJ Assembly & Council.

John Skene's home he called Peachfield



According to the following 4 page document issued by the "United States Department of the Interior" John Skene's" home that he built and called "Peachfield" was placed on the "National Register of Historic Places". John's wife Helen sold the property to Henry Burr and remained in the Burr family for over 201 years. Peachtree was eventually bequeated Peachfield to the Historic Society.



44026337

NATIONAL REGISTER OF HISTORIC PLACES
INVENTORY - NOMINATION FORM

(Type all entries - complete applicable sections)

STATE:	New Jersey
COUNTY:	Burlington
FOR NPS USE ONLY	
ENTRY NUMBER	DATE
	MAR 19 1970

SEE INSTRUCTIONS

1. NAME
COMMON: Peachfield
AND/OR HISTORIC: Burr Mansion

2. LOCATION
STREET AND NUMBER: ~~Burr's Road~~ N of Van Burr Road
CITY OR TOWN: ~~Woolhampton Twp.~~ Mt. Holly vicinity
STATE: New Jersey CODE: 34 COUNTY: Burlington CODE: 005

3. CLASSIFICATION

CATEGORY (Check One)	OWNERSHIP	STATUS	ACCESSIBLE TO THE PUBLIC
<input type="checkbox"/> District <input type="checkbox"/> Site <input type="checkbox"/> Object	<input checked="" type="checkbox"/> Building <input type="checkbox"/> Structure <input type="checkbox"/> Both	<input type="checkbox"/> Public <input checked="" type="checkbox"/> Private <input type="checkbox"/> Both	<input type="checkbox"/> Public Acquisition: <input type="checkbox"/> In Process <input type="checkbox"/> Being Considered
PRESENT USE (Check One or More as Appropriate)		<input checked="" type="checkbox"/> Occupied <input type="checkbox"/> Unoccupied <input type="checkbox"/> Preservation work in progress	Yes: <input checked="" type="checkbox"/> Restricted <input type="checkbox"/> Unrestricted <input type="checkbox"/> No
<input checked="" type="checkbox"/> Agricultural <input type="checkbox"/> Commercial <input type="checkbox"/> Educational <input type="checkbox"/> Entertainment	<input type="checkbox"/> Government <input type="checkbox"/> Industrial <input type="checkbox"/> Military <input checked="" type="checkbox"/> Museum	<input type="checkbox"/> Park <input type="checkbox"/> Private Residence <input type="checkbox"/> Religious <input type="checkbox"/> Scientific	<input type="checkbox"/> Transportation <input type="checkbox"/> Other (Specify) Comments

4. OWNER OF PROPERTY
OWNER'S NAME: Colonial Dames of America in the State of New Jersey
STREET AND NUMBER: "Peachfield" Burr's Road
CITY OR TOWN: Mount Holly STATE: New Jersey CODE: 34

5. LOCATION OF LEGAL DESCRIPTION
COURTHOUSE, REGISTRY OF DEEDS, ETC.: Burlington County Surrogates Office
STREET AND NUMBER: County Office Building
CITY OR TOWN: Mount Holly STATE: New Jersey CODE: 34

6. REPRESENTATION IN EXISTING SURVEYS
TITLE OF SURVEY: New Jersey Historic Sites Inventory #2872.1
DATE OF SURVEY: 1960 Federal State
DEPOSITORY FOR SURVEY RECORDS: Historic Sites Office
STREET AND NUMBER: Box 1120
CITY OR TOWN: Trenton STATE: New Jersey CODE: 34



STATE:	New Jersey
COUNTY:	Burlington
ENTRY NUMBER	
DATE	MAR 19 1970

7. Description

CONDITION	<input type="checkbox"/> Excellent	<input checked="" type="checkbox"/> Good	<input type="checkbox"/> Fair	<input type="checkbox"/> Deteriorated	<input type="checkbox"/> Ruins	<input type="checkbox"/> Unexposed
	(Check One)			(Check One)		
	<input checked="" type="checkbox"/> Altered			<input type="checkbox"/> Unaltered		
				<input type="checkbox"/> Moved		
				<input checked="" type="checkbox"/> Original Site		

DESCRIBE THE PRESENT AND ORIGINAL (If known) PHYSICAL APPEARANCE

The historic name for the property "Peachfield" is very well established in NJA 21:140, 412, 473.

The present structure, 1725-1732, is the second house on the property of 300 acres at Peachfield purchased by Henry Burr by deed dated June 10, 1699, from Helena Skene, widow and executrix of John Skene of Peachfield.

The foundation of an earlier house on the property, built by John Skene, Deputy Governor of the Province of West Jersey is visible and is presumably of the one first occupied by the Burr family.

George DeCou in The Historic Rancocas says: "It measures sixty feet in length and is pleasantly located on a knoll commanding a beautiful view of the countryside. Burr's road was surveyed in 1852, at which time it was a lane leading to the Burr homestead. The outstanding feature of the mansion is a huge fireplace in the western room which measures 10 feet 4 inches.... Most unfortunately, the house was burned in September of 1929. The roof and all the interior woodwork was destroyed."

In 1931 Mr. and Mrs. Norman Harker bought the property and engaged Brognard Oakie to plan a complete restoration. The house was restored on its original foundation and remaining stone walls. Two recent written statements by two persons (Pickard and Atkinson) who worked on the restoration in 1932 stated that the west stone wall with chimney and the large fireplace remained standing. The middle fireplace and part of the chimney were intact. The other three stone walls remained standing, however the upper sections had fallen into the center of the gutted house. The fallen stones were salvaged for the restoration.


This two story house fronts to the south. There is presently a room on each side of the center hall and a wing off the rear of the east room. The central and western section of the present "Peachfield" was built by Henry Burr (datestone 1725 "B" standing for Burr, HE standing for Henry and Elizabeth, his wife.) The eastern section was built by his son John in 1732. The datestone near the eaves is marked 1732 Burr J and K, standing for John and Keziah.

At one time, the room in the western section with the large fireplace referred to in DeCou's Historic Rancocas was divided into kitchen and dining room. A beehive oven was outside the fireplace projecting out to the exterior. The hall had a winding stairway where the present stairway is. The present broad broad hall has an open staircase with landing. The restoration of the present dining room (the east room) includes a mantel, paneling and carved chair rail taken from a house in Mount Holly, believed to be one of the oldest in town. It was owned by Miss Ann Burr. The open cupboard in the upstairs hall also came from Ann Burr's house.

SEMINSTRICTIONS



8. Significance

PERIOD (Check One or More as Appropriate)			
<input type="checkbox"/> Pre-Columbian	<input type="checkbox"/> 16th Century	<input checked="" type="checkbox"/> 18th Century	<input checked="" type="checkbox"/> 20th Century
<input type="checkbox"/> 15th Century	<input checked="" type="checkbox"/> 17th Century	<input type="checkbox"/> 19th Century	
SPECIFIC DATE(S) (If Applicable and Known) <u>1732, 1931 rebuild</u>			
AREAS OF SIGNIFICANCE (Check One or More as Appropriate)			
<input type="checkbox"/> Aboriginal	<input type="checkbox"/> Education	<input checked="" type="checkbox"/> Political	<input type="checkbox"/> Urban Planning
<input type="checkbox"/> Prehistoric	<input type="checkbox"/> Engineering	<input checked="" type="checkbox"/> Religion/Philosophy	<input type="checkbox"/> Other (Specify)
<input type="checkbox"/> Historic	<input type="checkbox"/> Industry	<input type="checkbox"/> Science	_____
<input checked="" type="checkbox"/> Agriculture	<input type="checkbox"/> Invention	<input type="checkbox"/> Sculpture	_____
<input checked="" type="checkbox"/> Architecture	<input type="checkbox"/> Landscape Architecture	<input type="checkbox"/> Social/Humanitarian	_____
<input type="checkbox"/> Art	<input type="checkbox"/> Literature	<input type="checkbox"/> Theater	_____
<input type="checkbox"/> Commerce	<input type="checkbox"/> Military	<input type="checkbox"/> Transportation	_____
<input type="checkbox"/> Communications	<input type="checkbox"/> Music		
<input type="checkbox"/> Conservation			
STATEMENT OF SIGNIFICANCE			
<p>Peachfield's restoration was executed by the well known restoration architect of Philadelphia, <u>Brogard Oakie</u>.</p> <p>The deed dated June 10, 1695 from Helene Skene, widow and executrix of John Skene, states that there was a house, barn, outbuildings, and a cemetery. The existing foundation is thought to be that of the first house. John Skene was the deputy Governor of the Province of West Jersey; he, in all probability, is buried there as well as all the Burrs.</p> <p>Henry Burr, the progenitor of the Burr family in Burlington County, was the father of eight children. There were five girls and three boys in the family, John the eldest, was surveyor general of the Province of West Jersey. He held this position with great distinction. He built the addition to Peachfield as indicated by the 1732 dateline and his initials. Elizabeth, the third child and the first daughter, married Samuel Woolman and their son was the famous Quaker abolitionist, John Woolman.</p> <p>The property remained in the Burr family for 201 years. Historically, Peachfield has operated as a farm for over 280 years. It is today an operating farm with sixty acres under cultivation.</p>			
CONGRESSIONAL REPRESENTATION			
Honorable Clifford P. Case Honorable Harrison A. Williams Honorable Edwin B. Forsythe (Sixth Congressional District)			
			

SEE INSTRUCTIONS

9. MAJOR BIBLIOGRAPHICAL REFERENCES

DEEDS:

Reval's Book on Surveys p. 36, p. 354
 John Skene Liber B, Part 2 pp. 507-508
The Historic Rancocas, George DeCou
Inventory of Historic Sites, Delaware Regional Planning Comm. p. 160
GENEALOGY OF BURR FAMILY:

Friends Records, Historical Society of Pennsylvania and of New Jersey
Journal of John Woolman
 Pickard, John, Interview January 15, 1973

10. GEOGRAPHICAL DATA

LATITUDE AND LONGITUDE COORDINATES DEFINING A RECTANGLE LOCATING THE PROPERTY			LATITUDE AND LONGITUDE COORDINATES DEFINING THE CENTER POINT OF A PROPERTY OF LESS THAN TEN ACRES		
CORNER	LATITUDE	LONGITUDE	LATITUDE		LONGITUDE
	Degrees Minutes Seconds	Degrees Minutes Seconds	Degrees	Minutes	Seconds
NW	° ' "	° ' "	40°	02'	06"
NE	° ' "	° ' "	74°	48'	09"
SE	° ' "	° ' "			
SW	° ' "	° ' "			

APPROXIMATE ACREAGE OF NOMINATED PROPERTY: Less than 1 acre

LIST ALL STATES AND COUNTIES FOR PROPERTIES OVERLAPPING STATE OR COUNTY BOUNDARIES

STATE:	CODE	COUNTY	CODE



11. FORM PREPARED BY

NAME AND TITLE:

Mrs. John B. L. Baratta, President

ORGANIZATION

Colonial Dames of New Jersey

DATE

July 21, 1971

STREET AND NUMBER:

525 Guarantee Trust Building

CITY OR TOWN:

Atlantic City

STATE

New Jersey

CODE

34

12. STATE LIAISON OFFICER CERTIFICATION

NATIONAL REGISTER VERIFICATION

As the designated State Liaison Officer for the National Historic Preservation Act of 1966 (Public Law 89-665), I hereby nominate this property for inclusion in the National Register and certify that it has been evaluated according to the criteria and procedures set forth by the National Park Service. The recommended level of significance of this nomination is:

National State Local

Name

Richard J. Sullivan

Title Commissioner, Dept. of Environmental Protection

Date Feb. 14, 1973

I hereby certify that this property is included in the National Register.

Robert W. Utley
 Chief, Office of Archeology and Historic Preservation

Date

6/19/73

ATTEST:

W. M. [Signature]
 Keeper of The National Register

Date

6 12 73

SEE INSTRUCTIONS

John Skene

Was he really the First Freemason that came to America (?) or did Aberdeen Lodge No. 1 add John Skene's name to their roster for "the glory of their lodge".

John Skene was counted among those who left Scotland that brought the "true" Gospel of Jesus Christ to America where he became Governor of what is now New Jersey.

However- John was not the one who introduced the pagan practices of Freemasonry to America!

John Skene, claimed by some, was America's first Freemason. And the Freemasons even erected a memorial to that effect. On the other hand, - by all accounts they all acknowledge that there is no record that John Skene ever met with other Freemasons or participated in any Masonic work - because he didn't!

And, more importantly, William Forbes Skene nor any Quaker historian here or in America ever claim that Freemasonry was one of John's many, many accomplishments.

Experts on the history of Freemasonry admit it's a mystery when it comes to John Skene because as a Quaker John would have been opposed to the secret rituals of Freemasonry and the oaths Freemasons were required to take. However, its really isn't a mystery at all. Keep reading!



The following three articles give insight into John Skene and Freemasonry. And, all three articles gives us pause to ask ourselves "was John Skene really a Freemason"?. When you examine everything written by John and those close to him as well as the Skene historians who would have had access to the Skene Charter Chest that was in the possession of his father - the answer is obvious - John Skene was not a Freemason. Which begs the question as to why his name was found in the "Mark Book" of Aberdeen Lodge No. 1 of Aberdeen, Scotland. Keep reading.

According to the following page from "History of Freemasonry in New Jersey" published to commemorate the two hundredth anniversary of Freemasonry in the State of New Jersey the authors acknowledge that even though John Skene was a member of Aberdeen Lodge No. 1 of Aberdeen, Scotland there is no record that John Skene ever met with other Freemasons or did any Masonic work.

The second article published by David Stevenson, Professor of Scottish History at the University of St. Andrews states:

"The '1670' Aberdeen Lodge membership list contains one further mystery: several of those listed were Quakers. How could members of a religious sect notorious for the refusal of its adherents to take oaths and for its rejection of ceremonies be initiated into a masonic lodge? Two of them, John Forbes and John Skene, emigrated to New Jersey in the 1680s, thus becoming the first known freemasons in America. How they reconciled freemasonry and their Quaker faith is among the masonic secrets they took to the grave with them."

Then again, John Skene may never have belonged to the order of Freemasonry in Scotland which would explain why John "Never" met with Freemasons or "Never" participated in any Masonic work.

When doing research David Stevenson discovered that the Lodge John Skene supposedly belonged to was deceptive when it came to who really belonged to their lodge in 1670. He wrote

"But obviously once this relatively modest bit of deception has been detected further doubts arise: did Anderson go a step further and perhaps invent a few names of members to to the glory of his lodge?"

Considering that William Forbes Skene didn't identify John Skene as a Freemason and that John Skene "Never" met with Freemasons or "Never" participated in any Masonic work here in America and that as a Quaker John could never have joined Freemasonry - then it seems obvious that Mr. Anderson who was known for his deception added John Skene's name to the list for "the glory of his lodge".

On page 11 of "The Aberdeen Mark Book An Introduction" David Stevenson wrote:

"Emerging only a few decades previously in England, the Quakers had little support in Scotland except in Aberdeen and the surrounding area. Central to their beliefs were the rejection of ritual, refusal to swear oaths, and unconventional behaviour and ways of dressing that were generally regarded as subversive of social convention and hierarchy.

In their disrespect for hierarchy and belief in the equal brotherhood of all, it is possible to see how Quakerism and freemasonry could seem to have had elements in common. Nonetheless, how Quakers, rejecting oaths and ritual, could be initiated into masonry is deeply mysterious. Equally mysterious is why the lodge was ready to admit Quakers. The lodge sought to meet in secret, to keep low-key, and certainly should have wanted to

avoid any suspicion it had any connection with sedition or heresy. To admit Quakers seemed to invite such suspicion. The town council of Aberdeen was active in persecuting Quakers. When their meetings were detected, they were broken up and those present arrested. When they attempted to establish a graveyard, their dead were exhumed. Their flaunting of how they differed from others - by dressing in sackcloth or attending church wearing hats - enraged the authorities."

However, for the sake of an argument: Keep in mind there are many members of Freemasonry who leave the order when they realize what Freemasonry is all about. Or in the case of John Skene "IF" he had been a member of Freemasonry John would have left the order of Freemasonry after converting to Quakerism just as he left the man-made rituals of the Presbyterian Church for which he was imprisoned.

John left Scotland to help establish a Quaker Community where they could worship the Lord in Spirit and in Truth without being persecuted.

However- John was not the one who introduced the pagan practices of Freemasonry to America!

The three above articles have been scanned in and are as follows:

History of Freemasonry in New Jersey

Commemorating the
Two Hundredth Anniversary
Of the Organization of the
Grand Lodge
of

THE MOST ANCIENT AND HONORABLE SOCIETY
OF FREE AND ACCEPTED MASONS

for the
State of New Jersey

1787-1987

History Of Freemasonry In New Jersey

Chapter I

Antecedents (1682-1786)

The early history of Freemasonry in New Jersey is obscure because of the absence of any local references concerning the matter, and of the dependence on the records of lodges warranted in Scotland and in England. Masons may have assembled, but did so informally for there were no lodges organized in the Colony until 1761.

New Jersey, however, claims the distinction of having as a citizen the first known Freemason in America, namely Brother John Skene who was a member of Aberdeen Lodge No. 1, of Aberdeen, Scotland. Brother Skene settled in Burlington County in October 1682 and in 1685 was appointed Deputy Governor of the Province of West Jersey, serving to 1687. He died in 1690. Other early Masonic settlers who followed John Skene included Andrew Robeson who settled in Greenwich Township, Gloucester County, and John Cockburne, a stonemason, who resided in Perth Amboy. There is no record, however, that these early Masons met as such, or did any Masonic work.

The first native born American known to have been made a Freemason was Brother Jonathan Belcher, who was initiated in 1704 in an old "Guilde Lodge," while sojourning in London, England as an agent for the Province of New England. He later joined St. John's Lodge at Boston in 1736. Brother Belcher served as Governor of New Hampshire, and of Massachusetts, and later as Governor of the Province of New Jersey from 1747 until his death in 1757. He is remembered as the chief promoter and patron of The College of New Jersey (later Princeton University) and for granting a new and expanded charter to that school in 1748, under which Princeton University continues to operate.

The appointment in 1730 of Colonel Daniel Coxe of Burlington to serve as the first Provincial Grand Master in America, of the Province of New York, New Jersey, and Pennsylvania, provides further evidence of the increasing number of Freemasons resident in the colonies, including New Jersey. Born in London, England in 1673, he was a physician as was his father, Dr. Daniel Coxe, and he appears to have also been trained in the law. He was a member of Lodge No. 8, London, England. Appointed Associate Justice of the Supreme Court of New Jersey, Brother Coxe was politically active, and was active in the economic development of colonial New Jersey. He later became a principal, with

It is significant that there is no record that John met with or did any Masonic work.

And, it's significant that William Forbes Skene – the Historian of Historians when it comes to the Skene families, found no record of John Skene being a Freemason in the Charter Chest of Alexander Skene. Nor are their records of John being a Freemason among the records of any historians outside Aberdeen Lodge No. 1 who was known to falsify their membership list!

THE ORIGINS OF FREEMASONRY

David Stevenson

*Professor of Scottish History
University of St Andrews*



invaluable as a source. The original is unfortunately not available for study by non-freemasons, but enough has been published to make it evident (from the names and titles given to members) that it was not written in 1670, that it does not represent membership of the lodge in 1670, and indeed that all those listed cannot have been members simultaneously. Certainty is impossible, but probably the list was compiled in the late 1680s, and its author (the lodge clerk, James Anderson, a glazier) gathered together the names of those who then belonged to the lodge and the names of former members, and backdated the resulting list to 1670, perhaps the year in which the lodge had been reorganised (or even founded). But obviously once this relatively modest bit of deception has been detected further doubts arise: did Anderson go a step further and perhaps invent a few names of members to add to the glory of his lodge?

The Aberdeen membership list is startling. The 49 fellow crafts listed comprise:

- 4 nobles
- 3 lairds
- 5 or 6 members of professions (2 or 3 ministers, a preacher, a professor of mathematics and a lawyer)
- 10 merchants
- 10 or 11 stonemasons
- 16 other craftsmen.

While the possibility of a touch of creative recruitment on Anderson's part cannot be ruled out, analysis of the list makes it unlikely: had he simply been seeking names of the most prominent individuals in the burgh or the shire to honour the lodge with, he would not have come up with those that appear on the list. Moreover, the fact that several small groups of connected individuals appear on the list looks more like natural evolution of membership, as gentlemen non-operatives attracted friends into the lodge, than forgery. Thus two of the nobles listed, the earls of Erroll and Dunfermline (the son, or more likely grandson, of William Schaw's friend and patron) each have connections with several others of those listed. Nor need the fact that when other lodge records appear from the 1690s there is no sign of the rich social mix in the lodge depicted by the '1670' list discredit it. If non-operatives from the highest ranks of society appeared briefly in Kilwinning Lodge in the 1670s and then vanished, the same may be true of Aberdeen. Certainly the non-operatives who join the lodge at the end of the seventeenth century and the beginning of the eighteenth are generally below the rank of gentry – several merchants (including one from London), a junior army officer, a hookmaker, and a writer.

The '1670' Aberdeen Lodge membership list contains one further mystery: several of those listed were Quakers. How could members of a religious sect notorious for the refusal of its adherents to take oaths and for its

In the highlighted paragraphs above, the author mentions the deception they found.

Did they add John Skene's name to add to the glory of their lodge?

Yes! I think they did.

The author also comments that John Skene's membership in Freemasonry is a mystery.

rejection of ceremonies be initiated into a masonic lodge? Two of them, John Forbes and John Skene, emigrated to New Jersey in the 1680s, thus becoming the first known freemasons in America. How they reconciled freemasonry and their Quaker faith is among the masonic secrets they took to the grave with them.

Turning (with some relief) from a lodge in the north-east to one in the south-west, the records of Dumfries Lodge begin in 1687. There are signs that the lodge was reorganised at that date. William M'George of Inglishton, a local notary, was appointed lodge clerk, and entry fees for recruits distinguished between 'mechanicks' and others, thus indicating a willingness to recruit non-operatives. Several army officers, stationed in the area to suppress religious dissidents at a time of harsh persecution, were admitted to the lodge – something it probably came to regret as within a few months the 'Glorious Revolution' swept the regime from power and led to the establishment of a presbyterian church in 1690. Perhaps this unfortunate episode led the lodge to decide against any further experiments: not until the 1710s do non-operatives (mainly craftsmen and minor local officials) again appear in the lodge.

In some rural areas and small burghs the trades of mason and wright were not distinct: many of the members of Dumfries Lodge are described as wrights, but it would be misleading to label them as non-operatives for they would often undertake mason work as well. The same is true in another western lodge, that at Hamilton. But whereas Dumfries was probably an old lodge reorganised in 1687, Hamilton's first records, 1695, show the lodge shortly after its foundation. Moreover, not only is this the first lodge outside Edinburgh since the time of the Schaw Statutes which is definitely a new foundation, it is the only lodge that can be connected with a specific building project. Since the early 1680s Anne, duchess of Hamilton in her own right, had been systematically rebuilding and extending Hamilton Palace, a project that involved moving the little burgh of Hamilton from next to the palace to a new site. Masons working on the palace probably met at first to perform rituals and admit members without forming a lodge, a not uncommon practice, then in 1695 formalised their position, declaring the 'Lodge of Hamilton' to be an 'incorporation' (in the general sense of being a corporate body, rather than a guild authorised by a burgh).

Thirteen masters of the new lodge were listed in 1695: at least three were non-operatives (a surgeon and two clerks). In 1698 the duchess of Hamilton's secretary, David Crawford, entered the lodge. In the years that followed a number of local lairds, officials and lawyers joined them, along with more humble non-operatives such as a maltman and a miller. In the first years of the new century the members comprised a more thorough representation of local power elites, in the duchess' household, the burgh and the landed gentry holding office in the sheriff court and as justices of the peace, than was the

It's not really a mystery - the answer is in the evidence. I doubt that John was even aware that his name had been added to the Lodge's roster.

June 2010

THE ABERDEEN MARK BOOK. AN INTRODUCTION

David Stevenson

CONTENTS

- 1 **The significance of the Aberdeen Mark Book**
- 2 **The Aberdeen Mark Book and its contents**
- 3 **James Anderson senior and the original Mark Book**
- 4 **James Anderson senior and James Anderson junior**
- 5 **The Authors of the Mark Book**

The Lodge of Aberdeen before 1670

Social Composition

The Stonemason Authors

Religious Composition

Entered Apprentices

- 6 **The Successors to the Authors**
- 7 **Meeting places of the Lodge of Aberdeen**

Appendix 1. Reconstruction of the order of the original Mark Book from the surviving folios

Appendix 2. Other Early Aberdeen Lodge Records

Appendix 3. Full listing of the contents of the Aberdeen Mark Book

church were illegal, and subject to forcible suppression. Moreover, the identity of the non-Church of Scotland group within the lodge makes its tolerance especially remarkable. It was composed of Quakers.

Emerging only a few decades previously in England, the Quakers had little support in Scotland except in Aberdeen and the surrounding area. Central to their beliefs were the rejection of ritual, refusal to swear oaths, and unconventional behaviour and ways of dressing that were generally regarded as subversive of social convention and hierarchy.

In their disrespect for hierarchy and belief in the equal brotherhood of all, it is possible to see how Quakerism and freemasonry could seem to have had elements in common. Nonetheless, how Quakers, rejecting oaths and ritual, could be initiated into masonry is deeply mysterious. Equally mysterious is why the lodge was ready to admit Quakers. The lodge sought to meet in secret, to keep low-key, and certainly should have wanted to avoid any suspicion it had any connection with sedition or heresy. To admit Quakers seemed to invite such suspicion. The town council of Aberdeen was active in persecuting Quakers. When their meetings were detected, they were broken up and those present arrested. When they attempted to establish a graveyard, their dead were exhumed. Their flaunting of how they differed from others – by dressing in sackcloth or attending church wearing hats – enraged the authorities.

Exactly how many of the authors of the Mark Book were Quakers is uncertain as all those who may have been were merchants or craftsmen, who are often difficult to distinguish from other local men with the same names. But John Cowie (42) was almost certainly the merchant of that name imprisoned as a Quaker in 1676 and 1677. And he is probably the same John Cowie who had graduated from Marischal College in 1669, and was in trouble in 1674 for cheekily handing the Bishop of Aberdeen a tract he had written denouncing the use of excommunication against Quakers. He owned a copy of one of the works of the leader of the Scottish Quakers, Robert Barclay of Urie (*Les Principes de la Verite*, Rotterdam, 1675). Cowie also and took part in a debate between the divinity students of Marischal College and Quakers in 1675.

Also on the Quaker side in the debate was one Alexander Paterson, who had been attending Marischal College in 1672. Certainty is again impossible, but he is very probably the Alexander Pettersone (19), armourer, who was later to be master of the Aberdeen lodge three times. The fact that he later became deacon convener of the incorporated trades indicates that he must have lived down his youthful religious aberrations.

Persecution of the Quakers was abandoned in 1679, but some still sought to escape from local hostility by emigration – to New Jersey. In the 1670s New Jersey was divided into East Jersey and West Jersey, and East Jersey was bought up by twelve Englishmen, most of them Quakers. But it proved difficult to attract English Quaker emigrants (who tended to favour Pennsylvania as a destination), so the twelve proprietors agreed to turn the scheme into a largely Scots venture. They bought in an additional twelve proprietors, half of whom were Scots, and the Scots soon proved the most active and successful of the twenty-four proprietors. By 1684 twelve of the proprietors were Scots. Many sold parts of their East Jersey lands to others: there were more than fifty Scots 'fractioners.' Most of these Scots proprietors and fractioners came from the North East, and most of the ordinary Scots emigrants (700 or more) were from the same region. A significant number were Quakers. The driving force

The author acknowledges that Quakers rejected oaths and rituals - so how could they have been initiated into masonry. Well - the answer is they couldn't!

behind Scots involvement in the venture was Barclay of Urie, whose estates lay some miles south of Aberdeen. In 1682 he was recognised as governor of East Jersey.

In 1685 it was announced that an English ship, the *Henry and Francis*, was to call at a number of Scottish ports to pick up emigrants bound for New Jersey. Local agents were named to recruit emigrants, and one of the Aberdeen agents was Harrie Elphinston of Melgum, later to be Tutor of Airth – a long standing member and former master of the Lodge of Aberdeen

One of the Quaker authors of the Mark Book, Robert Gordon (39) bought land in East Jersey. Luckily, as he had so common a name, he had an unusual trade, that of cardmaker (maker of iron combs) to help identify him. Back in 1674 Gordon had been a poor lad without a trade. His fellow Quakers discussed how a job could be found for him, and they concluded that he should work for Alexander Moore (43) hookmaker, for as year, to be trained in wire drawing (manufacturing the wire used for making fish hooks and cards). If he proved diligent Moore was to 'give him some insight in his trade of Cardmaking.' As a member of the Incorporation of Hammermen, Moore should not have taught anyone except apprentices his skills, but here Quaker charity outweighed such regulations. Gordon evidently put the training he received to good use, for by 1683 he was able to purchase (from one of the Quaker East Jersey proprietors, Robert Burnet of Lethenty) 1/32 of the latter's 1/24 share of the province! He sold half his little estate in 1686 and apparently never himself went to the province; but his son Daniel can be traced there in the 1690s, with power of attorney from his father.

Another member of the Lodge of Aberdeen who bought land in East Jersey never actually went there. This was the Edinburgh advocate Mr George Alexander (18) of Peffermiln. His father, an Edinburgh man, had married an Aberdeen girl and practised as an advocate in both Edinburgh and Aberdeen. He was appointed clerk of the latter burgh in 1660 but died the following year. Through this family connection George Alexander attended Marischal College in Aberdeen (in the late 1660s). Like Gordon he bought a 1/32 share of Burnet of Lethenty's land in 1683, but he is the odd man out among the Aberdeen Lodge men with New Jersey interests, as does not seem to have been a Quaker.

John Forbes (36), merchant, was one of two lodge members who not only bought land in New Jersey but settled there. He was the son of Alexander Forbes of Boyndlie (in northern Aberdeenshire), who had been tutor of Pitsligo during the minority of the second Lord Pitsligo (14), and John's mother was Harrie Elphinston's (1) sister. Thus he had close family connections with at least two other members of the Lodge of Aberdeen. There is no direct evidence that he was a Quaker, but the fact that his father was heavily fined after the Restoration of monarchy in 1660 suggests that the family was regarded as suspect in its religious or political loyalties. John Forbes emigrated in 1684, making a last-minute decision to go after being infected by the enthusiasm of friends who were about to sail. He landed at Perth-Amboy with three servants and bought land – again from Burnet of Lethenty. But in 1686 he can be traced appointing an attorney as he was returning to Scotland. He subsequently succeeded his brother as laird of Boyndlie, being called Captain Forbes: when he had acquired this military rank is unknown."

The final Quaker mason emigrant from Aberdeen Lodge was John Skene or Skeen (27), merchant. Unlike the others his activities lay in West rather than East Jersey. John's father was a prominent Aberdeen merchant, Alexander Skene, who served as a baillie in the burgh and bought the estate of Newtyle in the parish of

Foveran. John was admitted as a burghess in 1659, and was studying at Marischal College in 1662-3 (though it is not known whether he graduated). Both father and son became Quakers, thorns in the flesh of the authorities. In 1674 John was in trouble for sitting through a church service in Foveran with his hat on and then addressing the congregation. The following year he was one of the Quakers who debated with divinity students. In 1676 he wrote to the provost of Aberdeen denouncing religious persecution, and he and thirty-three other Aberdeen Quakers were fined. He was also ordered to find caution not to pray or preach at meetings.

John Skene was in prison again in 1677. Sometime after this he decided to emigrate. The date is uncertain. It is asserted that he sailed from Aberdeen with his wife and family on the *Golden Lion*, arriving at Delaware in October 1682, but he may in fact have been the John Skene who landed at Burlington in 1678 and was in Pennsylvania by about 1681. Possibly he returned to Aberdeen after an initial visit to the colony, to collect his family. In June 1682 he bought the estate of Peachfield in Burlington County, the Quaker form of dating used in the deed indicating that he was still true to that faith. In 1683 he was elected to the West New Jersey Council, and though 'divested of office' through his opposition to the governor, he was by 1685 himself deputy governor of the colony, a post he held at least until 1687 and possibly until his death. John Skene of Peachfield made his will in 1690 and died soon afterwards.

Skene has been hailed as the 'First Freemason to Become a Citizen of the Western Hemisphere,' and certainly there are no known earlier examples of an initiated mason emigrating. He was closely followed in 1684 by John Forbes (though he did not settle permanently) and John Cockburn of Melrose Lodge.

Entered Apprentices

Analysis of the list of 49 authors of the Mark Book has revealed remarkable social and religious diversity. The eleven entered apprentices listed in the original Mark in the late 1680s form a remarkable contrast. Seven of them can be identified. One of them lived in Aberdeen, the other six in Old Aberdeen, four of them being burghesses there. And all seven of them were stonemasons. The significance of this can only be guessed at. It may well be that non-stonemasons joining the lodge were initiated as entered apprentices and masters at the same meeting: this often happened at a later date in other lodges. Or perhaps the lodge had, when the Mark Book was compiled, recently decided to strengthen the numbers of stonemasons in the lodge.

Old Aberdeen was at the time a separate burgh from Aberdeen, lying a few miles to the north, and contained King's College and Aberdeen Cathedral. Though it had only about one tenth of the population of Aberdeen, tax records indicate that the two towns in the 1690s had about the same numbers of resident stonemasons. Somehow, it is clear, Old Aberdeen was a more attractive place for stonemasons to live than Aberdeen.

6 The Successors to the Authors

In the decades that followed the first writing of the Mark Book, the lodge recruited mainly from local merchants and craftsmen, though a few were also small landowners, like William Forbes of Tulloch, merchant (1701). Other exceptions include a London merchant (Thomas Lushington, (1688) and a junior army officer (Ensign George Seton, 1706). But no longer are nobles, big landowners or parish

Just additional information about John from the same article:

No doubt that both Alexander and John were thorns in the flesh of Aberdeen's authorities!

16/158

DIARY

OF

ALEXANDER JAFFRAY,

30

13

PROVOST OF ABERDEEN,
ONE OF THE SCOTTISH COMMISSIONERS TO KING CHARLES II.,
AND A MEMBER OF CROMWELL'S PARLIAMENT:

TO WHICH ARE ADDED,
PARTICULARS OF HIS SUBSEQUENT LIFE,

GIVEN IN CONNECTION WITH

MEMOIRS

OF THE

RISE, PROGRESS, AND PERSECUTIONS, OF
THE PEOPLE CALLED QUAKERS,

IN THE NORTH OF SCOTLAND;

AMONG WHOM HE BECAME ONE OF THE EARLIEST MEMBERS.

BY JOHN BARCLAY.

"IF TRUTH DO ANY WHERE MANIFEST ITSELF, SEEK NOT TO SMOOTHER IT WITH GLOZING DECEIT; ACKNOWLEDGE THE GREATNESS THEREOF, AND THINK IT YOUR BEST VICTORY, WHEN THE SAME PREVAILS OVER YOU."—Hooker's Ecclesiastical Polity, Preface, Sect. ix.

SECOND EDITION.

LONDON:

PUBLISHED BY DARTON & HARVEY, GRACECHURCH STREET;
ALEXANDER BROWN AND CO., ABERDEEN;
AND WILLIAM WHYTE AND CO., EDINBURGH.

MDCCCXXXIV.

The following pages from "Diary of Alexander Jaffray" are most insightful as to John Skene's character.

authority to be instruments thereof, seeing the Lord hath said to his people, 'He that toucheth you, toucheth the apple of mine eye.'"

After an hour or two spent by the court in deliberation, the prisoners, being called one by one, were severally asked, Whether they would oblige themselves not to go any more to meetings? which every one of them refusing to do, they were again ordered to withdraw; and after some time, being called in again, the sentence of the court was read to them, whereby David Barclay, Alexander Gellie, Robert Burnett, Alexander Harper, Alexander Skene, Andrew Jaffray, and Alexander Forbes were fined, each in one fourth of their respective valued rents, for their own keeping conventicles, and an eighth part of the same each for withdrawing from the public worship. Three of the above were, besides, to pay an eighth part for their wives' transgressions, conformable to the tenour of the act. Those that were not landed proprietors, were fined as follows: Andrew Galloway, Thomas Milne, and George Keith, £30. each; William Sparke, £40.; James Forbes, £25., and the rest twenty merks apiece. And, over and above, John Skene and George Keith, because they were "found to have preached and prayed at these unwarrantable meetings," were "to find caution, under the pain of five thousand merks, *not to do the like hereafter, or else to enact themselves to remove out of the kingdom,*" agreeable to the act of Parliament.—This John Skene is thus described by Proud in his History of Pennsylvania, introduction, p. 160. "John Skene was a person of great service and integrity, both in his religious and civil conduct; he was near two years Governor of West Jersey, and died in the year 1687. He was a preacher among the Quakers, had suffered much for

At the threat of being killed - Alexander's son John left Scotland taking the Gospel to what is now known as New Jersey helped establish a Quaker community.

William Penn was a personal friend of Alexander, Lillias and John Skene. It was William Penn who recommended John Skene as Governor of West New Jersey.

his religion in his native country, where he had distinguished himself in its cause."

The whole number were then remanded to prison, till payment of the fines, where their number was increased by the repeated imprisonment of others of their friends from their religious meetings. While thus kept in close confinement, some of them were concerned at times to preach to the people, who would come up to the windows of the prison to hear them ; but the magistrates, to prevent this, and to incommode the prisoners, caused the windows to be closed up with boards for a whole week together, and also removed several of them into the higher prison. On one occasion, Alexander Gordon, a bailie of Aberdeen, came in great anger to the lower court-house, where Friends were then imprisoned, and took Andrew Jaffray, while he was declaring, through the window, the gospel of peace and salvation to the people, forthwith thrusting him into the higher prison, where no Friends had as yet been confined. This place is represented as filthy and disgusting beyond most prisons in the nation. The persecutor was, however, so troubled in his conscience for such cruelty, that he afterward confessed to a Friend, he could get no peace nor rest in his mind that night, until he had caused Andrew Jaffray to be returned to the spot, whence he had taken him.

Very seasonable to this unoffending, yet zealous company of "the Lord's freemen," must have proved the succeeding remarkable strain of sympathetic and encouraging communication, coming from so tried a servant of the Lord as Isaac Penington, and meeting them after they had completed their fourth month of imprisonment.

John Skene is remembered as a man who had suffered much for his religion in Scotland and a man who had distinguished himself for its cause.

from those people at Aberdeen and its vicinity, "in derision called Quakers."

But the Council at Edinburgh did not think proper to interfere in a matter, which they had formerly appointed their Commissioners at Aberdeen to determine, and concerning which those Commissioners had already pronounced their decree. They therefore still left the matter to the decision of the same judges, only appointing three others to join them; namely, "Sir Richard Maitland" of Pittrichie, Baird of Auchmedden, and Ogilvie of Aboyne.

The six Commissioners accordingly sat at Aberdeen on the 28th of this month; and the prisoners being called in, the Earl of Errol, who was president, told them, That they had called them again, to know whether they were yet better advised, than when they were last before them? and whether they would give bond not to hold any more meetings? To which John Skene answered, That the last time they were before the King's Council, he, being one of those accused for speaking in the meeting, desired the accusers might be asked, Whether himself, or any other of them, had ever been heard to speak any thing in the least tending to sedition, or to withdraw any of the King's subjects from their due obedience and subjection to his authority? To this the Earl replied, "It is enough: that matter was spoke to at our last sitting, and you were then found guilty." John Skene answered, That there had not been any seditious act proved against them, and that they had been kept prisoners about seven months, for no other cause than meeting in a peaceable manner to worship God "in spirit and in truth." But the Earl of Errol again interrupted him, saying, "It is enough:" then directing his speech to the other Commissioners, "My Lords,

I have delivered your minds, and therefore it is fit they should remove." Upon this, John Skene further added, "Though you now sit as our judges, yet I cannot forbear but put you in mind, from the zeal of the Lord, and from that respect I owe you as the King's counsellors, that the day is coming, when both you who are now sitting as our judges, and we who are judged, must stand before the judgment seat of the just Judge of heaven and earth :—and therefore I wish ye may so judge now, as that, in that day, ye may have peace." The Earl observed, "You are not to be our lawgiver;" to which John Skene replied, "No: I only in all humility lay these things before you."

The Earl then queried, Whether they were all of that mind? Alexander Skene answered, "I hope there are none of us here, that will be so unfaithful to our God, as to give any bond, whereby we should bind ourselves not to meet together and worship God;" and further submitted to their consideration the circumstance, that, so far as he knew, there were at that time none of their Friends suffering on this account in either of the three kingdoms. "The King," he continued, "hath referred us to his Council, and the Council hath referred us to you here, so that ye have all the power of the civil authority, to do with us as it shall seem right to you, from whom we may expect as much moderation, as our Friends elsewhere have met with. But, if it shall please the Lord to permit you to be the instruments of our sufferings, I hope he will enable us to bear it with that patience and submission which becometh Christians."

The Earl of Errol then addressed himself to the other Commissioners, "My Lords, "if ye have any more to say than I have said, ye may speak it."

Upon this, the Earl Marischall remarked, " They plead themselves *not guilty* of seditious conventicles, as would seem by what that young man spoke, whereas the law concludes their very meetings seditious." Alexander Skene replied, That they could not help all the constructions of that kind, for it had been the lot of God's people in all ages to have misrepresentations cast upon them; " but we hope," said he, " we shall behave ourselves so peaceably and dutifully, that where for conscience-sake we cannot give active, we shall give passive obedience." Then said the Earl of Errol, " Qualified loyalty smells of disloyalty: it seems, then, you will not give bond." To which John Skene answered, " Let never that day dawn, in which we shall be so unfaithful to the Lord! but if any should prove so, let neither the King nor his Council trust that man; *for he that is not faithful to the Lord, will never be faithful to his King and country.*"

The prisoners being ordered to remove, as they were withdrawing, the Earl of Errol said again to Alexander Gellie, That the Quakers' loyalty was a qualified loyalty. Alexander replied, That he did not understand *that* to be loyalty, which was not qualified with the fear of God, and by obedience to him rather than man.

After some hours, the prisoners were called into court to hear the decree of the Commissioners to this purport: That they should pay their respective fines to one Captain George Melvill, and that upon payment, they should be set at liberty; that, in default of payment within a limited time, Melvill was empowered to distrain them for the same, and that when the fines should be levied, the prisoners were to be released.

The Earl of Errol departing out of town the next

JOHN SKENE TO THE PROVOST OF ABERDEEN.

“ Aberdeen Prison,
 “ 25th of 8th month, 1676.

“ PROVOST!

“ Read and consider seriously without passion or prejudice.—Is there no God in heaven? Is there no judgment day? Must man only die as the beast, and make no account how he hath improved his time in this world, or how he hath answered the end of his creation? If so, then I should think it no strange thing to see thee so devoted to please the spirit of this world, this persecuting spirit, both in thyself and others. But if otherwise,—as I desire to hope thou dost believe,—[then] is there a just and righteous God, who seeth the actions of mankind, and hath a book of remembrance,—[then] the day cometh, wherein that which hath been done in secret, shall be proclaimed as on the house-tops,—[then] there is an after-reckoning, and man must receive his reward conformable to the deeds done in the body,—and [then] man hath something in him not common with the beasts, even an immortal soul; for the salvation of which, he ought to be more concerned to please God than any man, whose breath is in his nostrils, who, as the flower of the field, is here to-day, and to-morrow is cut down! I say, it cannot but seem strange to me, and to all God's people, that one who believes these things, however great in the outward his power be, dare venture on such actions as thou hast this day done, to cause or suffer a man to be imprisoned for no other reason than obeying Christ's command, as it is recorded in Matthew, v. 44, ‘Love your enemies, bless them that curse you, do good to them that hate you, and *pray for them which despitefully use you and persecute you.*’

“Now, I warn thee, that thou seek not to cover this, and such rigorous practices, lest thou add to thine iniquity; for no excuse will stand thee in stead in the day of the Lord; and their power and influence, by which thou proceedest as thou dost, shall not cover thee from the hand of that God, who hath said concerning his people, ‘He that toucheth you toucheth the apple of mine eye.’ Wherefore let not *the self-seeking clergy*, nor their emissaries, sow pillows under thy arm-holes, as the false prophets did of old to those in authority, by telling thee, that we are not the people of God. For, know assuredly, the word of the Lord hath been to me, with others of my brethren, since we came in here, that as there is no variableness nor shadow of changing *in Him*, so shall He be the same *to us*, as He hath been to our brethren and sisters in England, Ireland, and *New England* too, where some *suffered martyrdom for His name’s sake*. And as we continue faithful in owning him before men, so he shall own us, not only before our very persecutors, but also in the great and terrible day of the Lord, before his Father and his angels. *And we shall be as the palm-tree*, [the emblem of constancy, fruitfulness, patience, and victory,]—the more devils and men endeavour to *oppress* us in our public testimonies for His inward appearance,—*we shall rise the higher*.

“Wherefore, I beseech thee, in God’s holy fear, take heed to thy proceedings against an innocent people; and let not the enemy within, nor his instruments without, drive thee further on in this path, wherein thou art walking, lest thou be found fighting against God—then will God fight against thee, and thou shalt not be honourable: for God hath said in the Scriptures, *He will honour them that*

Note Psalm 92:12-14 The righteous shall flourish like a palm tree,

John quotes the Scripture that the Lord will honor those that honor him. Spoken over 300 years ago - and in the section on my beloved brother Grover who died in a coal mining explosion you will find that God honored Grover in the most amazing way.

honour him, and on the contrary, They shall be lightly esteemed that dishonour him. So, repent; and be warned from the Lord!—despise it not, though it come through a weak instrument; for if thou do not mind it, all thy endeavours in this persecuting way, shall but tend to the filling up of the cup of thy secret and public sins,—and thou shalt wish thou hadst died beyond seas, and never seen thy native country.

“Receive this as thou pleasest:—this I can say, I have written it in true love and respect, both to thy soul and body, as likewise in obedience to the Lord. And what I have written shall stand as a witness against thee in the day of account, and I shall be clear of thy blood:—but, it is the earnest prayer of my soul to the God of power, that he may so second it, as that it may produce fruits most acceptable to God, and refreshing to his people.

“I rest, as formerly, however esteemed by thee, thy true and faithful friend,

“JOHN SKENE.”

ROBERT BURNETT TO THE PROVOST OF ABERDEEN.

“Aberdeen Tolbooth,

“28th of 8th month, 1676.

“In the zeal of the Lord God, and in love to thy soul, do I write to thee, being moved thereunto by his Spirit, which hath arisen in my heart, with a mighty indignation and wrath against *that* in thee, which doth oppress his innocent seed in thine own heart, and hath taken much rule in thy whole man. This doth evidently appear, by what thou hast done, in the entry of thy rule in this place, against God and his people, whom he hath called out in this place to bear a testimony to his everlasting Truth. They are made to suffer, for the exercise of their conscience

My beloved Grover was a reflection of our Scottish Forebear.

measures effectually to accomplish his purpose. Twelve soldiers of the militia, with two messengers, came to John Skene's shop; and, pretending his goods were not sufficient to cover the fine, although those in sight were three times the value, proceeded to his dwelling-house, where entrance was denied them. On this, they applied to the provost for a warrant to break open his doors; but before they could obtain it, night came on. Next day, they came with smiths and hammers, to break open the gate and doors of his house; but James Skene went to the magistrates, then assembled, and made a legal protest, importing that there were goods enough in the shop to answer their claim, and if they should break open the house, the magistrates must expect to be accountable for the damage incurred. They advised Melvill to seize on the shop goods, which he did, to the amount of £130, by their own valuation, carrying away the whole to the captain's house, besides two other seizures made on Friends the same day.

His career was at length stopped for a season; for, being obliged to secrete himself from a messenger and serjeants, who were in quest of him for debt, he durst not appear, till that demand was compromised. But no sooner had he got this effected, than he returned to the prosecution of his commission, and in the like unreasonable manner. Coming again to the same individual's shop, on pretence of the former seizure being defective, he took away more goods, making in the whole £230 for a fine of £100. This plunder was not, however, altogether gain clear of vexation and disappointment; for it appears, that when John Skene's property was brought to the cross on a market-day to be appraised, Patrick Livingston and

James Halliday, (of whom further mention is about to be made,) so spoke to the people out of their prison-windows, that no man could be found, who would be concerned in the matter of appraisement.

These Friends, who both resided in England, in the course of a religious visit to their brethren in this nation, had come to Aberdeen, and being apprehended, were put into the *upper* prison. Here they had frequent opportunities, especially on market-days, to preach to the people the doctrine of Truth out of their prison-windows; having more hearers there, than probably they would have had in their own meeting-house in more peaceable times. Thus, even their confinement tended to promote the testimony they had to bear. At this, the provost and others of their adversaries were greatly exasperated, and held several consultations upon the means to prevent it; but were at a loss to devise any plausible expedient, fearing to give umbrage to the people, who were eagerly attentive to hear them, should they proceed in any unusual method of severity against them.

In the meanwhile, further distrains and fresh imprisonments were going forward. From Andrew Jaffray, Melvill and his followers took five or six oxen; and from Alexander Skene cattle to the value of two hundred merks, being nearly twice the amount of his fine. In the latter instance, not finding purchasers to his mind for the cattle at the cross, Melvill had them killed, and their flesh exposed to sale in the public shambles. But the people generally refused to buy; so that, in the end, he found these cattle, living or dead, were brought to a bad market.

David Barclay, it would seem, had by this time obtained his liberty. No express record is made of the occasion of such partiality being shown him by

dragged out his wife by the hair, and sorely beat her; shortly after which, he was strangely smitten, so that he could not speak, and remained as it were in a senseless state for the space of three or four days. On his recovery, the first words he made use of, were, a confession of his guilt in his grievous conduct towards his wife, and towards Friends.

Alexander Burnett, one of the bailies of Aberdeen, and of a like persecuting disposition with the provost, being deputed to attend a meeting of the Commissioners, strove to his utmost to incense them against the "Quakers," strenuously urging, that they might be prevented preaching to the people out of their prison-windows. The Commissioners, willing to put a stop to such supposed danger, gave him an order to remove Patrick Livingston, George Keith, Robert Barclay, John Skene, and Andrew Jaffray to a place out of the town, called the Chapel, where the commissary courts used to sit, and where *they* thought the prisoners might have better accommodation. With this order the provost and bailie were by no means well pleased; and, their aim being rather to incommode than to alleviate, they were not very forward to execute it. But a few days after, observing some of the prisoners in the high prison preaching to the people, great numbers of whom stood in the streets listening with much attention, they were exceedingly angry; and the more so, when they perceived, that after those in the higher prison had done speaking, Andrew Jaffray began to address the multitude out of the lower prison. On this, they immediately employed workmen to nail up the windows of the upper prison, and to stop the very chinks which let in light upon the stairs; and were even for contriving, how they might place iron bars so far within the windows, as that the

prisoners might not come near enough to be heard in the streets. The provost, with Burnett and others, then went into the lower council-house, (a place divided from that in which the prisoners were, only by a boarded partition,) where they swore and raved awfully. At length they concluded to execute the last order of their superiors; only, that, instead of Patrick Livingston, they determined to substitute David Barclay; at the same time, they had John Lesk, Andrew Galloway, Robert Gordon, Ochiltrie Ferindaile, Alexander Seaton, Andrew Fisher, and John Cowie removed from the lower to the higher prison. This was done on the 17th of the 1st month, 1677.

Those, however, who were sent to the Chapel, instead of having better accommodation, were put into a small, cold, narrow place, at the end of it, which had a great door opening to the eastern ocean, without any fence. Here, there was very little room more than to contain their beds, and only one window, so small, that the inmates could not see, even to eat their food, unless by candle-light, or whilst the door was set open by the keeper, at the times when he came to let in their provisions. On these occasions, it was usual for a servant to come and sweep out the place; and when, to make room for him to do this, some of the prisoners would step a few paces on the outside of the door, the provost sharply reprov'd the keeper, for letting them have that liberty for a few minutes' breathing. The little room they were confined in, had a chimney, but very subject to smoke. They would occasionally have a fire; but being obliged to send each time into the town for fuel, it was proposed to allow them the use of a small place under their chamber, to lay some peat in. This the gaoler dare not do without the consent of the provost, who, when applied to, roughly

were not to be their own accusers. It was said, This could be proved by witnesses ; to which David Barclay said, He expected, that, according to law, equity, and reason, he might except against these. Upon this, several college students were called in, against whom David Barclay objected, that they were *socii criminis*, having themselves joined in keeping such meetings; and further, that they had lately published a book expressly against the prisoners, in the very title page of which, they accuse them of blasphemy and treason,—and therefore were manifestly prejudiced persons. Then the magistrates, who committed them, were called upon; but these also were excepted against, as those who had to put the laws in force, and were accusers. To this, the Earl Marischall replied, They should then have no witnesses at all. Yet did the Commissioners overrule these objections; and such evidence was received.

The prisoners then gave in their written defence; showing, at some length, and by various legal pleas, that they were not the persons against whose practices the acts in question were levelled; also taking notice of their imprisonment, contrary to law, by the magistrates for near three months; and further, boldly testifying, that it was merely out of that duty they owed to God, and in obedience to his commands, that they dare not forsake the assembling of themselves together in his name, and not out of any contempt of those in authority. “And if for this,” continues the document, “the Lord should permit us to suffer, we trust he will furnish us with such a measure of *resignation of all that we have, to his disposing*, that we shall not count any thing too dear, when it comes in competition with His honour and our duty to Him. But, we shall not wish any in present

authority to be instruments thereof, seeing the Lord hath said to his people, 'He that toucheth you, toucheth the apple of mine eye.'"

After an hour or two spent by the court in deliberation, the prisoners, being called one by one, were severally asked, Whether they would oblige themselves not to go any more to meetings? which every one of them refusing to do, they were again ordered to withdraw; and after some time, being called in again, the sentence of the court was read to them, whereby David Barclay, Alexander Gellie, Robert Burnett, Alexander Harper, Alexander Skene, Andrew Jaffray, and Alexander Forbes were fined, each in one fourth of their respective valued rents, for their own keeping conventicles, and an eighth part of the same each for withdrawing from the public worship. Three of the above were, besides, to pay an eighth part for their wives' transgressions, conformable to the tenour of the act. Those that were not landed proprietors, were fined as follows: Andrew Galloway, Thomas Milne, and George Keith, £30. each; William Sparke, £40.; James Forbes, £25., and the rest twenty merks apiece. And, over and above, John Skene and George Keith, because they were "found to have preached and prayed at these unwarrantable meetings," were "to find caution, under the pain of five thousand merks, *not to do the like hereafter, or else to enact themselves to remove out of the kingdom,*" agreeable to the act of Parliament.—This John Skene is thus described by Proud in his History of Pennsylvania, introduction, p. 160. "John Skene was a person of great service and integrity, both in his religious and civil conduct; he was near two years Governor of West Jersey, and died in the year 1687. He was a preacher among the Quakers, had suffered much for

I have delivered your minds, and therefore it is fit they should remove." Upon this, John Skene further added, "Though you now sit as our judges, yet I cannot forbear but put you in mind, from the zeal of the Lord, and from that respect I owe you as the King's counsellors, that the day is coming, when both you who are now sitting as our judges, and we who are judged, must stand before the judgment seat of the just Judge of heaven and earth:—and therefore I wish ye may so judge now, as that, in that day, ye may have peace." The Earl observed, "You are not to be our lawgiver;" to which John Skene replied, "No: I only in all humility lay these things before you."

The Earl then queried, Whether they were all of that mind? Alexander Skene answered, "I hope there are none of us here, that will be so unfaithful to our God, as to give any bond, whereby we should bind ourselves not to meet together and worship God;" and further submitted to their consideration the circumstance, that, so far as he knew, there were at that time none of their Friends suffering on this account in either of the three kingdoms. "The King," he continued, "hath referred us to his Council, and the Council hath referred us to you here, so that ye have all the power of the civil authority, to do with us as it shall seem right to you, from whom we may expect as much moderation, as our Friends elsewhere have met with. But, if it shall please the Lord to permit you to be the instruments of our sufferings, I hope he will enable us to bear it with that patience and submission which becometh Christians."

The Earl of Errol then addressed himself to the other Commissioners, "My Lords, "if ye have any more to say than I have said, ye may speak it."

Upon this, the Earl Marischall remarked, " They plead themselves *not guilty* of seditious conventicles, as would seem by what that young man spoke, whereas the law concludes their very meetings seditious." Alexander Skene replied, That they could not help all the constructions of that kind, for it had been the lot of God's people in all ages to have misrepresentations cast upon them; " but we hope," said he, " we shall behave ourselves so peaceably and dutifully, that where for conscience-sake we cannot give active, we shall give passive obedience." Then said the Earl of Errol, " Qualified loyalty smells of disloyalty: it seems, then, you will not give bond." To which John Skene answered, " Let never that day dawn, in which we shall be so unfaithful to the Lord! but if any should prove so, let neither the King nor his Council trust that man; *for he that is not faithful to the Lord, will never be faithful to his King and country.*"

The prisoners being ordered to remove, as they were withdrawing, the Earl of Errol said again to Alexander Gellie, That the Quakers' loyalty was a qualified loyalty. Alexander replied, That he did not understand *that* to be loyalty, which was not qualified with the fear of God, and by obedience to him rather than man.

After some hours, the prisoners were called into court to hear the decree of the Commissioners to this purport: That they should pay their respective fines to one Captain George Melvill, and that upon payment, they should be set at liberty; that, in default of payment within a limited time, Melvill was impowered to distrain them for the same, and that when the fines should be levied, the prisoners were to be released.

The Earl of Errol departing out of town the next

The account of said debate, which can be read in full online, was written down by Alexander, his son John, Thomas Mercer and John Cowie and published in 1675.

The following excerpt is from their opening statement:

A True and Faithful ACCOMPT OF The most material Passages of a Dispute betwixt some *Students of Divinity* (so called) of the University of *Aberdene*, and the People called *Qnakers*; held in *Aberdene* in *Scotland*, in *Alexander Harper* his Close (or Yard) before some hundreds of Witnesses, upon the fourteenth day of the second Month called *April*, 1675. There being

They wrote:

Friendly Readers,

For as much as our opposers threatned they would Print an accompt of the debate, and boasted of a victory, we thought it our concernment for the Truths sake, and **to undeceive** these that may be abused by such reports, to give this true and faithful accompt of what past: which we are confident all the impartial and attentive Auditors, will affirm to be a true accompt; neither is there any one Argument omitted that we can remember of, or any thing added. There were many things spoken extrinsick from the matter; and sometimes confusedly two or three of our opposers speaking often at once, and also some others Page 4 that were not concerned, as particularly, one *Brown* the Bishops Chaplain, who though he refused to Subscribe the Articles, and so was excluded from speaking, did often most impertinently interupt, and intrude himself. But these being only transient; and no Arguments insisted on; we have not inserted them, studying to keep to the matter: and we do faithfully declare that we have herein dealt impartially according to our memory, as we hope such serious Auditors as may read this will acknowledge. So leaving you to the perusal hereof, we rest,

Your Souls well-wishers,

- **Alexander Skein.**
- **John Skein.**
- Thomas Mercer.
- John Cowie.

End of Excerpt.

John Skene (Skein) who along with his father wrote the opening statement of A True and Faithful ACCOMPT OF The most material Passages of a Dispute betwixt some *Students of Divinity* (so called) of the University of *Aberdene*, and the People called *Qnakers*; held in *Aberdene* in *Scotland*, in *Alexander Harper* his Close (or Yard) before some hundreds of Witnesses, upon the fourteenth day of the second Month called *April*, 1675"

Whose Son are you Young Man?

Whose Son are you Young Man?

After David killed Goliath King Saul asked him whose son was he.

And, I want to close this chapter of the account of John Skene (Skein) by saying that John was

truly a reflection of his father Alexander Skene (Skein) and that my Beloved brother Grover Skeens was a reflection of both Alexander and John Skene. See section concerning Grover Skeens.

Scripture refers to Jesus Christ as the son of David. But, Scripture also reveals that the blessing of the Messiah came from the "Stump of Jesse" - David's father.

Romans 15:12 ¹² And again, Esaias saith, There shall be **a root of Jesse**, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust. **(KJV)**

According to Scripture, Jesus' lineage originates with Jesse, the father of King David. So, given the revelation that the blessing of the Messiah came from the "Stump of Jesse" we should not be surprised that when David killed Goliath - King Saul honored David's father.

1 Samuel 17:55-58 ⁵⁵ As Saul watched David go out to fight the Philistine, he asked Abner, the commander of his army, "Abner, **whose son is this young man?**" "I really don't know," Abner declared. ⁵⁶ "Well, find out who he is!" the king told him. ⁵⁷ As soon as David returned from killing Goliath, Abner brought him to Saul with the Philistine's head still in his hand. ⁵⁸ "**Tell me about your father, young man,**" Saul said. And David replied, "His name is Jesse, and we live in Bethlehem."

King Saul understood that David's bravery and courage was a reflection of his father.

And, so it is with some of the descendants of the first Skene "John de Skene" whose name was changed from Robertson to Skene. He is the root and we are a branch that has sprung out of that root. And in some way the spiritual offspring will be a reflection of John de Skene. And, I know for a fact, that my spiritual identity as well as my beloved brother Grover is linked to the spiritual identity of John de Skene the root and the Patriarch of the House of Skene.

Just as the Lord used the Progenitor of the House of Skene for His Kingdom purposes - God has and will continue to use many of his descendants, like Alexander and John, who picked up the "Sword of the Spirit" which is the Word of God (Ephesians 6:17) to save many of God's people from the ravenous wolves - the false prophets that had crept into the Church teaching erroneous lies that Matthew 7:15 and 10:16 warns us of.

When God Changes Someone's Name

The name change to "Skene" meant a new identity and a new mission in the life of my first forebear. When the name of the young son of Robertson's of Sturan was changed to "Skene" his identity and destiny was forever changed.

The new name "Skene" was an indication of how God was going to use this young man and many of his descendants for His Kingdom purposes throughout the generations to come.

This Skene Dirk was symbolic of the "Sword of the Spirit" which is the "Word of God" (Ephesians 6:17) that his descendants would use to confront the "wolves" in sheep's clothing that

had crept into the Church.

However, and I say this with sadness, not all of John de Skene's descendants will pick up the "Sword of the Spirit" to confront the ravenous wolves in sheep's clothing. In fact, history reveals that many of his descendants were among the ravenous wolves in sheep's clothing that were among those who imprisoned our Scottish forebears Alexander and John.

The Prophet Isaiah used the imagery of a tree to explain the lineage of Jesus.

The "Spiritual Branch" of the "Spiritual Family Tree" of Jesus: The prophet Isaiah used the imagery of a tree to illustrate Jesus' lineage.

Isaiah 11:2 And there shall come forth a Shoot out of the stock of Jesse [David's father], and **a Branch** out of his roots shall grow *and* bear fruit.¹⁰ And it shall be in that day that the Root of Jesse shall stand as a signal for the peoples; of Him shall the nations inquire *and* seek knowledge, and His dwelling shall be glory [His rest glorious]! (AMPC)

The key word is "**A Branch**" - not all the branches. Using the imagery of a "Family Tree" - Jesse's family tree would have eight braches - a branch for each of his eight sons. (1 Samuel 16:10-11) When the Prophet Isaiah referred to "A Branch" it means that Jesus lineage was from only "one" branch of the tree and that Branch was David's Branch.

And, it is the imagery of the "Spiritual Family Tree" of Jesus that the Prophet Isaiah spoke of in Isaiah 11 that will help us to understand that those Skene's who will wield the "Sword of the Spirit" will come through "A Branch" of the Skene Family Tree that took root in the late 1000's. The anointing will not come from all the Branches.



Only "A Branch" from the root of John de Skene that will bear fruit for the Lord. Only one

Branch of John de Skene's descendants will pick up the "Sword of the Spirit.

There is a "Spiritual Aspect" to the Genealogy of the Skene Family
and it is for that reason that we as their Spiritual Offspring need to Guard the Testimonies of
Alexander, Lillias, John
and those like Grover my Beloved brother who was a reflection of Alexander and John

All too often history only gives us a glimpse of who someone is and the rest is known to God alone. But in the case of Alexander, Lillias and John history gives us much more than a glimpse.

Each and every book that was either written by them or about them includes details of the "Spiritual Lives" of Alexander, Lillias and John Skene.

The following three pages are from the "Memorials of the Family of Skene of Skene" by William Forbes Skene and he gives an account of the relationship between Alexander and John Skene.

Memorials
of the
Family of Skene of Skene

FROM THE FAMILY PAPERS
WITH OTHER ILLUSTRATIVE DOCUMENTS

EDITED BY
WILLIAM FORBES SKENE, D.C.L., LL.D.
HER MAJESTY'S HISTORIOGRAPHER FOR SCOTLAND

ABERDEEN
Printed for the New Spalding Club
1887

with a shield, bearing the arms of Skene of Skene, differenced, and impaled with those of Forbes of Tolquhon, and the letters R. S. ; M. F.

III.—MR. ALEXANDER SKENE OF NEWTYLE.

On 15th January, 1625, Alexander Skene, eldest son of Robert Skene, burgess of Aberdeen, is admitted burgess "jure paternitatis et dispens. cum jure jurando quia pupillus est. et infra ætatem"; and, on 20th June, 1648, he served heir to his father, Robert Skene, and is infeft in the tenement "in vico lemorum."

On 26th August, 1646, he was married at Kirkaldie to Lilius Gillespie, daughter of Mr. John Gillespie, minister of Kirkaldie who died soon after.

In 1656 we find him one of the magistrates of Aberdeen; and in 1657 he acquired, from Sir Alexander Forbes of Foveran, the lands of Newtyle, in the Parish of Foveran.

In 1669 "Alexander Skene, a magistrate in Aberdeen, his wife Lillian became a quaker, also Alexander Skene himself. He narrates of himself that having once before his conversion to quakerism bitterly reviled the quakers, he became seized with the complaint called Cynicus Spasmus, by which his mouth continually turned about, which lasted sometime" (M.S.E.). In 1677 he published a pamphlet with the title "The Way Cast up," and on the 5th of the fifth month, 1679, he wrote an address to the Presbyterians, entitled "A Plain and Peaceable Advice to those called Presbyterians in Scotland," by Alexr. Skene (London, 1681).

His other literary works, including M.S.A., are noticed in the Introduction.

The arms of "Mr. Alexander Skene of Newtyle" are thus recorded in the Lyon Register: "Parted per chief azur and gules three skenes argent hefted and pomelled or, surmounted of as many wolf-heads couped of the third." Crest: "A dexter hand holding a corona triumphalis." Motto: "Sors mihi grata cadet."

By his wife, Lilius Gillespie, who died in 1697, he had the following children:—

- I. Robert Skene, born 29th October, 1647; died young.
- II. John Skene.
- III. Lilius Skene, baptised 31st August, 1651.

- IV. Alexander Skene, baptised 6th September, 1653; died young.
- V. Cristen Skene, baptised 1st October, 1654; married, in 1673, Andrew Jaffray of Kingswells.
- VI. Rachel Skene, baptised 11th December, 1656; died in 1661.
- VII. Patrick Skene, baptised 27th June, 1659.
- VIII. Anna Skene, baptised 1st June, 1661.
- IX. Jean Skene, baptised 18th March, 1662.
- X. Elizabeth Skene, baptised 30th May, 1669.

In 1680 he sold the estate of Newtyle, reserving certain liferents, and in 1681 there is a Ratification to William Gordon, under the reservations conceived in favour of Mr. Alexander Skene, late of Newtyle, and Lillias Gillespie, his spouse, and after their decease to Alexander Udnie of that ilk and his heirs, of the town and lands of Newtyle; also of a croft, lately occupied by John Skene, son to the said Mr. Alexander Skene; all conform to the rights and dispositions made to the said Alexander Forbes and Alexander Skene, by the deceased Sir John Turing of Foveran, reserving to Alexander Skene and his wife, liferent of part of the lands, and of the Manor House of Newtyle, conform to contract of alienation, dated 1680, between the said Mr. Alexander Skene and Lillias Gillespie, and the said John Skene and Helen Fullerton, his spouse, on the one part, and William Gordon and Agnes Blackburn, his wife, on the other.

IV.—JOHN SKENE.

In 1659 John Skene, eldest lawful son to Mr. Alexander Skene, Baillie, is admitted a burgess of Aberdeen. "He was also a quaker, and became governor of New Jersey, in America, and died in 1687. He married Helen Fullerton, and a daughter of John Skene, son to Baillie Skene, in Aberdeen, laird of Newtyle, was married, anno 1699 or 1700, to Obadiah Haig, who died on his journey to Jersey" (M.S.E).

V.—JAMES SKENE,

younger son of Robert Skene and Marjorie Forbes.

Like his brother, Alexander, he was admitted a burgess when under age, as on 18th September, 1635, when only four years old, "Jacobus

XII - Grover Skeens

Before leaving the chapter dedicated to the life of John Skene I want to give the following 12 page introduction into the life of his descendant Grover Skeens who is a reflection of both Alexander and John Skene. Over 300 years ago just as John Skene told his captors "for God hath said in the Scriptures, He will honour them that honour Him" - the Lord honored Grover because Grover was a man who like his Scottish forebears honored the Lord. And, God honored Grover in a most remarkable way. Chapter 12 is dedicated to the memory of Grover Skeens and follows the 12 page introduction.

An Introduction into the life of Grover Skeens

The Importance of Family

According to Scripture the Family Unit is the first Divine Institution that God established which means that the "spiritual" importance of the Family, including the Skene household cannot be emphasized enough. The family unit was the first Social Order as well as the first Spiritual Order established by the LORD. The idea of a family unit was not just happenstance; it was established by the Lord for His higher purposes at the beginning of time, when He created Adam and Eve. This fact was confirmed by Jesus, Himself, who said:

But from the beginning of the creation, God 'made them male and female.' 'For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh; so then they are no longer two, but one flesh. Therefore what God has joined together, let not man separate. Mark 10:6-9 NKJ

Chapter 5 of Genesis is devoted to the family history of the first man and reveals the importance of the family unit as a whole according to the unfolding of God's plan. Genesis not only records the family history of the ten people named as Adam's immediate descendants, it also includes how long each lived.

For instance, verse 24 reveals a most interesting fact about one of Adam's offspring - Enoch. Due to Enoch's relationship with God, he never saw death; rather, he was translated directly to heaven. Then, there is the account of Methuselah, a man who lived for 969 years; the longest of any man. Next, in verse 29, we find that Noah's father prophesied that Noah would be a blessing to mankind. Even the name Noah, meaning "to rest; be quiet," reflects his father's prophesy. Chapter 5 ends with the mention of Noah's three sons. This particular genealogy records the succession from Adam through Seth to Moses. On the other hand, it seems that it was unnecessary to include Cain and Able or the other sons and daughters that were not a contributing factor in that succession. Interestingly, it was through Moses that the Lord gave the Ten Commandments for all of mankind to live by and three of the ten commandments speak of the family unit.

The Family Unit is Important to the Lord. Anyone who has read the Bible knows that many other chapters have been devoted to genealogy. For example, Matthew 1:1-17 gives the account

of the genealogy of Jesus Christ all the way back to Abraham. We know from Scripture that God spoke many times to people about their offspring even before they were born. For example, God told Abraham that He was going to bless him and his descendants; descendants that he would never meet (Genesis 22:17-18). Such Scriptures reveal that the Lord placed an emphasis on one's forefathers and offspring as much as he did the individual.

It's obvious that there were certain facts the LORD chose to have recorded about the individuals lives which would provide insight about their future descendants. So it is with the Skeens family. And, for the purposes of this Chapter I want to leave a record of all the things concerning Grover's life that that provide insight into Grover's walk with the Lord that only the Lord could have brought about before and after his death.

Needless to say, one's Family History is "Spiritually" important and just as the Lord had a purpose for the spiritual offspring of Abraham, Isaac and Jacob - the Lord has a Purpose for the Spiritual Offspring of Christian households including the Skene Household.

Which brings me to my beloved brother Grover who is a reflection of his Scottish forebears and whose life is highlighted in Chapter 12. Before going to Chapter 12 I want to share one of those events where Grover's life was highlighted in a way that only the Lord could have orchestrated. The following excerpts are of a quote by John Skene as recorded in the "Diary of Alexander Jaffray" (pages 346 - 347). John quotes the Scripture that the Lord will honor those that honor Him. How Prophetic because over 300 years later after John wrote those words from prison - the Lord honored John Skene's descendant, my beloved brother Grover in a way that only the Lord could have orchestrated.

“Wherefore, I beseech thee, in God’s holy fear, take heed to thy proceedings against an innocent people; and let not the enemy within, nor his instruments without, drive thee further on in this path, wherein thou art walking, lest thou be found fighting against God—then will God fight against thee, and thou shalt not be honourable: for God hath said in the Scriptures, *He will honour them that*

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honour him, and on the contrary, They shall be lightly esteemed that dishonour him. So, repent; and be warned from the Lord!—despise it not, though it come through a weak instrument; for if thou do not mind it, all thy endeavours in this persecuting way, shall but tend to the filling up of the cup of thy secret and public sins,—and thou shalt wish thou hadst died beyond seas, and never seen thy native country.


“Receive this as thou pleasest:—this I can say, I have written it in true love and respect, both to thy soul and body, as likewise in obedience to the Lord. And what I have written shall stand as a witness against thee in the day of account, and I shall be clear of thy blood:—but, it is the earnest prayer of my soul to the God of power, that he may so second it, as that it may produce fruits most acceptable to God, and refreshing to his people.


“I rest, as formerly, however esteemed by thee, thy true and faithful friend,

“JOHN SKENE.”

My beloved Brother Grover was a reflection of our Scottish Forebears. The following two pages are from the Facebook Page that I created in memory of Grover and the Post "The Day of Grover's Death" explains how the Lord honored Grover. How Prophetic that over 300 years later after John wrote those words from prison - the Lord honored John Skene's descendant, my beloved brother Grover in a way that only the Lord could have orchestrated. In addition to the following Post "The Day of Grover's Death" Chapter 13 includes all the articles that I posted on the Facebook Page dedicated to the memory of Grover.

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Gwendolyn Skeens Thomas


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Lives in Staunton, Virginia

Photos



Friends

Life Events



Traveled
2019

Gwendolyn Skeens Thomas published a note.
May 26, 2018 at 1:00 PM · 🌐

In Memory of Grover Skeens

In Memory of Grover Skeens - A Man after God's own Heart

This Facebook Page is written and dedicated to the memory of my brother, Grover Skeens, a man who like King David was after God's own heart.

Grover went home to be with the Lord on April 5, 2010 when he died in the mining explosion at the Upper Big Branch coal mines.

Many people including the media refer to the 29 coal miners that died in the UBB explosion as fallen coal miners or victims. But, that's not how Grover would want to be remembered. Grover would want to be remembered as a Christian that worked in the coal mines and that he di...

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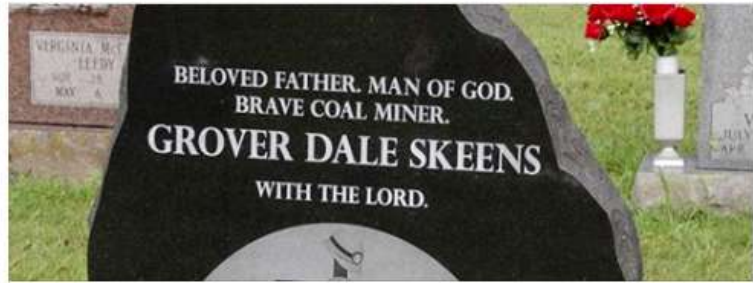


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Gwendolyn Skeens Thomas published a note.

May 26, 2018 at 10:00 AM · 🌐 · 🌐



The Day of Grover's Death

On the day of Grover's death when it pleased the Lord our God to bring Grover to the sweet harbor of His everlasting rest, a long-tossed vessel upon the waves of many afflictions, Grover exchanged the sorrows of time for the joys of eternity.

Scripture Reveals that the Day of Grover's Death was Better than the Day Grover was born because of his Good Name and Reputation - Pause and think about that!...

[See More](#)



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Gwendolyn Skeens Thomas added 3 new photos from May 26, 2018 at 11:00 AM.

May 26, 2018 at 11:00 AM · 🌐 · 🌐

Psalm 116:15 15 Precious in the sight of the LORD is the death of His saints. When I found out that Grover had died my heart was broken and I felt that my grief was beyond healing. We grieve when men like Grover die but just knowing that Grover's death was precious in the sight of the Lord brings me great comfort because had it not been for God's Word I would have been overwhelmed with sorrow at Grover's death.

Scriptures such as Psalm 116 and Psalm 48 has brought me gre...

[Continue Reading](#)

See the following page for the full text of "The Day of Grover's Death".

See Chapter 13 for all the other Posts, pictures, etc from the Face Book Page created in honor of Grover's memory.

You will find that "August 18" as reflected on Grover's Tombstone as the day Grover was born is key to the importance of the following Post "The Day of Grover's Death". The Post is from the Face Book Page created in memory of Grover Skeens and is as follows:



Grover's Tombstone

The Day of Grover's Death



GWENDOLYN SKEENS THOMAS · WEDNESDAY, MAY 30, 2018

On the day of Grover's death when it pleased the Lord our God to bring Grover to the sweet harbor of His everlasting rest, a long-tossed vessel upon the waves of many afflictions, Grover exchanged the sorrows of time for the joys of eternity.

Scripture Reveals that the Day of Grover's Death was Better than the Day Grover was born because of his Good Name and Reputation - Pause and think about that!

Ecclesiastes 7:1 1 A good reputation is more valuable than costly perfume. And the day you die is better than the day you are born. **(NLT)**

Pause and think about that!

"For the Sake of Coal Miners" is more than just a series of television commercials paid for by Don Blankenship. The series of commercials really are for the sake of all coal miners because if the truth about the coal mine explosion that Grover died in is not brought to light then another coal mine explosion similar to the one Grover died in may very likely occur.

"For the Sake of Coal Miners" calls attention to the need for improved safety measures. And, the commercials point out that untruths and politics have no role in improving mine safety.

I'm thankful for the opportunity that Don Blankenship gave me to take part in his efforts to expose the truth of what happened at UBB "For the Sake of Coal Miners". And, I am very thankful for the opportunity that the Lord gave me to be there for Don Blankenship and support him in his efforts.

Having said that - MSHA needs to do what is right in the eyes of man as well as the eyes of God. To avoid even the appearance of hiding the truth MSHA should release the gas analysis and say whether or not they required Massey to make changes to their ventilation. They need to be honest and tell the truth.

2 Corinthians 8:21 21 For we take thought beforehand and aim to be honest and absolutely above suspicion, not only in the sight of the Lord but also in the sight of men. **(Amplified)**

MSHA needs to take the Plank out of their Eye: How can MSHA say to a Coal Operator take the speck out of their eye when all the time there is a plank in MSHA's

eye. Because if the Government and MSHA does not take the plank out of their own eyes and amend their own faults they will not be able to see things as they really are regarding the safety of our coal miners.

Matthew 7 4How can you say to your brother, 'Let me take the speck out of your eye,' when all the time there is a plank in your own eye? 5You hypocrite, first take the plank out of your own eye, and then you will see clearly to remove the speck from your brother's eye.

MSHA is like those that the Apostle John spoke about in John 3:19-20 who won't come into the light because they are afraid of being exposed. And, because they are afraid of being exposed MSHA will do everything they can to avoid releasing the gas analysis and admit that they required Massey Energy to make changes to their ventilation system at UBB.

John 3:19-21 19 "This, then, is the judgment: The light has come into the world, and people loved darkness rather than the light because their deeds were evil. 20 For everyone who practices wicked things hates the light and avoids it, so that his deeds may not be exposed. 21 But anyone who lives by the truth comes to the light, so that his works may be shown to be accomplished by God." **(HCSB)**

For those like MSHA who hate the light - darkness is a place where they hope they can hide from the truth. They love the darkness because it is the only place where they can hope to hold on to the good opinion they have of themselves - one of self-importance. And, there opinion of themselves is that in the eyes of man they are good men and women who are blameless and above reproach.

However, MSHA should be more concerned with God's opinion of them. For Scriptures like **Ecclesiastes 7:1** reveals that the day of one's death is better than the day of one's birth only "IF" he dies with a good name and reputation **in the eyes of the Lord**. How God sees a man is what counts - all else is vanity.

Ecclesiastes 7:1 1 A good reputation is more valuable than costly perfume. **And the day you die is better than the day you are born. (NLT)**

Grover's Good Name: And, that brings me to Grover. Was the day of Grover's death better than the day of his birth?

Just as the author of Ecclesiastes 7:1 speaks of a man's good name, in the ad I too spoke of Grover's good name. I referred to Grover as a good miner who would never have done anything that put other miners at risk.

But, does the Lord see Grover as I see him? In the eyes of the Lord was the day of Grover's death better than the day of his birth?

And, just as the author of Ecclesiastes 7:1 speaks of the day a man dies, in the ad I too spoke of the day Grover died. In the ad I explained that my brother Grover was killed in the 2010 Upper Big Branch coal mine explosion in West Virginia. But, unlike the author of Ecclesiastes, I didn't mention the day of Grover's birth in the ad. And, it wasn't until after Don posted the video on August 18 that I told him August 18 was Grover's birthday.

So, given that Hebrews 2:4 reveals that the Lord will confirm what He tells us by giving us a sign - I asked the Lord for a sign.

Hebrews 2:4 4 At the same time, God also testified by signs and wonders, various miracles, and distributions [of gifts] from the Holy Spirit according to His will. **(HCSB)**

And, as a sign to me, that He saw Grover as I did, the Lord gave me the understanding that He would ensure that Don would release the ad on August 18 - the same day Grover was born on. And, even though Don Blankenship was not aware that August 18 was the day Grover was born on 65 years ago - just as the Lord told me - Don uploaded the ad to

his website on that very day



Video Upload Date of August 18, 2017

And, this was my sign from the Lord that Grover really was a good coal miner who would not have done anything that would have put his life or the lives of other coal miners at risk.

Grover's good name and reputation meant everything to him. And, anyone who knew Grover, understood that what was really important to Grover, was that he had a good reputation in the eyes of the Lord. And, needless to say, the Lord has confirmed to us all that in the eyes of the Lord - Grover was a good man. A man who loved the Lord with all his heart, his soul, his mind and his strength.

I will always miss Grover, however I can take solace in the fact that the day of Grover's death was far better than the day of his birth. And, I am eternally grateful for what the Lord has done for me and for Grover's memory.

There were 29 coal miners who died that day and each of us has our own story.

But, because some of the families told the media that their loved one did violate safety measures many people came to the "**wrong conclusion**" that all the coal miners who worked at UBB including those who weren't working that day as well as those that died in the explosion - that they were all guilty of safety violations - and that the explosion was due to the coal miners because they violated safety laws that put themselves at risk.

Many of the coal miners still feel pain at the loss of the 29 coal miners they worked with and they don't need the extra burden of people believing that they violated safety laws that endangered the lives of the 29 coal miners that died in the explosion at UBB - because they didn't.

The idea that King Solomon, the author of Ecclesiastes 7:1 wanted to convey was that if a man's life is such that he leaves a good name behind him, then the day of his death is far better than that of his birth. And, I am so thankful that Grover's character was such that I am able to say that my brother would never done anything that would have put his life, the life of her brother, or the life of anyone that worked at UBB in danger.

The Lord will Honor those who Honor Him: Psalm 15 reveals that we are to honor the man, like Grover, that honors the Lord.

And, I'm thankful that the Lord has given me so many opportunities to publicly honor Grover, to tell others that Grover was a good coal miner, whose reputation was more valuable than costly perfume. And, that the day he died in the UBB explosion was better than the day he was born.

But more importantly, I am so thankful that I have been able to honor Grover's memory by telling so many people that Grover was a man after God's own heart.

Psalm 15:1-5 1 LORD, who can dwell in Your tent? Who can live on Your holy mountain? 2 The one who lives honestly, practices righteousness, and acknowledges the truth in his heart— 3 who does not slander with his tongue, who does not harm his

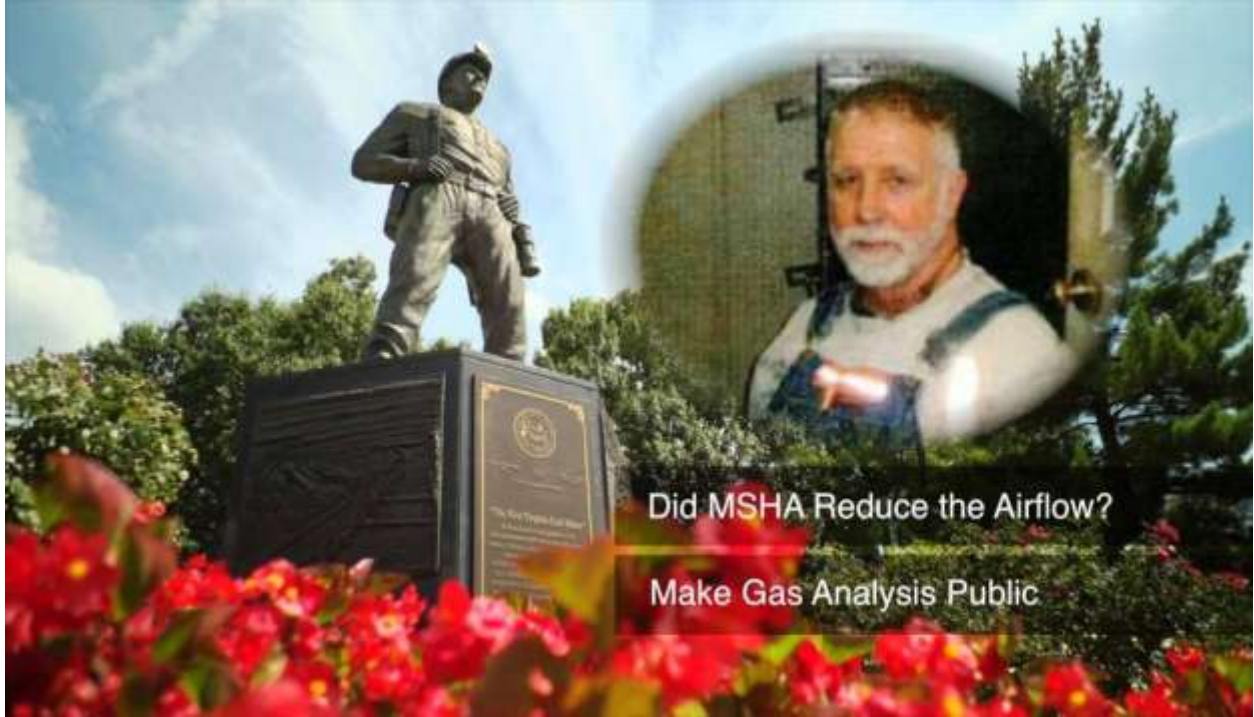
friend or discredit his neighbor, 4 who despises the one rejected by the LORD **but honors those who fear the LORD**, who keeps his word whatever the cost, 5 who does not lend his money at interest or take a bribe against the innocent— the one who does these things will never be moved. (HCSB)

Psalm 147:11 and 1 Samuel 2:30 reveals that the Lord takes pleasure in those like Grover who honor Him and that the Lord will honor those like Grover that honor Him. And, I am eternally grateful that the Lord has and continues to honor Grover because Grover so honored Him.

Psalm 147:11 but He takes pleasure in *those who honor Him*, in those who trust in His constant love.


1 Samuel 2:30 30 Wherefore the LORD God of Israel saith, I said indeed that thy house, and the house of thy father, should walk before Me for ever: but now the LORD saith, Be it far from Me; for **them that honour Me I will honour**, and they that despise Me shall be lightly esteemed. (KJV)

On the day of Grover's death when it pleased the Lord our God to bring Grover to the sweet harbor of His everlasting rest, a long-tossed vessel upon the waves of many afflictions, Grover exchanged the sorrows of time for the joys of eternity.



Miner's Memorial Statue, Capitol Grounds, Charleston, WV

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The picture on this page as well as the picture from the previous page were both taken in front of the Miner's Memorial Statue located on the Capitol Grounds of Charleston, WV and is another example of the Lord giving me the opportunity to honor the man that honored Him. This particular video was shown on the television in West Virginia and several other states many times over.



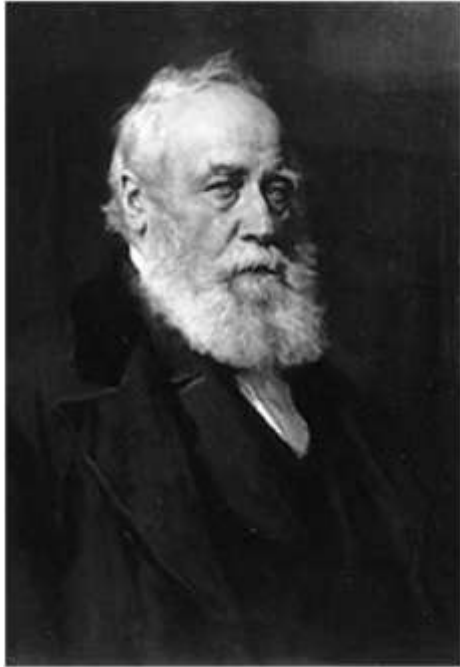
There is such a resemblance between Dr. William Forbes Skene and Grover Skeens that on the following page I placed a picture of Grover alongside a picture of William Forbes Skene who died in 1892.

Because of his many contributions to Scotland as well as the Skene family Dr. Skene is mentioned throughout this Book. As a reminder, as recorded in Volume 52 of the "Dictionary of National Biography" William Forbes Skene was a Scottish Historian, Archaeologist, Author and Celtic Scholar as well as "**Her Majesty's Historiographer for Scotland**".

And, it was the request of the "New Spalding Club" that Dr. Skene wrote the **Memorials of the Family of Skene of Skene** that was published in 1887. And, as author of the "Memorials of the Family of Skene of Skene" Dr. Skene acknowledges the importance of both Alexander and John Skene's contributions to Aberdeen, Scotland.

When you compare the pictures of Grover to that of William Forbes Skene the resemblance is undeniable. Knowing that Grover had never seen a picture of Dr. Skene on one occasion I took a picture of William Forbes Skene and placed it on my desk just to see Grover's reaction. When Grover saw the picture, before he realized it wasn't a picture of him Grover asked me where I got that picture of him.

When my father had a full beard he looked more like William Forbes Skene than Grover did - so I have a fairly good idea of what Alexander and John may have looked like.

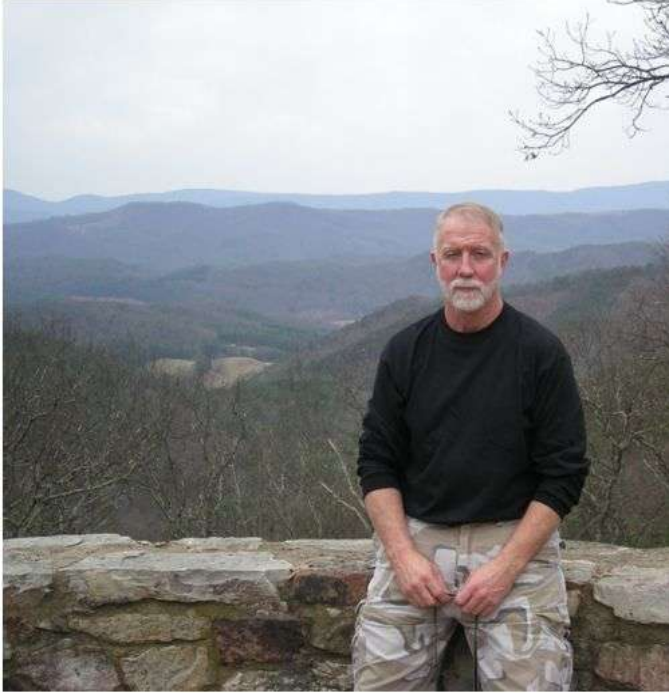


Dr. William Forbes Skene: 1809 - 1892



Grover Skeens: 1952 - 2010

This was the last picture taken of Grover before he died



Grover as a young man



Chapter 12 begins on the following page

Chapter 12: Grover Skeens

Grover Skeens was the descendant of Alexander and John Skene through the male line - and that is significant

Like King David, Grover was after God's Own Heart

He was Persecuted and Mocked for his Faith

He was a Man that Honored the Lord; and he was a Man that the Lord Honored

And, He was a man who Prophesied the Coal Mining Explosion that he died in

All too often history only gives us a glimpse of who someone is and the rest is known to God alone. But in the case of Alexander, Lilius and John history gives us much more than a glimpse.

And, it was from the accounts either written by them or about them that I know that Grover was a reflection of our Scottish forebears. Like his Scottish Forebears the Scriptures were precious to Grover and were his rule every day of his life. The messengers feet of those who published the Gospel were beautiful to Grover so long as those ordinances of man were unto him as the ordinances of the Gospel of Jesus Christ. Grover loved the Scriptures more than all things else in this world - it was the Scriptures that Grover answered to. Like his Scottish Forebears, on a daily basis Grover stood before the Lord's tribunal that the Lord may search him and destroy anything in his life contrary to the Scriptures and God's will for his life. And, like his Scottish Forebears Grover was a Man that Contended for the Faith and the Liberty of all Believers.

And, like his Scottish Forebear, Alexander Skene, Grover had a zeal for the Lord and set his face "Thitherward" towards Zion (Jerusalem).



Grover praying at the Western Wall in 2009
Seven months before he died in the Explosion he Prophesied

Over 300 years ago my Scottish Forefather Alexander Skene, while still in prison for his faith, along with George Keith co-authored a Book "The Way Cast Up, And the Stumbling - blocks removed from before the feet of those, who are seeking the way to Zion, with their faces thitherward. Jeremiah 50:5; Isaiah 62:10-12 and Isaiah 57:14 See chapter on Alexander Skene for excerpts from the above mentioned book.

To set their faces "thitherward" indicates that it was because of their steadfastness of purpose that God's Remnant would not be turned aside by any difficulties that they encountered on their pilgrimage to Jerusalem.

As it relates to both me and Grover, over 300 years after Alexander Skene co-authored "The Way Cast Up - and the Stumbling Blocks Removed" while still in prison - in 2009, thanks be to God who removed the many stumbling blocks and obstacles that the enemy had put in both our paths - Grover and I made our way to Jerusalem (Zion).

Whether it is in our home or in a Church Building - Wherever we Worship the Lord - that is our "Spiritual" Jerusalem: Needless to say, one doesn't need to go all the way to Jerusalem to worship the Lord. It is as Christ told the Samaritan woman at the well - the hour was at hand in which the spiritual worship of God was about to be established in "All" the earth. Christ put the focus on worshipping the Lord in spirit and in truth - not the location. John 4:1-26

The Gospel was birthed in Jerusalem but just as Christ commanded His Disciples - they took the message of the Gospel beyond the borders of Israel to the ends of the earth. The hour was at hand that one didn't have to come to Jerusalem to worship the Lord. The worship of God the Father would remain the same - but Christ declared that an end shall be put to all differences about the place of worship. The Gospel began in Jerusalem but it was taken to the ends of the earth - and as such our place of worship whether it be in our own home or a Church building - that is "our own personal Jerusalem".

Like Alexander Skene it was because of our own personal steadfastness of purpose that Grover and I were not going to be turned aside from worshipping the Lord in spirit and in truth by any of the difficulties and obstacles that were constantly and consistently placed in our paths by those who said Lord Lord but knew Him not. We were not going to be turned aside by those who placed the traditions of man over worshipping the Lord in spirit and in truth.

Someone doesn't have to be Imprisoned to be in Captivity: Grover and I were never imprisoned for our faith but as Psalm 126 reveals - one doesn't need to actually be imprisoned to be in captivity. Both Grover and I have been mocked for our faith not only verbally but in court documents as well. [these documents will be included in another chapter]. Not only were we consistently harassed by the enemy - our adversary the devil used people to physically threaten us. And, sadly those that threatened us included members of our own household who raised a

loud war cry against us (Jeremiah 12:6). And, like the "Worldly Believers" that opposed the Apostle Paul - family members who were Worldly Believers who lived like Unbelievers opposed us (1 Corinthians). Paul described these "Worldly Believers" who live like unbelievers as unspiritual.

Not just the People - but Jerusalem itself was under Siege: Psalm 126:1 reads "When the LORD turned again the captivity of Zion, we were like them that dream". And, in the context of Psalm 126 "OF" is a key word in understanding the Psalm. When the Lord turned again the captivity "OF" Zion it wasn't referring to the Israelites who had been forced from their homes in Jerusalem and taken against their will to Babylon. It was referring to those like Jeremiah who the Babylonians left in Jerusalem and the surrounding area to take care of the land and cultivate it. Even though they were not taken to Babylon - Jeremiah and the others left behind were still living under the rule of the Babylonians who had laid siege to Jerusalem. When the Lord "turned again the captivity "OF" Zion it meant that when Babylon fell Jerusalem itself had been liberated from the Babylonians who had laid seize to Jerusalem. It meant that the presence of the Babylonians in Jerusalem had ended - the Babylonians who had entered Jerusalem had left and gone back to Babylon.

In other words, someone doesn't have to be imprisoned to be in captivity. To be rescued from any horrible and frightful affliction or overwhelming oppression would be correctly described as "Captivity Turned".

Jeremiah's Captivity: It was terrifying enough that Babylon had laid siege to Jerusalem but to make matters even more terrifying for Jeremiah Scripture reveals that members from Jeremiah's own family, raising a loud war cry had turned against him - even plotting his death. Jeremiah 12

And, just as it was in the days of Jeremiah, Christ revealed that our enemies are right in our own household - Matthew 10:36. Sadly, we can be in captivity in our own homes and the members of our own household who raise a loud war cry against us can be as terrifying, dangerous and cruel as the Babylonians.

Our Scottish Forebears most heart breaking and fiercest battles were battles that came from inside the seemingly safe confines of the Presbyterian Church where they once worshipped. They had been betrayed by Believers who were once their close friends. And, without a doubt, even today, it is from inside the walls of the Church where the greatest challenges to Christianity lie. For me and Grover our greatest challenges to Christianity came from within our own household.

The Connection between Family and Comfort. On a personal level, stressing the importance of the family unit is an important aspect of my ministry. Knowing that the family unit is so important to the Lord, I understand how He provides for those hurt by family to be comforted. One of the most painful things for people to comprehend is why their loved ones reject them after becoming "Spirit Led" Believers. Our family members who are "Worldly Believers" who according to the Apostle Paul live like unbelievers more often than not will persecute the "Spirit Led" Believer. 1 Corinthians 3:1-3 & 2 Corinthians 13:5

On page 649/Volume 2 of The Popular and Critical Bible Encyclopedia and Scriptural Dictionary, Reverend Samuel Fallows explains it best:

"Before Christianity became the prevailing and established religion, families were in continual danger of being molested by popular violence, and of being utterly broken up in times of legalized persecution. But besides these dangers and troubles, there were sometimes others hardly less painful within the family itself, **when only a part of the household had become Christians.** The antagonism and consequent discomfort, if not positive misery, must then have been almost perpetual; and **the difficulty of maintaining religious faithfulness, without losing family affection or breaking family ties, must have been very great.** Jesus himself had warned His disciples beforehand that 'a man's foes might be those of his own household;' and that his religion, in such a case, might bring 'not peace but a sword.' St. Paul, while desirous that this difference of religion should not actually separate a husband and wife, admitted that it would and must sometimes have this effect. Tertullian (ad Uxor. ii:4) describes in detail the sort of hindrances, opposition and ridicule which a Christian woman must expect if she married a husband who was an unbeliever; and how impossible she would find it to fulfill in peace, if she could fulfill at all, her Christian duties - even if nothing worse occurred. But in times of persecution, or of any strong excitement of anti-Christian feeling, it was not merely difficulties and discomforts that had to be encountered. The strongest words of Christ were then often literally realized, when the most powerful natural affections were shattered, and Christians were betrayed and denounced by their nearest relatives and given up to the persecutor's sword."

It is only after reading the words of Jesus that they, like Grover and myself, come to the understanding as to why many of our loved ones have turned against us. From that understanding comes an acceptance.

Do not think that I came to bring peace on earth. I did not come to bring peace but a sword. For I have come to 'set a man against his father, a daughter against her mother, and a daughter-in-law against her mother-in-law'; and 'a man's enemies will be those of his own household.' He who loves father or mother more than Me is not worthy of Me. And he who loves son or daughter more than Me is not worthy of Me. And he who does not take his cross and follow after Me is not worthy of Me. He who finds his life will lose it, and he who loses his life for My sake will find it.
Matthew 10:34-39 - NKJ

In addition to Romans 8:28, many Christians can quote from memory the prophetic word God spoke through Jeremiah:

"For I know the plans I have for you." declares the LORD, "plans to prosper you and not to harm you, plans to give you hope and a future."
Jeremiah 29:11 - NIV

It's a great source of comfort to know that over 2,000 years ago Christ Jesus cared so much for us that He wanted us to know that if we find ourselves in a family that doesn't want to serve Him - that we are to choose Him over our family. That it's not our fault! It's not our fault that our faithfulness to Christ Jesus didn't bring peace to our household that we hoped for. It's a great comfort to know that in these particular family situations that Christ the Prince of Peace didn't come to bring peace to a family that doesn't want to serve Him - rather Christ brought a sword.

It's difficult to live at peace with a husband or wife who professes to be a Believer but acts as an unbeliever demanding that you join in their sins - sins too unspeakable to mention. But even though this is a bad situation as Romans 8 reveals - God can use this situation for good. When we choose God over our spouse and children it brings Him glory.

What a relief for those of us who have experienced the betrayal of family to understand that God can use it for good even though it's not good. As my brother said, "All His ways are just," which can also mean "justified." God knows what He's doing; it is ultimately for our good (as well as His Kingdom purpose), and coming to understand His purpose brings comfort which removes guilt, emotional pain, shame, and mental anguish.

It is truly life changing when a person comes to understand they are a part of God's eternal family. The Apostle John wrote:

How great is the love the Father has lavished on us, that we should be called the children of God! And that is what we are!" 1 John 3:1 NIV

As if that were not great enough, God intends for us to know the purpose (the reason for being) He had in mind when he made us individually. Our backgrounds and experiences are not mistakes. God planned for us to be a part of His family and left amazing blessings for us with which to worship Him.

This too is another aspect of my ministry - to help people to understand that the Scriptures about the Holy Spirit being our Comforter are a reality; not just words. I can only be a witness unto the Lord if I have experienced the reality of His Word. Because I have experienced the reality of His Word, I have no fear in reading or speaking His Word, even in countries where people are offended by the Gospel of Jesus Christ. My heart is for the unbeliever to know who Christ Jesus is and to know the power of my King!

Back to the Western Wall: The Western Wall is also known as the "Wailing Wall" and in 2010 just one year after Grover and I make the pilgrimage to Jerusalem I stood at the Western Wall and mourned for my beloved brother who died in a coal mining explosion in April of 2010. A coal mining explosion that Grover prophesied would happen and warned those that he worked with to get their lives in order.

And, in 2019 I will set my face towards Jerusalem and make my thirteenth pilgrimage to Jerusalem where I will once again celebrate the Feast of Tabernacles alongside the Jewish people.

And, it is here in Jerusalem standing alongside the Jewish people at the Western Wall that I am reminded that Christ Jesus united Jews and Gentiles into one people when, in His own body on the cross, He broke down the wall of hostility that separated us. Ephesians 2:14

And, where once again I will mourn at the Western Wall for my beloved brother.

My Scottish Forebears wrote many articles, letters, poems and books about their love for Israel and what it meant to serve the Lord. And, it was the same love Grover had for Jerusalem and the same love that I have.

Grover and I took to heart the numerous Scriptures that encourages us to Bless Israel - to pray for the peace and prosperity of Jerusalem. It's a part of who I am - a part of my Spiritual DNA so to speak. The Psalmist encourages us to pray for the peace of Jerusalem and with a sincere heart Grover and I constantly prayed for the peace of Jerusalem. Psalm 122:6, Psalm 125:5, Psalm 128:6

The very name "Jerusalem" comes from the Hebrew root for Shalom - the Hebrew word for peace. So, to pray for the peace of Jerusalem is most fitting for a city whose name literally means peaceful and which is and will always be the dwelling of the God of Peace. Zechariah 8:1-3; Romans 15:33; Hebrews 13:20

And, Scripture tells us that it is here in God's Holy city of Jerusalem that Jesus Christ, the Prince of Peace, will return to the Mount of Olives. Isaiah 9:6-7; Acts 1:9-12; Zechariah 14:4

Needless to say, God's Holy city is rich with meaning especially for those of us who realize that it was in this very city that Christ Jesus paid the price for our sins in order to reconcile us to God - that it was in this very city that we were reconciled to God through the Blood of Jesus Christ.

2 Corinthians 5:18 who reconciled us - who brought us back to Himself through Christ.

Christ restored peace between us and His father in the very city whose name means peace. How fitting that Yeshua accomplished all this in God's Holy city of Jerusalem. And for those reasons we should not be surprised that it was here in Jerusalem on the Day of Pentecost that the Holy Spirit fell on the Apostles and the Church was born. Acts 2

And, there is a promise for those of us who bless Israel. Genesis 12:3 speaks of God's promised blessings for those who bless Israel and curses on those who curse Israel. We who pray for the peace of Jerusalem will be granted peace ourselves - that is one of God's promises.

From the Hollows of West Virginia



Grover, my Beloved Brother, my Father and me in the hollow where we lived

A hollow (also spelled “holler”) is a very small valley surrounded by mountains located off the main road which more often than not has dirt roads and a creek either in front of or behind the houses. Whether it was spring, summer, fall or winter, I was always amazed at the natural beauty of the mountains that surrounded the hollow where my brother Grover and I grew up in the coalfields of Boone County, West Virginia. These scenic mountains and creeks provided endless hours of fun and adventure for any child with an imagination. I'm sure there was more than one makeshift cabin or fort that Grover and I built in those mountains.

There were many family customs back in the hollows that I didn't find when I moved to the Washington, DC area. When someone came to visit us, my mother and father would go back and forth to the doorway and look down the road hours before company was expected to arrive, just in case they came early. It was just their way of expressing how much they anticipated company coming. When the company left, Mom and Dad would stand in the doorway or yard until their car vanished out of sight. When I grew up, left home and came back to visit, I just knew they would be in the doorway waiting for me to arrive, and they were. However, it was extremely hard when it was time for me to go back to Virginia. They would always stand in the front yard until they could no longer see my car and I just knew they didn't want me to leave. So it was with Grover for the last seven years of his life while living with me in Virginia.

Grover stayed in West Virginia at Massey's Guest House during the work week, but his legal residence for the last seven years of his life was my home in Virginia. I would always try to be outside, waiting for his return as he completed the long commute from his job. It was my way of letting Grover know how much I looked forward to seeing him. When he left to go back to West Virginia, I would stand in our driveway until his truck was out of sight just to let him know how much I was going to miss him while he was away at work. It was my way of letting Grover know what was in my heart and he understood my deep love for him!

I remember the joyful smile on his face when he would come home; a smile that was contagious; one that always made me smile. Without fail, the first thing I heard him say when he saw me was, "Praise the Lord, little sister!" And then, without fail, he would precede to tell me in all the ways that he was "Heavenly Blessed," and he was!

I am eternally grateful for the seven years the Lord allowed him to live with me. Even though Grover passed away almost ten years ago, sometimes when I think about him, I still find myself walking out to my front porch and looking down the road just as I did when he was living and I find myself just standing there thinking about how much I miss Grover. No words can ever describe the loss I feel. Yet, I also know the love I felt for him was the love of the LORD. Even before either Grover or I knew that he would need a place to live – the LORD quickened me to the following scripture:

God places the solitary in families and gives the desolate a home in which to dwell; He leads the prisoners out to prosperity; but the rebellious dwell in a parched land. Psalm 68:6 NKJ

At the time I shared this verse with Grover, neither he nor I knew why he would ever need to come live with me in Virginia. Soon afterwards, he was faced with an unwanted divorce and instead of finding a house in West Virginia, he had a dream to come live with me in Virginia and I'm so thankful that he did.

My mother's kitchen table was probably the most important and enjoyable place in our childhood home. It was not just a place where you ate your meals; it served as a gathering place. The many hours on end that Grover and I would sit at my kitchen table here in Virginia just "talking" always reminded us both of the many hours that we spent around our childhood kitchen table with our mother.

It was at the kitchen table that first and foremost, like our mother, we shared our love for the Lord. And it was at the kitchen table that we tried to solve the "spiritual" problems of the world – at least to the degree that the problems of the world affected us on a personal level. It is here that Grover and I would reminisce about our childhood, especially about our parents and how growing up in the Appalachian hills of West Virginia helped "spiritually" shape our lives.

There was not much pay for a coal miner in my father's day and as some miners would say – they owed their soul to the Company Store. However, just like everyone else in our hollow, they were all grateful that there was a Company Store to owe their soul to. Nonetheless, growing up in the coal fields and being poor had many advantages. If my father had owned a car, neither Grover nor I would ever have known the joy of the endless walks with him to the company store and back. It was on those two mile walks down and two miles back on a dirt road that my father would share his childhood memories with us and we learned so much about him and our forefathers. And we also heard a lot of tall tales. We learned other things on those walks as well.

It seems that no matter where you live in West Virginia, if it's in a hollow, there is a creek either in front or behind your house. As kids, we found these crystal clear creeks to be a wonderful playground. There were always plenty of minnows trying to escape from us and crawdads hiding under the rocks just waiting to pinch us as we tried to catch them.

I soon found out that creeks were multifunctional. Our playground was my father's refrigerator. My mother didn't approve of my father's drinking, which meant, at times she wouldn't let him keep his beer in the refrigerator. So, my father being the ingenious man that he was, didn't see any reason why the creek in front of our house couldn't serve as a refrigerator for his beer. Actually, it was even better than the refrigerator in the house because it made his weekend walks between our house and the company store a special event.

On most Friday evenings my father would purchase 12 cans of beer at the company store and on the way home he would drink one can of beer and then one by one he would hand me the other eleven cans of beer and I would very lovingly wade into the creek and carefully lodge those eleven cans of beer behind eleven different rocks until all eleven cans of beer were refrigerated. Then when my father wanted a can of beer, we would take another walk down to the company store and back. Once again, I would wade into the creek, only this time to retrieve a can of beer for him. But, I must say my father wasn't too happy and I was quite surprised when we had an unexpected flash flood that washed his beer away.

My father was never faced with a situation where he couldn't find a solution to a problem and the solution never seemed to be what one would call conventional. And that was the whole point. My father loved kids and he was forever coming up with ways to entertain us. This was just one of the many things he came up with to make us smile. That's why I would very lovingly wade into the creek - because I always knew the intent of his heart - and it was to make us smile.

The Importance of Family

Grover was my biological brother but first and foremost Grover was my "Spiritual Son"

According to Scripture the Family Unit is the first Divine Institution that God established which means that the "spiritual" importance of the Family cannot be emphasized enough. The family unit was the first Social Order as well as the first Spiritual Order established by the LORD. The idea of a family unit was not just happenstance; it was established by the Lord for His higher purposes at the beginning of time, when He created Adam and Eve. This fact was confirmed by Jesus, Himself, who said:

But from the beginning of the creation, God ‘made them male and female.’ ‘For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh’; so then they are no longer two, but one flesh. Therefore what God has joined together, let not man separate. Mark 10:6-9 NKJ

Needless to say, we have responsibilities to our biological families, as our biological families matter to God. But for the purposes of this chapter I want to focus on our spiritual brothers and sisters and our responsibilities to our "Spiritual Family".

Interestingly the Apostles used the analogy of a "Spiritual Family" as the relationship between Christ and His church. Throughout his letters to the Church - Paul refers to Believers as brothers and sisters when referring to the Church (Romans 1:13, 1 Corinthians 1:10, Galatians 1:11, Philippians 1:12). Paul even refers to Timothy as his spiritual son (Philippians 2:22). The analogy between the Church and a family is seen in relation to God as our Father and Christ Jesus as our brother. In essence Believers are part of a spiritual family.

Needless to say, the spiritual family does not take away from the value of a secular marriage or blood relationships. The Apostle Paul never failed to recognize the value of our biological family. For example, Paul encouraged the Believing wife or husband to stay with the Unbelieving spouse - who knows - the Believing spouse may be the catalyst for the unbeliever becoming a believer (Corinthians 7:12-16; 1 Peter 3:1). Needless to say the biological family has a great purpose in the Kingdom of God as well as the spiritual family.

Having said that, it's obvious that the spiritual family is the most important of the two as clearly demonstrated by Christ Jesus Himself.

Those who "Do the Will of God" is the True Family of Jesus: When Jesus was told that His biological mother and brothers were outside asking for Him - He turned His attention to the crowd sitting around Him and answered by saying, “Here are my mother and my brothers! For whoever does the will of God, he is My brother and sister and mother.” Mark 3:34-35

It wasn't that Christ didn't value the relationship with His Biological family - but He understood that His relationship with those who "Do the Will of God" was superior to that of the family members who came to restrain Him because they thought Christ was out of His mind. Mark 3:21

Mark 3:20-21 ²⁰ One time Jesus entered a house, and the crowds began to gather again. Soon he and his disciples couldn't even find time to eat. ²¹ **When his family heard what was happening, they tried to take him away. “He’s out of his mind,”** they said. ³¹ Then Jesus' mother

and brothers came to see Him. They stood outside and sent word for Him to come out and talk with them. ³² There was a crowd sitting around Jesus, and someone said, "Your mother and your brothers are outside asking for you." ³³ Jesus replied, "Who is my mother? Who are my brothers?" ³⁴ Then He looked at those around Him and said, "Look, these are my mother and brothers. ³⁵ Anyone who does God's will is My brother and sister and mother." (NLT)

And, that holds true today. My desire to do the Will of God is superior to my relationship with family members who knowingly choose not do the will of God to the point they try and make me do what they want me to do.

It's important to note that Christ placed the focus on those who "Do the Will of God". The focus is on those who do the Will of God - not just those who say Lord Lord but know Him not! Jesus placed the relationship with Him and His kingdom above "biological" family relationships - Luke 14:26. The account of the Apostle John and Mary at the cross is one such example. John 19:25-27

John 19:25-27 ⁵ Standing near the cross were Jesus' mother, and His mother's sister, Mary (the wife of Clopas), and Mary Magdalene. ²⁶ **When Jesus saw his mother standing there beside the disciple he loved, he said to her, "Dear woman, here is your son."** ²⁷ **And He said to this disciple, "Here is your mother."** And from then on this disciple took her into his home. (NLT)

As he was dying on the cross Jesus said to His mother "Woman, behold your son" and to John "Behold your mother" - and from that hour His beloved disciple John took Mary into his home. He entrusted his mother into the care of the Disciple He loved. Needless to say, the relationship between His beloved mother and His beloved disciple was higher than the relationship between His biological brother and mother.

Grover, my Beloved Brother: I call Grover my Beloved brother because Grover was much more than my biological brother - he was a brother who was obedient to God's will!



The above picture is from a TV Ad that Don Blankenship paid for and if you go to Chapter 13 you will see the contents of a Memorial to Grover that I created on Facebook.

As pictured, Grover and I would take our Bibles with us everywhere we went including the Shenandoah Mountains as pictured below.



Our Family History is "Spiritually" Important
The Lord has a Purpose for the Spiritual Offspring of the Skene Household

Chapter 5 of Genesis is devoted to the family history of the first man and reveals the importance of the family unit as a whole according to the unfolding of God's plan. Genesis not only records the family history of the ten people named as Adam's immediate descendants, it also includes how long each lived.

For instance, verse 24 reveals a most interesting fact about one of Adam's offspring - Enoch. Due to Enoch's relationship with God, he never saw death; rather, he was translated directly to heaven. Then, there is the account of Methuselah, a man who lived for 969 years; the longest of any man. Next, in verse 29, we find that Noah's father prophesied that Noah would be a blessing to mankind. Even the name Noah, meaning "to rest; be quiet," reflects his father's prophesy. Chapter 5 ends with the mention of Noah's three sons. This particular genealogy records the succession from Adam through Seth to Moses. On the other hand, it seems that it was

unnecessary to include Cain and Able or the other sons and daughters that were not a contributing factor in that succession. Interestingly, it was through Moses that the Lord gave the Ten Commandments for all of mankind to live by and three of the ten commandments speak of the family unit.

And, so it was the with the House of Skene. All too often history only gives us a glimpse of who someone is and the rest is known to God alone. But in the case of Alexander, Liliias and John history gives us much more than a glimpse. Each and every book that was either written by them or about them includes details of the lives of Alexander, Liliias and John Skene.

The Family Unit is Important to the Lord. Anyone who has read the Bible knows that many other chapters have been devoted to genealogy. For example, Matthew 1:1-17 gives the account of the genealogy of Jesus Christ all the way back to Abraham. We know from Scripture that God spoke many times to people about their offspring even before they were born. For example, God told Abraham that He was going to bless him and his descendants; descendants that he would never meet (Genesis 22:17-18). Such Scriptures reveal that the Lord placed an emphasis on one's forefathers and offspring as much as he did the individual.

It's obvious that there were certain facts the LORD chose to have recorded about the individuals lives which would provide insight about their future descendants. So it is with the Skeens family. And, for the purposes of this Chapter I want to leave a record of all the things concerning Grover's life that that provide insight into Grover's walk with the Lord that only the Lord could have brought about before and after his death.

In addition to this chapter - Chapter 13 includes a copy of all the pages from the Facebook Page that I created in Memory of Grover. The main focus of the Face Book page is on the spiritual aspects of the UBB explosion that Grover died in and the "political" aftermath that after nine years continues to manifest.

There was a Spiritual Aspect to Grover living with me. The Lord taught Grover and I a lot about His attributes through our mother whose greatest desire was for all her children to walk with the Lord. It wasn't just that he needed a place to live; after all, he was a grown man and he could easily have made it on his own. The Lord knew that I would love Grover as a mother would love her son. When the Lord quickened me to Psalm 68:6, it was His way of revealing beforehand that when Grover found himself in a situation where his wife wanted a divorce, God's will was for me to let Grover live with me so he wouldn't be alone. The key word in Psalm 68:6 is "solitary" (lonely) and Grover told me on more than one occasion that he didn't want to be alone. It was God's love for Grover that He didn't want Grover to feel he was all alone. It's so easy to understand why Grover's response to anyone who asked him how he was doing was always, "I'm Heavenly Blessed." These were not just words; that was his heart.

The Angel of the Lord communicated with Joseph through dreams that he was to wed Mary (Matthew 1:20) and to arise and take Jesus and his mother into Egypt for safety (Matthew 2:13). Since the Lord still speaks through dreams (Acts 2:17), it was in the same way - through a dream - the Lord communicated to Grover that he was to go home to his mother, and Grover knew that the Lord was referring to me.

What does “quicken” mean: To be quickened to a particular Scripture simply means that the Scripture came “alive”. There was an understanding that the passage applied to them (their situation) at that moment in time - as they were reading or receiving it. Suddenly, a particular scripture verse seemed to jump off the page and they were quickened in their spirit. For example, note the following two pictures of Grover. Both are the same picture, but the one on the right seems to jump off the page compared to the picture on the left.



As the word quicken implies, the picture on the right seems to be more alive than the picture on the left. From the time of King James (responsible for the Bible translations we know as the King James Version), this was the word used to mean, “to make alive.”

It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life. John 6:63 KJ

This is my comfort in my affliction: for thy word hath quickened me. Psalm 119:50 KJ

With a quickening comes an understanding that was not there before. It is an understanding in your spirit (not just your head); it's like a “spoken” thought, which is quite different than a normal thought. We know from Amos 4:13 that the same God who created the wild and wonderful mountains of West Virginia where Grover and I grew up will also reveal His thoughts to us - hence the spoken thought that we hear in our spirit.

He who forms the mountains, creates the wind, and **reveals his thoughts to man**, he who turns down to darkness, and treads the high places of the earth-- the LORD God Almighty is His name. Amos 4:13 NIV

The Coal Mining Explosion at UBB: While reading God's Word, it was through a quickening in my spirit that the Lord revealed to me there would be an accident, at the coal mine where

Grover worked and eventually died, four years before it happened. On the other hand, it was through recurring dreams that the LORD revealed this same fact to Grover approximately one and a half years before the accident actually occurred.

Grover Prophesied that a Book would be Written about Him and that
his Life would be Highlighted

Whether the Lord communicates with us through dreams or His word, it is His love for us that He wants us to realize there is a spiritual aspect to something that is either happening in our lives, or will happen, and know what His will is concerning the situation. I find it very comforting that the Lord wants His children to know that He is mindful of us on a daily basis.

And, so it was on the day of Grover's death! The Lord was mindful of the day Grover died as well as how he died. That's why the Lord quickened me four years before the explosion and quickened Grover one and a half years before the UBB explosion that something really bad was going to happen. And, in his dreams Grover was always in the coal mines when whatever was bad was going to happen. And, all during this time Grover had time to get his life in order.

Several years before Grover died, we were browsing through some old books in an antique store in the Shenandoah Valley when, just like the wind that blows in John 3:8, all of a sudden Grover said the Holy Spirit just gave him the understanding that a book was to be written about his life. He just couldn't imagine why anyone would be interested in his life. After all, according to him he was just a Coal Miner. But, Grover was so much more! And, like Grover, I certainly didn't know why a book would be written about Grover. But knowing that Grover was prophetic I told him I would help him write the book; we just needed to wait for the LORD to tell us when and why.

John 3:8 The wind blows (breathes) where it wills; and though you hear its sound,
yet you neither know where it comes from nor where it is going. So it is with
everyone who is born of the Spirit. Amplified

Then just days before he died, we were talking and once again, all of a sudden, he said the Holy Spirit gave him the understanding that the Lord was going to bring him to a place where his life would be highlighted. Neither he nor I could even begin to comprehend what that might mean. However, I told him to write it in his journal and, in His faithfulness, the LORD would give us the understanding in due time. That understanding came on April 5, 2010 when Grover died along with 28 other coal miners, in a mining explosion at Upper Big Branch in Mont Coal, West Virginia; the very mine where God told him something bad was going to happen.

Like our Scottish Forebears, Grover was prophetic and like my foremother Lillias, who was among the women who bear and publish the news (Psalm 68:11) the Lord equipped me in the same way he equipped Lillias to record Grover's vision and prophetic words as they pertained to the UBB explosion he died in - and publish them - all part of God's prophetic plan for the Skene household. And, just as Lillias confronted the Magistrates of Aberdeen the Lord opened the door for me to confront President Barack Obama when he came to Beckley, West Virginia to a memorial service for the 29 coal miners who died in the UBB explosion. I had held onto this

prophetic for approximately 18 months waiting for the Lord to open the door for me to personally give the word to President Obama and that door opened when Grover died. And, in this same Chapter I'm including a copy of the Prophetic Word that I gave President Obama as well as pictures.

The Lord had quickened me to Psalm 68:11 several years before Grover even came to live with me and over the years I have written quite a few articles on the spiritual roots of America. I'm now writing the book I told Grover I would help him write and I do so in loving memory of a man who, like his spiritual forefathers, was a man after God's own heart!

The following Post "Precious in the Sight of the Lord is the Death of His Saints" s a Post from the Face Book Page that I created in the memory of Grover.

Intro
Lives in Staunton, Virginia

Photos

Friends

Life Events
Traveled
2019

Gwendolyn Skeens Thomas published a note.
May 26, 2018 at 1:00 PM · 🌐 · 🌐

In Memory of Grover Skeens

In Memory of Grover Skeens - A Man after God's own Heart

This Facebook Page is written and dedicated to the memory of my brother, Grover Skeens, a man who like King David was after God's own heart.

Grover went home to be with the Lord on April 5, 2010 when he died in the mining explosion at the Upper Big Branch coal mines.

Many people including the media refer to the 29 coal miners that died in the UBB explosion as fallen coal miners or victims. But, that's not how Grover would want to be remembered. Grover would want to be remembered as a Christian that worked in the coal mines and that he di...

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Gwendolyn Skeens Thomas added 3 new photos from May 26, 2018 at 11:00 AM.
May 26, 2018 at 11:00 AM · 🌐 · 🌐

Psalm 116:15 15 Precious in the sight of the LORD is the death of His saints.

When I found out that Grover had died my heart was broken and I felt that my grief was beyond healing. We grieve when men like Grover die but just knowing that Grover's death was precious in the sight of the Lord brings me great comfort because had it not been for God's Word I would have been overwhelmed with sorrow at Grover's death.

Scriptures such as Psalm 116 and Psalm 48 has brought me gre...

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The text follows:



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Scriptures such as Psalm 116 and Psalm 48 has brought me great comfort in coping with Grover's death. Psalm 116:15 reveals that the Lord cares deeply when His loved ones die and Psalm 48 reveals that if God is our God – then He is our guide even unto death – and so it was with Grover whose death was precious in the eyes of the Lord.

Psalm 48:14 14 For this is God, Our God forever and ever; He will be our guide Even to death. (NKJV)

In 2009, just seven months before Grover died he and I went to Jerusalem. And it's comforting to know that in 2009 just as God was our guide as we walked around the holy city of Jerusalem that seven months later that God was Grover's Guide even unto death. It's comforting to know that on April 5, 2010 that Grover came face to face with Christ Jesus.

We read and hear so much about God's holy city of Jerusalem but not everyone actually makes the journey to Jerusalem. But, just like those in Psalm 48:8 who had heard so much about Jerusalem and who went to Jerusalem to see for themselves - Grover and I were able to make the journey and see Jerusalem for ourselves. And, as we walked about the holy city of Jerusalem Grover and I truly rejoiced at everything we saw.

Psalm 48:8 8 As we have heard, So we have seen In the city of the LORD of hosts, In the city of our God: God will establish it forever. Selah 12 Walk about Zion, And go all around her. Count her towers; 13 Mark well her bulwarks; Consider her palaces; That you may tell it to the generation following. (NKJV)

The below three pictures are of Grover walking around Jerusalem Old City.

And, it's Comforting to know that just as God was our Guide in Jerusalem He was Grover's Guide even unto Death. But, it was only after Grover's death that I could truly relate to verse 14 which reveals God is our guide even unto death.

Psalm 48:14 14 For this is God, Our God forever and ever; He will be our guide Even to death. (NKJV)

Matthew Henry says it best:

—Let us triumph in God, and in the assurances we have of His everlasting loving kindness. Tell this to the generation following; transmit this truth as a sacred deposit to your posterity, That this God, who has now done such great things for us, is our God forever and ever; He is constant and unchangeable in His love to us and care for us.

If God be our God, He is ours forever, not only through all the ages of time, but to eternity; for it is the everlasting blessedness of glorified saints that God Himself will be with them and will be their God. If He be our God, He will be our guide, our faithful constant guide, to show us our way and to lead us in it; He will be so, even unto death, which will be the period of our way, and will bring us to our rest.

He will lead and keep us even to the last.

He will be our guide above death ...

He will so guide us as to set us above the reach of death, so that it shall not be able to do us any real hurt.

He will be our guide beyond death ...

He will conduct us safely to a happiness on the other side death, to a life in which there shall be no more death.

If we take the Lord for our God,

He will conduct and convey us safely to death,
through death, and
beyond death—
down to death and up again to glory.

And, so it was with Grover

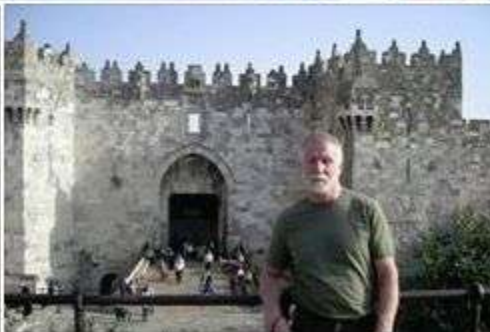
Concerning Grover's death the Lord quickened me to Isaiah 57 that reveals that there are times when the Lord will take the righteous home to spare them from some evil to come - to let them rest in their grave. That those who walk uprightly with the Lord enter into peace; they find rest as they lie in death.

Isaiah 57:1-2 1 Good people pass away; the godly often die before their time. But no one seems to care or wonder why. No one seems to understand that God is protecting them from the evil to come. 2 For those who follow godly paths will rest in peace when they die. (NLT)

And, knowing that the Lord spared Grover from some evil that lay up ahead that only the Lord understands, that too I take comfort in.

Psalms 15 reveals that we should want to be friends with men like Grover and that we should honor such men. And, I'm thankful for every opportunity Don Blankenship has given me to honor Grover, to show my respect for him and to lift the Banner of Truth that Grover would never have violated a safety regulation that would have put either his life or the life of another coal miner in danger.

I knew Grover better than anyone and I know that Grover would have laid down his life for his friend rather than endanger someone else's life.



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Many people that I have talked with refer to Grover as a "victim" of the UBB explosion but I explain to them he may have been a victim to those who do not understand the ways of the Lord - but Grover's death was precious in the eyes of the Lord! And, Grover would never want to be remembered as a victim because he knew that God was in control of his life and that the day he died and how he died would be according to God's will.

Going back to the conversation just days before Grover died when he told me that the Holy Spirit gave him the understanding that the Lord was going to bring him to a place where his life would be highlighted. As you continue to read this chapter you will find just how the Lord highlighted the life of Grover Skeens and whose death was precious in the eyes of the Lord.

Grover's life is highlighted each and every time someone tells what God did in Grover's life because each and every time Grover's testimony is given, the God of Abraham, Isaac and Jacob is highlighted! It was not until his death that I understood just how his life would be highlighted. I now understand that it was through his death that his uncompromising walk with the LORD would be highlighted.

A Scriptural example, producing Scriptural results. Grover's death was not accidental, but rather directly aligns with Christ's example. Grover knew that he was going to be in the coal mines when whatever bad was going to happen. More to the point, Grover could have left Massey and gone to another company - but he chose to stay in obedience to the Lord. No doubt, this will seem strange to a secular Believer - but it is a Biblical principal that we find all throughout the Scriptures from Genesis to Revelation.

Although the LORD calls all His children to lay down our lives (yield and, if necessary, release our own plans and desires for His), this is not to say that His purpose for us all is to lay down our lives in the "act" of death. However, those called to that end (like Stephen in Acts 8) they follow the example of Jesus who said,

Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.
John 12:24-25 KJ

Some may not understand why a corn (seed) of wheat only produces fruit after it is sown in the ground. However, they accept it as truth because they see the results that are produced - a crop for harvest. Even though we may not understand how it works, when Jesus compared his life (and that of others) to a seed, he was saying that such deaths would be used by God to bring in a harvest of people (souls). As it did (and still is doing) with Jesus and Stephen, so it is with Grover. Due to Grover's death and his uncompromising walk with the LORD, many have come to understand that the LORD is real and that the LORD does speak on a personal level.

The time came for Grover to rest. John 12:25 speaks of men and women who, like Grover, prefer being home with the LORD rather than being here on earth, away from Him. The Apostle Paul spoke of that very thing as well. Paul wanted to be home with the LORD, yet he knew it

would be better to stay here until his work was done (Philippians 1:21-26). Obviously, Grover's work here on earth was done. Interestingly, Grover was 57 at the time of his death and Isaiah 57:1-2 speaks of a righteous man who is placed in his grave to find rest from evil. At the age of 57 Grover entered that eternal rest.

The righteous perishes, And no man takes it to heart; Merciful men are taken away, While no one considers That the righteous is taken away from evil. He shall enter into peace; They shall rest in their beds, Each one walking in his uprightness. Isaiah 57:1-2 NKJ

At times, Grover reminded me of the great prophet Elijah, who told the LORD that he wanted to die because, quite simply, he had "had enough of spiritual warfare." Yet, like Elijah, Grover had great victories in overcoming the enemy. It wasn't that Elijah or Grover were defeated or weak, but there comes a point in the lives of some people that they've had enough. Truly and compassionately, the LORD understands that (1 Kings 19:4).

From time-to-time, Grover would express to me how "spiritually tired" he was of the spiritual attacks. Even though Grover was an over comer, as the spiritual attacks increased, Grover grew more and more weary, much like Elijah. As Isaiah 57:1 points out, the righteous man is "Taken Away from Evil." The American Standard Version reads that the righteous is taken away from the "evil to come." That is the whole point of what Grover would express to me - he wanted to be taken away from the evil. In other words, from this and other Scriptures, Grover's own expressed desire to go home to be with the LORD, and a dream the LORD gave me after Grover's death; I know that the LORD took Grover before something evil could have happened to him.

On April 5, 2010 his spiritual battles were over. He entered into God's eternal rest which is different than God's rest that we as Christians enter into while still in this world. Even though I didn't find out until 8 pm that there had been an explosion about five hours earlier, it was at that very moment in time - a little after 3pm - that I knew something in the spiritual realm had shifted. I always have the peace of the LORD, but I was discerning "liberty" in the spiritual realm. When I found out that Grover had died in the explosion, then I understood that the "liberty" I was discerning in the spiritual realm was the LORD letting me know that Grover had been liberated; he had been set free and that he was home with the LORD.

Grover's desire to "go home" was not a "running" from life. Grover fought the good fight and ran the race God had set before Him. He was forever pressing toward the mark for the prize of the high calling of God in Christ Jesus (Philippians 3:12-14). Regardless of the spiritual battles, Grover never let them become an obstacle from pressing forward to what was ahead in Christ Jesus. Indeed, he was weary of spiritual battles. However, it was Grover's longing to be with the LORD more than his weariness that was the real reason Grover wanted to go home. The last Scripture that Grover shared with me on Sunday night, after he arrived at the guesthouse, was Psalm 2 which speaks of those who come against God's people - one of the spiritual battles of which he was constantly aware. It referred to those who maliciously mocked Grover because of his walk with the LORD before his death and who continued to do so even after his death. Grover felt the pain of those who maliciously mocked him because when they mocked Grover, they mocked the LORD!

There is a difference between those who didn't understand Grover's walk with the LORD and those who hated him because they did understand his walk with the LORD! Amos 5:10 reveals that there are those who despise people like Grover because they speak the truth. In other words, the Word of God becomes offensive to them because they can no longer hide behind a lie. They can no longer sin in peace (without being challenged). According to Grover, these are the same ones that mocked him for not embracing the traditions of man that misrepresented Jesus Christ. Grover believed they wanted the "gift", but not the "Giver". Grover knew they despised him for following the LORD and not following their ideology that misrepresented our LORD and Savior.

As Grover cried out for relief from these spiritual attacks, he also cried out for God to have mercy on those behind the attacks. Even though Grover may have been hurt, he never took offense with the culprits. Yet, Grover knew that those who mock the LORD will reap from what they sow:

Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.
Galatians 6:7 KJ

Like the Apostle Paul, Grover believed that if he lived, it was unto Jesus Christ and to die was his gain because he would then be with Jesus Christ, which is far better. (Philippians 1:21-25) These same Scriptures reveal that Paul had set his forehead like flint to walk through whatever he had to face. And, like Paul, Grover had set his forehead like flint to endure those things through which God called him to walk.

From my conversations with Grover as late as the night before the explosion, I knew that he was concerned about being in the explosion. However, from the understanding the LORD has given me as well as a Scripture Grover had written on the wall of his prayer closet here in my home, Grover didn't fully understand until sometime in the night that the explosion would be the next day. And, from the Scripture that Grover left his Bible opened to on his bed at the Guest House, even though the earth would be shaken, he no longer feared being in the explosion.

I was not to Mourn in the same way that others would mourn Grover's death. The last Scripture Grover shared with me before he left our house in Virginia, just the day before the explosion, spoke of his death and the manner in which I was to mourn for him. However, at the time neither Grover or I understood that the Scripture was speaking about his own death. Yet, those Scriptures were very helpful for me in understanding that God was in control of everything, including the manner in which I was to mourn for Grover, as it was to be a sign and symbol to those who buried Grover, knowing that Grover never wanted a funeral. The Scriptures that Grover shared with me were from Ezekiel:

Son of man, behold, **I take away from thee the desire of thine eyes with a stroke:** yet thou shalt neither mourn nor weep, neither shall thy tears run down. **Sigh, but not aloud, make no mourning for the dead;** bind thy headtire upon thee, and put thy shoes upon thy feet, and cover not thy lips, **and eat not the bread of men.** So I spake unto the people in the morning; and at even my wife died; and I did in the morning as I was commanded. Ezekiel: 24:15-24 NKJ

Just as the Scriptures revealed, in one stroke, the day after Grover shared the Scriptures with me, the LORD took Grover away. Grover never wanted a funeral and in accordance with Ezekiel 24:17, I did not go to Grover's funeral. I stayed in Virginia and mourned in silence. Grover never wanted a funeral because the very ones that mocked and betrayed him in life went to his funeral.

Proverbs 14:10 reveals that each one of us best knows his own sorrows or joys. In other words, no one will ever know the sorrow I feel concerning the loss of my brother; it is indescribable. Nor will I ever realize the depth of the sorrow of the other families. Each family knows their own sorrow and each family grieved and mourned in a way that was appropriate for them; according to their beliefs and traditions. For that reason, I needed to mourn in a way that honored Grover's beliefs.

A Story of Redemption

A righteous man. In Psalm 15, King David asks the question concerning the character of a citizen of Zion, "LORD, who shall abide in thy tabernacle? who shall dwell in thy holy hill?" The LORD's answer was, "it is the man who is sincere in his walk with the LORD." A man who walks in righteousness, whose faith is expressed through good works, and a man whose words are an expression of the thoughts and purposes of a pure heart. He is the Godly man who he professes to be. A man who walks the talk. He is a man like Grover Skeens.

LORD, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour. In whose eyes a vile person is contemned ; but he honoureth them that fear the LORD. He that sweareth to his own hurt , and changeth not. He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved. Psalm 15:1-5 KJV

Verse 4 continues to describe the character of a citizen of Zion as one who does not keep company with those who are evil. Rather, he honors others who have a reverential fear for the Lord, he seeks their friendship and shows them the greatest respect. This is a man who mourns with those who mourn and rejoice with those who rejoice. He is a man who grieves at the death of a Godly friend and whose memory is most dear to him.

As I read verse 4, the LORD gave me the understanding that I was to write a book to honor Grover simply because of Grover's reverential fear for the LORD and because Grover also honored others who had a reverence for the LORD. Well, as He told Grover, the LORD did bring Grover to a place where his life was highlighted, even though it came about in an unexpected way. Now, I have written the book that I told him I would, and it is a joy to share with others the testimony of a man who was after God's own heart.

Psalm 15 speaks of those who, like Grover, have a reverential fear of the LORD (fear in the sense that he saw God as an Awesome God), a God to be honored and shown reverence. Again,

it is the character of my brother that is the object of this chapter and that of the Face Book Page I created in his memory. The fact that he was my brother or that he prophesied that something bad was going to happen at Performance Coal is of minor importance in the overall scheme of his life. I want to honor my brother's memory because of his reverence for the LORD. For him, it was because of God's majesty and holiness that he hated the evil around him - the very evil that at one time he embraced - from which he had turned away from when God brought him into the Kingdom.

Like the man in verse 4, when it turned out that he had sworn to do something which was to his own hurt, as long as it didn't cause him to sin, Grover still kept his word out of reverence for the LORD. At times, the consequences of keeping his word would have shaken most men. However, as verse 5 reveals, Grover was not moved - he never wavered - simply because God's grace was sufficient for him. Even when keeping his word was to his own hurt (which never overwhelmed him), the hurt was never able to rob him of the LORD's peace that surpasses all understanding and, "guards our hearts and minds through Christ Jesus" - Philippians 4:7.

A story of redemption. The most remarkable thing about Grover keeping his word to his own hurt was that before he came into the kingdom, the old man was a lawless man and if anyone was going to be hurt, it wasn't going to be him. Before accepting Jesus Christ as his Lord and Savior Grover would not have kept his word with or without an oath if he didn't want to because he could not detect or even hate the evil in his life. In fact, at one time Grover wouldn't even answer his telephone if he knew it was me calling, simply because he didn't want to hear about the LORD or the truth of God's precepts. He just wanted to sin in peace. So, I decided if he wasn't going to answer the telephone I would just write a letter to him. Then, shortly after sending Grover a Bible with a card of Jesus holding a lamb, the LORD quickened me to the parable of the lost sheep (John 15:3-7). Within a day or so, Grover called and said "Guess what little sister; I just got saved" Oh, what rejoicing that the LORD went and found Grover, one of his lost sheep. It was at that moment in time that Grover's life changed!

When Grover came into the Kingdom, Grover crucified the old man and a new man was born. Due to the reverential fear of the LORD that Psalm 15 speaks about as the beginning of knowledge (Proverbs 1:7), and his reverential fear of the LORD, Grover was then able to detect and hate the evil in his life. He became able to make choices according to the precepts of God's law. Oh, how it grieved him when he realized how lawless that old man had been. As children, we grew up in the coal fields of West Virginia singing Amazing Grace, yet it was not until Grover became a new man that he truly understood the reality of God's Amazing Grace. Grover was like the man in Psalm 66:16 which says, "Come and hear, all ye that fear God, and I will declare what he hath done for my soul." (King James Version)

He was so eternally grateful that God the Father revealed the spiritual truths about His Son, Christ Jesus to him, he was eager to share with others the reality of God's Amazing Grace. Because Grover knew that if God could forgive him the LORD could forgive anyone. The last years of his life were dedicated to helping others and sharing the Gospel of Jesus Christ; and he touched many many lives. Even though Grover has gone home to be with the LORD, his Testimony for the LORD continues to touch the lives of others. The workers may die, but the work goes on.

Grover prayed at the Western Wall, on God's Holy Hill, in Jerusalem's Old City: Again, the Psalmist asks the question, "LORD, who shall abide in thy tabernacle? who shall dwell in thy holy hill?" Again, The LORD's answer was the man whose character reflected righteousness. So it was with Grover! Seven months before he went home to be with the LORD, Grover went to God's Holy Hill in Jerusalem and there he worshipped the LORD. While we can worship the LORD wherever we are, it was a desire of Grover's heart to make a pilgrimage to the Holy Land before he died. Even though the Temple has been destroyed, Scriptures reveal that God's Name is still there. It was there that Grover prayed - at the Western Wall in the Old City of Jerusalem.

For Grover, as it was for all of us who went to Jerusalem with him, it was a trip of a lifetime. Grover walked uprightly - His walk was blameless. His good works and faith working together were an expression of his righteousness. James 2:26 reveals that as the body without the spirit is dead, so faith without deeds is dead. Grover's good works in helping others was a manifestation of his professed faith and love for the LORD - his religion was genuine. Grover didn't just talk about helping others; he walked the talk. Grover spoke the truth in his heart and he spoke the truth from a sincere heart. He was not double-minded; he spoke as he thought. Grover truly was a Psalm 15 man.



Grover Praying at the Western Wall

The book is about the old man as well as the new man. Grover's story is one of redemption. One can only appreciate what the Lord truly did in Grover's life if they understand the lawlessness of the old man, and lawless he was.

Even as a Christian, Grover often missed the mark. However, it was through his sufferings from missing the mark that Grover learned obedience and that was what the LORD was seeking; Grover's obedience.

The LORD did indeed bring Grover to a place where his life was highlighted. As the book draws attention to Grover's life, in turn, his life will draw attention to the LORD. All the glory and all the honor belongs to the LORD! It is not about Grover, it is about the God he served – the God of Abraham, Isaac and Jacob. This chapter dedicated to the memory of Grover is a Witness unto the LORD” and His amazing grace.

The book will serve another purpose as well. The LORD gave me the understanding to protect and preserve Grover's testimony unto Him, because Grover's witness is unto Him!

But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth. Acts 1:8 KJV

One cannot help but pause and consider that just as Jesus said to the disciples in Acts, the Lord opened the door for Grover to be a witness unto Him in Jerusalem as well. Grover truly was a disciple of the Lord.

Given Grover's past, some would think that he was the least likely of people to be forgiven and that's why it is Amazing Grace. Scriptures reveal that our hope is our anchor. Grover's testimony was one of hope that was anchored in God's Amazing Grace. God's grace was at the core of his relationship with the LORD. If there was no grace for Grover's past sins, then where is the hope for those who may feel they are more of a sinner than Grover?

Jesus did not come for the hypocritical righteous; He came for people like Grover who needed His Amazing Grace. You see, Grover had an encounter with God. Grover had gone to the Mountain Top and it was because of God's Amazing Grace that Grover could even run the race or reach the Mountain Top. It was because of that encounter with His Savior that Grover wanted to live a life of obedience; to walk the walk that was pleasing to the LORD in all that he said and did. It is God's amazing grace that allows each of us to stand before Him and leave the old man behind. His amazing grace enables us to become that new man and to live the new life in Christ Jesus. This was the case with Grover.

Grover's Prayer Closet

All the days of our lives are pre-ordained. Grover always had a habit of leaving his Bible on his bed, opened to the Scriptures that he had read that morning. I knew that the last morning of his life would have been no different; that Grover would have left his Bible open to the particular Scriptures the LORD had quickened him to that morning. For that reason, while we were waiting at the Family Center for news of the miners who were still unaccounted for, I spoke to the miners about locating his Bible. I told them if I could find out where Grover left his Bible opened to on the morning of the explosion, I would know the degree of understanding God had given him concerning the explosion. I knew the LORD would never have let Grover enter that mine without giving him the understanding that he was going to die.

I knew the LORD would give me the understanding, in His Word, why Grover died on April 5th

- why that particular day and not another day - because Scriptures reveal that all of our days are numbered and they are numbered even before we are born. I knew that the day Grover died was not just happenstance.

LORD, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am. Psalm 39:4 KJ

Seeing his days are determined, the number of his months are with thee, thou hast appointed his bounds that he cannot pass; Job 14:5 KJ

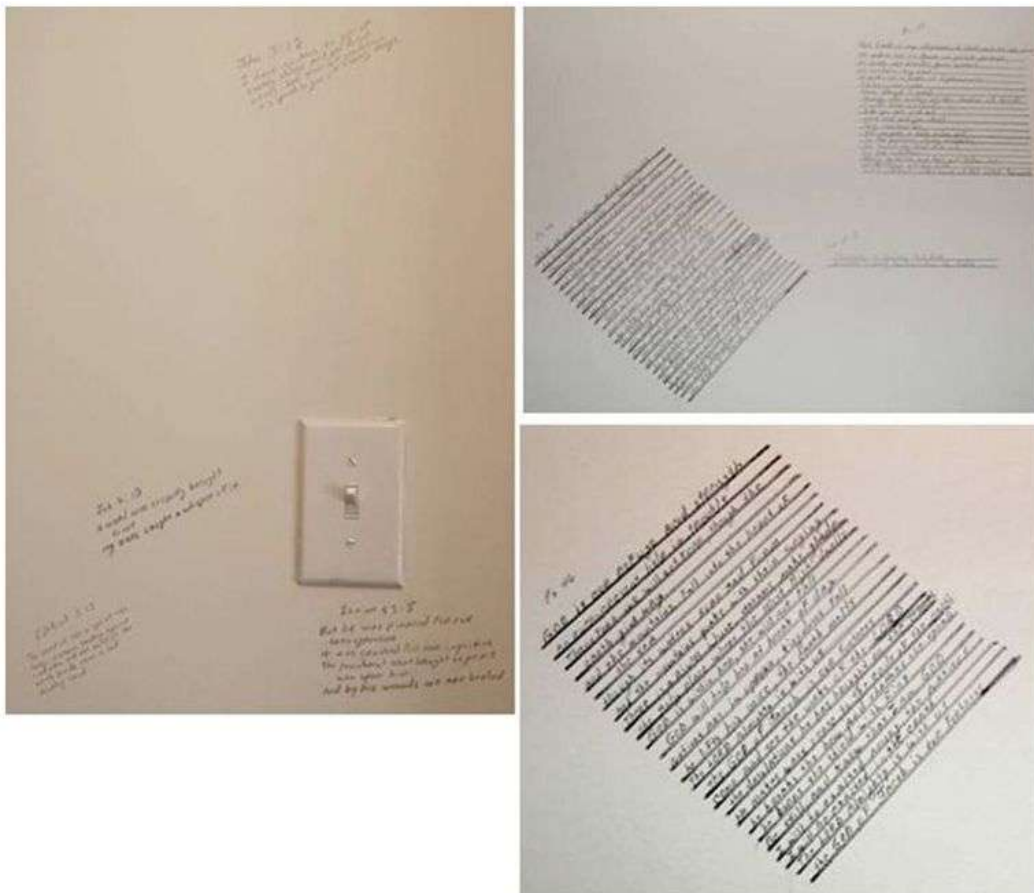
Is there not an appointed time to man upon earth? are not his days also like the days of an hireling? Job 7:1 KJ

Your eyes saw my unformed substance, and in Your book all the days [of my life] were written before ever they took shape, when as yet there was none of them. Psalm 139:16 Amplified Version

After returning to Virginia I, received a telephone call from one of the miners who had gone to Grover's room at the guesthouse and found Grover's Bible opened to Psalm 46. Then, I knew that the LORD had revealed to Grover that the earth would be shaken that particular day and that Grover was not fearful. In Psalm 46, the Psalmist says that even though the earth be shaken, he does not fear. That was a comfort to me because when Grover left our home in Virginia on Sunday to go back to West Virginia, he was fearful of being in the mining accident that God had revealed was going to happen at Performance Coal. In the most recent dream just prior to the week of the explosion, he said it was like an atomic bomb that went off in the mine. I know the LORD wanted me to know that Grover had overcome that fear of being inside the mine when the earth shook. In other words, Grover not only knew that this was to be the day of disaster, but he willingly went underground unafraid, all in obedience to the LORD.

As some of the miners already knew, Grover went to those in authority over a year before the explosion and requested to be transferred from Performance Coal to Revolution. When they asked him why, he told them that God told him that something bad was going to happen at Performance Coal and he didn't want to be there. Not understanding that God had actually spoken to Grover, those in authority denied his request to transfer. From a business perspective, they did the correct thing. On April 5, 2010 that Word came to pass. On that day, Grover went home to be with the LORD.

Grover Recorded his Prophetic Insight On The Walls Of his Prayer Closet. The morning after the coal miner called, he came to Virginia and brought me Grover's Bible and journal. Since Grover had shared with many of the miners that he had a prayer closet in his home in Virginia, I wanted to show him Grover's room and prayer closet before he went back to West Virginia. Grover never used this closet for clothes. His prayer closet was literally a closet where he prayed and he had written seven different Scriptures on the walls. It was at this time that I wondered if any of the Scriptures that the LORD quickened Grover to write on the walls over three years before would be relevant to the explosion of April 5th.



Scriptures in Grover's Prayer Closet

As I read these Scriptures, I realized that all seven Scriptures were relevant. Pictured in Figure 12, these Scriptures were: (1) Psalm 46, (2) Ezekiel 3:13, (3) John 3:12, (4) Psalm 23, (5) Job 18:12, (6) Isaiah 53:5, and (7) Job 4:12.

Knowing that Psalm 46 was the last Scripture Grover read on the morning of April 5th, I was comforted to find that Psalm 46 was one of the seven Scriptures Grover had written on the wall of his prayer closet. Needless to say, that was not just happenstance. I know from Scripture that the LORD does certain things on certain days and I know that the LORD is in control of all things, including the day of the explosion and the timing of Grover's death. Therefore, I asked the LORD for understanding about why, of all days, the explosion occurred on April 5th. God answered my prayer. The 7 Scriptures Grover wrote on his wall spoke of the explosion to some degree or other. However, it was Ezekiel 3:13, in particular, that was key to understanding why Grover died on April 5th and not some other day.

I heard also the noise of the wings of the living creatures that touched one another, and the noise of the wheels over against them, and a noise of a great rushing. Ezekiel 3:13 KJ

The 1st verse of Ezekiel 1 reveals that it was on the 5th day of the 4th month that the LORD gave Ezekiel the vision of the wheels of which Ezekiel 3:13 speaks - the Scripture that Grover had written on his wall. Needless to say, the 5th day of the 4th month equates to April 5th. Again, this could not just be happenstance.

Now it came to pass in the thirtieth year, in the **fourth month**, in the **fifth day of the month**, as I was among the captives by the river of Chebar, that the heavens were opened, and I saw visions of God. Ezekiel 1:1 KJ

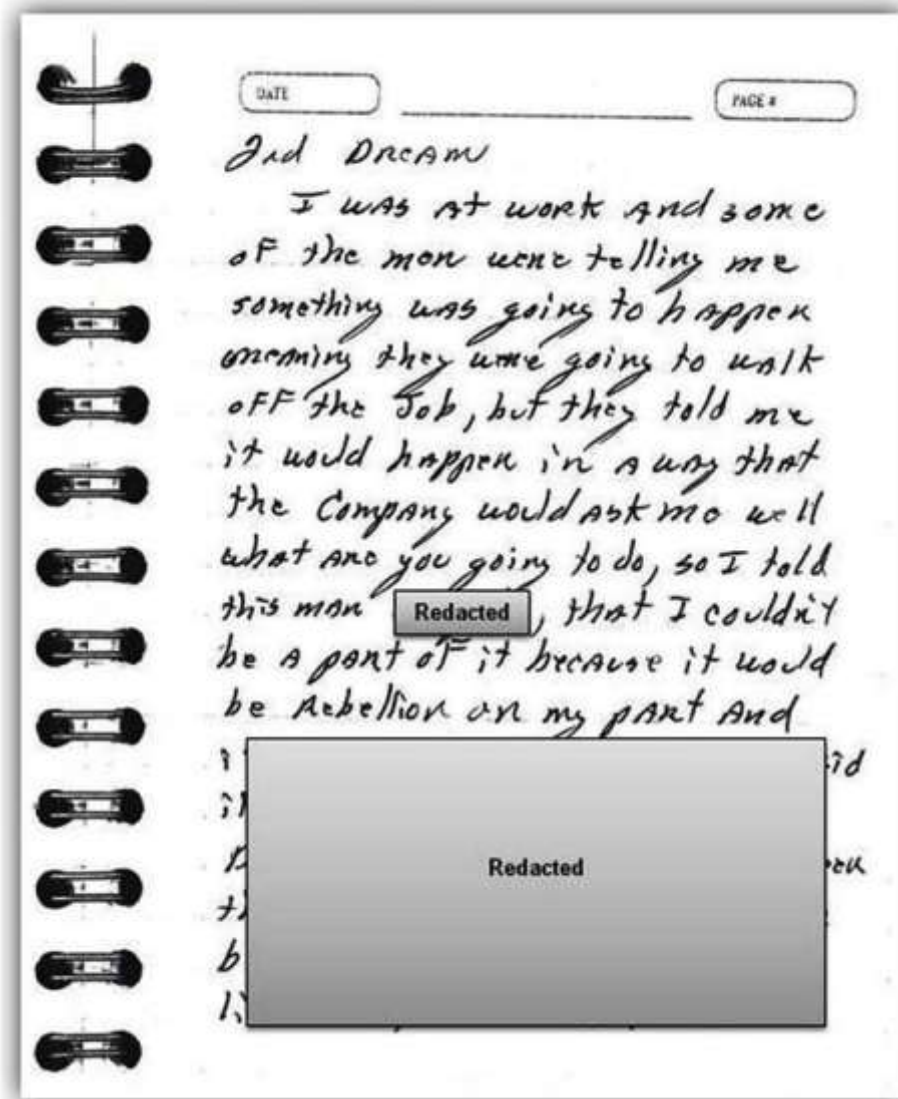
The “Powerful Whooshing” And The “Great Rushing.” There was a specific reason why Grover wrote Ezekiel 3:13 on his wall. When Grover first came into the Kingdom, the LORD quickened him to the verses in Ezekiel that speak of these wheels. He was so excited because the LORD gave him the understanding that some day he would hear the sound of the wheels and when he did, he was to follow the sound. Anyone who reads the description of the sound of these particular wheels cannot help but see that the sound relates to the sound of the explosion. From time to time, over the years, Grover would ask me what I thought that meant and I would repeatedly tell him that I didn't know, but he would know when he heard the sound of the wheels and to just follow the sound. I now know what it meant: on the 5th day of the fourth month it was not the sound of the great rushing of the explosion that Grover heard. Rather, Grover heard the noise of the wings of the living creatures that touch one another, and the noise of the wheels over against them, and a noise of a "Great Rushing" of which Ezekiel 3:13 speaks. We know from the first 3 chapters of Ezekiel that the sound of the wheels is part of the description of God's glory. Ezekiel 3:12 reads:

Then the spirit took me up, and I **heard** behind me a voice of a **great rushing**, saying, Blessed be **the glory of the LORD** from his place. Ezekiel 3:12 KJ

At the time of the explosion, one of the miners at the mouth of the mine described the wind from the explosion as a “powerful whooshing.” This powerful whooshing that the miners experienced can be likened to the noise of a “great rushing” as described in Ezekiel 3:13. Yet, while some heard the sound of the explosion, I know Grover heard the sounds of the wheels within the wheels. When the Apostles were filled with the Holy Spirit on the day of Pentecost, they too heard a sound from heaven as of a rushing mighty wind. Scriptures record:

And suddenly there came **a sound from heaven** as of **a rushing mighty wind**, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. Acts 2:2-4 KJ

Dealing With Rebellion. The first three chapters of Ezekiel also speak of the people being a “rebellious house.” Just the week before the explosion, Grover shared a dream where the LORD showed him all the rebellion around him at the mine (see Figure 13). In his dream, Grover said to one of the coal miners, “There’s rebellion here; we can’t be part of it - we have to leave.” This rebellion speaks of rebellion against the LORD.



Grover's Journal Entry of his Dream of March 25, 2010

Those who have ears to hear and eyes to see. Several miners that I spoke to during the time we were all waiting for news of any surviving miners told me that they thought Grover was just being Grover. They never really gave it much thought that God had really revealed to Grover that something bad was going to happen at Performance Coal. I recall the numerous dreams that the LORD gave Grover; they all spoke of a horrendous explosion and that's what happened on April 5th. Grover likened it to an atomic bomb going off. Somewhere along the line, Christians have been wrongly taught that God doesn't speak on a personal level as He did in the Bible. Rather, Christians have been taught to follow the traditions of man rather than what God's Word reveals about Him. That's not how God wants us to walk with Him. He is the same yesterday, today and tomorrow (Hebrews 13:8)!

Not only does Ezekiel speak of those who won't listen to him concerning the things of the LORD

(another of the seven Scriptures written on Grover's wall), Jesus speaks to this as well:

If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? John 3:12 KJ

These Scriptures speak of those who didn't understand or didn't believe what Grover was saying. Because many could not understand the spiritual aspects of the explosion they focused on what the media and government were focusing on - all things that were misleading. On the other hand, those who failed to seek God and understand how He wanted them to walk through this situation found themselves being devoured by the accuser of the Brethren – our adversary, the devil. Many were being devoured by mistrust, hatred and un-forgiveness.

Another Scripture from Grover's wall that I want to share is Psalm 23; verse 4 in particular:

Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. Psalm 23:4 KJ

Many Pastors read Psalm 23 at the time of a funeral, but Psalm 23 really speaks of someone who is walking through the valley of the shadow of death before they die. As Grover walked through the valley of the shadow of death, the LORD wanted me to know that Grover feared no evil because the LORD was with him. It was the rod and staff of the LORD that comforted Grover. Again, the LORD gave Grover Scriptures which showed Grover would be in the explosion, but also showed that the LORD would be with him. Grover's wall of Scriptures proclaim that he heard the voice of his Shepherd and Grover's actions demonstrated he followed Him faithfully.

Psalm 23 speaks of the "Shadow of Death"
and Job 28:3 reveals that those who work in Mines work in the "Shadow of Death"

There are Scriptures for all things - even coal mining. Mining is referred to in the Book of Job as a hazardous occupation. In fact, it refers to the areas of the earth where men go to mine for the hidden treasures underground as the region of the "Shadow of Death."

He setteth an end to darkness, and searcheth out all perfection: the **stones of darkness**, and the **shadow death**. Job 28:3 KJV

More to the point, while man has safety regulations and takes safety precautions to make coal mining safer, coal mining will always be a hazardous occupation, as this is what the Scriptures reveal (i.e., the "shadow of death"). Referring again to one of the seven Scriptures that Grover wrote on the walls of his prayer closet at my home in Virginia, it is written:

Yea, **though I walk through the valley of the shadow of death**, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. Psalm 23:4 KJ

The coal industry has instituted the much needed safety regulations that my father's generation and those before them did not have. Needless to say, those safety laws need to be enforced. However, regardless of the safety measures taken, coal miners and their families will always

have the awareness that coal mining is a dangerous occupation and an accident can happen at any given time simply because of the nature of mining. To try to make mining "completely safe" is a physical and spiritual impossibility. To try to control the nature of mining is to try to control God who created the mines and who is in control of all things.

For this reason, like so many praying miners and their families, we all need to understand what God reveals about mining. Such understanding goes beyond natural things upon which the mining industry is expected to place its focus. Miners and their families are rightfully concerned about the dangers of mining. In reality, many are discerning the Biblical truth that miners are always working in the "shadow of death." Therefore, in the timeframe immediately following the explosion, to conclude that safety violations were the main (if not sole) reason (as so many did, especially the government) was incorrect. When Grover was communicating that something "bad" was going to happen in the mines, he didn't assume it had anything whatsoever to do with safety violations. If safety violations were a factor in the explosion, then it was something the LORD never revealed to Grover and they were of no concern to him. The understanding the LORD gave Grover about knowing that "something bad was going to happen" was related to rebellion - but it wasn't the rebellion of Massey.

MSHA, the very agency that was created to protect the miners are the very ones who made Massey change the flow of the ventilation that led to their deaths. Had MSHA not forced Massey to change the airflow the sparks from the shearer would never have caused the explosion.

God gave true wisdom and revelation for Grover to speak. The LORD used mining in Grover's life to teach him certain Biblical principles. Interestingly, Scriptures in Job use the example of mining to make the point that "true wisdom can only be found in God" (not mining)!

There is a mine for silver and a place where gold is refined. Iron is taken from the earth, and copper is smelted from ore. Man puts an end to the darkness; he searches the farthest recesses for ore in the blackest darkness. Far from where people dwell he cuts a shaft, in places forgotten by the foot of man; far from men he dangles and sways. The earth, from which food comes, is transformed below as by fire; sapphires come from its rocks, and its dust contains nuggets of gold. No bird of prey knows that hidden path, no falcon's eye has seen it. Proud beasts do not set foot on it, and no lion prowls there. **Man's hand assaults the flinty rock and lays bare the roots of the mountains. He tunnels through the rock; his eyes see all its treasures. He searches the sources of the rivers and brings hidden things to light. But where can wisdom be found? Where does understanding dwell? Man does not comprehend its worth; it cannot be found in the land of the living.** The deep says, 'It is not in me'; the sea says, 'It is not with me.' **It cannot be bought with the finest gold, nor can its price be weighed in silver. It cannot be bought with the gold of Ophir, with precious onyx or sapphires.** Neither gold nor crystal can compare with it, nor can it be had for jewels of gold. Coral and jasper are not worthy of mention; the price of wisdom is beyond rubies. The topaz of Cush cannot compare with it; it cannot be bought with pure gold. **Where then does wisdom come from? Where does understanding dwell?** It is hidden from the eyes of every living thing, concealed even from the birds of the air. Destruction and Death say, 'Only a

rumor of it has reached our ears.' **God understands the way to it and he alone knows where it dwells**, for he views the ends of the earth and sees everything under the heavens. When he established the force of the wind and measured out the waters, when he made a decree for the rain and a path for the thunderstorm, **then he looked at wisdom and appraised it; he confirmed it and tested it. And he said to man, 'The fear of the Lord - that is wisdom, and to shun evil is understanding.**
Job 28:1-28 NIV

While those things produced by mining are valuable to man, true wisdom is not found in man's worldly ability to overcome the obstacles of mining, nor can wisdom be purchased with those precious things the mines produce. True wisdom can only be found in God who created the mines.

Needless to say, Grover understood mining from a worldly perspective; all miners do. However, after he became a Christian, the LORD began to show him mining from a Biblical perspective as well. There's always a Biblical principle behind the things of the world. Grover came to a place where he could not separate out the worldly principles from the Biblical principles. When speaking to us about mining, he would always share what the LORD revealed to him about any given mining situation. Therefore, I can only speak from that perspective as well. I cannot separate one out from the other. To do otherwise would misrepresent Grover and how God used mining in Grover's life to teach him certain Biblical principles. Scriptures summarize God's message to the mining industry by saying that true wisdom is to fear God and shun evil! Fear in this context does not mean that we are to be afraid of the LORD. Rather, it simply means that we are to show reverence for the LORD! These were principles that God wanted Grover to understand and apply to his life when working underground.

The Potter's House is Part of Grover's Testimony

The place Grover called The Potters House. Grover lived with me in Virginia which was his permanent place of residence. When he commuted back to West Virginia for work, he stayed at Massey's Guest House on company property. Grover was very appreciative of Massey's generosity for the seven years they allowed him to stay at their guest house which he always referred to as "The Potter's House." The reason Grover referred to the Guest House as the Potter's House was because of a dream the Lord gave him and a Scripture from the Book of Jeremiah that the Lord had quickened me to. More to the point, the LORD directed Grover's footsteps to the Guest House. That is where the LORD wanted Grover to stay when he wasn't in Virginia and, as long as it was God's will, Grover was content.

Shortly before moving into the guesthouse, Grover had a dream that he went to Billy's house. When he arrived at Billy's house, he found he was quite comfortable being there. He took his shoes off and relaxed in a big easy chair. However, he didn't know who Billy was in the dream. At the same time, the LORD quickened me to share Jeremiah 18 with Grover where God instructed Jeremiah to go down to the potter's house. At the Potter's House, God gave Jeremiah revelation and a message to share with those to whom God would send him. The message in Jeremiah is both about how God can shape us individually as well as how He's able to shape all events; even re-shape them when things have gone wrong.

How Prophetic the Potter's House came to be - in a way that neither Grover or I could have ever imagined.

Shortly afterward having his dream, Bill Potter (a former Massey executive) found out that Grover needed a place to live when he was not with us in Virginia and Mr. Potter sent word to Grover giving him permission to live at the same guesthouse where he lived. At that point, we realized that "Billy" in Grover's dream was Bill Potter and the "potter's house" in Jeremiah 18 was symbolic of the guesthouse where Bill Potter lived. This was the potter's house where Grover was to go. Grover was so excited about living there because God had given him the dream about Billy. Grover really did enjoy his walk with the LORD.

It was here, at the potter's house over the next seven years, that God molded and shaped Grover for His Kingdom purposes. His job at Massey became more than a job. It was at the potter's house that the LORD began to use Massey to teach Grover about certain Biblical principles. For example, he learned about respecting authority and no longer signing agreements that he could not keep. In fact, as many know, Grover would forfeit a raise because he would not sign agreements that he knew he potentially could not keep. Grover knew he needed money to pay his bills but he came to understand that his job was not just about making money.

After paying his bills, Grover gave his money away to others who needed help and he did so because God quickened him to the following Scripture:

Let him who stole steal no longer, but rather let him labor, working with his hands what is good, that he may have something to give him who has need. Ephesians 4:28 NKJ

Grover wanted to save enough to eventually have his own home, yet every time he would save, he would come to me and say, "little sister, the LORD just took me to Scripture that says store up your treasures in heaven" (Matthew 6:19-20). Then he would give me what he had saved to give to whoever it was that the LORD told either me or him to help. So Grover told me, "little sister, I guess I'll just have to stay with you." Grover never wanted people to know where the money came from and it was only after he died that I told people the money I gave them was from Grover.

We watched as God began to mold and shape Grover over the next seven years. The potter's house was prophetic in the sense it was during the many years Grover lived there that, like the potter who uses the potter's wheel to shape and mold the clay, the LORD shaped and molded Grover for the purposes that He wanted to bring about in Grover's life. While living at the potter's house, the LORD shaped and reshaped Grover until the vessel was ready. We all know the rest – Grover was ready on April 5, 2010 for God's purposes at Performance Coal. Like Grover and so many others, we should all come to the place where we ask God what we can do for Him, not just what He can do for us.

The Potter's House in Jerusalem is part of my Testimony

Just like Grover the Lord sent me to the "Potter's House" only the Potter's House the Lord sent me to is in Jerusalem, Israel.

Just as the Potter's House that Grover stayed in was part of Grover's Testimony - the Potter's House in Jerusalem is part of my own personal Testimony unto the Lord.

In 2014 as I was seeking the Lord regarding my upcoming pilgrimage to Jerusalem the Lord quickened me to Jeremiah 19:1-3 which reads:

Thus says the LORD, "**Go and buy a potter's earthenware jar**, and take some of the elders of the people and some of the senior priests. "Then go out to the **valley of Ben-hinnom**, which is **by the entrance of the potsherd gate**, and proclaim there the words that I tell you, and say, 'Hear the word of the LORD, O kings of Judah and inhabitants of Jerusalem: thus says the LORD of hosts, the God of Israel, "Behold I am about to bring a calamity upon this place, at which the ears of everyone that hears of it will tingle.

Needless to say, after reading the account of Grover and the "Potter's House" you can only imagine how I felt when I walked into the "Mount Zion" Hotel the first time and realized that the Hotel lobby overlooked the valley of Ben-hinnom (the Hinnom Valley). And, in the lobby there was a shop that sold clay pots. There was no doubt that this is where the Potter's House was located that the Lord told the prophet Jeremiah to go and buy a clay pot then go out into the Hinnom Valley. Following the "History of Mount Zion Hotel" (taken from their website) you will find pictures taken at the Mount Zion Hotel that is filled with hundreds of clay pots throughout their hotel.

The History of Mount Zion Hotel

FROM ST. JOHN TO MOUNT ZION: Members of the Order of St. John, a British charitable organization dating back to the time of the Crusades, arrived in the Holy Land in 1882 with the aim of founding an eye hospital. They purchased land just outside the Old City walls opposite Mount Zion and **overlooking the Hinnom Valley**, and built the hospital which served Muslims, Jews, and Christians from all over the Middle East.

During the First World War, the Turks took over the building, turned it into an arms warehouse and destroyed parts of it. This damage, coupled with the results of an earthquake in the 1920s, made repairs necessary.

The War of Independence in 1948 meant that contact with Israelis blockaded in the Jewish Quarter was possible only by means of a cable car, running from a point on Mount Zion to a room in the old hospital building. It was used during the night to transfer medicine and arms to Mount Zion, and the wounded to the hospital. During the day the cable was lowered to the ground so as not to be seen by the enemy.

Today, a small museum, maintained by the Jerusalem Municipality, can be found on the premises where visitors can see the cable car and its mechanism, together with photographs and

souvenirs from the period.

The following is a picture of me standing in front of the window at Mount Zion Hotel that overlooks Hinnom Valley. And, as you can see I'm standing beside a large clay pot. And, the next pictures gives you an idea of just how many clay pots are located throughout the hotel.



The following pictures are of the shop in the lobby of the Mount Zion Hotel that sells clay pots that are advertised as hundreds of years old.



Following is another picture of the pots that are sold in the lobby of Mount Zion Hotel and of me standing in Hinnom Valley which interestingly is right below the room where I stay when I'm in Jerusalem.



There is so much more to the Potter's House at the Mount Zion Hotel but for now I just wanted to make the connection between me and Grover - that there are generational blessings and spiritual understanding of certain things that the Lord calls us to.

Now - back to Grover

Why Grover Stayed. Some miners asked why Grover stayed when the LORD gave him the understanding that something bad was going to happen. Grover told me that if his bosses would not allow him to transfer, it was because the LORD had not released him to leave Performance. For that reason, Grover did not leave. Rather, Grover rightly submitted to God's established authority. Based on Grover's skills, those in authority rightly told Grover he could not transfer from Performance Coal to go to Revolution. As men under authority themselves, the supervisors are expected to place men where they feel they are best suited and they felt Grover was best suited for Performance. In other words, Grover's superiors were doing their jobs, and the LORD expected Grover to submit to that authority. Even though he didn't initially understand it was God's will for him to be in the explosion, he had learned the spiritual principle that all authority is given by God. Therefore, submission to proper authority is submission to God. Before yielding his life to God, he would simply have left. He wouldn't have thought twice about

staying, let alone asking permission for a transfer. However, as he grew in the Lord Grover learned to submit to God in all things - Grover learned to submit to God's established order in whatever the circumstances.

The spiritual out-working of Grover's presence in the explosion. Revelation 12:10-11 reveals that it is by the Blood of the Lamb and by the Word of their testimony that principalities are dislodged! Those who understand spiritual warfare will understand when I say that I believe by the Blood of the Lamb and by the Word of Grover's testimony that the Kingdom of Darkness was damaged. Even though some will not understand what I am saying, I know that those who understand spiritual warfare do understand. It's not necessary for everyone to understand why Grover stayed; he understood and that's all that's important. It was his life and his choice.

For those who asked why Grover stayed at Performance Coal when he knew of the possible danger, it can also be understood in the same context of Acts 21:11-14 when Paul went to Jerusalem knowing that he might die. Verses 12-14 reveal that those who loved Paul begged him not to go, yet in the end they said to Paul, "The will of the Lord be done." Just like Paul, Grover had a choice, and he chose the will of the Lord:

And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles. And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem. Then Paul answered, What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus. And when he would not be persuaded, we ceased, saying, The will of the Lord be done. Acts 21:11-14 KJ

Those who knew my brother know that Grover did not die in defeat – he died in victory! Even though Grover had gone to those in authority and asked to transfer a little over a year before the explosion, the LORD had been preparing my brother of possibly going through this explosion for a higher purpose which he and I both understood.

The LORD had given me the understanding that there would be an accident at Performance four years before the explosion. It was at that point in time that I told Grover to get his "spiritual house" in order. However, I never really thought that Grover would be there when the accident happened if he got his house in order. I now realize that it was because he was going to be there that he needed to get his house in order and before he died, Grover had pulled down every stronghold in his life.

I might add that Grover was not very happy with me at all when I told him that the LORD had given me the understanding that there was going to be an accident at the very mine in which he worked. He told me that the LORD had not shown him anything and until the LORD did, he was not going to receive what I was saying. Yet, he knew I heard from the LORD, so from time to time Grover would bring the topic up. Then the LORD started to speak to Grover about the accident through dreams and Scripture approximately a year and a half before April 5th. It was at that point in time that Grover went and asked to be transferred. When the Lord started to

speak to Grover through dreams as well as Scripture it was at that point in time that Grover came and wanted to talk about the reality of what he might be faced with.

Divine Revelation versus safety violations. If the reports were legitimate that the explosion was the result of numerous safety violations committed by Massey, then surely others besides Grover would have used their good common sense and either quit or requested to be transferred prior to April 5, 2010. If there were visible safety violations, then why would Grover have needed the assistance of divine revelation to know that an explosion at UBB was going to occur at some point in time. If Grover was aware of any safety violations, he would not have hesitated to have personally done something. As verse 3 of Psalm 15 reveals, a man like Grover would never do anything that would cause his neighbor harm, and to have not reported a safety violation that could have caused someone's death was not like my brother.

MSHA bears Witness against itself: MSHA has been proven wrong by asserting that the explosion was due solely to Massey's safety violations.

Before I give an account of the finding by the United States Secretary of Labor, Hilda L. Solis, who commissioned an independent panel of experts to assess MSHA's internal review of MSHA's enforcement actions at the UBB mine I want to state the following: The conclusion was that MSHA is partly to blame! However, the truth was that MSHA was wholly to blame. Had they not forced Massey to change the airflow Grover would still be alive today.

According to their finding - in the final report titled, "An Independent Panel Assessment of An Internal Review of MSHA Enforcement Actions at the Upper Big Branch Mine South" dated March 22, 2012, we read:

Before I give an account of the finding by the United States Secretary of Labor, Hilda L. Solis, who commissioned an independent panel of experts to assess MSHA's internal review of MSHA's enforcement actions at the UBB mine. In the final report titled, "An Independent Panel Assessment of An Internal Review of MSHA Enforcement Actions at the Upper Big Branch Mine South" dated March 22, 2012, we read (on page 7):

"The IP [Independent Panel] believes that there were three concurrent, critical events that directly led to the explosion: (1) a *frictional ignition* at the longwall shear that (2) ignited an *accumulation of methane gas* that finally caused (3) an *accumulation of float dust* to explode and then to propagate throughout the mine following a ready supply of float dust fuel. In short, there were three opportunities to prevent or minimize the explosion ..."
(An Independent Panel Assessment of An Internal Review of MSHA Enforcement Actions at the Upper Big Branch Mine South 2012)

While the IP believed that MSHA could not have prevented frictional ignition at the longwall shear, they felt that regardless of this, MSHA could have prevented the other two, more serious events that led to the explosion. Concerning the accumulation of gas,

"The IP concludes that **if MSHA enforcement personnel had completed their required enforcement actions during at least one of the four inspections** [preceding the

explosion], it is less likely that a roof fall would have occurred. The airflow would not have been reduced as a consequence. With the proper quantity of air, there would not have been an accumulation of methane, thereby eliminating the fuel source for the gas explosion." (page 8, emphasis added)

The IP came to a similar conclusion concerning the accumulated coal dust:

"The IP concludes that **if MSHA enforcement personnel had taken appropriate enforcement actions during the inspections in the months prior to the explosion**, either dangerous accumulations of explosive coal dust would have been rendered inert, or the mine would have been idled [shut down]." (page 9, emphasis added)

MSHA had multiple opportunities months before the explosion to take action and failed to do so. The causal safety violations had not appeared overnight, but had been there for some time before the explosion. Furthermore, the safety violations were not hidden or hard to detect. Quite the contrary, they were obvious and easily observed. Their expert analysis could lead to only one conclusion:

"Therefore, the IP's overall analysis suggest that **if MSHA had engaged in timely enforcement of the Mine Act and applicable standards and regulations, it would have lessened the chances of – and possibly could have prevented – the UBB explosion**. Even if a frictional ignition had occurred, there would have been little or no accumulated methane to fuel the gas explosion, and even if a gas explosion had occurred, there would have been insufficient combustible coal dust to fuel a massive explosion." (page 9, emphasis added)

Again, the conclusion that MSHA is partly to blame is inaccurate. The truth is that MSHA was wholly to blame. Had they not forced Massey to change the airflow Grover would still be alive today.

2 Visions: In addition to OSHA's report - the LORD gave me 2 very specific visions that were related to the explosion and that would manifest in the natural realm "after" He gave me the vision. The Vision of the Crack in the floor of the mines that was documented running from 11-to-5 on a clock validates God's Word that it was the LORD who caused the breach in the earth and vindicates Grover.

I know the LORD opened the door for me to give President a word that I had been holding for well over a year, and the Vision of the Crack in the floor of the mines that ran from 11-to-5 and the Vision of the Basket to confirm that He was in control of that explosion - just as Grover prophesied. Neither was OSHA's report just happenstance.

Daniel recorded his dreams and visions - Daniel 7:1. In another part of this book I have included a copy of the email that I emailed to myself, documenting a vision from the LORD that revealed a crack in the floor of the mines that ran at an angle of 11-to-5. This email verifies that the LORD gave me this vision months before MSHA's findings were made public, identifying a fault zone underneath UBB that was four and a half miles long, and that ran at a 11-to-5 angle on a clock (into which the miners mined). This particular vision is key in that it confirms what

Grover believed - that the explosion was "An Act of God!" More to the point, it validates the explanation that there were spiritual aspects to consider when asking why the explosion occurred.

History continues to unfold, revealing that what God showed Daniel in his dreams was accurate, related to things going on in the spiritual realm, and reliable (trustworthy). Since God doesn't change (Malachi 3:6), he revealed things to Grover just as He did to Daniel. Just like Daniel, Grover was faithful to record what God said and inform others as the LORD directed and over time more and more has come out about MSHA accountability in the UBB explosion.

It was because I didn't believe, or more to the point, didn't want to believe, that Grover would actually be in the explosion that I wasn't able to understand what he was trying to tell me as he was leaving my home for the last time - the day before the explosion. The last time he was at my home in Virginia he said to me, "little sister, I don't want to go back; I don't want to be in that accident." and I said to him, "Grover, you told me that the LORD said you couldn't leave until He opened the door and he hasn't opened that door yet; so you have to go back." As he was walking out to go back to West Virginia, he stopped, lowered his head and said, "little sister, God has called me to do something that I don't want to do, but I may as well go ahead and get it over with because all of God's ways are just." Even though we had just talked about an accident at Performance, I couldn't grasp what in the world he was trying to tell me. I know now that Grover was sensing that the explosion was imminent and that he might be there. Even though he didn't want to go back, he did.

Even though my brother wanted this cup to pass from him, he knew he might have to walk through it anyway. Through the process of sanctification, he came to the place where he could say, "Not my will, but thy will, oh LORD." He told at least one miner, as well as me, that God had called him to walk through something he didn't want to walk through, but knew he would.

You see, Grover was like our Scottish forebears who walked the talk. If it was God's will, then he would be willing to go back into the coal mines for the LORD and His higher purposes. He truly wanted his life to be pleasing to the LORD whom he so loved! I know that it pleased God for Grover to submit to His established authority and be obedient to Him unto death. Grover would often ask me how does someone get "lost in the LORD" (caught up in indescribable awe). I know that at the moment of the explosion God answered a cry of my brother's heart, which was to go to the mountaintop, to see the glory of God and to be lost in the LORD. He reached that point by his obedience to the LORD, even to the point of death. One of the things that the LORD wanted Grover to yield to Him was his obedience to Massey's authority, as long as that authority did not cause Grover to sin. If we cannot submit to God's established authority, then how can we submit to the LORD?

Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men: As free, and not using your liberty for a cloke of maliciousness, but **as the servants of God.** Honour all men. Love the brotherhood. Fear God.

Honour the king. Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward. For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? **but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God.** 1 Peter 2:13-20 KJV

I miss him, but I'm thankful for the seven years that God allowed him to live in my home. Biblically speaking, the number seven is symbolic of "completion" while eight is symbolic of a "new beginning." Needless to say, the new beginning has begun for Grover – he is home with the LORD! As for me, I know and understand that it is a new beginning for me as well. Grover's work here was complete; mine is not.

Living Memorials

Christians are "living stones" in the Holy Temple of the Lord. Grover always thought of Christians as the "Living Stones" **which** Peter **explained** are built into a Spiritual House.

Coming to Him as to **a living stone**, rejected indeed by men, but chosen by God and precious, **you also, as living stones**, are being built up a **spiritual house**, a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ. Therefore it is also contained in the Scripture, "Behold, I lay in Zion **A chief cornerstone**, elect, precious, And he who believes on Him will by no means be put to shame." Isaiah 28:16

Therefore, to you who believe, He is precious; but to those who are disobedient, "The stone which the builders rejected Has become the chief cornerstone," Psalm 118:22
and

"A stone of stumbling And a rock of offense." Isaiah 8:14
They stumble, being disobedient to the word, to which they also were appointed. 1 Peter 2:4-8 NKJ

Scriptures show that Paul (who wrote to the Ephesians) and John (who wrote Revelation) had this same understanding:

Now, therefore, you are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God, **having been built on the foundation** of the apostles and prophets, **Jesus Christ Himself being the chief corner stone, in whom the whole building, being joined together, grows into a holy temple in the Lord, in whom you also are being built together for a dwelling place of God in the Spirit.** Ephesians 2:19-22 NKJ

He who overcomes, **I will make him a pillar in the temple of My God**, and he

shall go out no more. And I will write on him the name of My God and the name of the city of My God, **the New Jerusalem**, which comes down out of heaven from My God. And I will write on him My new name. Revelation 3:12 NKJ

When someone passes from this life they are dead to us - but they are not dead to God! Keeping Grover's beliefs in mind, and that I was not to mourn for Grover as others mourned, I did not attend the ceremony when they unveiled the Memorial built out of granite honoring the 29 coal miners who died in the explosion. Rather, I remember Grover in a way that I know honors his walk with the LORD.

Spiritual considerations of the temple the Jewish people are in the process of rebuilding.

The Book of Ezekiel reveals that a third temple will be built. For that reason, the Jewish people are literally in the process of preparing to rebuild the Temple in the Old City of Jerusalem. Since Isaiah 56:7 says, "For My house shall be called a house of prayer for all nations" (meaning that others beside the Jewish people will be involved with the Temple), Israel's "Temple Institute" (with an office in the Old City of Jerusalem) takes donations, even from Christians, that go toward the rebuilding of the Temple.

Every time I go to Jerusalem, I visit and give a donation to the Temple Institute in memory of Grover. Every time I do, I see the "spiritual" behind the natural. Grover is a "Living Stone" of God's Spiritual Temple." Scriptures reveal that the LORD is the LORD of the "living;" not the dead (Matthew 22:32). When someone dies, they are only dead in the eyes of those left behind. In the eyes of the LORD, they are not dead as people generally think of death.

Scriptures speak of those who still bring forth fruit in their old age to show that the LORD is upright and faithful to His promises, and that is how I remember Grover. Even in his old age, Grover was a living memorial unto the LORD." Grover believed in the promises of God and God was faithful to His promises to Grover.

The [uncompromisingly] righteous shall flourish like the palm tree [**be long-lived**, stately, upright, useful, and fruitful]; they shall grow like a cedar in Lebanon [majestic, stable, durable, and incorruptible]. ¹³Planted in the house of the Lord, they shall flourish in the courts of our God. ¹⁴[Growing in grace] **they shall still bring forth fruit in old age**; they shall be full of sap [of spiritual vitality] and [rich in the] verdure [of trust, love, and contentment]. ¹⁵[They are **living memorials**] to show that the Lord is upright and faithful to His promises; He is my Rock, and there is no unrighteousness in Him. Psalm 92:12-15
Amplified Version

One of those promises was that someday Grover would be vindicated. The dictionary gives the following definition for the word "vindicate:"

"to clear, as from accusation, imputation, suspicion, or the like; to afford justification for; justify; to uphold or justify by argument or evidence; to deliver from; liberate"

Although very tragic, the explosion was evidence that Grover heard from God, was used to speak the truth of God, followed God regardless of strong opposition, and trusted God even when he knew it would cost his life. Further it liberated him from his earthly battles and his testimony is still being used to liberate others to follow the truth. This book about Grover is another of the things God has brought forth to further vindicate His servant, Grover.

Jerusalem, 2012 5773

Bs"D

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The Temple Institute's Donation Certificate in Honor of Grover



Me standing in front of The Temple Institute before they moved to their new location

Was God in Control of the Explosion at UBB?

If God was in control, then why did He allow such a bad thing to happen to 29 coal miners?

Fruit of a Righteous Man's Life: We know that God will permit what seems to us an untimely death only when absolutely necessary and for His Kingdom purposes. "God does not hold His servants in so little estimation as to expose them to death causally." (John Calvin). Take Stephen for example: verses 3, 5 and 8 of Acts 6 reveals that Stephen was a man of "good reputation" and filled with the Holy Spirit. He was full of faith and power, and did great wonders and signs among the people. Yet, verse 11 and 13 reveals he was falsely accused, and Chapter 7 reveals that he was stoned to death! Worse yet, Acts 7:55-56 reveals that God, the Father, and Jesus Christ watched as he was being stoned! What? If God was in control, then why did He allow such a bad thing to happen to Stephen, a man of good reputation and filled with the Holy Spirit? It doesn't sound very loving that God would just watch and not intervene as a righteous man like Stephen was murdered... unless there was a higher purpose.

Psalms 116:15 reveals that Precious in the sight of the LORD is the death of His Saints without a doubt the death of Stephen was precious in His sight. How do I know this? Scripture tells us that as Stephen was being stoned the heavens opened and Stephen saw the glory of God. And, how incredibly wonderful that as he was being stoned - Christ Jesus stood in honor of Stephen.

As we read the account of Stephen as recorded in Acts 7, we find that as Stephen was being stoned, the heavens opened and Stephen saw the Glory of God and Jesus "standing" at the right hand of God. The fact that Jesus was "standing" is significant because Scriptures reveal that at all other times, Jesus is seated at the right hand of God. The Scriptures which refer to Him being seated reveal and convey that His purposes for coming to the earth, at least in this dispensation, were completed - He went to the Cross and rose from the dead. Therefore, the fact that Jesus was standing as Stephen was stoned speaks volumes. **When Christ stood**, I believe he was **honoring** Stephen for laying down his life for a higher purpose. How loving that God, the Father, and Christ Jesus comforted Stephen in the midst of his sufferings by opening the heavens and letting Stephen see His Glory. Also, the last verse says he "fell asleep" as opposed to "died." In other words, instead of experiencing the pain and agony of death, he experienced the peace (comfort) of falling asleep. Some may refute this by saying "fell asleep" was being used in this case as a metaphor for death. However, Luke (the writer of the Book of Acts) consistently used the word "died" when someone actually died. God comforted Stephen as he was being stoned - He wanted Stephen to know He was aware and cared about his sacrifice as well as giving him relief.

A Higher purpose. The LORD was able to use the death of Stephen to scatter the disciples throughout the region of Judea and Samaria, and everywhere they went they preached the Word of God which spread the Gospel further. This was in accordance with the directives that the LORD gave to His disciples in Acts 1:8; that they would be witnesses unto Him both in Jerusalem, Judaea, Samaria and unto the uttermost part of the earth. It just didn't come about in a way they expected; it came about in a way that was beyond the Believer's control. Yet, the LORD was in control the entire time.

Interestingly, the very wiles of the enemy to try and frustrate the Believers became the means by which the LORD scattered the disciples, and everywhere they went the Gospel was established. Further, they scattered out of "fear." On the other hand, Stephen did not shrink back from the fear of being stoned and because he didn't, he saw the Glory of God. Just like Stephen, Grover saw the Glory of God in the Whirlwind. It was only when Grover was able to confront his fear of staying at Performance without shrinking back that Grover could have seen the glory of the LORD in the explosion (Ezekiel 1-3). In other words, if the LORD was going to allow something bad to happen at Performance and Grover was to be in it, then Grover knew the LORD had a higher purpose.

And they stoned Stephen as he was calling on God and saying, Lord Jesus, receive my spirit. Then he knelt down and cried out with a loud voice, Lord, do not charge them with this sin. And when he had said this, he fell asleep. Acts 7:59-60 NIV

We find out from verse 58 that those who stoned Stephen laid down their clothes at the feet of a young man named Saul (Paul), and from Acts 8:1 that Saul (Paul) was there giving approval to Stephen's death. The great Apostle Paul was one of those that Stephen asked the Lord to forgive and, needless to say, the Lord forgave him. Paul understood "Amazing Grace!" Also, Believers over the last 2,000 years have experienced and appreciated Paul's contribution to the Gospel. Just as Stephen's death served a higher purpose, so did Grover's.

Just like Stephen, anyone who was, in any way, responsible for Grover's death, I ask the Lord not to hold this sin against them. In other words, if anyone was responsible, I pray that they will turn as Paul turned. God does not take pleasure in anyone perishing; rather, he delights in redemption. When Stephen asked the LORD not to hold their sins against them, that was a reflection of Christ Jesus on the Cross when He asked the Father not to hold the sins of those who crucified Him against them. As a witness unto Jesus, there should be something in us that reflects Christ. To forgive anyone who is responsible, directly or indirectly, is a reflection of Christ Jesus. It is a witness unto Him. Forgiveness is at the very core of the testimony of a Christian who worships the Lord in spirit and in truth; to forgive is being a witness unto Him.

Another way to look at the explosion is in reference to God's sovereignty. Since Scriptures reveal that God is Omniscient, it means He was aware of the explosion! Therefore, if He allowed the explosion, there must be a higher purpose. If there is a higher purpose, then not one death was in vain. It is a Biblical truth that God knows everything. Psalm 139 is only one of many Scripture passages which reveal that God has infinite knowledge; there is nothing that He is not aware of or interested in, including future events. He knows everything that will happen before it occurs. There is no facet of God's creation that can escape His awareness.

There are those who deny God's omniscience. In fact, Psalm 73:11-12 reveals that the wicked deny God's omniscience and because they believe that God does not see their sin, they oppress others as they please and live a lifestyle of ease. Nonetheless, Proverbs 15:3 reveals that, "The eyes of the LORD *are* in every place, Keeping watch on the evil and the good." Eventually, those who oppress others reap from what they have sown.

Some have said to me that the God they know would never have allowed the explosion, yet, it is a fact - the explosion did happen. They could not explain to me why the God they know didn't intervene and stop the explosion or where He was in all this. I would say to them, "read the account of Stephen; that's the God I know!" I learned a long time ago that God's thoughts and ways are not our thought and ways - they are higher (Isaiah 55:8-9)! Human reason or an individual's own sense of morality will not reveal divine insight into God's purpose. However, He gave us His Spirit (John 16:13) and His Word (Romans 15:4) to help us understand.

Spiritual results of the explosion. Yes, the LORD was there. Even though the explosion was not a good or desirable thing, we know from Romans 8:28 that God will use it for good to those who love Him. Again, Grover had written Ezekiel 3:13 on the wall of his prayer closet and in Ezekiel 1-3, the wheels are associated with God's glory.

Grover believed in the omniscience of God. Grover never had a doubt that God was in control of his life and the circumstances around him. For that reason, Grover told me that if he was in the

explosion (if God didn't deliver him), he knew it would be for a higher purpose. Grover stressed that even if God didn't deliver him, God was still able, and that all of God's ways are just.

An Act of God. In the natural, the classification of this incident as an “Act of God” indicates an unforeseen and uncontrollable natural event as the root cause of the explosion, such as the gas that seeped through the geological fault zone. An Act of God doesn't mean that the LORD didn't care or wasn't mindful of the 29 coal miners. Also, it certainly doesn't mean that the LORD was judging the coal miners. After all, Grover was in that explosion and I know for a fact that the LORD loved Grover. However, it is the means that I believe God used to get the attention of a nation regarding 29 good men and the coal fields in which they worked.

A Word of Rebuke for President Obama

A door opened to give President Obama a Prophetic Word. Many years ago, the LORD quickened me to Scriptures that gave me the understanding that someday I would be in the presence of the President of the United States. After Barak Obama's election to the presidency, I knew in my spirit that he was that president since the LORD had given me an understanding as to why he, of all people, was the first African American to become President of the United States. And, I held onto that word for approximately 18 months because the Lord told me not to send the word to President Obama but that the Lord would open the door for me to personally hand the word to President Obama. And, that understanding became a reality on April 25th, the **21st day** after the mining accident, when President Obama attended a Memorial Dinner for the families of the 29 miners who died in the explosion. Since it was the death of my brother which opened the door for me to personally hand President Obama a Word, then this too becomes part of my testimony.

21 days. To understand the Word I gave to President Obama, it's important to understand God's timing. As I know the LORD does certain things on certain days, I asked the LORD why the Memorial for the miners was held on Sunday, April 25th - the 21st day after Grover's death. The LORD took me to Daniel 10 verses 12-13, which reveals that from the first day that Daniel set his heart for understanding, God heard his words and “a certain man clothed in linen” (verse 5) was sent to give Daniel the understanding he was seeking. Interestingly, this man clothed in linen explained to Daniel that it took him 21 days to finally reach him because the Prince of Persia withstood him for this length of time. It was not until Michael came to help him that the man in linen was able to reach Daniel.

Then said he unto me, Fear not, Daniel: for **from the first day that thou didst set thine heart to understand**, and to chasten thyself before thy God, **thy words were heard**, and I am come for thy words. **But the prince of the kingdom of Persia withstood me one and twenty days:** but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia. Daniel 10:12-13 KJ

Like Daniel, on April 5th, the day of the explosion, I started to earnestly seek the LORD for understanding that I knew only He could give me as to His higher purposes. Even though the LORD had given me a great deal of understanding from the first day that I started to seek

understanding I knew that there was still something the LORD wanted me to personally know. For that reason I continued to seek the LORD and, on the 21st day, the full understanding came. The 21st day was April 25th, the day the LORD opened the door for me to give President Obama a Word from the LORD.

Opposition to attend the Memorial Service. Just as verse 13 reveals that a principality, the prince of the kingdom of Persia, had tried to prevent the heavenly messenger from reaching Daniel with the understanding he had prayed for, so it was with me. After learning that there was going to be a Memorial Service for the miners, I was surprised that no one from the Governor's office had called me; after all, Grover had lived with me for the last seven years of his life. So I decided to call the Governor's office and was quite surprised when I was told by Governor Manchin's office that I was not invited to attend the service because it was for "immediate family" only. Even though I'm his sister and Grover had lived with me for the last seven years of his life, I was not considered immediate family? It didn't seem to matter that I was grieving at the death of my brother; there answer was repeatedly the same: no! I looked for sympathy from the Governor's office but found none. There is a Scripture which describes what I experienced:

Reproach has broken my heart, And I am full of heaviness; I looked for someone to take pity, but there was none; And for comforters, but I found none. Psalm 69:20 NKJ

It was only when I told the Governor's staff that I was coming to the Capitol steps of West Virginia and raise my voice like a trumpet until someone in the Governor's office acknowledged me as immediate family that I receive an invitation. I should not have been surprised because the LORD had already revealed to me there would be opposition, but He would remove the obstacle (and He did). When I attended the Memorial Service, it was clear that even those who were friends of the decedents could attend as long as the respective family representative said so. I spoke with others in attendance that were either distant relatives or friends of the families and none that I spoke with had been told they were not immediate family, even though they weren't.

The point I want to make is about the "opposition from the Enemy" I experienced. Yes, it hurt to be opposed (even rejected) by family members, especially ones who had demonstrated hatred and mockery of Grover for a long time. Further, it hurt that government officials, responsible for representing and defending my interests, were willing being used by my relatives in an attempt to keep me from attending the memorial service. However, it was of critical spiritual importance that I saw the spiritual purpose for the opposition - a tactic of the enemy to keep me from delivering a prophetic word to The President - instead of just naturally. Had I focused on the natural offenses the Enemy was trying to stir up (more grief over Grover's passing, anger at the hypocrisy of those who were pretending to have cared about him, or anxiety about how to deal with the feelings), I may not have recognized the true source of the opposition and my need to persevere. Anyone who understands spiritual warfare understands that whenever the LORD wants us to do something, our spiritual enemy will oppose us by influencing people in the natural realm, either with or without their knowledge, to try to thwart God's purposes.

The Word from the LORD was delivered. The Word that I gave President Obama is an

excerpt from what I had already shared with many people concerning America's "spiritual roots" and why President Obama was America's first African American President. For that reason, I am free to share the Word I gave President Obama with you as well. The Word to President Obama is also a word of correction, which is obvious near the end of the Word.

The pictures are significant in that I am seated when I handed President Obama the Word because one of the Scriptures to which the LORD quickened me refers to being "seated" with "leaders" (all of which God appoints - all authority comes from Him - Romans 13:1). President Obama, like everyone else, was seated during the Memorial Ceremony. Psalm 113:8



Me Speaking to President Obama about the Prophetic Word



Here I am pictured handing the Word to President Obama

Any student of God's Word and Ways understands there is no such thing as "happenstance." For that reason, we understand that God could use the mining accident for a Higher Kingdom purpose. For example, President Obama was the first President in the history of West Virginia to honor a fallen miner! There may have been other reasons (like politics) which caused The President to come but, needless to say, being present to honor the fallen miners opened the door for me to personally give him the Prophetic Word I had been holding for approximately 18 months. A Word that not only reveals why he is the first African American to become President but also a Word of correction.

The Word of correction included in what I gave President Obama calls him into accountability for misrepresenting Jesus Christ. He cannot be an "Ambassador for Islam" and an "Ambassador for Jesus Christ." To place Mohammad on the same level as Jesus Christ misrepresents the Gospel of Jesus Christ! He must choose one or the other. It may have been considered "politically correct" at the times he was lifting up Islam in speeches given to predominantly Muslim audiences, but the Government rests on the shoulders of Jesus Christ; not Mohammad. The LORD will not honor political correctness (a form of "relative righteousness"). The Government rests on His shoulders and His alone. He will not share His Glory with another (Isaiah 42:8). Therefore, I said to President Obama, "To Honor my brother, Grover Skeens, please hear the cry of my heart." The cry of my heart was that if he truly wanted to honor my brother, then he will honor the LORD, as my brother honored the LORD. Otherwise, President Obama cannot honor my brother who was among the other fallen miners he came to honor.

The Word to President Obama Reads as Follows:

President Obama,

To Honor my Brother – Grover Skeens Please Hear the Cry of My Heart

Dear President Obama,

My late brother, Grover Skeens, who died in the UBB mine accident April 5, 2010, lived with my husband and me for the last seven plus years. We were very close to him and miss him deeply.

The only way that you or I can truly honor the memory of my brother is to honor the LORD. The miners who worked with Grover can tell you my brother would want the focus to be on the LORD and who he was in the LORD. The miners will also tell you that over a year ago, Grover asked to be transferred to another mine because the LORD told him of the explosion in which he died.

For that reason, I have enclosed a testimony to what the LORD revealed to Grover concerning the explosion and how lives are being transformed. They now know that God is real and does indeed still speak on a personal level.

After your election as President, I believed that someday the LORD would possibly open the

door for me to personally share with you why He ordained you, of all people, to be the first African America President. Now that door has been opened through the death of my brother (who was aware of what I want to share with you). Even though I may not hand this to you personally, it is still personal in the sense that I may pass this envelope to either you or one of your aides in what is a very personal situation.

The Lord gave me the understanding that He would “seat me with the princes of HIS people” and as of Sunday, April 25, 2010 that Word has come to pass – Psalm 113:8. And, as this door has been opened because of the death of my brother – then this too becomes part of my testimony concerning Grover.

Given this opportunity, I want to share with you what the LORD has spoken to me about why He ordained you as America’s first African America President.

As you read what I have enclosed, you will begin to understand that the free men from Africa that the French Huguenots brought with them and who helped establish America’s first successful colony in 1564 at Fort Caroline, Florida, have a great deal to do with you and your particular heritage. These free men were identified as Moors, Africans with a Muslim heritage. In a similar fashion, you too are a descendant of a free man from Africa and even though you do not practice Islam, you are a descendant of those who have a Muslim background.

The spiritual truths of our past are also prologue to our future; these free men from Africa who were Moors were a prologue to your Presidency.

And my prayer for you is that you succeed in your Presidency.

President Obama, may the LORD bless you and keep you and may HIS face shine upon you. And may you bless the LORD in return for what HE has done for you!

The Spiritual Seeds of America

America has both "Spiritual Founding Fathers" and "Secular Founding Fathers"

And, it was our Spiritual Founding Fathers, the French Huguenots that brought the first free Africans to America. In other words, it was always the LORD’s heart that the Africans who came to America to be free men and women – not slaves!

The Spiritual Seeds of the United States of America were planted in 1564 by the French Huguenots near St. Augustine, Florida. They were the first to bring the Gospel of Jesus Christ to what is now known as America and they were the first to bring free men from Africa to America. Moreover, they were the first to be martyred on American soil.

The Secular Seeds of America were planted by George Washington, Thomas Jefferson and others who wrote the Constitution of the United States which was a product of the Age of Enlightenment. And, it was from these seeds of the “Age of Reason” that “Secular Religion” began to take root and grow in America.

The Spiritual Seed of the United States of America was founded upon the “Martyrdom of the Huguenots” and the "Word of their Testimony"

Revelation 12 [11] And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.

Overview: There is much discussion among the Christian community concerning the spiritual roots of America. Assuming that we do have a Christian foundation (and we do), some attribute this to George Washington, Thomas Jefferson, or other Founding Fathers and documents produced by them around the time of the American Revolution. Others cite earlier roots with William Penn of the Colony of Pennsylvania, while still others refer to the Pilgrims and the Puritans in the New England colonies. However, the earliest spiritual roots of America can be traced back to 1564 to a little-known group of French Huguenots led by a man named Jean Ribault and **they were the first to bring the Gospel of Jesus Christ to what is now known as America.**

The Huguenots were French Protestants who were persecuted for their faith beginning as early as 1536 in France. Although they wanted to establish a colony for France, the primary reason that the Huguenots came to America was to establish a place where they could worship the LORD in spirit and in truth. It just so happened that they established the first successful colony in what is now America approximately 43 years before the founding of Jamestown and 56 years before the Pilgrims landed at Plymouth Rock. It was at Fort Caroline, the fort established by the Huguenots, and the environs of what later became the nearby town of St. Augustine, Florida, that Jean Ribault went into covenant with the LORD and thereby established the spiritual foundation of America. And it was here that Jean Ribault was martyred.

The Huguenots: To escape persecution for their faith and even extinction, the French Protestants, known as the Huguenots, sailed to America in 1564 and established a permanent colony in modern day Florida. They founded Fort Caroline on June 30, 1564, and it was here at Fort Caroline that the Spiritual Roots of America were laid down on October 12, 1565, with the martyrdom of Jean Ribault, leader of the French Huguenots.

Previous to the Huguenots' settlement, Spain had attempted to colonize America, but without success. When Spain learned that the French had established Fort Caroline, they were determined to sail to America and destroy both the fort and the Huguenots. Not only were the territorial interests of Spain at issue, but more importantly, their hatred of the Huguenots, whom they considered heretics. The Spaniards destroyed Fort Caroline and subsequently established nearby St. Augustine on September 8, 1565. It is important to understand that Fort Caroline is approximately 15 months older than the town of St. Augustine.

Jean Ribault was a French naval officer and a devout Huguenot Protestant. In 1562, he led an expedition to explore Florida and before he returned to France, he set up a stone marker on the land in Florida claiming the land for France. It was decided that the French Huguenots would sail

back to Florida to set up a French colony establishing a refuge for the French Huguenots in the New World. However, upon his return to France, Ribault found himself on the losing end of a religious battle in France. Hoping to find refuge, he escaped to England only to find himself imprisoned in the Tower of London.

With Ribault imprisoned, it was decided that another Huguenot leader, Rene Laudonniere, would return to Florida in 1564 to establish the colony. Laudonniere was successful in establishing Fort Caroline near what is now St. Augustine, Florida in 1564. Upon his release from prison in 1565, Ribault led another expedition and set sail for Florida to join Laudonniere and to establish another colony.

Ribault was not the only one en route to Florida. King Philip II of Spain had commissioned Pedro Menendez de Aviles as his Adelantado and as a Knight in the Order of Santiago to sail to Florida with instructions to dislodge the French Huguenots (Menendez's role as a knight is discussed more fully in the article entitled The American Crusade). Upon their arrival to Florida, both fleets actually confronted one another on the seas. Ribault tried to defeat the Spanish in a naval battle, but his ships were destroyed by a hurricane and he and those with him found themselves stranded near what is now Daytona.

In the meantime, the Spanish chose a land route to reach Fort Caroline before Ribault could return. With the exception of those few who managed to escape, the Huguenots were massacred by the Spanish. The Spaniards posted the following inscription over those Huguenots who they hung: **"I do this, not as to Frenchmen, but as to Lutherans."**ⁱ (emphasis added)

The Martyrdom of Jean Ribault: After the slaughter at Fort Caroline, Ribault was eventually captured by the Spanish and executed. Below is an account of Ribault's death and martyrdom taken from Fort Caroline and Its Leader by Charles E. Bennett (emphasis has been added):

"Solis de Meras, a Spaniard and an eyewitness to the scene, described the massacre in the following words:

'The Adelantado [Menendez], taking Jean Ribault behind the sand hills, among the bushes where the others had their hands tied behind them, he said to these and all others as he had done before, that they had four leagues to go after night, and that he could not permit them to go unbound; and after they were all tied, **he asked if they were Catholics or Lutherans, or if any of them desired to make confession.**'"

"Undoubtedly Menendez was cruel and bigoted, but he was a product of his era. **He hated Lutherans, Huguenots, and other members of the new religious sects and showed them no mercy.**'"

"Jean Ribault replied, "that all who were there were of the new religion," and he then began to repeat the psalm, "Domine! memento Mei"; and having finished, he said, "that from dust they came and to dust they must return, and that in twenty

years, more or less, he must render his final account; and that the Adelantado might do with them as he chose." The Adelantado then ordered all to be killed, in the same order and at the same mark, as had been done to the others. He spared only the fifers, drummers and trumpeters, and four others who said that they were Catholics.

The man who actually killed Ribault first inquired of him whether the French commander did not expect his soldiers to obey orders, Ribault answered, "Yes." Then the Spaniard said, "I propose to obey the orders of my commander also. I am ordered to kill you." **The Psalm that Ribault recited before the dagger was thrust into his body was the 132nd Psalm which begins "Lord, remember David"; but Ribault began it, according to an eyewitness, with 'Lord, remember me.'**"

"History has justifiably recognized the greatness of Jean Ribault. He and his followers chose to die for principle rather than recant and abandon their religion"

The Spiritual Roots of America: When Ribault recited Psalm 132, he spoke a "creative word" into the spiritual realm declaring God's true purpose for him coming to America. It was at that time that Satan and the kingdom of darkness understood that Jean Ribault and many other Huguenots were willing to lay down their lives for Jesus Christ. Jean Ribault and other Huguenots with him overcame Satan by the blood of the Lamb and by the word of their testimony; and they loved not their lives unto the death.

Ephesians 3 [10] "[The purpose is] that through the church the complicated, many-sided wisdom of God in all its infinite variety and innumerable aspects might now be made known to the angelic rulers and authorities (principalities and powers) and in the heavenly sphere." Amplified Bible

Ribault had the same heart's desire as King David in seeking a place in the New World where God might be worshipped in freedom. Just as David vowed in Psalm 132 to find a habitation for God, so did Ribault.

Psalm 127 [1] Unless the Lord builds the house, its builders labor in vain.

Immediately before Ribault was martyred, he quoted Psalm 132. Just as King David swore an oath to the Lord to find a habitation for God, Ribault also sought to find a habitation for God. **Ribault went into covenant with Yahweh with this oath, and at that time, the LORD laid down the foundation and the spiritual seed of our nation in 1565.**

Many others came from different countries to this land and were eager to either buy or take land from the Indians. However, it is interesting to note that **Ribault's interest in the land was to find a habitation for God where God could be worshipped in spirit and truth and in freedom.** For God to build the house and to plant the seed of America as a Christian nation, a covenant was necessary between God and man just as God went into covenant with Abraham and Moses. All other covenants between men, whether they were covenants between two

individuals or between two countries, would be building upon the foundation already laid in 1565. Needless to say, many of these covenants were not pleasing unto the LORD. Although Ribault claimed the land for France, there is no record, at least to my knowledge, that Ribault himself purchased or went into any covenant for land with the Indians. In addition to Ribault, Rene Laudonniere, Governor at Fort Caroline, laid down the roots of government in America.

Martyrdom: Revelation 6:9-11, Revelation 12:11, Revelation 20:4 and others speak of the importance of the death of the martyr. Among other things, the death of the martyr brings damage to the kingdom of darkness. Just as praise and wielding the Word of God over the enemy weakens or pulls down principalities [Psalm 149:6-9], so too does the death of the martyr [Revelation 12:7-13].

We know that Jesus sits at the right hand of the Father. However, as Stephen was being martyred, rather than being seated, Stephen saw Jesus "standing" at the right hand of God (Acts 7:55-56). Scripture tells us that Jesus is seated at the right hand of the Father because His work is complete.

For Jesus to stand at the martyrdom of Steven speaks volumes of how He views those who are willing to lay down their lives for Him.

African Roots in America: It is significant to note that when the Huguenots came to America they brought "free men" from Africa with them. They were identified as Moors,ⁱⁱ meaning Muslims of African descent, thus establishing a spiritual basis of racial freedom and equality in the land. More than likely, Rene de Laudonniere, the founder of Ft. Caroline, met the Moors that came to America with him while he was in Morocco. Interestingly, the first Muslim nation to sign a peace treaty with America was Morocco in 1786.ⁱⁱⁱ

The Spanish saw these free black men as a threat and an infringement on their slave trade in nearby Cuba. When the Spanish murdered the Huguenots, they invoked the principality "Santiago, the Moor Slayer" **to come to their aid in the battle**. With their war cries of "Santiago, Santiago,"^{iv} they also massacred the Moors who came to America with the Huguenots.

When the Spanish invoked the principality, Santiago, new gods came to the gates of Fort Caroline and America and subsequently, war ensued. This can be understood in the context of Judges 5:8 and Daniel 10:13:

Judges 5 [8] They chose new gods; then was war in the gates: was there a shield or spear seen among forty thousand in Israel?

Daniel 10 [13] But the prince of the kingdom of Persia withstood me one and twenty days; but, lo, Michael, one of the chief princes, came to help me; and I remained there³ with the kings of Persia.

These Scriptures, among others, clearly reveal that warring geographical principalities exist and

are very much involved in the activities of mankind, operating behind those who allow it. Ephesians 6 even warns us that our battle is in the heavenly realms (Ephesians 6:12).

It was at this same time (the martyrdom of the Huguenots) in America's history that the roots of slavery were established by the Spanish Conquistadors. The Spanish Conquistador, Pedro Menendez, had brought 500 or so African slaves with them to America, and it was these 500 slaves that the Spanish used to build St. Augustine,^v the first Spanish mission in America. Thus began slavery and slave labor in America.

Not only is it significant that the first Africans to set foot in America were free Africans, it is also significant that they were identified as Moors. This was a derogatory term used by the Spanish to describe Muslims of African descent who had invaded their country in previous centuries.

It should also be noted that the Moors that came to America with the Huguenots were not believers as the Huguenots referred to them as "infidels."^{vi} Similar to the "mixed multitude" accompanying Moses to the Promised Land on the exodus from Egypt (Exodus 12:37, Numbers 11:4), these infidels (as well as agnostics, and prisoners) accompanied the Huguenots to the New World.

Those who settled in new lands did not always have the choice of who came with them. Often times, to receive funding for their voyage and new colonies they were required to bring along with them others that a country may have wanted to rid themselves – hence, the mixed multitude.

Just as the mixed multitude was a snare to Israel, the Moors proved to be extremely problematic for the Huguenots. However, the Huguenots never compromised their beliefs for the Moors; rather, Laudonniere, the governor at Ft. Caroline, called them into accountability for their sins according to the Gospel of Jesus Christ. (see excerpted pages from Fort Caroline and Its Leader at the end of this chapter)

Barak Hussein Obama: With the understanding that the first Africans to arrive in America were also Muslims, then President Barrack Obama's ancestry immediately becomes noteworthy!

Whose son are you, young man? Scripture reveals that the sins of the fathers go down three and four generations. We also know that the genealogy of someone was extremely important to the Israelites. For example, after David killed Goliath, King Saul asked David "whose son are you, young man?"

1 Samuel 17 [55] And when Saul saw David go forth against the Philistine, he said unto Abner, the captain of the host, Abner, whose son is this youth? And Abner said, As thy soul liveth, O king, I cannot tell. **[56]** And the king said, Enquire thou whose son the stripling is. **[57]** And as David returned from the slaughter of the Philistine, Abner took him, and brought him before Saul with the head of the Philistine in his hand. **[58]** And Saul said to him, **Whose son art thou, thou young man?** And David answered, I am the son of thy servant Jesse

the Bethlehemite. (emphasis added)

It seems that David's courage and character, **spiritually as well as physically**, in some way was a reflection of his father. Thus, the ancestry of President Obama's forefathers cannot be ignored – they are part of his spiritual DNA as well as his DNA in the natural. They are part of his identity.

Who were Barack Obama's fathers? Even though Barack Obama was born in America, his father and grandfather, citizens of Kenya, were African Muslims. His stepfather was Muslim as well and for a period of his life, Barack Obama was raised in a Muslim country. Even though Barack Obama is a confessing Christian, he was raised with an appreciation of the faith of his ancestry – the Muslim faith. When addressing Turkey's Grand National Assembly in April of 2009, he reached out to Muslims saying:

“...So let me say this as clearly as I can: **The United States is not, and will never be, at war with Islam.** ... We will convey our deep appreciation for the Islamic faith, which has done so much over the centuries to shape the world – including in my own country. The United States has been enriched by Muslim Americans. **Many other Americans have Muslims in their families or have lived in a Muslim-majority country -- I know, because I am one of them.**”^{vii}
(emphasis added)

Moreover, in a joint press availability session with President Gul of Turkey, President Obama stated,

“... although as I mentioned, we have a very large Christian population, we do not consider ourselves a Christian nation or a Jewish nation or a Muslim nation; we consider ourselves a nation of citizens who are bound by ideals and a set of values.”^{viii}

Many Americans were appalled that President Obama even dared to indicate that America was not a Christian nation – as though he was the first President to make such a bold claim. In fact, President Obama was only echoing the beliefs of many of America's Founding Fathers.

As mentioned earlier, Morocco was the first Arab nation to recognize America as a nation, a detail not lost on President Obama. He referred to this fact in his address to the Arab nations when speaking in Cairo:

“I also know that Islam has always been a part of America's story. The first nation to recognize my country was Morocco. In signing the Treaty of Tripoli in 1796, our second President, John Adams, wrote, ‘The United States has in itself no character of enmity against the laws, religion or tranquility of Muslims.’

President Obama was quoting from Article 11 of the Treaty of Tripoli (the official name of this treaty was the Treaty of Peace and Friendship between the United States of America and the Bey and Subjects of Tripoli of Barbary). The treaty was actually comprised of individual treaties, the

first signed with Morocco in 1786. Collectively, these treaties were also known as the “Barbary Treaties” or the “Treaty of Tripoli”. As a whole, the Treaty of Tripoli was signed in 1796-97, ratified by Congress and then signed into law by President John Adams in 1797 – eleven years after the individual treaty was signed with Morocco. Article 11 of this treaty reads:

“As the government of the United States of America is not in any sense founded on the Christian Religion,-as it has in itself no character of enmity against the laws, religion or tranquility of Musselmen,-and as the said States never have entered into any war or act of hostility against any Mehomitan nation, it is declared by the parties that no pretext arising from religious opinions shall ever produce an interruption of the harmony existing between the two countries.”^{ix} (emphasis has been added)

Article 11 confirms that America’s second President as well as the sitting Congress who ratified the Treaty of Tripoli, like Obama, did not consider America to be a Christian nation. And like President Obama, they were certainly not offended by Islam nor did they want to offend the Arab nations concerning their practice of their religion.

President Obama’s appreciation of Islam and his own Muslim ancestry is also echoed in a subsequent speech delivered in Cairo, Egypt on June 4, 2009. The text of this speech, in its entirety, is included in the Appendix and bears witness that Barack Obama’s character – **spiritually as well as physically** – is truly a reflection of his Muslim forefathers. In this speech he said,

“There must be a sustained effort to listen to each other; to learn from each other; to respect one another; and to seek common ground. As the **Holy Koran** tells us, ‘Be conscious of God and speak always the truth.’ (Applause.) That is what I will try to do today -- to speak the truth as best I can, humbled by the task before us, and firm in my belief that the interests we share as human beings are far more powerful than the forces that drive us apart.

Now part of this conviction is rooted in my own experience. I'm a Christian, but **my father came from a Kenyan family that includes generations of Muslims. As a boy, I spent several years in Indonesia and heard the call of the azaan at the break of dawn and at the fall of dusk. As a young man, I worked in Chicago communities where many found dignity and peace in their Muslim faith.**

As a student of history, **I also know civilization's debt to Islam.** It was Islam -- at places like Al-Azhar -- that carried the light of learning through so many centuries, paving the way for Europe's Renaissance and Enlightenment. It was innovation in Muslim communities -- (applause) -- it was innovation in Muslim communities that developed the order of algebra; our magnetic compass and tools of navigation; our mastery of pens and printing; our understanding of how disease spreads and how it can be healed. Islamic culture has given us majestic arches and soaring spires; timeless poetry and cherished music; elegant calligraphy and places of peaceful contemplation. **And throughout history, Islam has**

demonstrated through words and deeds the possibilities of religious tolerance and racial equality. (Applause.)”^x (emphasis has been added)

Obviously, the Muslim influence is there. The Muslim name, Barack Hussein Obama, speaks for itself. This too is a Biblical principal as names often defined a characteristic or the nature of a person.

It is important to understand that the spiritual offspring of the Spanish who attacked Ft. Caroline and killed the Moors and the French Huguenots, both of whom the Spanish hated, would **spiritually perceive** Barrack Obama as a Moor. They would also view him as a heretic in much the same way as their ancestors viewed the French Huguenots as heretics. Even though the French Huguenots, like Barrack Obama, confessed to be Christians, the Spanish considered them heretics nonetheless because they would not come under the authority of the Roman Catholic Pope.

Like the first free men from Africa to arrive in America, Barrack Obama comes from a line of free men, whereas his wife is an offspring of slavery. In this sense, they are both making history in America. Like the first Africans to arrive in America, it can be said that Barrack Hussein Obama, like his father and grandfathers, is a Muslim of African descent and that he too is a Moor. **At least, he will be perceived as such by the spiritual offspring of the Spanish Conquistadors and the Knights of Santiago**, as well as many other Americans!

Ambassador for Islam: In his speech given in Cairo, Egypt and heard throughout the world, President Obama’s remarks bear witness against him that like his forefathers, he too is an “Ambassador for Islam.” Many Arabs took note that President Obama presented himself as a Teacher of the Muslim Religion, even comparing himself to Muslim’s religious leaders.

Islam was at the very core of his address. Even though he mentioned Jesus and Moses, it was only in passing. Rather, at times, it seemed that President Obama was proselytizing for Islam. His comments seemed to indicate that Islam could solve all of the world’s problems.

This point was not missed by Muslim world leaders. In his first interview following President Obama’s speech in Cairo, Egyptian President Mubarak shared his perception of President Obama’s personal views of Islam as reported by Reuters and the Associated Press (emphasis has been added):

“He [President Obama] is a sympathetic man, and says the United States will not fight **Islam because Islam is a heavenly religion,**”^{xi} and

“Obama ‘sympathizes and says **Islam is a heavenly religion like other religions**’ ... ‘President Obama is someone who differs from the other presidents of the United States’”^{xii}

Jesus said “Woe to the teachers of the law and Pharisees” who sat in Moses’ seat of authority and who traveled over sea and land to proselytize according to their own beliefs, but not according to God’s will:

Matthew 23 [15] Woe to you, teachers of the law and Pharisees, you hypocrites! You travel over land and sea to win a single convert, and when he becomes one, you make him twice as much a son of hell as you are. NIV)

Ambassador for Christ: As Christians, we are called to be Ambassadors for Christ. As a professing Christian, one would expect President Obama to choose to win converts for Jesus who alone can save. Yet, rather than referring to those Scriptures of the Old Testament and the New Testament that testified of Jesus as the Messiah, President Obama quoted from the Koran. President Obama presented Jesus Christ as nothing more than an equal, if that, of Islam's Prophet Muhammad, thus diminishing the very heart of Christianity.

Instead, President Obama should have pointed to the Scriptures that reveal that the Mohammedans, who look to Ishmael as their spiritual father, are only the natural offspring of Abraham, not the spiritual offspring of Abraham, because Ishmael was the son of Abraham's flesh. On the other hand, Christians look to Abraham as their spiritual father because, like Isaac, we are the children of the promise, and for that reason, we are the true spiritual offspring of Abraham. (Galatians 4:21-30).

Furthermore, President Obama should have pointed to the Scriptures that reveal that the spiritual offspring of Ishmael will never share in the promise of the spiritual offspring of Isaac (Galatians 4:30). For that reason the spiritual offspring of Ishmael, including those who practice Islam, will always "spiritually" persecute the children of promise (Galatians 4:28-29).

More to the point, once President Obama stepped into the "Seat of Moses", he should have pointed to the Scriptures that reveal that Islam and Christianity are incompatible. When Barack Obama, a teacher of the civil law, wrongly took it upon himself to sit in Moses' "Seat of Authority" presenting himself as a Teacher of the Law and a Teacher of Islam, he misrepresented the Gospel of Jesus Christ. Thus, he too is accountable for traveling over sea and land to proselytize according to his own beliefs rather than according to God's will. (Matthew 23:15)

Notice the differences between the beliefs of America's first and highest-ranking government official, Governor LaDonnere, and today's equivalent, President Obama concerning Islam. **When the spiritual roots of America were laid down, Moors were considered "Infidels", not "Brethren.** In other words, the Huguenots were Ambassadors for Jesus Christ, but Obama whether knowingly or unknowingly is an Ambassador for Islam.

Civil Leaders are Ordained by God: Like all civil leaders, Barack Obama is ordained of the Lord (Romans 13). Moreover, it was in God's timing and for His specific purposes that Barack Hussein Obama was elected President of the United States.

Today's civil leaders, just like Pilate who gave the order to crucify Jesus, are conscious of the power and authority they wield. However, like Pilate, they don't understand that their earthly authority and power is given by God and they can abuse that power (Romans 13) (John 19:10-11).

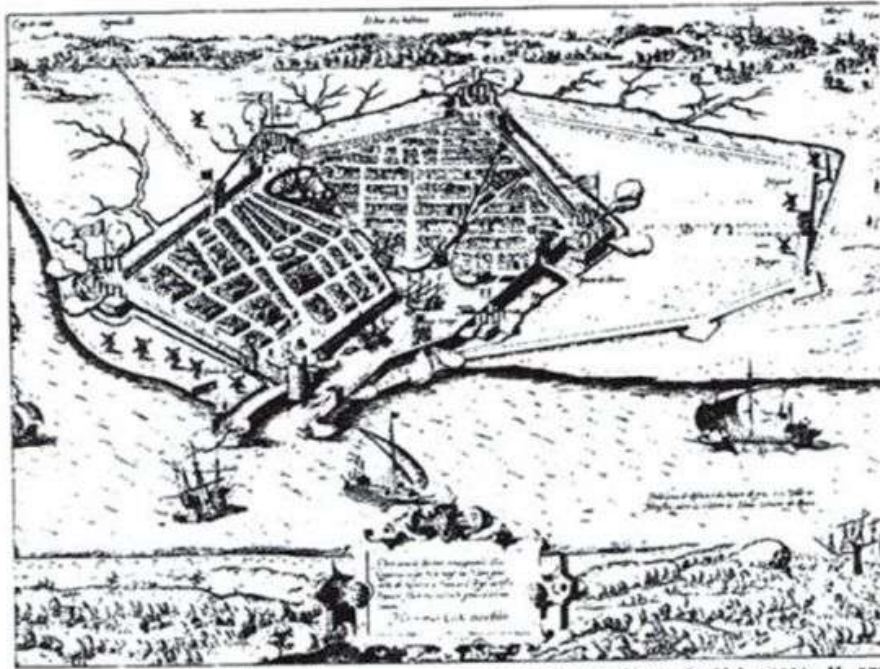
Obviously, God can and does use the civil leaders He ordains to carry out His righteous purposes, even though they are not righteous themselves. For example, God gave Pilate the power and authority to crucify Jesus in order that the words Jesus spoke concerning the kind of death He was to die would be fulfilled. (John 18:32) Like righteous King David, who served God's purpose in his own generation (Acts 13:36), today's leaders also have a purpose in their own generation. Even though King David was a righteous man whose heart was after God, God's sovereign will does not depend on the righteousness of man, as was the case with Pilate.

Interestingly, Pilate realized that Jesus was an innocent man and not wanting to become involved with their religious matters, Pilate encouraged the Sanhedrin, the Jews High Court, to judge Jesus according to the Jewish law. Instead, the Sanhedrin not only lied when they said that it was unlawful for them to put any man to death,^{xiii} they also manipulated Pilate by threatening to go to Caesar with charges of high treason against Pilate himself (John 19:12). Even today, we find religious leaders who turn religious battles into political battles – and vice versa – for their own selfish reasons.

John 19:11 reveals that even though Pilate was guilty of sin, the Sanhedrin was guilty of a greater sin. There are several reasons why one was more guilty than the other, but the one I want to emphasize is that Pilate was given an authority that the Sanhedrin was not. Furthermore, Pilate never presented himself as an “expert of the law” in religious matters as they pertained to the Jewish law, whereas the Sanhedrin did. Similarly, when a civil leader like President Obama goes outside his boundaries as a civil leader and takes it upon himself to sit in the “Seat of Moses”, yet misrepresents God's righteous laws as he did in his address to the Arabs in Cairo, Egypt, then he is guilty of the greater sin, just as in the case of the Sanhedrin.

Needless to say, President Obama and his Moorish ancestry, the spiritual seeds that were sown in America by the Huguenots and their martyrdom by the Spanish are prologue to current events in America. What seems incomprehensible in the natural realm, such as our economic meltdown in 2008 or an African American elected as president of the United States, becomes clear as the spiritual dimensions of our history are revealed and understood. The spiritual truths of our past are also prologue to our future, such as the coming persecution of spiritual Christians by carnal Christians and the State.

majority were Huguenots, but there were Catholics, agnostics, and perhaps "infidels." These latter came from Africa,¹² apparently free men and not slaves. The French desire for permanency in settlement was illustrated by the inclusion of women, of whom at least four had husbands. Certainly the strong motivation of many Huguenots was their desire for religious freedom. They and their companions were seeking opportunity and freedom in a distant land where they could live under the French flag.



J. Adeleine, *Le Havre à travers les siècles* (Le Havre Société, 1909), II, 270

View of 16th century (1563) Havre-de-Grâce, whence Laudonnière departed for America in 1564.

On April 22 the three ships with their three hundred people aboard sailed southwest from Havre-de-Grâce into the Atlantic. They passed the Canary Islands, moved on across the wide ocean into the Caribbean Sea, and stopped briefly at Santo Domingo. Then Laudonnière headed them toward Florida, and he sighted the River of May on June 24, 1564. The following day he explored the territory along the south bank of the river which Ribault had described as "the fairest, frutefullest and pleasantest of all the

Concerning Flying Alligators

ANOTHER LETTER written shortly after the "Coppie d'une lettre" was authored by Captain Giles de Pysière. He reveals that Moors, savages, and criminals were brought to Florida, and he describes the mutinous activities of the discontented colonists. The author listened to tall tales and reported that flying, man-eating alligators lived in Florida and made other imaginative and exaggerated observations. *Discours de l'entreprise et saccagement que les forsaies de l'isle Floride avoient-conclud de faire à leurs capitaines et gouverneurs, estans unis en liberté. Avec la description des bestes sauvages tant marines que terrestres, qui ont estez trouvés dans le circuit de la Floride . . . par le capitaine Giles de Pysière* was published in Paris in 1565. A photographic reproduction of it is in the Library of Congress.

Le Challeux also reported seeing the body of a serpent bearing wings near Fort Caroline (*Last Voyage of Ribaut*, p. 21). He distinguished it from an alligator. Perhaps it was a flying fish.

*Discourse on the Enterprise and Pillage
that the Criminals in the Isle of Florida
did to their Captains and Governors, after
having been freed.*

*With a description of the wild beasts, marine
and terrestrial, which have been found in the area
of Florida.*

*Dedicated to Monsieur the Duke of Bouillon, Great
Governor of Normandy*

*By Captain Giles de Pysière,
native of the city of Rouen*

At Paris, for the Pierre de Langre Library

DEDICATED TO THE DUKE OF BOUILLON BY G. DE P.

*Sir, upon my new state of servitude pledged and dedicated to
you alone, all my efforts, weak or strong, are so consecrated to your
lordship that anything coming from me would be like coming from
you; this book will be very fortunate to be one among those efforts,*

which virtually escaped from me and was born within a few days in somewhat imperfect and aborted form while the principal task which you gave me is waiting to mature. Do not underrate, however, Sir, the present which I am making you thereof, as to one who is as laden with gold as you may be but, though being so, does not consider it wrong that I should give riches to the rich, like one who carries water to the sea though all streams carry it there; nevertheless, these riches are of such a kind as to burden you scarcely and as being suitable to be added to your own wealth invisibly, without appearing to you as any visible increase, as appeared to me as he who passed them on before offering them to you, without, however, having enriched myself by a single grain of any kind. Sir, I beg you not to refuse to turn your eye to this distant land, to which one should rightfully think that the noble and illustrious name of France is known as well as to any other part of the world.

*Your humble servant,
G. de P.*

DISCOURSE OF THE VENTURE BY THE CRIMINALS OF THE
ISLAND OF FLORIDA AGAINST THEIR
CAPTAINS AND GOVERNORS

Since the time we arrived on the Island of Florida with our entire company and when we had set free the captives whom we had taken as prisoners in the environs of said Island, we discovered a venture which had been undertaken and agreed to by all the criminals whom we had brought from the Kingdom of France, and even by foreigners whom we had taken prisoners and to whom we had granted the right to live in complete freedom and to roam that land as we had ordered our own criminals to do, except that none of them was allowed to leave the shores of that land, and this on pain of death; as to the venture they concluded together, we found that this had been conducted through the interpreter of a gentleman from among those foreigners, who went out from time to time in that land to bring in their provisions and necessities according to their nature. This interpreter was married to a native woman whom he did not wish to leave nor yet acknowledge for his wife. Now we proclaimed that these strangers, who are Moors and Savages, should not have anything to do with the women they had with them, unless they were joined together in good and lawful mar-

trees, roots, and underbrush, buffeted by wind and rain, and lashed in the face by the recoiling boughs which they could not see, they soon lost their way, fell into confusion, and came to a stand, in a mood more savagely desponding than before. But soon a glimmer of returning day came to their aid, and showed them the dusky sky, and the dark columns of the surrounding pines. Menendez ordered the men forward on pain of death. They obeyed, and presently, emerging from the forest, could dimly discern the ridge of a low hill, behind which, the Frenchman told them, was the fort. Menendez, with a few officers and men, cautiously mounted to the top. Beneath lay Fort Caroline, three bow-shots distant; but the rain, the imperfect light, and a cluster of intervening houses prevented his seeing clearly, and he sent two officers to reconnoiter. As they descended, they met a solitary Frenchman. They knocked him down with a sheathed sword, wounded him, took him prisoner, kept him for a time, and then stabbed him as they returned towards the top of the hill. Here, clutching their weapons, all the gang stood in fierce expectancy.

"Santiago!" cried Menendez. "At them! God is with us! Victory!" And, shouting their hoarse war-cries, the Spaniards rushed down the slope like starved wolves.

Not a sentry was on the rampart. La Vigne, the officer of the guard, had just gone to his quarters; but a trumpeter, who chanced to remain, saw, through sheets of rain, the swarm of assailants sweeping down the hill. He blew the alarm, and at the summons a few half-naked soldiers ran wildly out of the barracks. It was too late. Through the breaches and over the ramparts the Spaniards came pouring in, with shouts of "Santiago! Santiago!"

Sick men leaped from their beds. Women and children, blind with fright, darted shrieking from the houses. A fierce, gaunt visage, the thrust of a pike, or blow of a rusty halberd,—such was the greeting that met all alike. Laudonniere snatched his sword and target, and ran towards the principal breach, calling to his soldiers. A rush of Spaniards met him; his men were cut down around him; and he, with a soldier named Bartholomew, was forced back into the yard of his house. Here stood a tent, and, as the pursuers stumbled among the cords, he escaped behind Ottigny's house, sprang through the breach in the western rampart, and fled for the woods.

Le Moyne had been one of the guard. Scarcely had he thrown himself into a hammock which was slung in his room, when a savage shout, and a wild uproar of shrieks, outcries, and the clash of weapons, brought him to his feet. He rushed by two Spaniards in the doorway, ran behind the guard-house, leaped through an embrasure into the ditch, and escaped to the forest.

Pioneers of France in the New World p.59

Endnotes

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- ⁱ Charles E. Bennett, *Laudonniere & Fort Caroline: History and Documents*, p 38
- ⁱⁱ *Ibid*, p.18
- ⁱⁱⁱ Collectively, the treaties were known as the Barbary Treaties, ratified by the U.S. Senate and signed by John Adams, the second president of the United States
- ^{iv} Francis Parkman Jr., *Pioneers of France in the New World*, p.59
- ^v Herbert E. Bolton, *The Spanish Borderlands*, p.140-141
- ^{vi} Charles Bennett, *Fort Caroline and Its Leader*, p.18, 71-72
- ^{vii} White House Website, "Remarks by President Obama to the Turkish Parliament", 6 April 2009, http://www.whitehouse.gov/the_press_office/REmarks-By-President-Obama-To-The-Turkish-Parliament/
- ^{viii} White House Website, "Joint Press Availability with President Obama and President Gul of Turkey", 6 April 2009, http://www.whitehouse.gov/the_press_office/Joint-Press-Availability-With-President-Obama-And-President-Gul-Of-Turkey/
- ^{ix} Charles I. Bevans, *Treaties and Other International Agreements of the United States of America 1776-1949, Vol.11*, p.1070-1072
- ^x White House Website, "Remarks by the President on a New Beginning", 4 June 2009, http://www.whitehouse.gov/the_press_office/Remarks-by-the-President-at-Cairo-University-6-04-09/
- ^{xi} Edmund Blair, "Egypt's Mubarak says Obama has new approach to Islam" Washington Post website, 11 June 2009, <http://www.washingtonpost.com/wp-dyn/content/article/2009/06/11/AR2009061101068.html>
- ^{xii} Maamoun Youssef, "Egypt praises Obama as welcome change from Bush", Washington Post Website, 10 June 2009, <http://www.washingtonpost.com/wp-dyn/content/article/2009/06/10/AR2009061003009.html>
- ^{xiii} Scripture reveals they attempted several times to set traps to stone Jesus and they stoned Stephen to death on charges of blasphemy – the same charges against Jesus.

The Spiritual Dimensions of a Vision of the Crack in the Floor of the Mines at UBB that ran 11 to 5

On December 6, 2011, I attended MSHA's briefing to the families at MSHA's facility in Beckley, WV. Included on page 87 of their "Report of Investigation" that was distributed to the families, they show the following map of the mines with a projected "fault zone" that is at least 4.5 miles in length and runs at an angle of "11 to 5" as indicated by the red lines. According to MSHA's "Report of Investigation" when the coal miners "unknowingly" mined into the "Geological Fault Zone" gas seeped through the breach into the mines that led to the explosion that the 29 coal miners died in on April 5, 2010.

And, this 11 to 5 "Geological Fault Zone" is significant because 19 months before MSHA released their findings I sent myself an email to document a vision the Lord gave me of this very Geological Fault Zone. In fact, I sent myself the email of the vision even before MSHA began their underground investigation. [a copy of the email is included in this section]

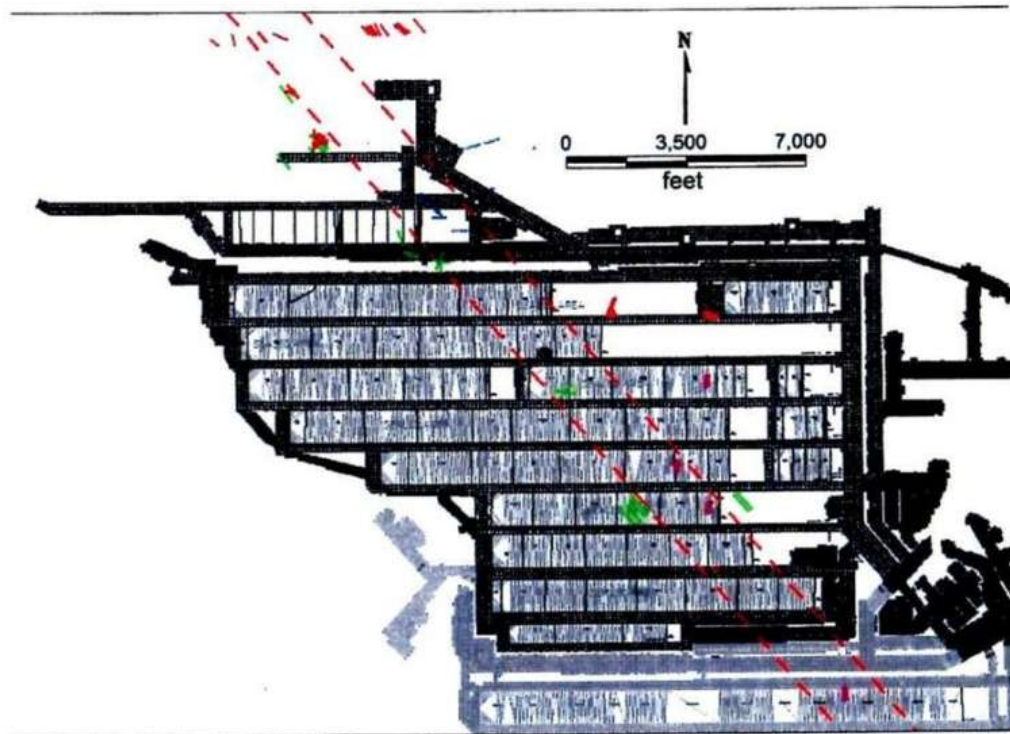


Figure 15. Upper Big Branch Mine with projected fault zone, and locations of joints (green, blue), slickensides (red), and floor burst locations (purple) used to constrain the location and trend of the fault zone.

87

The Red Lines on MSHA's Map Shows the 11 to 5 Fault Zone

As the following emails indicate, the LORD quickened me to Psalm 60 to understand the spiritual aspects of the vision of the breach in the floor of the mines that ran on an angle of 11 to 5 that MSHA eventually found. To understand the spiritual aspects of the breach one also needs to keep in mind that breaches in the earthly realm are a reflection of the spiritual breaches created in the spiritual realm.

This map was a key to a fuller understanding of the vision. In the vision there was a crack in the floor of the coal mines that ran 11 to 5 and according to the map MSHA included in their "Report of Investigation" the "Geological Fault Zone" also ran 11 to 5. In other words, the "Geological Fault Zone" was the manifestation of the crack in the floor of the coal mines that the Lord revealed to me in a vision approximately 19 months earlier.

It's obvious and unmistakable that Grover had Divine Revelation from the LORD concerning the explosion. Grover was never concerned with safety - his only concern was that MSHA had changed the airflow. At this point I need to stress that mining into the Geological Fault Zone was what "Led" to the explosion however, it is not what caused the explosion. Had MSHA not required Massey to make changes to their ventilation system there would have been enough air to prevent an explosion.

The vision as recorded in the emails clearly identify a breach running at an angle of 11-to-5. I want to point out that in the email dated June 2, 2010 (18 months before MSHA published the map with the fault zone pictured on an 11-5 angle) I state:

"Grover shared with others that the LORD had told him something bad was going to happen and if the investigators find a literal 'Breach' in the floor of the mines then that will surely be a manifestation of the 'Breach' in the Spiritual realm!"

1 Corinthians 13:9 reveals that we know in part and we prophesy in part; in other words, even though we have a good idea of what the LORD is saying to us in our dreams and visions, often times we have to wait for events to unfold to be able to understand our visions and dreams to the degree that the LORD wants us to. For example, in Acts 10:17 Scripture reveals that Peter didn't have the complete understanding of his vision nor could he have until Cornelius sent for him and he actually went to Cornelius's house (verses 17-33). In other words, Peter's understanding was dependent on events occurring on the outside.

Like Peter, I did not have full knowledge of the meaning of my vision until the LORD arranged the circumstances and events that would correspond to my vision. In other words, the events as they unfolded with MSHA were "one" of the keys to my understanding of what 11 to 5 meant. I just simply needed to wait as the ongoing events unfolded.

Following are copies of the two emails I sent to myself documentation the vision.

From: "Gwen Thomas" <gwentomasva@verizon.net>
Date: Saturday, May 15, 2010 10:42 AM
To: "Gwen" <gwentomasva@verizon.net>
Subject: Vision - Crack in mine floor

.....
"In a Vision I saw a Crack running along the floor of the mines"

On Friday, May 14 in a vision I saw a "Crack" running along the floor of the mines!

And, this crack is the "Breach" that the Psalmist refers to in Psalm 60:2.

Psalm 60 ¹ O God, thou hast cast us off, thou hast scattered us, thou hast been displeased; O turn thyself to us again. ² **Thou has made the earth to tremble; thou hast broken it: heal the breaches thereof;** for it shaketh. ³ Thou hast shewed thy people hard things: thou has made us to drink the wine of astonishment. ⁴ Thou hast given a banner to them that fear thee, that it may be displayed because of the truth. Selah. ⁵ That they beloved may be delivered; save with thy right hand, and hear me.

In other words, the explosion was an "**Act of God**" not the result of a safety violation.

Redacted

In both email (May 15, 2010 and December 14, 2010) just as the Prophet Daniel only wrote down the "Gist" of his dreams and visions, I redacted everything other than the main facts of the vision the Lord gave me. (Daniel 7:1).

The main facts meaning the fact that the 11 to 5 crack (breach) in the vision the Lord gave me was in harmony with the Geological Fault Zone as illustrated on page 87 of MSHA's "Report of Investigation" that MSHA released to the families and public on December 6, 2011 - 19 months "after" I documented my vision!

It's undeniable that the map on page 87 of MSHA's "Report of Investigation" confirms the vision the Lord gave me on May 14, 2010!

From: "Gwen Thomas" <gwenthomasva@verizon.net>
Date: Tuesday, December 14, 2010 11:25 AM
To: "Gwen" <gwenthomasva@verizon.net>
Subject: Redacted : 11-5

Redacted

In a vision on Friday, May 14 I saw a "Crack" running "11 to 5" along the floor of the mines.

Redacted

In both email (May 15, 2010 and December 14, 2010) just as the Prophet Daniel only wrote down the "Gist" of his dreams and visions, I redacted everything other than the main facts of my vision (Daniel 7:1).

The main facts meaning the fact that the 11 to 5 crack (breach) in my vision was in harmony with the Geological Fault Zone as illustrated on page 87 of MSHA's "Report of Investigation" that MSHA released to the families and public on December 6, 2011 - 19 months "after" I documented my vision!

It's undeniable that the map on page 87 of MSHA's "Report of Investigation" confirms my vision of May 14, 2010!

From: "Gwen Thomas" <gwentomasva@verizon.net>
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To: "Gwen" <gwentomasva@verizon.net>
Subject: Redacted : 11-5

Redacted

In a vision on Friday, May 14 I saw a "Crack" running "11 to 5" along the floor of the mines.

I have inserted a copy of page 87 from MSHA's "Investigative Report" that was distributed to the families and the media on December 6, 2011 onto my email for Comparison.

And, it's undeniable that the Geological Fault Zone as portrayed on MSHA's map (in red) that runs 11 to 5 confirms the vision the Lord gave me, nineteen months earlier, on May 14, 2010.

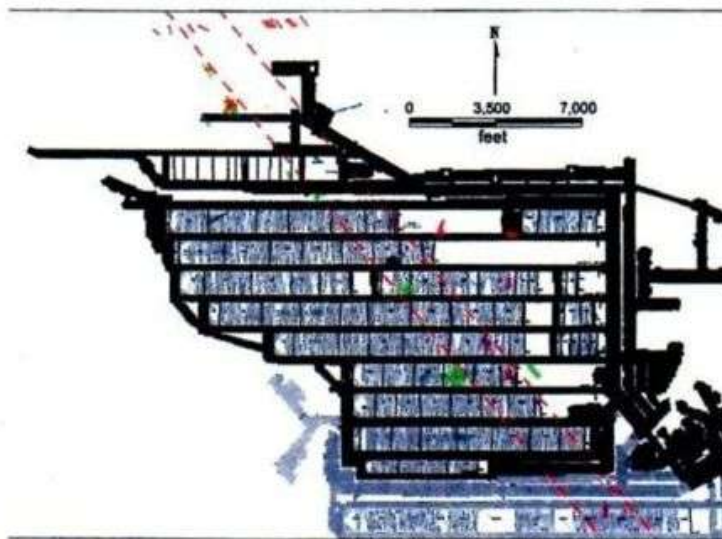


Figure 15. Upper Big Branch Mine with projected fault zone, and locations of joints (green, blue), slickensides (red), and floor burst locations (purple) used to constrain the location and trend of the fault zone.

In the second email dated December 14, 2010 (12 months before MSHA published said map) I clarify that the crack (breach) noted in the June 2 email runs 11 to 5 which we now know was the exact course of the Fault Zone. Again, according to MSHA's report, the coal miners mined into this geological "Fault Zone" that was a reservoir and conduit for methane. It was from this Fault Zone that gas was released into the mine's natural environment.

More to the point: the LORD has confirmed His Word to Grover that something bad was going to happen. Again, it's obvious and unmistakable that Grover had Divine Revelation from the LORD concerning the explosion.

Daniel recorded his dreams and visions - Daniel 7:1: Those who understand the spiritual aspects of prophecy understand the significance of why the LORD revealed both the breach and the 11-to-5 path it took before MSHA released the information to the families on December 6, 2011.

Visions emphasize the relationship between the spiritual realm and the earthly: Those who understand visions also understand that visions emphasize the relationship between the spiritual realm and the earthly. Visions are one of the ways that the LORD communicates with man and reflects the fact that He is aware of the daily events of mankind – for example the explosion at UBB. Needless to say, based on my vision it is not just happenstance that this particular Fault Zone is strategically placed on a path that runs 11 to 5. Further, based on my vision, the LORD was clearly aware of and wanted to convey His awareness of and interest in that explosion.

An Act of God: Clearly, I could not have documented the breach in the floor of the mines or the 11-to-5 path it took before MSHA documented the same unless it came by revelation from the LORD. In other words, if the LORD revealed the breach and the course it took, then He wanted those who have ears to hear and eyes to see to understand the spiritual aspects and His will concerning that explosion. More to the point, according to Psalm 60, the explosion was an Act of God meaning that God was in control of the explosion and there was not one thing any of the miners could have done to prevent that explosion. However, this does not negate MSHA's role that contributed to the explosion.

What does an "Act of God" mean? The secular definition of an "Act of God" means that the explosion at UBB was beyond the control of the coal miners. For example, on April 5, 2010 the coal miners at UBB could not have possibly known that they were mining into an underground "Geological Fault Zone" which serves as a reservoir and conduit for gas. They could not have known that they were mining into a Geological Fault Zone that would ultimately lead to their deaths.

As you can see from the copy of the email I've included in this post to understand the meaning of the breach in the vision the Lord quickened me to Psalm 60:2 which reads: **Psalm 60:2** 2 Thou hast made the earth to tremble; thou hast broken it: heal the breaches thereof; for it shaketh. Because of the vision I knew that in due time MSHA would find that a breach in the floor of the mines was the "Root" contributing factor of the explosion.

Needless to say, the coal miners could not have known that they were mining into a Geological Fault Zone that was located underneath the earth. And, needless to say, I could not have documented the breach in the floor of the mines or the 11 to 5 path it took before MSHA documented the same unless it came by revelation from the Lord. In other words, if the Lord revealed the breach and the course it took, then He wanted those who have ears to hear and eyes to see to understand the spiritual aspects and His will concerning the explosion at UBB. More to the point, according to Psalm 60 there was not one thing any of the miners themselves could

have done to prevent that explosion.

Again, I want to stress that mining into the Geological Fault Zone was what "Led" to the explosion however, it is not what caused the explosion. Had MSHA not required Massey to make changes to their ventilation system there would have been enough air to prevent an explosion.

Needless to say, we all know that the investigative findings of the explosion has to be based on facts - not a vision. I said that to say this: Grover was afraid of going back to the mines "BECAUSE" MSHA changed the ventilation. MSHA was Grover's only concern. The vision is for me and others like me who want to understand the spiritual aspects of the explosion as well as what happened in the natural realm.

Again, to understand the "spiritual" significance of the crack or fault zone in the floor of the mines, the LORD quickened me to Psalm 60, which I referenced in my June 2, 2010 email. Interestingly, this particular breach has a name, "Fault Zone". It is not coincidental that the meaning of the word "fault" indicates an imperfection, errors or mistakes and in the context of Psalm 60:1, fault zone is symbolic of the spiritual aspects of the explosion.

However, regardless of the faults and all that the faults encompassed, there is also much hope in Psalm 60, that in due time the LORD will heal the breaches that continue to shake the men who still tremble for a variety of reasons. Psalm 60:1-2 reveals that even after the explosion on April 5th there was still commotion. Things were still unsettled and disturbed. Like the psalmist, many of the coal miners and their families prayed for the stability and continued success they once knew. Verses 1-4 reveal that the coal miners had been scattered and in a sense, their brotherhood had been broken. They really did not know who to trust or not to trust; because there was division and betrayal within and without their community, confusion was everywhere, there were breaches within and without. Only the LORD could deliver the men who still felt the tremors of the explosion, particularly the threats of being prosecuted for something that was really beyond their control.

Psalm 60 is a teaching Psalm and the psalmist used the metaphors of an earthquake to illustrate that life is not always as secure as we believe it to be. Psalm 60 expresses the feelings of a mining community that was shocked and confused by the explosion that took the lives of either a family member or friend in the April 5, 2010 explosion. Some even felt that the LORD had forsaken them. It might be said that for the last nine years this particular mining community continuously felt the aftershocks that follows an earthquake. The wine of confusion that the psalmist speaks of (verse 3) is the example he used to compare the impact that wine has on the mind with the confusion which came from the tragedy at UBB – the explosion was unthinkable, a heartbreak that would shake the entire community of UBB.

The Quaking. When we attended MSHA's meeting, I felt the aftershocks of the explosion. It was as though I found out about Grover and the other men for the first time. Every time I read an article, I felt the aftershocks of the explosion. I do not understand how hatred or a root of bitterness (that Scripture reveals defiles many) honors the 29 fine men that died that day. But, then I cannot judge how others mourn or feel.

Nevertheless, I keep in mind there is hope that the quaking will cease altogether. I keep in mind that the psalmist reveals that there is yet hope for even those who feel so confused and at such a loss, who do not even know who they can trust. For there is a man they can trust – it is the man who raises the Banner of Truth (verse 4). After all, we know that it is the truth that sets us free. These men will raise the banner that the Holy Spirit is our Comforter. They will make the point that there is no comfort in bitterness, unforgiveness and fear. They will raise the banner that God was in control of the events that occurred on April 5, 2010 and in due time we will understand more fully. They will raise the banner that in due time the quaking will stop and hopefully things will not only return to normal, but better than normal. No one would say that the explosion was good, yet men of truth will point out that while not all things are good, the LORD can and will use them for good (Romans 8:28). The LORD has raised the banner, He is our rallying point and He will heal the breaches. And, I know there are coal miners who were not there the day of the explosion who are lifting up that Banner!

MSHA's Sin was Greater than the Sin they Falsely Accused Massey of

So! "Why didn't MSHA prevent the UBB Disaster?"

The headline of the December 7, 2011 WV Gazette blog, the Coal Tattoo, reads, "Why didn't MSHA prevent the UBB Disaster?" In other words, whether it was from a Spiritual Perspective or a Secular Perspective the question has been raised: "Why didn't MSHA prevent the UBB Disaster?" Or from my perspective, MSHA didn't prevent the UBB Disaster.

Ken Ward Jr., "Why didn't MSHA prevent the UBB Disaster? (blogs, Coal Tattoo)," The Charleston Gazette. December 7, 2011. <http://blogs.wvgazette.com/coalatattoo/2011/12/07/why-didnt-msha-prevent-the-ubb-disaster/>

Because they didn't prevent the UBB Disaster - the Greater Sin is MSHA's

Matthew 7 ⁴How can you say to your brother, 'Let me take the speck out of your eye,' when all the time there is a plank in your own eye? ⁵You hypocrite, first take the plank out of your own eye, and then you will see clearly to remove the speck from your brother's eye.

The Government Rests Upon His Shoulders: Isaiah 9:6 reveals that The Government rests upon the shoulders of Jesus Christ and we know from Romans 13 that the government was ordained by the LORD to protect society at whole. And, we as a society expect the government to make and enforce effective laws. More to the point, because the government failed to enforce the existing Mine Safety Laws that may have lessened the chances of and possibly could have prevented the UBB explosion the 29 Miners died in then they are the ones who have the plank in their eye; therefore, the government's sin is greater than what they falsely accuse Massey of.

Only after the Government and MSHA amend their own faults can they consistently reprove and correct the Coal Operators. Then and only then can they see clearly and see things as they really

are regarding the safety of our coal miners.

The Sin of the Government: According to the official reports that I have read even from a secular perspective others have come to the conclusion that MSHA did not protect the life of my brother Grover. No one can deny that MSHA has passed "numerous" laws - but numerous laws do not equate to effective laws. And, **how effective is an effective law if it is not enforced!** The sin of the Government was its laxness in passing effective laws and their laxness in enforcing the existing laws that were meant to protect the safety of the Coal Miners who daily work in the Shadow of Death; the reality of either dying prematurely or dying a violent death or both as the UBB miners did. MSHA should take responsibility without the qualifying "BUT".

The Government bears Witness against itself: As we already know, according to an Independent Panel's Assessment of an Internal Review of MSHA inspections and Enforcement Actions at the UBB Mine South, "... the IP's overall analysis suggest that if MSHA had engaged in timely enforcement of the Mine Act and applicable standards and regulations, it would have lessened the chances of – and possibly could have prevented – the UBB explosion." (said panel was identified by OSHA – an agency of the United States Department of Labor)

"An Independent Panel Assessment of An Internal Review of MSHA Enforcement Actions at the Upper Big Branch Mine South," Mine Safety and Health Administration website. March 22, 2012, p.9

And, speaking of the Government, it was admirable that our lawmakers passed H.Res.1236 to honor the 29 coal miners that died in the explosion at UBB and it was certainly admirable of **Representative Nick Rahall (D-WV)** to state, "**We will hold accountable those who failed our miners, so help me God**"

Government Printing Office. "Congressional Record Volume 156, Number 52 [Pages H2537-H2542]." U.S. Government Printing Office website. April 14, 2010. <http://www.gpo.gov/fdsys/pkg/CREC-2010-04-14/html/CREC-2010-04-14-pt1-PgH2537.htm>

I'm not surprised that Representative Rahall invoked God, after all Romans 13 reveals all Governments were ordained by God to pass and enforce moral laws to protect our citizens. Sadly, however, it was these same highly regarded lawmakers who failed to protect the life of my brother.

Hopefully Representative Rahall will "Walk the Talk": Now, considering that Representative Rahall called on God (the Spiritual) – hopefully he will be faithful in his oath to the LORD in holding accountable those (in the natural realm) who failed the UBB miners – and from all accounts answerability needs to begin in the halls of Capitol Hill – with our lawmakers as well with MSHA who failed to enforce the laws meant to protect our coal miners who daily risk their very lives working in the "Shadow of Death".

For one, Grover was always mindful that he and the other miners worked in the Shadow of Death, not because of safety violations but because Job 28 said so. However, just the fact that Job 28 associates mining with the Shadow of Death, then the Government should be extra sensitive to passing laws that are effective. And, if the laws are effective then there will not be a need for "numerous laws".

What does a Shadow of Death look like: Someone not familiar with coal mining might ask what does a Shadow of Death look like? Well, one example is the gas, which investigators concluded was liberated from floor fractures after UBB miners mined into another Shadow of Death, the fault zone that was a reservoir and conduit for gas – a fault zone that MSHA was aware of and even made recommendations to Massey that would have minimized the threat of the explosion that 29 UBB miners died in. Clearly seeping gas and fault zones can be likened to Shadows of Death that cast their shadows of untimely and violent deaths over the UBB coal miners who mined into it.

MSHA's Sin: MSHA never followed up on their recommendations to Massey that would have minimized the threat of an explosion at UBB and it has been determined that as of April 5, 2010 those recommendations were never implemented! Needless to say, given that coal miners work in the Shadow of Death, they of all people need good safety laws to be enforced. At least one would think so. After reviewing the MSHA report, Ken Ward of the Charleston Gazette went to the heart of the matter:

"What's not said there is what MSHA has partly acknowledged already, that agency officials never made sure Massey implemented these recommendations or some other plan to avoid methane doing exactly what it did on April 5, 2010. I say partly, because MSHA has not really explained in any detail how in the world this could have happened, Yes, it's true that the primary duty to protect miners and provide them with a safe workplace is that of the mine operator. But what's the point of having an agency like MSHA, if its job isn't to make sure operators do that! ... this is a situation where MSHA knew about not one, not two, but three previous methane incidents at the same mine, knew what the underlying cause was, and recommended steps to fix the problem. Was it too much for the families of 29 coal miners to expect that MSHA would ensure appropriate steps were taken?"

Ken Ward Jr., "Why didn't MSHA prevent the UBB Disaster? (blogs, Coal Tattoo)," The Charleston Gazette. December 7, 2011. <http://blogs.wvgazette.com/coaltattoo/2011/12/07/why-didnt-msha-prevent-the-ubb-disaster/>

While I was happy to see a news reporter call MSHA out Ken Ward and many of the other news reporters are extremely biased against the coal operators and it seems they accuse the coal operators even when there is no proof that they violated MSHA's safety laws as was the case with Performance Coal.

Representative Rahall made mention of will be reflected in deed not just in words as we know that the LORD holds accountable those lawmakers who misrepresent Him.

The Sin of the Government & the "Supposed" Sin of Massey: Massey was falsely accused of being guilty of "poor housekeeping" and unethical practices. However, from all accounts the Government and MSHA are the ones to be held accountable. And, even if what MSHA was saying was true about Massey - MSHA's sin was greater. Because if MSHA was correct regarding Massey then the sin of the Government/MSHA was their laxness in enforcing effective laws and overseeing Mining Safety Laws that could have otherwise protected the life of my

brother and could possibly have even prevented the explosion. Needless to say, because the Government failed to take measures regarding the fault zone 29 men who were working in the Shadows of Death at UBB died in the Shadow of Death that Job 28 speaks of.

Say to the Mountain Move and the Mountain will move: With the understanding that there is a spiritual aspect to our Government (Romans 13) as well as all that occurs in the natural realm Scripture also reveals that there comes a time when those who have Spiritual Faith in the LORD are to say to the **Mountain, meaning the Government**: to MOVE! (Matthew 17:20)

Mountains are also symbolic of obstacles. And in matters concerning mine safety the government itself was an obstacle to protecting and furthering mine safety laws not to mention enforcing them. More to the point our Government not only needs to pass effective Mine Safety Laws but they need to ensure that the obstacles within their own governmental agencies that prevent Mine Safety Laws from being enforced are removed.

Therefore in the Name of Christ Jesus I say to the Governmental Mountain and its Mountain of Obstacles that hinder the safety of America's Coal Miners: Move! I say to the lawmakers and MSHA: Move – Move the obstacles that you as our lawmakers and MSHA have set before yourselves that hinder the safety of our coal miners who daily work in the Shadow of Death.

Furthermore, as a reminder to our Lawmakers and I quote U.S. Representative Nick J. **Rahall**: “To quote Mine Safety and Health Administration’s Administrator for Coal Mine and Health **Kevin Stricklin**: “All explosions are preventable. It’s just making sure you have things in place to keep one from occurring ... it’s quite evident that something went very wrong here.”

Government Printing Office. "Congressional Record Volume 156, Number 52 [Pages H2537-H2542]."
U.S. Government Printing Office website. April 14, 2010. <http://www.gpo.gov/fdsys/pkg/CREC-2010-04-14/html/CREC-2010-04-14-pt1-PgH2537.htm>

Yes, Representative **Rahall** and **Mr. Stricklin**, from all accounts something went very wrong because of MSHA’s failure to enforce Mine Safety Laws at UBB! My suggestion is **Physician Heal Thyself**: make sure you have things in place to keep an accident from occurring because it’s quite evident that something went very wrong at UBB!

Luke 4 ²³ And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country.

According to "Barnes' Notes on the Bible," the meaning is this: "Suppose that a man should attempt to heal another when he was himself diseased in the same manner; it would be natural to ask him first to cure himself, and thus to render it manifest that he was worthy of confidence."

The connection is this: You profess to be able to pass and enforce laws that keep our coal miners safe – so show us that you have the power, that you are worthy of our confidence, by continuing to pass and actually enforce those laws, as you profess to do. In other words, what you expected from Massey and other Coal Operators you need to do so yourselves.

Matthew 7 (4) How can you say to your brother, 'Let me take the speck out of your eye,'

when all the time there is a plank in your own eye? (5) You hypocrite, first take the plank out of your own eye, and then you will see clearly to remove the speck from your brother's eye.

The Government and MSHA need to take the plank out of their own eye. Again, only after the Government and MSHA amend their own faults can they consistently reprove and correct the Coal Operators. Then and only then can they see clearly and see things as they really are regarding the safety of our coal miners. MSHA should take responsibility without the qualifying “But”. Again, because MSHA is the one to enforce Mine Safety the greater sin is with MSHA (the plank) while the lesser sin is with Massey (the speck).

If the Government had looked at the plank in their own eye they may not have been so quick to have passed Judgment on Massey until after the investigation and they found that the Long Wall crew had mined into a fault zone that they had no way of knowing was there. In their attempts to minimize their own faults MSHA stirred up needless strife in the UBB community to take the focus away from MSHA.

Like Grover, I always see the spiritual behind the natural and while, needless to say, no one would say that the explosion the 29 men died in was a good or desired tragedy, Romans 8:28 reveals that “all things work together for good to them that love God and are called to His purpose”. In other words, I see the spiritual purposes behind his death as well as the causes in the natural realm.

Scripture reveals that God will only permit what seems to us as an untimely death or violent death only when absolutely necessary and for His Kingdom purposes. As John Calvin put it: “David introduces this sentiment, that **God does not hold His servants in so little estimation as to expose them to death casually**”. Verse 16 of Psalms 116 reveals that: Precious in the sight of the LORD is the death of HIS Saints – Psalms 116:16

And, so it was with Grover, therefore let Grover’s death be as precious to us as it was to the LORD! **Grover’s death was not in vain** and for that reason **he could not have been a victim**. Quite the contrary, his death has and will continue to accomplish whatever purposes that the LORD intended for his death to bring about! It **does not honor the LORD or Grover to refer to Grover as a victim**. In essence, to refer to Grover as a victim, is to indicate that the LORD held Grover in such low estimation that He was indifferent and uncaring as to when and how Grover died.

I know for a fact that Grover was a man who was always aware that all external circumstances concerning him, his death as well as his life, would work together for the good of God’s eternal purposes. And, as Grover said, if he was there when the atomic bomb exploded **whether or not God delivered him was not the point; the point was that God was still able**. Grover knew if he died in the explosion it was for a higher purpose.

I ask the Mountain – could Moving the Governmental Mountain be one of those higher purposes? I call on the Name of Jesus to move the Mountain because to deal with man alone, apart from God, would be both an endless and fruitless labor. One might ask why it would be a

fruitless labor for me or anyone to expect our Lawmakers to do the right thing concerning passing “Effective” Mine Safety Laws and expect them to be “Effectively” enforced?

Why? Because America's Lawmakers are like the ill natured children that Jesus spoke of: History bears witness that the Democrats and Republicans are like the playmates in Luke 7:29-32 who refuse to play with one another for no other reason than they are disagreeable and ill natured children and they do so to their own hurt as well as to the hurt of America’s citizens. Many of America’s lawmakers are like the Experts in the law that Jesus spoke about in Luke 7:30-32. Verse 30 reveals that throughout the ages man has had the right to exercise his own free will; therefore, men can and do reject God’s purpose for their own personal lives. And, so it is today – many of America’s Lawmakers have rejected God’s purpose in their lives as well. Instead, one can likened them to the “Stubborn Children” that Jesus is speaking about in these particular Scriptures who would not play together in a civil manner. In other words, Effective Mining Laws are not passed and enforced because the Democrats say we piped unto the Republicans and they would not dance with us; we mourned unto the Republicans and they would not weep with us and vice versa.

As a Coal Miner’s daughter and sister of a coal miner, if I may be so bold, I suggest that both parties stop whining, grow up and put aside your childish differences and come together in unity to ensure that “Effective” Mine Safety Laws are passed and “Sufficiently” enforced before another Coal Miner dies in the Shadow of Death. It would be greatly appreciated by the Coal Mining Community if our Lawmakers would stop whining, man-up and do the right thing. For one, I would have more respect for America’s Lawmakers if you would stop being so self-centered and consider how you are acting – change your viewpoints and perspective on the situation and move forward in a way that helps Americans, not harms them.

Luke 7 ²⁹ And all the people that heard *him*, and the publicans, justified God, being baptized with the baptism of John. ³⁰ But the Pharisees and **lawyers rejected the counsel of God against themselves**, being not baptized of Him. ³¹ And the Lord said, **Whereunto then shall I liken the men of this generation? and to what are they like?** ³² They are like unto children sitting in the marketplace, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept.

So, now I wait patiently upon the LORD to Move the Mountain of Obstacles at the Governmental level that hinders the safety of America’s Coal Miners - I wait upon the LORD because the Government rests on the Shoulders of Jesus Christ - Isaiah 9:7

Isaiah 9:6-7 (NKJV)

⁶ For unto us a Child is born,
Unto us a Son is given;
And the government will be upon His shoulder.
And His name will be called
Wonderful, Counselor, Mighty God,
Everlasting Father, Prince of Peace.

⁷ Of the increase of *His* government and peace
There will be no end,
Upon the throne of David and over His kingdom,
To order it and establish it with judgment and justice
From that time forward, even forever.
The zeal of the LORD of hosts will perform this.

The Vision of a Basket

Page 1 of 1

Gwen Thomas

From: "Gwen Thomas" <[redacted]>
Date: Wednesday, August 25, 2010 3:43 PM
To: "gwen" <[redacted]>
Subject: Vision: Straw Basket/heavy burden

In a Vision early yesterday morning (August 24, 2010):

I was standing outside and in front of me I saw two (2) men bending over to take hold of a very long basket about 4 to 5 feet in length and a pproximately 1 to 2 feet in height. The men were at either end of the basket. And, clearly this basket was symbolic of a **heavy burden!**

The basket had a wooden top that covered the basket.

They were going to take the basket somewhere. It seems this basket was a very important basket - soemthing they had found - and it seems that this basket held a key (an answer) to something (?)

There were several other men standing to the left of the 2 men who were watching them. And, it seems there was a building to the left of the 2 men as well. Much like the building were the families of the miners were waiting for news of any survivors.

The countenance of all the men was both sober and solemn. This was a serious matter and they were approaching it in like manner. And, it seems that no one knew what to say or even wanted to say what they may be thinking

QUESTION:

I wonder if this basket has something to do with the explosion (or/and Grover) at Performance Coal

Will they find something they hadn't expected to find (possibly in a hamper, a lunch pail or lunch bag or a tool box) Will something hidden be brought to light

O [redacted] ng

2/20/2013

Email – The Vision of a Basket

On March 1, 2011, The Washington Post ran an article concerning Massey Energy Company employee Hughie Stover, Chief of Security at the UBB mine. Stover was arrested and charged with “lying to the FBI and trying to dispose of key documents.” After reading this article, I knew it was a manifestation in the natural realm regarding a vision of a basket that the LORD had given me on August 24, 2010. As you can see from the date stamp on the email, I received this vision approximately seven months before the article that was published in the Washington Post.

A day before the article was published, on February 28, 2011, The Charleston Gazette posted a story on its website which also shed light on the vision I had of the basket. The following is an excerpt from that article:

"The grand jury also alleged that Stover **directed 'a person ... to dispose of thousands of pages of security-related documents.'** ... Stover was attempting to 'impede, obstruct, and influence' the government investigation, the indictment alleges. **The documents were apparently stored in the garage of a house known as the 'barracks' near the main security gate** at Upper Big Branch, the indictment said. On about Jan. 11, this 'known person' sorted through the documents ... disposing of thousands of pages of security-related documents in the trash compactor."

Ken Ward Jr., "UBB security chief charged with lying, destroying files." WV Gazette website. February 28, 2011. <http://wvgazette.com/News/201102280915> (accessed February 21, 2013).

The building in my vision that was “like the building where the families of the miners were waiting for news of any survivors” speaks of the “barracks” where the thousands of documents were stored. The “heavy burden” in my vision speaks of whatever was in those documents. That is why the countenance of the men who were watching was both sober and solemn; it was a serious matter indeed. Being accused of not destroying the documents but also hindering the investigation was a very serious matter. That is why the men in the vision didn’t know what to say or even wanted to say what they may have been thinking.

Since the building in the vision was like the one where we waited for news of the miners, I wrote in the email, "I wonder if this basket has something to do with the explosion (or/and Grover) at Performance Coal. Will they find something they hadn't expected to find Will something hidden be brought to light." Obviously, what was hidden was brought to light!

Since it was clear to me that by giving me this vision the LORD was showing me something more about the ongoing situation regarding the mine, I wrote it out in an email and sent it to myself. I knew the LORD would bring clarity. The email serves as another proof that I (and, therefore, Grover also), heard clearly and accurately from the LORD about future events concerning the UBB explosion. May this also serve as an encouragement to others, like Grover, who hear but may be around those who mock and try to discourage the hearer. Documentation like this not only helps one remember accurately, but also confirms the truth (Habakkuk 2:2-3).

Psalm 2 - The Last Scripture Grover Shared with Me

Mocking: Psalm 2 was the last Scripture Grover shared with me - approximately 18 hours before the explosion. He was very troubled and grieved in his spirit as this Psalm speaks of those who were mocking him at that very moment in time. I think the point I want to make is that the LORD knew the hurt that Grover felt - yet Grover was unyielding in his walk with the LORD in spite of the hurt. And, the LORD gave me the understanding that I was to protect Grover's Testimony unto Him. You see, they can no longer mock Grover - but to continue to mock Grover's Testimony is to mock the LORD. And, I have set my face like flint to protect Grover's "Testimony" unto the LORD.

The LORD gave Grover the understanding to Pick Up His Cross and Follow Him. It's one thing to read the Scriptures about picking up our cross and following Jesus; however it's a totally different thing when the LORD quickens us to these verses. Very early in his walk with the LORD, Grover heard the LORD speak into his spirit to pick up his cross and follow Him.

And, Grover did.

Salvation is a free gift - but it is a choice whether or not we pick up our cross and follow Jesus.

Those of us who pick up our cross are told to count the cost. In Matthew 10:36-39 and Luke 14:26-33 we find that Jesus told his Disciples that they should count the cost of following him. Jesus wanted His disciples to know what the journey would be like because victory would come - but not come easily. For those who pick up their cross and follow Jesus conflict is to be expected - even from within our own households. **Luke 14:26 reads:** ²⁶ If any *man* come to Me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be My disciple.

Luke is not suggesting that we have hatred in our hearts for our love ones rather Luke is saying that we should hate the hindrances or stumbling blocks that our loved ones would put in our paths that would cause us to stumble in our walk with the LORD. In other words we are not to put our loved ones above the LORD when they are asking us to sin.

Matthew 10: 36 reads: ³⁶And a man's foes shall be they of his own household. In other words, the cost of following Christ Jesus might mean that our family will walk away because we are no longer willing to compromise in our walk with the LORD. And, so it was with Grover - that's why he came to live with me for the last seven years of his life. My home was his refuge.

I loved him as a mother loves a son: In a dream the LORD told Grover to go home to his mother - meaning me - and he thought in terms of me as his spiritual mother. And, the LORD spoke to me through Psalm 68:6 that He sets the lonely in families - and I knew that I was to open my home to Grover. And, I loved him as a mother loves a son. And, verse 6 also reveals that those who are bound up he sets free - and at the same time Grover was set free.

Matthew 10:39 reads: ³⁹ He that findeth his life shall lose it: and he that loseth his life for My sake shall find it. Needless to say, Grover did not put his life above his walk with the LORD.

Christ Foresaw the Sufferings of all His Disciples: The point is this: Christ foresaw the sufferings of all His Disciples and He encouraged them to keep walking. And, I hope Grover's Testimony is an encouragement to all those who have picked up their cross and are experiencing conflicts from within and from without. It really is worth the cost! Victory may not come easy - but it does come. And, you will be vindicated - that is your heritage in the LORD - Isaiah 54:17. And this vindication is peace, righteousness, security and triumph over opposition!

I don't mean to imply that we should seek vindication - Grover certainly didn't - nor should we. But all of God's ways are just and it is a Biblical principal that God vindicates His people. Those like Grover who are "truly" disciples of Christ will pick up their cross and follow Jesus no matter what.

Caesarea Philippi

And the Gates of Hell will not Prevail

Jesus journeyed to Caesarea Philippi and declared to the kingdom of darkness that the gates of hell would not prevail against His Church

**And, seven months before Grover went home to be with the LORD
Grover Journeyed to the "Gates of Hell" at Caesarea Philippi
and declared that the gates of hell would not prevail against him**

When we went to Israel - Grover and I went to Caesarea Philippi and standing in front of the gates of hell - Grover proclaimed into the spiritual realm that the gates of hell would not prevail against him.



Me, Grover and a Friend standing in front of the "Gates of Hell" in Caesarea Philippi

Satan asked to Sift Grover: Shortly after Grover came into the Kingdom I told him the LORD had given me the understanding that Satan had asked to sift him - just as he asked to sift Peter (Luke 22:31). And, it was at that point in time that I realized Satan was seeking opportunities to place obstacles in Grover's path that would shake Grover's faith and cause him to doubt in his ability to hear from the LORD. And, one of the ways was to put people in Grover's path that mocked Grover when he said the LORD told him something - for example that it was by divine revelation that Grover knew something bad was going to happen at Performance Coal.

Yet, the Gates of Hell did not prevail against Grover! He never wavered in what the LORD told him about the accident at Performance Coal or anything else for that matter. And, it was upon Grover's ability to hear from God the Father that something bad was going to happen at Performance Coal and the fact that Grover never backed down regardless of the mocking or the unbelief of others - that the gates of hell did not prevail against Grover.

And, that brings me to the account of when Jesus journeyed to Caesarea Philippi and declared to the kingdom of darkness that the gates of hell would not prevail against His Church.

Grover's journey to Caesarea Philippi: When we were in Israel, Grover went with me to Caesarea Philippi for a very specific reason: to declare into the spiritual realm that the Gates of Hell would not prevail against us. We stood where Jesus stood over two thousand years ago and read Matthew 16:13-19 into the spiritual realm, the Scriptures that declare that the Gates of Hell would not prevail against the LORD's Church.

Jesus at Caesarea Philippi: This is where Jesus stood and declared to Satan, the father of lies,

and to the kingdom of darkness, that all of God's children, not just the prophets, would have the ability to hear from God the Father and that it was upon our ability to hear that He would build His church.

There were two profound revelations at Caesarea Philippi. First of all, it was God the Father who revealed to Peter that Jesus was the Son of God, and secondly, Jesus revealed to the disciples that it was upon that revelation from God the Father that He would build His church. And so it was with Grover - it was by Divine Revelation that Grover knew something bad was going to happen at Performance Coal.

The rock at Caesarea Philippi is not like the Rock that Jesus builds His Church on: Jesus questioned His disciples asking, "He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." (Matthew 16:15-18, KJV).

The timing of this declaration is interesting as the disciples had been walking with Jesus for approximately 2 ½ years by the time they reached Caesarea Philippi and had witnessed first-hand His miracles. And until then it seemed that none of the disciples, other than Peter, had received revelation from the Father as to who Jesus was. This should be encouraging to those who have yet to recognize the voice of the Father. And, Paul tells us to eagerly desire spiritual gifts, especially the gift of prophecy, which is the ability to hear from God. When we eagerly desire to hear from God the Father, we too will recognize His voice.

However, Satan will want us to doubt our ability to hear from God the Father for obvious reasons - Satan does not want the Church to prevail. And, Satan will use false teachers and others to oppose those who hear from God the Father in an attempt to keep the true Church from being built. Satan will work through others around us to constantly try and put doubt in us as to our ability to hear from God the Father or that God the Father actually speaks to His children. Unfortunately some of these attacks will come through the brethren and from those that we trust in. This can be done knowingly or unknowingly.

Their rock is not like our Rock: Deuteronomy 32:30-31 reads:

³⁰ How could one man chase a thousand,
Or two put ten thousand to flight,
Unless their Rock had sold them,
Unless the LORD had given them up?
³¹ For **their rock is not like our Rock,**
As even our enemies concede.

Moses was saying that the rock in which the pagans trusted is not like the God of Israel – the only true God and the God of Salvation! Take for example, the "**rock of the gods**" at Caesarea Philippi.

Niches to the false god Pan are literally built up against and into a mountainous rock – the rock of the gods: It is also significant that Jesus made this profound declaration at Caesarea Philippi. After all, one would think that Jerusalem would have been preferable to Caesarea Philippi which was an especially pagan area, geographically located at the foot of Mount Hermon. It was here that the pagans worshipped Pan the pagan god of fear. According to history, Caesarea Philippi was originally called Paneas in honor of the god Pan whose shrine was located there and was literally built into the rock of the mountain side.

The journey to Caesarea Philippi identified the northern limit of Jesus' travels outside Jerusalem and the journey would not have been easy due to the topography. Given all that then "why" would Jesus make this difficult journey to a pagan High Place to prophesy such a profound prophecy?

The answer becomes clear when we examine Caesarea Philippi more closely. Jesus referred to the Gates of Hell in Matthew 16:18 because it was here at Caesarea Phillip that the pagans believed the Gates to the Underworld – the gates of Hell were located.

With the understanding that Caesarea Philippi was a gateway to hell we can now begin to grasp the fuller purpose of Christ's journey. Jesus fearlessly walked right up to the Gates of Hell and spoke a creative word into the spiritual realm. Jesus let Satan, the father of lies, and the kingdom of darkness know that all of God's children, not just the prophets, would have the ability to hear from God the Father and that it was upon our ability to hear that He would build His church.

And, when we were in Jerusalem, Grover stood beside me as I read Matthew 16:13-19 into the Spiritual Realm declaring that the gates of hell would not prevail against our lives or our ability to hear from God the Father - nor would we be afraid to serve the LORD.

Fear Not - Says the LORD
All throughout Scripture we are told "Not to Fear"

Scripture reveals that we do not have to serve the LORD with fear, rather, we can serve Him fearlessly. Just as Luke wrote over two thousand years ago we have been rescued from our enemies so we can serve God without fear. And, so it was with Grover!

Luke 1:74 ⁷⁴ We have been rescued from our enemies so we can serve God without fear, NLT

Grover Overcame the Overwhelming Fear of Staying at Performance Coal: The word "panic" associates panic attacks and fear with this particular pagan deity that was worshipped at Caesarea Philippi. In other words, panic and fear are manifestations of the pagan deity Pan. And, it was Grover's overwhelming fear of being in that explosion that he needed to overcome.

Adam and Eve: It's interesting that after Adam and Eve sinned they hid in the Garden because they were "Afraid" - Genesis 3:10. Afraid is not the same as Reverential Fear. The LORD wants us to have a Reverential Fear for Him - on the other hand Satan wants us to be afraid of serving the LORD. And, when any Believer serves the LORD - afraid - then Satan knows that

particular Believer becomes ineffective in serving the LORD. And, that would explain why the deity "Pan" was worshipped at the gates of hell - a pagan god of panic and fear.

And, I know that the fear we see in America today is because of the attacks of Satan. But once this spirit of fear is exposed and people understand that it is not them but a spirit of fear that is trying to influence them - then they too can be set free. It is the truth that sets us free - and it is the truth that binds the enemy.

Satan hid behind the goat-demon just as he hid behind the serpent: Revelation 12:9 refers to that old serpent, called the Devil and the Hebrew meaning for the word devil in Leviticus 17:7 is referring to a shaggy goat, a hairy one and a satyr. In other words it was Satan hiding behind Pan the Satyr, the he-goat whose shrine was and still is at Caesarea Philippi. Just as Satan hid behind the serpent he hid behind another animal at Caesarea Philippi.

Revelation 12:9 reads: And the great dragon was cast out, **that old serpent, called the Devil,** and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

And Leviticus 17:7 reads: And they shall no more offer their **sacrifices unto devils**, after whom they have gone a whoring. This shall be a statute for ever unto them throughout their generations.

The Hebrew meaning of the word "devils" according to Strong's H8163 means: or sa'ir, saw-
eer'; from Hebrew 8175 (sa'ar); shaggy; as noun, a he-goat; by analogy a faun:-devil, goat, hairy,
kid, rough, satyr. And, 8175 is a primitive root which means to storm; by implication to shiver,
i.e. fear:-**be (horribly) afraid**, fear, hurl as a storm, be tempestuous, come like (take away as
with) a whirlwind.

Note that the Hebrew meaning for devils also means to "be horribly afraid". Again, fear is a manifestation of both Satan and Pan so it is easy to understand that those who are horribly afraid of something have what are known as panic attacks.

But, without a doubt Grover knew that the gates of hell would not prevail against his life. Grover knew that he heard from God the Father – and he knew that he would overcome the fear of being in that explosion and because of that - the gates of hell did not prevail over that man's life. Because of Grover's reverence for the LORD, Grover was able to overcome his fear and stay at Performance Coal.

Remember, the miners found Grover's Bible on his bed opened to Psalm 46 which reveals that Grover no longer had fear of being in the explosion. And, Psalm 46:1-2 reads:

¹ God is our refuge and strength,
A very present help in trouble.

² Therefore we will not fear,
Even though the earth be removed,
And though the mountains be carried into the midst of the sea;



Me, Grover and a friend at Caesarea
Philippi

Gateway to the Coal Fields: Madison, West Virginia



Boone County Courthouse

Photo courtesy of the West Virginia Division of Culture and History,
Historic Preservation Office

The Boone County Courthouse was constructed in 1921 and sits on a hillside above State Street in the town of Madison, West Virginia. It was listed on the National Register of Historic Places in 1981 as a significant architectural landmark of the Neo Classical Revival in southwestern West Virginia. Moreover, according to the West Virginia Office of Miners' Health, Safety and Training, coal was first discovered in what is now West Virginia and what is now Boone County in 1742, making it truly a “Gateway to the Coalfields” of West Virginia.

In 1847, Boone County was formed from parts of Kanawha County as well as parts of Cabell and Logan counties. As the name implies, Boone County was named after the legendary Daniel Boone, who had resided in the Kanawha Valley at one time.

As a young girl growing up in Boone County, the Boone County Courthouse was quite impressive. Even though Madison was a small town, for a young girl who had lived the first seventeen years of her life in the hollows Madison seemed larger than life. And, even after being away from West Virginia for over forty years, not much seemed to have changed. It was still the same small town and the Boone County Courthouse was as majestic as it ever was. The people were still the same pleasant likeable people I grew up with. And, even though it no longer

seemed larger than life, in some ways there was still a sense of being back home.

As many times as I have been to the Boone County Courthouse for various reasons, I could never have imagined going to this Courthouse to settle Grover's estate. Knowing that that both my faith and Grover's faith had been mocked in court documents before meeting on that day, it was a very unsettling feeling.

On that particular day several members of Grover's family met at the Courthouse to settle his estate and the weather was much the same as in the picture above. It was a beautiful day, and as always, I was amazed at the beauty of the mountains. Yet, it felt like a dark cloud was hovering over the Courthouse - spiritually there was. However, Scripture reveals that light dispels the darkness - and there was light hovering over the Courthouse as well - and it was the light that prevailed that day. John 1:4-12; John 8:12

The Boone County Court House is situated within a stone's throw inside the sign that reads: Welcome to Madison - Gateway to the Coal Fields - and this is the Gateway that the LORD sent me to - to turn back the battle between me and Grover's biological son who mocked Grover for his walk with the LORD in death as in life - and in mocking Grover he mocked the LORD!

Isaiah 28:6 ⁶ For a spirit of justice to him who sits in judgment,
And for strength to those who turn back the battle at the gate. NKJV



There is a Kingdom Purpose for including this particular Chapter: To begin with, as many of us already know and have experienced, Scripture reveals that a man's enemies will be those of his own household. And, as much as it grieved Grover, it grieves all Christian parents whose son or daughter mocks them for their faith. Nonetheless, Matthew 10:36 reveals that a man's enemies will be those of his own household. And, this Chapter is an encouragement to those, who like Grover, even though they grieve because they are mocked by their own household - to keep your focus on the LORD - and not the mocking.

Furthermore, my hope is that this Chapter will also encourage the Over-Comers, who like myself, at some point in their lives will find themselves in a court room situation where they are being mocked because of their faith - not by the court as a whole - but from someone operating within the court system such as an attorney. And, the encouragement is not to shrink back in fear, rather face the opposition even when it is threatening. And, I believe as America moves farther and farther away from Christianity - the threat of being mocked because of our faith in and outside the court room is becoming more and more threatening.

The Sanhedrin's Threat: Nonetheless, when the LORD calls us to take the battle to the gate and confront the mocking - and we are willing to go - then He will give us the strength to turn the battle back at the gate (Isaiah 28:6). We need only ask for the fearless courage that the Disciples asked for when they were threatened in the court rooms of the Sanhedrin - Acts 4:29 reads: ²⁹ Now, Lord, consider their threats and enable your servants to speak your word with great boldness. NIV

Acts 4:17-21 reads: ¹⁷ But so that it spreads no further among the people, **let us severely threaten them, that from now on they speak to no man in this name.** ¹⁸ **And they called them and commanded them not to speak at all nor teach in the name of Jesus.** ¹⁹ But Peter and John answered and said to them, "Whether it is right in the sight of God to listen to you more than to God, you judge. ²⁰ For we cannot but speak the things which we have seen and heard." ²¹ So when **they had further threatened them**, they let them go, finding no way of punishing them, because of the people, since they all glorified God for what had been done. (NKJV)

The Sanhedrin was mistaken when they thought their threats would stop the Disciples from speaking the Name of Jesus and spreading the Gospel. And, like the Disciples - when we are opposed in court because of our faith let us become more determined to be a witness unto Jesus and spread the Gospel.

Judges who Champion the Truth: Just as Isaiah 28:6 speaks of those within the legal system who judge rightly, needless to say, there are many within America's legal system who stand up for the truth as well! On the other hand, there are those within the legal system who will make false accusations and who will mock someone's Christian Beliefs all under the guise of standing up for the truth. In other words, when I speak of the court mocking me it is Grover's biological son's attorney that I am referring to - not the Circuit Court of Boone County itself.

Suffering for Being a Christian: Even though it was the death of my brother that opened the

door for me to go to court and legally refute those who were mocking Grover for claiming that he heard from the LORD that something bad was going to happen at Performance Coal - first and foremost it was because he was my Brother in Christ Jesus - not my biological brother. And, the trials he went through before his death and that I have gone through after his death is only what many have already gone through and that many more will go through in the days to come - for as 1 Peter 4:12-16 reads:

¹² Dear friends, do not be surprised at the fiery ordeal that has come on you to test you, as though something strange were happening to you. ¹³ But rejoice inasmuch as you participate in the sufferings of Christ, so that you may be overjoyed when his glory is revealed. ¹⁴ If you are insulted because of the name of Christ, you are blessed, for the Spirit of glory and of God rests on you. ¹⁵ If you suffer, it should not be as a murderer or thief or any other kind of criminal, or even as a meddler. ¹⁶ However, if you suffer as a Christian, do not be ashamed, but praise God that you bear that name. NIV

In other words, this is as much about those Christians, if not more so, who are being mocked because of their faith as it is about my brother - and that is one of the reasons I have written this chapter. And, it is in that spirit that I write the following.

Shortly after my brother's death, when the LORD quickened me to Isaiah 28:6 I knew He would open the door for me to take the battle between me and those who were mocking my brother to the gates of a Court Room. Scripture interprets Scripture and Isaiah 28:6 was in harmony with the last Scripture that Grover shared with me the evening before he died - Psalm 2 - which also speaks of a Court Room setting where the LORD laughed at those who futilely mocked Him and His servants Psalm 2:4.

Grover was mocked in death as in life: And, the LORD would not let me forget my last conversation with Grover - and how Psalm 2 pertained to Grover's life. Psalm 2 was in my spirit! And, it was during this same time that the LORD quickened me to Isaiah 28:6 with the understanding that He would open the door for me to refute Grover's biological son in a court of law for mocking his father in death as in life. One of the reasons that this had to happen in a Court Room was because Psalm 2 takes place in a Court Room.

On Earth as in Heaven: Given that Grover was speaking Prophetically and the LORD had quickened me to Isaiah 28:6 I know that the LORD was aware of the proceedings taking place in the earthly court room in Boone County just as verse 4 of Psalm 2 reveals.

In the context of Isaiah 28:6 the gate speaks of a place where justice was administered - in other words a Court Room! And, at the time I just couldn't imagine the circumstances under which I would refute Grover's biological son in a court of law for mocking Grover - let alone for mocking my faith. Yet, I knew the LORD had quickened me to Isaiah 28:6. And, I just couldn't imagine who as Psalm 2:2 reveals would "take counsel together" with Grover's biological son in mocking me and Grover. After all "Counsel" could be referring to an Attorney and I just couldn't imagine an attorney mocking Grover or me for our faith yet they did in a document they filed with the Circuit Court of Boone County.

Filed Under Court Ordered Seal: Even though the Court documents were "Filed Under Court Ordered Seal" I have been given permission via an email from the Circuit Court of Boone County that I can describe in my own words the statements made in the two correspondences between my attorney and the attorney for Grover's biological son that I make reference to in this chapter.

The Gateway to the Coal Fields & the Boone County Court House: Several months after the LORD quickened me to Isaiah 28:6 a letter from Jeff's attorney arrived informing me that by law they were required to notify all of Grover's brother and sisters that they, as well as Grover's sons, were entitled to file a claim in Grover's wrongful death suit. And, it was at this point that I knew where the Gateway was that I would be confronted by Grover's biological that would open the door for me to refute him: the Circuit Court of Boone County. And, it was not just happenstance that the Boone County Courthouse is located within a stone's throw of a sign that reads Welcome to Madison - Gateway to the Coal Fields. More to the point - the confrontation was to take place not just in a gateway - but the "Gateway to the Coal Fields". And, anyone who understands the Biblical principle of gateways will understand the significance of "The Gateway to the Coal Fields"!

It was here in the "Gateway to the Coal Fields" that the LORD opened the door for me to refute Grover's biological son and the attorney he took counsel with and who joined Jeff in mocking.

And, it's important to note that it was the LORD who opened the door and not me. Given that the reason for being in Court was to settle Grover's estate - I knew I could not be the one who initiated the confrontation because this was not the forum. Yet, given the Scriptures, it was inevitable that his biological son and his attorney who he "took counsel with" would legally mock Grover and my Christian Beliefs which in turn would open the door for me to legally refute their mocking.

And, that's exactly what happened!

Form the time the LORD quickened Grover to Psalm 2 and me to Isaiah 28:6 I knew the LORD had a plan already in motion and He did. Jeremiah 15:11 reveals that I was to wait "because the LORD knew that Grover's biological son would have to ask for my aid":

Jeremiah 15:11 reads: The Lord said, Truly your release, affliction, and strengthening will be for good [purposes]; I will intercede for you with the enemy and I will cause the enemy to ask for your aid in the time of evil and in the time of affliction.

Again I couldn't imagine why Grover's biological son would need my aid for anything. However, for Grover's Estate to be fully resolved I found out they needed for me to sign a form releasing Grover's biological son to make decisions concerning the settlement for family members - hence the letter from Jeff's counsel that I mentioned earlier. Having said that, according to their letter, it was also their understanding that I did not intend to make a claim.

And, verses 20-21 of Jeremiah 15 reveals they would fight against me but they would not prevail:

²⁰ And I will make you to this people a fortified, bronze wall; **they will fight against you, but they will not prevail over you, for I am with you to save *and* deliver you, says the Lord.** ²¹ And I will deliver you out of the hands of the wicked, and I will redeem you out of the palms of the terrible *and* ruthless tyrants.

Just as verse 20 revealed that they would fight against me it was obvious from their document submitted to the court - that they were fighting against me - but just as verse 20 also reveals they did not prevail over me - needless to say - because as verse 20 goes on to say - the Lord was with me.

The Government Rests on His Shoulders: It was not just happenstance that the last Scripture Grover shared with me the night before he died was Psalm 2. Without a doubt I know the LORD had Grover to share Psalm 2 with me for a Kingdom purpose. And, even though many have tried to intimidate me with fear to shrink back - and at times it has been frightening - the LORD knew that I would be willing to do what He asked me to do and that was to go to the Gateway that He quickened me to in Isaiah 28:6 and refute those who mocked the LORD and His Servant in the very court system that the LORD ordained (Romans 13). And, the LORD knew that "when He opened that door" I would go and face my accusers in the Circuit Court of Boone County.

Grover and Psalm 2: The day before Grover died he and his biological son spoke on the telephone. And, according to Grover there was strife between he and his biological son concerning Grover's beliefs. On that same day, Grover left my house to go back to West Virginia and after arriving back at the Guest House Grover called and told me the LORD quickened him to Psalm 2 with the understanding that others would be joining his biological son in mocking him for his beliefs and I soon found out that the mocking would include mocking Grover's belief that the LORD had revealed to him that there would be an accident at Performance Coal. More to the point: Christ Jesus and whether or not Grover was hearing from the LORD was at the center of the on-going contention between Grover and his biological son including the day before Grover died and even after he died!

Furthermore, the real reason that some in Grover's household didn't want others to believe that Grover heard from the LORD did not go to the grave with Grover. Many besides me know the reason and we know it to be true.

Grover was deeply hurt by the constant attacks and the mocking of his faith. And, it was his their constant mocking and irreverence of the LORD that precipitated Grover's estrangement from some of his family.

Psalm 2 reveals that those who mock God's people - first and foremost they are mocking God - and this is what really grieved Grover. And, I could feel Grover's hurt when he expressed to me that Psalm 2 revealed the mocking would continue into the future. And, as Psalm 2 reveals, Grover knew that others would join Jeff in mocking him. But who were the others? After all, according to Psalm 2 that is quoted in part in Acts 4:25-26, we know that two of the groups who mocked Christ was the legal system: the Sanhedrin (the Jewish lawyers) and Pilate. And, who can forget "Judas" supposedly a trusted disciple of Christ Jesus - only to lovingly betray Him -

and so affectingly, with a kiss! But who were the others as it pertained to Grover's life - Who?

Mocking in Court: Grover never lived to see the fulfillment of Psalm 2 - but I did! Grover never lived to see that it was his biological son's attorney that joined him in mocking both Grover and me in a document entered into the Circuit Court of Boone County on May 13, 2011 in which they twisted and mocked a website I created in loving memory of Grover.

This document was a formal request to the court to dismiss any claim I had to a compensatory award from Grover's estate. As this petition was sealed by court order, I do not have permission to quote directly from the document. However, I do have permission from the court to describe the statements made therein. Thus, the below discussion contains paraphrases and general statements instead of exact word-for-word quotes.

In the petition to the court, Grover's biological son's attorney relied heavily on the information that I published in my website memorializing Grover. Given that they twisted and misrepresented my website, it seems their strategy was to discredit my statements in the website by ridiculing and mocking both Grover and me, trying to persuade the court that I was unworthy of any consideration because of my questionable character and my website statements. According to Grover's biological son and his attorney:

- I was someone hallucinatory who clung to false beliefs despite facts to the contrary because I claimed to hear from the LORD [Exhibit 9, page 5 and page 8 main document]
- I was fearsome and rather scary for the same reason,
- I was a perjurer (I lied in a court statement about Grover living in Virginia with me,
- I was a liar (nothing in my website was true)
- I implied that that Grover had a part in causing the explosion
- I asserted on my website that Grover actually called the night before the explosion to tell me that he had decided that the explosion would be on April 5 (**Such a thought would never have even entered my mind!**)

Most of all, I was mocked, along with Grover and God Himself, because throughout my website, I stated that both Grover and I heard from the LORD. Moreover, these words from the LORD were true.

We were mocked for claiming that the LORD revealed to both of us that there would be an accident at Performance Coal. For example, their court document reveals that Grover's biological son viewed me as not in touch with reality [page 8 of said document] and that his attorney found it **very alarming that I claimed both Grover and I had advance knowledge from the LORD about the explosion at the mines.** [Exhibit 9 - page 7]

Given the above mentioned Scriptures I wasn't surprised that his biological son and his attorney mocked me and Grover. However I do find it frightening and extremely unsettling that an attorney would actually mock my beliefs in Christianity in a court document! Whether Jeff or his counsel believe God's Word that reveals that God speaks to people in visions or dreams is their personal as well as their legal right - but I have legal rights as well to believe and express the truth concerning what God's word reveals to us about dreams and visions:

Acts 2:17-18 ¹⁷ And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and **your sons and your daughters shall prophesy**, and your **young men shall see visions**, and **your old men shall dream dreams**: ¹⁸ And on my servants and on **my handmaidens** I will pour out in those days of my Spirit; and they **shall prophesy**:

Acts 16:9 reads: And a vision appeared to Paul in the night;

Acts 18:9 reads: Then spake the Lord to Paul in the night by a vision,

Matthew 1:20 reads: But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying Joseph, ...

Matthew 2:12 reads: And being warned of God in a dream that they should not return to Herod, ...

And, given that his biological son and his counsel are alarmed that Grover and I had visions then they may want to take Job 33:14-18 into consideration that reads:

¹⁴ **For God may speak in one way, or in another, Yet man does not perceive it.**

¹⁵ **In a dream, in a vision of the night**, When deep sleep falls upon men, While slumbering on their beds, ¹⁶ Then He opens the ears of men, And seals their instruction.

¹⁷ In order to turn man *from his deed*, And conceal pride from man, ¹⁸ He keeps back his soul from the Pit, And his life from perishing by the sword.

And, Grover's biological son mocking me is a reflection of the mocking his father endured even the day before he died.

That the LORD spoke to both me and Grover had nothing to do with the distribution of Grover's estate - yet for their own personal reasons they felt it was an advantage to further their cause!

And, **they went as far to claim that Grover may have done something that caused the explosion** [Exhibit 9 - page 5] **just to prove that he heard from God!** [Exhibit 9 - page 7].

And, I find it very frightening and unsettling that they would even consider uttering such an accusation!

They tried to kill Jesus because He claimed to hear from God: John 8:40 reads: ⁴⁰ But now you seek to kill Me, a Man who has told you the truth which I heard from God. Abraham did not do this. In other words, they were trying to kill Jesus because of the truth that He claimed to hear from God.

This is not just a theological statement - this is exactly how I felt when I read their court document. It seemed that Grover's faith was on trial and that they were trying to legally "kill" Grover's testimony by attacking me and my ability to hear from the LORD. More to the point: at issue was whether Grover and I actually heard from the LORD about the explosion that Grover died in and this line of reasoning was presented to the court.

Why bring my beliefs or Grover's beliefs into court - this certainly wasn't the Forum - or was it? As already stated I couldn't be the one to initiate the confrontation with Grover's biological son about mocking his father's beliefs or my faith in the way they did. verbatim

But come May 13, 2011 when Grover's biological son's attorney Mocked my Christian Beliefs in a Court Document - "The Forum Changed" - to "God's Forum": On May 13, 2011, much to the surprise of some people, certainly not me, on behalf of Grover's biological son, his attorney submitted to the Honorable Judge William Thompson of the Circuit Court of Boone County, West Virginia **a legal document that not only belittled and mocked my relationship with Grover, but mocked and attacked my Christian beliefs -specifically that I claimed that Grover heard and that I hear from the LORD.** In addition, when they mocked my faith as well as Grover's - that opened the door for me personally to refute their mocking in a court document submitted by my attorney.

Some Lawyers will use the Courts to Intimidate People: In Acts 4:25-28 the Disciples quote from Psalm 2 and in verse 29 they ask the LORD to grant them a boldness that they may continue to speak His word. They were asking the LORD to sustain their courage even when they were threatened and mocked by the legal system. They were asking for a "Fearless" courage - to be able to rise above the fear of our spiritual enemy who operates through the worldly mindset of those in the legal system who will try and intimidate us.

We are not to shrink back when times become threatening - but we are to ask the LORD to give us a fearless courage to face our opposition even when it comes from within the legal system. And, from my own personal experiences it can be frightening. However, if the LORD sends us into the Courts - then as Isaiah 28:6 reveals - the LORD will be our source of strength!

And, there is another profound and encouraging revelation in Isaiah 28:6 - not only will the LORD be our strength He will also enlighten many within the legal system from the Judge on down with the wisdom to do what is just and right. And, that holds true with the Circuit Court of Boone County!

Grover's biological son's mocking is now in concrete: The LORD quickened me to Isaiah 50:7-8 with the understanding that I was to set my forehead like flint and to defend and protect Grover's testimony unto Him - the Awesome God that Grover served. And to do that the LORD opened the door for me to face my accusers in a court of law - and the mocking accusations made by Grover's biological son and his attorney, as well as my rebuttal submitted by my attorney have been memorialized in the Court documents concerning the "**Estate of Grover Dale Skeens – Civil Action No. 11-C-77**".

Isaiah 50:7-8 reads: **Isaiah 50**⁷ Because the Sovereign LORD helps me, I will not be disgraced. Therefore have **I set my face like flint**, and I know I will not be put to shame. ⁸ He who vindicates me is near. **Who then will bring charges against me? Let us face each other!** Who is my accuser? Let him confront me! Who dares to charge me with a crime? **Let him draw near and do so in court.** [More importantly **let him face me in God's court of justice.** Who is he that shall condemn me? The God of Abraham, Isaac and Jacob is my advocate for my cause is right and vindication from the LORD is part of my heritage.] Amplified

What does Prophetic Mean: Again, one of the reasons we were mocked was because I claimed that Grover and I heard from the LORD regarding the explosion. Prophetic simply means that the LORD reveals something to us before it happens! And, this can come about through dreams, visions, or when The Lord quickens us to a particular Scripture.

For example, it was through Scriptures that the LORD quickened to me that an accident was going to happen at Performance Coal four years prior to the accident - yet it was through recurring dreams that the LORD revealed this to Grover approximately one and a half years before the accident actually occurred.

What does Quickening Mean: When a Christian says that he or she was quickened to a particular Scripture it simply means that as they were reading Scripture all of a sudden a particular verse seemed to jump off the page. For example, take the two pictures of Grover shown below - it is the same picture however - the one on the left seems to jump off the page compared to the picture on the right.

Or, as the word quicken implies - the picture on the left seems to be more alive than the picture on the right.



And with this quickening comes an understanding that was not there before. And, it's an understanding in your spirit - not just your head.

Psalm 119:50 This *is* my comfort in my affliction: for thy word hath quickened me.

In other words the Holy Spirit wants us to understand that there is a spiritual aspect to something that is happening or is going to happen in our personal life and this particular Scripture will help us to understand the spiritual aspects of that situation. While all situations that we find ourselves in do not have a spiritual aspect many do and it is then that the Holy Spirit will quicken us to a particular Scripture so that we can understand the worldly through a spiritual perspective.

When the LORD quickened Grover to Psalm 2 - certain verses within that Chapter jumped off the page and that's how Grover knew that that others would join Jeff in mocking him - and they

did. When the LORD quicken me to Isaiah 28:6 - verse 6 seemed to jump off the page and because of that I just knew that I would personally confront Grover's biological son for mocking his father in a Court Room - and I did. And this is what we refer to as a "Rhema" Word as well - meaning it is a word that pertains to a present day situation. And because both these words, Psalm 2 and Isaiah 28:6 have come to pass then we can say these words were Prophetic Words as well as a Rhema Word.

How Prophetic that the last Scripture Grover shared with me was Psalm 2 - and the confrontation between me, Grover's biological son and his attorneys were exactly what Psalm 2 speaks of! One can't help but notice the similarities.

And, it's interesting that one of the articles from my website referenced and misquoted by Grover's biological son's counsel was "Grover fought the good fight". I say interesting because in that same section I actually talked about why Grover shared Psalm 2 with me the night before he died - that it was because people were mocking Grover and God. And, I included Amos 5:10 in this section as well to say that there are those in the courts who despise people like Grover (and me) who speak the truth in the Courts.

Amos 5:10 reads: ¹⁰ There are those who hate the one who upholds justice **in court** and detest the one who tells the truth. NIV

I am amazed how anyone could be that blatant in mocking both me and Grover. The point I want to make is that their own actions bear witness against themselves. When they mocked both me and Grover in Court their actions only proved that both Grover and I heard from the LORD concerning Psalm 2 and Amos 5:10.

And, interestingly, Psalm 2 reveals that the LORD laughs at them and I believe that the LORD laughed at them is both self-explanatory and understandable.

Grover's biological son and his attorney offered no Rebuttal to my Rebuttal: Given that a rebuttal is the claim, or proof, that an accusation or argument is false - I think it is significant & important to mention that they offered no rebuttal. In other words if I was making false accusations in my rebuttal submitted to the Circuit Court of Boone County on June 1, 2010 shouldn't they have submitted a rebuttal refuting my claims to the Circuit Court of Boone County? Their lack of a rebuttal indicates that they had no proof to disclaim my rebuttal.

I Said That to Say the Following: Vindication from the LORD is a part of our Heritage

Isaiah 54 ¹⁷ But no weapon that is formed against you shall prosper, and every tongue that shall rise against you in judgment you shall show to be in the wrong. This [peace, righteousness, security, triumph over opposition] is the heritage of the servants of the Lord [those in whom the ideal Servant of the Lord is reproduced]; this is the righteousness or the vindication which they obtain from Me [this is that which I impart to them as their justification], says the Lord. Amplified Bible

According to Isaiah 54:17 victory over those who oppose the servants of the LORD is our heritage in the LORD: The LORD will not only deliver us from the strife of tongues and all the

false accusations of men, He will also deliver us from our spiritual adversary, the accuser of the Brethren, who is operating through their worldly mindsets.

The King James translation uses the words “condemn” as well as the word judgment and given that both words are judicial terms – then in the context of Isaiah 54:17 we can anticipate the real possibility of refuting every tongue that rises against us actually being refuted in a court room.

No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the LORD, and their righteousness is of Me, saith the LORD. ^{King James}

And, so it was with me and those who rose up against me in judgment. I found myself in a judicial setting where I refuted the false accusations and shameful mockery of those who mocked my faith and Grover’s testimony unto the LORD.

If our cause is a righteousness cause then the LORD will vindicate us. And, I knew my zeal for protecting Grover’s testimony unto the LORD was a righteousness cause. And, the LORD honored the man who honored Him.

We know from Acts 4:25-28 that Psalm 2 was an Old Testament Prophecy written by King David that was fulfilled when Christ Jesus was betrayed by Judas, and was falsely accused by the Sanhedrin and sentenced to be crucified by Pilate - all co-conspirators in opposing the Gospel of Christ Jesus.

Acts 4:23-28 reveals that Peter and the Disciples understood that the same spirits that were operating behind the co-conspirators mentioned in Psalm 2 were the same spirits operating behind the chief priests and elders who had detained them for preaching the Gospel. Likewise, the LORD will quicken us to Psalm 2 so that we too can understand why we are mocked and persecuted for our faith - and why sometimes it is in a Court of Law! People die but the spirits operating through them don't - therefore there will always be contention between us and others - including the "Secular Christians" who have a worldly mindset concerning Christianity. They are zealous for God, but their zeal is not based on knowledge. Romans 10:2 And, so it was with Grover.

Their attacks were vicious attacks on me, Grover and God. It is a mockery, filled with false statements and twisted half-truths. The intent, of course, was to discredit my testimony concerning anything I say about Grover or the revelation I have been given. Again, the heart of this matter is my “claim” to hear from God.

But it is upon this rock that Christ build His Church: the ability to hear from God the Father! And, I'm standing on that Rock!

At issue is "my claim" that both Grover and I heard from the LORD that the accident at Performance Coal would happen before it did. And, the following are examples of how both Grover and I were mocked in their May 13 filing to the Circuit Court of Boone County - simply because "**Grover and I really heard from God**" concerning the explosion!

Again, they went as far to state that Grover may have done something that caused the explosion [Exhibit 9 - page 5] just to prove that he heard from God [Exhibit 9 - page 7]!

We were mocked for claiming that the LORD revealed to both of us that there would be an accident at Performance Coal. Again, the court document reveals that Grover's biological son views me as not in touch with reality [page.8] and that his attorney found it alarming that I said that Grover and I had visions concerning the explosion at Performance Coal. [Exhibit 9 - page 7]

An "Act of Grover" or an "Act of Man" is not an "Act of God." On page 7 they accuse me of giving the impression that Grover, in some way, was responsible for the explosion that he died in. And, they drive that point home on page 5 of Exhibit 9, where they indicate that I believed that the explosion was either divinely orchestrated by God or by someone following God's orders, obviously a mocking reference to Grover taking an active part in causing the explosion. And there is a difference between an "Act of God" and an "Act of Man".

Surely everyone knows that by definition "An Act of God" is referring to a natural occurrence beyond the control of man, such as a flood or an earthquake or the methane gas that came up through the breaches in the Geological Fault Zone that the miners mined into on April 5, 2010. While the spark and the buildup of excessive coal dust ignited the gas and added fuel to the fire - the fact remains that the gas that seeped through a breach in the geological fault zone was what started the chain of events that resulted in the explosion. Needless to say, proper ventilation was the primary factor that contributed to the explosion - but what set off the chain of events was the gas from the geological fault zone. Surely, no one would believe that Grover had the power or ability to manipulate a fault zone that he couldn't even see - or would they? Only if they wanted to mock him!

An Act of Grover is an Act of Man - not an Act of God: On the other hand, and needless to say, if the explosion was an act of man or in this case an "Act of Grover," then it wouldn't be an "Act of God" since man brought about the explosion verses a natural cause such as a flood or earthquake or in the case of the explosion the gas from the Geological Fault Zone - all things beyond the control of man - and yes - beyond the control of Grover.

And, I have always maintained that the LORD revealed to both of us that it was an "Act of God" - not an "Act of Grover" or for that matter any other miner. And, it was in that sense that Grover was not concerned about a safety violation as being the cause that would start the chain of events that led to the explosion. He trusted everyone that he worked with!

If Grover's biological son and his counsel ever care to read my email dated June 2, 2010 (Figure 26, p.88), they will find that this particular email documents a vision - yes a Vision – that the LORD gave me - yes that the LORD gave me - of a crack running across the floor of the mines at an 11 to 5 angle. I had this vision a year before the Map of the Fault Zone and its role in the explosion of the mines was revealed to the families and the public.

MSHA's findings support the Vision the LORD gave me a year before MSHA released their findings! And vice-versa - the Vision from the LORD supports MSHA's findings!

If it is any comfort to Grover's biological son and his counsel, MSHA was none too happy about my Vision from the LORD either! Verse 4 of Psalm 2 keeps coming to mind that reveals⁴ He Who sits in the heavens laughs; the Lord has them in derision [and in supreme contempt He mocks them]. Amplified And, I might add understandably so!

Please take note - I am not "claiming" that Grover and I heard. No, I am emphatically stating that we heard from the LORD! I do not believe we were mocked because we "claimed" to hear from the LORD. I believe we were mocked because we did hear from the LORD!

MSHA: Biblically speaking even Christians can be influenced by Satan. Case in point, Matthew 16:21-23 reveals that when Jesus rebuked Peter (the visible - meaning the natural aspect), Jesus also rebuked Satan (the invisible - meaning the spiritual aspect). Jesus said to Peter, "Get thee behind me Satan - You are an offense to me, for you are not mindful of the things of God, but the things of men." In essence, Jesus was saying Peter - Satan is able to influence the way you think because you still see spiritual things through a worldly mindset. In other words, when I said in my website that Satan was able to influence MSHA, it was because MSHA didn't see the spiritual aspects of the explosion. However, I did not say that MSHA couldn't see the spiritual aspects of the explosion because our adversary the devil ruled over MSHA. [Page 6 of Exhibit 9] Influence and ruling over something are two very different issues. Nor did I ever state that MSHA was Satan incarnate as alluded to on page 8 of the filing.

However, that does bring me to the point I was trying to make. There was another aspect to the explosion that had yet to be discovered - the crack in the floor of the mines that ran from 11 to 5 - a geological fault zone. The point is that MSHA was so convinced that all aspects of the explosion were due "solely" to Massey's safety violations that they couldn't even comprehend that the miners could have mined into a natural geological fault zone or that they in any way were accountable!

Even OSHA thought that MSHA shared some of the Responsibility for the Explosion:

Which brings us to another point. For the sake of an argument let's say that MSHA was correct in that all mining accidents are preventable. Well, according to MSHA, as far back as 2004 MSHA was aware of the geological fault zone and at that point in time if MSHA had done their job and followed through on making sure that Massey had implemented their recommendations concerning the fault zone the accident probably could have been avoided. So, in that sense, I agree with MSHA, the explosion could have been avoided. Physician heal thyself! Again, MSHA could only focus on Massey's accountability. Why? I believe it was because of their worldly mindset that they couldn't see the plank in their own eye!

President Obama: Nor did I believe the explosion needed to occur for me to speak to President Obama about changing his views on Islam as indicated in Exhibit 9 - page 5. I have heard the other families say they didn't want the deaths of their loved ones to be in vain. Well, neither did I. And, I can only express how the LORD let me know that Grover's death was not in vain by the personal things that I experienced after his death. And, whether or not Grover was there that day - the explosion still would have occurred. And, had Grover not been there that day - the LORD would have opened the door for me to give President Obama that Word via another open door. I

have been to the White House before and to the Capitol on many occasions. And, President Obama is not the first President I have met.

And, speaking of the written Word I gave to President Obama - in that particular word I did make mention that Grover lived with me and my husband for the last seven years of his life. Needless to say, this was not mentioned in their filing when they mentioned that I said Grover lived at the Guest House.

And, when I told President Obama that the LORD revealed to Grover that the explosion was going to happen - President Obama told me that he believed that God did speak to people in that way. I thought I would point that out given that counsel's belief was that if people believed me that Grover and I heard from the LORD concerning the explosion it would have a negative impact for all 29 families regarding compensation [Exhibit 9 – page 1] and that my goal was to undermine the wrongful death claim [page 7]

And, given that counsel was frighten that I claimed God speaks to me - then I would like to point out that in the written Word I gave President Obama I make mention that "God ordained him" to be President of the United States. Well, against all odds President Obama was re-elected as President in 2012. More to the point: Obviously, I heard from the LORD concerning President Obama being ordained by God to be President. Keeping in mind it's a civil government - whether he was a Christian or not was not why he was ordained. He was ordained because of his African roots. [see Chapter 11, p.71] I keep in mind that the Government rests on the Shoulders of Jesus Christ - and, whether I agree or disagree with President Obama is immaterial - it's God's choice.

April 5, 2010: On page 3 of Exhibit 9 - they falsely assert that I claimed Grover had foreknowledge of the exact date of the explosion and wrote this on his prayer closet wall. Interestingly, I actually posted pictures on my website of Grover's prayer closet that showed all the Scriptures that Grover did make reference to. And, not one picture shows that Grover made a reference to April 5, 2010 or Ezekiel 1:1 which was the Scripture the LORD "Quickened me to" "AFTER" Grover's death that makes mention of the 30th year - not the year 2010 - in the fourth month in the fifth day of the month.

And, given that the only thing that Grover wrote on his wall were Scriptures - I don't believe any Scripture in the Bible specifically refers to the year 2010. Granted, Ezekiel 1:1 does mention the 30th year but I'm having a hard time trying to understand how the 30th year equates to 2010 as far as Grover himself having made that reference on his wall as counsel claims I claimed. Nonetheless, Grover never made reference to either April 5, 2010 or Ezekiel 1:1 on his wall nor did I ever claim that he did.

Nor did Grover, as they claim, call me on April 4 and tell me that he resolved when the explosion would take place, implying that he had control over the date! [Exhibit 9 – page 4]. **Such a thing never even entered my mind.**

However, from the understanding the LORD gave me "AFTER" Grover died - he knew sometime during the night that the explosion was imminent. But please note I said it was the

LORD who gave me that understanding - not Grover - and it was "After" Grover died - not before as they claim. [page 7-8]

And, he never had a vision of the explosion - the LORD gave Grover the understanding there would be an explosion through dreams. Given that most people understand the difference between a dream and a vision I would have thought that Grover's biological son and counsel would have too.

Grover never ever mentioned that the explosion was going to occur on April 5th, let alone tell me that he was the one who decided on that date. I am amazed to the degree that they went to twist what I had written in my website and to the degree that they went to mock Grover even in death.

How could anyone sleep at night after mocking such an honorable man? The first four verses of Psalm 36 reveals that there is a man who is so self-flattering that he actually thinks that he came up with such a smooth plan to deceive others that neither man nor God could perceive it. And this man is so arrogant that he cannot detect or even hate his own sin or even understand that others see through what they are doing.

It was only AFTER Grover's death that the LORD "quickened me" - not Grover - to Ezekiel 1:1 that gives the date of the 5th day of the 4th month (April 5th). And, this was the date that the LORD gave Ezekiel the vision - not Grover. But, it was the day and month that the LORD gave the vision of the wheels within the wheels that Ezekiel speaks about in Chapters 1 through 3. In other words, it was not just happenstance that Grover had written Ezekiel 3:13 on the wall of his prayer closet - not Ezekiel 1:1 nor April 5, 2010.

Nor did I ever celebrate or take delight in the fact that 29 miners died as they claimed on page 8 and once again on page 2 of Exhibit 9. No one would rejoice over the death of 29 miners. It was obvious to anyone that I was devastated by Grover's death. And, even though I had never met any of the other men who died alongside Grover - I knew of many of them. Grover would share so much with us about those he worked with - that when I heard certain ones were in the mines alongside Grover, it was like hearing about Grover's death. To say that I was happy about this - what were they thinking?

I would have expected more respect for Grover. To suggest that I delighted in the deaths of 29 miners because this proved a point is unthinkable. Grover did not need an explosion to prove that God communicated with him. First of all, the fact that the explosion occurred speaks for itself. Second of all neither Grover nor myself need for anyone to validate that we heard from God - he knew who he was in the LORD - and I certainly don't need man's approval to know I hear from the LORD! My walk with the LORD is not dependent on man or circumstances, especially not Grover's biological son or his attorneys! Like Grover was known to say - If God said it - I believe it and it's a done deal. I was praising the LORD that some good could come from such a horrible tragedy! Again, just as the other families did not want the deaths of their loved ones to be in vain - neither did I.

Grover was a legal resident of Virginia: Grover lived in Staunton, Virginia - not Montcoal, West Virginia as Grover's biological son and his counsel claimed. Not only did they claim that

Grover lived in Montcoal - they accused me of misleading the court [page 13] by swearing that Grover lived with me in Staunton, Virginia. More to the point: I was falsely accused of "**Perjury**". Once again, let me restate the fact that Grover lived with me for the last seven years of his life in Staunton, Virginia!

In fact, and I find this interesting to say the least, the excerpt that they included in their filing as evidence to the court that Grover lived in Montcoal and that I was lying that Grover lived in Virginia with me actually included the part where I explained that Grover only needed a place to stay in West Virginia when he wasn't here at home in Virginia. And, I'm the one that lied? I have a hard time understanding their mentality. [Exhibit 9 – page 1] They bear witness against themselves!

Given the fact that Grover's mailing address was the same as mine in Staunton, Virginia, his driver's license was issued in Virginia, he had Virginia tags on his truck and he paid his taxes to the State of Virginia, it was obvious that Grover lived with me and was a resident of Virginia.

It is approximately a two and one half hour drive from my home to Montcoal, so when Grover was working he stayed at a Guest House on Company property. When he wasn't working he lived with me in Staunton, Virginia where everyone knew that he made his home with me.

Furthermore, on page 14 counsel once again claimed that I lied that Grover lived with me. Now, considering that another attorney representing Grover's biological son contacted me via letter dated April 26, 2010 requesting that I send all of Grover's personal documents, reports, letters, titles to vehicles and other personal property to him within 10 days - why would they think Grover kept his personal property at my house if he didn't live here? And, a "CC" of this letter was sent to the offices of the attorney who submitted the filing on May 13, 2011 [Exhibit 3]. So, obviously they too were aware that Grover's personal belongings were at my house.

Furthermore, on page 6 she notes that the same attorney on behalf of Grover's biological son discussed with my attorney here in Virginia the return of Grover's personal property including his bedroom set. So, I ask why in the world they thought Grover had a bedroom set in my house if he didn't live here? And, I was the one accused of perjury?

On page 14, the attorneys petition the Court to deny my husband and me any consideration in the settlement of the estate. It seems that we were not entitled to any of the compensation based on their false accusations that we lied.

Could, that be one aspect of why so much of what I wrote in memory of Grover was turned upside down! One would certainly hope not. Yet, on page 20 they once again drive home the point that Jeff wanted the Court to deny any relief to me and John.

And, this request of the court can be understood according to Psalm 2:3 that reads: Let us break Their bonds in pieces And cast away Their cords from us. In other words, they were asking the court to cast me and John aside as if we were an easy matter to deal with. But, the LORD had other plans that were not to be cast aside that easily.

In my website, I refer to Acts 1:3 that reveals we are to be a witness unto the LORD and the word witness in Greek means a living martyr as well as a martyr in death. The whole point that I was making was that there should be something in our lives that is a reflection of Jesus Christ - and in that sense we are a living martyr. My point was that Grover's life was a reflection of a living martyr - not his death. However, on page 4 of Exhibit 9, the attorneys mock this Scriptural fact and my characterization of Grover putting Martyr all in caps, something not found in my website.

Clearly, from the above statements made by the attorney of Grover's biological son on his behalf, my faith and convictions were unfairly and mockingly put on trial. And, I was falsely accused as well.

Another of the seven Scriptures Grover wrote on the walls of his Prayer Closet in my home has now come to pass as well. John 3:12 reads: I have spoken to you of earthly things and you do not believe; how then will you believe if I speak of heavenly things? NIV

Considering the aftermath of Grover's death it is understandable why the LORD quicken Grover to "prophetically" write John 3:12 on the wall of his prayer closet? Could it be that the LORD wanted both me and Grover to know that there would be some who would not believe that Grover heard from the LORD that something bad was going to happen at Performance Coal.

From the claims of Grover's biological son and his counsel, for whatever reasons, they did not believe Grover nor me when we both spoke of heavenly things concerning the explosion that Grover prophesied and died in.

Again, from all accounts the explosion was due to methane gas seeping through a geological fault zone that the miners mined into which could not have been an "Act of Grover" - then a spark from the shearer combined with an excessive build up of coal dust which was a safety violation all contributed to the explosion.

Having said all that then maybe - just based on the earthly facts - they may come to some understanding that there was another aspect to the explosion that was beyond the control of the miners, hence the Geological Fault Zone, and Grover did not have anything to do with the explosion after all.

Or, as **1 Corinthians 2:14** reveals - ¹⁴ But the natural man does not receive the things of the Spirit of God, for they are foolishness to him; nor can he know *them*, because they are spiritually discerned. NKJV

In other words, whether or not Grover's biological son and his attorney could not understand the spiritual dimensions of the explosion which I wove throughout the website - because they are spiritually discerned - they still attempted to interpret the spiritual dimensions of the explosion and even the spiritual aspects of Grover's life as well as mine through a worldly mindset. And, I suppose that's why both Grover and I were portrayed as "foolishness" in the court document dated May 13, 2011 - because as 1 Corinthians 2:14 reveals - the spiritual things of God are foolishness to the natural man.

Man has consistently tried - but man has never been able to define who I am in the LORD because I know the voice of my Shepherd and His Name is Christ Jesus - and I only follow the voice of my Shepherd - not the voice of the stranger - or Grover's biological son - or his counsel!

I will close this chapter by emphatically stating that the LORD gave both me and Grover the revelation that there would be an accident at Performance Coal. And they may continue to mock both of us but verse 4 of Psalm 2 keeps coming to mind that reveals ⁴He Who sits in the heavens laughs; the Lord has them in derision [and in supreme contempt He mocks them]. Amplified

Again, given that a rebuttal is the claim, or proof, that an accusation or argument is false - I think it is significant and important to once again mention that counsel for Grover's biological son offered no rebuttal to the courts regarding my attorney's rebuttal. Their lack of a rebuttal says that they had no proof to disclaim my rebuttal.

Grover Dreamed he was Walking with a very Important Man on a White Carpet along the Tracks in the Coal Mines

In addition to God's Word Scripture reveals that one of the many ways the Lord speaks to man is through dreams which can be thought of as Prophetic Dreams. So, it doesn't surprise me that Grover's last two dreams as well as the seven Scriptures he had written on the walls of his Prayer Closet here in our home in Staunton, Va. were both connected to UBB and the UBB explosion. In his last dream just the night before the explosion Grover wrote in his prayer journal that "he liked working for Massey". And, on April 3 just two days before the explosion Grover wrote that in his dream he was walking on a white carpet laid along the tracks with someone who was "very important". And, this White Carpet was like a table cloth that he and this very important person ate on.

I remembered that Grover was fascinated with this particular dream because he knew it was "Prophetic". He couldn't help but wonder who this very important man was that was walking with him along the tracks in the coal mines on a white carpet that turned into a tablecloth. And, after reading the accounts of the Rescuer's who went in the mines to recover the bodies of the coal miners - that in the mist of total blackness - they were surprised to see a "Pretty White Curtain" over by the long wall where Grover worked I knew exactly what the "Pretty White Curtain" was symbolic of and who the very important man was.

On the next several pages are pages from the Rescuers testimonies of their account of the "Pretty White Curtain" they saw when they were recovering the bodies of the coal miners.

4-3-10

In my dream I was being
Fed its like I was with
some one very important as
we went along the tracks
there was a white carpet
laid down to walk on it
was like a table cloth and
as we went the food got
better and I got to eat
with this person.

4-4-10



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1 A. Right. Terreal stayed in the fresh air base, I
2 remember that, ---

3 Q. Okay.

4 A. --- and worked on communications. He was helping
5 relay messages.

6 Q. Okay. Where did you all --- did you leave your
7 fresh air base at the same location then?

8 A. Yes. Somewhere around this fresh air base ---
9 let's see. As you looked over toward the longwall
10 from where that fresh air base was located, there was
11 a comment made that someone had hung a curtain over
12 there. And I can't remember who it was talked about
13 being wide over through there. But when we started to
14 go to the longwall and we started in that direction,
15 it was actually a roof fall is what they were seeing,
16 and it did look like a curtain, a real pretty white
17 curtain hanging over there, but it was the rock, and
18 it just fell down and ---. So we had to travel one
19 break outby where the fresh air base is indicated here
20 being located and then traveled over to the longwall,
21 to the headgate.

22 Q. Okay.

23 A. Once we were at the headgate, we left one man
24 there to relay --- or two men, I'm sorry. Dale
25 Jackson was with them from the MEU as one of their

1 there, you remember looking across and you said it was
2 --- just looked like a new curtain had been hung. It
3 was white.

4 A. Right.

5 Q. So would that --- I guess was everything else
6 covered with ---

7 A. Yes.

8 Q. --- soot inby and outby? So this fall had to
9 occur after the ---

10 A. It did.

11 Q. --- event?

12 A. It would have had to. Everything else was black.
13 And like I say, when you looked over there, within 60,
14 70 foot, everybody would have swore a curtain had been
15 hung.

16 Q. Okay.

17 A. We had that question. We said who would have hung
18 a curtain? Hadn't heard anything about that. But
19 when we got over there to it, it was rock fall.

20 Q. Okay. Was it one big slab or ---?

21 A. Yeah.

22 Q. So after finding the last victim, then you all
23 retreated to the fresh air base?

24 A. Yes.

25 Q. I guess during your exploration there --- and

STATEMENT UNDER OATH

OF

JERRY COOK, SR.

taken pursuant to Notice by Alicia R. Brant, a Court Reporter and Notary Public in and for the State of West Virginia, at the National Mine Health and Safety Academy, 1301 Airport Road, Room C-137, Beaver, West Virginia, on Wednesday, May 26, 2010, beginning at 1:04 p.m.

Any reproduction of this transcript is prohibited without authorization by the certifying agency.

1 black. I mean, it was dark black where you couldn't
2 hardly --- that's just, but it's just hard to find the
3 victims because of it being so black.

4 Q. Did any miners approach you during the time you
5 were at the mine site with concerns regarding unsafe
6 mining conditions?

7 A. The night of the --- the Monday night that we was
8 in there, and I was in there with the mine rescue team
9 from Massey, I talked to some of the members and they
10 were, you know, quite upset what happened. But a
11 couple of them said that they was planning on even
12 that day --- Massey has a mine rescue team that
13 basically that's their job as a mine rescue team.
14 While they're not doing mine rescue work or a contest
15 or participating in training, they are like safety
16 auditors that goes through the mines and audits their
17 mines. And two or three of the guys had planned on
18 coming to this longwall that day. And something told
19 them not to go there and they went somewhere else.
20 And I guess it really bothered them a lot, because
21 they might've been there when it happened.

22 And one of the guys told me that they'd had
23 problems on this longwall. And I asked him, what are
24 you talking about? He says, they have problems when
25 this longwall cuts out on the tail. They'll hit

The "Pretty White Curtain" was a Sign from God

The Apostle Paul tells us that God gives signs and wonders and various miracles and gifts of the Holy Spirit that will confirm to someone and/or others something He has told that person. Needless to say these signs were meant to catch the attention of someone as something out of the ordinary. For example, God put a rainbow in the sky as a sign that He would never again destroy the earth by a flood.

Hebrews 2:4 ⁴ And God confirmed the message by giving signs and wonders and various miracles and gifts of the Holy Spirit whenever he chose. **NLT**

And, the "Pretty White Curtain" over by the Long Wall where Grover worked that the Rescuers saw in the midst of total blackness and incredible devastation when they went underground to bring the bodies of the 29 coal out was such a sign and it gives insight into Grover's dream just two days before the explosion.

And, according to Acts 2:19 we know that in the last days God will give us visions and dreams.

Acts 2:17-18 ¹⁷ 'In the last days,' God says, 'I will pour out my Spirit upon all people. Your sons and daughters will prophesy. Your young men will see visions, and your old men will dream dreams. ¹⁸ In those days I will pour out my Spirit even on my servants—men and women alike—and they will prophesy. **NLT**

"Prophetic Dreams" are only one way that the Lord communicates with people and while dreams are often used by God to communicate His will to us we are not to rely solely on dreams to know God's will. First and foremost we are to rely on God's written Word.

Even though we are not to rely solely on dreams to understand God's will - we are not to disregard our dreams either. Even though God's Word tells us that He speaks to man through dreams and even though people worldwide have had dreams from the beginning of time - "Prophetic Dreams" are one of the most ignored and misunderstood ways that God still uses to communicate with us.

There are a number of reasons why the Lord at times will use dreams that more often than not seem like riddles to speak to mankind. Prophetic dreams can offer insight and foresight into something that will happen in the future that we are not aware of. Prophetic Dreams can be a warning (Job 33:14-16; Matthew 29:19) or make us aware of an action we should take (Matthew 2:13, 19), etc.

Before sharing how Grover's dream of a white carpet/tablecloth relates to the Pretty White Curtain the rescuers found in the aftermath of the UBB explosion I want to share two examples of dreams - one from Scripture - and one concerning the dream President Lincoln had about his own assassination.

Pilates' Wife: The account of Pilate's wife is recorded in wife or in Matthew 27:19.

Matthew 27:19 ¹⁹ While he was sitting on the judgment seat, his wife sent to him, saying, "Have

nothing to do with that just Man, for I have suffered many things today in a dream because of Him." NKJV

It was through a dream that the Lord revealed to Pilate's wife that Jesus Christ was an innocent man and she in turn sent word to Pilate to have nothing to do with the death of this righteous man. How profound that no one other than the wife of a heathen governor that had the power to crucify Christ was the only one to plead for His life. In the dream the Lord showed Pilate's wife how much she herself would suffer if Pilate gave the order to crucify Christ.

She sent word to Pilate that "after suffering many things in the dream herself". She was warning Pilate not to do anything to this righteous man for which he would later be sorry for. Needless to say, Pilate ignored the divine revelation and gave in to the desires of the people who had been persuaded by the chief priests and elders to crucify Christ.

To suffer many thing in the dream meant that the Lord revealed to her that if Pilate crucified Christ that his household would reap suffering in the real world. According to tradition Pilate committed suicide.

President Abraham Lincoln: It was well known that President Lincoln, who was always eager to share his dreams with anyone who would listen, believed that there was a spiritual aspect to his many dreams - including the one where he saw himself laying in state at the White House just ten days before his death.

Approximately ten days before he was assassinated President Lincoln told Ward Hill Lamon, his friend and sometimes body guard that he had a dream that he had been assassinated. Lincoln's account of the dream:

‘There seemed to be a death-like stillness about me. Then I heard subdued sobs, as if a number of people were weeping. I thought I left my bed and wandered downstairs.....It was light in all the rooms; every object was familiar to me.....I kept on until I arrived at the East Room, which I entered. There I met with a sickening surprise. Before me was a catafalque, on which rested a corpse wrapped in funeral vestments.....’Who is dead in the White House?’ I demanded of one of the soldiers. ‘The President,’ was the answer, ‘he was killed by an assassin!’ Then came a loud burst of grief from the crowd, which awoke me from my dream. I slept no more that night.....’”

Until the day he died Lincoln was fascinated by his dreams which according to those he shared his dreams with had the power both to terrify as well as delight him. Even though Lincoln tried to downplay his fears of being assassinated Lamon recalls that Lincoln was haunted by the dream of seeing himself dead in a coffin in the White House.

Needless to say, the Lord forewarned Lincoln of his death.

Back to Grover's Dream & the Pretty White Curtain: As a reminder - a sign from the Lord is something out of the ordinary that is designed to catch the attention of someone - for example,

the "Pretty White Curtain". In other words, there is no doubt that the "Pretty White Curtain" the Rescuers saw in the midst of total blackness and incredible devastation when they went underground to bring the bodies of the coal miners was a sign from the Lord. After all, to see a "Pretty White Curtain" in what the Rescuers described as a situation so black that it was hard to find the victim's bodies is definitely out of the ordinary.

In context of Grover's dream and the Pretty White Curtain the rescuers saw reminds me of the light that shines in the darkness that the Apostle John spoke in John 1:5. John reveals that the light - meaning Christ - shines in the darkness and the evil of darkness has not overcome it. The darkness that John spoke of was the evil in this world and even though the evil is so devastating, disastrous, and earth-shattering - it is not triumphant - not then and not now - because Jesus overcame the evil in this world.

John 1:5 ⁵ The light shines in the darkness, and the darkness has not overcome it. **ESV**

In Scripture White was associated with Light.

And, that Grover was walking with a very important man on a white carpet brings to mind those who have not soiled their garments will walk with Jesus in white.

Revelation 3:4 ⁴ But you have a few people in Sardis who have not soiled their garments; and they will walk with Me in white, for they are worthy.

Those who have not soiled their garments speaks of those whose character has not been soiled during their walk here on earth. In this sense their character can be thought of as the garment of the soul. They shall walk with Me in white speaks of those that shall be raised to a state of eternal glory and shall for ever be with Jesus Christ through all eternity.

Again, Clayton Sparks was one of the Rescuers at Performance Coal who testified under oath on June 8, 2010 at The National Mine Health & Safety Academy as to what he witnessed inside UBB after the explosion on April 5, 2010. On page 36 and 43 of his Testimony, Clayton Sparks told those present that he and some others thought they saw a "**Pretty White Curtain**" over by the Long Wall. And, this is where Grover and five other coal miners worked on the Long Wall. Yet, according to page 67-68 of Jerry Cook's Testimony, it was so black inside UBB that it was hard to even find the fallen coal miners.

Given that Grover's last name "Skeens" is a reference to the "tent" of God in Scripture then the sign of the Pretty White Curtain that the Rescuers saw can also be likened to the "curtain" and "tent" that is referenced in Isaiah 40:22.

It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a **curtain**, and spreadeth them out as a **tent** to dwell in. Isaiah 40:22 KJ

As Isaiah 40:22 reveals, this particular curtain is closely related to a tent (a skene), Grover's last name. Curtain of the Tabernacle (tent of meeting) (dwelling) (skene). And, it's interesting that

the Rescuers thought they saw a "Pretty White Curtain" because a "White Curtain" is used to cover the alter in the Jewish Synagogues at the Feast of Tabernacles (skene).

The White Curtain that Adorns the Alter in Jewish Synagogues during the High Holy Days

The Synagogue: While in Jerusalem during the Feast of Tabernacles, a Jewish family took me to an old Jewish Synagogue inside the Old City. And, they pointed out that it is customary for a white curtain to be draped over the alter on the Day of Atonement as well as on the days of the Feasts of the Lord including that of the Feast of Tabernacles (skene). They do so because the color white is a traditional symbol of purity and forgiveness. And, in addition to draping a white curtain over the alter in the synagogues it is customary to wear white on the Day of Atonement, which symbolizes purity and calls to mind the promise that our sins shall be made as white as snow (Isaiah 1:18).

This Pretty White Curtain was a sign to me from the Lord concerning Grover. The Lord gave me so many things, the two visions that I had concerning the explosion at UBB that have come to pass, Grover's Bible that he left on his bed open to Psalm 46 and the Pretty White Curtain just to name a few to confirm what he had revealed to both me and Grover about the explosion, to give me the spiritual understanding of the explosion at UBB that He knew I would need for a variety of reasons including writing this book.

And, needless to say the symbolism of the Pretty White Curtain hung by the Long Wall combined with the symbolism of the White Curtain over the alter during the Feast of Tabernacles which can be understood as the Feast of Skene as Skene in Greek means Tabernacles was very comforting - especially knowing that both Grover and I are of Jewish descent.

The White Carpet and Table Cloth in Grover's dream are connected to Psalm 23, one of the seven Scriptures Grover had written on the walls of his Prayer Closet.

Psalm 23:5 reveals that as the Psalmist walked through the Valley of the Shadow of Death that the Lord prepared "a Table before him in the presence of his enemies". Now given that Job 28:3 reveals that those who work in mines work in the "Shadow of Death" - then whoever the important person that Grover ate with - then they would have eaten in the "Shadow of Death". In other words, the important person that Grover was walking with along the tracks in the coal mines (or as Job reveals miners work in the Shadow of Death) can only be a reference to the Lord.

The symbolism of Grover's dream and the Pretty White Curtain is clear. The important person in Grover's dream that he ate with on a white tablecloth could be none other than Christ. The point is this: I know that Grover is home with the Lord - and that brings me great comfort that the Lord cared enough about the sorrow at the loss of Grover that the last two dreams he gave Grover to record in his prayer journal as well as the manifestation of the Pretty White Curtain were left to comfort me - because the Lord knew that I would read his last dreams and the Scriptures that I knew Grover would leave his Bible left up to as well as the seven Scriptures written on the walls of his prayer closet - all to comfort me.

Chapter 13: My Facebook Memorial to Grover Skeens

Part of honoring Grover was to create a Facebook Page that memorialized Grover and his life as a Christian coal miner, proclaimed the truth about the real cause of the UBB explosion that was covered up by MSHA, and my participation in and support of the U.S. senate campaign of Grover's former employer, Don Blankenship CEO of Massey Energy, where I was able to speak publically about Grover at his town hall meetings. There are three parts of my Facebook page that are in this chapter:

1. A copy of my Facebook page in its entirety with all the pictures, posts, and notes, and
2. Copies of the full text of a post or note when "Continue Reading" or "See More," is indicated.
3. The third part of my Facebook page is videos, which are not currently available in PDF format, but may be viewed on my actual Facebook page with the link shown below or alternately, viewed on the web format of this book by going to the section titled Facebook Videos in Chapter 13.

The link to my current Facebook page is as follows:

<https://www.facebook.com/gwendolyn.thomas.77920>

Full Text of Posts and Notes

Following are direct links to the Posts and Notes found on my Facebook page. They are in the order in which they appear on the below copy of my Facebook page. Just click the link to go directly to the article.

- [In Memory of Grover Skeens](#)
- [Post of Psalm 116:15 with pictures](#)
- [The Day of Grover's Death](#)
- [The Biblical Truth about Coal Mining](#)
- [The Spiritual Aspect of the UBB Explosion](#)
- [Grover Dreamed he was Walking with a very Important Man](#)
- [UBB – Unanswered Questions](#)
- [Post of Eighth Anniversary of the UBB Explosion](#)
- [WVVA Interview with Annie Moore](#)
- [Register-Herald Interview with Jessica Farrish](#)

- [**Post on ABC News' Merideth McGraw Interview**](#)
- [**Two UBB Miners Speak Out**](#)
- [**Don Blankenship's Good Name**](#)
- [**Grover's Last Name is Prophetic**](#)
- [**Steve Ruby Charged with Aggravated DUI**](#)

Facebook Videos

Following are direct links to the Videos found on my Facebook page from May 2019. These links are in the order in which they appear on the below copy of my Facebook page. (Please note that when viewing a video in a web browser, use your browser's back arrow to return to this page after you are finished with the video).

- [**Video: UBB – Unanswered Questions**](#)
- [**Video: Blankenship for Senate Ad**](#)
- [**Video: WVVA Interview with Annie Moore**](#)
- [**Video: Chad Neil Video**](#)
- [**Video: Larry Brown Video**](#)
- [**Video: Generosity with Reverend Mike Bostic**](#)
- [**Video: Logan Town Hall Presentation**](#)

My Facebook Page (May 2019):

Gwendolyn Skeens Thomas

John Home Find Friends Create

Gwendolyn Skeens Thomas

Timeline About Friends Photos More

Intro

Lives in Staunton, Virginia

Photos

Gwendolyn Skeens Thomas published a note.
May 26, 2018 at 1:00 PM

In Memory of Grover Skeens

In Memory of Grover Skeens - A Man after God's own Heart

This Facebook Page is written and dedicated to the memory of my brother, Grover Skeens, a man who like King David was after God's own heart.

Grover went home to be with the Lord on April 5, 2010 when he died in the mining explosion at the Upper Big Branch coal mines.


Many people including the media refer to the 29 coal miners that died in the UBB explosion as fallen coal miners or victims. But, that's not how Grover would want to be remembered. Grover would want to be remembered as a Christian that worked in the coal mines and that he di...

[See More](#)

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Facebook © 2019

Gwendolyn Skeens Thomas added 3 new photos from May 26, 2018 at 11:00 AM. ...
 May 26, 2018 at 11:00 AM ·  · 

Psalm 116:15 15 Precious in the sight of the LORD is the death of His saints. When I found out that Grover had died my heart was broken and I felt that my grief was beyond healing. We grieve when men like Grover die but just knowing that Grover's death was precious in the sight of the Lord brings me great comfort because had it not been for God's Word I would have been overwhelmed with sorrow at Grover's death.

Scriptures such as Psalm 116 and Psalm 48 has brought me gre...
[Continue Reading](#)



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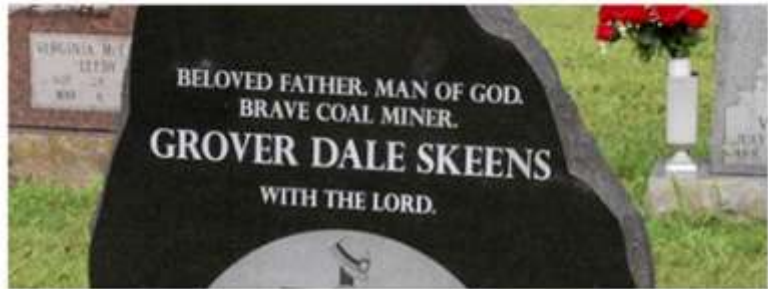
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Gwendolyn Skeens Thomas published a note.



May 26, 2018 at 10:00 AM · 🌐 · 🌐



The Day of Grover's Death

On the day of Grover's death when it pleased the Lord our God to bring Grover to the sweet harbor of His everlasting rest, a long-tossed vessel upon the waves of many afflictions, Grover exchanged the sorrows of time for the joys of eternity.

Scripture Reveals that the Day of Grover's Death was Better than the Day Grover was born because of his Good Name and Reputation - Pause and think about that!...

[See More](#)



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Gwendolyn Skeens Thomas published a note.



May 26, 2018 at 9:00 AM · 🌐 · 🌐

The Biblical Truth about Coal Mining

The Biblical Truth about Coal Mining: According to Job 28:3 Coal Miners Work in the "Shadow of Death"

Job 28:1-3 1 Surely there is a vein for the silver, and a place for gold where they fine it. 2 Iron is taken out of the earth, and brass is molten out of the stone. 3 He setteth an end to darkness, and searcheth out all perfection: the stones of darkness, and the shadow of death. (KJV)

Job 28:1-11 1 Surely there is a mine for silver and a place where gold is refined. 2 Iron is taken from the ground, and copper is smelted from ore. 3 A miner puts an end to the darkness; he probes the deepest rec...

[See More](#)



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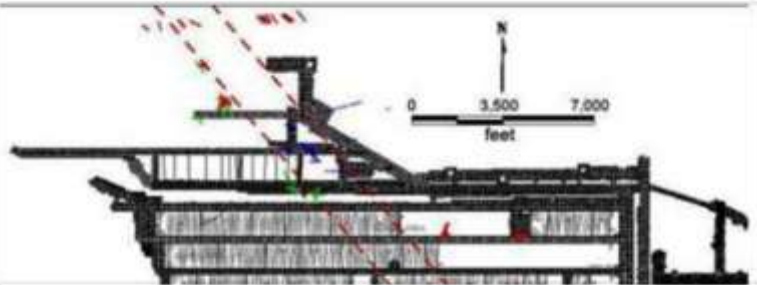


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Gwendolyn Skeens Thomas published a note:

May 26, 2018 at 5:00 AM · 🌐 · 🌐



The Spiritual Aspect of the UBB Explosion

According to MSHA's "Report of Investigation" when the coal miners "unknowingly" mined into a "Geological Fault Zone" gas seeped through the breach into the mines that led to the explosion that the 29 coal miners died in on April 5, 2010.

And, this "Geological Fault Zone" is significant because 19 months before MSHA released their findings I sent myself an email to document a vision the Lord gave m...

[See More](#)

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Gwendolyn Skeens Thomas

8 hrs ·

Grover Dreamed he was Walking with a very Important Man on a White Carpet along the Tracks in the Coal Mines

In addition to God's Word Scripture reveals that one of the many ways the Lord speaks to man is through dreams which can be thought of as Prophetic Dreams. So, it doesn't surprise me that Grover's last two dreams as well as the seven Scriptures he had written on the walls of his Prayer Closet here in our home in Staunton, Va. were both connected to UBB and the UBB explosion. In his last dream just the night before the explosion Grover wrote in his prayer journal that "he liked working for Massey". And, on April 3 just two days before the explosion Grover wrote that in his dream he was walking ...

[See More](#)





Gwendolyn Skeens Thomas



June 9, 2018 · 🌐

"UBB - Unanswered Questions": My notes on "The Day of Grover's Death" which follows this Ad is in addition to Don Blankenship's explanation that is also included further down on my Facebook Page.



👍 Like

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Gwendolyn Skeens Thomas published a note.



May 23, 2018 at 2:30 PM · 🌐

UBB - Unanswered Questions

The following comments are from Don's Facebook Page concerning the above ad that was filmed in front of the Miner's Memorial on the lawn of West Virginia's Capitol.

Don Blankenship

October 8, 2017


[See More](#)

👍 Like

➦ Share

Gwendolyn Skeens Thomas
May 23, 2018 at 1:00 PM · 🌐 · 🌐

Video of the above Ad - UBB Unanswerd Questions



0:32

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Gwendolyn Skeens Thomas
May 21, 2018 at 8:00 AM · 🌐 · 🌐

My brother Grover died in the UBB mine explosion. Just days before the mine explosion Grover was concerned about MSHA changing the mines ventilation plan. After the accident I wanted to know the truth. I read the reports, talked to the government. The only person who would listen and wanted to know the truth was Don Blankenship. I thank Don daily for Don's compassion and desire for the truth. I support Republican Don Blankenship for US Senate.

Ad paid for by Don Blankenship: Gwen Thomas Supports Don Blankenship for U.S. Senate:



GWEN THOMAS
Sister of Grover Skeens

Like Share

 **Gwendolyn Skeens Thomas**
May 21, 2018 at 7:00 AM · 🌐

Video of the above Ad



GWEN THOMAS
Sister of Greener Skies
-0:27

▶ 🔊 ⚙️ 📺 📌 🔍

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Gwendolyn Skeens Thomas

May 24, 2018

Given that quite a few UBB Family Members that were at the UBB Miners Memorial for the 8th anniversary of the UBB explosion are trying to contact me via my Facebook account, out of courtesy, the following post is in response to your request.

I had every right to attend the Memorial Service at the Miner's Memorial yet according to the following excerpt from an article by Dave Jamieson published by HUFFPOST the families gave me a piece of their minds because my presence at the ...

[Continue Reading](#)



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Gwendolyn Skeens Thomas

May 24, 2018 · 🌐



This Post goes with my post "The UBB Memorial Service on April 5, 2018"



People divided on Barkershire mine disaster
By [Name] · [Date]

UBB mine in far west. Thomas accused of the worst and asked to resign after mining accident.

Barkershire is an important part of the coal and it is at the heart of the region. There are other Barkershire disasters that I was a witness to, and I am sure that the UBB disaster will be the 20th anniversary of the disaster.

One month after the Barkershire disaster it is obvious that there is a great divide in the way that people think about the disaster. There are those who believe that the disaster was caused by the UBB mine and those who believe that it was caused by the UBB mine.

There are those who believe that the disaster was caused by the UBB mine and those who believe that it was caused by the UBB mine.

There are those who believe that the disaster was caused by the UBB mine and those who believe that it was caused by the UBB mine.

Many other people believe emphatically that the UBB mine was the cause of the disaster. They believe that the UBB mine was the cause of the disaster. They believe that the UBB mine was the cause of the disaster.

UBB mine in far west. Thomas accused of the worst and asked to resign after mining accident. Barkershire is an important part of the coal and it is at the heart of the region. There are other Barkershire disasters that I was a witness to, and I am sure that the UBB disaster will be the 20th anniversary of the disaster.

One month after the Barkershire disaster it is obvious that there is a great divide in the way that people think about the disaster. There are those who believe that the disaster was caused by the UBB mine and those who believe that it was caused by the UBB mine.

There are those who believe that the disaster was caused by the UBB mine and those who believe that it was caused by the UBB mine.

There are those who believe that the disaster was caused by the UBB mine and those who believe that it was caused by the UBB mine.

👍 Like
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Gwendolyn Skeens Thomas

May 24, 2018 · 🌐



This Post goes with my post "The UBB Memorial Service on April 5, 2018"



Thursday marks 8-year anniversary of Upper Big Branch mine disaster

UBB MEMORIAL SERVICE
BARKERSHIRE, WEST VIRGINIA

WETTERHEAD, WVA, 2018 · Thursday marked eight years since the Upper Big Branch mine disaster. On April 5, 2010 a coal mine explosion killed 29 miners and injured 191 others in the worst coal mining accident in West Virginia.

Family members of the victims gather together Thursday afternoon at the memorial site in Wettershead for an anniversary service.



8 YEAR ANNIVERSARY OF UBB DISASTER, WEST VIRGINIA

8 YEAR ANNIVERSARY OF UBB DISASTER, WEST VIRGINIA

8 YEAR ANNIVERSARY OF UBB DISASTER, WEST VIRGINIA

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 **Gwendolyn Skeens Thomas** published a note. ***
May 23, 2018 at 5:00 PM ·  

WVVA Interview with Annie Moore

In the interview with Annie Moore of WVVA in front of the UBB Memorial located near the mines in addition to Grover's own personal story I talk about backlash.

[See More](#)

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 **Gwendolyn Skeens Thomas** added a new video from May 23, 2018 at 4:00 PM. ***
May 23, 2018 at 4:00 PM ·  

This is the video of the above interview with Annie Moore of WVVA



▶ -1:44    

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Gwendolyn Skeens Thomas published a note.



May 16, 2018 at 12:50 PM · ·

Register-Herald Interview with Jessica Farrish at Beckley Town Hall Meeting

I'm including excerpts from the following article posted online by the Register-Herald at www.register-herald.com/...

[/article_2520cd12-34ca-566c-aa1a-c7223efdc564.html](http://www.register-herald.com/.../article_2520cd12-34ca-566c-aa1a-c7223efdc564.html) because in addition to Grover's story it speaks of the backlash that I am faced with because I support Don Blankenship. In other words, the UBB family members who gave me a piece of their minds at the Memorial Service on April 5, 2018 is just another example of the backlash I spoke about three months earlier.

The excerpts are as follows:

Blankenship and a few miners at the event Thursday said that MSHA, the federal agency respon...

[See More](#)

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Gwendolyn Skeens Thomas

May 21, 2018 · 🌐

Merideth McGraw of ABC News interviewed me at Don Blankenship's election headquarters on election night, May 8, 2018.



Meridith McGraw

@meridithmcgraw

Follow

Gwen Thomas, who lost her brother in the Upper Big Branch explosion, was in some campaign ads and is a supporter. She says: "Even if he doesn't win he's already won because the truth came out. I think that was one of the main things he wanted to do."

#wvsen



1 Comment

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Gwendolyn Skeens Thomas Merideth McGraw of ABC News interviewed me at Don Blankenship's election headquarters on election night, May 8, 2018.

We know from history that in any war there are many battles to be fought - whether it is a nation or on a personal level - we win so...

[See More](#)

Like · 49w · Edited



Gwendolyn Skeens Thomas published a note.

May 19, 2018 at 3:00 PM · 🌐 · 🌐



Two UBB Miners Speak Out

Two UBB Miners who worked with Grover speak out about what really happened at the UBB mine.

Chad Neil was maintenance foreman/chief on the maintenance shift just prior to the explosion, and Larry Brown was the fire boss on the shift just prior to the explosion. Both men are pastors.

The videos of Chad Neil and Larry Brown are found in the posts immediately below.

[See More](#)



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Gwendolyn Skeens Thomas

May 19, 2018 at 2:30 PM · 🌐 · 🌐



Chad Neil video



Like



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 **Gwendolyn Skeens Thomas**
May 19, 2018 at 2:00 PM · 🌐 · 🌐

Larry Brown video



-6:42 ⚙️ 📺 🔊

👍 Like ➦ Share

 **Gwendolyn Skeens Thomas** published a note.
May 17, 2018 at 12:00 PM · 🌐 · 🌐

Don Blankenship's Good Name

Proverbs 22:1-2 1 Choose a good reputation over great riches; being held in high esteem is better than silver or gold. 2 The rich and poor have this in common: The LORD made them both. (NLT)

According to Proverbs 22:1 a man of integrity understands that a good name has more value than great wealth. Sadly, this is a concept that Senator Joe Manchin doesn't understand. Rather, than commend Don Blankenship for wanting to do the righteous thing and clear his name, according to an article by By Carrie Hodousek in News | October 12, 2017 at 5:53PM - CHARLESTON, W.Va. — Senator Manchin "criticized" D...

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 **Gwendolyn Skeens Thomas**
May 18, 2018 at 1:00 PM · 🌐 · 🌐

Logan Town Hall Meeting Presentation



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 **Gwendolyn Skeens Thomas** published a note:
May 20, 2018 at 1:00 PM · 🌐 · 🌐



Grover's Last Name is Prophetic

Grover's last name "Skeens" is Prophetic and is a Reflection of Grover's Walk with the Lord.

[See More](#)

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Gwendolyn Skeens Thomas

January 12, 1970 · 🌐 · 🌐



Traveled

January 11, 1970 to 2019

1 Comment

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Gwendolyn Skeens Thomas In Jerusalem at the US Embassy, the Western Wall, and Caesarea Philippi, Israel with Grover and friend. Traveled to Jerusalem, Jordan, Turkey, Rome, England, Scotland, Germany, Switzerland, Bahamas, Bermuda, and throughout the US. 2019 plans for Jerusalem and Scotland.

Like · 15w · Edited



Gwendolyn Skeens Thomas published a note.



March 12 · 🌐

Steve Ruby Charged with Aggravated DUI

I sent the below letter to Judge Anne B. Charnock of the Charleston Municipal Court, who forwarded my letter to the Kanawha County Magistrate Court. My letter was in response to an incident involving former U.S. Assistant District Attorney Steve Ruby, who was the lead prosecuting attorney in Mr. Blankenship's criminal trial.

According to several news articles, on December 19, 2018 Steve Ruby, who is now in private practice, was arrested in Charleston, WV for "Aggravated DUI," a very serious misdemeanor. Should he be found guilty, I made the case that Mr. Ruby should receive the maximum sente...

[See More](#)



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Full Text of Posts and Notes

Following are direct links to the Posts and Notes found on my Facebook page. They are in the order in which they appear on the above copy of my Facebook page. Just click the link to go directly to the article.

- [**In Memory of Grover Skeens**](#)
- [**Post of Psalm 116:15 with pictures**](#)
- [**The Day of Grover's Death**](#)
- [**The Biblical Truth about Coal Mining**](#)
- [**The Spiritual Aspect of the UBB Explosion**](#)
- [**Grover Dreamed he was Walking with a very Important Man**](#)
- [**UBB – Unanswered Questions**](#)
- [**Post of Eighth Anniversary of the UBB Explosion**](#)
- [**WVVA Interview with Annie Moore**](#)
- [**Register-Herald Interview with Jessica Farrish**](#)
- [**Post on ABC News' Merideth McGraw Interview**](#)
- [**Two UBB Miners Speak Out**](#)
- [**Don Blankenship's Good Name**](#)
- [**Grover's Last Name is Prophetic**](#)
- [**Steve Ruby Charged with Aggravated DUI**](#)

Facebook Videos

Following are direct links to the Videos found on my Facebook page from May 2019. These links are in the order in which they appear on the above copy of my Facebook page. (Please note that when viewing a video in a web browser, use your browser's back arrow to return to this page after you are finished with the video).

- [**Video: UBB – Unanswered Questions**](#)
- [**Video: Blankenship for Senate Ad**](#)
- [**Video: WVVA Interview with Annie Moore**](#)
- [**Video: Chad Neil Video**](#)
- [**Video: Larry Brown Video**](#)

- **Video: Generosity with Reverend Mike Bostic**
- **Video: Logan Town Hall Presentation**

In Memory of Grover Skeens

In Memory of Grover Skeens



GWENDOLYN SKEENS THOMAS · SATURDAY, MAY 26, 2018

In Memory of Grover Skeens - A Man after God's own Heart

This Facebook Page is written and dedicated to the memory of my brother, Grover Skeens, a man who like King David was after God's own heart.

Grover went home to be with the Lord on April 5, 2010 when he died in the mining explosion at the Upper Big Branch coal mines.

Many people including the media refer to the 29 coal miners that died in the UBB explosion as fallen coal miners or victims. But, that's not how Grover would want to be remembered. Grover would want to be remembered as a Christian that worked in the coal mines and that he died in the coal mining accident that he prophesied.

Grover would want everyone to know that the Lord cares deeply when His loved ones die and his death was precious in the sight of the Lord.

Psalm 116:15 15 Precious in the sight of the LORD Is the death of His saints. **(NKJV)**

Grover was a man of ethics and as such he worked unto the Lord as he worked for men **Ephesians 6:7**. And, because Grover had a good name and reputation, I'm comforted in knowing that the day of Grover's death was better than the day he was born.

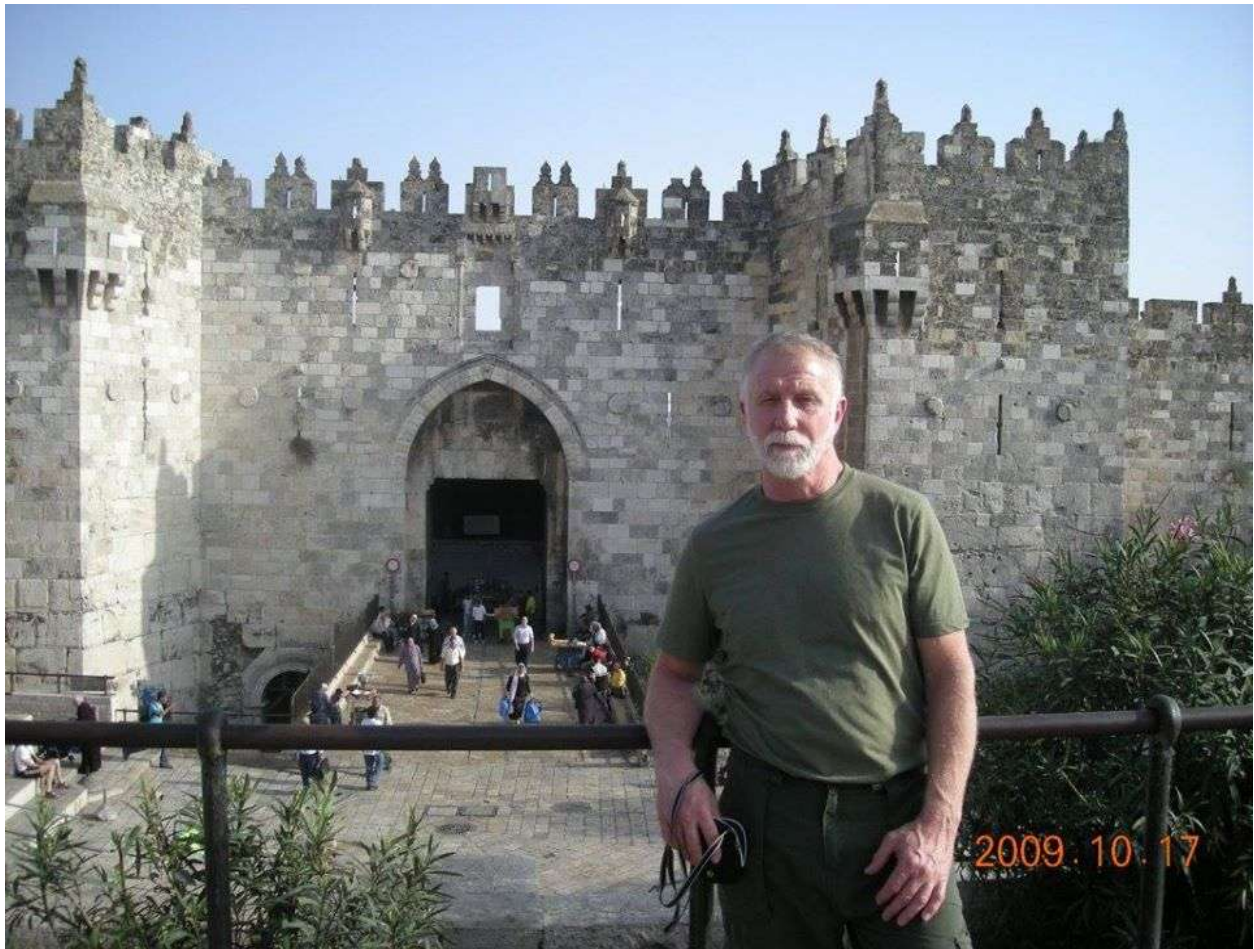
Ecclesiastes 7:1 1 A good reputation is more valuable than costly perfume. And the day

you die is better than the day you are born. (NLT)

And, first and foremost, this Facebook Page is written to the Glory of the God of Abraham, Isaac and Jacob and His son Jesus Christ!



Psalm 121:1-2 I lift up my eyes to the hills - where does my help come from? My help comes from the LORD, the Maker of heaven and earth (NIV)



Grover at the Damascus Gate, Old City Jerusalem



Grover praying at the Western Wall, Old City Jerusalem



Grover at the Dead Sea, Israel



Grover at the Sea of Galilee, Israel



Grover and me at Caesarea Philippi, Israel

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Post of Psalm 116:15 with pictures



Gwendolyn Skeens Thomas added 3 new photos from May

26, 2018 at 11:00 AM.

May 26, 2018 at 11:00 AM · 🌐

Psalm 116:15 15 Precious in the sight of the LORD is the death of His saints.

When I found out that Grover had died my heart was broken and I felt that my grief was beyond healing. We grieve when men like Grover die but just knowing that Grover's death was precious in the sight of the Lord brings me great comfort because had it not been for God's Word I would have been overwhelmed with sorrow at Grover's death.

Scriptures such as Psalm 116 and Psalm 48 has brought me great comfort in coping with Grover's death. Psalm 116:15 reveals that the Lord cares deeply

when His loved ones die and Psalm 48 reveals that if God is our God – then He is our guide even unto death – and so it was with Grover whose death was precious in the eyes of the Lord.

Psalm 48:14 14 For this is God, Our God forever and ever; He will be our guide Even to death. (NKJV)

In 2009, just seven months before Grover died he and I went to Jerusalem. And it's comforting to know that in 2009 just as God was our guide as we walked around the holy city of Jerusalem that seven months later that God was Grover's Guide even unto death. It's comforting to know that on April 5, 2010 that Grover came face to face with Christ Jesus.

We read and hear so much about God's holy city of Jerusalem but not everyone actually makes the journey to Jerusalem. But, just like those in Psalm 48:8 who had heard so much about Jerusalem and who went to Jerusalem to see for themselves - Grover and I were able to make the journey and see Jerusalem for ourselves. And, as we walked about the holy city of Jerusalem Grover and I truly rejoiced at everything we saw.

Psalm 48:8 8 As we have heard, So we have seen In the city of the LORD of hosts, In the city of our God: God will establish it forever. Selah 12 Walk about Zion, And go all around her. Count her towers; 13 Mark well her bulwarks; Consider her palaces; That you may tell it to the generation following. (NKJV)

The below three pictures are of Grover walking around Jerusalem Old City.

And, it's Comforting to know that just as God was our Guide in Jerusalem He was Grover's Guide even unto Death. But, it was only after Grover's death that I could truly relate to verse 14 which reveals God is our guide even unto death.

Psalm 48:14 14 For this is God, Our God forever and ever; He will be our guide Even to death. (NKJV)

Matthew Henry says it best:

—Let us triumph in God, and in the assurances we have of His everlasting loving kindness. Tell this to the generation following; transmit this truth as a sacred deposit to your posterity, That this God, who has now done such great things for us, is our God forever and ever; He is constant and unchangeable in His love to us and care for us.

If God be our God, He is ours forever, not only through all the ages of time, but to eternity; for it is the everlasting blessedness of glorified saints that God Himself will be with them and will be their God. If He be our God, He will be our guide, our faithful constant guide, to show us our way and to lead us in it; He will be so, even unto death, which will be the period of our way, and will

bring us to our rest.

He will lead and keep us even to the last.

He will be our guide above death ...

He will so guide us as to set us above the reach of death, so that it shall not be able to do us any real hurt.

He will be our guide beyond death ...

He will conduct us safely to a happiness on the other side death, to a life in which there shall be no more death.

If we take the Lord for our God,

He will conduct and convey us safely to death,
through death, and
beyond death—
down to death and up again to glory.

And, so it was with Grover

Concerning Grover's death the Lord quickened me to Isaiah 57 that reveals that there are times when the Lord will take the righteous home to spare them from some evil to come - to let them rest in their grave. That those who walk uprightly with the Lord enter into peace; they find rest as they lie in death.

Isaiah 57:1-2 1 Good people pass away; the godly often die before their time. But no one seems to care or wonder why. No one seems to understand that God is protecting them from the evil to come. 2 For those who follow godly paths will rest in peace when they die. (NLT)

And, knowing that the Lord spared Grover from some evil that lay up ahead that only the Lord understands, that too I take comfort in.

Psalms 15 reveals that we should want to be friends with men like Grover and that we should honor such men. And, I'm thankful for every opportunity Don Blankenship has given me to honor Grover, to show my respect for him and to lift the Banner of Truth that Grover would never have violated a safety regulation that would have put either his life or the life of another coal miner in danger.

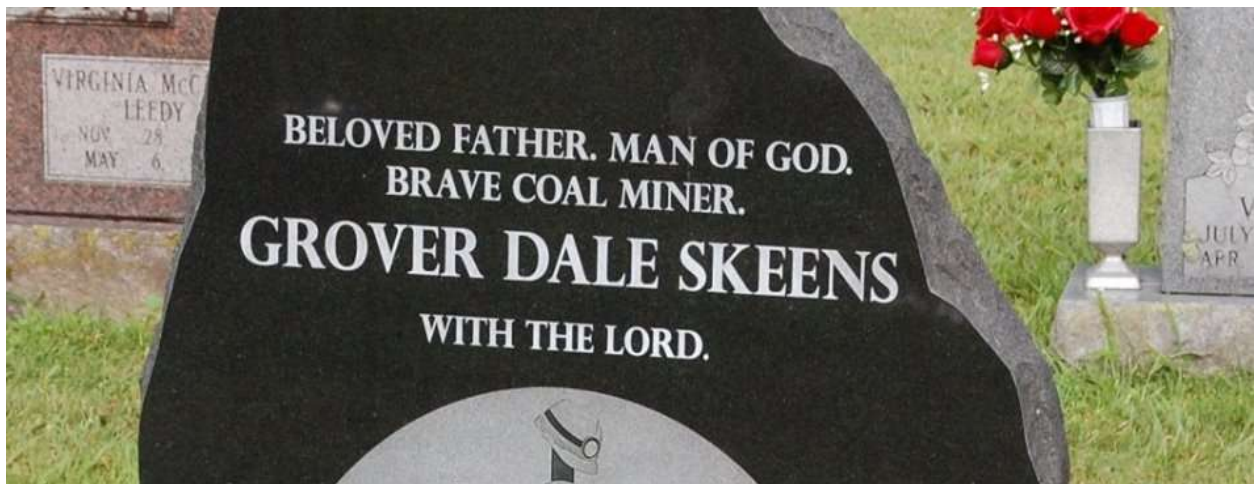
I knew Grover better than anyone and I know that Grover would have laid down his life for his friend rather than endanger someone else's life.



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The Day of Grover's Death



The Day of Grover's Death



GWENDOLYN SKEENS THOMAS · WEDNESDAY, MAY 30, 2018



Grover's Tombstone

On the day of Grover's death when it pleased the Lord our God to bring Grover to the sweet harbor of His everlasting rest, a long-tossed vessel upon the waves of many afflictions, Grover exchanged the sorrows of time for the joys of eternity.

Scripture Reveals that the Day of Grover's Death was Better than the Day Grover was born because of his Good Name and Reputation - Pause and think about that!

Ecclesiastes 7:1 1 A good reputation is more valuable than costly perfume. And the day you die is better than the day you are born. **(NLT)**

Pause and think about that!

"For the Sake of Coal Miners" is more than just a series of television commercials paid for by Don Blankenship. The series of commercials really are for the sake of all coal miners because if the truth about the coal mine explosion that Grover died in is not brought to light then another coal mine explosion similar to the one Grover died in may very likely occur.

"For the Sake of Coal Miners" calls attention to the need for improved safety measures. And, the commercials point out that untruths and politics have no role in improving mine safety.

I'm thankful for the opportunity that Don Blankenship gave me to take part in his efforts to expose the truth of what happened at UBB "For the Sake of Coal Miners". And, I am very thankful for the opportunity that the Lord gave me to be there for Don Blankenship and support him in his efforts.

Having said that - MSHA needs to do what is right in the eyes of man as well as the eyes of God. To avoid even the appearance of hiding the truth MSHA should release the gas analysis and say whether or not they required Massey to make changes to their ventilation. They need to be honest and tell the truth.

2 Corinthians 8:21 21 For we take thought beforehand and aim to be honest and absolutely above suspicion, not only in the sight of the Lord but also in the sight of men.

(Amplified)

MSHA needs to take the Plank out of their Eye: How can MSHA say to a Coal Operator take the speck out of their eye when all the time there is a plank in MSHA's eye. Because if the Government and MSHA does not take the plank out of their own eyes and amend their own faults they will not be able to see things as they really are regarding the safety of our coal miners.

Matthew 7 4How can you say to your brother, 'Let me take the speck out of your eye,' when all the time there is a plank in your own eye? 5You hypocrite, first take the plank out of your own eye, and then you will see clearly to remove the speck from your brother's eye.

MSHA is like those that the Apostle John spoke about in John 3:19-20 who won't come into the light because they are afraid of being exposed. And, because they are afraid of being exposed MSHA will do everything they can to avoid releasing the gas analysis and admit that they required Massey Energy to make changes to their ventilation system at UBB.

John 3:19-21 19 "This, then, is the judgment: The light has come into the world, and people loved darkness rather than the light because their deeds were evil. 20 For everyone who practices wicked things hates the light and avoids it, so that his deeds may not be exposed. 21 But anyone who lives by the truth comes to the light, so that his works may be shown to be accomplished by God." **(HCSB)**

For those like MSHA who hate the light - darkness is a place where they hope they can hide from the truth. They love the darkness because it is the only place where they can hope to hold on to the good opinion they have of themselves - one of self-importance. And, there opinion of themselves is that in the eyes of man they are good men and women who are blameless and above reproach.

However, MSHA should be more concerned with God's opinion of them. For Scriptures like **Ecclesiastes 7:1** reveals that the day of one's death is better than the day of one's birth only "IF" he dies with a good name and reputation **in the eyes of the Lord**. How God sees a man is what counts - all else is vanity.

Ecclesiastes 7:1 ¹ A good reputation is more valuable than costly perfume. **And the day you die is better than the day you are born. (NLT)**

Grover's Good Name: And, that brings me to Grover. Was the day of Grover's death better than the day of his birth?

Just as the author of Ecclesiastes 7:1 speaks of a man's good name, in the ad I too spoke of Grover's good name. I referred to Grover as a good miner who would never have done anything that put other miners at risk.

But, does the Lord see Grover as I see him? In the eyes of the Lord was the day of Grover's death better than the day of his birth?

And, just as the author of Ecclesiastes 7:1 speaks of the day a man dies, in the ad I too spoke of the day Grover died. In the ad I explained that my brother Grover was killed in the 2010 Upper Big Branch coal mine explosion in West Virginia. But, unlike the author of Ecclesiastes, I didn't mention the day of Grover's birth in the ad. And, it wasn't until after Don posted the video on August 18 that I told him August 18 was Grover's birthday.

So, given that Hebrews 2:4 reveals that the Lord will confirm what He tells us by giving us a sign - I asked the Lord for a sign.

Hebrews 2:4 ⁴ At the same time, God also testified by signs and wonders, various miracles, and distributions [of gifts] from the Holy Spirit according to His will. **(HCSB)**

And, as a sign to me, that He saw Grover as I did, the Lord gave me the understanding that He would ensure that Don would release the ad on August 18 - the same day Grover was born on. And, even though Don Blankenship was not aware that August 18 was the day Grover was born on 65 years ago - just as the Lord told me - Don uploaded the ad to his website on that very day



Video Upload Date of August 18, 2017

And, this was my sign from the Lord that Grover really was a good coal miner who would not have done anything that would have put his life or the lives of other coal miners at risk.

Grover's good name and reputation meant everything to him. And, anyone who knew Grover, understood that what was really important to Grover, was that he had a good reputation in the eyes of the Lord. And, needless to say, the Lord has confirmed to us all that in the eyes of the Lord - Grover was a good man. A man who loved the Lord with all his heart, his soul, his mind and his strength.

I will always miss Grover, however I can take solace in the fact that the day of Grover's

death was far better than the day of his birth. And, I am eternally grateful for what the Lord has done for me and for Grover's memory.

There were 29 coal miners who died that day and each of us has our own story.

But, because some of the families told the media that their loved one did violate safety measures many people came to the "**wrong conclusion**" that all the coal miners who worked at UBB including those who weren't working that day as well as those that died in the explosion - that they were all guilty of safety violations - and that the explosion was due to the coal miners because they violated safety laws that put themselves at risk.

Many of the coal miners still feel pain at the loss of the 29 coal miners they worked with and they don't need the extra burden of people believing that they violated safety laws that endangered the lives of the 29 coal miners that died in the explosion at UBB - because they didn't.

The idea that King Solomon, the author of Ecclesiastes 7:1 wanted to convey was that if a man's life is such that he leaves a good name behind him, then the day of his death is far better than that of his birth. And, I am so thankful that Grover's character was such that I am able to say that my brother would never done anything that would have put his life, the life of her brother, or the life of anyone that worked at UBB in danger.

The Lord will Honor those who Honor Him: Psalm 15 reveals that we are to honor the man, like Grover, that honors the Lord.

And, I'm thankful that the Lord has given me so many opportunities to publicly honor Grover, to tell others that Grover was a good coal miner, whose reputation was more valuable than costly perfume. And, that the day he died in the UBB explosion was better than the day he was born.

But more importantly, I am so thankful that I have been able to honor Grover's memory

by telling so many people that Grover was a man after God's own heart.

Psalm 15:1-5 1 LORD, who can dwell in Your tent? Who can live on Your holy mountain? 2 The one who lives honestly, practices righteousness, and acknowledges the truth in his heart— 3 who does not slander with his tongue, who does not harm his friend or discredit his neighbor, 4 who despises the one rejected by the LORD **but honors those who fear the LORD**, who keeps his word whatever the cost, 5 who does not lend his money at interest or take a bribe against the innocent— the one who does these things will never be moved. **(HCSB)**

Psalm 147:11 and 1 Samuel 2:30 reveals that the Lord takes pleasure in those like Grover who honor Him and that the Lord will honor those like Grover that honor Him. And, I am eternally grateful that the Lord has and continues to honor Grover because Grover so honored Him.

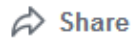
Psalm 147:11 but He takes pleasure in ***those who honor Him***, in those who trust in His constant love.

1 Samuel 2:30 30 Wherefore the LORD God of Israel saith, I said indeed that thy house, and the house of thy father, should walk before Me for ever: but now the LORD saith, Be it far from Me; for **them that honour Me I will honour**, and they that despise Me shall be lightly esteemed. **(KJV)**

On the day of Grover's death when it pleased the Lord our God to bring Grover to the sweet harbor of His everlasting rest, a long-tossed vessel upon the waves of many afflictions, Grover exchanged the sorrows of time for the joys of eternity.



Miner's Memorial Statue, Capitol Grounds, Charleston, WV



The Biblical Truth about Coal Mining

The Biblical Truth about Coal Mining



GWENDOLYN SKEENS THOMAS · SATURDAY, MAY 26, 2018

The Biblical Truth about Coal Mining: According to Job 28:3 Coal Miners Work in the "Shadow of Death"

Job 28:1-3 1 Surely there is a vein for the silver, and a place for gold where they fine it. 2 **Iron is taken out of the earth**, and brass is molten out of the stone. 3 He setteth an end to darkness, and searcheth out all perfection: the stones of darkness, and **the shadow of death.** (KJV)

Job 28:1-11 1 Surely there is **a mine** for silver and a place where gold is refined. 2 Iron is taken from the ground, and copper is smelted from ore. 3 **A miner** puts an end to the darkness; he probes the deepest recesses for ore in the gloomy darkness. 4 **He cuts a shaft far from human habitation**, [in places] **unknown to those who walk above ground. Suspended far away from people, the miners swing back and forth.** 5 Food may come from the earth, **but below the surface the earth** is transformed as by fire. 6 Its rocks are a source of sapphire, containing flecks of gold. 7 No bird of prey knows that path; no falcon's eye has seen it. 8 Proud beasts have never walked on it; no lion has ever prowled over it. 9 **The miner** strikes the flint and transforms the mountains at [their] foundations. 10 He cuts out channels in the rocks, and his eyes spot every treasure. 11 He dams up the streams from flowing so that he may bring to light what is hidden. **(HCSB)**

Like Job 28 Psalm 23:4 also speaks of the "Shadow of Death". And, Psalm 23 was one of seven Scriptures that Grover had written on the walls of his prayer closet in my home.

Psalm 23:1-6 1 The LORD is my shepherd; I shall not want. 2 He maketh me to lie down in green pastures: he leadeth me beside the still waters. 3 He restoreth my soul: He leadeth me in the paths of righteousness for His name's sake. 4 Yea, though **I walk** through the valley of the **shadow of death**, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. 5 **Thou preparest a table before me** in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. 6 Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever. **(KJV)**

Needless to say, on April 5, 2010, Grover was working and walking through the valley of the shadow of death.

Because it was Grover's custom to leave his Bible opened to the last Scriptures he read before he left my home or the guest house I asked two coal miners if they would go over

to Massey's Guest House and see where Grover had left his Bible opened to. And, I found it comforting when they found Grover's Bible on his bed opened to Psalm 46 because verses 1 and 2 reveals that even when the earth and mountains shook, the Psalmist did not fear because he realized that God was his refuge and strength in times of great trouble. It was then that I knew that Grover had overcome his fear of going back into the mines because MSHA had changed the ventilation at UBB and of the explosions in his dreams that caused the earth and mountains to shake.

Grover was afraid to go back because he said MSHA was changing the ventilation and when he left our house on April 4, 2010 as he walked through the laundry room Grover told me he was afraid to go back. In fact, months before the explosion Grover had actually prophesied that there would be an accident at UBB. The Lord had shown Grover at least a year and a half before the explosion that it was going to happen, but it was only when MSHA changed the ventilation that Grover knew how the accident was going to happen. Scriptures reveals that God does speak to man through dreams and visions and Grover being a man of faith believed in the multiple dreams about being in an explosion at UBB.

I found it comforting to know that like the Psalmist Grover realized that God was his refuge and strength even if the earth should be shaken. It's comforting to know that God's grace was sufficient for Grover on April 5, 2010 when he went underground and the earth shook!

Because Grover was a man who believed God's Word was a light unto his path the Lord was able to use mining in Grover's life to teach him certain Biblical principles regarding work in general.

And, I know for a fact that **Grover worked for Massey as though he was working for the Lord.** Likewise, others have told me that Grover willingly put his whole heart into his work and really wanted to do his best for those he worked for at Massey Energy. And, it was because Grover worked as unto the Lord that Grover really did like working

for Massey!

The Biblical Truth about Coal Mining: Like other coal miners, Grover understood the dangers of mining and the importance of following MSHA's safety regulations. What's more, Grover also understood mining and the dangers of mining from a Biblical perspective as well. Again, consider Job 28:1-11 - verses 1-3 reads:

Job 28:1-3 1 "Surely there is a **mine** for silver, And a place where gold is refined. 2 Iron is taken from the earth, And copper is smelted from ore. 3 Man puts an end to darkness, And searches every recess for ore in the darkness and the **SHADOW OF DEATH**. (NKJV)

Job reminds us that even though man's intelligence and his engineering and technological ingenuity and determination have made it possible for him to extract the coal from the earth, he is still mining in the **SHADOW OF DEATH**.

Job reveals that Miners carry lanterns deep into the darkness of the earth to search for gold, silver, diamonds, precious metals, iron, copper and coal. And anyone related to a coal miner understands how hard coal miners have to work to extract the coal and wealth that is buried deep in the earth among the **SHADOW OF DEATH**.

Job tells us that the miner puts his hand upon the rock; he uproots and overturns the mountains looking for these resources. He cuts out channels in the rocks and he keeps the waters from overflowing, all while working in the **SHADOW OF DEATH**.

Working in the **SHADOW OF DEATH** certainly gave Grover cause to stop and think about the dangers of mining from a new perspective. And, it was because Grover believed what Job 28:1-11 revealed about mining and the dangers of mining that anyone working underground works in the **SHADOW OF DEATH** that Grover was very mindful of MSHA's safety regulations. I have been told by others that Grover never violated a safety regulation that would have endangered either his life or the lives of

those he worked with.

We know from the Book of Job, Chapter 28, that coal mining is a hazardous occupation and that the areas of the earth where men go to mine for the hidden treasures underground as the region of the “Shadow of Death”:

Job 28 3 He setteth an end to darkness, and searcheth out all perfection: the **stones of darkness**, and the **shadow death**. (KJV)

More to the point, while man has safety regulations and takes safety precautions to make coal mining safer, coal mining will always be a hazardous occupation, as this is what the Scriptures reveal (i.e., the “shadow of death”).

The coal industry has instituted the much needed safety regulations that my father and others in his generation and generations before him did not have. Needless to say, those safety laws need to be enforced. However, regardless of the safety measures taken, coal miners and their families will always have the awareness that coal mining is a dangerous occupation and an accident can happen at any given time just because of the nature of mining.

To try to make mining “completely safe’ is a physical and spiritual impossibility - too try and control the nature of mining is to try to control God who created and is in control of all things.

For that reason, like so many praying miners and their families, we all need to understand what God reveals about mining – not just what the secular world would want the mining industry to focus on. Secular knowledge cannot replace Scriptural principles or truths. Miners and their families are rightfully concerned about the dangers of mining. In reality, many are discerning the Biblical truth that miners are always working in the “shadow of death”.

This is why that whatever “bad” was going to happen in the mines [the word Grover received from the LORD] had nothing whatsoever to do with safety violations. If safety violations were a factor in the explosion, then it was something the LORD never revealed to Grover and was not something Grover was concerned about.

As the recorded words in Grover’s journal reveal: Grover like working for Massey.

True Wisdom: The LORD used mining in Grover’s life to teach him certain Biblical principles and interestingly, Job uses the example of mining to make the point that “true wisdom can only be found in God,” not mining! Job, Chapter 28 points out that:

While those things produced by mining are valuable to man, true wisdom is not found in man’s worldly ability to overcome the obstacles of mining nor can wisdom be purchased with those precious things the mines produce

True wisdom can only be found in God who created the mines

In other words there is a Place and Need for God underground.

Needless to say, Grover understood mining from a worldly perspective; all miners do. However after he became a Christian, the LORD began to show him mining from a Biblical perspective as well. There’s always a Biblical principle behind those things of the world. Grover came to a place where he could not separate out the worldly principles from the Biblical principles. When speaking to us about mining he would always share what the LORD revealed to him in any given mining situation.

In other words, Grover was not speaking on his own that something bad was going to happen – it came by revelation.

Therefore, I can only speak from that perspective as well. I cannot separate one out from the other. To do otherwise would misrepresent Grover and how God used mining in

Grover's life to teach him certain Biblical principles.

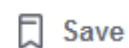
Job sums up the mining industry with these words:

Job 28:28 And unto man he said, Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding. (KJV)

And, so it was with Grover who understood the Biblical truths about coal mining

True wisdom is to fear God and shun evil! Fear in this context does not mean that we are to be afraid of the LORD – it simply means that we are to show reverence for the LORD! These were principles that God wanted Grover to understand and apply to his life when working underground.

And, so it is with coal mining – and that will never change – regardless of what man thinks



The Spiritual Aspect of the UBB Explosion



The Spiritual Aspect of the UBB Explosion



GWENDOLYN SKEENS THOMAS · FRIDAY, JUNE 15, 2018

According to MSHA's "Report of Investigation" when the coal miners "unknowingly" mined into a "Geological Fault Zone" gas seeped through the breach into the mines that led to the explosion that the 29 coal miners died in on April 5, 2010.

And, this "Geological Fault Zone" is significant because 19 months before MSHA released their findings I sent myself an email to document a vision the Lord gave me of this very Geological Fault Zone. In fact, I sent myself the email of the vision even before MSHA began their underground investigation. [a copy of the email is included]

In the vision there was a crack in the floor of the coal mines that ran 11 to 5 and according to the map MSHA included in their "Report of Investigation" the "Geological Fault Zone" also ran 11 to 5. In other words, the "Geological Fault Zone" was the manifestation of the crack in the floor of the coal mines that the Lord revealed to me in a vision approximately 19 months earlier.

What does an "Act of God" mean? The secular definition of an "Act of God" means that the explosion at UBB was beyond the control of the coal miners. For example, on April 5, 2010 the coal miners at UBB could not have possibly known that they were mining into an underground "Geological Fault Zone" which serves as a reservoir and conduit for gas. They could not have known that they were mining into a Geological Fault Zone that would ultimately lead to their deaths.

As you can see from the copy of the email I've included in this post to understand the meaning of the breach in the vision the Lord quickened me to Psalm 60:2 which reads:

Psalm 60:2 2 Thou hast made the earth to tremble; thou hast broken it: heal the breaches thereof; for it shaketh.

Because of the vision I knew that in due time MSHA would find that a breach in the floor of the mines was the "Root" contributing factor of the explosion.

An Act of God: Needless to say, the coal miners could not have known that they were mining into a Geological Fault Zone that was located underneath the earth. And, needless to say, I could not have documented the breach in the floor of the mines or the 11 to 5 path it took before MSHA documented the same unless it came by revelation from the Lord. In other words, if the Lord revealed the breach and the course it took, then He wanted those who have ears to hear and eyes to see to understand the spiritual aspects and His will concerning the explosion at UBB. More to the point, according to Psalm 60 there was not one thing any of the miners themselves could have done to prevent that explosion.

Those of us who understand the spiritual aspects of prophecy and visions understand that visions emphasize the relationship between the spiritual realm and the earthly. Visions are one of the ways that the Lord communicates with man to let us know that He is aware of the daily events of mankind - for example the explosion at UBB. And, those of us who understand the spiritual aspects of visions understand the significance of why the Lord gave me a vision of a breach in the floor of the mines that ran on a 11 to 5 path 19 months "**Before**" MSHA released their "Report of Investigation".

At this point I need to stress that mining into the Geological Fault Zone was what "Led" to the explosion however, it is not what caused the explosion. Had MSHA not required Massey to make changes to their ventilation system there would have been enough air to prevent an explosion.

Needless to say, we all know that the investigative findings of the explosion has to be based on facts - not a vision. I said that to say this: Grover was afraid of going back to

the mines "BECAUSE" MSHA changed the ventilation. MSHA was Grover's only concern. The vision is for me and others like me who want to understand the spiritual aspects of the explosion and in no way negates my concerns that MSHA changed the ventilation.

I'm including documentation that verifies that I had the above mentioned vision approximately 19 months "Before" MSHA met with the UBB families and gave each of us a copy of their "Report of Investigation" which included a map of the above mentioned Geological Fault Zone.

And, it's undeniable that the map on page 87 of MSHA's December 6, 2011 "Report of Investigation" confirms my vision of May 14, 2010!

But then again, those who aren't interested in the truth really don't care what the Lord reveals or confirms. Because as John 3:12 reveals "I have spoken to you of earthly things and you do not believe; how then will you believe if I speak to you of heavenly things
John 3:12 12 But if you don't believe me when I tell you about earthly things, how can you possibly believe if I tell you about heavenly things? **(NLT)**

The emails of May 15, 2010 and December 14, 2010 are as follows:

From: "Gwen Thomas" <gwenthomasva@verizon.net>
Date: Saturday, May 15, 2010 10:42 AM
To: "Gwen" <gwenthomasva@verizon.net>
Subject: Vision - Crack in mine floor

"In a Vision I saw a Crack running along the floor of the mines"

On Friday, May 14 in a vision I saw a "Crack" running along the floor of the mines!

And, this crack is the "Breach" that the Psalmist refers to in Psalm 60:2.

Psalm 60 ¹ O God, thou hast cast us off, thou hast scattered us, thou hast been displeased; O turn thyself to us again. ² Thou has made the earth to tremble; thou hast broken it: heal the breaches thereof; for it shaketh. ³ Thou hast shewed thy people hard things: thou has made us to drink the wine of astonishment. ⁴ Thou hast given a banner to them that fear thee, that it may be displayed because of the truth. Selah. ⁵ That they beloved may be delivered; save with thy right hand, and hear me.

In other words, the explosion was an "Act of God" not the result of a safety violation.

Redacted

In both email (May 15, 2010 and December 14, 2010) just as the Prophet Daniel only wrote down the "Gist" of his dreams and visions, I redacted everything other than the main facts of the vision the Lord gave me. (Daniel 7:1).

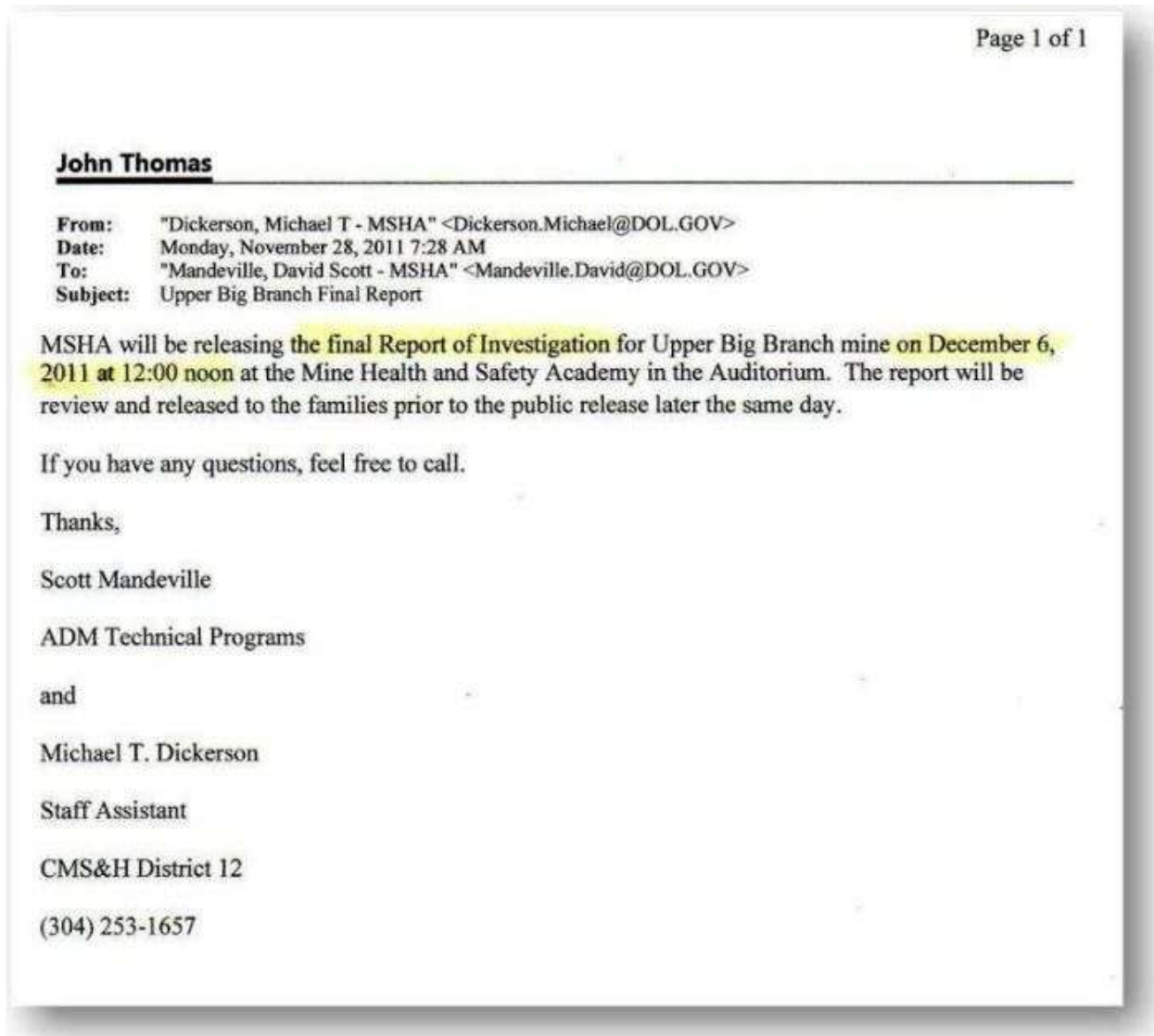
The main facts meaning the fact that the 11 to 5 crack (breach) in the vision the Lord gave me was in harmony with the Geological Fault Zone as illustrated on page 87 of MSHA's "Report of Investigation" that MSHA released to the families and public on December 6, 2011 - 19 months "after" I documented my vision!

It's undeniable that the map on page 87 of MSHA's "Report of Investigation" confirms the vision the Lord gave me on May 14, 2010!

May 15, 2010 Email: Vision - Crack in mine floor

The following email that I sent to myself on December 14, 2010 is a follow up to this one and notes that the crack in the floor of the mines ran "11 to 5"

along the floor of the mines. Again, MSHA did not release their information concerning the "Geological Fault Zone" that ran 11 to 5 until the following December.



UBB Final Report Release Date of December 6, 2011

The following map of the Geological Fault Zone that the Coal Miners Mined into on April 5, 2010 is from page 87 of MSHA's "Report of Investigation" that was distributed to the family members on December 6, 2011 - again, over a year "after" I sent the emails to myself documenting the crack in the floor of the mines that ran 11 to 5 along the floor

of the mines.



Figure 15. Upper Big Branch Mine with projected fault zone, and locations of joints (green, blue), sickensides (red), and floor burst locations (purple) used to constrain the location and trend of the fault zone.

It's undeniable that MSHA's Report confirms my vision of May 14, 2010!

The following is from page 6 of MSHA's "Report of Investigation."

Advance notice gave those underground the opportunity to alter conditions and fix or hide hazards immediately prior to enforcement personnel's arrival on the working section. PCC/Massey also made ventilation changes in the areas where MSHA inspectors planned to travel, concealing actual production conditions from enforcement personnel.

On October 26, 2011, Hughie Elbert Stover, PCC's former head of security for UBB, was found guilty in the United States District Court for the Southern District of West Virginia of a felony count of making false, fictitious and fraudulent statements to MSHA regarding company policy on advance notice. In an interview with the MSHA accident investigation team, Stover testified that Massey had a policy prohibiting security guards from providing advance notice of MSHA inspections; however, the evidence indicated that he had personally directed guards to provide advance notice.

Specific Accident Investigation Conclusions – Physical Causes of the Explosion

A small amount of methane, likely liberated from the mine floor, accumulated in the longwall area due to poor ventilation and roof control practices

Based on physical evidence, the investigation concluded that methane was likely liberated from floor fractures into the mine atmosphere on April 5, the day of the explosion. The investigation team subsequently identified floor fractures with methane liberation at longwall shields (a system of hydraulic jacks that supports the roof as coal is being mined) near the tailgate, the end of the longwall where the explosion began. This methane liberation occurred because PCC/Massey mined into a fault zone that was a reservoir and conduit for methane. MSHA believes that this is the same fault zone associated with methane inundations at UBB in 2003 and 2004, and a 1997 methane explosion.

PCC/Massey's failure to comply with its roof control plan allowed methane to accumulate in the tailgate area. UBB's roof control plan required placement of supplemental supports, in the form of two rows of 8-foot cable bolts or posts, between the primary supports in the longwall tailgate. PCC/Massey installed only one row of these supplemental supports. This lack of roof support contributed to the fall of the tailgate roof, which in turn restricted the airflow leaving the longwall face. The reduced air flow allowed methane to accumulate in the tailgate without being diluted or ventilated from the mine. As a result, an explosive mixture of methane was present in this area.

PCC/Massey failed to maintain the UBB longwall shearer, creating an ignition source for accumulated methane

MSHA has identified the longwall shearer as the likely source of the ignition of the methane accumulated in the tailgate area. PCC/Massey was using the longwall shearer to mine in the area near the tailgate. Evidence showed that methane likely migrated

Grover Dreamed he was Walking with a very Important Man on a White Carpet

Grover Dreamed he was Walking with a very Important Man on a White Carpet along the Tracks in the Coal Mines

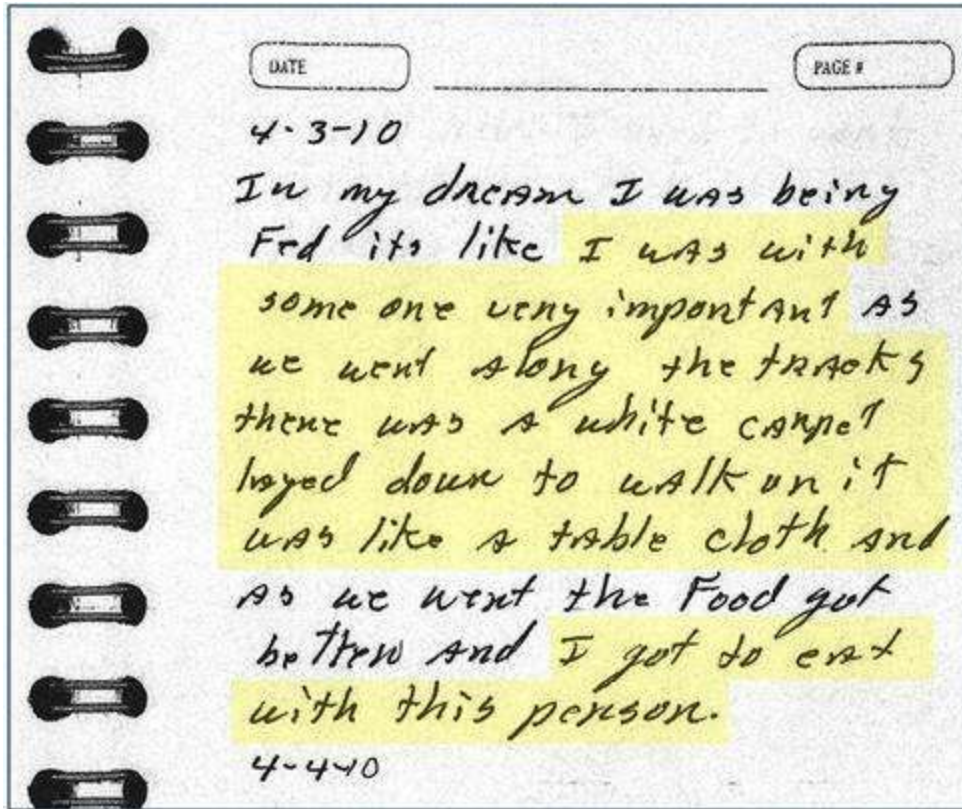


GWENDOLYN SKEENS THOMAS · WEDNESDAY, MAY 8, 2019

In addition to God's Word Scripture reveals that one of the many ways the Lord speaks to man is through dreams which can be thought of as Prophetic Dreams. So, it doesn't surprise me that Grover's last two dreams as well as the seven Scriptures he had written on the walls of his Prayer Closet here in our home in Staunton, Va. were both connected to UBB and the UBB explosion. In his last dream just the night before the explosion Grover wrote in his prayer journal that "he liked working for Massey". And, on April 3 just two days before the explosion Grover wrote that in his dream he was walking on a white carpet laid along the tracks with someone who was "very important". And, this White Carpet was like a table cloth that he and this very important person ate on.

I remembered that Grover was fascinated with this particular dream because he knew it was "Prophetic". He couldn't help but wonder who this very important man was that was walking with him along the tracks in the coal mines on a white carpet that turned into a tablecloth. And, after reading the accounts of the Rescuer's who went in the mines to recover the bodies of the coal miners - that in the mist of total blackness - they were surprised to see a "Pretty White Curtain" over by the long wall where Grover worked I knew exactly what the "Pretty White Curtain" was symbolic of and who the very important man was.

On the next several pages are pages from the Rescuers testimonies of their account of the "Pretty White Curtain" they saw when they were recovering the bodies of the coal miners.



Grover's April 3, 2010 Journal Entry



Statement Under Oath of **Clayton Edward Sparks**

Date: June 8, 2010

Case:

Printed On: June 15, 2010

Sargent's Court Reporting Services, Inc.
Phone: 814-536-8908
Fax: 814-536-4968
Email: schedule@sargents.com
Internet: www.sargents.com

1 A. Right. Terreal stayed in the fresh air base, I
2 remember that, ---

3 Q. Okay.

4 A. --- and worked on communications. He was helping
5 relay messages.

6 Q. Okay. Where did you all --- did you leave your
7 fresh air base at the same location then?

8 A. Yes. Somewhere around this fresh air base ---
9 let's see. As you looked over toward the longwall
10 from where that fresh air base was located, there was
11 a comment made that someone had hung a curtain over
12 there. And I can't remember who it was talked about
13 being wide over through there. But when we started to
14 go to the longwall and we started in that direction,
15 it was actually a roof fall is what they were seeing,
16 and it did look like a curtain, a real pretty white
17 curtain hanging over there, but it was the rock, and
18 it just fell down and ---. So we had to travel one
19 break outby where the fresh air base is indicated here
20 being located and then traveled over to the longwall,
21 to the headgate.

22 Q. Okay.

23 A. Once we were at the headgate, we left one man
24 there to relay --- or two men, I'm sorry. Dale
25 Jackson was with them from the MEU as one of their

1 there, you remember looking across and you said it was
2 --- just looked like a new curtain had been hung. It
3 was white.

4 A. Right.

5 Q. So would that --- I guess was everything else
6 covered with ---

7 A. Yes.

8 Q. --- soot inby and outby? So this fall had to
9 occur after the ---

10 A. It did.

11 Q. --- event?

12 A. It would have had to. Everything else was black.
13 And like I say, when you looked over there, within 60,
14 70 foot, everybody would have swore a curtain had been
15 hung.

16 Q. Okay.

17 A. We had that question. We said who would have hung
18 a curtain? Hadn't heard anything about that. But
19 when we got over there to it, it was rock fall.

20 Q. Okay. Was it one big slab or ---?

21 A. Yeah.

22 Q. So after finding the last victim, then you all
23 retreated to the fresh air base?

24 A. Yes.

25 Q. I guess during your exploration there --- and

STATEMENT UNDER OATH

OF

JERRY COOK, SR.

taken pursuant to Notice by Alicia R. Brant, a Court Reporter and Notary Public in and for the State of West Virginia, at the National Mine Health and Safety Academy, 1301 Airport Road, Room C-137, Beaver, West Virginia, on Wednesday, May 26, 2010, beginning at 1:04 p.m.

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1 black. I mean, it was dark black where you couldn't
2 hardly --- that's just, but it's just hard to find the
3 victims because of it being so black.

4 Q. Did any miners approach you during the time you
5 were at the mine site with concerns regarding unsafe
6 mining conditions?

7 A. The night of the --- the Monday night that we was
8 in there, and I was in there with the mine rescue team
9 from Massey, I talked to some of the members and they
10 were, you know, quite upset what happened. But a
11 couple of them said that they was planning on even
12 that day --- Massey has a mine rescue team that
13 basically that's their job as a mine rescue team.
14 While they're not doing mine rescue work or a contest
15 or participating in training, they are like safety
16 auditors that goes through the mines and audits their
17 mines. And two or three of the guys had planned on
18 coming to this longwall that day. And something told
19 them not to go there and they went somewhere else.
20 And I guess it really bothered them a lot, because
21 they might've been there when it happened.

22 And one of the guys told me that they'd had
23 problems on this longwall. And I asked him, what are
24 you talking about? He says, they have problems when
25 this longwall cuts out on the tail. They'll hit

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The Apostle Paul tells us that God gives signs and wonders and various miracles and gifts of the Holy Spirit that will confirm to someone and/or others something He has told that person. Needless to say these signs were meant to catch the attention of

someone as something out of the ordinary. For example, God put a rainbow in the sky as a sign that He would never again destroy the earth by a flood.

Hebrews 2:4 4 And God confirmed the message by giving signs and wonders and various miracles and gifts of the Holy Spirit whenever he chose. **NLT**

And, the "Pretty White Curtain" over by the Long Wall where Grover worked that the Rescuers saw in the midst of total blackness and incredible devastation when they went underground to bring the bodies of the 29 coal out was such a sign and it gives insight into Grover's dream just two days before the explosion.

And, according to Acts 2:19 we know that in the last days God will give us visions and dreams.

Acts 2:17-18 17 'In the last days,' God says, 'I will pour out my Spirit upon all people. Your sons and daughters will prophesy. Your young men will see visions, and your old men will dream dreams. 18 In those days I will pour out my Spirit even on my servants—men and women alike— and they will prophesy. **NLT**

"Prophetic Dreams" are only one way that the Lord communicates with people and while dreams are often used by God to communicate His will to us we are not to rely solely on dreams to know God's will. First and foremost we are to rely on God's written Word.

Even though we are not to rely solely on dreams to understand God's will - we are not to disregard our dreams either. Even though God's Word tells us that He speaks to man through dreams and even though people worldwide have had dreams from the beginning of time - "Prophetic Dreams" are one of the most ignored and misunderstood ways that God still uses to communicate with us.

There are a number of reasons why the Lord at times will use dreams that more often

than not seem like riddles to speak to mankind. Prophetic dreams can offer insight and foresight into something that will happen in the future that we are not aware of. Prophetic Dreams can be a warning (Job 33:14-16; Matthew 29:19) or make us aware of an action we should take (Matthew 2:13, 19), etc.

Before sharing how Grover's dream of a white carpet/tablecloth relates to the Pretty White Curtain the rescuers found in the aftermath of the UBB explosion I want to share two examples of dreams - one from Scripture - and one concerning the dream President Lincoln had about his own assassination.

Pilates' Wife: The account of Pilate's wife is recorded in wife or in Matthew 27:19.

Matthew 27:19 19 While he was sitting on the judgment seat, his wife sent to him, saying, "Have nothing to do with that just Man, for I have suffered many things today in a dream because of Him." **NKJV**

It was through a dream that the Lord revealed to Pilate's wife that Jesus Christ was an innocent man and she in turn sent word to Pilate to have nothing to do with the death of this righteous man. How profound that no one other than the wife of a heathen governor that had the power to crucify Christ was the only one to plead for His life. In the dream the Lord showed Pilate's wife how much she herself would suffer if Pilate gave the order to crucify Christ.

She sent word to Pilate that "after suffering many things in the dream herself". She was warning Pilate not to do anything to this righteous man for which he would later be sorry for. Needless to say, Pilate ignored the divine revelation and gave in to the desires of the people who had been persuaded by the chief priests and elders to crucify Christ.

To suffer many thing in the dream meant that the Lord revealed to her that if Pilate crucified Christ that his household would reap suffering in the real world. According to tradition Pilate committed suicide.

President Abraham Lincoln: It was well known that President Lincoln, who was always eager to share his dreams with anyone who would listen, believed that there was a spiritual aspect to his many dreams - including the one where he saw himself laying in state at the White House just ten days before his death.

Approximately ten days before he was assassinated President Lincoln told Ward Hill Lamon, his friend and sometimes body guard that he had a dream that he had been assassinated.

Lincoln's account of the dream:

‘There seemed to be a death-like stillness about me. Then I heard subdued sobs, as if a number of people were weeping. I thought I left my bed and wandered downstairs.....It was light in all the rooms; every object was familiar to me.....I kept on until I arrived at the East Room, which I entered. There I met with a sickening surprise. Before me was a catafalque, on which rested a corpse wrapped in funeral vestments.....’Who is dead in the White House?’ I demanded of one of the soldiers. ‘The President,’ was the answer, ‘he was killed by an assassin!’ Then came a loud burst of grief from the crowd, which awoke me from my dream. I slept no more that night.....”

Until the day he died Lincoln was fascinated by his dreams which according to those he shared his dreams with had the power both to terrify as well as delight him. Even though Lincoln tried to downplay his fears of being assassinated Lamon recalls that Lincoln was haunted by the dream of seeing himself dead in a coffin in the White House.

Needless to say, the Lord forewarned Lincoln of his death.

Back to Grover's Dream & the Pretty White Curtain: As a reminder - a sign from the Lord is something out of the ordinary that is designed to catch the attention of someone - for example, the "Pretty White Curtain". In other words, there is no doubt

that the "Pretty White Curtain" the Rescuers saw in the midst of total blackness and incredible devastation when they went underground to bring the bodies of the coal miners was a sign from the Lord. After all, to see a "Pretty White Curtain" in what the Rescuers described as a situation so black that it was hard to find the victim's bodies is definitely out of the ordinary.

In context of Grover's dream and the Pretty White Curtain the rescuers saw reminds me of the light that shines in the darkness that the Apostle John spoke in John 1:5. John reveals that the light - meaning Christ - shines in the darkness and the evil of darkness has not overcome it. The darkness that John spoke of was the evil in this world and even though the evil is so devastating, disastrous, and earth-shattering - it is not triumphant - not then and not now - because Jesus overcame the evil in this world.

John 1:5 5 The light shines in the darkness, and the darkness has not overcome it. **ESV**

In Scripture White was associated with Light.

And, that Grover was walking with a very important man on a white carpet brings to mind those who have not soiled their garments will walk with Jesus in white.

Revelation 3:4 4 But you have a few people in Sardis who have not soiled their garments; and they will walk with Me in white, for they are worthy.

Those who have not soiled their garments speaks of those whose character has not been soiled during their walk here on earth. In this sense their character can be thought of as the garment of the soul. They shall walk with Me in white speaks of those that shall be raised to a state of eternal glory and shall for ever be with Jesus Christ through all eternity.

Again, Clayton Sparks was one of the Rescuers at Performance Coal who testified under

oath on June 8, 2010 at The National Mine Health & Safety Academy as to what he witnessed inside UBB after the explosion on April 5, 2010. On page 36 and 43 of his Testimony, Clayton Sparks told those present that he and some others thought they saw a “**Pretty White Curtain**” over by the Long Wall. And, this is where Grover and five other coal miners worked on the Long Wall. Yet, according to page 67-68 of Jerry Cook's Testimony, it was so black inside UBB that it was hard to even find the fallen coal miners.

Given that Grover's last name "Skeens" is a reference to the "tent" of God in Scripture then the sign of the Pretty White Curtain that the Rescuers saw can also be likened to the "curtain" and "tent" that is referenced in Isaiah 40:22.

It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a **curtain**, and spreadeth them out as a **tent** to dwell in. Isaiah 40:22 KJ

As Isaiah 40:22 reveals, this particular curtain is closely related to a tent (a skene), Grover's last name. Curtain of the Tabernacle (tent of meeting) (dwelling) (skene). And, it's interesting that the Rescuers thought they saw a "Pretty White Curtain" because a "White Curtain" is used to cover the alter in the Jewish Synagogues at the Feast of Tabernacles (skene).

The White Curtain that Adorns the Alter in Jewish Synagogues during the High Holy Days

The Synagogue: While in Jerusalem during the Feast of Tabernacles, a Jewish family took me to an old Jewish Synagogue inside the Old City. And, they pointed out that it is customary for a white curtain to be draped over the alter on the Day of Atonement as well as on the days of the Feasts of the Lord including that of the Feast of Tabernacles (skene). They do so because the color white is a traditional symbol of purity and forgiveness. And, in addition to draping a white curtain over the alter in the synagogues

it is customary to wear white on the Day of Atonement, which symbolizes purity and calls to mind the promise that our sins shall be made as white as snow (Isaiah 1:18).

This Pretty White Curtain was a sign to me from the Lord concerning Grover. The Lord gave me so many things, the two visions that I had concerning the explosion at UBB that have come to pass, Grover's Bible that he left on his bed open to Psalm 46 and the Pretty White Curtain just to name a few to confirm what he had revealed to both me and Grover about the explosion, to give me the spiritual understanding of the explosion at UBB that He knew I would need for a variety of reasons including writing this book.

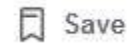
And, needless to say the symbolism of the Pretty White Curtain hung by the Long Wall combined with the symbolism of the White Curtain over the alter during the Feast of Tabernacles which can be understood as the Feast of Skene as Skene in Greek means Tabernacles was very comforting - especially knowing that both Grover and I are of Jewish descent.

The White Carpet and Table Cloth in Grover's dream are connected to Psalm 23, one of the seven Scriptures Grover had written on the walls of his Prayer Closet.

Psalm 23:5 reveals that as the Psalmist walked through the Valley of the Shadow of Death that the Lord prepared "a Table before him in the presence of his enemies". Now given that Job 28:3 reveals that those who work in mines work in the "Shadow of Death" - then whoever the important person that Grover ate with - then they would have eaten in the "Shadow of Death". In other words, the important person that Grover was walking with along the tracks in the coal mines (or as Job reveals miners work in the Shadow of Death) can only be a reference to the Lord.

The symbolism of Grover's dream and the Pretty White Curtain is clear. The important person in Grover's dream that he ate with on a white tablecloth could be none other than Christ. The point is this: I know that Grover is home with the Lord - and that brings me great comfort that the Lord cared enough about the sorrow at the loss of Grover that the

last two dreams he gave Grover to record in his prayer journal as well as the manifestation of the Pretty White Curtain were left to comfort me - because the Lord knew that I would read his last dreams and the Scriptures that I knew Grover would leave his Bible left up to as well as the seven Scriptures written on the walls of his prayer closet - all to comfort me.



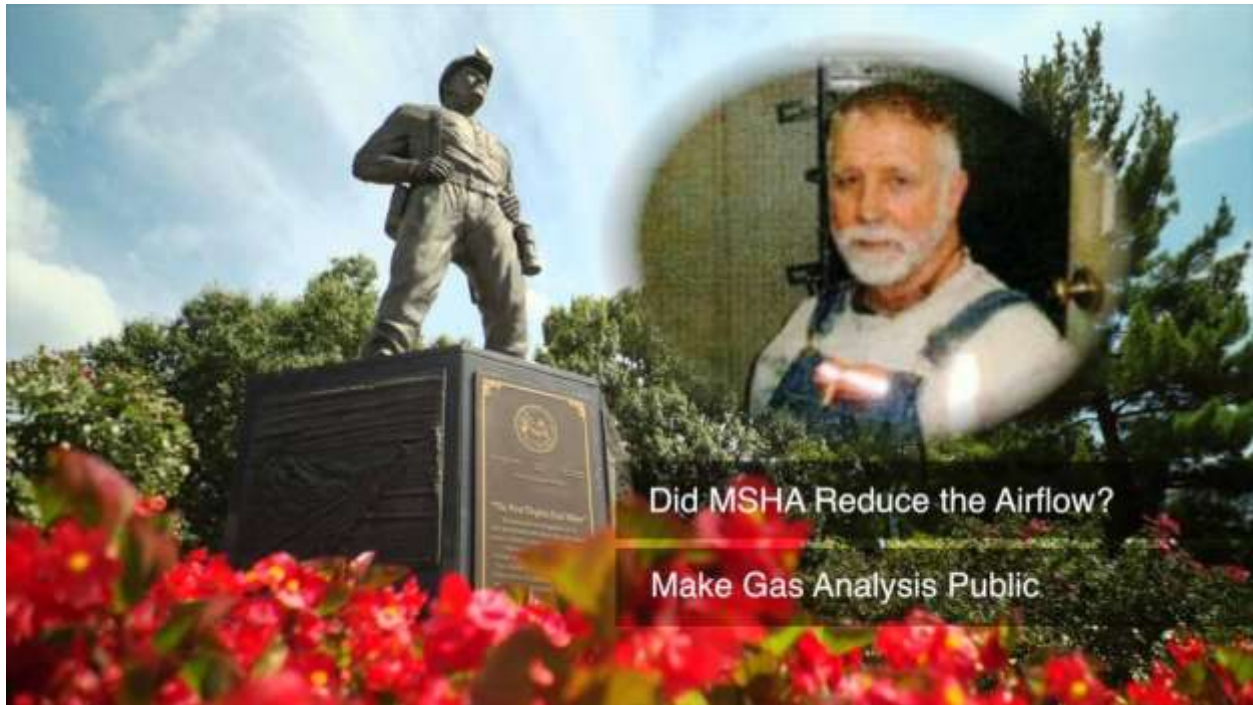
UBB – Unanswered Questions

UBB - Unanswered Questions

 GWENDOLYN SKEENS THOMAS · FRIDAY, MAY 25, 2018 



Miner's Memorial, Capitol Grounds, Charleston, WV



In Memory of Grover

The following comments are from Don's Facebook Page concerning the above ad that was filmed in front of the Miner's Memorial on the lawn of West Virginia's Capitol.

Don Blankenship

October 8, 2017

Gwen Thomas' brother Grover lived with her when he was not working at Upper Big Branch (UBB). They were very close. Gwen understood from testimony at my trial and from Mine Safety and Health Administration (MSHA) briefing meetings that MSHA was essentially blaming Grover and the other miners for causing the UBB explosion by not doing their jobs properly.

The government's line was that Massey Energy Company only cared about production and profits. The other government falsehood was that the miners were so afraid of me and of losing their job that they broke the mining laws.

The facts are that nothing could have been further from the truth. Confidential surveys conducted by professional consultants were conducted both before and after the tragedy. The miner's responses to questions regarding Massey's safety practices, the quality of training, the condition and availability of equipment, the miners comfort with telling management about safety issues and other similar questions made clear that more than 93% of the miners believed Massey mines to be safer than other mines they had worked at.

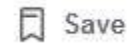
MSHA and the prosecutors also made a big issue out of the number of violations UBB received. Here again the government misled the jury, the public, and the families.

UBB had about the average number of violations for a US longwall mine. In fact, UBB had far less violations than the most comparable mine to it (i.e. the Harris Mine nearby). Former Massey mines in the UBB area received more violations after Alpha Natural Resources acquired the mines than they did under Massey. And as to the government's claim that Massey received more violations than its competitors because it did not staff its mines with enough miners, this was proven false too. Alpha added miners, and yet violations increased.

Ms. Thomas asks in the video whether MSHA required changes which reduced the airflow. The truth is that they did. Not only did MSHA require ventilation changes which reduced the airflow by 50%, they did so despite being begged by company personnel not to do it. Incredibly, both of the government's lead witnesses testified to this fact at trial.

Ms. Thomas also asked about natural gas exiting the mine. The truth is that MSHA knows that a huge volume of natural gas exited the mine after the explosion. It was enough natural gas to fuel 17,000 homes that use solely natural gas to heat and cool and operate their appliances for a full day. An explosion expert report fully explains why it is clear that UBB was a natural gas explosion and not a dust explosion as MSHA claims. It's not an opinion, it is a scientific fact.

We wish to express our sincere thanks to Gwen Thomas for her understanding, her courage and her assistance in exposing the truth of what happened at UBB "For the Sake of Coal Miners".



Post of Eighth Anniversary of the UBB Explosion



Gwendolyn Skeens Thomas

May 24, 2018 · 🌐



Given that quite a few UBB Family Members that were at the UBB Miners Memorial for the 8th anniversary of the UBB explosion are trying to contact me via my Facebook account, out of courtesy, the following post is in response to your request.

I had every right to attend the Memorial Service at the Miner's Memorial yet according to the following excerpt from an article by Dave Jamieson published by HUFFPOST the families gave me a piece of their minds because my presence at the Miner's Memorial was too much for the families to bear.

"It was at the memorial where things got unpleasant at this year's anniversary gathering. Among the families, politicians and news crews was Gwen Thomas, the sister of Grover Skeens, one of the miners who was killed. Thomas has taken an unusual position among Upper Big Branch family members: She has called the disaster an act of God and praised Blankenship, who in turn has featured Thomas in a television ad and on the campaign trail.

The presence of an outspoken Blankenship supporter at the memorial was too much for Davis and other mourners. She defended the former CEO; they gave her a piece of their minds. A state trooper intervened."

Given HUFFPOST's article I assume that you want to continue to give me a piece of your mind - and that saddens me.

Even though John and I were both verbally and physically threatened by several UBB families I harbor no anger or malice towards anyone. I'm only writing this post in response to your request - not from a root of bitterness.

I'm writing this post in the hopes that you will consider what you are doing to yourselves and the memory of your loved ones. After reading HUFFPOST and several other news article do you realize how others now tend to see you? Many people, including the media, have been taken aback by your shameful behavior.

It brings me no joy that some, including the media, now view you as bullies.

I cannot judge how you or others mourn or feel, however I don't understand how hatred or a root of bitterness honors your loved ones who died in the UBB explosion. But I do know there is no comfort or peace in bitterness and unforgiveness.

I write this Post because I know that Truth is on my side. And, I will honor Grover's memory by continuing to tell the truth that Grover liked working for Massey, that he was only afraid of going back to work because MSHA made changes to Massey's ventilation plan and that Grover would never have violated a safety law that would have put either his life or the life of another coal miner at risk.

And, contrary to HUFFPOST's belief that my position is an unusual position among Upper Big Branch family members - I can tell you for a fact that there are many other UBB families that encourage me to keep speaking out.

Hebrews 12:15 reveals that people who have hatred and bitterness towards others only end up creating problems for themselves and those around them. Bitterness is a condition of the heart. Bitter people tend to be self-righteous - hence they will give you a piece of their minds if you won't follow them. Bitterness affects every aspect of a person's life. Bitterness will even have an effect on someone's ability to accept the truth.

I am perplexed that there are those who are offended that I support Don Blankenship simply because they don't. But, there are 29 Coal Miners and 29 families, each with our own stories and each of us have the right to tell our own personal story. You may not agree or like Grover's story - but it is still his story - and it is the truth.

Yes, you did give me a piece of your minds. But, what HUFFPOST failed to mention in their article was that even though I was threatened and told to leave that I held my ground and "I didn't leave the Memorial Service". (see excerpt from the following article by Ron Gregory)

We stayed at the Memorial until the last journalist left. And, the only other people were two family members. We were told that we wouldn't be safe if we stayed after Manchin and the state police left. And, sure enough, as the last journalist left and we crossed the road to our car one of the two remaining family members yelled and said "you don't have any protection now".

Now, pause and think about that! Is that something you are proud of?

Again, I have no malice or anger towards anyone that day who tried to make me leave and I forgive them for everything they said or did. I can only feel sorry for you. If Grover were living he would tell me "Little Sister, just love and forgive them because they don't understand".

I know who I am and I know the truth. Your actions towards me that day only define who you are - not who I am.

The following articles by Andrew Colegrove & Ron Gregory are part of this post



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WVVA Interview with Annie Moore

WVVA Interview with Annie Moore



GWENDOLYN SKEENS THOMAS · FRIDAY, MAY 25, 2018

In the interview with Annie Moore of WVVA in front of the UBB Memorial located near

the mines in addition to Grover's own personal story I talk about backlash.



Upper Big Branch family member says she was pressured to blame Massey

By Annie Moore, WVVA Multimedia Journalist - Beckley newsroom **CONNECT**
Posted: Jul 21, 2017 7:10 PM EDT

NAOMA, W.Va. (WVVA) Gwen Skeens and her brother, Grover Skeens, were the best of friends.

The two siblings shared a home in Staunton, Va. During the week, Skeens would stay at a house paid for by Massey Energy; then on his days off, he would return home.

Skeens said her brother, who worked as an electrician and foreman at the mine, was troubled in the days and weeks leading up to the explosion.

"He felt that the ventilation plan MSHA had implemented was dangerous. He was very concerned, so concerned that he shared that with us several times."

On April 5, 2010, an explosion at the mine would rock Skeens and her family forever. She made the trek to Upper Big Branch Mine the next day.

"I was devastated," said Skeens, upon learning her little brother would never come home. During one of the hardest weeks of her life, a present from another miner brought Skeens peace. It was Grover's journal and Bible from his house at Massey.

"I turned to the last page, April 4, 2010. Grover's last five words, that still speak from the grave, were 'I liked working for Massey.'"

Her brother's story was not the story of other miners' families, many of whom placed the blame on the company and the man at the top, Don Blankenship.

"That's not how I felt. He was a very compassionate man and I think very concerned. The explosion and deaths weighed heavy on his heart," said Skeens, who now speaks to the former Massey CEO regularly.

As a result, there was backlash, she said. Not satisfied with the reports from three separate state, federal, and independent investigations, she pushed MSHA and then-Governor Joe Manchin for answers. But eventually, she said they stopped responding to her letters.

"I feel like if anybody has blood on their hands, it's MSHA and Joe Manchin," said Skeens.

In her heart, Skeens believes the explosion was the result of two factors; an act of God and the lack of air mandated by MSHA.

Looking back through those reports, she said, there is one page that brings her peace. It is the page where investigators said they found a shiny white curtain, which turned out to be a white rock, along the long wall where Grover worked.

"A light," said Skeens, in a sea of dark."

"The Lord told me he would give me signs and show me how Grover died, but also to show me that he was not alone. The Lord was with him," adds Skeens.

Text of Annie Moore Interview (source: WVVA.com)



Register-Herald Interview with Jessica Farrish

Register-Herald Interview with Jessica Farrish at Beckley Town Hall Meeting



GWENDOLYN SKEENS THOMAS · FRIDAY, MAY 25, 2018



Being interviewed by Jessica Farrish at the Beckley Town Hall Meeting

I'm including excerpts from the following article posted online by the Register-Herald at www.register-herald.com/.../article_2520cd12-34ca-566c-aa1a-c7223efdc564.html because **in addition to Grover's story** it speaks of the **backlash** that I am faced with because I support Don Blankenship. **In other words, the UBB family members who gave me a piece of their minds at the Memorial Service on April 5, 2018 is just another example of the backlash I spoke about three months earlier.**

The excerpts are as follows:

Blankenship and a few miners at the event Thursday said that MSHA, the federal agency responsible for both enforcing regulations and investigating mine safety events, was responsible for the ventilation plan that resulted in the deadly explosion. "I'm not anti-MSHA," Blankenship said. "I just think these

guys made a horrible mistake.”

A UBB longwall supervisor who had worked the shift prior to the explosion told the audience that MSHA had forced UBB operators to cut ventilation in half, even after UBB workers had protested the plan. He said MSHA would not approve a ventilation plan until UBB changed it to MSHA specifications.

Blankenship said that MSHA officials later tried to cover up wrongdoing by blaming UBB operators and the miners for the explosion

Gwen Thomas, sister of miner Grover Skeen, 57, who was killed at UBB, told The Register-Herald that she had tried to tell several government agencies, including MSHA Assistant District Manager Kevin Strickland, that her brother had believed the MSHA ventilation plan was faulty and that her statements were dismissed.

“Kevin Strickland hung up on me,” she said. “He called my house, and I said, **‘Grover wasn’t concerned about safety (at Massey),’ and he hung up on me.**

“I’ve gotten backlash,” she said.

Thomas, who said Skeens’ son did not accept her account of Skeens’ mindset at the time of his death, also charged that then - **Gov. Joe Manchin’s office tried to prevent her from attending the UBB memorial service.**

Thomas said the last words written in Skeens’ “prayer journal” on April 4, 2010, were “I like working for Massey.”

The journal was in his room at the Massey guest house, she said.

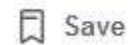
On his last trip to her house before the explosion, she said, Skeens told her he was

scared to go back to work.

“My brother was afraid to go back because he said MSHA was changing the ventilation,” she said. “When he left, he walked into the laundry room and said, ‘I’m afraid to go back.’”

Thomas said Skeens, a spiritual, Christian man who donated a large portion of his money to others, lived at her house part-time and at the Massey guest house and had feared an explosion for months prior to the UBB event.

“He had actually prophesied to the coal miners that it was coming,” she said. “The Lord had shown him a year and a half before that it was going to happen, but when MSHA came in, he knew that was how it was going to happen,” she said. “He was a man of faith, and he had multiple dreams about being in an explosion.”



Post on ABC News' Merideth McGraw Interview



Gwendolyn Skeens Thomas Merideth McGraw of ABC News interviewed me at Don Blankenship's election headquarters on election night, May 8, 2018.

We know from history that in any war there are many battles to be fought - whether it is a nation or on a personal level - we win some and we lose some - but even when we lose "a" battle it doesn't mean that we lost the war.

Patrick Morrissey may have won the GOP primary but Don has not lost the war.

It was through his campaign for the US Senate that Don Blankenship won the battle to bring the truth about the explosion at UBB to light.

And, it was through Don's campaign for US Senate that I was able to share Grover's story with the media as well as the people of West Virginia. And, many people, including the media have told me that they never saw it that way before and that they believe me. And many people including the media told me that they were beginning to see that there is truly another side to Don Blankenship that they had not seen before - all because the truth was and continues to be brought to light.

And, it was through Don's campaign for US Senate that many other coal miners from UBB were able to come forth and publicly tell the truth about the explosion at UBB. And, if anyone has blood on their hands many in the media as well as others now know it is MSHA and the government.

And, as I travelled throughout West Virginia I have met other UBB families that lost someone in the explosion and who encouraged me to continue to speak out and to continue to support Don Blankenship in his efforts.

It speaks volumes that it took the most powerful man in the world to keep Don from winning the GOP primary. Think about that!

Don has won many battles and he will continue to win many other battles in his efforts to bring the truth to light about UBB and the injustice of his trial.

And, he will continue to help the many people of West Virginia who want his help, and who truly love, respect and support my friend Don Blankenship.

Like · 49w · Edited

Two UBB Miners Speak Out

Two UBB Miners Speak Out

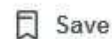
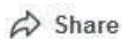


GWENDOLYN SKEENS-THOMAS · MONDAY, MAY 28, 2018

Two UBB Miners who worked with Grover speak out about *what really happened* at the UBB mine.

Chad Neil was maintenance foreman/chief on the maintenance shift just prior to the explosion, and Larry Brown was the fire boss on the shift just prior to the explosion. Both men are pastors.

The videos of Chad Neil and Larry Brown are found in the posts immediately below.



Don Blankenship's Good Name

Don Blankenship's Good Name



GWENDOLYN SKEENS THOMAS · MONDAY, JUNE 25, 2018

Proverbs 22:1-2 1 Choose a good reputation over great riches; being held in high esteem is better than silver or gold. 2 The rich and poor have this in common: The LORD made them both. **(NLT)**

According to Proverbs 22:1 a man of integrity understands that a good name has more value than great wealth. Sadly, this is a concept that Senator Joe Manchin doesn't understand. Rather, than commend Don Blankenship for wanting to do the righteous

thing and clear his name, according to an article by By [Carrie Hodousek](#) in [News](#) | October 12, 2017 at 5:53PM - CHARLESTON, W.Va. — Senator Manchin "criticized" Don for using his wealth to clear his name as though Don was doing something wrong.

And, I commend Don for his willingness to spend so much on the ads, etc. because Don wants to restore the good name and reputation of the many good men who worked for him at UBB.

Verse 2 of Proverbs 22 also tells us something about Don's good character.

Proverbs 22:2 2 The rich and poor meet together: the LORD is the maker of them all. (KJV)

Proverbs 22:1-2 reveals how important a good reputation is to a man like Don and verse 2 explains why Don has helped so many people in need. It's because Don understands that the Lord is the Maker of us all. And, because the Lord is the maker of both the rich and the poor - both the rich and poor can be helpful to each other.

Senator Joe Manchin and others have accused Don of only being interested in money. Needless to say, if that were true Don wouldn't be spending money on the ads or giving the millions over the past years to the needy that he has.

Furthermore, Senator Manchin, who believes that Don's is spending his money "to go after" him - shouldn't think so highly of himself - because Don's focus is not on going after Manchin - his focus is on going after the truth. Senator Manchin, it's not all about you.

Going back to verse 2, if the rich and poor meet together and the Lord is the common bond between the rich and poor then that means it is God's will that the rich and poor live together and that both the rich and poor can be helpful to each other.

In fact, we need one another. If there were not poor people than where would the rich find anyone willing to labor for him. And, if there were not rich people, then who would be there to help the poor.

I can relate to Proverbs 22:2 because my father was able to provide for our family because of Armco Steel? Even when the miners were laid off Armco still took care of the coal miners and their families - Armco made sure that my father as well as all the other men who worked for them had food on their tables whether the coal mines was operating or not. And, Armco Steel made sure my father had a house for us to live in - a house that only cost my father \$1 a year.

I'm including an Ad by Pastor Bostic who bears witness that Don Blankenship provided jobs for thousands and for over 30 years Don was always there to help the underprivileged children and elderly! Pastor Bostic understands what Senator Manchin does not.

It is God's will that the rich and the poor live together and that we are to help each other. In God's eyes both the rich and the poor are equally important to him and to society. Neither should despise the other.

In 2017 Don invited 500 children to be his guest at the Golden Corral for the holidays. And, in addition to dinner they all received a much needed winter coat. And, this is just one of many examples of Don's kindness and generosity and concern for the poor. And, many people have come forward to bear witness that Don has been helping the poor for over 30 years.

In addition to the article written by Carrie Hodousek published on October 12, 2017 I want to include the following excerpt from an article written by Dylan Brown, E&E News reporter published on October 11, 2017

"Blankenship opens wallet to clear his name, rattle Manchin. Former coal

magnate Don Blankenship, fresh out of prison for his role in the deadly Upper Big Branch mine explosion, says he is going to spend heavily to clear his name."

Needless to say, Dylan Brown doesn't understand that Don is doing the righteous thing in opening his wallet to clear his name - but not to rattle Manchin.

It's a shame that they don't understand that what Don is doing is the righteous thing to do

"Generosity with Reverend Mike Bostic" Ad: In 1984 Don Blankenship formed a group to help Needy Children



"Generosity" with Reverend Mike Bostic

Explanation: "Don Blankenship for Senate" also issued an explanation of the campaign's ad. The ad features Pastor Mike Bostic expressing his feelings about Don Blankenship's three decades of positive engagement to help the less fortunate in West Virginia.

Blankenship is known to have done more for needy children in West Virginia than most any other individual. His contributions for the benefit of children alone (both corporate and personal) total in the millions and millions of dollars. He is most noted for the building of children's playgrounds and for providing gifts and food packages for thousands of children including the Christmas just passed. Blankenship first began providing food and gifts for children at Christmas time in 1984 and he has done so every year for 33 years.

Among Blankenship's creative approaches to helping needy children was a "Spousal Group." The "Spousal Group" was primarily the wives of company employees who wrapped and delivered gifts to needy children at Christmas time and to the elderly in nursing homes at Easter. He also funded a facility building for the elderly and a gymnasium for the Catholic Church. He has also provided scholarship funds for children through Churches in West Virginia as well as having funded numerous athletic teams and events.

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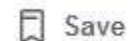
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Blankenship also spent hundreds of thousands of his own money advocating for the elimination of the West Virginia sales tax on food. An effort that ultimately raised public awareness of the issue to the point that the West Virginia legislature eliminated the tax. The elimination of the food tax saves West Virginia families an estimated \$200 million dollars each year

Blankenship has also been an active donor to the National Right to Life organization. He is also proud to have led the effort to defeat former West Virginia Supreme Court Judge Warren McGraw in 2004. The Judge had permitted the release of a convicted pedophile from prison and had not only allowed but ordered that the pedophile work at a school. Once released the pedophile was later arrested again for possession of drugs and traveling with another 16 year old minor while on probation.

Blankenship considers children to be the most helpless victims of Senator Manchin's failures in the Senate. Don hopes to increase public awareness that children must be the first focus of government else we all lose our dignity and our right to claim we are a compassionate and caring people.

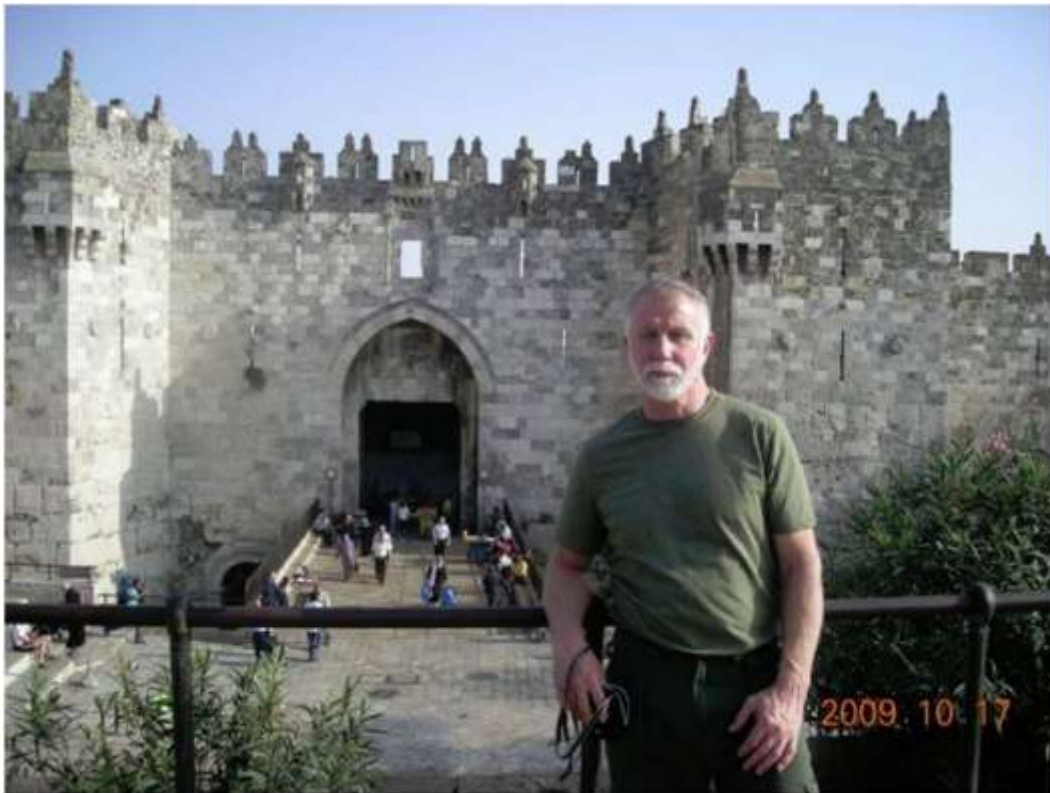


Grover's Last Name is Prophetic



Grover's Last Name is Prophetic

 GWENDOLYN SKEEHS THOMAS · MONDAY, MAY 28, 2018



Grover at the Damascus Gate, Old City, Jerusalem

Grover's last name "Skeens" is Prophetic and is a Reflection of Grover's Walk with the Lord.

The New Testament was originally written in Greek and the writer of Hebrews used the analogy of a "skene," the Greek word for a tent or tabernacle, to describe the "true tabernacle" which the Lord pitched (Hebrews 8:2). Likewise, Luke also used skene for the tabernacle with its tent, a type of the true tabernacle, that the Israelites carried with them through the wilderness (Acts 7:44).



Grover Praying at the Western Wall, Old City, Jerusalem

The word Skene, which is the original spelling of our Scottish surname Skeens, is a reference to Tabernacle of God and in these two pictures Grover is pictured standing at the Western Wall and outside the Damascus Gate. The Western Wall is all that is left of the Biblical Tabernacle and it is standing where the Third Temple will be built.

Scripture reveals that the Lord used earthly things as examples to explain spiritual truths. And so it was with Grover and coal mining. However, in addition to coal mining, the Lord used many other things in Grover's life to teach him certain Biblical principles.

While many refer to the 29 coal miners who died in the UBB explosion as "Fallen Coal Miners," it should be obvious to anyone who has read the accounts of Grover's life that he was anything other than a fallen coal miner. He would never want to be remembered in that way.

To think in terms of Grover as a fallen miner would be to miss the whole point of his life.

First and foremost, Grover would want to be remembered for his walk with the LORD, whether it was as a coal miner or in his own personal life and ministry. However, it is his personal ministry outside the coalfields that I want to draw attention to in this section.

Grover's Name: In the Bible, names were often indicative of a person's character or nature and that was certainly the case with Grover surname "Skeens" which means "Tent of God". The spiritual meaning of Grover's last name is a true reflection of Grover's love for the Lord and the Lord's love for Grover.

The Spiritual meaning behind the surname "Skene" which is the original spelling of our last name Skeens: Many years ago, the LORD gave me the understanding that my maiden name of Skeens was spiritually significant and that He wanted me to know this spiritual meaning. This is not to say that the spiritual significance of the name Skene or Skeens would apply to all Skeens', as not all are Spirit-led Christians. Rather, many are carnal Christians who are led by their carnal, worldly nature without a witness unto the Lord. However, I do know that Grover's last name was characteristic of Grover's walk with the Lord

Skeens is a variation of our Scottish name, "Skene," from which we trace our ancestry. Moreover, it has a specific Scriptural meaning – as the Greek word "skene" refers to the habitation, tent or tabernacle of God

Again, the New Testament was originally written in Greek and the writer of Hebrews used the analogy of a "skene," the Greek word for a tent or tabernacle, to describe the "true tabernacle" which the Lord pitched (Hebrews 8:2). Likewise, Luke also used skene for the tabernacle with its tent, a type of the true tabernacle, that the Israelites carried with them through the wilderness (Acts 7:44).

Grover's last name of Skeens is a reflection of his Witness unto the Lord:

Given that Acts 1:8 reveals that we are to be a witness unto the Lord and as the Apostle Paul compared our bodies, our earthly house, to a skene, a tent or tabernacle (2 Corinthians 5:1, 4), one can say that Grover's last name of Skeens is a reflection of his witness unto the Lord. Just as the Israelites picked up the "tent of witness" and took it wherever they went, Grover was always a witness unto the Lord wherever he went.

The Greek word skene, meaning tent, reminds us of the Old Testament tabernacle that could be dismantled and carried along wherever the Israelites sojourned and after reaching each new destination, they would "pitch the tent" once again. The tent was a reminder to the Israelites that the presence of the God of Abraham, Isaac and Jacob traveled with them as they traveled.

In this sense, when Grover traveled back and forth between his home in Virginia and the mines, or to Jerusalem or to a restaurant or wherever – one could say that Grover picked up his tent and upon reaching his destination, he pitched his tent. Whether Grover was picking up his tent or pitching his tent, he knew that the presence of God was always with him. That's why Grover was always talking about the Lord – because he was always aware of God's presence in his life, just as the Israelites were. Grover was truly a witness unto Jesus Christ – Grover never stopped talking about the God of Abraham, Isaac and Jacob. And as part of his witness unto the Lord, wherever Grover pitched his tent he was always helping the poor and needy.

Acts 7:44 speaks of the "Tent of Witness" or depending on the translation, the "Tabernacle of Witness". Just as the tent of witness was the visible witness or proof of God's presence with the Israelites, Grover's witness unto the LORD was proof of God's presence with him. Needless to say, Grover was indeed a "Tent of Witness" as Grover took his witness unto the LORD from place to place, for Grover understood that the worship of the LORD was not confined to a church building or just one place.

The tent of witness was evidence of God's relationship to the Israelites and so it was with Grover. The "Tent of Witness," when using the Greek word "skene" for tent, can also be

understood as the “Skene of Witness”. Just as the Israelites had their “tent of witness” – Grover had his “tent (Skene) of witness”.

Whether Grover was picking up his skene (tent) and traveling or pitching his skene (tent), God was Grover’s guide throughout his life’s journey. As Psalm 48:14 reveals, the Lord was Grover’s guide even unto death when Grover folded up his skene (tent). And, just as Job 29:4 reveals that the blessing of God was upon Job’s tent, so it was with Grover. He was known for telling everyone that he was “Heavenly Blessed” whenever he was asked how he was doing.

The Origin of the Family Name Skene: According to Scottish history, the Skeens family name is linked to a forest. This too was prophetic as the name Grover as well as Skeens is a reference to a grove of trees, not because of the forest itself, but because of what happened in a forest around the year AD 1110. And, it was happened among a grove of trees that a Scottish king changed my forefather’s name from Robertson to Skene (Skeens).

At the time, my forefather’s last name was Robertson. This Robertson saved the life of the king of Scotland from the attack of a ravenous wolf using a “skene”, (skene being the word for an Irish dagger) to kill the wolf. After this heroic deed, the king changed Robertson’s name from Robertson to Skene, as it was a skene that my forefather used to kill the wolf.

Keeping in mind that Jesus used everyday examples to teach spiritual truths, then we need to ask what the LORD wanted to teach Grover’s forefather when he saved the king from the savage wolf.

The answer can be found in Matthew 10:16 when Jesus said, Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. As it was with our forefather, so it was with Grover.

Grover folded up his tent: With the Biblical understanding that names often revealed certain characteristics about people and considering Grover's walk with the Lord, it's not surprising that Grover's last name takes on a spiritual meaning. Nor is it surprising that God made Grover aware of the spiritual understanding of the name Skeens before Grover folded up his earthly tent on April 5th, 2010 in exchange for his heavenly tent.

2 Corinthians 5 1 For we know that if our earthly house of this **tabernacle** were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.

Furthermore, the writer of Hebrews refers to the heavenly tabernacle as the "true" tent (or skene): **Hebrews 8 2** A minister of the sanctuary, and of the true **tabernacle**, which the Lord pitched, and not man.

Grover would want to be known for his ministry, not because he was in ministry, but "why" he was in ministry. He was in ministry because of his love for the Lord, and Grover wanted everyone to just love the Lord! He wanted everyone to praise the Lord because He was the great I AM!

God's Timing: Grover was part of our home church and because of his love for the Lord, in October 2009 Grover went with me to Israel. The Lord had spoken to Grover about the things He would bring about in Grover's life during this trip. As we know, those who hope in the Lord will not be disappointed and the ministry that came forth in Israel in which he took part had a profound and lasting effect on Grover's life. Moreover, as Grover touched other's lives, the Lord touched Grover's life.

In preparation for our trip, the Lord quickened us to Psalm 48, which reveals that the Lord would be our Tour Guide and that this would be a trip of a lifetime. Indeed, it was for Grover, for reasons that only Grover could have fully explained.

And, in addition to being our tour guide, Psalm 48:14 also reveals that the Lord will be our guide even unto death – and so it was with Grover.

Psalm 48:14 – For this God is our God for ever and ever: He will be our guide even unto death.

As Matthew Henry stated in his commentary on verse 14 of Psalm 48: “Let us triumph in God, and in the assurances we have of His everlasting lovingkindness. Tell this to the generation following; transmit this truth as a sacred deposit to your posterity, That this God, who has now done such great things for us, is our God forever and ever; He is constant and unchangeable in His love to us and care for us.

If God be our God, He is ours forever, not only through all the ages of time, but to eternity; for it is the everlasting blessedness of glorified saints that God Himself will be with them and will be their God. If He be our God, **He will be our guide**, our faithful constant guide, to show us our way and to lead us in it; He will be so, **even unto death**, which will be the period of our way, **and will bring us to our rest**.

He will lead and keep us even to the last.

He will be our guide above death ...

He will so guide us as to set us above the reach of death, so that it shall not be able to do us any real hurt.

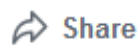
He will be our guide beyond death ...

He will conduct us safely to a happiness on the other side death, to a life in which there shall be no more death.

If we take the Lord for our God, He will conduct and convey us safely to death, through

death, and beyond death, down to death and up again to glory.”

And, so it was with Grover, the Lord was Grover's guide even unto death when Grover folded up his skene (tent) and went home to be with the Lord!



Steve Ruby Charged with Aggravated DUI

Steve Ruby Charged with Aggravated DUI



GWENDOLYN SKEENS THOMAS · TUESDAY, MARCH 12, 2019

I sent the below letter to Judge Anne B. Charnock of the Charleston Municipal Court, who forwarded my letter to the Kanawha County Magistrate Court. My letter was in response to an incident involving former U.S. Assistant District Attorney Steve Ruby, who was the lead prosecuting attorney in Mr. Blankenship's criminal trial.

According to several news articles, on December 19, 2018 Steve Ruby, who is now in private practice, was arrested in Charleston, WV for "Aggravated DUI," a very serious misdemeanor. Should he be found guilty, I made the case that Mr. Ruby should receive the maximum sentence that the law allows using the same reasoning and words that Mr. Ruby used in recommending maximum sentencing of Mr. Blankenship in his misdemeanor conviction. As can be seen in my letter, I did not ask this for any other reason than for equal justice and accountability under the law, the two critical principles that foster respect for the law.

Following is my letter dated December 31, 2018 to the Honorable Judge Anne B. Charnock.

Dear Judge Charnock:

My name is Gwen Thomas and my brother Grover Skeens, who lived with me for the last seven years of his life, was one of the 29 coal miners that died in the UBB explosion on April 5, 2010.

As a family member I attended several days of Don Blankenship's trial and anyone who followed Mr. Blankenship's trial is familiar with the name Steve Ruby.

Which brings me to why I am writing this letter. According to several news articles - on December 19, 2018 Steve Ruby was arrested for "Aggravated DUI". My understanding is that his case will be handled in your court room. If not, I would appreciate it if you would forward this letter to the appropriate Judge.

As I read the news articles I couldn't help but reflect back to the comments made by Mr. Ruby on the day Mr. Blankenship was sentenced. Even though Mr. Ruby probably didn't understand it, or probably didn't mean for it to be, on the day that Mr. Blankenship was sentenced, Mr. Ruby set the bar for the day he would face sentencing for violating the "Safety Laws" that were meant to protect the safety of all men, women and children on the highway from drunk drivers.

The irony is that Mr. Ruby had unwittingly spoken words which would prove to be a foreshadowing of what would eventually come to pass in his own personal life. Mr. Ruby's words had more of a personal application to his own personal life than he probably realized - that is until his arrest for an Aggravated DUI on December 19, 2018.

Mr. Ruby's own words bear witness that the court should hold him to the highest of standards and that he himself should **demand to receive the maximum sentence**

for the "Aggravated DUI".

Why? Because, on the day Mr. Blankenship was sentenced, Steve Ruby was adamant that Mr. Blankenship should receive the maximum the court could hand down - and it was at that point in time - whether he knew it or not - Mr. Ruby set the bar for himself.

Mr. Ruby's own words bear witness that he should be judged according to the same manner he asked Judge Berger to judge Mr. Blankenship: to the fullest of the law. And, likewise Mr. Ruby should receive the maximum the law allows.

Matthew 7:2-5 ² For you will be treated as you treat others. **The standard you use in judging is the standard by which you will be judged.** ³ “And why worry about a speck in your friend’s eye when you have a log in your own? ⁴ How can you think of saying to your friend, ‘Let me help you get rid of that speck in your eye,’ when you can’t see past the log in your own eye? ⁵ Hypocrite! First get rid of the log in your own eye; then you will see well enough to deal with the speck in your friend’s eye. **NLT**

Not much has changed since Matthew 7:2-5 was written over two thousand years ago. All too often people like Steve Ruby are guilty of the very thing they accuse others of.

For example, Steve Ruby accused Mr. Blankenship of "willfully" violating mine safety laws that were meant to protect coal miners - yet Steve Ruby "willfully" violated road safety laws that were meant to protect motorists from people who drive under the influence of alcohol.

Mr. Ruby claimed that the coal miners felt they would lose their jobs if they didn't violate safety laws. But, surely Steve Ruby didn't have to drink and drive in order to keep his job and feed his family. Surely no one required Mr. Ruby to violate the safety laws of the road that put his life and the lives of others in danger because he needed to keep his job.

More to the point: How can someone accuse others of "willfully" violating safety laws when they overlook the greater fault that lies with them - or the potential that lies within them. The greater fault was that Ruby didn't have to drive under the influence of alcohol to keep his job or feed his family - he just simply chose to.

In an article written by Ken Ward on April 5, 2016 he included the following quote made by Steve Ruby:

"The **mine safety laws**, it is said with good reason, **are written in coal miners' blood**".

Well, I'm sure that a prominent lawyer like Mr. Ruby of all people is well aware of the fact that "the drunk driving laws, and it is said with good reason, are written in the blood of every innocent man, woman and child that died on the highway at the hands of motorists driving under the influence of alcohol!

As an attorney, especially one touted as a "Prominent" West Virginia attorney - the West Virginia courts should hold Steve Ruby to the highest of standards because when he got into his car Mr. Ruby "willfully" chose to get behind the wheel of his vehicle - he "willfully" chose to operate his vehicle while driving under the influence of alcohol. In essence Mr. Ruby willfully chose to break the law rather than uphold the very law that was meant to protect innocent men, women and children from people like Mr. Ruby who "willfully" drive under the influence of alcohol!

Hopefully, the courts will hold Mr. Ruby, considered one of West Virginia's "Prominent" lawyers, to the highest of standards because of his knowledge of the law.

But, back to day Mr. Blankenship was sentenced. Following are excerpts from three news article of comments made by Mr. Ruby on the day Mr. Blankenship was sentenced.

To begin with:

First Article: Excerpts from Reuters: Article by Kara Van Pelt on December 3, 2015

Assistant U.S. Attorney Steve Ruby said the core of the case dealt with violation of mine safety laws.

“It is a misdemeanor **but a critical part of justice is accountability.** The fact we were able to obtain that kind of justice today is a great victory,” he said.

Second Article: Excerpts from WCHS/WVAH: Article by Bob Aaron and Jeffrey Morris

Blankenship was convicted Dec. 3 of a misdemeanor conspiracy to **willfully** violate mine safety standards at Upper Big Branch Mine

At the sentencing, Steve Ruby, the assistant U.S. attorney who prosecuted Blankenship's case, issued a strong statement.

"Breaking mine safety laws kills coal miners," Ruby said. "If the judge doesn't impose the maximum sentence it will show that is a good gamble for a CEO to take."

Ruby said if the maximum sentence of one year of prison and a \$250,000 sentence is not imposed, "the justice system is not taken seriously."

Third Article: Excerpts from Remembering - and forgetting - Upper Big Branch: Article by Ken Ward Jr. on April 5 2016

But what Assistant U.S. Attorney **Steve Ruby outlined in his sentencing memo** to Judge Berger is also true:

We have known for a very long time what makes coal mines explode. We have known for a very long time how to prevent it. And, sadly, we have known for a very long time that some mine operators will ignore these hard-learned lessons until the law compels them to take notice. The **mine safety laws**, it is said with good reason, **are written in coal miners' blood**.

End of Excerpts

It really is all very simple! Steve Ruby, broke the safety laws of the highway that endanger the lives of others and he should be judged in the same manner he asked the court to judge Mr. Blankenship who according to Mr. Ruby broke mine safety laws that kills coal miners. Mr. Ruby demanded that the court sentence Mr. Blankenship to the fullest. And, Mr. Ruby should be judged by these same standards.

Mr. Ruby accused Mr. Blankenship of breaking mine safety laws that kills coal miners - well when Mr. Ruby broke the safety laws and chose to drive his motor vehicle under the influence of alcohol wasn't he putting the lives of other motorists on the highway in jeopardy. In essence Mr. Ruby was a threat to society. The risk of having a traffic accident or getting into a fatal crash increases with a higher BAC - and according to the news articles I have read Mr. Ruby's level of alcohol was more than double what it should have been.

Mr. Ruby should be held accountable and receive the maximum sentence for "Aggravated DUI" because **according to Mr. Ruby "a critical part of justice is accountability"**!

On the day Mr. Ruby is sentenced - if one applies Mr. Ruby's own advice to his own sentencing - then if the judge doesn't impose the maximum sentence it will show that is a good gamble for a drunk driver to take.

And, if we believe Mr. Ruby when he told the judge that if the maximum sentence of one year of prison and a \$250,000 sentence was not imposed - the justice system is not taken seriously - then if Mr. Ruby does not receive the maximum sentence for an aggravated DUI then the justice system is not taken seriously. And, I would hope that as a "Prominent" attorney Mr. Ruby would want the justice system that he represents to be taken seriously.

U.S. Attorney Booth Goodwin said. "It doesn't matter how rich you are, or how powerful you are — **if you gamble with the safety of the people** who work for you, you will be held accountable." Surely, Mr. Goodwin would be one of the first to agree that Mr. Ruby gambled with the safety of the people on the highway and I would hope that Mr. Goodwin would agree that Mr. Ruby should be held accountable to the fullest of the law.

Those, like Mr. Ruby, who are in a position of prosecuting people who break the laws of the land, in this case, putting the lives of other people at risk should "know" one's own character and make the right decisions in one's own life before judging others of the very things they are guilty of - or have the potential to be guilty of!

How can Mr. Ruby say to a Coal Operator take the spec out of his eye when all the time there is a plank in Mr. Ruby's eye. How can an attorney who has been arrested for Aggravated DUI say to a coal operator that he is guilty of violating safety laws that put the lives of others at risk - when the night he was arrested he was the one who was putting his life as well as the lives of innocent people at risk?

Without a doubt, Mr. Ruby is well known for successfully prosecuting Mr. Blankenship. However, after being arrested with Aggravated DUI hopefully, Steve Ruby will remember that he is guilty of what he accused Mr. Blankenship of - willfully putting the lives of innocent men, women and children at risk and **never again open his mouth against Mr. Blankenship**, because of his own disgrace.

Having a total disregard for the safety of others on the highway is Mr. Ruby's own

characteristic failing. Mr. Ruby should be judged in the same way he judged Mr. Blankenship - to the fullest of the law that is allowed for Aggravated DUI! To settle for less would be a reflection of a man utterly incompetent to show the way of life to others when he himself traveled on a path that leads to death.

I would think that Mr. Ruby would welcome the opportunity to correct his faults. Surely, Mr. Ruby would not even think of the court dropping the charges from "Aggravated DUI" to a lesser DUI.

And, I might point out that Mr. Blankenship was not in the mines or near the property when the UBB coal mines exploded. On the other hand, Steve Ruby was literally there - he was arrested on the highway for drinking and driving.

Not all 29 family members believe that Mr. Ruby nor Mr. Goodwin were heroes when they prosecuted Mr. Blankenship because many of us believe that Mr. Blankenship was prosecuted purely for political reasons.

Who is the real hero? Those like Mr. Blankenship who are willing to do whatever it takes to bring the truth - the whole truth about what caused the explosion at UBB to light - he is the real Hero!

The law demands justice and on Wednesday, April 14, 2010 our Lawmakers stood in the House of Representatives and demanded the justice for the 29 Coal Miners, their families and the coal mining community! They expressed their determination to get to the bottom of what caused the explosion at UBB because they felt they owed it to their families and co-workers. The Lawmakers expressed their determination to hold accountable those who failed our miners - they made a pledge to work with the Federal agencies tasked to investigate UBB to determine the cause and take the appropriate actions. They seemed to understand that if they were to properly ensure the future safety of the coal and miners and to ensure the strength of the coal mining industry they must be determined to find the cause. (Enclosed are pages 1, 32-36 from Vol. 156 No. 52

of the Congressional Record dated Wednesday, April 14, 2010)

According to the Congressional Record Congressman Rahall even invoked the name of God declaring **“We will hold accountable those who failed our miners, so help me God”**.

They all sounded like our heroes - however they never kept their promises.

We all know that it's wrong for government and former government employees to be treated more favorably by the courts than every day citizens. But, we feel that instead of being held accountable - they were shown favoritism. And, one only has to read the newspapers or listen to the news to know that the public is becoming more and more aware and concerned of the courts showing favoritism.

Mr. Ruby displayed his favoritism to government employees when he refused to investigate the illicit actions of MSHA government workers and hopefully, as Mr. Ruby's Judge, you will not turn a blind eye to his criminal activity. Public trust in the legal system is being destroyed and if Mr. Ruby is not given the maximum sentence because of his status as a former government prosecutor and prominent attorney it will be further eroded. It will also appear to the public that when Mr. Ruby refused to prosecute MSHA government employees for criminal activity he was just following the normal practice in our country. In order to avoid this public perception Mr. Ruby must be given the maximum sentence.

Having said all that, I know that there are many within our legal system that do believe in justice and will uphold the law.

And, it's because of the upright within our legal system that I still have faith in the court system and believe that in due time the whole truth concerning the explosion at UBB will come to light. That someday our government will thoroughly investigate, discipline and render to everyone that is responsible for the explosion at UBB that is due them.

And, like many others, I too hope that the day will come when Mr. Blankenship will be exonerated.

Judge Charnock, thank you for taking the time to read this letter. It is greatly appreciated.

Sincerely,

Gwen Thomas

cc: Mr. Kennie Bass, WCHS News, Charleston, WV

Enclosures

- Pages 1, 32-36 from Vol. 156 No. 52 of the Congressional Record dated Wednesday, April 14, 2010

- Copy of "Respect For Law" an Address delivered on August 31, 1921 by the Honorable Harry Daugherty, Attorney General of the United States

- Copies of the three news articles mentioned in the above

**MUNICIPAL COURT
CITY OF CHARLESTON**

Post Office Box 2749
Charleston, West Virginia 25330
(304)348-8079 Fax (304)348-6894

Anne B. Charnock, Judge

Conrad Lucas, Clerk

January 9, 2019

Kanawha County Magistrate Court
111 Court Street
Charleston, WV 25301

Attached is a packet of information sent to Charleston Municipal Court by Gwen Thomas. Ms. Thomas thought that our court was handing a DUI case against Mr. Steve Ruby. I am referring this information to your court, as the case is scheduled there.

I am copying Ms. Thomas on this letter to let her know that the case is not in Charleston Municipal Court, but is in Kanawha County Magistrate Court.

Thank you,



Carla S Smallridge

Chief Deputy Clerk - Municipal Court
City of Charleston
P.O. Box 2749
Charleston, WV 25330

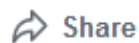


304.348.8079
304.348.8000 Ext 182
carla.smallridge@cityofcharleston.org

cc: Ms. Gwen Thomas
113 Nature Trail Lane
Staunton, VA 24401

Attachments

My letter forwarded to the Kanawha County Magistrate Court



PART 3: DOCUMENTATION OF MY GENEALOGY

Even though my married name is Thomas, I want to emphasize the fact that by birth I am a direct descendant of the Skene family entirely through the male line dating back all the way to Scotland!

Beginning with my father Frank Skeens of West Virginia whose first forefather to migrate to West Virginia was Joseph Skeen, the son of Stephen Skeen of Wise/Russell County, Virginia who was the son of Sarah and Peter Skene also of Wise/Russell County, Virginia I am able to trace my lineage to my first forefather in America, John Skene of Burlington, New Jersey and his parents Lillias and Alexander Skene of Newtyle, (Aberdeen) Scotland.

The following pages are from the book "Early Families of the Kentuck-Fletcher-Goshen Area Jackson County, West Virginia compiled by Lee Mays. I have highlighted in yellow the Skeen line I came from starting with Peter Skeen his father all the way to my two sons: Jason and Jeffrey Thomas

Joseph Skeen - 1824

James Harlan Skeen - 1854

Joshua Frank Skeen - 1873

Frank Roscoe Skeen - 1908

Gwen Skeen Thomas - 1949

Jason Thomas - 1977

Jeffrey Thomas - 1983

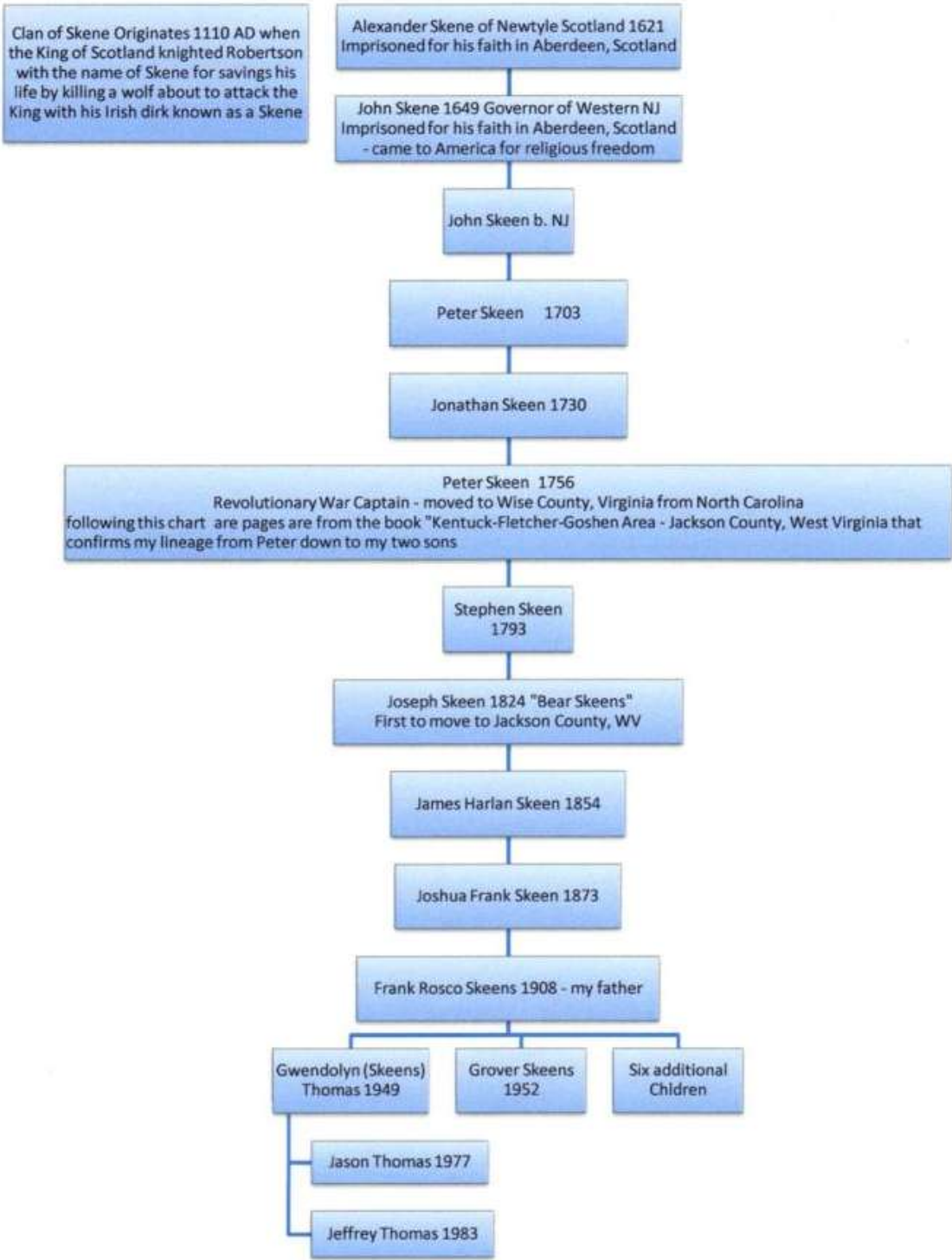
The following ancestry in chapters 12 - 15 is not exhaustive but it serves the purpose of my ancestry for this book and those coming through the line of Joseph Skeen the first of my Forefathers to West Virginia. There are ample resources available that anyone can easily trace their own Skene ancestry all the way back to our Scottish roots.

Chapter 14:

My Genealogy going all the way back to Joseph Skeen one of the early settlers of Jackson County, WV as recorded in the "Early Families of the Kentuck-Fletcher Goshen Area Jackson County West Virginia"

The genealogy chart in blue was compiled from the above mentioned book going all the way back to Revolutionary War Captain Peter Skene and his son Stephen. Then the genealogy of Peter Skeen back to our Scottish Forebears was taken from page 5 of "Skeen (s) Sargent and Evans" published by Wise County Historical Society.

Again, the following ancestry in chapters 12 - 15 is not exhaustive but it serves the purpose of my ancestry for this book and those coming through the line of Joseph Skeen the first of my Forefathers to West Virginia. There are ample resources available that anyone can easily trace their own Skene ancestry all the way back to our Scottish roots regardless of what line you came through.



EARLY FAMILIES
OF THE
KENTUCK-FLETCHER-GOSHEN AREA
JACKSON COUNTY, WEST VIRGINIA

LEE MAYS

G
WV
JACKSON

EARLY FAMILIES
OF THE
KENTUCK - FLETCHER - GOSHEN AREA
JACKSON COUNTY, WEST VIRGINIA

INTRODUCTION

Compiling this record, although highly interesting, has been more time-consuming and has involved more "digging" than I anticipated when I began it a couple of years ago. It was my original intent to make the record as accurate and complete as possible, but I was not long in finding out that achieving either of those laudable ends was extremely difficult . . . actually impossible.

All recorded information is based upon, (a) my personal recollection, (b) data furnished by members of the various families or their friends and neighbors, (c) public records, and (d) newspaper clippings. It will be recognized, of course, that all these sources of information are faulty to say the least. Consequently, the records are far from exhaustive, and some, I fear, may be inaccurate. I therefore must apologize to any individuals or families whose records are given inaccurately, or omitted partly or entirely. It must be obvious that to obtain thoroughly complete and accurate records of this nature would entail almost endless research and expense; and would still be inaccurate, since births, deaths, and marriages are constantly occurring. In fact, many of the records obtained at the start of this project have since undergone change.

I have endeavored to show all family information completely current, although many of the individuals of record never lived in the subject area at all, particularly the younger generations. Insofar as practicable I have listed family members in age order, though there may be a few exceptions. Some fine families now resident in the area are not included because they do not seem to fall quite in the category of "early families." I regret that I have not been able to obtain pertinent information with regard to some of the earlier families who seem to have no descendants living in the area or who can be contacted. I have left the information spaces blank in those cases in which it was impracticable or impossible to obtain the required information.

Many friends of long standing, some since deceased, have rendered invaluable assistance in the preparation of these records. Among these I wish to mention particularly, Mrs. Laura Powers, Mrs. Orpha Morris, Mrs. Annie Hutton, Mr. and Mrs. Delmar Hutton, Mrs. Mae Hamon, Mrs. Garnette Landfried, Thomas B. Skeen, Grover Skeen, Mrs. Willadean Skeen, Mrs. Lessie Hamon, Mrs. Nellie Hamon Miller, Mrs. Mabel Kiser, Waldo Parsons, Otho Parsons, Mrs. Pearl Durst, Mrs. Dessie Rhodes,

Wayne Hatcher, Clyde Hatcher, Boyd Hatcher, Mrs. Irene Hatcher Domer, Carroll Harris, Denzil Garrett, Paul Poling, Beecher Poling, Mrs. Golda Good, Mrs. Dolores Willard, Mrs. Mary Jane Hunt, Mrs. Thelma Kidd, Kenneth Scarbrough, Ambrose Smith, Melford Doughty, Mrs. Amy Cobb, Miss Ada Smith, Mrs. Sibyl Winter, and Mrs. Delcie McCarty. There are many others, to all of whom I am most grateful.

Explanation: In the records the paranthetic year dates refer to the years of birth and death; the numbers (1), (2), (3), etc. preceding names refer to the generations they represent; e.g., (1) the oldest generation representative of the period, (2) the second generation, (3) the third, etc. The symbol m is for marriage, nm means never married; s stands for son, d for daughter, ad for adopted, c for child, gc for grandchild, ggc for great grandchild, tw for twin, and nc means no children. All refer to the situation at the time the record was obtained. The several families are arranged in alphabetical order.

SKEEN FAMILY

The Skeen family appears to be of Scottish ancestry, the Anglicized name spelled variously as Skeen, Skeens, Skene, Skenes, Skeenes, etc. In a booklet issued several years ago by the late Captain George H. Skeen and his niece Miss Virginia Skeen, the family history is traced, tho not continuously, back to the year 1110 A.D. The name, tho of course spelled differently and doubtless pronounced differently in the ancient Scottish, was the name of a weapon a family ancestor used in defending and saving the life of the Scottish king, Malcolm II, and for which he was knighted. In more recent times it has been determined from some research that the Revolutionary War Captain Peter Skene moved from the Carolinas to Wise/Russell County, Virginia about the year 1790. One of his sons, Stephen, was born about 1793, married Savannah Kiser of Wise County. They had a large family, three of whom, Margaret, Joseph and Franklin Skene (Skeen) migrated westward, finally settling permanently in Jackson County in the Kentuck area, where many of their descendants still live.

- | | | |
|-------------------------------------|---------------|--|
| (1) Margaret Skeen | (1820 - 1904) | m Isaac Counts |
| Descendants in Counts Family Record | | |
| (1) Joseph Skeen | (1824 - 1896) | m Mary Hamon
m Polly Garrett
m Matilda Casto |
| (2) Elijah Skeen | () | m |
| (3) Timothy Skeen | () | |
| (2) Charles Skeen | (1851 - 1920) | m Cynthia Casto |
| (3) Cordelia Skeen | (1872 -) | m Clark Mundy |
| (4) Orva Mundy | () | Died in childhood |
| (4) Leatus Mundy | () | nm |
| (4) Brady Mundy | () | m Ava Casto |
| (5) Glendon Mundy | () | |
| (5) Starling Mundy | () | |
| (5) Annalee Mundy | () | |
| (5) Ronald Lee Mundy | (1956 -) | |
| (5) Larry Mundy | () | |
| (4) Orville Mundy | () | m Elva Bailey |
| (5) Jean Mundy | () | |
| (5) Roger Mundy | () | |

SKEEN FAMILY continued . . .

(5) John Wesley Skeen	(1939 -) m Judy
(6) Brian Skeen	(1969 -)
(6) Kelly Skeen d	(1970 -)
(5) Chester Skeen	(1941 -) m Karen Bradley
(6) Thomas Skeen	(1970 -)
(6) Jamie Skeen	(1979 -)
(5) Irene Skeen	(1943 -) m
(6) Robert S. (Bobby)	()
(5) Wileta Skeen	(1963 -)
(5) Mary L. Skeen	()
(4) Lena Faye Skeen	(1916 -) m Delmer Hutton

Descendants in Carpenter Family Record

(2) James Harlan Skeen	(1854 -) m Elizabeth Fields
(3) Joshua Frank Skeen	(1873 - 1951) m Viola Counts m Minnie Alice Hamerick
(4) Halsa Skeen d	(1894 -)
(4) Zelmer (Hunt) Skeen	(1896 - 1966)
(4) Ruby A. Skeen	(1905 - 1976) m Dewey Keeney
(5) Eva May Keeney	(1923 -) m Joe Cantly
(5) Carl Eugene Keeney	(1925 -) m Betty Miller
(6) Sheila Keeney	() m
(6) Carl L. Keeney	() m
(5) Frank Edward Keeney	(1927 -) m Ruth Payne
(6) Dannie Keeney	()
(6) Tracy Keeney	()
(5) Reginald Keeney	(1929 -) m Thelma Coon
(6) Paula Gail Keeney	(1963 -) m
(6) Regina Keeney	(1964 -)
(5) James Ray Keeney	(1931 -) m Janet Tincher
(6) Lannie Joe Keeney	(1952 -) m Anna Keener

SKEN FAMILY continued ...

(7) Josh Keeney	(1975 -)
(7) James Keeney	(1977 -)
(7) Jody Keeney	(1980 -)
(6) Robert Keeney	(1954 -) m Terry
(7) Mandy Keeney	(1977 -)
(6) Ronnie Keeney	(1956 -)
(7) Daniel Keeney	(1983 -)
(6) Terry Keeney	(1960 -)
(4) Rowco Frank (Cotton) Sken	(1908 - 1983) m Ruth Ellen Lewis
(5) Charles Ralph Sken d	(1931 - 1931) Died in childhood
(5) Barbara Jean Sken	(1932 -) m Hulin Hamford Cook
(6) Carol Lynne Cook	(1949 -) m William Ray Cook
(7) Carolyn Renee Coon	(1970 -)
(7) Michael Anthony Coon	(1974 -)
(6) Lana Gail Cook	(1951 -) m Marion Fredrick Maynard
(7) Andrea Lynne Maynard	(1972 -)
(6) Hulin Hamford Cook, Jr.	(1964 -) m Carla Sue DeFlice
(7) Carrie Lee Cook	(1982 -)
(7) Stacie Lynne Cook	(1985 -)
(6) Cynthia Lee Cook	(1987 -) m Terry Lee Cook
(7) Shannon Lee Cook	(1982 -)
(6) Melinda Sue Cook	(1980 -) m Larry Joseph Vance
(6) Thessa Kelly Cook	(1961 -) m James Omer Smith
(5) Shirley Lee Sken	(1935 -) m Jimmy Dale Massey
(6) Jimmy Dale Massey, Jr.	(1955 -) m Victory Lynne Jans
(7) Joshua David Massey tw	(1979 -)
(7) Justin Daniel Massey tw	(1979 -)
(7) Kristen Leigh Massey	(1982 -)
(6) Robert Eugene Massey	(1907 -) m Kimberly Ann Kessler

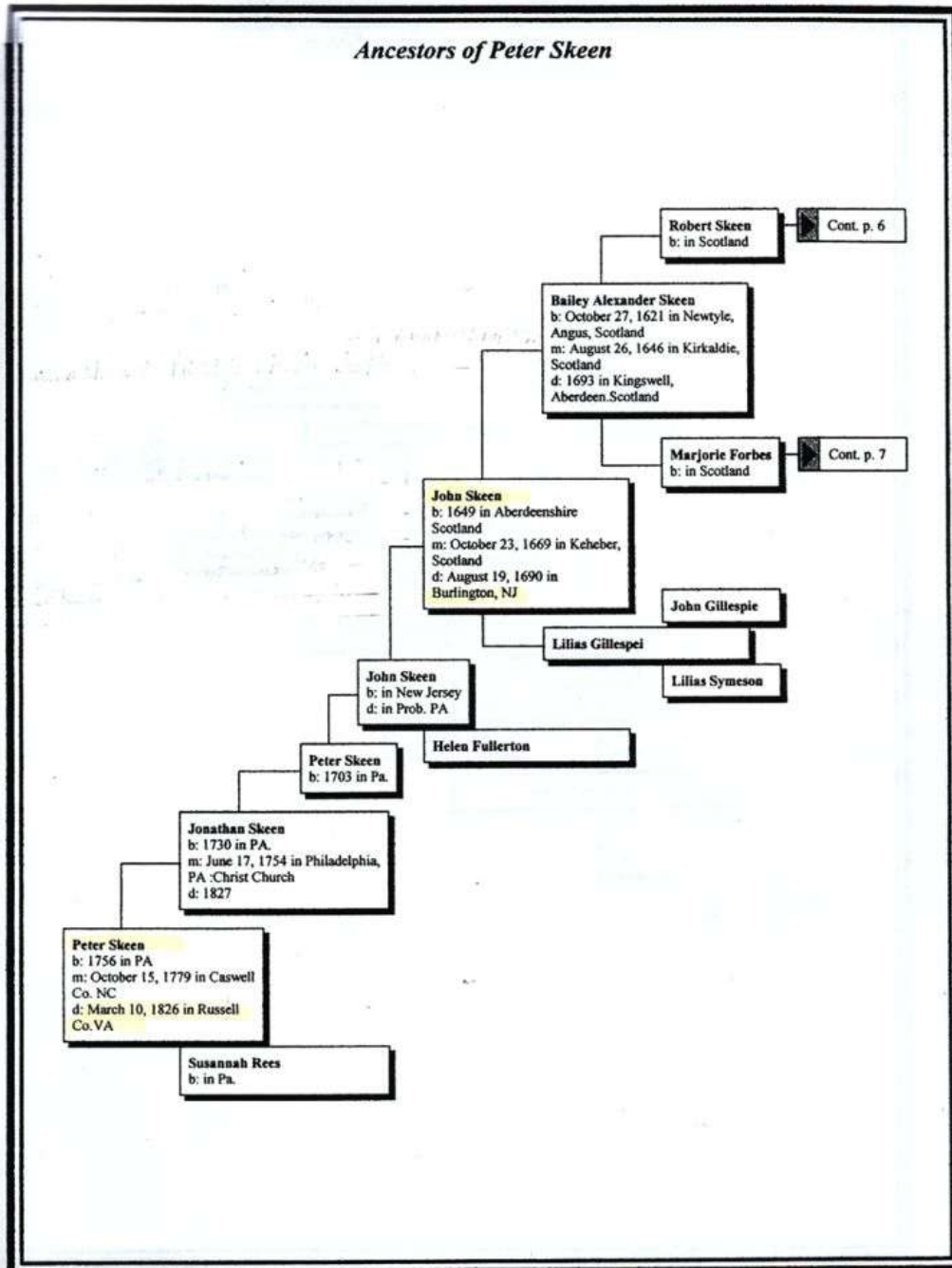
SKEN FAMILY continued ...

(7) Jennifer El Massey	(1980 -)
(7) Robert Joe Massey	(1983 -)
(6) Ray Franklin Massey	(1958 -) m Julie Ann Watson
(7) Travis Nathaniel Massey	(1985 -)
(6) Roger Allen Massey	(1980 -) m Sheila Jean Daugherty
(7) Scarlet Nichol Massey	(1984 -)
(5) Franklin Wayne Sken	(1928 -) m Alice Thorn
(6) Charles Wayne Sken	(1964 -)
(5) James Harold Sken	(1943 -) m Dorothy McElfresh
(5) Lanny Sken	(1944 -)
(6) Conale Sken	(1966 -)
(5) Judith Raye Sken	(1946 -) m Gary Stookie m Paul Lailer
(6) Robin Stookie	(1964 -)
(6) Tina L. Stookie	(1966 -)
(6) Terry Stookie	(1968 -)
(6) Beth Lailer	(1976 -)
(5) Gwendolyn Ruth Sken	(1949 -) m John Thomas
(6) Jason Thomas	(1977 -)
(6) Jeffrey Thomas	(1982 -)
(5) Grover Dale Sken	(1952 -) m Alice Meadows
(6) Jeffrey Sken	(1975 -)
(5) Gary Lewis Sken	(1955 -) m Pam Grealy
(6) Shawn Sken	(1977 -)
(6) Sheree Sken	(1979 -)
(6) Travis Sken	(1981 -)
(4) Mary B. Sken	(1910 -) m Edward D. O'Halloran
(5) Betty Alice O'Halloran	(1930 -) m Bill Swartz
(6) Michael Swartz	()
(6) Toni Swartz	()

Chapter 15:

Genealogy Chart from page 5 of "Skeen (s) Sargent and Evans" published by Wise County Historical Society tracing the ancestors of Revolutionary War Peter Skene back to Alexander Skene of Aberdeen, Scotland

Decendants of Peter Skene and Sarah Sargent



Chapter 16:

Sarah Skene: Picture of Sarah Skene wife of Revolutionary War Captain Peter Skene and a copy of the "Revolutionary Pension Application of Sarah Skeen"

Public Member Photos & Scanned Documents



PHOTO: Sarah Jane Skeen
CATEGORY: Portrait
DESCRIPTION: Birth: 1839 Russell County Virginia USA Death: Sep. 1 1916 Wise County Virginia USA Daughter...
ATTACHED TO: Sarah Jane Skeen (1828-1916)



Sarah Skeen

Peter Skene was a Revolutionary War Soldier. Some records indicate that he was a Captain. According to the document below he was a private. The testimony is given by his elderly wife and since she was unclear on many things due to her age she may be unclear as to his rank.

Revolutionary Pension Application of Sarah Skeen

Law Order Book 12, Pages 144 - 148

August 9, 1848

On this 9th day of August 1848, the declaration of Sarah Skeen applicant for a pension, certified to have been taken before James Dickenson a Justice of the peace for this county; the said James Dickenson's certificate thereof: - the depositions of Jonathan Skeen and Susannah Harding in relation thereto, taken before Harvey Gray a Justice of the peace for said County, and said Gray's certificate thereof: - the deposition of Dilly Bloomer, taken before George Cowan a Justice of the peace for said County in relation thereto and so certified by the said Cowan; and the certificate of the Clerk of **Caswell County, North Carolina**, signed A. Slate, that no marriage bond of Peter Skeen and Sarah Sergeant was on file in his office, - were presented and read in open Court for the approval of the Court, and are in the words and figures following, to wit: Declaration, in order to obtain the benefit of the Act of Congress of the 4th day of July 1836: State of Virginia, Russell County to wit: On this 20th day of January 1847, personally appeared before the subscriber James Dickenson, a Justice of the Peace for the County and State aforesaid, Sarah Skeen, aged eighty five, who being first duly sworn according to law, doth on her oath make the following

declaration in order to obtain the benefit of the provisions made by the Act of Congress passed the 4th day of July 1836: - **That her maiden name was Sarah Sergeant; that on the 15th day of October in the year 1779 she intermarried with one Peter Skeen; that they were married in Caswell County, North Carolina,** that she and her husband remained in that County six years after their marriage, and then removed to **South Carolina** and remained and lived there about thirteen years and **then removed to this County of Russell and State of Virginia where they remained.** That her said **husband died at his own residence in this County on the 10th day of March 1826.** She further states that her husband was a private in the **war of the revolution** and as such **served three, if not four tours, in the North Carolina line.** His first was for **six months under Col. Murphy or Col. William Moore: he was under both those men, but it is impossible for this applicant to say which Col.** he was first under. Her said husband served also two three months tours afterwards, and applicant thinks in those tours he was also under one of those above named Cols.; and he also went a tour of some five or six weeks down on Craggs' Creek below Hillsboro: applicant cannot say now what Captain he was under; she may have heard him say but she cannot now remember, nor can she now name what Generals he served. She has heard him say that he was in the **battle of Stone** and **he was also in the battle in which Genl Davidson was killed,** and she thinks, she has heard him speak of other battles which she cannot now mention. The first tour above mentioned was in the year **1780**, the second in the year **'81**, the third in the year **1782**. Applicant says she has remained a widow ever since her said husband's death, and is now poor and needy. She further says she is quite feeble and unable to get to the Courthouse a distance of fifteen miles bad road. Sworn and subscribed on the day and year above written before the subscriber a justice of the peace as aforesaid. Sarah Skeen.

James Dickenson J. P. - And I also certify that I have been acquainted with the above mentioned Peter Skeen and his present widow Sarah for many years, say thirty five years; that **they always possessed a character, since my acquaintance with them of honest correct persons;** and I further certify that on this day I attended the house of the said Sarah to take the above declaration, because I consider her unable to attend the Courthouse from bodily infirmity, day and date above written

James Dickenson

Virginia, Russell County to wit: Be it known, that on the 21st day of January 1847, **Jonathan Skeen** appeared before Harvey Gray the subscriber, a Justice of the peace for the County aforesaid, and being duly sworn according to law, deposeth and saith that he is eighty two years old and that he is the **brother of Peter Skeen** the husband of the applicant; that he had **two brothers in the Revolutionary War from Caswell County North Carolina, Peter and James;** that as he now remembers they **served three tours each;** and witness says that his father Jonathan also substituted one Josiah Shoemaker for one tour for his brother Peter. Witness further says, that as to Peter's services he served in the first place one tour of six months, and afterwards two more tours of three months each. The first tour was in 1779 under Col. Moore or Col. Saunders the second and third were in 1780 & 1781 as witness now remembers. And witness cannot now say under what Cols. the second and third tours were under unless it was under the above named Cols. Witness says that in one of the tours **Peter was a mounted horseman,** and he and many others lost **their horses - they were taken from them by the British.** Witness was not in the war himself, but he has understood that **Peter was in the battle of Stone** as they called it, in the **battle of Mulberry Fields,** in the **battle of Tarron's lane** and others. Witness says Peter was 12 or 14 years older than himself; that Peter was **lawfully married on the 15th of October 1779** to the present applicant Sarah Skeen (then Sarah Sergeant) in the **County of Caswell North Carolina** by Esquire Douglas, remained there some 5 or 6 years, then went to South Carolina and **remained there some 12 or 13 years** and then removed to this **County of Russell & State of Virginia** where he remained till his death in 1826. At Peter's death he left the present applicant Sarah Skeen his widow, who has remained a widow ever since. Jonathan Skeen

Susannah Harden another witness being duly sworn deposeth and saith, that she is eighty four years old; that she was the sister of Peter Skeen the husband of the applicant for a pension. She says she cannot now speak with perfect certainty as to the number of tours nor as to the length of time that her brothers Peter and James were in the war of the Revolution. She has a perfect recollection that both of them went several tours, and that her father also substituted a man one tour for Peter. Her best recollection is that Peter served two, if not more tours about the years 1779 & '80, and she thinks they were the regular tours

that men performed in the army, but cannot say how long. She says on the 15th October 1779 as she now thinks, Peter Skeen and his present widow Sarah, the applicant for a pension, were lawfully married by Esquire Douglas of Caswell County North Carolina and lived together as man and wife till Peters' death in 1826, and that since that time his wife Sarah has remained a widow. Witness says that her brother James above mentioned died before Peter. She also says that she has been intimately acquainted with her brother Peter and family ever since his marriage, in North Carolina, South Carolina, and in Virginia; that Peter Skeen before his death had been a resident of this County about 24 or 25 years, - and further saith not. Susannah Harding.

The forgoing Depositions of Jonathan Skeen and Susannah Harding, were this day (21st January 1847) subscribed and sworn before me the subscriber a Justice of the peace for the County of Russell, Virginia. And I further certify that I have been intimately acquainted with said Deponents for many years, say thirty years, and that they are credible witnesses, and also that I consider them as old as they state. Given under my hand the day and date above. Harvey Gray, J. P.

Virginia, Russell County, to wit: - This 28th day of January 1847 personally appeared before the subscriber a Justice of the peace for said County Dilly Bloomer, who being first duly sworn according to law, doth on her oath state, that she is now nearly eighty years old; that she was a native of Caswell County, North Carolina; that she was raised in the same neighborhood with Peter Skeen whose widow Sarah is now applying for a pension; that the said Sarah (who was Sarah Sergeant) was also raised in the same neighborhood. She says, that she, Peter Skeen, and his wife Sarah were all well acquainted with each other from their infancy; that Peter Skeen was the son of Jonathan Skeen; that Sarah his wife was the daughter of Stephen Sergeant; that witness was the daughter of Benjamin South; and that the father of Peter Skeen, the father of his wife Sarah, and the father of this witness, all lived within three or four miles of each other: - That witness cannot now by any means say, certainly, the year in which Peter Skeen was married: she remembers well the time when it occurred in Caswell County, North Carolina, she was not at the wedding, and therefore did not witness the marriage, - she thinks it was about 1779, to the present applicant Sarah Skeen. Witness saw folks who said they had been at the wedding, and witness say Peter Skeen and the said Sarah a few days afterwards passing as man and wife, and they lived together in the relation of man and wife from that time until Peter Skeen's death in 1826. They remain in Caswell aforesaid until they had one or two children; they then removed from Caswell to South Carolina and afterwards to this County of Russell Virginia. Witness says she came to this county about fifty years ago, and that Peter Skeen and family came to this county a year or two before or a year or two after she came: That she has been well acquainted with Peter and family ever since they came to this county until his death, and with his widow and family since. Witness is also well acquainted with several of their oldest children who remain in this country. Witness says she cannot speak certainly about Peter Skeen's services in the revolutionary war. She says that his father went and all the men about there, but she could not now say how long any of them served. Peter Skeen as she remembers served several tours as was said, but how long she knows not. And further this deponent saith not. Dilly Bloomer The foregoing deposition of Dilly Bloomer was this day subscribed and sworn to before me in my County of Russell aforesaid. And I further certify that I have been intimately acquainted with Dilly Bloomer for many years and do consider her as old as she states, and that she is of good character for veracity as any witness. Given under my hand this day and date above written.

George Cowan, J. P.

State of North Carolina, Caswell County. - I Abisha Slade Clerk of the Court of Pleas and Quarter Sessions for Caswell County, certify that there is no marriage bond of Peter Skeen and Sarah Sergeant on file in my office in the year 1779, 1780 or 1781, the files of which dates I have examined. In testimony whereof I have hereunto set my hand and affixed my seal of office, this 8th day of June 1848.

A. Slade, Clk.

And the Court certify that they place full confidence in the integrity of the applicant Sarah and also of the witnesses Jonathan Skeen, Susannah Harding and Dilly Bloomer, being acquainted with them all, and that they approve of the proceeding, and certify their belief that said applicant is entitled to a pension as she desires it.

This information was submitted by **Michael A. Dye.**

704th visitor since December 26, 1999

Chapter 17:

Joseph (Bear) Skene: Picture of Joseph (Bear) Skene and his second wife Polly Garrett, which was the line I came through. A news article from The Jackson Star News as well as documentation concerning the on-going feud between Joseph Skene and Daniel Cunningham the U.S. Deputy Marshal who arrested both McCoys and Hatfields

Pictures of Joseph Skene and his second wife Polly Garrett, which is the line I came through



Joseph Skeen



Rebecca Polly Garrett is the line I came through

Goshen: According to the following article from *The Jackson☆Star News* Joseph was the 3rd settler to migrate to Goshen, West Virginia.

After the following article from the The Jacson Star News I'm including

By DOUG SKEEN
Star News Contributing Writer

You travel to Kenna and take a left and follow the winding and narrowing road to Kentuck and from there proceed up the hill to a beautiful clearing, known in former times as "Cleek's Flats." It's a quaint spot, not a separate place on the map, but it is still distinct.

To the original settlers that plateau must have been an inspiring site, perhaps conjuring visions of a bountiful land, one not seen by eyesight alone.

In Biblical text, Goshen is an area in Egypt where the Israelites lived prior to the Exodus. It was a pasture land of plenty. And for the many generations that have descended from the areas first settlers, it is a land of plenty memories.

Opinions differ over the question of autonomy. There was no Goshen post office, so is Goshen a separate place independent of Kentuck or does the name Goshen refer only to the church site? There are many people who feel it is a place unto its own and they simply call the area their home.

A large gathering takes place in September each year at the Goshen Baptist Church. The annual Goshen Homecoming has been a significant event for many years. Ancestral roots run deep here—almost as old as the hills. Generation upon generation have lived and died in this community. The cemetery adjacent to the church attests to that.

The first permanent settlers in the area were Issac and Margaret Counts who arrived in 1841. The young couple hailed from Russell County, Virginia and were later joined by Margaret's younger brothers Franklin, Joseph, and Will Skeen. All of the settlers became successful farmers.

Franklin Skeen settled in the area in 1843, making the long journey atop a spectacular white horse. According to family history, he had many offers along the trip to sell the horse but declined each time. He has the distinction of being the community's second permanent settler.

His brother Joseph came a few

months later as did 10-year-old brother Will. Shortly thereafter, names common to the region, such as Kiser, Poling, Garrest, Fields, and Duff, began arriving.

Joseph Skeen has earned some measure of notoriety in local lore. He reportedly killed a panther with a rock near the Basin Rock formation along White Pine Road. It is said to be the last mountain lion ever taken in the Jackson County. The account was published in a 1908 county newspaper.

To top that, he also is believed responsible for the last bear killed in Jackson County. This event is also to have been carried out without the use of a firearm.

According to the tale, Skeen came across a bear cub in a cave. While holding the cub, the mother bear arrived at the scene and a nasty fight ensued. After initially throwing pine cones at the animal, the six-foot three Skeen waded in and eventually overpowered the animal. It's said that the family kept the bear's bones for many years.

Eventually, the bears, wolves and panthers were driven away as the countryside was cleared. Stores and schools appeared in the area and later on, social and political disputes.

The Civil War split the community as it did much of the state. A period of lawlessness continued even after the war and resulted in a much written-about feud between Union and Confederate sympathizers. On one side was the pro-Union Cunningham and Duff faction; the opposition was the Counts, Skeen, and Kiser families. Robbery, terrorism, murder, and mob violence predominated the area for a period. The effects of the feud still raises eyebrows today when discussed with many of the descendants.

In time, peace did come to the community. An Odd Fellows Lodge was chartered at Kentuck and one of the most unifying events came with the establishment of a church just up the road. The original settlers, Issac and Margaret Counts, along with Franklin Skeen and his wife Phoebe were among the charter members of the Goshen Baptist Church when it was organized June 9, 1877.

The first church was a log structure constructed on the C.C. Counts lands. In 1909, a second church was built atop the flats, near the Poling property.

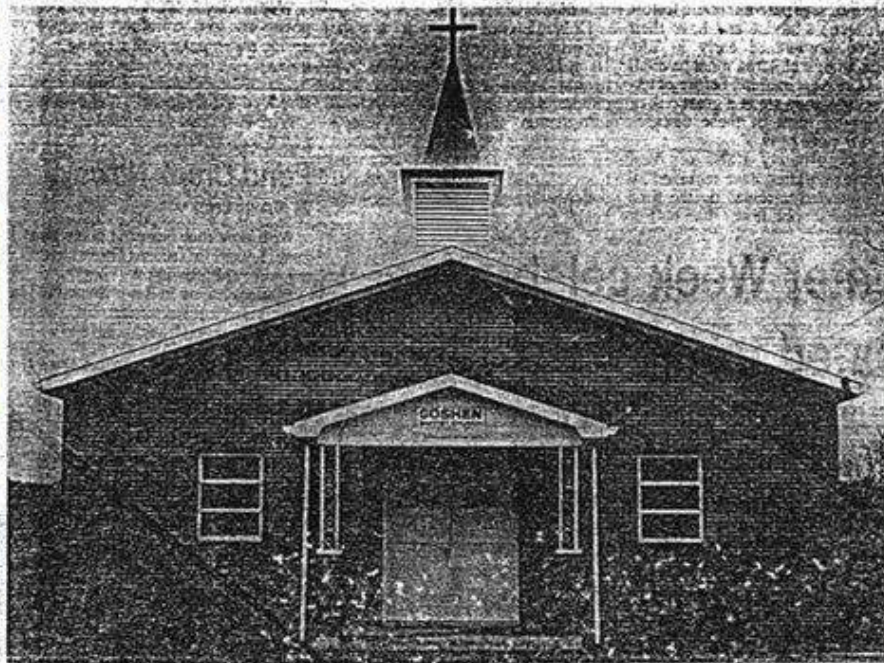
Other charter members of the Goshen Baptist Church included Fran-

klin's son John H. Skeen and his wife Margaret; Abednego and Rebecca Kiser; and Henry Kiser.

John Skeen later became pastor and served in that capacity for many years. Also among the pastors, was the Reverend Thomas Overton Powers,

who held the post for 14-years.

The annual Goshen Homecoming takes place the second Sunday each September and is attended by many as has been the custom for several years. The homecoming traces its origins back to WWI days.



GOSHEN BAPTIST CHURCH - Established in June of 1877, the Goshen Baptist Church has remained a center of the community. Original settlers Issac and Margaret Counts were among the charter members as was Franklin and Phoebe Skeen. The Counts' came to the area in 1841. The first church was a log structure built on the former C.C. Counts property. (Star News Photo)

I'm including the following picture of Joseph Skeen as it refers to the "Memoirs of Daniel W. Cunningham - The Criminal History of Roane and Jackson Counties, WV". A copy of Cunningham's Memoirs in full follows the picture of Joseph Skeen and an article written by "Jeff Glor" of his interview with Dean King who wrote "The Feud - the Hatfields & McCoys - The True Story".

The significance of Dean King's book is that he goes into detail to explain that "Daniel Cunningham" the U.S. Deputy Marshall that arrested the Hatfields and McCoys was embroiled in a feud of his own and we know from his own memories that Daniel Cunningham's long standing bitter feud was with that of my forebear Joseph Skeen

It's obvious from Cunningham's account that Cunningham had a "Root of Bitterness". And, we know from history that many of the McCoy's and Hattfields he arrested were done so on false charges. More to the point: Daniel Cunningham was an unethical man who had his own agenda - but not based on the truth.

According to the "West Virginia Encyclopedia" the legendary lawman was involved in some of the most violent and eventful moments in West Virginia history - sometimes finding himself on both sides of the legal system. In the late 1800's Cunningham was charged with murder related to the Bruen lands feud in Jackson and Roane counties. The feud stemmed from outside land ownership and long-simmering Civil War resentments. After his brother, a U.S. marshal, was murdered during the feud, Cunningham was charged with killing the Rev. Tom Ryan, a member of the opposing faction. Cunningham was acquitted in his native Jackson County.

The article goes on to say that "He played a part in the Hatfield-McCoy Feud, both arresting - and being captured by - feudists on either side of the conflict."

More to the point: A root of bitterness and his unfounded hatred for Joe Skeens, etc was Daniel Cunningham's motivation for writing his Memoirs. His motivation was not based on truth. In fact, history reveals that at times Daniel Cunningham found himself on both sides of the law. If unlawful was the means to the end then that's the avenue he chose. Thankfully, Cunningham was never able to get the law to take any of his accusations concerning Joe Skeens, etc. seriously which was very frustrating for him.

Joseph Skeen

This file submitted by Michael Dye



Joseph Skeen was born 12 Feb 1824 in Russell Co., Virginia, the son of Stephen Skeen and Susannah Kiser. About 1843 he moved to Jackson Co., WV. He was married 3 times. 1) Mary Hamon, d/o John Hamon & Margaret Kiser 2) Polly Garrett and 3) Matilda Casto. Joseph Skeen and his brother Franklin P. Skeen were central figures in a feud pitting Russell County Skeens, Counts, Kisers and others against other Jackson & Roane County West Virginians.

See the [Memoirs of Daniel W. Cunningham - The Criminal History of Roane and Jackson Counties, WV](#) which gives much info on Joseph Skeen, his family and other relatives from Russell County.

3060 visitor since August 03, 2000

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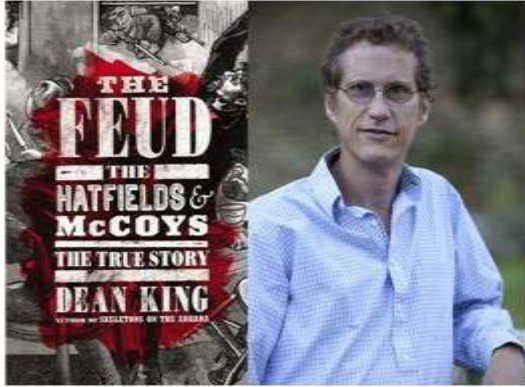
First Name

Last Name

<http://www.rootsweb.ancestry.com/~varussel/photos/josephskeen.html>

3/7/2013

BROWN AND COMPANY, LITTLE, RACHEL COBB



"The Feud Hatfields & McCoys the True Story by "Dean King"

LITTLE, BROWN AND COMPANY, RACHEL COBB

Jeff Glor talks to Dean King about, "The Feud: The Hatfields and McCoys: The True Story."

Jeff Glor: What inspired you to write the book?

Dean King: I love to take a forgotten piece of history and make it come alive again. Almost everyone had heard of the Hatfield-McCoy feud, but almost no one knew what it was all about or had a mostly false impression. (The feud went all the way to the Supreme Court? Really? Yes, it did.) The fact that there were larger than life characters, bold and reckless plots, and plenty of controversy and uncertainty over what happened--what started the feud, who was to blame, how it occurred -- all made it intriguing for me. After writing books set in Africa and China, returning to my own back yard was appealing as well, especially to this place of wilderness and adventure and one that harkens back to my family roots. While I was born and raised in Virginia, both of my parents came from **West Virginia**. It's a place that echoes in the family memory banks and calls you back.

JG: What surprised you the most during the writing process?

DK: I was surprised and happy to discover a fascinating hero in the story, a U.S. deputy marshal named **Dan Cunningham**, who arrested **McCoys and Hatfields**. He has largely been left out of the histories and is never mentioned in the History Channel miniseries. I actually discovered quite a bit about his background and was pleased to elevate him to his rightful place in the epic story. **His family was also embroiled in a feud that devolved from the Civil War, which sheds light on the Hatfield-McCoy feud.**

I was surprised to find that even after more than a century, there were still significant sources out there that had not been tapped, including eye-witness accounts at shootings and funerals and a detailed description of Devil Anse's moonshining operation from a surprising source that had lain dormant since it was originally written in 1888.

Still, I guess it would be impossible to say that anything surprised me more than the bullets that started flying in my direction while I was investigating the murder site of one of the McCoys. Standing with my teenage daughter Hazel, who had come along to help with the research, and two guides on a silt delta at the mouth of Thacker Creek on the Tug River, I was busy writing a description of the scene in my notebook, when all of sudden a gun cracked. Seven or eight shots fired from around a bend in the river hit the water not ten yards from us. That was quite startling and certainly got the message across that we should move along.

JG: What would you be doing if you weren't a writer?

DK: If I weren't a writer, I'd be a chef or a baker. Ultimately, I write because I have always loved escaping into a book and entering a world that is in my mind and outside of time, whether it is historical or fictional. If I can provide that for other people, I feel fulfilled, worthwhile on some level. I have also had a

lifelong love of food and more recently of wine, and so, likewise, it gives me pleasure to share that with others. I am the breakfast short-order chef for my wife, Jessica, and our four daughters, whipping up scrambled eggs with diced tomatoes and oregano or eggs in a frame before school. Judging from the way it gets gobbled down, I make a pretty mean buttermilk, almond banana bread, too. I get pleasure from that and take pride in it. Fortunately, in Jessica, I married the best cook and copy editor I have even known. So, most of the time, I get to write.

JG: What else are you reading right now?

DK: I recently read a phenomenal memoir called "The River Bend Chronicle" by Ben Miller. It's a book of dense wordplay that you sip like a fine whiskey. Likewise, I am savoring poet Ron Smith's "Its Ghostly Workshop." The last great books I read were Hillary Mantel's "Wolf Hall" and all of Daniel Woodrell's books, including "The Bayou Trilogy, Give Us a Kiss, Woe to Live On," and "Winter's Bone." My most recent guilty pleasure: a Jerry West memoir. West was a freshman on the West Virginia University basketball team, when my father, Bill King, and his freshman roommate Hot Rod Hundley were seniors. Apparently, it took some creative reffing that year for the varsity squad to beat the freshman team.

JG: What's next for you?

DK: A 2,000-mile driving book tour of the South, which takes me from Richmond out to Nashville, Tenn., and Atlanta, to Oxford, Miss., to both Charlestons (West Virginia and South Carolina), and to Asheville, Charlotte, and Raleigh, N.C., among other towns. I'm really looking forward to clearing my mind on that journey and then returning to the five or six ideas I have teed up, all involving rugged history and adventure. In the meantime, I am producing a Hatfield-McCoy reality series for the History Channel, which airs this summer. I am excited to see these real-life Hatfields and McCoys, many of whom have become my friends, pool their family arts in a legal whiskey-making business. Judging from the illicit versions I sampled during the writing of this book, these are going to be some fine spirits ... That is, if we can keep them cooperating long enough!

The following pages are from "The Feud - the Hatfield & McCoys - the True Story" by Dean King

Chapter 10

Taking Names and
Keeping a List

1884–1886

While Devil Anse's sons had stepped into the maelstrom of family hatred and now apparently had taken the lead, Devil Anse, to be sure, still quietly led from the rear.

Of the men who would eventually attempt to ride the Hatfield clan into the ground, two would be raised to superhero level by W. B. Lawson in his 1894 dime novel *The Hatfield-McCoy Vendetta*. One of these men was Kentucky Bill, who is lightly disguised as Kentuck in the work of fiction.

In 1892, the real-life Kentucky Bill Napier would take part in a classic arrest that the press tied to the feud, though it was unrelated. After searching for three murder suspects in the hills of western Virginia, the dashing and clever detective and his partner tracked them down to a farm. They went to the house pretending to be lawyers and promised to get the fugitives off if they were tried. The outlaws then described the murders in detail to the detectives, who persuaded the trio to accompany them into town. They were locked in a jail cell in Covington, Virginia, before they realized they had been had. Clever it was, but nothing compared to Kentucky Bill's exploits in the feud.¹

The other man in Lawson's novel, whom he calls the Man from Trisco, is based on Dan Cunningham, who would be called by one reporter "the detective who rode herd on the Hatfields." In so doing, he believed, perhaps not without reason, that he had divine assistance: his achievements earned him a place in Ripley's *Believe It or Not* as the only man shot at more than a hundred times without being hit.²

The first dozen or so of the bullets aimed at Cunningham were the result of another clash, the Jackson County feud. In 1846, the heirs of Matthias Bruen, a wealthy merchant of New York City, had inherited 200,000 acres from a 1796 land grant, most of which lay in what had become Jackson and Roane counties of West Virginia. The Bruen family had previously sold some of the massive tract, originally surveyed by George Washington, to various settlers. Newcomers from the Clinch River Valley of southwestern Virginia had moved onto tracts bordering Bruen land, sometimes squatting on Bruen property. Poor land records, flawed surveys, and overlapping titles led to continual disputes, which were compounded by conflicting allegiances during the Civil War.³

One of the Clinch Valley men, Joe Kiser Jr., would confess on his deathbed to his role in the land war that resulted. First, he helped another Clinch Valley man, Cain Counts, set Dan Cunningham's brother Nathan's barn on fire. Then he and Counts led a gang of men in ambushing him.

Nathan and Dan's father, Joel Cunningham, had settled in the southern part of Jackson County around 1840. After hewing a cabin out of the forest, Joel went to fetch his wife near the Ohio River, but by the time he returned with her, Clinch Valleyites had squatted in the cabin. To keep the peace, he let them have it and built another one nearby, where he started a farm and a family and went on to become a leading citizen and justice of the peace, with a 488-acre tract of former Bruen land. Clinch Valley men, hard up for opportunities, continued to flow west from Virginia's former frontiers to this new one. Some were of the lowest nature, illiterate,

clannish scofflaws who had been forced out of the valley. Among them, the intermarried Skean, Counts, and Kiser families squatted on the Bruen expanse and started causing trouble. They resisted the building of schools and the laying of a road to Charleston—any public improvements that might encourage landholders to evict them.⁶

By the time the 1861 elections rolled around, when Dan was eleven, the Cunninghams and other pro-Union families had grave differences with the pro-Confederate Clinch Valley clans, who had formed an alliance called the Consolidated Band to pursue their interests. The Band was “out for theft, murder and gain,” Dan later wrote. As a justice of the peace, Joel Cunningham had convicted Band member Joe Skean of the vicious killing of a neighbor’s yearling colt. (After a dispute with the neighbor, Skean had lashed the colt to a tree and slit its throat.) Joel sentenced Skean to jail. The Consolidated Band vowed revenge. On Election Day, the Band, armed with guns and clubs, staked out the polls in the town of Kentucky and defied the Union men to vote. Frank Skean clubbed one opponent in the head so hard that he had to be carried away on a stretcher. Skean and Ab Kiser drew guns on Joel and Nathan. Joel refused to be cowed. He and Nathan voted.⁷

The next day, as Nathan was working in his garden, one of the Skeans came rushing at him with a knife. Nathan lunged, grabbed his gun, squeezed the trigger, and wounded his attacker. They wrestled and traded blows until they were exhausted. Nathan took refuge at his parents’ house, a mile away. By dawn, the house was surrounded by gunmen. Night after night, Dan watched the Clinch Valley clansmen lurking around their house with weapons drawn. He was scared and haunted by them.

When the war came, Joel organized a company of state troops while the Band set about looting the county, carrying off sides of bacon, barrels of flour, dry goods, and groceries from stores and mills, pillaging Union men’s houses down to taking the sheets off their beds. Joel and his men arrested gang members but released

them on their promise to take the oath of allegiance to the Union. They never did; instead, they ambushed Joel’s company on a trail near the town of Jeffreys, killing one man and wounding others.⁸ The company escaped and eventually joined the regular army, but in January 1862, Joel, exhausted and sick, died in a military camp at Buffalo, West Virginia. He had been run into the ground. Dan was twelve.

Left unchecked, the Band rampaged. Devil Zeke Counts led raids on the Kentucky border, teaming up with the notorious Colonel Vincent Witcher and Rebel Bill Smith. (In 1864, Counts was among the eighty guerrillas who, along with Devil Anse Hatfield, commandeered the polls in Lawrence County, Kentucky, so that they could vote for Abraham Lincoln.) In their unholy alliance, Devil Anse of Logan County and Devil Zeke of Roane County rode together in the war, along with Crazy Jim Vance, Wall Hatfield, and Cain Counts, both in the Virginia State Line and afterward in irregular actions. None of this would escape Dan Cunningham, who was soaking it all in, taking names and keeping a mental list. In a war of this nature, as in a feud, often a young boy who witnesses the events will return a decade or more later to avenge a father’s murder, or in this case a brother’s. Dan was that boy.⁹

Toward the end of the war, Nathan Cunningham came home on furlough. At dawn a few days after his arrival, a dozen men—the Band now claimed to be Confederates of Jenkins Cavalry—rushed into his house and shot him. The slug passed right through his lung. Nathan snatched up his rifle, fought his way outside, and, trailing blood, ran a mile to his family’s home, where Dan and their other siblings still lived with their mother. With each breath that Nathan took, the fabric over the wound was sucked in and out of the bullet hole.

Like Harmon McCoy, Nathan Cunningham had returned home only to find that he had been safer in the war.

Demonstrating his family’s uncanny resistance to death when being shot at, however, Nathan survived. During Reconstruction,

- The reference to Joe Skean is my Forebear
- Note the connection between the Counts and Hatfields. And, as you read Daniel Cunningham's Memoirs you will find that he refers to the "Skeans-Counts" Gang
- Daniel Cunningham believed that Joe Skean was directly responsible for the death of his brother Nathan
- The author makes a connection between the Counts & Devil Anse Hatfield

he became a deputy U.S. marshal and an agent for the Bruens in a survey of their vast landholdings. Both positions put him in opposition to the Band, and, according to Dan, "Secessionism" would be in them "all their natural lives." It was after Nathan arrested Band members for distilling liquor in violation of Internal Revenue laws that Joe Kiser and Cain Counts set his barn and stables on fire. He caught them in the act. The case was scheduled for the September 1877 term of the circuit court, around the same time that litigation over the Bruen land was coming to a head. As a Bruen agent, Nathan informed many Clinch Valley settlers that they had to move. In early August, the Band, determined to hold on to its and by any means, met in a tobacco barn to plot his murder.⁴

Returning from a trip to Charleston, Nathan and his eleven-year-old son, Joel, were ambushed by members of the Band part-way up a long hill. They shot Nathan twice, basting him off his horse. One slug hit him in the chest, another in the stomach. The fingers of his left hand were shot off. Joel helped his father onto his feet and held his right hand as they tried to get away. Counts and his cohorts followed the two like jackals.

Three more shots rang out.

"Go home and tell mother that Wade Counts has killed me," Nathan told Joel. Then he shouted, "Wade Counts, you have killed me. Don't kill my boy . . ."

Pierce Skean pulled father and son apart and held Nathan's arms behind his back as Joel ran for home. Joe Skean, the infamous colt-throat-slicer, struck Nathan in the temple with the butt of a rifle to settle the old score. Nathan fell to his knees. Then Kiser and Cain Counts smashed his head with rocks, and they left him to die.

Dan Cunningham called them "heartless demons."

The trial of Wade Counts and Joe Kiser in Judge Starcher's court at Lenoxx was a farce. The day after the murder, Cunningham, by his time a schoolteacher, had investigated the ambush site. Behind the boulder where the gang had hidden, he had found apples and track. He picked up the apples and followed the tracks through

the woods. They led to John Kiser's place, where he found the tree the apples came from and signs of a recent gathering. The tracks continued to the Counts family farm, where the accused all swore they had spent the entire day deadening timber, girdling the bark with axes to stop the flow of sap and thus kill the large trees, a technique used in the Appalachians (especially by moonshiners preparing to plant corn) that left a grim landscape of dying trees. But when Cunningham went back to examine Counts's place on the sly, he found no signs of recent deadening.

Among the eight witnesses Cunningham summoned to the trial, one had seen Joel Skean ride up the creek before the murder, and Nathan's son Joel identified Pierce Skean as the man who pulled him away from his father. But when Cunningham went to discuss the case with county prosecutor V. S. Armstrong, a former Confederate Army officer, his evidence was ignored. Instead, Armstrong told him, "If we really try to convict those fellows, the Band will make a slaughterhouse of the county."⁵

"Then there's no help from the law?" Cunningham asked incredulously.

"Well, there's other ways. You know a gun when you see one."

The likelihood of prosecution became even slimmer when Judge Starcher saw fit to chastise Cunningham for being pushy and threatened to make him pay the witnesses' expenses. After dismissing the charges, Starcher and Armstrong rode off with Counts and Kiser and other members of the Band.⁶

Cunningham was stunned by this injustice against his dead brother—who by the age of thirty-eight had not only fought for his country but served in public office for eighteen years. The Consolidated Band, which Cunningham referred to by many names, including the Regulators (a reference to the war's rapacious home-front militias), had driven his father from his home, killed his brother, and bullied and robbed the citizens of Jackson County, a county shaped by his grandfather, who was its first high sheriff. Cunningham loathed the shady prosecutors and crooked judges

Once again, Cunningham refers to Joe Skean & the Counts attacking his brother Nathan and calls them the "heartless demons"

store and post office for decades. He was a generous man, good to his eponymous town, Looneyville, and its people. Just across a ridge, two men had built a rival store. However, they soon found that competing against Looney and his legacy of goodwill was a losing battle. The two men, George Simmons and Mason Vandevender, hired some local scrappers to burn down Looney's store.

Not long after the fire, a moonshiner out of jail on bail was murdered. Working as a farmhand twenty miles southwest of Looneyville, the moonshiner, Thomas Deskins, had been grubbing a field when the crack of a rifle broke the silence. In a split second, a lead slug passed right through him. Spouting blood, he stumbled toward a fence for cover, but his assailants caught him and beat him to death. When Cunningham snooped around the crime scene in June, he discovered gory evidence—stones stained with blood and matted hair. Still, he later recalled, "everything seemed shrouded in darkness." On Henry's Fork, thirty miles away, he questioned a man in whose face he detected signs of guilt, but he could not draw out a confession. Cunningham kept talking to people until he discovered that the day before the murder, the man, **Eli Hambrick**, and three others had been seen carrying rifles near the farm where Deskins was working, a place they had never been known to visit before. When a Kanawha County deputy sheriff stopped them, they claimed to be hunting for stray cattle and asked him for directions.

Cunningham had the four men arrested, but at the hearing, no one could prove that they had committed the crime. Then Hambrick's son, Lec, was arrested for setting fire to Looney's store. Curiously enough, though he was from a poor family, the boy was defended by the town's most influential and expensive attorneys. During the trial, Thomas Deskins's widow admitted that the Hambricks had met at their home to plot the arson. On orders from his father, young Lec had torched the store while the other Hambricks made sure to have alibis. The boy, able at his job, earned \$2.50, a can of oil, and a pair of boots. It turned out that George Simmons had paid for his attorneys.

Soon, Cunningham got the break he needed to close the case. One of Hambrick's men was arrested for forgery. Sentenced to two years in prison, he broke down and confessed to Deskins's murder and named his accomplices. Indicted in the federal court at Charleston for bootlegging, Deskins had decided to use his knowledge of the Looney-store plot to get money out of Simmons and Vandevender. From jail, he wrote to the two merchants demanding the money. Simmons posted his bail but then hired Hambrick and the other three to kill him. For the murder, each man earned fifty dollars and some flour and bacon.

While Cunningham was successful in Roane County, he also became profoundly aware of how deeply malice ran in some families, how marital ties extended the web of outlawry, and how easily the legal system could be co-opted, not to mention just how paltry was the value of a man's life.

He had seen with his own eyes that pockets of Rebels continued to commit violence and crime, and he attributed quasi-military status to these outlaw clans that surrounded him. But he had also seen how persistence in detective work paid off and how weak a criminal was once he was isolated from his gang and confronted with a prison term. **You tore a gang down one man at a time. These were lessons he would carry with him into the Hatfield-McCoy feud.**

stature, he had learned to fight by necessity. He was college educated, quick of body and mind, and he feared no one. A peace-loving man, who opposed quarreling, he had nearly entered the ministry in the Methodist Episcopal Church in Pennsylvania but instead began an itinerant career as a schoolteacher, bookkeeper, merchant, editor, and publisher. In 1876, he moved to Charleston and left the newspaper business to work for the U.S. Revenue Service before going into private practice, attracting such men as Cunningham to his successful law-enforcement operation.⁹

A FEW DAYS AFTER HIS RETURN to Jackson County, on a Sunday evening, Cunningham found what he was looking for—trouble.

As he was riding home through the woods, he heard voices coming from a deep ravine. Smelling smoke too, he dismounted and crept up to the site. Through the trees, he saw a large still and a scene of gross debauchery. Working the still was Winfield Scott Kiser, an albino, distinctive even at a distance. Recently released from prison for bootlegging, Kiser was already at it again. Around him, a number of men and women engaged in a drunken orgy. In his diary, Cunningham would later observe: "Hell's headquarters is sure in Jackson County." He backed away, climbed up on his horse, and departed.¹⁰

Armed with a warrant for Kiser's arrest and a mandate to perform special work for the federal prosecutor, Cunningham and his twenty-six-year-old nephew Robert Duff later returned to the still. They arrested Kiser, impounded the distilling equipment, and held them both until the deputy marshal arrived.¹¹

Duff had already enraged the Consolidated Band by taking part in Kiser's previous arrest, through the deputy U.S. marshal in Parkersburg. Now he was a doubly marked man. So was his uncle. But Cunningham knew it would be this way because he meant to bring the gang, whose members had been "against the Flag in time of war" and "violators of the law since," to its knees.¹²

With Kiser in a Charleston jail cell awaiting trial, about thirty men of the Band met in secrecy at a schoolhouse and argued over how best to derail his return to prison. Wade Counts proposed that they kill the men pressing charges against Kiser. All the Skeans and Counts voted in favor of the idea, but the proposal fell short by two votes. Instead, they decided to try intimidation first. Cunningham, whose family still had allies in the area, had an inside source who slipped through the woods the next day to tell him of his narrow reprieve.

Then came the Band's threat, delivered anonymously: Cunningham and the brothers Robert and George Duff must leave the county within one week, or they would be killed.

ON AUGUST 30, 1887, the state of Kentucky inaugurated as governor the former Confederate general Simon Bolivar Buckner, a man whose most notorious act during the war was becoming the first Confederate general to surrender an army. Afterward, he sat in a Union prison cell writing poetry until he was exchanged and promoted, at which point he took part in the failed Confederate invasion of Kentucky.

Following the war, however, Buckner, a West Point graduate with a flamboyant handlebar mustache, became a business and political force. As governor, he would be known for wielding his veto power against special interests and for combating lawlessness and feuding in eastern Kentucky, where, in addition to the Hatfield-McCoy conflict, power struggles raged in Harlan, Letcher, Perry, Knott, and Breathitt counties.¹³

After Cline delivered his corner of the state to the governor, he moved swiftly to reap his reward. It soon became clear to the Hatfields that Cline meant to cause them serious trouble. In response, the day before Buckner's inauguration, Cline received a threatening letter. The writer identified himself as Nat Hatfield and gave his location as the Logan County Courthouse. "We have been told by men from your

- Consolidated Band was another name that Cunningham used when referring to what he referred to as the Skeans-Counts Band

True, Cunningham had refused to heed the Band's warnings to leave the county, and a hit team had ambushed him. When their bullets inexplicably did not strike him, he came to believe that he was being watched over by God. And while his opponents did not articulate their feelings, their response spoke more profoundly than words: In the face of this one determined vigilante, the usually mule-stubborn ring of outlaws decided to hightail it. They retracted their operations out of his county—Jackson—and moved east into even more remote Roane County. But this would not rid them of him any more than a false report of his lynching would.

That same month he went into Kentuck on business pertaining to Nathan's funeral, which was to be preached the following Sunday. Before he left, he put feed in the stable for the horse of an expected visitor. He then rode west two miles to Kentuck and stayed there until after nine thirty. The distance from Kentuck to Countsville was twelve miles. These were important facts, because he would be accused of murder in Countsville.⁶⁴

Cunningham belonged to the Methodist Episcopal Church, and he had engaged the Countsville minister Thomas Perry Ryan—known to all as Father Ryan—to perform the overdue service on October 16. At ten o'clock on the night of October 13, however, Father Ryan, a fifty-three-year-old husband, father, and community stalwart, was shot in his bedroom. Frank Skean, a brother of Joe Skean, had ordered the murder because Ryan—a Republican Unionist—opposed them. The bullet that killed Ryan was fired from the outside and passed through the wall of the house, through the footboard of the bed, through Ryan's bowels, and through the headboard before lodging in the ceiling. As he lay dying, Father Ryan told his family that he had heard a voice outside that sounded like that of a man named Perry Drake.⁶⁵

The rest of the Ryan family did not leave the house to deliver the news of his death until the next morning. There was no message sent, no telegram, no other way for the news to spread, but at dawn that morning, Frank Skean and the Consolidated Band's Kentuck

faction set out for Countsville, ready to take action concerning the murder. Other members of the gang coming from Jeffreys, twenty miles from Ryan's house, had set out even earlier. The only way they could have known of Ryan's death was if they were involved in the plot. Skean and the other leaders met at a store on the county line.

That morning, Alf Burnett found a .38 shell under Ryan's window and determined that he had been shot with a Winchester rifle. In the afternoon, the Band started after the Duff brothers, who were both teachers when not serving the law, and Ches Coon, all allies of Cunningham who had helped bust up the Band's stills and make arrests. They found Robert Duff at work in the small cottage he shared with his wife. Those stalking him were illiterate and contemptuous of his learning. They easily overpowered and bound him and then ransacked his home. Next they set out to get his younger



Alf Burnett, founder of the Eureka Detectives in Charleston, West Virginia.

- Another reference to Joe Skean

brother at their parents' house near Kentuck. Frank Skean's son Bill and twenty men silently ringed the house. George, twenty-two, was reading with his friend Coon, a Texan, when the gang fired a volley through the windows."

George ran to the door. Bill Skean and another man stood there with their rifles raised. Without warning, they fired again. Hit in the stomach and knocked down, George rose and staggered to get his revolver. He and Coon fought the gang, wounding several, including Skean, but they were badly outnumbered and outgunned. Spilling blood from his wound, George soon passed out, fell to the floor, and writhed in death. Coon surrendered, and the gang bound him and took him to Peter Skean's, where they had also taken Robert. More members of the Band arrived, one conveying ropes, and they told the two they intended to hang them for the murder of Father Ryan.

The next morning, the county coroner was summoned to the scene of Ryan's murder. A jury of six men held an inquest over the body. Mrs. Ryan and her son Tom said they did not see anyone and that Ryan told them he heard a voice that sounded like Perry Drake's. The names of Robert and George Duff and Ches Coon never came up. Tom swore out a warrant for Perry Drake, accusing him of the crime under oath, based on his father's last words. But the Ryans would soon about-face.

That day, after the inquest, the Band, including the Skean and Counts boys, arrived at the Ryans' with Duff and Coon. Roane County prosecutor John Vandale, who had marital ties to the Band, saw the prisoners but made no effort to protect them. Arrested on the warrant sworn out by Tom Ryan, Perry Drake and a man named Frank Shamblin were soon ushered into the house. The gang took the four prisoners west to a fork of the Poca River. There, they separated. A fugitive from the state of Virginia named Zack Hubbard and half the men took Duff to one safe house. The constable Squire Gibson and the rest of the men led the other three to another half a

mile away. The Lynn Camp schoolhouse stood in between the two. At dusk, using the password *blackboard*, the gang reassembled at the schoolhouse. However, a number of citizens unaffiliated with the Band had learned the password and used it to get in. There, they heard the gang deliberate the fate of the prisoners. Cain Counts, who had set fire to Nathan Cunningham's stables and provided an alibi for his brother Wade when he was arrested for Nathan's murder, argued that they should execute Duff and Coon. In the end, they voted to free Shamblin and Drake, who was married to a Kiser, and to hang Duff and Coon. Ches Coon's own uncle Ben Coon, a scofflaw who had been in and out of jail most of his life and who was so belligerent that he had been left by four wives, agreed to lead the killing.

A mob went and got Coon and dragged him down the creek to the schoolhouse. Drunk and eager for sport, they hanged him from an ironwood tree so that his toes just touched the ground. While he struggled at a losing cause, they hooted encouragement, wagered on his longevity, and gullawed.

Another group of men tramped off to the other house. Duff's wife had showed up, and he was consoling her. Ben Coon and Wade Counts tore him from her grasp, and the pack, which included Cain Counts, many Skeans—among them Dick, Peter, Pop, and Bill, the last having recovered from his bullet wound—and several Kisers, dragged him to the schoolhouse. On the way, one of the Kisers stabbed Duff in the stomach. Outside the schoolhouse, Duff coughed up his last words: "You're killing an innocent man." Wade and Cain Counts pulled his head back and slit his throat. Duff's blood spewed so horrifically in their brother Si's face that he passed out.

The next morning, Sunday, October 16, John Vandale inspected Lynn Camp and saw Coon still hanging from the tree and Duff lying in the road in a pool of blood. Several of the killers met Vandale and impeached their own jury for a sham inquest, which determined that a mob of "unknown persons" had killed Duff and Coon.

- Note reference to Skean and Counts being part of the Band

As you read the following Memoirs of Daniel Cunningham, with much of the focus on his hatred for Joe Skeans, it's obvious that he is the same Daniel Cunningham who was the U.S. Deputy Marshal who arrested both the McCoys and Hatfields.

Memoirs of Daniel W. Cunningham: The Criminal History of Roane and Jackson Counties, West Virginia

Introduction

The memoirs of Dan Cunningham located in the West Virginia Archives in Charleston, West Virginia are reprinted in the following pages. These pages may be considered inflammatory by some, and by reprinting them we do not wish to reignite old passions. Despite this, these pages may be found to be interesting by some readers.

I have made no effort to verify the claims made by Daniel W. Cunningham in his manuscript, and offer them as his comments on the situation as he wanted people to view it in Jackson and Roane Counties, West Virginia. Obviously some of his claims are the results of his personal feelings and probably exaggerated. In places Cunningham ascribes statements and actions as fact when they were really only his opinion. Much of this virtrolic diatribe is rooted in the feelings that the **Skeens-Counts gang** as he termed them had done his family wrong and nothing was done to correct the situation by the courts. Mostly likely the Cunningham family was not entirely innocent in this feud, but it not the purpose of this reprint to correct Cunningham's mistakes or ascribe feeling or motives to him that may not have existed.

For what it is worth, here is Dan Cunningham's Criminal History of Roane and Jackson Counties.

Charleston, W.Va.
Feb. 24, 1928.

Dear Sir:

I send a brief to you pertaining to many murders of Roane and Jackson counties. I do not wish to cast any reflections on your present county administration and the same in Jackson county. I refer back when Roane and Jackson counties were under the reign of Rebelism. This is why so many untimely graves are found in south west West Virginia and along the southern border of thee state.

The war period I referred to, I obtained the reliable information from William Ray, who was one of the abused parties, post office, Sissonville, W.Va.; also Hardin Bostic, Wylie Berry, R. C. Dawson, John Bumgardner, my mother and brother, Nathan, that was murdered, and others.

As to the cutthroat organization--that they were active for about three months before they broke loose in 1887. I refer the readers to Postmaster, Male Kerns, Kentuck, W.Va., Ben Poling formerly of Jackson county, now of Station B., Charleston, W.Va., and scores of others.

As to the Asa Harper family, I obtained the information through eye witnesses. The murder of Deskins and the burning of Abe Looney's store, I received my first information from Deputy Sheriff, Cart, Mrs. Tom Deskins, Miss Booth, the confession of Mat Martin and the Eli Hambrick gang being near the Thompson farm the preceding evening to the murder of Thomas Deskins, some thirty miles from their homes pretending to be cow hunting and all carrying rifle guns.

I want you to distinctly understand I do not wish to cast any reflections on the good citizens of Roane and Jackson counties; the citizens of the two Counties who are engaged in the pursuits of Education, agriculture and stock raising.

I found a criminal taint of murder and arson extending from the Sandy Mountains of Virginia-- Pine Mountains of Tennessee the Cumberland Mountains and on into Jackson and Roane counties, branching out to the Bogey (alias Buggr Hole) of Clay County and down on the

Henry's Fork of Little Kanawha River.

If you wish to publish a series of articles from this brief and others I can send, you are at liberty to use it.

Yours respectfully,
/signed/ Dan Cunningham

Shortly after the formation of Jackson County, in or about the year, 1840, my father, Joel Cunningham, settled in the southern part of Jackson County on the Poca River waters. The County at that time was one unbroken forest for miles around; there was no road and no way of conveyance, only to follow traiss across the hills. My father built a shanty which protected him from the rough winds and rain. After this was completed he built a small log house on the run below the present site of the old homestead. About this time Silas Slaughter moved into the wilderness and settled on Bear Fork, a branch of Big Mill Creek. William Comer settled on Middle Fork. Mr. Robert Scarboro settled on Middle Fork near Kentuck. Down on the lower Middle Fork the Bumgardners, Rays and Lanhams settled. John H. Duff, the grandfather of Robert Duff, was an early settler near Kentuck, Jackson County. John H. Smith settled on the County line in Kanawha County the Dawsons, Berrys, Monks, Wines, Shafers, Trumans, Blackshires, Haynes and others settled and were friendly to the Flag and Union in the Civil War days.

After father had completed his first house he went to the Ohio River to move his wife into the wilderness; when he returned he found his home occupied by one John Ferrel, who had come from Sandy Mountains, Clinch River, Virginia. Some trouble ensued but at last everything was made satisfactory, and father built a house near the same place and moved into it. Shortly after this Wash Fields, John Hammon, Frank Skeens, Ab Kiser, Joe Skeens and Isaac Counts came from the Sandy Mountains in Virginia and moved into the same locality where my father lived. The County settled rapidly. Silas Slaughter, William Comer, William Ray, John Bumgardner, John H. Duff, and my father went to work to open a public road from Jackson C.H. to Charleston, W.Va. They were opposed by the above named Russellites and trouble began. The next step was to build some school houses. This was also opposed by the Russell County, Virginia gang and more trouble ensued. (Clinch River runs through Russell County). The Clinch River gang argued that to with-hold public improvements, as they had done in the Sandy Mountains of Virginia, they would never be bothered by land-jobbers. These people had settled on or squatted on the Bruen land of Jackson County, W.Va. This tract of land contained 52,000 acres--lying in Jackson and Roane counties--was patented by the Bruens in the days of George Washington or shortly thereafter. Later years Abel Sinnett of Charleston, W.Va. became a field agent for the Bruens, to look over their lands and eject all squatters found thereon.

The above named Skeens, Counts, Kisers, Hammons and Wash Fields were considered trespassers on said lands.

Some time after this they came to father and asked pardon for their past acts, and told him that in the near future they wished to hold a meeting in an out house, a new stable of his. The request was granted and shortly after dark, according to the statement made by mother, they began to gather; the leaders were Joe and Frank Skeens, Ike Counts, Abe Kiser, Wash Fields and others. Ike Counts called the house to order and father was made chairman of the meeting, as he was Justice of the Peace. Their object was to organize a consolidated band, and take an oath to protect each other, stop all public improvements and to prevent the Bruen land agents from coming into the County and to take the life of Abel Sinnett as he passed the half-way house between Jackson C.H. and Charleston, W.Va. Father was to decoy Sinnett into the woods and to pretend to be looking for a corner tree and they would shoot him, and by so doing the agents for this large survey of land would be afraid to come in. (Mr. Sinnett was an agent for the Bruens

at that time). After they got through with their deliberations father frankly declined to have a hand in it and the feeling became more bitter than ever. Abel Sinnett was put on his guard. (Mr. Sinnett was a prominent Odd Fellow and died a few years ago in Charleston at a ripe old age.) Thus their hatred seemed to be their prevailing element towards father. After this the old man, John Smith, a good and quiet citizen, occupied the house owned by John Ferrell, and which was built by father. It was customary in those days to let their horses run out in the woods. Smith had some trouble with one **Joe Skeens** and to wreak vengeance on Smith--**Skeens** caught a yearling colt and tied it to a tree, took his knife from his pocket and cut its throat from ear to ear. Isaac Smith, a son of the old man Smith, was passing and saw **Joe Skeens** do the barbarous act. He came at once to father and made complaint, a warrant issued, **Skeens** was arrested, carried before father, had a hearing and was found guilty, sentenced to jail, and as the officers were en route with him to jail he skipped the guards and made good his escape. He and his band planned at once to kill young Smith to stop the prosecution, and Smith had to leave home to save his own life.

Their next object was to assassinate father. **Joe Skeens** came to our house carrying a rifle gun and sat around until midnight. Father told him to go to be or to go home, so he chose the latter and left. About one hour later a noise was heard outside; mother went to the door and there stood **Joe Skeens** with his gun to his face pointed toward the door; she called father and told him **Joe Skeens** was at the door with his gun pointed toward the house. Father sprang from the bed, seized his gun, but **Joe Skeens** made his escape in the darkness. (My mother gave me the above information).

About this time Richard **Skeens** came from Dumps Creek, Russell County, Virginia, formed an acquaintance with my sister, Caroline, and paid his respects to her. The time for their marriage was set, the hour was up and Richard **Skeens** and his friends, seventy in number, came to our house. My sister had gone--there was no wedding. **Skeens** accused father and brother Nathan of persuading her away, this so enraged them that the Clinch River gang banded together to take the lives of father and Nathan. It went on this way for some time until they found out that Keziah, another sister, (later of mother of Robert Duff assassinated) had persuaded Caroline to jilt **Skeens**, hatred settled on Keziah by this gang, and they even held malice toward her children. About this time party lines or political lines were drawn and the election of 1861 came on. The Clinch River gang of Rebels with all the cursedness that could be instituted, marched boldly to the election at Kentuck, Jackson County, W. Va., with guns and clubs in hand, and openly said no Union man should vote. Frank **Skeens** and Ab Kiser drew a gun on father and said he should not vote, but he voted. John Bumbgardner attempted to vote and Frank **Skeens** struck him with a club and he had to be carried from the polls. A row was the order of the day but the Union men voted. After Bumbgardner was struck by **Skeens** the gang attempted to drive father and my brother, Nathan, away, but failed. On the next day after the election in 1861, Nathan was working in garden on Second Creek, in Jackson County, and the first thing he knew a rock passed his head carrying his hat across the garden, and on looking up he saw Richard **Skeens** making at him with a knife in hand, my brother grabbed his gun and attempted to defend himself but the gun failed to fire the first trial, the second time however it went off and **Skeens** received a flesh wound. **Skeens** followed him into his house and a hard fight took place, they fought until exhausted, Nathan's dog playing a part of the times. After the fight Nathan came to our house, one mile away, and **Skeens** went to his friends. At daylight the next morning our house was surrounded by about thirty of the gang. The gang failed again. Nathan took refuge up stairs at our house.

Some time after this fight the **Skeens** hissed big Bill **Skeens** on Nathan and another fight ensued. Nathan was whipping Bill **Skeens** when old Talkey **Joe Kiser** rushed in and tripped Nathan's feet from under him, but Nathan in this fight held his ground and **Skeens** left. Night after night passed and a gang of those fellows could be seen lurking around our house with guns in their hands.

The war came in earnest, Nathan came home on Saturday night and went into the yard on Sunday

morning, Frank Skeens with two other men slipped near our house and all fired at Nathan but missed their aim. About this time father went to Washington and received a commission to organize a Company of State Troops.

He did this. By this time the gang named, in connection with others, were burglarizing the whole county. Skeens, Counts, and others raided Dan Rhodes store and mill at Cottageville, Jackson County, W.Va. They carried off a large quantity of dry goods, groceries, bacon and flour. This act licensed them to steal, they raided the Middle Fork of Poca, robbed every Union man's house, even taking the bed clothes and infant clothes from William Ray's house and many other houses. They arrested William Ray, Jr., James Short and Lee Clevenger and others, took their horses, tied the bed clothes on them and tied some of the captured men on top of the clothes, and put a noose around William Ray's neck and Lee Clevenger's neck, tied the line to the saddles and they had to follow the horses in this condition with hands tied behind them. Frank Skeens, Ab Kiser and Ike Counts were coming in the direction of home, loaded down with stolen household goods for their families, when all at once a sharp crack of a rifle was heard, Ab Kiser fell from his horse and began to pray. At this moment they were re-enforced and the few men who were trying to defend their homes had to flee for their lives. Father and his company arrested this thieving gang, charges were brought against them and some desired to put the leaders to death--this was over ruled by father. The then gang, afterwards Ku Klux, promised father then and there upon their oaths if he would liberate them they would take the oath of allegiance but as soon as liberated they forgot the oath and fled to Grass Lick, Jackson County, W.Va.--here they met with Jeffreys, Corbins and others. They wrote father they had laid down their arms after meeting with many of their friends, and all would become loyal to the Government and for him and his Company to lay down their arms and meet them on friendly terms at Jeffreys, now Kenna, Jackson County, W.Va. Father and his Company started to meet them but before they reached their destination a letter came to father signed by Skeens, Counts and Kiser to meet them at Corbins on Dirty Fork, one mile above Jeffreys, and in going to Corbins they had to pass a precipice, an excellent place for ambush. As the Company marched along the base of this precipice, all at once about a hundred shots were fired. James Hamilton and others were wounded and William Litten of Bell Grove, Jackson County was killed out right. It was said John Skeens, a son of old Frank Skeens, fired the fatal shot. The soldiers recognized Ike Counts, Frank Skeens, Ab Kiser and John Skeens. Father went from there to Spencer, Roane County and he and his company with others were shut up in town by a band of Rebel Bushwhackers or Snipers for quite a while, and during that siege many a poor fellow wank to rise no more.

After the trouble ceased at Spencer, father and his Company went into the Regular Army, Regiment 7, Company E of said Regiment. In the latter part of December father was taken ill of a fever of which he died January 7th, 1862, at Buffalo, West Virginia. Father was connected with the organization of Jackson County, was a Justice of the Peace for twenty years in succession, and lacked one year of becoming high sheriff of Jackson County, when the old law was changed. Father was sent home and interred in the family burial ground.

Nathan came home on furlough and while at home he was reported, and at daylight a gang of about one dozen men rushed into his house and shot him, a ball passed entirely through his body. He seized a rifle gun and fought his way out of the house, and ran one mile to our house. His clothes were literally cut to pieces with bullets. The men passed themselves off as Confederates, Jenkins Cavalry. Every time he breathed his clothes that hun in strings near the wound would draw in and out of the bullet hole. He soon recovered, however, and the bloody gang were not satisfied. They made some other attempts to take his life but failed. This gang to Dumps Creek, Russell County, Virginia, and from there to Dixie, and their depredations in Pike County, Kentucky, Buchanan County and Letcher County, also Wise County, Virginia will be shown in the history of the Hatfields. They joined the Ku Klux band in the Pine Mountains of Tennessee.

The writer some years ago followed the Ku Klux trail of blood all through the mountains of Kentucky, Virginia and Tennessee. When I say Ku Klux, I do not mean honest democrats, or men who were on the side of the lost cause who fought for what they thought was right, but I mean the men who were out for theft, murder and gain, those were the Ku Klux. This Ku Klux gang had but little respect for party affiliations.

They came to their old homes at the close of the war and were not satisfied. The Board of Registration met at Jackson C.H. This Ku Klux band said the Board should not meet in Jackson County and do the work required. Through the instructions of the Governor, Nathan took ten men and went to the Court House and guarded the Board. They did not like this but at last when they wanted any writing done they would go to Nathan and have him do it for them. They would eat at his table and when out of sight would be talking about him, and all the time trying to devise some plan to take his life.

Nathan was elected Assessor and Justice and served one term each. After this he was made Deputy United States Marshall under Major Hegman Slack of Charleston, W.Va. He was also Agent for the Bruens in their big land survey.

This illiterate gang was not satisfied with the innocent blood they had shed and caused to be shed in the time of war, and the homes they had made desolate and the children they had left helpless and fatherless, and theft committed, not satisfied with that they went into distilling in violation of the Internal Revenue Laws and retailing also. Their first plant was on Second Creek in Jackson County. This unlawful work was reported to the Revenue officers, indictments were made and *capias* came into Nathan's hands. He made the arrests but took pity on the wretches and kept them out of jail. At this time litigation over the Bruen land was at a fever heat. The Skeens, Kisers and Counts were trying to gain their land by hard swearing and Nathan knew of their plans. They were uneasy for fear they would expose them. On the 9th day of August, 1877 [sic], Frank Skeens and his boys, Ike Counts' boys, Ab Kiser, Henry Kiser, Joe Skeens, Joe Kiser, Jr., and others, were seen in close confab, meeting at a tobacco barn in the woods near where Waid Counts lived. Nathan was then on the road to Charleston on business. Frank Skeens started on the road to Charleston August 10th, 1887, [sic] through a pretense, so he could prove an alibi. John Skeens, a son of Frank Skeens, and their spiritual adviser, went to B. N. Poling's store to prove an alibi and played marbles until twelve o'clock, noon, something he never did before nor since. Nathan was on his way home in company with a man by the name of Dan Roberts and his 11 year old son, Joel. (Dan Roberts was of Reedy, W.Va.) They passed Andy Hammon's house and Hammons came out and decoyed Nathan and his boy Joel at the same time giving Mr. Roberts a chance to get ahead. Nathan started and drove nearly one mile above Hammon's and started up the hill accompanied by his boy, Joel--drove about a hundred yards up the hill where a large stone about eight feet in diameter lay by the road side. Behind this rock were concealed a gang of cowardly, contemptible, dirty, illiterate, low-lived murderers. Nathan drove to the rock--they fired two shots--one took effect in his breast and the other in his abdomen, and his fingers on the left hand were shot off. He sprang or fell over the road where the cowardly hyenas were concealed. He recognized them and his boy Joel helped him back in the road. He started down the road holding his boy by the hand. Three more shots were fired at him and he said to his boy, "Go home and tell my wife (mother) that Waid Counts has killed me. Waid Counts you have killed me, don't kill my little boy." Those cowardly hell hounds saw he was badly wounded and followed him to the Creek. Pierce Skeens, a son of old man Frank Skeens, caught him by the arms and held them behind him and Joe Skeens struck him in the temple with a rifle gun, that was said to belong to Sam Hammons. This was old Joe Skeens, a brother of Frank and the man that cut Mr. Smith's colt's throat. He knocked Nathan down and the Ku Klux, C. C. Counts and Joe Kiser, took rocks that weighed about ten pounds and beat his brains out and left him for dead. His boy, Joel, went back to Andrew Hammon's and told Hammons that his father had been murdered just above. Hammons took the boy, went all around the neighborhood notifying the Clinch River gang but keeping it hidden from our people.

Nathan's daughter Elizabeth was going on a visit and happened to come to the scene. He recognized her and asked for water and told her to take him out of that place. His daughter started to give him water and she was stopped by old Jake Kiser. In the very agonies of death he asked for water and help and the heartless demons refused to give him any aid. He lived for three long hours in that condition.

Warrants were issued for Waid Counts and Joe Kiser. Joe Kiser and Cain Counts had set Nathan's barn and stable on fire May 22nd, 1877. He caught them in the act. The case was coming up at the September term of the Circuit Court the same year. V. S. Armstrong of Ripley, Jackson County, was then prosecuting attorney. The two men had a hearing at Kentuck before Squire Starcher of Ripley, W.Va. **This gang, composed of Skeens**, Counts and Kiser, proved an alibi for Waid Counts and Joe Kiser, Jr. The gang swore they were at Waid Counts deadening timber and worked from 8 o'clock in the morning until 4 o'clock in the evening. The gang who claimed to be cutting timber were Waid Counts, Jack Counts, Pierce **Skeens**, Cain Counts, Joe Kiser, Joe Ellis, and **Joe Skeens**. (Joe Ellis was a brother-in-law of Waid Counts.) He now lives at Spencer, W.Va.

At the close of the trial before Squire Starcher, Mrs. Frances Good came to the writer and said there was not any timber deadened by the gang at Waid Counts'. I knew the ground and I made a diligent search for the deadening and found none. I then took a number of citizens who had heard their testimony and we all looked for the deadened timber. When we became satisfied they had sworn to something untrue I made a full report to Prosecuting Attorney Armstrong. (I was then but an inexperienced young man.) Mr. Armstrong listened to my report but seemed to forget his sworn duty, and his actions towards those murderers was to help them cover up their crime more than to expose them. I had about eight witnesses summoned for the state at the trial and any of them could have told all about the murder if they had sworn the truth. Adam Acree was one of the witnesses, who on his death bed in Clay County, according to the statement made me by G. W. Arbogast, ex-sheriff of Clay County, talked to Acree on his death bed--said Acree confessed to him of being in the gang that helped murder my brother Nathan. Squire Starcher looked at me with a sigh of contempt and said if I was responsible financially, he would make me pay the eight witnesses. After he discharged Counts and Kiser a general handshaking took place and Armstrong and Starcher rode off with the gang.

This gang, who had been intermarrying for fifty years, were not satisfied with what they had done, having driven father from home, murdered Bill Litten, robbed the citizens of Jackson County and murdered Nathan Cunningham, to say nothing of their acts outside of Jackson County, not, being satisfied with what they had already done, commenced distilling whiskey again in violation of the Internal Revenue Laws. James Mehan of Parkersburg was then Deputy United States Marshal. Robert Duff notified Mr. Mehan and he came to Kentuck and Robert Duff led him to the still then in operation by Winfield Scott Kiser (an albino). He was arrested and the still destroyed and at the following term of Court Kiser was sent to the Penitentiary for illicit distilling. This enraged the gang against Duff.

In June, 1887, I was returning home and in passing through a skirt of woods a mile in length (and on Sunday evening) I heard people taking down in a deep ravine. I saw smoke also and I slipped near the spot and saw a large still in operation. Winfield Scott Kiser had returned from the Penitentiary. I saw him at work at the still and notified Gen. C. C. Watts, United States Attorney, Charleston, W.Va. A warrant was issued for Kiser. Robert Duff and myself arrested him and captured the still, held Kiser and the still until the Deputy Marshal came. This put the gang to work to keep Kiser out of the Penitentiary the second time.

The **Kentuck gang** of the Ku Klux and murderers, not satisfied with what they had done and to hide their own guilt or hellish crimes, that was fast telling on them, went to work and re-organized the old consolidated band, having an outward platform which J. P. Kiser read aloud and they also had an inward oath. This oath was blacker than Dante's Inferno. Their object was to carry their ends at all hazards even if

it took life, perjury or the destruction of property. They were like the spider that built its web to catch the fly, then came to the front and sang aloud.

The object of the Consolidated Band was to protect but behind the curtain their oath and obligation was to execute all who would not bow to their dictates. As soon as their organization was complete and the murderers were ready for anything, they proposed at once to go and execute Robert Duff, Ches Coon, Dock Jones, George Duff, Jr., Frank Shamblin, myself and others. Robert Duff, acting for the Government, helped Mr. Mehan and me tear down their illicit whiskey dens, and arrest a part of the violators. Winfield Scott Kiser was in a jail waiting the action of the Federal Court at Charleston, W.Va. on second offense for distilling. Court convened in November, they saw the critical moment had come and if something was not done Kiser would go to the Penitentiary again. All this, and the murder of Nathan Cunningham was fast telling on them. The Consolidated Band was interwoven by intermarriage. They met every week, their place of meeting (headquarters) was Kentuck, Jackson County and they branched out in two directions, went east as far as Countsville, Roane County near T. P. Ryan's home and west as far as Kenna, Jackson County, holding meeting at the school houses on this line. This organization was kept up from about June 29th until October 15th, 1887. On the night of October 13th, 1887, Reverend T. P. Ryan, of Countsville, Roane County, was shot down in his bed room, after Mr. Ryan fired first shot according to information. The shot that killed Mr. Ryan was fired from the outside passed through the wall of the house, through the foot board of the bed, through Mr. Ryan's body, through the head board of the bed and lost its force in the ceiling over head. The next morning a Winchester cartridge shell was found under the window outside where the man stood that fired the fatal shot. It was soon ascertained that only one Winchester gun was in the whole community at that time, and that belonged to Si Counts, be being a member of the Consolidated Band. After this I head the gun was taken to the then Prosecuting Attorney, J. A. A. Vandale, of Roane County, and from there it was carried up into Nicholas County and disposed of--left in care of John Hammons. Their program was arranged. The Ryan family said on their oaths they did not leave the house after Mr. Ryan was shot at 10 o'clock at night until daylight the next morning to carry the news of his unexpected and sad death. The Consolidated Mob element of Kentuck, Jackson County, twelve miles away understood it thoroughly; at sunrise they were in arms and enroute to the scene. I would like for the Ku Klux gang to explain to the public how they received the news fourteen miles away (there being no phone or telegraph communication) from the Ryan house by the time the nearest neighbor received it. I want the father, Frank Skeens, of all those hellish murderers to explain by what supernatural power he told his niece and nephew, Mr. and Mrs. Rowley, that Reverend T. P. Ryan was killed the night before the real murder took place, why he could see it in a spiritual sense and talked of it the day previous. The Grass Lick element of the mob twenty- five miles away from the Ryan house understood it and at eight o'clock in the morning they were passing Mr. Beverlin's of Kenna, Jackson County, some five miles on the road to the scene spreading the news as they went.

Mr. Ryan was a God like man, and loved by many. His conversation and songs were full of hallelujahs and praise for the Most High.

The Consolidated Band, whose names will be given further on, had no love or respect for Mr. Ryan--they opposed him politically, morally and spiritually. He is murdered; we must make a bold front. Frank Skeens, Bob Cleek, Ab Kiser, Asa Harper and Joe Cook, the leaders, met at John Price's store on the County line between the counties of Jackson and Roane. Young T. P. Ryan came down and swore out a warrant for Perry Drake upon the dying testimony of his father. Mr. Ryan said there was a voice on the outside of his house which sounded as though it was the voice of Perry Drake when the fatal shot was fired, but told his family he might be mistaken. Young Ryan wanted to get warrants for Dock Jones, Will Legg, Frank Shamblin, Ed Smith and Dick Burdett. Old Frank Skeens and Bob Cleek called their murderers together in Joshua Presley's field, threw pickets out and held an Indignation meeting. Drake was arrested and no warrants were issued for the Duffs and Coon. Old Squire Gibson and Zack Hubbard

mustered all the murderers and thugs they could get and started after the Duff boys and Coon. They slipped to Robert Duff's and found him at home and at work. He lived in a beautiful cottage, happy and contented, with his intelligent wife. Robert Duff was just a man in age, but in business capacity he was old. The murderers that had marked him were raised in the same locality, but not two percent of them could write their names, and they were jealous of Duff. Duff was seized and tied by the gang his house pillaged, and then the murderers started for George H. Duff's. They slipped up to the house where young George Duff was reading, and all at once they fired a volley in the house. George ran to the west door and there Bob Skeens, a son of old Frank Skeens, and Joshua Presley stood with rifle guns, and fired, one ball taking effect in the abdomen. Young Duff fell but recovered, grabbed his revolver and by the aid of Coon whipped the cowardly gang, shooting Bill Skeens down and wounding young Raines. George had to succumb to the fatal wound, and Coon drove his assailants away. W. S. Duff came and told Coon he was accused of helping to kill Reverend Ryan of Roane County. Coon told W. S. Duff to go and see the gang and tell them he would surrender on condition he was to be protected, and said if the gang had come like men there would have been no trouble. Coon surrendered and he was tied, and then the torture began. He was taken to Peter Skeens' where he met Robert Duff. Here the bloody gang led by one Bill Fields, sang the war song and Indian scalp dance, keeping it up all night. Asa Harper arrived with ropes in his saddle bags and said they intended to hang every man their Band accused. This was October 14, 1887, on the morning of the 15th they carried the two men, Coon and Duff to the Ryan house, followed by the Kentuck mob, (murderers). The gang thought they had their program nearly completed, all they lacked was to have the writer of this story tied and in their clutches. By murdering me they would save their gang from the Penitentiary and would stop further attempted prosecution and exposure of the murder of Nathan Cunningham. Squire John C. Lowe, then of Walton, Roane County was coroner, he being summoned to the scene--an inquest was held over the body of Mr. Ryan, Mrs. T.P. Ryan, and her son T. P. Ryan, Jr., were sworn by the Coroner, as was also Thomas C. Hunt, Ryan's nearest neighbor. Mrs. Ryan and her son swore they did not see or recognize any one, but that Mr. Ryan told them that he heard a voice on the outside and it sounded as if it were the voice of Perry Drake.

Robert Duff, George Duff and Ches Coon's names were not mentioned before the inquest. At the close of the inquest Mrs. Ryan and T. P. Ryan, Jr., signed their sworn statement, made then and there before Coroner Lowe and his Jury of six men. Mrs. Ryan and he son had not met Pontius Pilate, the old villain, Frank Skeens and his cohorts. After this inquest, on October 15th, and the Ku Klux Band arrives at the Ryan residence with Robert Duff and Ches Coon tied and surrounded by about thirty of the Consolidated Band of Ku Klux. I was told that John A. A. Vandale, the then Prosecuting Attorney, was present at the Ryan residence and saw the men--Duff and Coon--in the hands of the mob, and a word from him would have given Duff and Coon a trial after a legal writ had been issued for them, (there was never a warrant issued for them). Perry Drake was arrested on a warrant sworn out by T. P. Ryan, Jr., October 14th. For the truth of this inquest story I reffer the reader to Mr. John C. Lowe of Walton, W.Va., and his six Jurymen. Franklin Shamblin was arrested also after the mob arrived at the Ryan house. Squire Gibson (now dead) took charge of Perry Drake, Frank Shamblin and Ches Coon aided by fifteen of Skeen's, Counts, Presleys, John Faber, Jess Winters, Ben Coon and some others. Zack Hubbard, a fugitive from Craig County, Virginia, shot while in the act of stealing, now living in a hovel in Charleston, W.Va., with fifteen murderers for guards, had Robert Duff in custody at the Ryan house on the evening of October 15th, 1887. Asa Harper, Bob Cleek, Frank Skeens, Joe Cook, Isaac Counts, Squire Gibson, Ab Kiser, and Zack Hubbard went some distance from the Ryan house and held a consultation, and called their band around them; after the meeting closed Gibson and Hubbard, with thirty of the mob took the four men and went west to Flat Fork of Poca. Hubbard and fifteen of his demons took Robert Duff to Dave Cox's. Squire Gibson took Ches Coon, Perry Drake and Frank Shamblin to Joe Cook's. Outside of the Ryan family this organized mob all belonged to one church and were howling members in it. The distance from Dave Cox's where Duff was to Joe Cook's--was one half mile. Half way between Cox's house and Joe Cook's stood the Lynn Camp School House. At dusk, on the evening of October 15th, the murderers from Joe Cook's and Dave Cox's went to the Lynn Camp School house and threw out pickets, they retained

their old pass word which was "Black Board." A number of good citizens learned the pass word and entered the school house. Some of these men are living and ready to testify at any time. The spectators of citizens who were present heard the deliberations of the Band. Bob Cleek, who lived at Kentuck, was the first man to make a speech, telling what they must do that night-- their purpose was to kill Duff and Coon. Cain Counts, the man who with Joe Kiser was accused of setting fire to Nathan Cunningham's barn and stable, referred to in this article, was one of the men sworn to alibit when his brother Waid Counts was arrested for the murder of Nathan Cunningham, was the second man to raise in the meeting at Lynn Camp and tell his murderers what they must do that night. A vote was taken, Duff and Coon were to be assassinated at nine o'clock P.M. October 15th, 1887. A vote was taken as to Perry Drake and Frank Shamblin. Frank Shamblin was to be turned loose and Drake was not to be hurt as he had married a sister to Winfield Scott Kiser, whose family belonged to the Organization. Elihu Presley was selected as a committee-man to wait on Drake and tell him to suffer no uneasiness, that he should not be hurt, but they were going to murder Coon and Duff at nine o'clock P.M. The question arose who would lead the mob. Jess Good of Kentuck, Jackson County was first chosen, he refused but said he would go along and take a hand. The second selection was Lewis Johns, a son-in-law of Bob Cleek, (Johns was like his father-in-law, did not know his letters.) He also refused. Ben Coon, an uncle of Ches Coon, who then lived in Bell Grove, Jackson County, was the third man called on and he accepted. This Ben Coon has four living wives, all of whom left him for cruel treatment. Coon has spent one fourth of his life in the jails of the country. The meeting adjourned and the mob started for Ches Coon at Joe Cook's. Information on arrival Ben Coon, Hen Kiser, and Waid Counts entered the house and called for Coon. Coon asked Gibson to protect him--he refused. Coon then asked Gibson to let him have aa gun and he would protect himself, this was also refused. Coon was then dragged one fourth of a mile down the Creek to the Lynn Camp school house and hung to a water beech. This Organized Band hung him so his toes touched the ground. He fought for life all night--wore the toes off his shoes and toes trying to liberate himself. After Coon was hung the gang of murderers went to Dave Cox's, (see deposition of Charles Burdett who was guard over Duff) called Zack Hubbard out and had a secret confab with him. Ben Coon and Waid Counts called for Duff. These two men went in, tore him from his wife and dragged him one fourth of a mile up the Creek to the Lynn Camp school house, where they cut his throat from ear to ear. After this was done, this **gang of Skeens**, Counts, and others went back to Joe Cook's where a reception was given them. Information they sang psalms the remainder of the night and had a love feast. Si Counts, now of Parkersburg, was so near Duff according to information when his throat was cut that the blood from Duff's neck flew in his face and he fainted. He was carried to the Flat Fork Creek and washed. Black Charles Harper and Rev. Jeff Kiser were in the house of Joe Cook when the mob came and called. Information--Harper and Kiser answered the called and went out into the mob. While the mob was dragging Duff up the road Hen Kiser stabbed him in the abdomen according to information. The very men that helped killed Duff ate and slept at his father's house scores of times.

Perry Jones, Josh Presley, the **Skeens and Counts gang**, Hen Kiser, Bob Frank, and Ad Cleek, Jesse Good, Ben Coon, Si Counts and Lewis Johns held Duff down while Waid Counts and Cain Counts cut his throat. On the next morning which was Sunday, October 16th, there hung Ches Coon on a tree and Robert Duff lying in the road with his throat cut, and Perry Drake, the only man there was a shadow of evidence against, was not molested or hurt. The whole gang of cut throats and murders started after me--claimed Coon, made a confession implicating me as an accessory, and that Drake was equally guilty, to use the language of the demons in the first instance, there was a shadow of evidence or a circumstance against Drake, and in the second they claimed Coon made a confession and implicated Drake as a principal and that I lay back twelve miles and planned for the execution. Now if this gang of thieves and murderers were out to revenge the death of the Reverend Ryan--why didn't the murderers kill Drake also?

The writer had to keep out of the way. I went to Jackson C.H. and Charleston, W.Va., and stayed with the officers, keeping out of the hands of the murderers. On Sunday a mock inquest was held over the bodies of Duff and Coon and a verdict rendered that the two men came to their death at the hands of a mob,

parties unknown. Zack Hubbard and his crowd killed Robert Duff, and Gibson and his guards killed Coon. On the evening previous Robert Duff was seen in the care of Hubbard and fifteen guards, Coon was in Gibson's care with fifteen guards. The next morning Coon and Duff were found dead and Drake and Shamblin not hurt. The questions might be asked here, Why are not those murderers and those cut throats prosecuted? It is no secret who committed the wholesale butcheries.

In the summer of 1888 a list of names was presented to the Court, then in session at Spencer, of those who were eye witnesses to the affair at the Lynn Camp meeting, heard all their deliberations and went with the mob to the scene of death, learned their pass word, etc. Hon. Judge Fleming made the matter a specialty and gave instructions to the Grand Jury to that effect. Jonathan Smith, a minister of the Gospel was foreman of the Grand Jury and acting under oath, but let the matter pass as though it was some plaything. A second Grand Jury was convened and two of those Jury men were unfriendly to me. Dave Simmons, one of those Grand Jury men against me, accused me of exposing his brother as an accessory in the murder of Thomas Deskins. Wilson another Jury man was against my father and family over Union and Secessionism, growing out of the siege at Spencer and Civil War. At this Grand Jury an indictment was framed, not by ten members of said Grand Jury, and I was told never voted for, an indictment against me as accessory to the murder of Reverend Ryan. By this procedure Si Counts and gang of his murderers thought I would leave the country. The following affidavit was made

State of West Virginia,
County of Kanawha, ss:

This day personally appeared before me the undersigned authority in and for the County and State aforesaid, L. W. Looney, of Buffalo Lick, Roane County, West Virginia, who being first duly sworn deposed and said that he was a member of the Grand Jury in said Roane County at the fall term of 1887 or spring of 1888, at which term of said Grand Jury an indictment purported to be made and returned by said Grand Jury against Daniel W. Cunningham for accessory to the murder of one Thomas P. Ryan, that there was no evidence before said Grand Jury connecting said Cunningham with said murder in any manner, and from that affidavit and ten other members of the Grand Jury voted against said indictment; that John A. A. Vandale who was then Prosecuting Attorney of said Roane County, appeared before said Grand Jury and said he wanted an indictment made against D. W. Cunningham, and that he would get the evidence to convict him by the time of trial.

L. W. Looney

Taken and sworn to and subscribed before me this 18th day of July, 1905.

F. L. Beardsley
Notary Public in and for Kanawha County, West Virginia.

This indictment was forged.

I wrote to Vandale to be ready for trial at the next term of court and I would be on hand. I went into their den the next Court and was ready for trial. They had failed to take my life and plainly saw I was not going anywhere so they went to work to get up perjured evidence. Old George Riley of Flat Fork and Jeff Kiser, the preacher were the mediums. Information--Riley went so far as to offer Marley Shafer \$300.00 to swear a falsehood against me and like inducements were held out to others. They gave me all the trouble they could. The Ryan family at first acted honorably and testified the truth no doubt before the Coroner's inquest and when Drake was tried in Charleston they denied their former statements which were matters of record, and swore to suit the occasion. At the time T. P. Ryan, swore of their oaths they did not see or recognize any one. Robert Duff, George Duff, Jr., and Ches Coon had not been murdered by the

Organized Mob. (I was told that John A. A. Vandale was present at this inquest) neither had Mrs. Ryan and T. P. Ryan, Jr., met Frank Skeens and his murderers. The two Duffs and Coon were murdered-- Drake was indicted and the time for his trial came up at Charleston. John A. A. Vandale followed the case to prosecute it, backed by eighty starved witnesses--Frank Skeens being the mouth-piece for the crowd. Mrs. Ryan and her son T. P. Ryan were put on the witness stand. Mr. Parkhurst who is known all over the State of West Virginia as a stenographer, took the evidence down and his stenographic report is now filed in the Circuit Court Clerk's Office in the City of Charleston. Mrs. Ryan took the witness stand with Frank Skeen at her side. He prompted her until ordered away by Judge Guthrie and was escorted out of Court room by the sheriff. Then in that testimony Mrs. Ryan swore on her solemn oath that she saw Robert Duff and Perry Drake in her house the night of the murder of her husband. I believe her son, T. P. Ryan, Jr., swore the same thing--not positive--their attention was called to the former statements made before Coroner Lowe at their home on their solemn oaths. Mrs. Ryan denied her former statement and her signature. Prosecuting Attorney John A. A. Vandale being present and approved the statement. Squire John C. Lowe and his Jury were present put on the witness stand and discredited the statements. Their statements were made in the presence of Governor Wilson, Judge Sam Burdett of Charleston and many others. The case was given to the Jury and they were out seven minutes and returned a verdict of "Not Guilty." In my opinion if there was a spark of honor in T. P. Ryan, jr. he would come boldly out and say to connect Drake and the Duffs in a commission of crime together would be just as plausible as to aim to connect the writer and the Skeens and Counts together in crime.

George Duff, Jr., never saw Drake in his life. Drake married a Kiser. The Ryan family and myself were always the best of friends until this trouble came up, and they knew the most bitter feeling existed between the Duffs and myself against the Kisers, Hammons, Skeens and Counts. Mrs. Ryan and her son T. P. Ryan, Jr. in my opinion were duped by Frank Skeens and other for no other purpose than to get a public sentiment in their favor in order to keep them out of the Penitentiary for their many murders. The Skeens mob had no sympathy for the Ryan people. They were opposed to Reverend Ryan politically, spiritually and morally.

I herewith give the names of the murderers and those who are in murderers' graves: Peter Skeens, Pierce Skeens, Joe Skeens, Bill Skeens, Sr., Bob Skeens, Joshua Skeens, Charles Skeens, Frank Skeens, Dick Skeens, Ike, Waid, Si, Cain and Mart Counts, Jack Counts, Bob Cleek, Frank Cleek, Ad Cleek, Jerry Good, Jesse Good, Lewis Johns, Bob Mate, Jess Winters, John Faber, Elihu, Josh and John Presley, Perry Jones, Chas. Chatman, Jeff Kiser, Ben Coon, Chas. Harper, D. B. Covey, Joel Skeens, Joe Cook, Asa Harper, Bill Payne, Dave, Sam and Joe Hammons, Coon Fisher and George Shamblin.

This gang since the murder and perjury has been doing down. **They have no appearance of humans.** Disease and death has found its way among them--95% of the murders and cut throats are in murderers' graves. On Ervin Riley's death bed I was told the murder of Robert Duff was constantly on his tongue. He said he knew Duff was innocent.

Old Ab Kiser, Bill Payne, Dave Hammons, Bob Cleek, Joe Skeens, Jake Kiser, John Presley, Bob Skeens and old Frank Skeens are all in murder's graves.

The **intermarried gang** whose names will appear--**many are deformed in every way.**

In tracing the genealogy of these people it seems pre-historic, for they have manners and customs peculiar to themselves, unlike any other people.

Ike Counts married Frank Skeen's sister. Ab Kiser married Ike Count's sister. Joe Skeens married Andy Hammon's sister. Jake Kiser married Andy Hammons' sister. Pierce Skeens married Ab Kiser's daughter. John Kiser, a son of Jake Kiser, married Andy Hammon's daughter. Joe Kiser, a son of Jake Kiser,

married Joe Skeen's daughter. Hen Kiser married Joe Skeen's daughter. Jeff Kiser married Joe Skeens' daughter. Joe Counts married Bob Cleek's daughter. Andy Presley married Frank Skeens' daughter. Peter Skeens married Ad Cleek's daughter. Lewis Johns married Bob Cleek's daughter. Joel Skeens married Sam Smith's daughter, her mother being a Kiser. John Faber married Corgin's daughter. Cain Counts married his first cousin. Lear Kiser went to Russell and married a Kiser. Bill Fields married a Kiser. Elijah Kiser married Bill Fields' sister. It can be easily seen why such people hold together, having no respect for the United States, its laws and flag. The percent of illiteracy is greater among this class of people than any in West Virginia.

The gang of murderers the next Sunday after they had committed their horrible deed, marched to Mt. Nebo Church in Roane County to meeting. John H. Smith, a good, quiet and orderly--Civil War citizen was to be ordained as a minister. They were the first ones to get up and give in their experience, and to bow down and take the Sacrament--the Lord's supper. If their God directed them to commit such horrible deeds I would hate to see one bad act of the Devil. After that they had a love feast meeting, with the innocent blood dripping from their fingers and not dry on their clothes. Little did John H. Smith know that he was shaking hands with a gang of cold blooded murderers, who were there with more hypocrisy than Judasa when he betrayed Christ. On the following Sunday, on the day the mock inquest was held over the bodies of Coon and Duff--the funeral sermon was to be preached over the grave of my brother Nathan who had been murdered by this same cut throat gang ten years previous; and they made the remark that it should not be preached by the Reverend Thomas Ryan.

On the night that the Reverend Ryan was murdered I was at the house of M. L. Fletcher of Kentuck, Jackson County on business--pertaining to the funeral of my brother Nathan which was to be preached the succeeding Sunday. Nathan was a member of the Methodist Episcopal Church--the same church that Reverend T. P. Ryan belonged to. Nathan was virtually raised in said church.

On this same night Squier E. A. Thomas of Gay, Jackson County, was to come to our house, therefore, before I left home to go to M. L. Fletcher's I put horse feed in the stable for Mr. Thomas's horse--went west 2« miles to Fletcher's home stayed there until after 9:30 P.M. From the Ryan home to M. L. Fletcher's is about twelve miles. The next morning I learned from Squire E. A. Thomas that the Reverend T. P. Ryan had been shot and killed the preceding night. After the cut throats learned this, something had to be said and done, so they circulated the report that I was accessory to the murder. I was told that John A. Vandale, the then prosecuting attorney, in connection with Si Counts framed the accessory indictment against me. After I learned this I offered Vandale \$100.00 if he would produce the witness or witnesses who indicted me and we were to leave it to ten members of said Grand Jury. I got no response, then later I offered Vandale both public and private \$500.00 for said information--no response came.

As I have already stated Rev. Ryan was a good man. He married a woman by the name of Harper, a sister to Asa Harper and a sister to Jince Harper Shafer. Asa Harper, whose name appears through this article, and who rode to John Price's store on the morning of the 14th day of October, 1887, and exhibited a long rope, and said in the presence of scores of people, including Squire Bob Dawson, that he had the ropes in his saddle pockets to hang the men his Organization accused of the murder of T. P. Ryan. This same Asa Harper married an excellent woman and lived near Walton, Roane County-- raised a family of children by her. Just below on Poca River he lived in adultery with a Miss Brooks and raised a family of children by her so I was told. The officials of the County knew this. It was said Asa Harper had a son by the name of Ed and a daughter by the name of Rebecca. Ed was a school teacher and a member of the Board of Examiners (teachers). Rebecca was studying to be a school mistress under the instructions of Ed. Elder Graham from Wheeling was holding a series of meetings at Cicerone, Roane County, and was invited to take lunch at the Asa Harper home. Mr. Graham accepted, and while at the Harper's Rebecca became violently ill. Rebecca grew worse. Dr. Willie Shirkey, who was located at Cicerone (Shirkey is a son of Henry Shirkey of Sissonville, W.Va.) was summoned; in a short time Rebecca became a mother. An

officer was summoned and there in the presence of Reverend Graham and Doctor Willie Shirkey, Rebecca admitted the child belonged to Ed. Graham and Shirkey are both living. They live now at Charleston, W.Va., and Graham was elder in the M. E. Church. The County Superintendent of Free Schools of Roane County compelled Ed to resign as member of the Board of Examiners. Ed left and went to Fayette county and secured a school up there. When these facts became known he was discharged. He then came back to his old haunts in Roane county. This Ed was very active working against me in connection with his father, Asa Harper. Ed had married a Miss Hunt, an excellent lady.

Asa Harper had a sister by the name of Jince. Jince married a Mr. Shafer, a good citizen. Jince had a son by the name of Isaac, an honest but poor girl by the name of Betty was taken in the family as a domestic. After she had been in the Shafer home for twelve months it was discovered that she would soon become a mother. I was told that Jince told her if she gave birth to a child in her house she would kill her; therefore Betty, Jince Shafer and her son Isaac retired to the woods (this was near Mattie, Roane County, W.Va.) a child was born. Jince took the infant and attempted to break its neck and thought she had completed her work. She carried it to Rock Creek and attempted to throw it into the rough stream. The little babe caught against some branches of a tree and fell on the ground near the water's edge; it was not dead when it fell to the ground. Dr. Hensley of Walton, Roane County, was summoned to attend this sick girl, Betty. Betty after seeing Dr. Hensley and finding she would have protection made a full confession to him, told the Doctor what Jince did with her babe and he went to the place mentioned by her and found the babe lying dead on the bank of Rock Creek. Hensley stated that it was not dead when it fell to the ground, giving as his reasons that while in the agonies of death the little innocent babe had gripped leaves in its hands, etc. Dr. Hensley made public a full statement of the facts, and sentiment ran high against Jince and her son Isaac and she was indicted at Spencer. John A. A. Vandale was the Prosecuting Attorney. Vandale knew that to convict Jince would sever the Biblical cord that connected this Organized Band of murderers. The case was soon out of Court and no one convicted. Going back to Asa Harper and his ropes, it seemed after the revolting act of incest by Ed and Rebecca, and the murderous act of his sister Jince he forgot to exhibit the ropes and call on his murderers to take their lives.

Referring to Bob Cleek as being the first man in the Lynn Camp meeting on the night of October 15th, 1887, and aiding in the murder of Coon and Duff; after the murder of those men Cleek rode home to Kentuck, Jackson County, a distance of twelve miles arriving home at three o'clock in the morning October 16th, 1887. Cleek's grandson, being a son of J. M. Ray, who now lives at Hazard, Ky., was at his grandfather's house when he came in. Young Ray was sleeping in a trundle bed in the room where his step-grandmother slept. This young man saw Bob Cleek change his clothes, taking his bloody ones off; also heard him tell his wife what they had done in the way of murder. Young Ray is now a doctor and lives in Hazard, Ky. I do not wish to cast any reflection on Bob Cleek's children; they were respected and were raised by a noble mother whose maiden names was Miss Harvey.

Jesse Good, the man referred to in this article as being the first man selected to act as captain in the Lynn Camp meeting on the night of October 15th, 1887, in leading the gang to kill Duff and Coon, after the band used him on that night to help carry out their murderous plots, the Organized Band discarded him so he left Kentuck and went to Point Pleasant and went to preaching; mixing with those good citizens of Mason County. I took pleasure in telling some of them just who Good was and I said to them if the curtain was slipped aside they would see a demon and murderer with innocent blood covering his frame. This man Good is a villainous coward, nearly seven feet tall, his eyes set cross-wise in their sockets.

George Riley who went out to bribe witnesses I suppose for the officials at Spencer against me, and who offered Marley Shafer of Higby, Roane County, W.Va., I was told \$300.00 if he would come to Spencer and swear what they wanted him to swear against me. Riley had three sons, Ervin, Bill and Albert. I was told Mr. Bee, a salesman from Doddridge County, W.Va., stopped at the house of George Riley on the night of October 15th, 1887--after midnight of that night George Riley and his sons came home. Mr. Bee

heard them talking about the murder of Duff and Coon.

Bill Riley, a son of George, was married to a Miss Springston, one among the good women of that country. Bill on his return home was met by his wife who said, "Bill if you helped kill Duff we will be two people from now on." Bill denied having a hand in it. If he didn't help cut Duff's throat he was with the gang who did it according to information.

This gang of murderers after they had killed my brother were not persecuted. I could not get Mr. V. S. Armstrong, the Prosecuting Attorney to do his duty and wipe out those villains. The Organized Band had slipped to George Duff's Sr., and shot George Duff, Jr. to death. They pulled Robert Duff from his house in Jackson County, without a process of law and cut his throat. They then marched over Jackson county armed to the teeth, in the presence of this same V. S. Armstrong, who was then Circuit Judge. It seemed that the murderers were protected by the officers of Jackson and Roane county. John A. A. Vandale of Roane county and the officials of Jackson county have been a pillar of cloud by day and pillar of fire by night for the protection of a band of the most heartless demons that ever lived. The atrocities of Roane county will be continued.

From information a negro by the name of George began to spark Disaway Ledsom's girl (white) who lived on the Upper Left Hand of Big Sandy Creek. This courtship was kept up some time. George went to Charleston and married a girl of his own color, came back to Big Sandy and located. Miss Ledsome became very angry over it and had an interview with her sister Mrs. Lil Hall, the two women decided to rob and burn the house. Shortly after this George and his wife went to meeting, that night those two women burglarized the house and fired it. When George and his wife returned they found their home a heap of ashes. About this time E. K. Reynolds married the disappointed sweetheart of the negro. Peter M. Cook was constable of that District; George swore out a search warrant and placed it in the hands of Cook to search for his goods. Cook found them in the possession of the women. They were arrested and bound over to await the action of the Grand Jury. Court at Roane C.H. came in the fall of 1884--Peter Cook started to Court with the articles found and as he passed up Left Hand and was going through a skirt of woods just above William Sergeant's place two shots were fired from a precipice about thirty yards from the road, afterwards shown to be fired from a musket loaded with slugs of lead and a Colts revolver. Cook fell to the ground pierced by twelve balls. He was carried home and lived but a short time. The murder was kept quiet. The friends of Cook employed the writer to look after the murder--it being my first case. I soon found the evidence pointed to E. K. Reynolds and Lil Hall. Warrants were sworn out and the two arrested. The day came for trial, the Prosecuting Attorney Dave Brown, was present. Reynolds broke down and made a full confession in the presence of Dave Brown and many others which was as follows:

"My father-in-law, Disaway Ledsome, told Hall and myself the only chance to save our wives from the Penitentiary for the burning of Negro George's house was to kill Peter M. Cook as he went to Court. This we decided to do. We went to Curtis Hall's secured a revolver from him, went to Mr. Hall's at the head of Poca to stay all night, this was on Saturday night previous to the shooting on Sunday. Mr. McGlothlin who lived below Hall's had a social party on Saturday night. We stayed at old man Hall's until dark. Hall went up stairs at home and handed a musket out at the window; we took the musket and revolver and went below McGlothlin's and put the guns in a hollow tree, then went back to the party and stayed until midnight. We then went to old man Hall's and stayed the remainder of the night. The next morning we passed McGlothlin's house and he asked us where we were going, our answer was, "Hog hunting." We went to the hollow tree, got our guns and went direct into the woods across the mountain to the spot mentioned. We laid in ambush all through that beautiful Sunday until four o'clock in the evening. We became discouraged and started for home when looking down Sargent's field we saw Cook coming in company with Mr. Sargent. We went back to the place of concealment. Sargent left Cook at his gate. Cook came on alone and when just below us we fired. Lil Hall fired the musket and I fired the revolver. Cook fell and cast one longing look of despair at me, I even saw the whites of his eyes and that look

haunts me in my sleep. The deed was done. Hall and I parted--Hall went to his father's and I went to Disaway Ledsome's. Reynolds joined the church, he said to hide his guilt, but when he bowed down in meeting to pray, or speak in public that longing look of despair he saw on Cook's face when he shot him would always be present, and he had many a time to put his hand to his mouth to keep from telling the story. One rainy day Reynolds said he was chopping timber in a deep gloomy hollow, thinking over his awful condition, and in his imagination he saw Cook coming towards him with that death like look of despair depicted on his face. He left the woods and never went back."

The horrible crimes of Roane County do not stop here. On the head of Poca River lived Abe Looney, a generous and kind citizen. He had been a resident of that place for fifty years, was a prominent merchant at Looneyville. I received the information that just across a ridge on another branch of Poca George Simmons and Mason Vandevender put up a store in opposition to Mr. Looney. This did not effect Mr. Looney's trade according to information so they became jealous. On the farms of Simmon's and Vandevender lived some low down men by the name of Hambricks. Thomas Deskins lived near also. A plot was laid to burn down Looney's store and post office. The Hambrick gang was to do it. The plot was made at the Deskin's house according to Mrs. Deskins. Young Lee Hambrick was to fire the house-- the other Hambrick boys met at Jacob Jets' mill to prove an alibi. The store was burned and young Hambrick received a pair of boots, \$2.50 and a can of oil--according to Mrs. Tom Deskins for his night's work. About this time several parties were indicted in the United States Court at Charleston for selling whiskey and Deskins was indicted also. Deskins was arrested and committed to jail at Charleston. He wrote from that place to Simmons and Vandevender if they did not come at once and bail him out he would expose the burning of Abe Looney's store and post office. He was bailed out. Deskins left that place and moved to Long Ridge in Roane county. He went to work for John Thompson on his farm, and in the latter part of April, 1886, while grubbing he was shot--the ball passed through his body, he ran to a fence nearby pursued by his murderers--at that place he was overtaken and his brains beaten out.

I visited the spot in June of the same year, and found the rocks they had used with hair and blood on them, and no clue to the guilty parties. After the writer visited the scene of the murder of Deskins, I saw Mr. John Cart, who was then Deputy Sheriff of Kanawha County. Mr. Cart informed me that four men carrying rifle guns called on him and asked how far--said to Cart they were cattle hunting. Cart gave me a good description of the men--said the elder of the men had a peculiar twitch or jerk in his face which was very noticeable. Every thing seemed shrouded in darkness. Every clue was traced down, until the writer found himself on Henry's Fork, thirty miles from the scene, where I came across an old man named Eli Hambrick, and when spoken to showed signs of guilt. I thought I could see it depicted in his countenance. The day before Deskins was murdered I found that Eli Hambrick and his son-in-law, John Greathouse, in connection with two other men, Milt Lusher and Mat Martin, were seen at Poca Fork of Sandy, near where Deskins lived. They had never been known to go to that County before or after that time. Hambrick and John Greathouse, Milt Lusher and Mat Martin were arrested and had a hearing before a Justice. They were proven to be in the immediate neighborhood when Deskins was killed, but it could not be proved they fired the fatal shot. At this time Lee Hambrick was arrested for burning Looney's store and the trial in the Justice's Court lasted one week. The Simmons faction had the whole Spencer bar to help the Hambricks. Evidence began to show that Jim Simmons' money had caused Deskins death and burning of Looney's store. It was not long after this until Mat Martin was arrested for forgery and arraigned before Judge Jackson for trial. He was tried for said crime and sentenced for two years to the Penitentiary, and while on trial confessed to the Hon. S. C. Burdett, Asst. United States District Attorney, that Eli Hambrick, John Greathouse, Milt Lusher and himself were the men who killed Deskins--that Deskins knew who burnt the store and post office at Looneyville, and that Hambricks were to receive \$200.00 for doing it; that Jim Simmons to keep the crime hidden hired the four men named to kill Tom Deskins and they each received \$50.00 in money, flour and bacon for doing the deed--that Milt Lusher fired the shot and that he, Martin and Greathouse, rushed on Deskins and beat his brains out with stones. John Greathouse and Milt Lusher married Eli Hambrick's daughters--that Mat Martin's wife was Milt Lusher's

sister--thus it can be plainly seen they were all linked together by marriage.

My story does not end here. I have spoken of the Counts of Jackson county. During the war, Mr. Blair lived in Russell county, Virginia--he was sick of fever and said to be on his death bed. He had a brother who was a Union soldier and he procured a furlough and came home to see his brother. Cain and Zeke Counts, brothers of Ike Counts of Jackson County, arrested Blair, the soldier, and took him from the house where his sick brother lay, and tied him to a tree and shot him to death, then went to the sick man's room, carried him into the yard and shot him to death, in the presence of their family. They left the County at the close of the war and went to Texas. The Blair boys who survived followed them to Texas and when they found the Blair Boys were after them they left and went to Montana and Minnesota. Zeke Counts was lynched in Montana for horse stealing and Cain was sent to the Penitentiary from Minnesota and served a long term; he came back and as usual commenced stealing and was tied to a post twenty miles west of Wodena and whipped. He is now living alone in a shanty at the same place. This statement was made by Blair--Elihu Blair, a brother of the boys who were murdered. I met him at Ripley Landing, W.Va.

Si Counts is an own Uncle of the two Counts last named, and was one of the dogs that had hold of Robert Duff at Lynn Camp School House when his throat was cut according to information.

Walter Hensley lived at Newton, Roane County. Was a soldier in the late war and on Sunday night, 1922, was attacked at Newston and beat to death--his body was carried to Big Sandy Creek where it was found later in a pool of water. No arrests and no convictions have been made of the assassins. I gained the above information from L. W. Walker, First Sergeant State Police. Many good citizens live in and near Newton, Roane County.

To trace the genealogy of all races according to the number of inhabitants, this people exceed all others. This gang of murderers claimed to be first cousins over sixty-five years ago when they first came to this section of the country, and since that time have continuously been intermarrying, and God only knows how long they intermarried before they came to this section of Jackson County.

One of the murderers of Geo. Duff, Jr., was arrested and indicted at Jackson C.H. for willful murder. The time was set for the trial of Bob Skeens and V. S. Armstrong refused to try the case and Judge Tom Harvey was called to Armstrong's Circuit. The came up [sic] and James Seaman prosecuted him with vim, and finally the case went to the Jury. After they were out some time it was found they could not agree--eleven out of the twelve were for finding him guilty of murder in the first degree, and Aurelius Corbin was the man that hung the Jury. His father I was told belonged to the Consolidated Band and Corbin had expressed his opinion of the case before it came to trial, and it was carried over until the next term of court. [sic]. Judge Harvey was on the C. & O. train in company with John Ray of Sissionville, W.Va. shortly after this trial, and in the course of conversation said that Skeens had a bad case against him. The next term of Court came; the State had twice the evidence that time and it was either to dismiss the case or the murdering link would be broken. It was well known that Skeens would be hanged or sent to the Penitentiary for life. Judge Harvey in this language said, "I will take the responsibility on myself and nolle it." He ordered Clerk Riley to enter a nolle.

Of all those horrible deeds committed in the Counties of Jackson and Roane the murderers have gone unpunished and no steps have been taken to bring the guilty parties to justice. The evidence is plain and conclusive in most every case. The horrible butcheries of Roane County have been treated by the officers of though they were fables, and not much better in Jackson County. The above statements date back to Secessionism, when the two counties were under the control of said Secessionism.

To give a history of each member of the gang would take too much space. Zack Hubbard came from

Craig County, Va., some years ago and settled in Roane county. He acted as special constable over Robert Duff at Dave Cox's and had fifteen men as guards. He met the murderers of Duff on the outside and held a consultation. Duff was murdered. Hubbard left Roane county and settled in Elk City, Kanawha County.

D. B. Covey, a subagent for the Bruens, made our house a regular stopping place for three years previous to the murder of Duff. He was afraid this murdering gang, and the writer often took the brushy side of the road to save him from being shot, which was often threatened by this gang. In the summer of 1887, twenty-five dollars of Covey's money according to information I received from William Ray, had caused the life of one Dick Butcher to be taken. Covey had laid a trap opened the Penitentiary door for Covey. The trap set was this D. B. Covey owned a large tobacco barn, this barn sat just below Covey's house on the Middle Fork of Poca River. Covey had hay and straw stored in this barn. Covey took one Thomas Boggs into his confidence--Boggs pretended to be an enemy of Covey, so Boggs took Dick Butcher into his confidence, told Butcher he wanted him to accompany him to Covey's barn and they would burn it down as he, Boggs, wanted to get even with Covey. Boggs and Butcher went to the barn late at night, on arrival Boggs suggested that Butcher fire the barn. Butcher refused and Boggs set the barn on fire. Butcher was arrested by Covey and committed to jail at Ripley, Jackson County. The officials at Ripley soon learned of the conspiracy between Covey and Boggs against Butcher. Butcher was discharged from jail and summoned to appear before the coming Grand Jury to indict Covey and Boggs. Butcher came home took his rifle gun, seng hoe and seng bag--went into Virginia to dig ginseng. After being absent for three weeks he returned to Jackson County and as he came near the home of William Comer, who lived near Butcher's home, they heard the crack of a rifle and heard Dick Butcher call for help. This was dark--a search was made, but his body was never found. His gun barrel was found about two years ago in a hole in the ground--the stock was gone but the barrel was recognized as Butcher's.

Butcher was going to start the prosecution against him therefore Covey hired one John Parsons, whose father was his grandfather to kill Butcher for twenty-five dollars. Butcher disappeared, and a helpless family was left on the county of Jackson. This occurred about the time the Duffs were killed. To hide this and to have a name Covey joined the Murderous Band and was an active member, but like all the rest his flory has left him.

Joe Skeens, the man who cut the colt's throat, and **helped murder my bother Nathan** and he and his son Joel helped kill Robert Duff, **was like a demon in appearance**. He stayed in the woods almost constantly until his death.

My Comments: Cunningham accused our Great Grandfather of killing his brother Nathan Cunningham.

Frank **Skeens**, a **brother of Joe Skeens**, mentioned outside of the murder of Bill Litten, did not do the actual murder but put everything in motion. He knew the exact time it would occur and he was always at some point to prove an alibi. After **Skeens** got his work in he then went to church, took the Sacrament the Lord's Supper and as Judas, pretended to cry and shout, but his onion head and face betray his soul.

Jake Kiser was one of the first men on the spot after **the gang killed my brother Nathan**. While he was in the agonies of death and asking for help, Kiser laughed and made sport of him.

About fifteen years ago I had a warrant for one of his family, Al Kiser. I went into his yard and stopped near the door waiting for Al to come out. While waiting there I heard this Jake Kiser, screaming and fighting in his imagination, my dead brother who he laughed at while dying. Since that time Kiser has gone where no demon returns. His wife forsook him, and his daughter had to leave home on account of

his inhuman acts. This was told me by Mrs. Lanham, who was a frequent visitor at his home.

Through the protection of this Band by the officials of Jackson and Roane Counties, innocent has been shed, fathers, mothers and children have been made to weep, and many homes made desolate.

Waid Counts, the man whose name my brother called when he was murdered, and told his boy Joel to go home and tell his mother that Waid Counts and others had killed him--this same Waid Counts was one of the active men in the murders of George Duff, Jr., Robert Duff and Ches Coon. Later he went to Clay county and on his return home not far from where he helped kill Robert Duff and Coon, all at once a bolt of avenging lightning broke forth from a cloudless sky and a sea of electricity enveloped the earth and smote him dead. (The air that surrounded this horrible demon seemed contaminated). Counts laid four days in the month of August with every bone in his body broken before he was found.

The news of his death spread and his people went after him. His carcass was put in a box and he was hauled in a wagon past the place where he helped murder of my brother, a swarm of green flies following him. After this occurrence Si Counts, a brother of Waid's moved to Parkersburg, where he is now. Mort Counts, another brother, moved to Ripley, Jackson County. Mort Counts now lives in Charleston, W.Va. and is blind. Jack Counts, another brother, moved back to Clinch River Mountains in Russell County, Virginia, where he came from.

Frank **Skeens** had a brother by the name of Rich **Skeens**, who went back to Wise County, Virginia, where he married and raised a family. Several years ago a corps of surveyors came to Indian Creek in Wise County, Virginia, and stopped at one Joe Freeman's. Joe Freeman as well as **Skeens** on a **very large survey of land**. The surveyors boarded at Joe Freeman's. **This enraged the Skeens family and one evening just at dusk a party of men said to be Skeens' boys with their faces masked, went to the house of Joe Freeman and shot him down;** the ball passed through his body. Freeman recovered. Joe Freeman had a son by the name of Clit. Clit carried his Winchester to a saw mill which he owned and operated, (this was some time after his father was shot) and one of the **Skeens** boys in company with Awk Dameron went to the saw mill where Clit Freeman was at work. Young **Skeens** picked up Clit's gun and shot him dead. **Skeens** and Dameron were arrested and tried at Gladeville, Wise County, Va., and sentenced to be hung. **They broke jail and made good their escape.**

At the time Dock Ellis and myself arrested Johnse Hatfield we arrested Awk Dameron at the same place, not knowing of his escape from the Wise County jail.

Bill Counts, whose grandmother was a **Skeens**, killed a young lady by the name of Sutherland or Rassinger. This murder occurred in Dickenson County, Virginia. Counts was tried, sentenced to be hung, broke jail and came to Camden-on-Gauley, where he tried to run over H. L. Fleming. Fleming being from near the same place in Virginia stopped Bill Count's clock with a Winchester ball. Fleming was tried at Addison for the murder of Counts and acquitted.

This class of people was well known to Judge John T. Jackson. His court records have been marked with many of them for the last thirty years. If I could get the remainder that are living in the Federal Court on a Petition under the Fourteenth Amendment of the Constitution of the United States (their history and depredations would soon end.) This reads as follows:

"All persons born or naturalized in the United States, and subject to the jurisdiction thereof, are citizens of the United States and of the State wherein they reside. No state shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States; nor shall any State deprive any person of life, liberty or property without due process of law, nor deny to any person within its jurisdiction the equal protection of the laws."

I appealed to Judges and Prosecuting Attorneys of Roane and Jackson Counties (Vandale, Armstrong, and miller) since the commission of the horrible deeds above names and through political and church affiliations and Secessionism have been denied the rights of a citizen.

The horrible murders do not end here:

William Moore, an old an reliable citizen who lived in Geary District, Roane County, was at Two Run in said District attending meeting. This was about noon--Moore was pounced upon a gang of naughty, drunken boys and stoned until he died a little later from the wounds received. Nothing was done in the matter.

Just below Newton, Roane County, lived a man by the name of Sam Noe. Noe and John A. A. Vandale, Prosecuting Attorney at Spencer were as close seemingly as the Siamese twins. Noe lived on the bank of Big Sandy Creek and had one daughter at home. Just out from Noe's house, on a sand bar, an infant that had been murdered was dug up by a dog and carried into the yard of Sam Noe. There was no prosecution by Vandale.

Noe was one of the active workers against me. The same citizen that gave me this information, and can prove what he said, also told me Sam Noe had a sister who married George Toney. Mrs. Toney lived in Geary District also, and about the time the baby was found by the dog, a child was dug up in the garden of Mrs. Toney. This case never went into the Court nor baby located.

Going back to the murder of Reverend Ryan and others, if I was correctly informed, John A. A. Vandale was present at the inquest when Coroner John C. Lowe officiated over the body of Mr. Ryan. If present he heard the statement of Mrs. T. P. Ryan, and her son T. P. Ryan, Jr. He also saw them sign their statement. Vandale followed the case through the Court, and also heard them change their statement, evidently after the Band of murderers appealed to their sympathy. I also had statements from citizens showing Vandale was present at the Lynn Camp School House on the morning of October 16th, 1887. There he saw Coon hanging on a tree and Duff lying in the road with his throat cut from ear to ear. Perry Drake, the man who married a Kiser, was present and not hurt. Gibson had Coon tied and fifteen of his clan as guards. Hubbard had Duff tied and fifteen guards the night previous. Hubbard and Gibson met Vandale the Prosecuting Attorney. They had their squire and impaneled their own jury. Vandale being a sworn official of the Country; the verdict of this Jury was that Duff and Coon were killed by unknown persons. If Vandale had any respect for his oath he would have asked Gibson to explain how Coon came to his death, he being seen in Gibson's care and fifteen so called guards; all armed to the teeth the night previous. These facts being so plain, and John A. A. Vandale being a sworn Prosecuting Attorney of Roane County, yet playing his part to help hide to bloody murders--it seems to me he is an accessory after the fact if not a principal.

T. P. Ryan, Jr., dogged the writer in Jackson County, with **Skeens**, Counts, Presleys and others. Alf. W. Burnett was summoned to the Ryan house as a detective. Burnett made the broad statement that Ryan was killed by a shot fired from a Winchester rifle, and in the hands of one of the mob; there being a 38 shell found under the window the next morning. When this report became known this same T. P. Ryan, Jr., who was a willing tool in the hands of the murderers, went before John Price, J. P. and swore out a warrant for Alf W. Burnett and one for W. G. Baldwin, now the Railroad detective, implicating them in the murder of his father. Mr. W. G. Baldwin at that time had never been in the State, but came a few days later and formed a partnership with Alf W. Burnett. Ryan also swore out a warrant for me at the same time. This is the same man who announced himself of Prosecuting Attorney of Roane County a few years ago; and he is the same man who announced himself for Judge of that Judicial District a few years ago. This information was given me by John Price, J.P. of Roane County. I allowed myself to get outside of

Roane and Jackson Counties.

When I spoke of the Counts murdering two soldiers, (Blairs) and Miss Sutherland or Rossinger; also the **Skeens** family shooting Joe Freeman and murdering Clit Freeman. By speaking of the above facts it only shows the mania this tribe of people have for murder. This **gang of Skeens** and Counts **singing psalms to the Most High, and "We will take the law into our own hands and rid the country of our enemies."**

Shawn: "A Mark of Arrogance" - when he woke up - Shawn's said "**I'm going to get them - No One Messes with the Skeens**"! This attitude of lawlessness is a Generational attitude and is a Mark of Skeens Arrogance that has gotten the Skeens into a lot of trouble. Their own strength is their god!
Habakkuk 1:7-11

The Consolidated Band of Regulators in holding their meeting during the summer and fall of 1887, extended about twenty-five miles in length, this was from Kenna, Jackson County to Countsville, Roane County. At one time during the summer they had about fifty members--from fifteen to twenty of these were good citizens and as soon as they discovered the object of the meeting, that it was purely for murder, the better people withdrew and left it to the gang of intermarried Russellites.

In September, 1887, I was notified by this gang to leave the country, so were several others. The Duff brothers came under this decree. **This gang even went so far as to take the vote in their meeting early in September to go and murder about six of their enemies;** this was voted down by only two votes. The **Skeens** and Counts voting for it to a man. Waid Counts, the man referred to elsewhere in this article was the leader of the movement. I was notified of the narrow escape the next day by one of the members of the Band. Lightburn Fields, who lives near Kenna, W.Va., slipped through the woods to our house and notified me and is ready and willing to testify to the above.

Referring again to the murder of Thomas Deskins which occurred on John Thompson's farm near Kettle, Roane County--three out of the four men accused of committing the crime are said to be still living--they are Eli Hambrick, his son-in-law, John Greathouse and Milt Lusher. Hambrick and Greathouse live on Henry's Fork on the Little Kanawha in Roane County; Lusher lives on Johnson Creek, above Walton, Roane County. Mat Martin was sent to the Penitentiary at Moundsville from Charleston, and before going he made a confession to S. C. Burdett as mentioned elsewhere. At that time this confession was published all over the County. Mat Martin said the four men got fifty dollars each from Jim Simmons. A Miss Booth who was a domestic at the Simmons house said she heard the plot, etc. Deputy Sheriff Cart and others who live now at Jarrett, Kanawha County, saw Eli Hambrick and the three others names near the Thompson farm the evening before the murder of Deskins. Hambrick asked Cart the way to the Thompson farm. They were all armed. What was Eli Hambrick and the gang doing there thirty miles from home and why did they inquire how to get to the Thompson farm if murder was not their motive?

Vandale and Simmons were fast friends (Dave Simmons, a brother of Jim Simmons, was a member of the Grand Jury when indictment was framed against me). Mat Martin on his return from the Moundsville Penitentiary left the country and his wife is now living near Charleston in Kanawha County. Mrs. Martin told me that her husband, Mat Martin, died in the Columbus Penitentiary.

Thus you see by this article over half score willful murders have been committed in Roane County and not an honest prosecution in a single case. Two of the most cruel in Jackson County--the facts being known to the officials in every case--and no steps taken to prosecute the murderers or the officials who protected them.

THE MURDER OF GEORGE DUFF, JR. Duff was at his father's house in Kentuck, W.Va., on the 14th day of October, 1887, in the after noon of said day George Duff and family heard a noise on the outside

of the house. He stepped to the door on the west side and there were Bob Skeens, Joshua Presley and about twenty armed men around the house. Skeens and Presley fired on Duff and one of them shot him in the abdomen. He went back in the house and got his pistol and he and Ches Coon whipped the gang away, wounding several. Duff soon fell to the floor in a faint from the effects of the wound. **This gang was composed of the Skeens**, Counts, Presleys, Gibsons, Perry Jones, Charles Harper and a few others.

This gang of murderers were in arms at Kentuck, about twelve to fifteen miles west of the Ryan house at sun up, starting to the scene of the murder of Mr. Ryan; when the facts became known. The Ryan family swore they did not leave their house until daylight on the 14th to carry the news of the murder, and the first house they reported to was Thomas C. Hunt--their nearest neighbor. For the truth of this I refer the readers to Male Kearns former Postmaster at Kentuck, W. Va. The Grass Lick band of the mob, Jess Winters and John Faber, who lived twenty-five miles away heard of the murder, and at eight o'clock in the morning passed Mr. Beverlin's. At this point they were five miles on the road towards the Ryan house. My authority for this was Mr. Beverlin and his family--the lived near Kenna, W. Va. Why did this gang of men who were against the Flag in time of war and who are violators of the law since the war, organize themselves into a band of Regulators? There is only one answer. They murdered Nathan Cunningham and they knew their legal advisers in the Court would not always be in a position to protect them, the murder was fast telling on them so they adopted this plan of organization purely for murder, and for the purpose of killing a few men who they knew would never compromise while breath was in their bodies.

This gang knew the intelligence of Robert Duff, and they were afraid of George Duff, Jr. physically. This band had no love for the Reverend Ryan. He was a Methodist and they were Baptists. (I do not wish to cast any reflection on the Baptist Church). I think the church all right, but unfortunately the gang who I mentioned in this article crawled into said church. We find in reading the Old Testament Scriptures that a number of demons got into Heaven--they were discovered and late kicked out and when the facts about this Band are made known to the Counts they will get out of the church.

In connection with James Vance, Sr., later killed by Deputy Sheriff Frank Phillips of Pike County, Kentucky, certain members of the Hatfields and others; the range of this band was in the mountains of south-eastern Kentucky, and south-western West Virginia, Pine Mountains of Tennessee, Cumberland Mountains and Clinch River Mountains. Their Civil War depredations were almost beyond description.

TRAGEDIES CONTINUED. About two miles south of Fairplain in Jackson County, W. Va., on Stone Lick Creek (this being a branch of Big Mill Creek). Mill Creek empties in to the Ohio River at Millwood, Jackson County, West Virginia. Here on the bank of this sparkling clear stream, lived Mrs. Chloe Pfof or Green--she being married twice--her first husband was Pfof and her second one was Green. This noble old lady and her husband Wm. Pfof were among the first settlers of that locality. At this place four children were born to Mr. and Mrs. Pfof--two girls and two boys, and one by the second husband. The name of this child was James Green. Dr. B. F. Pfof, now of Ripley, and his brother John, were very bright boys, and received a number one English education early in life, so they chose for their profession that of Medicine. Mr. Pfof and Mr. Green both being dead, Dr. Floyd and John left home to follow their profession. They left Matilda Pfof and Alice and half brother James Green at the old homestead with their kind mother. This family had everything on hand then that would make a country and farm life desirable. The forest trees and stumps had given way to the fruit trees and vines that were found there by Mr. and Mrs. Pfof. The sparkling stream that Chloe liked so well when she sat on the bank and watched John, Floyd, Matilda and Alice prattle and play in the waters when children, is there, their coasting ground is there and the old homestead, the old barn and house are there, but Mrs. Chloe Pfof or Green, daughter Matilda and Matilda's half brother James Green are not there. Little did they know the awful fate in store for them.

Just above Mrs. Chloe Pfof's lives a man by the name of John Morgan, alias John Raines. This man did

farm work for the Pfof family. Mrs. Pfof sold a horse for \$100.00--sold it on sixty days time and Morgan knew when the note was due. Morgan invited James Green to go coon hunting with him at night the same day the note was due--Green went with Morgan and while in the woods Morgan asked Green if his mother had been paid the note named in this article. This was on November 2nd, 1897 and Green told Morgan that his mother would receive the \$100 on the 3rd. On the night of the 3rd John Morgan came to the Pfof home and called James Green out and asked him to go with him down to the hog pen, as he, Morgan, had something to tell him. Green went, and Morgan had secured a mattock and there at the hog pen Morgan beat the brains out of Green, killing him instantly. He then went back to the house and met Mrs. Chloe Pfof or Green coming from the house, and brained her with the mattock, then he went on into the house and met Alice coming out and struck her, fracturing her skull. She fell to the floor and Morgan believing he had killed her rushed from the house to the chicken house and hid herself. This man, demon, then lit the lamp and searched for Alice, passed the chicken house several times but did not find her. Alice lay all night in the chicken house, not being able to impart the awful news. Morning came, the crime was discovered and Alice was cared for by kind hands. She recovered and told who the murderer was. Morgan was arrested, committed to jail at Ripley on November 4th, 1897. Hon. Reese Blizzard of Calhoun County was Circuit Judge and is now the United States District Attorney for the Northern District of West Virginia, called a special grand jury, indicted Morgan and tried him and in less than fifty days Morgan was hanged at Ripley, Jackson County, W.Va. This made the second legal hanging in that County and the last public hanging in West Virginia.

John Morgan's mother married a man by the name of Andy Marion Raines, and lives at Gay, Jackson County. A man by the name of Morgan lived at Gay, W.Va. also. He became an admirer of Mrs. Raines and later parted Raines and his wife. This so enraged Raines that he took his gun and went into the field where Morgan was at work and shot him dead. He made his escape and went into the wilds of Nicholas County, West Virginia. He was located and the officers of Jackson County sent a capias to Mr. Flem Rader of Summersville, Rader being an officer of Nicholas County. He went in search of Raines and found him high up in a tree watching a deer lick. Mr. Rader requested him to come down from the tree and surrender, whereupon Raines raised his gun in a shooting position. Mr. Rader being the quicker of the two fired, and the lifeless body of Ripley and Raines' body was sent for and was buried in the old grave yard at Gay, W.Va.

John Morgan, the slayer of the Pfof family was either a Morgan or a Raines referred to in this article.

In 1850, Charles Green from Philadelphia, Penna., was a deck hand on a steam boat running from Cincinnati, Ohio to Pittsburg, Penna. Green had a chum by the name of Timothy Fox. The boat which Green and Fox were running stopped at Ravenswood, Jackson County, W.Va. Fox was paid \$25.00 in the presence of Green and Green invited him to take a walk with him into the country. Fox consented and just out of Ravenswood Green seized a wagon spoke and killed Fox with it. He took the \$250.00 and attempted to escape, but was captured and confined in jail at Ripley. The farm upon which the murder occurred belonged to Ephraim Wells. Mr. Munn Smith was then the Sheriff. (Henry Progler, one of the oldest and most respected citizens, married Sheriff Smith's daughter, and he still lives at Ripley). In the spring of 1851 Chas. Green was arraigned for trial with Judge Daniel McComas on the bench. Green was prosecuted by Henry J. Fisher and defended by Joseph Smith and Slairmont E. Thaw. This was a hard fought case but Green was found guilty of murder in the first degree and hanged in the fall of 1851 at Ripley, W.Va. This information was given me by Mr. Progler.

Just about two miles above Ripley, Jackson County, W.Va., at Chase Postoffice lived a prosperous farmer by the name of Henry Chase. He was considered a good citizen and had spent his life about seventy five years in Jackson County. About August 20th, 1904, Wm. Chase and Ofer McCoy met in Ripley, W.Va., and had some trouble which resulted in Chase shooting McCoy dead. The shooting caused a gloom to spread all over the country on account of Chase's age, and his kindness to others. People could hardly

realize the truth of it. Mr. Chase was arrested, lodged in jail in Ripley, where he spent eight months, then he took violently ill, was released on bond and returned to his quiet home at Chase, W. Va., where he died a few days later. Therefore he was never tried for the murder of Ofer McCoy. Mr. Chase's friends thought he was demented when he did the shooting.

In 1861 or 1863, Joe Parsons, a young man about 18 years old and a son of Devil Bill Parsons, lived then on the West Fork of the Little Kanawha River. Joe Parsons' father, Devil Bill Parsons, was said to be a Rebel, a bushwhacker and a dangerous man. His son Joe left the West Fork of Little Kanawha River and came to Ripley. Information--some of the citizens from near Joe Parsons' home followed to Ripley, there they were joined by some of the citizens of Ripley or near Ripley. They pursued Joe Parsons and arrested him near where 7th St. is now located in Ripley. They took the young man to a point up the Ripley and Charleston Pike to near where Robinson's barn now stands. At this point one man stuck the muzzle of his gun in Parsons' mouth and shot his head off. Thus the young life of Parsons was snuffed out. Traditional and household talk have it that one Devil Bill Parsons, preceding the Civil War, lived under shelving rocks with his daughter Sunder Parsons on either side of the Jackson and Roane County lines on Second Creek, Jackson County and Highby Creek, Roane County, and that 3 children were born under those rocks--Abigail Parsons, John Parsons, alias Bigger John Parsons, and the writer has forgotten the other child's name. The above named John Parsons is supposed to be the man that killed Dick Butcher, named elsewhere in this brief. Likely Joe Parsons' father was the same Devil Bill Parsons that lived under the rocks referred to, who left Roane and Jackson Counties and settled on the West Fork of Little Kanawha.

ATROCITIES OF ROANE COUNTY CONTINUED: A deplorable cold blooded murder was committed so I was told near Walton, Roane County, on the farm of George Whitney. A farmer by the name of John Auls living on a farm joining Mr. Whitney's was out coon hunting and some party or parties shot him to death. I have not heard of any prosecution in this case.

One of the diabolical attempts of murder was perpetrated at the Mount Mariah Church in Harper District, Roane County, where about two hundred women and children assembled for worship. Hon. Wood Taylor, member of the West Virginia House of Delegates, said his wife and children had assembled in the Church when all at once a heavy discharge of dynamite was turned loose under the floor. The heavy bottom plate caught the main force of the explosion. The shock was great but it did not kill any of the occupants of the church. No reason has been assigned for this attempt of murder. This occurred in 1925 or 1926.

Back in the active criminal history of Roane and Jackson Counties when human life was worth to the Organized Assassins about the same as a little Hottentot on the banks of the Zambesia River in Africa with her leather bucket after water when she is taken between two massive jaws of a crocodile hidden in the grass near the spring and her life snatched out. About this time D. W. Greer of Ripley, W. Va., was found dead near Reedy, Roane County, W. Va. Mr. Greer's son, Charles told me several times that his father was murdered. I was told that Mr. Greer's body was quite a distance from the road in a ravine near a small pool of water. It was said that Mr. Greer had been dead about seven days before he was found and the only sustenance the horse had was the bark and wood eaten from the tree. The horse was located by the neighing and the Greer body found also.

Referring to the statement made through the Roane County Times Record by T. P. Ryan, Jr., I wish to state that he did not tell the truth. He said there were more than 200 enraged mob men masked that murdered Coon and Duff. There were no masks on their faces unless he wore a mask if he was present--that Robert Duff made a confession. The last words he spoke in life was "You are killing an innocent man." Ryan said Coon made a confession and wrote a letter to his mother. This letter is still in existence so I was told. Coon addressed his mother and said, "Dear Mother, I am in the hands of a mob. Farewell." He said warrants were issued for Coon and Duff. No warrants were issued for them and I challenge any cut-throat to produce old records to show warrants were issued.

Ryan, were you with the cut-throats--Counts, **Skeens**, Kiser, and Presleys running over Jackson County all armed and abusing my people? Were you all masked? You said I was arrested at Sissonville. That is another one of your falsehoods. Why didn't you and **your cut-throat gang** come into Kanawha County? You could have found me from November 1897 for three successive winters in the school room in Poca District, Kanawha County.

I stated that V. S. Armstrong of Ripley, W. Va. was Prosecuting Attorney of Jackson County the time of my brother was murdered. I received the information from over half dozen old reliable citizens that Capt. V. S. Armstrong came home on a furlough from the Jeff Davis' Army and in passing through the gap just west of Ripley, he overtook Melissa Harpold, a daughter of Solomon Harpold, who lived near Evans, Jackson County. It was said Miss Harpold had a flag--the stars and stripes around her body. Armstrong sprang from his horse, tore the flag from the girl, tied it to his horse's tail, drug it through the mud and ran around the Court house three or four times yelling for Jeff Davis. If this is true, in my opinion he would not only protect murderers but would commit a murder.

When the Organized Band of murderers made their rush in Jackson and Roane Counties, Warren Miller was Prosecuting Attorney of Jackson County. Sheriff George Morgan, W. A. Thomas and others went to Miller for help. He said, "To prosecute the Kentuck Murders, it would cost the state too much money and then it would destroy his town." Miller was a good man and could get any office he asked for, but he had two traits he could not get away from. He was a miser and a coward although he did not like the gang of cut-throats.

Coon Fisher, a member of the mob, lived near Fisher's Point. Robert Duff boarded two winters at his house and taught his school. Coon Fisher was the grandfather of the Fisher gang at Charleston, the men and women well known to the Federal officers, state, county and city officials. The records have been dotted with their names and the jail and penitentiaries have had them to deal with.

Black Charles Harper, as he is known in Roane and Jackson Counties, after he helped kill the Duffs and Coon went to Charleston, secured a motor boat, went into the unlawful business as a whiskey runner--assisted by his boys. Harper is now living in a hovel above Charleston, while part if not all of his family, are in the penitentiary.

NATHAN CUNNINGHAM. The next morning after my brother was murdered Joshua Parsons, a man who understood wood craft, came and asked me to go with him to the rock where the murderers were concealed when they shot and murdered my brother. This was August 11th. Behind this rock was about one half gallon of early apples and men's tracks. We picked up about one dozen of those apples, took the trail of the men--went through the woods to near J. P. Kiser's residence--saw where the men crossed the fence and went in the direction of Kiser's house at that point, Mr. Parsons gave all of the apples to me and told me to keep in the woods and meet him on the north west side of Kiser's house. He came to me carrying about one dozen apples he picked up in Kiser's yard. These apples after comparing them were found to be the same similar apples as those found behind the rock.

We struck the sign of the **murdering gang** at this point and followed them across the Middle Fork and up near Waid Counts's. I was left in the woods with the apples. Mr. Parsons visited the apple trees on the Counts' and **Skeens'** places and returned in about one hour. He did not bring any apples of the variety that was picket up at the Kiser house. My brother was murdered on Thursday at 12 noon and on that particular day John Perry Kiser was absent from school. Mr. Lewis Young of Ripley was teaching school at the Duff School House. Kiser attended that school, so did Greenberry Haynes, now living near Island Branch, Kanawha County. Albert Fletcher, living near Kenna, Jackson County, W. S. Duff, Kentuck, Jackson County, Mr. Casto of Givens, Jackson County and the writer living near Kentuck-- those that were boys

then--now have gray hairs on their heads--but they would testify to the above. Kiser never explained his absence from school on that particular day.

Referring to the Consolidated Band some years after this occurrence of Kiser and his apples, I saw him acting as secretary for the Band, saw him in their meetings at Kentuck and Pleasant Run School house. Kiser could read and write. Mr. George Siders who lived at the mouth of Second Creek about two miles west from where my brother was murdered said he was rebuilding a fence near the edge of wood on top of the hill, heard a man coming toward him. He said he stood still and the man, Pierce Skeens' name appears in this article). Skeens wet up the creek and three hours later my brother came along going up Second Creek with his team. My brother's little boy claimed he knew Pierce Skeens and said he was the man who pulled his father loose from him, held his arms behind him until old Joe Skeens struck his father in the temple. The gun used belonged to hunched back Sam Hammons. Some years ago James L. McClain, of Winfield, Putnam County and Hon. John H. Riley, formerly of Ripley, W. Va., had half dozen oil and gas wells drilled on the Bruen land--all paying wells. Some legal trouble arose over the title. These wells I believe were dug on the Jackson County side, between Fletcher, Jackson County, Bell Grove, Jackson County and Highby, Roane County. Those people about fifty in number according to information, selected some of their gang and went in the night and burned the oil well derricks all down. No convictions were made.

I mentioned in this article about Geo. W. Arbogast, ex-sheriff of Clay County telling the writer that he visited Ad Acree on his death bed in Clay County. Mr. Arbogast said Acree told him he was with **the gang that murdered my brother**--said he was behind the tree above the road at the spot where he murder took place. Acree named the Skeens, Counts, Kiser and Hunchback Sam Hammons also Joe Ellis. Acree married a Hammons.

CONFESSION OF JOE KISER, JR. Kiser lived on Second Creek, Jackson County. When the doctors told him he could only live a very short time, he sent for my brother's eldest daughter, Elizabeth, who now and then lived near Advent, Jackson County. He sent for her three different times. She would not go. We heard he made a confession to two of the Hammons boys, Noah Comer said Kiser told him he was influenced to help Cain Counts set Nathan Cunningham's barn on fire--that Frank Skeens and Waid Counts got him to help murder Nathan Cunningham; that he, Kiser and Cain C. Counts, shot Cunningham; That Joe Skeens, Pierce Skeens, himself and Cain Counts followed my brother to the Creek; that Pierce Skeens pulled Cunningham loose from his little boy and held his arms behind him. Joe Skeens struck him with Sam Hammons' gun and he fell on his knees; that he and Cain Counts struck him on the head with large rocks. Said Sam Hammons, Waid Counts, Jack Counts, Joe Ellis, Pierce Skeens, Joe Skeens all went back through the woods to Waid Counts' where they swore they were deadening timber from 8 A.M. to 4 P.M. same day.

Ex-Governor Wm. M. O. Dawson and the writer were talking about that protected gang of murderers several years ago. Mr. Dawson said, "Just watch that unseen power of Nature perform." It has performed--95% of the cut-throats are gone.

I refer the readers back to the trial and acquittal of Perry Drake before Judge Guthrie in Charleston. The indictment I claimed that John A. A. Vandale forged against me was called. Vandale moved to nolle the indictment. Mr. Chapman, the Prosecuting Attorney of Kanawha County said to Judge Guthrie, I don't want you to nolle said indictment. Said Vandale was here with eighty state witnesses. A jury was put in the Box (he being the same Vandale seen mixing with the cut-throats at Lynn Camp School house when Duff's throat was cut). I did not have to go on the witness stand nor introduce a witness, nor did the Jury leave the box to return a verdict of "Not Guilty." Vandale and his bloody gang slunk out of the Court House and left the city for Kentuck, Jackson County, Flat Fork and Spencer, Roane County.

BATTLE BETWEEN OFFICIALS AND WHISKEY RUNNERS AT FAIR PLAIN, JACKSON COUNTY, W.VA.

John Shinn, then sheriff of Jackson County, W.Va., while attending to his official duties in Ripley, was called to his telephone. A man who had served one term in the West Va. penitentiary, and was then a known whiskey runner from Pennsylvania and Ohio to his home four miles east of Sissionville on Poca River. His name was George Gibson, born and raised in Sissionville, Kanawha County, W.Va. Gibson in coming from Pennsylvania or Ohio would land in Jackson County near Milwood. On this occasion when Sheriff Shinn answered the phone call, the answer came, "I am George Gibson and have a carload of whiskey--come and get me." This message was phoned from near Cottageville, Jackson County. Gibson's line of travel was up Mill Creek to near Evans--thence South east to intersect with the Charleston and Ripley Road at Fair Plain--leaving Ripley several miles to the east. Sheriff Shinn summoned his deputies, they ran to the junction of the road at Fair Plain--leaving Ripley several miles to the east. Sheriff Shinn summoned his deputies, they ran to the junction of the road at Fair Plain, secured a farm harrow, inverted it with the teeth extending upward. This harrow he placed in a narrow spot in the road, shortly Gibson and his gang of whiskey runners came along all armed. When Gibson noticed the harrow, Shinn ordered him to surrender. Gibson and gang opened fire on the sheriff and his men--Shinn and posse returned the fire. One ball struck Gibson in the arm near the wrist shattering the bone which required the amputation of his hand. Young Ami Whittington, one of the Gibson gang was killed. Gibson, whiskey and gang were captured. Shinn and his men escaped unhurt.

This George Gibson came from a good family, his people, the Humphrey family, Shirkeys, Sissons, Newhouses, Dawsons, and Beans were among the first settlers of Sissionville--all good citizens.

About five years prior to this fight with Sheriff Shinn, Geo. Gibson slipped up behind Ira Humphrey, a good citizen of Sissionville, struck him on the head with a rock inflicting a wound from which Mr. Humphrey died later. Gibson was arrested and served four years in the West Virginia penitentiary. After Gibson came home he moved to the point mentioned above and engaged in the whiskey business, until Clate Painter, a constable attempted to arrest him for whiskey violations. He shot and killed Constable Painter. For this crime he was arrested, tried and convicted for which he is now serving eighteen years in the West Virginia penitentiary.

I mention the above cases to show the type of man Sheriff Shinn faced at Fair Plain, Jackson County, W.Va.

Some years ago while the writer was in their service of the Government, Mrs. Roush, a post mistress at Millwood, Jackson County, W.Va. (she being a daughter of Henry Reed, of Millwood) became suspicious of several dollars she had received. She weighed those dollars and then weighed the genuine dollar and she said she detected a slight discrepancy in their weights. Mrs. Roush mailed half dozen or more of what she thought was not good money to me at Charleston. These were silver dollars and I believe one \$5.00 gold piece. After receiving this money I carried the same to the Kanawha Valley Bank of Charleston where a test was made and they were pronounced counterfeit coins. Immediately after this I sent the money to the Department of Justice, and in about three days Charles E. Wright, Special Examiner from the Secret Service Branch of the Department of Justice came to Charleston. He and I went to Millwood, Jackson County, and interviewed

Mrs. Roush. We located the Section where this counterfeit money was coming from. Mr. Wright and the writer went from Millwood to Point Pleasant after we made a partial investigation. Before we left the neighborhood of Millwood, we learned the names of four of the gang--got their location and the location where they were operating--making the money. Their location was between School House Run, Jackson County and Letart Falls, Mason County. The Phelps Brothers selected this location it being an old

farming section. They chose both sides of the Ohio River for the purpose of passing their spurious coins--silver and gold--worked among the good old fashioned, honest farmers. After we arrived at Point Pleasant, we secured the service of Mr. Rube Kiser, armed him with money, sent him into the counterfeit den to purchase of their counterfeit. The first evening he brought us \$25.00 in gold and silver. We sent him back and he came in with a score of more dollars. At this time we called Joe Douglass, United States Commissioner from Huntington. He came, warrants were issued for three of the Phelps brothers and one farmer and Mr. Porter. Porter was 75 years old, and had 35 years in Federal Prisons. We went back to Millwood. There we called the sheriff of Jackson County to come and assist in the raid. The sheriff sent Charles Kessel, a deputy sheriff. The raiding party consisted of Charles E. Wright, the federal man, Rube Kiser, Charles Kessel, my boy, C. C. Cunningham 12 years old, Joe Douglass, U.S. Commissioner and the writer. Kessel was sent to the top of the River Bluff above the den, one of the Phelps made his escaped from their place of business. He ran into Kessel at top of bluff--a fifth started. They fought about 400 ft. down the mountain side and the two men got fast in a barb wire fence. At this place Kessel got help and Phelps and hand-cuffed with his partners. We carried them to Point Pleasant where Commissioner Douglass gave them a hearing. He committed them to jail at Huntington. Federal court came on. They were indicted, tried and sent to the United States Penitentiary, at Leavenworth, Kansas. I accompanied those men from Huntington to the prison.

T. P. Ryan, Jr. in writing to the Roane County Times Record did not mention his experience with Waid, Cain and Mart Counts, Josh Presley, J. P. Kiser and others meeting a horse thief--an escaped convict from the Ohio Penitentiary--posing as a detective under the name of Wells and staying at Frank Skeens and other cut-throats in Kentuck. Was it not through the solicitation of your horse thief detective that you went before John Price, J. P. and swore out warrants for Alf W. Burnett, W. G. Baldwin and the writer as accessories to the murder of your father? When you and your gang dropped Alf Burnett, I employed him and R. C. Dawson to assist in fighting a gang of protected cut-throats. Ryan did not mention in this article about he and the gang named going to Isaiah Cunningham's at Evans, Jackson County (he being one of the largest taxpayers in said county) and nearly wrecking his house. This gang of cut-throats that was with Ryan in my opinion was just a little above the ape-evolution had gotten them likely one step higher. This mob went from Cunningham's to Sam Tolley's. There they abused the family and Cain Counts remarked, "We'uns are gwing to stop the Cunnigim breed." Sam Tolley married a Cunningham. After Ryan secured the warrants, he in company with his horse thief detective and the cut-throats never at any time crossed the Kanawha County line nor did they try to serve the warrant when Alf Burnett was with me in Jackson County or even when I was alone. The horse thief, Wells, was recaptured and returned to Columbus, Ohio to prison. Alf W. Burnett furnished the Ohio official his location. I spoke of the murder of George Duff, Jr. by a mob of about 25 men including the Frank Skeens' bunch, that Bob Skeens and Joshua Presley both fired at the same time, that Duff fell mortally wounded, that Dick Skeens, a brother of Bob Skeens was present--later this Dick Skeens, moved to Charleston and secured a job under Governor Cornwell to run the elevator at the State Capitol. This elevator run by Skeens passed the door that led to the room where the fire started that destroyed the Capitol and many records. In my honest opinion a man who would help murder his fellow man would stick a match to a room full of papers in a State Capitol.

I do not wish to cast any reflections on Dick Skeens' good wife and family. He had a son who shouldered his musket went into the World War and never returned, all sympathy to his family. From reliable information it can be proven by members of the Ryan family that Dick Skeens was seen assisting the mob in cutting Robert Duff's throat at Lynn Camp School house, Roane County, October 1887.

I do not wish to say any harm of Herbert Skeens of Ripley, W. Va., Dave Skeens, father of Herbert, Steve and William Skeens of Charleston, W. Va. and Josh Skeens' boys of Kentuck. These men left the Kentuck gang when they were young and were not connected in any of the murders mentioned.

Elija Skeens, alias Pop Skeens, I believe was a son of Joe Skeens and was with the when Robert Duff's

throat was cut I was told. He carried the mail on a Rural route out of Spencer and while on this route lightning struck him and killed him. This **Elija Skeens** was a first cousin of the **Demon** Waid and Cain Counts.

It June, 1921, several reports came to the Prohibition Department at Charleston, W.Va. stating that Al Counts, who lived about two miles south of Kentuck, Jackson County, was making and selling whiskey. On June 21, 1921, William Reed a state prohibition officer organized a posse of prohibition men, including John Hallahan, Son Adkins, George Cosby, and the writer. We proceeded to Jackson County raided Counts' house and his smoke house which stood near his dwelling house. Several quarts of whiskey were found in his house and some covered up in his bed. We followed a plain path from his back door to his smoke house, a distance of about ten feet away. In this smoke house was found five gallons of corn whiskey. Counts was arrested and whiskey confiscated. His moonshine still was not located if he had one. Counts was bound over for trial in the Circuit Court at Ripley. Shortly thereafter court came on at Ripley. Counts' wife and others went on the witness stand and swore the purported whiskey found in his house was not whiskey--it was a preparation prepared for a wash for his wife. Counts, his wife and others swore the whiskey found in his smoke house was not his and they had no knowledge of it being there. The Prohibition men swore it was whiskey. Judge O'Brien presided at this trial. The Jury returned a verdict of "Not Guilty."

Mr. Reed on arriving in Charleston after this trial went before a U.S. Commissioner, swore out a warrant for Counts for the same identical case. A Deputy U.S. Marshall went to Jackson County, arrested Al Counts, brought him to Charleston and a little later he faced Judge Geo. W. McClintock. There he entered a plea of guilty. The Judge gave him a long sentence in prison. Counts either perjured himself before Judge O'Brien at Ripley or Judge McClintock at Charleston. At Ripley he swore it was not his whiskey and swore he was not guilty. At Ripley he swore it was his whiskey and swore he was guilty. This Al Counts is a first cousin to Waid, Si, Cain, Mart, and Jack Counts, whose names appear in this article.

KENTUCK CLAN AT MUD SOCK, JACKSON COUNTY, W.VA. This postoffice is twelve miles west of Ripley, W.Va. and near the Mason County line. About one year after Robert Duff's throat was cut at the Lynn Camp School house, Peter **Skeens** and some others of his Clan, whose names I have forgotten, went to Mud Sock, W.Va., and started in the whiskey business. (This section of Jackson and Mason Counties were full of law abiding citizens). **Skeens** and gang soon had to move. **Skeens** came back to Kentuck. About this time I began working for the Government as Deputy U. S. Marshal. A warrant was put in to my hands for the arrest of **Skeens**. I proceeded to Kentuck and found **Skeens** in the woods near Francis Good's home. I took him to Parkersburg for trial. This broke up the Mud Sock whiskey crowd. Peter **Skeens** is a son of Frank **Skeens**, whose name appears in the Criminal history of Roane and Jackson Counties.

Thomas P. Ryan, Jr.--Referring back to a purported statement made by you in the Roane County Times Record, in which you said just before Robert Duff's throat was cut he made a confession. Did you hear him make it? If so, follow your statement up by an affidavit and secure other affidavits from the hyenas that were present and assisted in the horrible murder. After you get those affidavits send a true copy--one to Attorney General Lee and one to Governor Howard Gore at Charleston. Likely you can secure one from Cain Counts and one from Pete **Skeens** of Kentuck, Jackson County, W.Va., and one from Joshua Presley of Advent, Jackson County, W.Va. You might get one from blind Mart Counts, now of Charleston. I don't suppose you can get an affidavit from Waid Counts and Ben Coon at this time unless they hand it out to you through the window of hell. I will sight you to a case where a young man was hanged at Winfield, Putnam County by a mob not by a citizen of Putnam County. This young man was said to be innocent. This mob seized a steam boat, run it to the landing at Winfield, marched to the jail and hung the boy. From information this mob scattered to the four winds and all were dead in less than two years.

Take the case of Este and Dawson that were hung by a mob at Campbells Creek Bridge. The real murderer made a sworn confession to Ex-Governor G. W. Atkinson, which he revealed before his death.

At Celina, Mercer County, Ohio, 52 years ago, a young lady just crossing the line between girlhood and womanhood was enroute to her home two miles from the church she attended. The girl did not reach home. She had been outraged and murdered. Her name was Mary Arbella Secaur--14 years old. Two innocent men, Alexander McLeod and Abraham Kimmel were arrested on suspicion, and hung by a mob. A man by the name of Thomas Bradwell Douglass led the mob, tied the innocent men's hands behind them, tied the rope to a tree and pulled them up. Two years ago this man Douglass took ill in Denver, Colorado and sighted this case and said before he died that he outraged the girl and killed her. I read this story a short time ago and I think it in line with the outraged murder of Robert Duff at Lynn Camp School house by an **organized gang of illiterate demons**.

WILFUL MURDER OF BOB HARPER A WELL TO DO FARMER LIVING NORTH OF WELFORD, W.VA., ON COTTON TREE BRANCH ROANE COUNTY.

This murder occurred at his home and in his house on or about April 1, 1927. From information Mr. Harper was left alone at his home and later was found lying on his floor cold in death with his head mashed with some blunt instrument. Further information was that Harper was opposed to the making and handling of whiskey which was said to be common in his neighborhood. Harper accused his nephews and other young men of handling it. He helped the Prohibition agents in his community to expose the unlawful practice. Since this murder occurred Bob Harper's brother, George Harper, was arrested by a State policeman charged with the awful crime. George Harper later was acquitted for lack of sufficient evidence to convict him. I don't want to believe George Harper guilty of murdering his brother Bob and I hope it is not true.

In reflecting back over the criminal history of Roane and Jackson Counties, vivid reflections come across my mind and I asked myself the question, "Are George Harper and his boys related to Asa Harper, his sister, Jince Shafer, and Black Charles Harper, mentioned in this article?"

Mr. Bob Harper lived in a community where a line of lawlessness was going on and it being his duty as the duty of all good citizens to aid the law enforcing officials to suppress it--likely this is what lead to his death.

Referring to the murder of John Auls near Walton, Roane County--the attempted murder and destruction of the Mount Mariah Church near Walton, the murder of Bob Harper and the murder of Walter Hensley. These cases of being recent date, no guilty parties have been convicted. I don't think the preceding administration or the present administration should be censured for not trying to do their duty in bringing those murderers and attempted murderers to Justice. Outside of these four cases last mentioned, the remainder of the many horrible murders mentioned in this brief, dates back to the time when Roane and Jackson counties were under the influence of Secessionism, Rebelism and cowardice.

In 1923 and 1924 the writer was working for the Biological and State Game and Fish Departments and came in contact with a bunch of law violators about one dozen in number. Their operations were in Roane and Kanawha Counties not far from where Mr. Harper was murdered. A part of those violators sent vicious threats through the mail by letter telling me what I had to do and do it quickly. I did not heed to their demands. I knew barking dogs were not likely to bite. I stayed with those violators of the law until Squire Walker fined them.

(Joe Counts and wife and Andrew Presley and wife paddled their canoes clear away from the mob and had nothing to do with the many murders the gang is said to have committed.)

Jackson county was formed in 1831 from parts of Wood, Kanawha and Mason Counties, area 400 square miles. County was named for Andrew Jackson, president of the United States.

My grandfather, George **Casto**, participated in the formation of said Jackson County. Going back to the **cut-throats of Kentuck, Jackson County, W.Va.**, Frank **Skeens** raised a large family of boys. Isaac Counts raised a large family of boys. Andy, Dave, and Hunchback Sam Hammons, Wash Fields raised a large family of boys.

Joe Skeens raised several boys by his first and second marriages.

I do not refer to Joe Skeens' last marriage. the above named lived in and near Kentuck, during the Reconstruction Day of Jackson County. They lived here when Jackson County was running over with Secessionism which the formed a part during all their natural lives. Not one of the gang held an office except I was told that Isaac Counts held a District office many years ago. If this gang was considered good citizens in their community and County what restrained them from holding office?

My brother, Nathan, who was murdered held an office either elective or appointive from the time he was eighteen years old until his death--he being up in the thirties when assassinated. My father was an elective officer for twenty years in succession. My **grandfather George Casto** held many elective offices including High Sheriff of Jackson County. **My grandmother, wife of George Casto**, was a German. Grandfather Casto lived within fifty yards of where the Staats Mill postoffice, Jackson County, is now located. This office is under the supervision of Mr. Rhodes. Grandfather's cold spring is there sparkling and clear--his house is gone, his tracks are gone, he is gone, his children are all gone, and he lives in the memory of his many relatives and friends.

The writer has been an officer for 33 years holding Federal, State, County, City and Railroad positions during that period all has not been balmy weather and sunshine.

I think it appropriate to speak of the Shinn family. George Shinn lived at Fair Plain, Jackson County, W.Va. Here Mr. Shinn raised a large family of children--four boys I knew well--Dug., Owens, John and Lis Shinn. Mr. Shinn, father of the boys named, held elective office for many years until his sons grew to manhood then the citizens elected each of them to High Sheriff--going a round in line of their ages. They did not stop after serving Sheriff terms--they were elected to the State Senate and House of Delegates from their County. The Shinn's were large farmers and handled cattle extensively.

My father had two brothers living in Jackson County, Uncle William lived six miles above Ripley below Ripley at Evans, W.Va.--Uncle Jim lived five miles above Ripley on Big Mill Creek. Isiah Cunningham was a son of William Cunningham who lived in his father's old home. This is the Isiah Cunningham referred to in this article at the time the bloody cut-throats came to his nice home and did a lot of damage. This gang consisted of the Counts, **Skeens**, Josh and Elihu Presley and I was told T. P. Ryan, Jr., and Joe Kiser, Jr.

Mrs. Melissa Tolley mentioned in this brief was a daughter of Uncle James Cunningham. It was the same bloody gang referred to that went to her house near Belgrove, Jackson County, and abused her and her children. Rath Cunningham, a son of James Cunningham lived in Ripley. This gang of cut- throats attempted to abuse him and his family. They soon met opposition and left him alone.

The Staats, Parsons and Castoes (the largest families of Jackson County) have turned out more Doctors in my opinion than any other three families in West Virginia--not only doctors, but school teachers and scientific farmers.

In Grant District, Jackson County, G. M. S. King, Ex-Sheriff and Captain in Union Army lived. Ravenswood is the home place of Mack Adams ex-sheriff and Union Soldier and captain, then there are F. A. Sayer, J. P., W. C. Clark, Editor Ravenswood News, Dr. Holly Casto, Grandson of George Casto, mentioned in this brief.

Union District, Jackson County: G. W. Maxwell, John Blagg, the Slaughter family, Capt. John H. Miller, Capt. Summerfield, Dr. Earl B. Harrison. The above were loyal to the Union.

Washington District, Jackson County: **Civil War Union soldiers**--Peter Cleek, Geo. W. Parsons, Allen Parsons, David Parsons, George Siders, and John Inman, Gilbert Scarboro, Noah Comer, Male Kerns, Ed Horn, John and Abe Lanham, Wash Cast, Wm. T. Ray, John Bumbgardner, Peter Thomas, my father, Joel Cunningham, Nathan Cunningham, Marian Slaughter, Harvey Garrett, Wiley Garrett, Jacob Casto (still living), Jacob Harpold, Sindusky Harpold, John Harpold, W. A. Thomas, Calvin Romley, this same Mr. Romley told the writer that he was at **Joe Skeens'** home threshing wheat with a flail the day that my brother Nathan was assassinated--said **Joe Skeens** was absent until in the afternoon, he came home--blood on his clothes. **Skeens** washed and changed clothes that his wife Mrs. Romley washed his bloody shirt and pants. **Joe Skeens** was an uncle to Mr. and Mrs. Romley. Mrs. Romley was a sister to Harvey and Wiley Garrett, **Union soldiers**. Two of Calvin Romley's boys live near Charleston, that were at the **Joe Skeens** home with their parents on the day above mentioned.

Ripley. W. W. Riley, John Horn, Ed Horn, **Union Soldiers**. John Stone, father of Elmer Stone lawyer. Alex Parsons, Billy Oldham and James M. Kessel. The above are only a few who wore the Blue in time of the Civil War and the last bugle has sounded and called all except W. W. Riley and J. M. Ray now of Point Pleasant and John Horn of Ripley, W.Va.

Roane County was formed in 1856 from parts of Kanawha, Jackson and Gilmer counties--area 350 square miles. This county was named for Spencer Roane, a judge of the Supreme Court of Appeals of Virginia.

In Roane County many unpublished, cold blooded murders have occurred and but few convicted. The trouble between Ex-squire, George Griffin of Calhoun County and a Mr. Hunt of Roane County, the writer is not familiar with the facts only I learned Griffin killed Hunt and Griffin was acquainted in the Roane Court. In Harper District, Roane County, many loyal families lived. Rev. John Smith lived on the line between Roane and Jackson--raised several boys--John H. Smith, a son was a Union soldier, Mr. Hackney lived near the County line raised two sons--one is now a preacher and his son is a lawyer and resides in Charleston. The Shafers, Taylors and the Hunts of said District are a hardy class of citizens, farmers and school educators. Many years ago a Miss Hunt married Mr. Whitham a highly educated Englishman and settled near Vickers, Roane County. The offspring of this Union were ripe scholars at a young tender age. Ben Romine was a Union soldier and lived near Flat Fork postoffice. Mr. Riddle served one term in the West Virginia Legislature and is one of Roane County's good citizens. Josiah Hughes, an educator left Flat Fork early in life, settled in the South Hills of Charleston, where he had lived since. Mr. Hughes is an author of several school books and a prominent Odd Fellow and one of Charleston's good citizens. Miss Sarah Shafer, formerly of near Kettle, Roane County, married N. D. Cunningham, who was born in Jackson County near the Roane County line. N. D. Cunningham has been a Baptist minister for many years--his ministerial work is in Northern Ohio now. To this marriage two boys were born, Holley and Ben Cunningham. They have grown to manhood and today they are instructors in college--both are authors of school books which have been examined and adopted in colleges by critics of the higher education. William Smith of Uler, Roane County, a Union Soldier, served in the West Virginia legislature.

There seems to be about three separate Harper families in Harper and Walton Districts. I referred to Asa

Harper, his sister Jince Harper Shafer and Black Charles Harper. This family of Harpers were Secessionists according to information. The remainder of the big Harper families were with the Union and many fought through the Civil War. W. W. Riley, who lived near the line between Roane and Kanawha Counties was so wrapped up in Unionism that he asked his friends to place around his body the flag--the stars and stripes. His request was granted, when buried. John C. Lowe lived in Walton District--so did Lewis W. Looney and Dr. Hensley--three of Roane County's good citizens. Their names have been used elsewhere in this brief.

Referring back to T. P. Ryan, Dr., he was a Union man all over, his sons are Republicans except T. P. Ryan, Jr. He ran for an office on the democratic ticket. The Ryan family has had time to reflect over the great wrong done at the Lynn Camp School House when a band of Rebels, not masked, cut Robert Duff's throat and hung Coon. Mrs. Duff, wife of Robert Duff, was at Dave Cox's with her husband. She is in the west--said she saw Ben Coon, Elihu Presley, Joshua Presley, Waid Counts, Phil Adams, Cain Counts, Henry Kiser, Dick **Skeens**, Peter **Skeens**, Bill **Skeens** and others fighting her husband after they pulled him loose from her in the Cox house--none were masked.

Gear District: The Gearys live at Ama and are good citizens. About two miles above Ama live the Snow Cook family. Mr. Snow Cook was a Union soldier. Peter M. Cook referred to in this brief was a brother of Snow Cook. In this District on the upper Left Hand I was told many Secessionists lived. John and Woody Carper and the Carper family lived in the District--all good citizens. Mr. John and Woody Carper now live in Charleston. This Upper Left Hand of Big Sandy District is where Peter M. Cook was assassinated and negro George's house burned down.

Smithfield District, Roane County, was the home place of the generous and kind Abe Looney for fifty years or more. Here is where his son John was born and raised. He is now a banker in Spencer. In this District lives a large family of Ferrells, many Democrats among them. They are a generous, kind and good citizens excellent farmers and stock raisers. They have good schools and churches.

THOMAS P. RYAN, JR. Will say in conclusion if you have one jot of evidence let it be early, late or noon time to authorize that Kentuck Band of Rebels with what few dirty followers they enlisted to commit the crimes they did, you come with your evidence and meet me half way and go with me and we will lay the cases before Howard Lee, Attorney General and Governor Gore and ask for a prosecution and investigation. When this brief is published either in book form or in our State papers, I propose to go before Mr. Lee and Gore and ask for an investigation. There are some few of the murderers living.

Clay County was formed in 1856 from the Counties of Braxton and Nicholas--named for Henry Clay an American Statesman, area 390 square miles.

Bogey Hole, alias Buger Hole. This log village was situated on the old State route leading from Clay Court House to Big Otter, Clay County, and just over the dividing ridge between Big Sandy Creek waters, Roane County and the Elk River waters in Clay County. Uler, Roane County is just a short distance from Bogey Hole, Clay County. Uler was the home of Hon. William Smith, Union soldier of the Civil War. In and near this Bogey Hole many murders and other crimes have been committed. East of Bogey Hole on State Route, Mr. Mart Boggs one of Clay County's good citizens erected a log school house. Many, many years ago, later this gave way to a modern frame school house. The windows were removed from the south side of this old log school house. An old lady by the name of Annie Boggs nearly 80 years old lived in that neighborhood. Mrs. Boggs asked permission to move into the abandoned school house. Her request was granted, she hung blankets over her open windows--she lived alone for many months. Later her little grand daughter 12 years old came to live with her. One night late in the fall she and her granddaughter were sitting on stools or tripods before an open fire place, burning wood. Mrs. Boggs was entertaining her granddaughter by telling her Indian stories and other stories dating back when she was a

girl. From the tracks on the outside of the house and near a window two men approached, the blanket over the window was slipped aside and one of the men shot her dead. The shot entered her back; the little girl remained in the house over night with her dead grandmother. The next morning the news spread; later in the day Squire Shannon of Clay, Clay County, issued a warrant for two Cottrells of Bogey Hole, father and son. He committed them to ail pending an investigation. A few days later their trials came before Squire Shannon; in that investigation the two Cottrells swore that Mrs. Annie Boggs was a witch, said she would come to their cabin in the night carrying a bridle and saddle, she would put the bridle and saddle on one of them and ride him all over the neighborhood and out as far as Blue Knob where there were chestnuts, burrs and briers, then she would ride him back home unbridle him and unsaddle him and bridle and saddle the other one and ride him over the same ground and back to his cabin where he was unbridled and unsaddled, swore the next morning after their nights experiences their hands and feet would be full of briers and chestnut burrs needles. This witch craft statement that was sworn to can be found in one of the old dockets of Squire Shannon at Clay, W.Va. The corpus delicti was never proven and the murderers of Annie Boggs were never punished.

Margaret Moore, I cannot recall her maiden name, was married to Mr. Moore. He volunteered in the Union Army and later died. After Moore's death she married a man by the name of Mines--both men were of Bogey Hole. After Mines' death she secured a fraudulent pension of \$3500.00. She claimed she was the unmarried widow of Mr. Moore. After Mines died she found a love by the name of James Fletcher who came from Calhoun County--later a boy child was born. They named this by James Fletcher Moore. Margaret had a son of nephew by the name of Andy Hargess--Information, Margaret Moore was she was called, gave Andrew Hargess \$500.00 of her pension money. She did not give James Fletcher Moore any money. Andy Hargess and James Moore were left in their home in Bogey

Hole. Mrs. Moore and Fletcher came to Charleston, W.Va. Mrs. Moore was arrested, tried and convicted for securing a fraudulent pension and was sent to prison. James Fletcher, Mrs. Moore's lover killed a Mr. Jarvis near Charleston, was arrested, indicted, tried and found guilty of murder in the second degree and sent to the W.Va. Penitentiary for 18 years. Andy Hargess disappeared from Bogey Hole and no trace of him could be found. After Hargess disappeared, James Fletcher Moore came near losing his mind. On many occasions in passing through Bogey Hole, the writer would talk to James Fletcher Moore and while in conversation with Moore he would leave me and go to a rock, stump, log or tree and gaze as though something was coming up out of the ground. Moore would do this at least three times in 30 minutes. He would spend about five minutes at a time in this harrowing manner. A good citizen of Clay, W.Va. said after Moore left Bogey Hole for the west, his log cabin was torn down and deep under his hearth a man's skeleton was found.

Mr. and Mrs. Miles McCumbers lived in Bogey Hole and on one occasion Mrs. McCumbers told the writer that a back peddler and assyrian stopped over night at the Andrew and Howard Sampson's cabin in Bogey Hole. This was about 600 ft. from the McCumber home, it was said the peddler disappeared, the next day a trail of blood was seen extending from the Sampson's house to their stable. When this blood was discovered the Sampson's led a young colt up to the house and cut its throat so the colt's blood would cover up the former trail of blood. Pres. Tanner lived in Bogey Hole it was said that Andrew Sampson murdered Tanner above named for \$30.00. Sampsons were convicted for this murder. Howard Sampson of Bogey Hole attacked Joe Murphey of Bogey Hole. Murphy was the quicker on trigger and shot Howard Sampson's jaw off. Miles McCumber and wife left Bogey Hole and moved into the Coal fields. I don't suppose there was a family in Bogey Hole that could read and write their names. The Clay County officials have cleaned this Bogey Hole out.

A cold blooded murder occurred at Trace Fork, Kanawha County, W.Va. All parties connected lived in Kentuck, Jackson County. Levi Johnson had two children, a girl by the name of Nine, 27 years old and a son by the name of Perry Johnson, 18 years old. This family moved from Kentuck, Jackson County to Mr.

Slater's farm, one miles west of Trace Fork postoffice. Shortly thereafter Miss Mary Scarboro, a daughter of Gilbert Scarboro, came to the Johnson home (Not one of the Johnson family could write their names). Mr. Johnson hired Miss Scarboro to help Nine do house work. Mr. Byrd Long operated a store and postoffice at the junction of Track Fork Creek. Mack Holbert formerly of Gay, Jackson County, W.Va., was teaching school half mile up the North branch of Trace Fork Creek. Mr. Long had all the ground in corn in the Junction of the two streams, corn extended up the South Branch of Trace Fork out of sight from Mr. Long's store. This part had been cut and shocked. Levi Johnson, Nine Johnson and Perry Johnson were cutting and shocking the fodder for Mr. Long. Mr. Slater was cutting weeds on his farm and near the Johnson house. Before he left at 12 noon he saw Mary Scarboro pick up a water bucket and a bag she said to Slater that she was going to pick beans. Mr. Slater and son went home for dinner, returned an hour later--said he did not see the Scarboro girl. At 4 p.m. Nine came home. She and Wm. Slater started in search for the girl. Near the center of the bean patch there was a rock about four feet in diameter and across this rock lay the Scarboro woman, head mashed and dead. A report was made to Mr. Burdett, Prosecuting Attorney of Kanawha County. The writer was called on and went to the scene of the murder. Just across the cornfield on the south branch of Trace Fork was a saw mill. The citizens in the village, including the school master, Mack Holbert, and others regulated their time by the noon whistle at the saw mill.

This murder at first seemed a mystery. Mr. Holbert made it a practice to go to the postoffice at Mr. Long's store. Holbert would leave the school room just after the sawmill whistle blew and would be at the postoffice ten minutes later. On his arrival at or near the postoffice and in company with Mr. Long, Nine Johnson and her brother Perry Johnson appeared and called to Holbert and Long asking the time of day, both were carrying corn knives. They went back into the cornfield.

Below the store and below the junction of Trace Fork a second Mr. Slater lived. He owned a garden about half a mile up south Branch of Trace Fork. Mr. Slater's daughter left her home at the time the whistle blew, walked up to their garden--this was about fifteen minutes later. A shock of fodder stood near the fence and woods; there Miss Slater saw Perry Johnson go in behind this fodder shock and disappear from her sight. Nine Johnson and Perry Johnson were again seen near Mr. Long's store at 1 P.M. There were two reputable witnesses who testified they saw Perry Johnson near 12:10 afternoon also about 1 P.M. Mr. Holbert and Mr. Long were the witnesses. We also had the testimony of Miss Slater, a reputable young lady. From the fodder shock, where Miss Slater saw Perry Johnson to the bean patch and return he had to travel two miles and only had 40 minutes to go and kill Miss Scarboro and return to the cornfield. We went to the fodder shock, took Johnson's trail, followed it to a fence, near by--he crossed the fence took an old abandoned trail that led to near the bean patch. Perry Johnson wore a pair of old brogan shoes two patches had been put on the bottom of this shoes showing the number of large headed tacks he used. We made a plaster paris mould of his tracks--the mould and the patches including the tack heads corresponded exactly. The writer found a witness, a step son of William Sayer, who lives at the half way house in Jackson County between Ripley and Charleston. This boy stated that he traveled several miles with Perry Johnson. Johnson said to the boy I heard father was going to marry Miss Scarboro and that he had started home to kill her so there would not be any marriage. Perry Johnson was indicted in the Kanawha County Court. We put on the witness stand those above named and half dozen of the old reliable citizens who had lived near Trace Fork for fifty years. Those witnesses stated they could make the distance from the fodder shock to the bean patch and return in forty minutes. Mr. Frank C. Burdett, Pres. Atty. based his case on the forty minutes from the time Johnson was seen at the fodder shock until his return near the Long store. The Jury returned a verdict of Second Degree murder and Judge Black sentenced him to the West Virginia Penitentiary for eighteen years. Thus the murder of Mary Scarboro was avenged.

As Cain fled after killing his brother Abel, hearing the sky and the earth crying out against him, so flees the dirty murderers of today. **This mark that was put on Can, can be plainly seen on the faces of that**

Organized Band of cut-throats of Jackson and a few of Roane County. Their farms are no longer self supporting. thorns and thistles grow. **The striking illustration of Cain fits that Kentuck gang of cut-throats.**

I refer you to the fourth chapter and part of the fifteenth verse of Genesis where it is recorded that Cain killed his brother and for his there was no more rest. He felt the wrath of God following him as he fled. It was his conscience that said to him "What hast thou done?" The voice of thy Brother's blood crieth from the ground. When thou tillest the soil, it shall not henceforth yield unto thee her strength." (Typewritten copy made at Charleston, W.Va. Feb. 24, 1929)

Chapter 18:

Genealogy from the Book "Memorials of Family of Skene of Skene" written by the renowned Scottish Historian and Her Majesty's Historiographer for Scotland

In this chapter I'm including several pages from the **Memorials of the Family of Skene of Skene**, a book published in 1887 that was written by William Forbes Skene, D.C.L., LL.D Scottish Historian, Archaeologist, Author, Celtic Scholar and Her Majesty's Historiographer for Scotland.

As a way of background, I'm including pages from the Preface and Introduction as well as several pages concerning the Genealogy of Alexander and John Skene. However, I suggest that Alexander and Liliass' offspring read Dr. Skene's Memorial in its entirety which is available online as well as in written form. And, I make this suggestion because when writing the **Memorials of the Family of Skene of Skene** Dr. Skene placed a great deal of weight on the family papers in the Charter Chest of our Scottish Forefather Alexander Skene that he had personal access to.

And, because Dr. Skene placed a great deal of weight on the family papers in Alexander Skene's Charter Chest I want to take a moment and include what another well known and respected Historian wrote concerning the reputation and credentials of Dr. Skene as a historian, archaeologist, scholar and **Historiographer Royal for her Majesty the Queen**.

For example a Biography of William Forbes Skene as recorded in Volume 52 of the "**Dictionary of National Biography**" written by Sidney Lee, English historian, biographer and critic published in London in 1897 verifies the validity and magnitude of Dr. Skene's work.

According to Lee the renowned Williams Forbes Skene was not only a Scottish Historian, Archaeologist, Author and Celtic Scholar he was "Her Majesty's Historiographer for Scotland". Dr. Skene also received an award from the Highland Society for a book he published in 1837 on **The Highlanders of Scotland, their Origin, History, and Antiquities**. In 1868 he published **The Four Ancient Books of Wales** and in 1869 Dr. Skene printed an **Essay on the Coronation Stone of Scone** originally read before the Society of Antiquaries of Scotland. He edited **The Chronicles of the Picts and Scots** (1867) for the series of **Chronicles and Memorials** published under the direction of the lord-clerk register of Scotland, and a critical edition with a translation of the chronicles of John of Fordun and his continuators (1871) for the series of **Scottish Historians** published by Edmonstone & Douglas. He published in three volumes (1876-80) his chief work, "**Celtic Scotland: a History of Ancient Alban: History and Ethnology - Church and Culture - and Land and People**". He received honorary degrees, from the Universities of Edinburgh and Oxford (in 1879). And, in 1881 Dr. Skene was appointed **Historiographer Royal for Scotland**. And, it was the request of the "New Spalding Club" that Dr. Skene wrote the **Memorials of the Family of Skene of Skene** that was published in 1887.

Following are pages 336, 338, 339 and 340 from the "Dictionary of National Biography" by

Sidney Lee:

DICTIONARY
OF
NATIONAL BIOGRAPHY

EDITED BY
SIDNEY LEE

VOL. LII.
SHEARMAN—SMIRKE

LONDON
SMITH, ELDER, & CO., 15 WATERLOO PLACE
1897

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and close contact with Scott. The original introduction to 'Quentin Durward' was inspired by Skene's intimate knowledge of France, gained on a visit in 1822, and the Jewish element in 'Ivanhoe' was at least partly due to his suggestion (*Life of Scott*, iv. 323; cf. *ib.* vii. 325).

Owing to indifferent health of some members of his family, Skene went to Greece in 1838, staying for several years near Athens, in a villa built to his own design. Here, as at home, he busied himself with art, and he is said to have left over five hundred water-colour drawings of Grecian scenery and antiquities. Returning in 1844, he settled first at Leamington and then at Frewen Hall, Oxford, where he enjoyed the best literary society. He died there on 27 Nov. 1864.

In 1806 Skene married Jane Forbes (1787-1862), youngest child of Sir William Forbes (q. v.), sixth baronet of Pitsligo. Her brother, Sir William, seventh baronet, married, in 1797, Scott's first love, Williamina Stuart. Mrs. Skene, like her husband, was highly respected by Scott, who writes of her (*Journal*, i. 75) that she was 'a most excellent person, tenderly fond of Sophia.' 'They bring,' he adds, 'so much old-fashioned kindness and good humour with them that they must be always welcome guests.' The surviving family consisted of three sons and four daughters, the second son, William Forbes Skene (q. v.), becoming a noted antiquary and historian.

Lockhart, in the 'Life of Scott,' drew largely on Skene's manuscript memoranda, which display observation, feeling, discernment, and graceful expression. Skene was an accomplished linguist, speaking fluently French, German, and Italian. He produced, by way of illustrations of Scott, 'A Series of Sketches of the existing Localities alluded to in the Waverley Novels,' etched from his own drawings (Edinb. 1829, 8vo). Besides contributing to the 'Transactions' of the societies to which he belonged, and editing Spalding's 'History of the Troubles in Scotland' for the Bannatyne Club (1828), he wrote the able article 'Painting' in the 'Edinburgh Encyclopedia.' The elegant full-page illustrations in 'The Memorials of Skene of Skene' are from his drawings.

[Memorials of Skene of Skene, p. 139; Lockhart's Life of Scott, *passim*, but specially ii. 61-70, v. 253, vi. 184, 199, and passages noted in text; Scott's Journal and Familiar Letters; Burke's Peerage and Baronetage; Scott's First Love (brochure).] T. B.

SKENE, SIR JOHN (1543?-1617), of Curriehill, clerk-register and lord of session, under the title of LORD CURRIEHILL, was the

sixth son of James Skene of Watercourse and Rainnie, Aberdeenshire, by his wife Janet Lumsden, daughter of Lumsden of Cushnie. According to tradition, the progenitor of the Skenes was a younger son of Robertson of Struan, who for saving the life of Malcolm I when attacked by a wolf received from him the lands of Skene, Aberdeenshire. The oldest of the family of whom there is documentary evidence was John de Skene, who was an arbitrator of the treaty of Berwick in 1290, and in 1296 swore fealty to Edward I. His son Robert de Skene was a supporter of Robert the Bruce, and in 1318 received from him a charter of the lands of Skene erected into a free barony. Adam de Skene, grandson of Robert, fell at Harlaw in 1411, and representatives of the main line also fell at Flodden in 1513 and at Pinkie in 1547. The Skenes of Watercourse were descended from James, second son of Alexander, ninth of Skene (1485-1507).

Sir John Skene is sometimes stated to have been born in 1549, but he was incorporated in St. Mary's College, St. Andrews, as early as 1556; and he was probably therefore born in 1543 or 1544. In 1564-5 he acted as regent in St. Mary's College. He then spent several years in Norway, Denmark, and Sweden, and, after prosecuting the study of law in Paris, he returned to Scotland and passed advocate 19 March 1575. His rapid rise at the bar is attested by the frequent occurrence of his name in connection with cases before the privy council, and his legal attainments are evidenced by his selection, along with Sir James Balfour, by the regent Morton to prepare a digest of the laws. Morton did not live to see the task completed, but before his retirement from the regency he, in June 1577, granted to Skene for his services an annual pension of ten chalders of meal out of the revenues of the abbey of Arbroath (*Acta Parl. Scot.* iii. 89).

Skene, unlike many other Scottish statesmen of his time, enjoyed the confidence of the kirk, and in 1581 the general assembly suggested to the king that he should be appointed procurator for certain ministers who had received injuries in the execution of their offices, and for the trial of whose case a special judge was appointed (CALDERWOOD, *History*, iii. 522). In 1589 also, when the kirk was in great dread of the schemes of the 'jesuits, seminary priests, and other seducers of the people,' he was appointed one of ten commissioners who were to meet weekly to consult as to measures for 'the weal of the kirk in so dangerous a time' (*ib.* v. 4). His friendship with the kirk may account for the remark of the king to Sir

kneeling, by failing to attend; but excused himself on the ground that he was examining witnesses by direction of the lords at the time of the preparation sermon, and his excuse was accepted (*Reg. P. C. Scotl.* xi. 595-6; CALDERWOOD, vii. 383). 'Some, however,' says Calderwood, 'ascribed his not conforming, not to conscience, but to the dissensions of his mother-in-law and her daughter, a religious woman' (*ib.*) His wife was Janet Johnston, daughter of Sir John Johnston of Hilton. On 14 Feb. 1626 he succeeded Thomas, earl of Melrose, as president of the court of session, and on 16 Jan. 1630 he was created by Charles I a baronet of Nova Scotia. He died on 25 Oct. 1633 at his own house in Edinburgh, and was buried in the church of the Grey Friars.

JOHN SKENE (*d.* 1644), second son of Sir John Skene, lord Curriehill, is mentioned in 1612 as one of the ordinary clerks of the exchequer (*Reg. P. C. Scotl.* ix. 344), and on 2 July 1616 he was appointed deputy to the clerk-register (*ib.* x. 556). He died in December 1644. He was, in all likelihood, the compiler of a very important manuscript collection of so-called Scottish tunes preserved in the Advocates' Library, Edinburgh. The manuscript, which bears on the first leaf the signature 'Magister Johannes Skeine,' was at one time attributed to the father, but must have been written either by the son or a later Skene. It was published in 1838 under the title 'Ancient Scottish Melodies, from a manuscript of the reign of King James VI. With an Introductory Enquiry, illustrative of the History of Music in Scotland, by William Daune, esq., F.S.A. Scot.'

[Histories by Calderwood and Spotswood; Sir James Melville's Memoirs; David Moysie's Memoirs and History of James the Sixth, in the Bannatyne Club; Sir James Balfour's Annals; Acta Parl. Scot. vol. iv.; Reg. P. C. Scotl. vols. ii.-xi.; W. Forbes Skene's Genealogy of the Skenes in the New Spalding Club.] T. F. H.

SKENE, WILLIAM FORBES (1809-1892), Scottish historian and Celtic scholar, was second son of James Skene [q. v.] of Rubislaw, near Aberdeen, by Jane, daughter of Sir William Forbes [q. v.], sixth baronet, of Fittisigo, Aberdeenshire. Born on 7 June 1809 at Inverie Knoydart, the property of Macdonnell of Glengarry, William was educated at the High School of Edinburgh, and there began on his own account to study Gaelic, of which he had some opportunity of learning the rudiments through his maternal relationship with Macdonnell, the chief of Glengarry in the West Highlands, but still more through his being boarded for a

time at Laggan, Inverness-shire, with the parish minister, Mackintosh Mackay [q. v.], on the recommendation of Sir Walter Scott. In 1824 he went with his elder brother, George, to Hanau, near Frankfort, where he acquired German and a taste for philology, which he afterwards turned to account in Celtic studies. On his return to Scotland he spent a session at St. Andrews University, after which he served an apprenticeship under his uncle, Sir Henry Jardine, W.S., and passed writer to the signet in 1832. Soon afterwards he became a clerk of the bills in the bill chamber of the court of session, an office he held till 1865. He practised as a writer to the signet for about forty years.

While never neglecting official and professional duties, his discharge of which was highly appreciated by his clients and the court, he had his eye from earliest manhood on highland history and Celtic scholarship. In 1837 he published a book on 'The Highlanders of Scotland, their Origin, History, and Antiquities,' for which he received a prize from the Highland Society—a work of great ingenuity and learning, though further research altered some views expressed in it. Constant occupation in his profession did not allow of his publishing anything further till 1862, when he contributed an introduction and notes to the Dean of Lismore's 'Collection of Gaelic Poetry,' edited by Dr. McLachlan. In this introduction Skene took his stand against the older school of Irish antiquaries by asserting, in carefully chosen language, that 'prior to the battle of Ocha in 485 A.D. the Irish have, strictly speaking, no chronological history.' That battle established the dynasty of the HyNeill on the Irish throne, and 'the order of things which existed subsequent to that date is the chronological era which separates the true from the empirical, the genuine annals of the country from an artificially constructed history.' He also took the position, since almost universally adopted by scholars, as to the Ossianic controversy, admitting the claims of Ireland to Fenian legends and their attendant poems, yet maintaining it had 'not an exclusive possession of them,' but that 'Scotland possessed likewise Fenian legends and Ossianic poetry derived from an independent source, and a Fenian topography equally genuine.'

In 1868 he published 'The Four Ancient Books of Wales,' an attempt to discriminate what was truly historical from what was imaginative or artificial in Welsh-Celtic historic poetry. He had made himself by this time a sufficiently good scholar of the written Irish and Welsh dialects for historical purposes. In 1869 he printed an 'Essay

on the Coronation Stone of Scone,' originally read before the Society of Antiquaries of Scotland, in which he overthrew the Scottish legend that this stone was the 'Lia Fail' on which the Irish kings were crowned at Tara, with as acute and unbiassed criticism as that he had applied to Irish and Welsh legendary history. He afterwards edited 'The Chronicles of the Picts and Scots' (1867) for the series of 'Chronicles and Memorials' published under the direction of the lord-clerk register of Scotland, and a critical edition with a translation of the chronicles of John of Fordun and his continuators (1871) for the series of 'Scottish Historians' published by Edmonstone & Douglas.

The former work collected for the first time the earliest fragments of Scottish history from Irish and Welsh sources, as well as the older mediæval legends and annals which had not been absorbed into the chronicles of Wyntoun and Fordun. In the latter work he put into the crucible the 'Scotichronicon' as published by Goodall, and by a thorough inspection of the manuscripts discriminated the portion written by Fordun himself from the additions of Walter Bower or Bowmaker [q. v.], the abbot of Inchcolm, and other continuators. In the notes he contributed the results of several important special inquiries, in particular as to the origin of Scottish thanages. He subsequently published in the same series, under the editorship of his nephew, Mr. Felix Skene, the 'Liber Pluscardensis,' the authorship of which he attributed to Maurice Buchanan, treasurer of the unfortunate dauphiness Margaret, daughter of James I of Scotland, and wife of Louis XI when dauphin. Along with his cousin, Bishop Forbes of Brechin, he published in 1874, again for the same series of 'Scottish Historians,' a rearranged introduction, somewhat condensed, of Bishop Reeves's edition of Adamnan's 'Life of St. Columba,' along with the text and a translation.

Thus thoroughly equipped for the undertaking he always had in view, and comparatively free from the cares of business, Skene published in three volumes (1876-80) his chief work, 'Celtic Scotland: a History of Ancient Alban.' 'History and Ethnology' form the subject of the first, 'Church and Culture' of the second, and 'Land and People' of the third volume. Following in the path of sound criticism in Celtic history first opened by Father Thomas Innes [q. v.], and provided with better and fuller texts, as well as better methods from his acquaintance with the German schools of criticism, both in philology and history, Skene accomplished

more for the annals of his native country than any writer of the present century. He extended the period during which it is possible to have some certain light from the reign of Malcolm Canmore to the era of St. Columba, a period of more than five centuries.

Skene was eminently ingenious as well as critical, and his reconstruction of Scottish history is in some points assailable. His application of Ptolemy's geography and his explanation of the Roman invasion of Scotland are instances of this. The Celtic portion proper also contains views which may be deemed hypothetical, e.g. the supposed suppressed century of Dalriad history and the theory of Pictish kings in the early portion of the Scottish royal genealogy. But he will be an ungrateful follower in their steps who does not acknowledge that Father Innes, Lord Hailes, and Skene have cleared more stumbling-blocks out of the way than all other Scottish historians. Skene's only other publications (besides papers contributed to the Society of Antiquaries for Scotland, a list of which will be found under his name in the 'Proceedings' published in 1892), consist of 'A Humorous Story for Children: the History of Tommy Brown and the Queen of the Fairies,' and a 'Gospel History for the Young' (3 vols. 1883-4), all published by his friend Mr. David Douglas of Edinburgh.

His versatile activity was not limited either by his extensive business or historical labours. An ardent but discriminating philanthropist, he acted as secretary for the relief committee in the highlands, rendered necessary by the potato famine, from 1846 to 1850, which distributed about a quarter of a million in relief and relief work; and he was for many years a director of one of the leading Scottish banks. He was keenly interested in St. Vincent's Church in Edinburgh, a congregation belonging to what was often, though not accurately, called the English episcopal church; and having become satisfied, towards the end of his life, that the position of that body was untenable, he successfully carried through a union of St. Vincent's Church, acquired and largely maintained by his contributions, with the episcopal church of Scotland. Skene received honorary degrees from the universities of Edinburgh and Oxford (in 1879), and on the death of John Hill Burton in 1881 was appointed historiographer royal for Scotland. He died at Edinburgh on 29 Aug. 1892.

Skene did not marry, but brought up with the care of a father several members of a large family of one of his nieces. Through life he was looked up to by many as a kind

and judicious adviser. While carefully husbanding his time from the encroachments of society for his duties and studies, he was a hospitable host.

Skene had many advantages for the task of a Scottish historian: a talented father, an intellectual home, a boyhood spent in the atmosphere of Walter Scott, a thorough knowledge of the Highlands and their natives, a taste for languages and philology, especially Celtic, with opportunities for cultivating it both at home and abroad, ample preparation by the study of Celtic sources at first hand, and a long life. Yet all these would not have sufficed had he not possessed an historic instinct and a patriotic desire to enlarge the boundaries of the history of Scotland and throw new light on its darkest age. His portrait, by Sir George Reid, P.R.S.A., is now in the National Portrait Gallery of Scotland.

[Skene's Memorials of the Family of Skene, published by the New Spalding Club, 1887; obituary notice in Proceedings of the Society of Scottish Antiquaries; personal knowledge; and private information.] Æ. M.

SKERNING or SKERVINGE, ROGER DE (*d.* 1278), bishop of Norwich, possibly took his name from Scarning in Norfolk. Becoming a Benedictine monk of Norwich, he was elected prior of his house in 1257 (Corrox, p. 137). On 23 Jan. 1266 he was chosen bishop of Norwich; he received the royal assent on 9 Feb., the temporalities were restored on 17 March, and on 19 Sept. he was consecrated by the legate Ottobon at Canterbury (Le Neve, *Fasti Eccl. Angl.* ii. 461). On 16 Dec. 1266 'the Disinherited' then holding out in the Isle of Ely took Norwich by storm, and Skerning had to seek refuge at Bury St. Edmunds (*Memorials of St. Edmund's Abbey*, vol. ii. p. xxxvi, iii. 31). The great event of his episcopate was the burning of Norwich Cathedral and monastery by rioters on 11 Aug. 1272. On 29 Aug. Skerning held an assembly at Eye, and excommunicated the rioters, putting Norwich under an interdict. On 14 Sept. King Henry came to Norwich to hold an inquiry into the disturbance, and stayed with the bishop twelve days. As a consequence William de Brunham the prior was removed from his office, and on 1 Oct. Skerning confirmed William de Kyrkely as his successor at Thorp. At the king's wish Skerning had relaxed the interdict, but he renewed it in October, and sent messengers to the Roman curia to report the matter to the pope. The interdict was relaxed again for a time at Christmas 1272, but was not finally removed till 15 Oct. 1275. Skerning died at South Elmham on

22 Jan. 1278, and was buried in the re-edified Norwich Cathedral on 28 Jan. (*Cont. Flor. Wig.* ii. 219).

[Cotton's Chronicle, pp. 137, 141, 148-50, 153, 156, and *De Episcopis Norwicensibus*, p. 395; *Flores Historiarum*, iii. 10, 19, 25-7, 50 (both in Rolls Ser.); Blomefield's *Hist. Norfolk*, iii. 493-494; other authorities quoted.] C. L. K.

SKETCHLEY, ARTHUR (1817-1882), pseudonym. [See ROSE, GEORGE.]

SKEVINGTON. [See also SKEFFINGTON.]

SKEVINGTON or PACE, THOMAS (*d.* 1533), bishop of Bangor, son of John Pace of Leicestershire by Margaret, daughter and heiress of William Cobley, is said to have been born at Skeffington, the seat of the family of that name in Leicestershire. He entered the Cistercian monastery of Merevale, Warwickshire, and studied at the Cistercian college of St. Bernard in Oxford, to which he left 20*l.* at his death. As the custom was, he took a new name on entering religion, and selected that of what is supposed to have been his birthplace. His connection with Skeffington is, moreover, shown by the blazon of his arms in a window of the church there. He became abbot of Waverley in Surrey, and on 17 June 1509 was consecrated bishop of Bangor. A tradition says that he never went thither, but this can hardly be, as, though he doubtless lived much at the abbey of Beaulieu which he held *in commendam*, he was active as a builder at Bangor. He finished the palace and built the tower and the nave of the cathedral. He died on Sunday, 13 Aug. 1533 (*Letters and Papers*, vi. 1002). His body was buried at Beaulieu, but his heart was taken to Bangor and sunk, none too securely, in the pavement in front of what seems to have been a picture of St. Daniel. Humphrey Humphreys [q. v.] used to play with it when a boy. It would seem that he was rich (*ib.* xiv. 1222).

[Wood's *Athenæ Oxon.*, ed. Bliss, ii. 741; *Visitation of Leicestershire* (Harl. Soc.), p. 63; Nichols's *Leicestershire*, ii. i. 548, iii. 447; Walcott's *Memorials of Bangor*, p. 44; Browne Willis's *Survey of Bangor*, p. 97; *Letters and Papers, Henry VIII.*, ii. 1131, &c.]

W. A. J. A.

SKEWES, JOHN (*d.* 1544), lawyer and chronicler. [See SKUTISH.]

SKEY, FREDERIC CARPENTER (1798-1872), surgeon, second of six children of George Skey, a Russia merchant in London, was born at Upton-on-Severn on 1 Dec. 1798, and was educated chiefly at the private school of Michael Maurice, father of Frederick

Lee's biography identifies William Forbes Skene as someone whose work is considered to be of great importance and weight - not someone who is writing just to be writing. Which brings me back to the importance of Dr. Skene's book **Memorials of the Family of Skene of Skene** published in 1887.

Needless to say, that Dr. Skene was Her Majesty's Historiographer for Scotland in itself speaks volumes. Without a doubt William Forbes Skene is a man whose writings are authoritative. He was more than qualified to have written the "**Memorials of the Family of Skene of Skene**". And, as a Scottish Historian he wrote the Memorials based on "Family Documentation" that the various Skene families had preserved in their Charter Chest including that of my forefather **Alexander Skene of Newtyle**. In addition to the family Charter Chests, Dr. Skene relied on other private documentation that was readily made available to him as well.

The New Spalding Club of Aberdeenshire, Scotland: The fact that William Forbes Skene wrote the "**Memorials of the Family of Skene of Skene**" at the request of the Council of the New Spalding Club of Aberdeen who asked him to undertake to compile a history of the ancient Aberdeenshire family of Skene of Skene is significant. In fact, the Clan Skene was originally a part of "The Robertsons of Struan" also known as "Clan Donnachaidh" who are unquestionably the oldest family of Scotland, being the sole remaining branch of the Royal House which occupied the Scottish throne in the 11th and 12th century." The goal of the Spalding Club was to publish "Scholarly" work. They did not publish just to be publishing.

In other words, if anyone had reliable knowledge of the history and genealogy of the Skene family of Scotland, including that of my Scottish Forebear Alexander Skene, it would be Dr. William Forbes Skene who as a Skene himself was very familiar with the other Skene families as well as his own families well documented ancestry.

On page 1 of the Introduction **Skene of Skene** Dr. Skene points out that my forebear Alexander Skene was the compiler of a manuscript that contained the coats of arms of all the principal Scottish families.

MEMORIALS OF THE FAMILY OF SKENE OF SKENE.

INTRODUCTION.

THE materials for a history of the ancient Aberdeenshire Family of Skene of Skene are more than usually abundant. They consist of the family papers in the charter chest of Skene of Skene, in the possession of the Earl of Fife, now the heir of line of the family; those in the charter chest of the family of Rubislaw, and in that of the family of Curriehill and Halyards, which fell to the late James Skene of Rubislaw, on the failure of that branch; and five manuscript histories, compiled at different times.

The oldest of these (MS.A) is a manuscript bearing the following title, "Origo nominis necnon familiæ de Skein," and concluding with the following docquet, "Thir presents are exhibited by a wellwisher of both the families, viz., the Laird of Glenbervie, called Douglas, whose draught thereof is wrytten by Mr. Alexander Skene, Aberdeen, 22 January, 1678." This Mr. Alexander Skene is obviously also the compiler of another manuscript, containing coats of arms of all the principal Scottish families. The Skene families among them are—"Skene of that ilk, G. 3 wolfe-heads couped O., on the poynts of as many swords paleways A. hilted and pomelled of the 2d. ; Skene of Halzards in Lothian ; Skene of Halzards in Fyfe ; Skene of Fintrie ; Skene of Remore ; Skene of Dyce ; Skene of Bandodle ; Skene of Dumbreck ; Skene of Corrihill ; Skene of Tillibirlach ; Skene of Newtyle ; Gilbert Skene [his own ancestor], bears the principall armes of the house, and for his cognisance

B

And, on page 3 Dr. Skene states the following about Alexander Skene:

"His position, his literary character, and his connection with the family of Skene of Skene necessarily give great weight to his account of the family, and especially to that period when he must have been personally cognisant of the facts he narrates."

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Needless to say, Dr. Skene had the upmost respect for my forebear Alexander Skene and Alexander's account of the Skene family including the origins of the name Skene. When writing the **Memorials of the Family of Skene of Skene** Dr. Skene was able to go into great detail as to the origins of the name Skene because of the wealth of documentation that he found in the Charter Chests of several different Skene families especially the Charter Chest of my forefather

Alexander Skene who according to page 3 of **Felicia Skene of Oxford A Memoir** by E. C. Richards published in London in 1902 Alexander Skene had dedicated himself to the genealogy of the Skene family.

Felicia Skene of Oxford: A Memoir by E. C. Rickards: This particular book published in London in 1902 that was written by Edith Richards who was a personal friend of Felicia Skene and verifies that authors like Edith Rickards as well as other respected members of the Skene Clan like Felicia Skene a Scottish writer, philanthropist and prison reformer were also in agreement with Dr. Skene's work. Felicia was the sister of William Forbes Skene and the daughter of James Skene who is remembered among other things for his deep bond and friendship with Sir Walter Scott author of *Ivanhoe* and whose writings were influenced by Felicia's father James Skeens.

In her book Ms. Rickards makes note that Alexander Skene had devoted himself to the study of the ancestry of the Skene family and that his study of the lineage and family background of the Skene family is authoritative.

The following is a quote from page 3 of the above mentioned book wherein Ms. Rickards points out that based on his studies my forefather Alexander Skene bears witness that the origins of the name Skene is derived from the weapon known as a Skein.

chap.ij A GREAT FRIENDSHIP 3

by Felicia in 1899, called "Sir Walter Scott's First Love," she touchingly relates the story of the poet's love, what it had been, and what it ever was to him as long as life lasted. Scott's death, thirty years before that of James Skene, was one of the deepest griefs that Felicia's father had to bear. It was a strong proof of the profound impression made on him by that friendship, that shortly before his death, in his ninetieth year, he was convinced that the poet came to see him, and sat with him a long time talking over the old happy days together.

If hereditary influences count for much, Felicia had all the advantages which descent from the high-minded and cultivated families of both parents could bring her.

The history of the Skene family goes back to an early period, as far as the eleventh century. The old legend, on the authority of one of its members, Alexander Skene, who in 1678 devoted himself to the study of the pedigree, was that a son of the founder of the family, the Laird of Struans, had his first donation from the king for killing "ane devouring wolfe in the forest of Aberdeen." The legend is preserved in an old MS.

" King Malcolm Kenmore being ' fiercely pursheved by a devouring woulfe,' ... a second son of Donald of the Isles perceiving the

fierceness of the woulfe with his open mouth

4

FAMILY HISTORY

[PART I.

coming upon the king, wrapt his plaid about his left arme, and thrust in his mouth, and interposed himself to the furie of the wyld beast, rather than have his prince in hazard ; and then with his right hand, drew his Skene, and under his arme that was in the mouth of the woulfe, struck in his Skeine at his head, and cut off his head and delivered it to King Malcombe, for the quhilk Malcome gave him the lands of Skene, and caused him to be called Skene of that ilk, as lykways the great Laik or Loch of Skene, being sax miles of circuit, well plenished with fresh water fishes, Elk Bulls and croched Cows on the sides thereof, who have but on ear or lug, and gives exceeding mutch milk, and are never seen to Bule, but its vulgarly reported that these Elfe Rules come out in the night season, and return with a great Bulying in the Watter."

There is a picture of the old skean or dirk in the family chest of charters, and it is believed that from the time that the lands were erected into a barony, in 1817, the dirk was used as a symbol of investiture.

The Skenes soon developed into a large clan. Some dozen branches are described in Mr William Forbes Skene's history of the family. Our concern is only with the Skenes of Rubislaw, the first of whom was George, the son of David of the Mylne of Potterton. He attained to the dignity of Provost of Aberdeen in 1676, and was afterward knighted as Sir George Skene of Fintray.

Ms. Richards' account is in agreement with various other accounts including that of Dr. Skenes' account that the name Skene is derived from the Irish dirk skeine or skene as described above.

According to the Skene historians, the origin of the name Skene dates all the way back to the eleventh century when a younger son of the Robertsons of Struan saved the life of King Malcolm by killing a wolf with a "Skene", a small Irish/Scottish dagger. And, this particular young man was rewarded for his heroism with lands named after the Skene weapon and his heroism was and continues to be commemorated on the chief's shield which shows three wolves' heads impaled on skene's (daggers). And, this particular young man whose name was changed to Skene became the Patriarch of the Skene family from which all males can trace their lineage back to.

Back to the William Forbes Skens's "Memorials of the Family of Skene of Skene": Following are the several pages from the Memorials including the pages that reference Alexander, Lilius and John Skene that I mentioned at the beginning of this chapter.

[203. V. 1]

Memorials

of the

Family of Skene of Skene

FROM THE FAMILY PAPERS
WITH OTHER ILLUSTRATIVE DOCUMENTS

EDITED BY
WILLIAM FORBES SKENE, D.C.L., LL.D.
HER MAJESTY'S HISTORIOGRAPHER FOR SCOTLAND

ABERDEEN
Printed for the New Spalding Club
1887

P R E F A C E.

WHEN the Council of the New Spalding Club asked me to undertake to compile a history of the ancient Aberdeenshire family of Skene of Skene, which they proposed to issue as the first of a series of histories of ancient northern families, I willingly undertook the task, as I had ample materials at my disposal, the result of researches made by my late father into the Family History. I felt, however, that there might be a disadvantage in selecting one for this task who was himself among the few remaining male descendants of the family, from a natural tendency to over-estimate the importance of the Skene family, and the consideration in which it was held, fostered as it was in some degree by the language of previous family historians; but I have endeavoured to avoid this tendency, and to present a plain historical narrative of the history of the family, so far as it is based on authentic documents.

If there had existed only one manuscript history of the family of Skene of Skene, I would have been disposed to follow the example of my late much esteemed friend—Mr. Cosmo Innes—in the family histories edited by him for the original Spalding Club, and to print the family history entire, adding such authentic documents as tended to illustrate it; but I had no fewer than five manuscript histories of the family, written at different dates, at my disposal, and I therefore thought it better simply to insert extracts from them when it was desirable to present

the narrative in their language instead of my own, and to add a reference to such authentic documents as confirmed or corrected it.

The fact that I was able to refer to so many family histories, written at different periods, has, however, enabled me to shew the gradual growth and development of the traditionary history of the origin of the family.

The curious circumstance that in 1296 John de Skene, the first historic person of the name, bore as a cognizance the head of John the Baptist, while Patrick de Skene, the *Clericus*, bore on his Seal three Skenes or dirks, and that the Kirktown of Skene belonged to the family, rather indicates that the name of Skene was primarily connected with the Church, and extended from thence to the barony, while the wolves' heads do not then appear as forming part of the cognizance of the family. A circumstance, however, connected with the arms of an ancient English family, throws some light upon this fact. The Plumpton of Plumpton Hall were Hereditary Foresters of the Ancient Royal Forest of Knaresborough, in the West Riding of Yorkshire. In Wharfedale, which formed part of the Forest, and was anciently covered with wood, still stands Plumpton Hall, a tower very similar to the old tower of Skene; and there is still preserved in it an old stone coat-of-arms of the Plumptons, shewing three wolves heads in *fesse*, a cognizance indicating, according to tradition, their connection with the Forest, which was infested by wolves, a certain number of which they were bound to kill each year. The only family in Scotland which bore three wolves' heads, besides the Skenes, was that of the Robertsons of Strowan, and they too were connected with a Forest, for their principal possession was the great north-west Forest of Atholl, called the Forest of Glengarry. The position of this family in the earlier generations was an exact counterpart of that of the Skenes. They possessed the Kirktown of Strowan, took their designation

from it—though the smallest of their possessions—and when their lands were erected into a Barony the name of Strowan was given to the Barony. In like manner the Skene lands were originally part of a Forest. The family, too, possessed the Kirktown of Skene, took their designation from it, and when the lands were erected into a Barony it was termed the Barony of Skene. The Seal of Patrick the *Clericus* of Skene shews that the cognizance of the name was three Skenes or dirks, and the three wolves' heads borne upon them were no doubt derived from their original connection with the Forest. The combination of the two may have given rise to the tradition of the first Skene having saved the King from a wolf, and presented his head upon a Skene or dirk.

In the narrative which I have given of the different generations of the family of Skene of Skene, with its branches, I have not thought it necessary to print at length the Charters and Retours which I have referred to in support of it, but have merely quoted them from the originals in the Charter Chests, or from the Public Records, as they do not in fact possess any interest beyond the proof they afford of the succession of the different heads of the family. The chief value of such family histories lies much more in the pictures they afford of the social position and habits of life of such families at different periods, thus illustrating the social development of the country; and these I have endeavoured to bring out as much as possible, both in the principal narrative and in the documents in the Appendix, which were selected with that view. Thus we can see these ancient Scottish Barons living in a tower "built of three arches or stories, and entered by a ladder on the second story." We can see the younger sons having no other resource than either to enter the Church, or to have their names inscribed in the rental books of the family as kindly tenants of some outlying farm, which their descendants, if the laird was embarrassed,

acquired as property, or else descended to the condition of ordinary farmers. Then some generations later we see the increasing trade of the country, and the new ideas and new life infused into society by the Reformation, sending the younger sons of such families to seek their subsistence in other fields. We see them now obtaining a better education in the newly founded Colleges, some of them taking a University degree, and distinguished from their less cultivated brothers by the title of "Mr.," a designation at that time exclusively confined to Masters of Arts; and then sometimes teaching for some years in their College as Regents. We can see those who would have entered the Church becoming Notaries Public, adopting learned professions, or becoming Professors in these Colleges. We can see others breaking through the aristocratic line of demarcation between land and Burgh, and, becoming burgesses of the County town, whence, if they were prosperous in trade, they again emerged and founded new County families by purchasing land. Add to this the foundation of the College of Justice, and the increasing trade between Scotland and the Netherlands and Poland, in which Aberdeen took a large share, and we can see the scions of County families resorting to one or other as an outlet for their energies, and a means of acquiring fame and fortune.

We can thus see the sons of one obscure Notary Public on Deeside furnishing a Professor of Medicine, who became Physician to the King, and a learned Advocate, who was "a good, trew, stout man, like a Dutche man, and culd mak them lang harangues in Latin," sent as Ambassador to Foreign Courts, and occupying the high position of Lord Clerk Register, receiving letters from learned persons abroad (App. II.), and laudatory verses at home (App. III.), while his last years are embittered by disputes among his sons, and the efforts which the Archbishop of St. Andrews narrates in such quaint language

to bring them to a settlement are defeated by the influence of the puritan mother-in-law of the eldest son (App. iv.) We can see a member of another branch occupying the position of Conservator of Scotch privileges at Campvere, in the Netherlands (App. I.); the younger son of a Midmar farmer of the Halyards in Fife branch settling at Venloo, in the same country, and founding a family, now occupying an important and influential position in Austria; and the younger son of a Belhelvie farmer of the Westercorse branch acquiring a fortune in Poland, returning home, and founding a County family. We can see a younger son of the Halyards in Midlothian family in the army, serving in the Netherlands, marrying a young Dutch girl, and dying at Tournay, and we can read the touching letters written by himself from his deathbed, and by his young widow (App. vii.) We can see a specimen of the intolerance exercised by Charles I. in Scotland, under the auspices of Archbishop Laud, when a Judge of the Court of Session was in danger of losing his position because he had not communicated kneeling at Easter in St. Giles (App. v.); while some years after we find him President of the Court of Session, and rewarded by a Nova Scotia Baronetcy, his patent, like other early patents, containing the grant of a Barony, with almost regal jurisdiction, in Nova Scotia, where the grantees were expected to settle, but which grants were rendered nugatory by the entire district being possessed by the French in 1638 (App. vi.) We can see, too, the remarkable current of religious feeling which soon after spread over Scotland, when a Magistrate of Aberdeen, and his family, became Quakers, and a Provost of Aberdeen made a solemn renunciation of his sins (App. ix.)

The History of the Skenes of Skene, and the families whose descent from them can be traced, terminates with that family to which I belong, two families whose connection with the chief family has not been traced being placed in the

Appendix (No. 1.) When I approached the present generation of my own family I felt myself treading on delicate ground, as I naturally desired to do justice to the members of it, and especially to the character and accomplishments so generally recognised of my late father, but was afraid that I might be led into over laudation. I was therefore glad, in the case of my father, to be able to substitute for my own account the obituary notice of him addressed to the Royal Society of Edinburgh, by so distinguished a man as Sir David Brewster, and to conclude the Appendix by adding the well-known lines addressed to him by his life-long friend, Sir Walter Scott (App. x.)

I was also glad to be able to supply the full-page illustrations to this volume from the collection of my father's drawings, part of which had already appeared in the edition of Spalding's *Troubles*, printed for the Bannatyne Club.

I have, in conclusion, to record my thanks to my friend, Charles Elphinstone-Dalrymple, Esq., for the kind interest he has taken in the work, and the judicious advice I have received from him ; and also to the Secretary of the New Spalding Club, P. J. Anderson, Esq., who has kindly revised my proof sheets, and given me many valuable suggestions from time to time.

I have only to add, that in compiling the history of so many branches of the family, I may occasionally have been led into inaccuracies of date or statement, for which I hope to meet with indulgence.

WILLIAM F. SKENE.

27 INVERLEITH ROW,
EDINBURGH, *December, 1887.*

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MEMORIALS OF THE FAMILY OF SKENE OF SKENE.

INTRODUCTION.

THE materials for a history of the ancient Aberdeenshire Family of Skene of Skene are more than usually abundant. They consist of the family papers in the charter chest of Skene of Skene, in the possession of the Earl of Fife, now the heir of line of the family; those in the charter chest of the family of Rubislaw, and in that of the family of Curriehill and Halyards, which fell to the late James Skene of Rubislaw, on the failure of that branch; and five manuscript histories, compiled at different times.

The oldest of these (MS.A) is a manuscript bearing the following title, "Origo nominis necnon familiæ de Skein," and concluding with the following docquet, "Thir presents are exhibited by a wellwisher of both the families, viz., the Laird of Glenbervie, called Douglas, whose draught thereof is wrytten by Mr. Alexander Skene, Aberdeen, 22 January, 1678." This Mr. Alexander Skene is obviously also the compiler of another manuscript, containing coats of arms of all the principal Scottish families. The Skene families among them are—"Skene of that ilk, G. 3 wolfe-heads couped O., on the poynts of as many swords paleways A. hilted and pomelled of the 2d.; Skene of Halzards in Lothian; Skene of Halzards in Fyfe; Skene of Fintrie; Skene of Remore; Skene of Dyce; Skene of Bandodle; Skene of Dumbreck; Skene of Corrihill; Skene of Tillibirlach; Skene of Newtyle; Gilbert Skene [his own ancestor], bears the principall armes of the house, and for his cognisance

B

My Notes: Dr. Skene acknowledges the work of Alexander Skene

ane helme befitting his degree, bearing upon it ane wolfe sayhant." After which occurs the following docquet :—

Adjuvante Jehovah

Hunc librum Pinxit

ALEX^r. SKENE

Scoto-Abredonensis

A.Æ.C. 1678

cui 25^{to} Julij coronidem

Imposuit πάντοτε δόξα θεῷ.

O si possem pingere Æternitati

Duce Deo quidvis potest quivis.

כי ארני לך תודותי

* על-כן שמחו אני בזהלך *

Sors mihi grata cadet.

This is followed by an alphabetical Index, and by some Notes on Heraldry.

There can, I think, be little difficulty in identifying the compiler of these two manuscripts with a Mr. Alexander Skene, a man of some note and culture at the time, in Aberdeen, whose brother James, about the same time, held the office of Lyon Depute. They were, as will afterwards appear, sons of a Robert Skene, merchant burghess of Aberdeen, and treasurer of the burgh. Alexander, his eldest son, was born in 1621, and admitted a burghess in 1625, when only four years old—"jure paternitatis et dispens. cum jurejurando quia pupillus est et infra ætatem." In 1648 he was a Master of Arts, as appears from a sasine in favour "probi et discreti adolescentis magistri Alexandri Skene." In 1656 he became a magistrate of the town, and in the same year was chosen, as one of the nearest of kin, curator of John Skene of that ilk, whom he addresses, in 1675, in a letter in the same charter chest, as his "beloved friend."

* I am indebted to the Reverend Walter MacLeod for the following explanation of the Hebrew—"The Hebrew lines are not from any particular text, so far as I can discover, but the phrasology is Scriptural. They may be thus rendered :—

For in Thee, O Lord, is my hope ;

Therefore I rejoice in my portion."

My Comments: It is of the greatest significance that my Scottish Forebear understood and wrote in Hebrew and this is discussed further in the section detailing the life of Alexander Skene.

In 1685 there appeared in Aberdeen a work with the title of "Memorialls for the Government of the Royall-Burghs in Scotland. By ΦΙΛΟΠΟΛΙΤΕΙΟΥΣ, or a lover of the Publick wellfare"; and, in the same year, "A Succinct Survey of the famous City of Aberdeen. By a Zealous Lover of Bon-Accord, ΦΙΛΟΠΟΛΙΤΕΙΟΥΣ." That Baillie Alexander Skene was the author appears from an entry in the Council Register in the same year—"the little book latlie emitted be M^r Alex^r Skene late bailie dedicat to the Mag^{ras} and Counsell to get tuentie thereof for the touns vse" (vol. lvii, p. 198).

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My Comments: Dr. Forbes makes the statement concerning the work of my forefather Alexander Skene:

"His position, his literary character, and his connection with the family of Skene of Skene necessarily give great weight to his account of the family, and especially to that period when he must have been personally cognisant of the facts he narrates".

The fourth manuscript account of the family (MS.D) consists of separate "accounts of the families of Skene of Skene, of Skene of Halyards (in Fife), and of Skene of Curriehill and Halyards, in Lothian ; to which is added some accounts concerning the family of Skene of that ilk ; an account of Sir George Skene of Wester Fintray, his predecessors, and account of some of the predecessors of Giles Adie, wife of Alexander Skene, who died at Skene, 20th January, 1724." These formed part of "The account of the families of Scotland, in the possession of the late George Chalmers, F.R.S.S.A.," and may be dated about 1770.

The last manuscript account (MS.E) is a volume with the title "Parentalia, or Genealogical Notes with reference to the different families of the name of Skene and others allied to the family of Skene of Rubislaw, collected from various sources by James Skene, 1820." This manuscript is chiefly valuable from recording many of the floating traditions regarding the family history, which were still current at the date at which it was compiled, and which the author lost no opportunity of obtaining from those old persons in whose memory they were still preserved.

The following memorials are compiled partly from these manuscript histories, and partly from documents among the family papers, or extracted from the public records. Where no references are added, they are from documents in the various charter chests.

CHAPTER I.

SKENE OF SKENE.

ABOUT ten miles due west from Aberdeen is the Loch of Skene, a considerable sheet of water, and on the north side of it extends the ancient barony of Skene, co-extensive with the more modern parish of the same name. It is bounded on the north by the parishes of Kinellar and Kintore, on the west by the parishes of Kinnernie, now annexed to Cluny, and Echt, and on the east by the freedom lands of Aberdeen. The barony consisted of two distinct portions. The western and larger portion contained the lands of the Maynes or Dominical lands of Skene, Hattown, Broomhill, Newton, Tearavell, Over and Nether Auchinlech, Craigdarg, Letter, Bervie, Easter and Wester Kinmundie, Easter and Wester Carney, Fiddie, Mill of Keir, Ord, Blackhill, Graystone, Rodgerhill, and Broadiach. The eastern and smaller portion, usually termed the lands of Easter Skene, consisted of the Kirkton of Skene, Liddach, Garlogie, and Millbuie. On the former was situated the old tower of Skene, said by tradition to be the first built stone house in Mar. It now forms the west wing of the House of Skene. On Easter Skene was the Church of Skene, now a parish church, but formerly a vicarage, dependent upon the mother church of Kinkell.

These lands were erected into a barony by King Robert Bruce, in the year 1317, and have from time immemorial been in the possession of the baronial family of Skene of Skene. Mr. Robert Cowpar tells the following anecdote with reference to the antiquity of the family. He says—"This present Laird of Skene's father being in Edinburgh, and desirous to see his relations, Sir John Cowpar of Gogar being in company with him at the Cross of Edinburgh, asked him if he desired to see and be acquainted with my Lady Dundonald, being ane relation of his, he was very well

pleased, and they went together to her lodging. Sir John Cowpar, introducing him to the Countess of Dundonald, told her he had brought her Chief the Laird of Skene to wait upon her. She received him with great joy and kindness, being the person in the world she longed to see, being her chief, and hearing that he was ane old family—' But, Skene, I would gladly know what you can produce to instruct your antiquity?' ' I can instruct, in my charter-chest, one-and-thirty services and retours, from father to son, and not a daughter intervening ;' whereupon she called upon the Earl of Dundonald, and gave him account of what Skene told her ; the Earl being so well pleased that he embraced him and carried him to his forerroom, where there were several noblemen in company with the Earl, and desired them to take his Lady's chief by the hand, who could say that which, he believed, none of them could say the like. ' This Laird of Skene can produce, lying in his charter chest, thirty-one services and retours, from father to son, and not a daughter intervening ;' which all of them declared there was none of them could say the like, and that it was both ane honest and old evidence of his family ; so this present old laird's son is thirty-third from father to son" (MS.C)—and no doubt none of them could say the like, and it would have been "ane honest and old evidence" if the retours could have been produced ; but that the old laird's son was the thirty-third from father to son, was simply a matter of traditionary belief, evidently derived from the legendary origin of the family. Taking the average length of a generation in the Skene family, which, from the early marriages of the lairds, is unusually small, thirty-one generations would take us back to the eleventh century, and through a period when there were no such documents as services and retours.

The traditionary origin of the family is thus given by Mr. Alexander Skene, in 1678 :—

" Ane old tradition y^t is that the tribe and family of Skein had their origin from Struan Robertson of Athole, and they from McDonald, and y^t our first author was a son of the Laird of Struans, and had his first donation immediately from the king, for killing ane devouring wolfe in the forest, near the freedom land of Aberdeen, for which he got ye confirmation of East and Wester Skein, to the freedom of Abdⁿ, and that with ane coat of arms helmed and flurished, relating to the valorous act, viz., 3 wolf's heads crazed upon the points of 3 Skeens, triumphant in a field of Gules ; above the helmet ane naked hand holding a laurel

My Comments: Note Dr. Skene's reference to Alexander Skene

branch, w^t this motto, ' Virtutis Regia merces,' which arms are registered in ye booke of Heraldry. Under the reign of what king y^t happened I am not certainly informed. But sure I am that there was lately in the charter chest of the House of Skein a restauration from a forfaiture granted by K. W. the Lion. This is now amissing." (MS.A).

Sir George Mackenzie, in his "Science of Heraldry," published two years after, in 1680, gives the same account. He says—"Some also derive their names as well as their arms from some considerable action; and thus a second son of Struan Robertson, for killing of a wolf in Stocket Forrest by a durk in the king's presence, got the name of Skein, which signifies a durk in Irish, and three durk-points in pale for his armes." (p. 5.)

The next manuscript account, written not very long after, gives us the king's name. It says—"King Malcolm Kenmore, having defeat the Danes at Mortlich, which was then the Bishop's see, and killed the King of Denmark there, on his road south from the Buttoch of Mortlich, being fiercely pursheved by a devouring woulfe in the wood of Culbleun, which then stretched itself from Breymar to the forest of the Stocket of Aberdeen,

miles abov that town, a second son of Donald of the Isles, perceiving the fierceness of the woulfe with his open mouth coming upon the king, wrapt his plaid about his left arme, and thrust in his mouth, and interposed himselfe to the furie of the wyld beast rather than have his prince in hazard, and then, with his right hand, drew his Skene, and under his arme that was in the mouth of the woulfe, struck in his Skein at his head, and cut of his head and delivered to King Malcombe, for the quhilk Malcome gave him the lands of Skene, and caused him to be called Skene of y^t ilk, as lykways the great Laik or Loch of Skene, being sax myles of circuit, well plenished with fresh water fishes, Elk Bulls and Croched Cows on the sydes thereof, who have but on ear or lug, and gives exceeding mutch milk, and are said never seen to Bule, but its vulgarly reported that these Elfe Bulls comes out in the night season and returne with a great Bulying in the Watter.

"The armes given for this noble atchievement and act of valour was Gules, three Skeines palewayes, in fess argent, pomelled or, surmounted of also many woolfe heads couped of the third; above the shield ane helmit befitting his degree, mantled gules, doubled argent; supported on the dexter by a Dunewassell in highland habit, viz., a blue bonnet, pinched up on the left syde with a bon pin, a slashed out coat or doublet,

enveloped with a plaid over his left shoulder, and girded in his sword, and his left hand curving up the shield, and in his right hand a Skene or dagger guarding it, and on the sinister syd a Gillieweetfoot, with his master's target on his left arme, and his doorlach pendant to his heels, with short hoise, and rullions on his foot ; and for his Crest a Crowne of Lawrell, with this motto over it, in a scroll, '*virtutis regia merces.*' This Coat was *donum Regis*, and not the douyer of a Heralld. . . .

" John Skene of y^t ilk, who was father to the present Laird of Skene, whose name is Alexander, was the Twentie-sevent Laird of Skene served and retoured, as the breves and services by the Monsars [Macers] and Sheriffe Court Books of Aberdene can witness." (MS.B.)

The third manuscript (MS.C) repeats the traditionary origin given by Mr. Alexander Skene in 1678 ; but Sir John Cowpar, in introducing this John Skene of that ilk to Lady Dundonald, adds four generations to the twenty-seven given in the previous manuscript, and credits him with thirty-one services and retours.

In the next manuscript history (MS.D) we find a still further development of the story, extending, in the same manner, the antiquity of the family. The author repeats the story in MS.B, but substitutes Malcolm the Second as the King, and gives 1014 as the date, and then adds to it this further account :—" The first of this family we have now upon record is John de Skeen, who lived in the reign of King Malcolm Canmore, after whose death he had the misfortune to join Donald Bain, the usurper, who was his near relative, for which he was most justly forfeited by King Edgar. But afterwards, in the reign of King Alexander 1st., when that monarch was marching against the Rebels in the North, the Laird of Skeen joined the Royal army, did them singular service in assisting them to pass the rivers, and in short behaved with such courage and magnanimity against the King's Enemies upon every occasion, that his Majesty was graciously pleased to rehabilitate him, and restored unto him his Estate of Skene, Anno 1118 (in the charter chest of the family), which has been enjoyed by his posterity ever since."

In another edition of this manuscript the story is thus told :—

" The family, by the troublesome times which afterwards prevailed, lost many of their charters and principal papers, so that there is very little accounts of thirteen Lairds of Skene who succeeded one another, from King Malcolm the second to the time of King Robert the Bruce ;

only there is still extant a Restoration from a forfeiture of the Lands of Skene, granted by King Alexander the first to John de Skene, An. 1118; and the tradition of the forfeiture is, that upon Donald Bane usurping the Crown of Scotland, after the death of King Malcolm the Third, surnamed Keanmore, the then Laird of Skene joined with Donald as his relation, for which he was forfeited; and upon King Alexander succeeding to the Crown, and going north to Murray, to subdue the Rebels, who had attacked him in his Castle of Luff, in the Carse of Gowrie, the Laird of Skene followed the king north, and by his valour and conduct was the principal mean of passing the king and his army over the water of Spey, in spite of the Rebels who had taken possession of the Fords, and did the king many other remarkable services in that campaign, for which he was restored by him to his Estate."

It is no wonder that the writer could find little account of the supposed thirteen early Lairds of Skene, but he makes up for the want of records, by transposing the restoration from forfeiture, which Mr. Alexander Skene said was granted by King William the Lion, to the reign of Alexander I. in 1118, and attaches to it a fanciful tale, in which he appropriates to his imaginary Laird of Skene the valiant actions which Hector Boece attributes to Alexander Carron, the king's standard bearer.

The first appearance of the surname of Skene, in any authentic document, is in 1296, when "Johan de Skene del counte de Edneburh," and "Johan de Skene, Patrick de Skene del counte de Aberdene," did homage to King Edward the First (Calendar of Documents relating to Scotland, pp. 203-208). The seals attached to these homages are preserved, and show that Johan de Skene del counte de Edneburh and del counte de Aberdene was the same person. His seal bears the device of a head of John the Baptist upon a charger, with a hand pointing down, and the inscription "S. Ioh'is de Sceyn." The Seal of Patrick de Skene has the device of a small shield within quatrefoil; bearing three Skenes or dirks paleways, "S. Patricii de Sken Cfici." It is probable that Johan de Skene did homage as holding the lands of Skene, with the Tower, of the Crown, and Patrick as holding the lands of Easter Skene, containing the Kirktown of Skene, and that he was himself the vicar of Skene. The name of Skene is thus plainly territorial. And as these Church lands always formed part of the subsequent barony, we may infer that, like other families, the Skenes were hereditary possessors

of the vicarage of Skene, and took their name from it. What lands Johan de Skene possessed in the county of Edinburgh it is difficult to say, but they may have been the lands of Halyards, in the parish of Kirkliston, which were afterwards acquired by the family, and were connected with the possessions of the Hospitallers or Knights of St. John of Jerusalem; and so may have given rise to the device upon his seal. This is the more probable as his successor, in 1358, as we shall afterwards see, bore the name of Gilian, which means the servant of St. John.

Seals of Johan de Skene and Patrick de Skene.

There are some documents, however, which bear upon the territorial history of the lands. In the Chartulary of the Bishopric of Aberdeen is the following:—"Conventio inter Petrum episcopum et Alanum Hostiarium." "Hec est conuentio facta inter venerabilem patrem episcopum Aberdonensem ex parte vna et dominum Alanum hostiarium justiciarium Scotie ex altera. Videlicet quod dictus dominus Alanus hostiarius dedit et concessit Deo et ecclesie beate Marie et sancte Machorij de Aberdon et episcopo Petro eiusque successoribus viginti duos solidos sterlingorum legalium de terra sua de Schene ad duos terminos imperpetuum percipiendos medietatem videlicet ad Penthecosten et aliam medietatem ad festum sancti Martini in yeme pro decimis de Onele quas sui antecessores Episcopi ex collatione illustris regis Daud et regum successorum eiusdem actenus percipere debuerunt. quas quidem decimas predictus Petrus episcopus prefato Alano hostiario et heredibus suis pro dictis xxij solidis annuatim soluendis

My Comments: Note the reference to the "Hospitallers or Knights of St. John of Jerusalem and as such Johan de Skene would have made a pilgrimage to Jerusalem. And, this year in 2019 I will once again stay at the Mount Zion Hotel in Jerusalem that was originally a hospital built by the "Hospitallers Knights of St. John of Jerusalem.

Chartulary of the Bishopric of Aberdeen (1. 57), but in the same reign Alan Durward undoubtedly possessed extensive lands in the Earldom of Mar. These lands were acquired in consequence of a claim made by his father, Thomas Durward, before 1228, to the Earldom of Mar, and renewed by his son Alan, in 1257. This claim seems to have been compromised by the Durwards obtaining possession of three hundred pound land, partly in domain (*dominiis*) and partly in holdings (*homagiis*), or more, in the Earldom (Palgrave Records, p. 22). Part, if not the whole, of the Thanage of Kintore, including the lands of Skene, may thus, for the time, have been in his possession. The tenure on which Thanage lands were held was analogous to that of lands held in *feodofirma*, that is; for an annual money payment. Alan Durward is termed, in connection with Skene, "Dominus earundem," and therefore held it probably as "a holding," that is, the superiority only, and his grant of xxij shillings to the Bishop was probably from the feu rent due to him as overlord. Fordun tells us that Alan Durward died in 1275, and that his three daughters succeeded to him in his lands, but these acquisitions to the Earldom of Mar appear not to have fallen under his succession, but to have reverted to the Crown. The Thanage, afterwards the Barony, of O'Neill, one of his principal possessions, appears to have been granted to the Earls of Fife, and the possessions of the lands of Skene would now come to be held of the Crown, as we find was the case with John de Skene and Patrick de Skene in 1296.

It is quite possible that the family of Skene is at least as old as the reign of William the Lion, and that Mr. Alexander Skene may be correct in saying that there had been in the charter chest a restoration from forfeiture by that monarch, for in 1174 there broke out in the north an insurrection in favour of a Donald Bane MacWilliam, who held possession of the northern counties till 1181, when it was suppressed, and the ancestor of the Skenes may have been among those who supported him. The confusion between the Donald Bane of King William's time and the Donald Bane, brother of Malcolm Canmore, who usurped the throne in the eleventh century, would at once account for the earlier tradition. The name of Skene, signifying in Gaelic a dirk, would give rise, by the canting heraldry of the time, to the arms, and, if Skene was a forest, to the addition of the wolves' heads, and thus lead to the traditionary origin of the name.

My Comments: Note the reference to Alexander Skene's Charter Chest

with a shield, bearing the arms of Skene of Skene, differenced, and impaled with those of Forbes of Tolquhon, and the letters R. S. ; M. F.

III.—MR. ALEXANDER SKENE OF NEWTYLE.

On 15th January, 1625, Alexander Skene, eldest son of Robert Skene, burgess of Aberdeen, is admitted burgess "jure paternitatis et dispens. cum jure jurando quia pupillus est. et infra ætatem"; and, on 20th June, 1648, he served heir to his father, Robert Skene, and is infeft in the tenement "in vico lemorum."

On 26th August, 1646, he was married at Kirkaldie to Lillias Gillespie, daughter of Mr. John Gillespie, minister of Kirkaldie who died soon after.

In 1656 we find him one of the magistrates of Aberdeen; and in 1657 he acquired, from Sir Alexander Forbes of Foveran, the lands of Newtyle, in the Parish of Foveran.

In 1669 "Alexander Skene, a magistrate in Aberdeen, his wife Lillian became a quaker, also Alexander Skene himself. He narrates of himself that having once before his conversion to quakerism bitterly reviled the quakers, he became seized with the complaint called Cynicus Spasmus, by which his mouth continually turned about, which lasted sometime" (MS.E). In 1677 he published a pamphlet with the title "The Way Cast up," and on the 5th of the fifth month, 1679, he wrote an address to the Presbyterians, entitled "A Plain and Peaceable Advice to those called Presbyterians in Scotland," by Alexr. Skene (London, 1681).

His other literary works, including M.S.A., are noticed in the Introduction.

The arms of "Mr. Alexander Skene of Newtyle" are thus recorded in the Lyon Register: "Parted per chief azur and gules three skenes argent hefted and pomelled or, surmounted of as many wolf-heads couped of the third." Crest: "A dexter hand holding a corona triumphalis." Motto: "Sors mihi grata cadet."

By his wife, Lillias Gillespie, who died in 1697, he had the following children:—

- I. Robert Skene, born 29th October, 1647; died young.
- II. John Skene.
- III. Lillias Skene, baptised 31st August, 1651.

My Comments: Note the reference to Alexander Skene as Magistrate of Aberdeen and the books he has written.

IV. Alexander Skene, baptised 6th September, 1653; died young.

V. Cristen Skene, baptised 1st October, 1654; married, in 1673, Andrew Jaffray of Kingswells.

VI. Rachel Skene, baptised 11th December, 1656; died in 1661.

VII. Patrick Skene, baptised 27th June, 1659.

VIII. Anna Skene, baptised 1st June, 1661.

IX. Jean Skene, baptised 18th March, 1662.

X. Elizabeth Skene, baptised 30th May, 1669.

In 1680 he sold the estate of Newtyle, reserving certain liferents, and in 1681 there is a Ratification to William Gordon, under the reservations conceived in favour of Mr. Alexander Skene, late of Newtyle, and Lilius Gillespie, his spouse, and after their decease to Alexander Udnie of that ilk and his heirs, of the town and lands of Newtyle; also of a croft, lately occupied by John Skene, son to the said Mr. Alexander Skene; all conform to the rights and dispositions made to the said Alexander Forbes and Alexander Skene, by the deceased Sir John Turing of Foveran, reserving to Alexander Skene and his wife, liferent of part of the lands, and of the Manor House of Newtyle, conform to contract of alienation, dated 1680, between the said Mr. Alexander Skene and Lilius Gillespie, and the said John Skene and Helen Fullerton, his spouse, on the one part, and William Gordon and Agnes Blackburn, his wife, on the other.

IV.—JOHN SKENE.

In 1659 John Skene, eldest lawful son to Mr. Alexander Skene, Baillie, is admitted a burghess of Aberdeen. "He was also a quaker, and became governor of New Jersey, in America, and died in 1687. He married Helen Fullerton, and a daughter of John Skene, son to Baillie Skene, in Aberdeen, laird of Newtyle, was married, anno 1699 or 1700, to Obadiah Haig, who died on his journey to Jersey" (M.S.E).

V.—JAMES SKENE,

younger son of Robert Skene and Marjorie Forbes.

Like his brother, Alexander, he was admitted a burghess when under age, as on 18th September, 1635, when only four years old, "Jacobus

My Comments: William Forbes Skene is only one of several historians that identify John Skene as a Quaker and Governor of New Jersey.

Chapter 19:

Scotland's Jewish Roots: Scotland's "Declaration of Independence" (aka "The Declaration of Abroath") that was written in 1320 claims that the Ancestors of the Scottish people are of Jewish Descent

Scotland's Jewish Roots:

- King Robert the Bruce & and the authors of Scotland's "Declaration of Independence" believed that the Scottish people were of Jewish ancestry
- The original charter of the lands of Skene were granted by King Robert the Bruce erecting the lands of Skene into a barony, and
- a copy of a land grant presented to Eleazir the Jew by King Robert the Bruce was kept by the Skene's in their Charter Chest for safe keeping
- Alexander Skene was known to write in Hebrew
- In many of Alexander Skene's writings it's obvious that his heart first and foremost was turned towards the Holy City of Jerusalem - a home that he yearned to return to
- Skene's of Scotland had possession of the lands of the "Knights of the Order of St. John of Jerusalem and as such would have made a pilgrimage to Jerusalem

We know from both Scripture and secular history that the Assyrians carried the ten tribes of Israel into captivity and we also know that at the time Stephen was killed that the Jewish Disciples were scattered. Which brings me to Scotland's "Declaration of Independence" that lays claim to their Jewish heritage as a nation.

In other words, Scotland's "declaration of Independence" (aka "The Declaration of Abroath" that was written in 1320 AD that states the ancestors of the Scottish came from Greater Scythina (the Black Sea) through the Mediterranean Sea to Spain , etc "Twelve Hundred Years after the People of Israel crossed the Red Sea" makes sense.

And, it's obvious, at least to me, that this thinking is reflected in the writings of Alexander Skene.

Addressed to the Pope - the "Declaration of Arbroath" or "Scotland's Declaration of Independence" from England reads as follows.

To the most Holy Father and Lord in Christ, the Lord John, by divine providence Supreme Pontiff of the Holy Roman and Universal Church, his humble and devout sons Duncan, Earl of Fife, Thomas Randolph, Earl of Moray, Lord of Man and of Annandale, Patrick Dunbar, Earl of March, Malise, Earl of Strathearn, Malcolm, Earl of Lennox, William, Earl of Ross, Magnus, Earl of Caithness and Orkney, and William, Earl of Sutherland; Walter, Steward of Scotland, William Soules, Butler of Scotland, James, Lord of Douglas, Roger Mowbray, David, Lord of Brechin, David Graham, Ingram Umfraville, John Menteith, guardian of the earldom of Menteith, Alexander Fraser, Gilbert Hay, Constable of Scotland, Robert Keith, Marischal of Scotland, Henry Sinclair, John Graham, David Lindsay, William Oliphant, Patrick Graham, John Fenton, William Abernethy, David Wemyss, William Mushet, Fergus of Ardrossan, Eustace Maxwell, William Ramsay, William Mowat, Alan Murray, Donald Campbell, John Cameron, Reginald Cheyne, Alexander Seton, Andrew Leslie and Alexander Straiton, and the other barons and freeholders and the whole community of the realm of Scotland send all manner of filial reverence, with devout kisses of his blessed feet.

Most Holy Father, we know and from the chronicles and books of the ancients we find that among other famous nations our own, **the Scots**, has been graced with widespread renown. It **journeyed from Greater Scythia by way of the Tyrrhenian Sea and the Pillars of Hercules, and dwelt for a long course of time in Spain among the most savage peoples, but nowhere could it be subdued by any people, however barbarous. Thence it came, twelve hundred years after the people of Israel crossed the Red Sea, to its home in the west where it still lives today.** The Britons it first drove out, the Picts it utterly destroyed, and, even though very often assailed by the Norwegians, the Danes and the English, it took possession of that home with many victories and untold efforts; and, as the histories of old time bear witness, they have held it free of all servitude ever since. In their kingdom there have reigned one hundred and thirteen kings of their own royal stock, the line unbroken by a single foreigner.

The high qualities and merits of these people, were they not otherwise manifest, shine forth clearly enough from this: that the King of kings and Lord of lords, our Lord Jesus Christ, after His Passion and Resurrection, called them, even though settled in the uttermost parts of the earth, almost the first to His most holy faith. Nor did He wish them to be confirmed in that faith by merely anyone but by the first of His Apostles - by calling, though second or third in rank - the most gentle Saint Andrew, the Blessed Peter's brother, and desired him to keep them under his protection as their patron for ever.

The Most Holy Fathers your predecessors gave careful heed to these things and strengthened this same kingdom and people with many favours and numerous privileges, as being the special charge of the Blessed Peter's brother. Thus our people under their protection did indeed live in freedom and peace up to the time when that mighty prince the King of the English, Edward, the father of the one who reigns today, when our kingdom had no head and our people harboured no malice or treachery and were then unused to wars or invasions, came in a guise of a friend and ally to harass them as an enemy. The deeds of cruelty, massacre, violence, pillage, arson, imprisoning prelates, burning down monasteries, robbing and killing monks and nuns and yet other outrages without number which he committed against our people, sparing neither age nor sex, religion nor rank, no-one could describe nor fully imagine unless he had seen them with his own eyes.

But from these countless evils we have been set free, by the help of Him who though He afflicts yet heals and restores, by our most tireless prince, King and lord, the lord Robert. He, that his people and his heritage might be delivered out of the hands of our enemies, bore cheerfully toil and fatigue, hunger and peril, like another Maccabaeus or Joshua. Him, too, divine providence, the succession to his right according to our laws and customs which we shall maintain to the death, and the due consent and assent of us all have made our prince and king. To him, as to the man by whom salvation has been wrought unto our people, we are bound both by his right and by his merits that our freedom may be still maintained, and by him, come what may, we mean to stand.

Yet if he should give up what he has begun, seeking to make us or our kingdom subject to the King of England or the English, we should exert ourselves at once to drive him out as our enemy and a subverter of his own right and ours, and make some other man who was well able to defend us our King; for, as long as a hundred of us remain alive, never will we on any conditions be subjected to the lordship of the English. It is in truth not for glory, nor riches, nor honours that we are fighting, but for freedom alone, which no honest man gives up but with life itself.

Therefore it is, Reverend Father and Lord, that we beseech your Holiness with our most earnest prayers and suppliant hearts, inasmuch as you will in your sincerity and goodness consider all this, that, since with Him Whose vice-gerent on earth you are there is neither weighing nor distinction of Jew and Greek, Scotsman or Englishman, you will look with the eyes of a father on the troubles and privations brought by the English upon us and upon the Church of God. May it please you to admonish and exhort the King of the English, who ought to be satisfied with what belongs to him since England used once to be enough for seven kings or more, to leave us Scots in peace, who live in this poor little Scotland, beyond which there is no dwelling-place at all, and covet nothing but our own. We are sincerely willing to do anything for him, having regard to our condition, that we can, to win peace for ourselves.

This truly concerns you, Holy Father, since you see the savagery of the heathen raging against the

Christians, as the sins of Christians have indeed deserved, and the frontiers of Christendom being pressed inward every day; and how much it will tarnish your Holiness's memory if (which God forbid) the Church suffers eclipse or scandal in any branch of it during your time, you must perceive. Then rouse the Christian princes who for false reasons pretend that they cannot go to the help of the Holy Land because of wars they have on hand with their neighbours. The real reason that prevents them is that in making war on their smaller neighbours they find a readier advantage and weaker resistance. But how cheerfully our lord the King and we too would go there if the King of the English would leave us in peace, He from Whom nothing is hidden well knows; and we profess and declare it to you as the Vicar of Christ and to all Christendom.

But if your Holiness puts too much faith in the tales the English tell and will not give sincere belief to all this, nor refrain from favouring them to our undoing, then the slaughter of bodies, the perdition of souls, and all the other misfortunes that will follow, inflicted by them on us and by us on them, will, we believe, be surely laid by the Most High to your charge.

To conclude, we are and shall ever be, as far as duty calls us, ready to do your will in all things, as obedient sons to you as His Vicar, and to Him as the Supreme King and Judge we commit the maintenance of our cause, casting our cares upon Him and firmly trusting that He will inspire us with courage and bring our enemies to nothing.

May the Most High preserve you to His Holy Church in holiness and health for many days to come.

Given at the monastery of Arbroath in Scotland on the sixth day of the month of April in the year of grace thirteen hundred and twenty and the fifteenth year of the reign of our King aforesaid.

THE NEW
STATISTICAL ACCOUNT
OF
SCOTLAND.

BY

THE MINISTERS OF THE RESPECTIVE PARISHES, UNDER THE
SUPERINTENDENCE OF A COMMITTEE OF THE SOCIETY
FOR THE BENEFIT OF THE SONS AND
DAUGHTERS OF THE CLERGY.

VOL. XII.

ABERDEEN.

WILLIAM BLACKWOOD AND SONS,
EDINBURGH AND LONDON.
MDCCCXLV.

ritor in the parish has planted to a greater or less extent on his property. There are some fine old trees around the house of Skene, particularly a chestnut tree on the lawn, and some silver-firs in the line of the west approach to the house.

II.—CIVIL HISTORY.

Land-owners.—There are fourteen heritors in the parish. Their lands are, Skene, Easterskene, Kirkville, Leddach, Blackhills, Kinmundy, Concraig, Auchenclech, Newton, Fiddie, Easter Ord, Wester Ord, Easter Carnie, and Garlogie Mills. The original charter of the lands of Skene, granted by King Robert Bruce,* is still preserved. But the family and name of Skene, as lairds of Skene, after long possessing the lands in the direct line, became extinct in 1827. The lands are now in the management of trustees. The Earl of Fife is heir of entail.

Parochial Registers.—The oldest session record begins in the year 1676, and continues to 1696; the second, from 1709 to 1714; the third, from 1720 to 1744; after which year they have been regularly kept to the present time. The register of baptisms begins in 1726, and has been carried on to the present time. The register of marriages begins in 1756, and is continued to 1793; then there is a blank of twenty years; and from 1813, it has been regularly kept. A cash-book of the distribution of the poor's funds has been kept from the year 1744; and minutes of the meetings of heritors, for the last ten years, have been regularly kept.

Mansion-Houses.—The House of Skene consists of two buildings united. The oldest has evidently stood for several centuries, from the style of building and strength of the walls. The date is not known. The other part of the house is comparatively modern,—the interior having been completed only a few years ago. There are some fine old paintings in the house, and an extensive library of books, upwards of 6000 volumes in ancient and modern literature, well arranged, and carefully kept.

The House of Easterskene, built by the present proprietor, William M'Combie, Esq., is a spacious modern building of the Tudor (or Elizabethan) style, surrounded by thriving young plantations and belts of wood, and commanding an extensive prospect, having the Loch of Skene and the lower range of the Grampians in the front view.

* The expression in the charter is "confirmasse," seeming to imply that the king had renewed the grant of the lands, as formerly held.

[203. v. 1]

Memorials

of the

Family of Skene of Skene

FROM THE FAMILY PAPERS
WITH OTHER ILLUSTRATIVE DOCUMENTS

EDITED BY
WILLIAM FORBES SKENE, D.C.L., LL.D.
HER MAJESTY'S HISTORIOGRAPHER FOR SCOTLAND

ABERDEEN
Printed for the New Spalding Club
1887

MEMORIALS OF THE FAMILY OF SKENE OF SKENE.

INTRODUCTION.

THE materials for a history of the ancient Aberdeenshire Family of Skene of Skene are more than usually abundant. They consist of the family papers in the charter chest of Skene of Skene, in the possession of the Earl of Fife, now the heir of line of the family; those in the charter chest of the family of Rubislaw, and in that of the family of Curriehill and Halyards, which fell to the late James Skene of Rubislaw, on the failure of that branch; and five manuscript histories, compiled at different times.

The oldest of these (MS.A) is a manuscript bearing the following title, "Origo nominis necnon familiæ de Skein," and concluding with the following docquet, "Thir presents are exhibited by a wellwisher of both the families, viz., the Laird of Glenbervie, called Douglas, whose draught thereof is wrytten by Mr. Alexander Skene, Aberdeen, 22 January, 1678." This Mr. Alexander Skene is obviously also the compiler of another manuscript, containing coats of arms of all the principal Scottish families. The Skene families among them are—"Skene of that ilk, G. 3 wolfe-heads couped O., on the poynts of as many swords paleways A. hilted and pomelled of the 2d. ; Skene of Halzards in Lothian; Skene of Halzards in Fyfe; Skene of Fintrie; Skene of Remore; Skene of Dyce; Skene of Bandodle; Skene of Dumbreck; Skene of Corrihill; Skene of Tillibirlach; Skene of Newtyle; Gilbert Skene [his own ancestor], bears the principall armes of the house, and for his cognisance

B

ane helme befitting his degree, bearing upon it ane wolfe sayhant." After which occurs the following docquet :—

Adjuvante Jehovah

Hunc librum Pinxit

ALEX^r. SKENE

Scoto-Abredonensis

A.Æ.C. 1678

cui 25^{to} Julij coronidem

Imposuit πάντοτε δόξα θεῷ.

O si possem pingere Æternitati

Duce Deo quidvis potest quivis.

כי ארני לך הודלתי
* על-כן שמח אני בזולתי *

Sors mihi grata cadet.

This is followed by an alphabetical Index, and by some Notes on Heraldry.

There can, I think, be little difficulty in identifying the compiler of these two manuscripts with a Mr. Alexander Skene, a man of some note and culture at the time, in Aberdeen, whose brother James, about the same time, held the office of Lyon Depute. They were, as will afterwards appear, sons of a Robert Skene, merchant burghess of Aberdeen, and treasurer of the burgh. Alexander, his eldest son, was born in 1621, and admitted a burghess in 1625, when only four years old—"jure paternitatis et dispens. cum jurejurando quia pupillus est et infra aetatem." In 1648 he was a Master of Arts, as appears from a sasine in favour "probi et discreti adolescentis magistri Alexandri Skene." In 1656 he became a magistrate of the town, and in the same year was chosen, as one of the nearest of kin, curator of John Skene of that ilk, whom he addresses, in 1675, in a letter in the same charter chest, as his "beloved friend."

* I am indebted to the Reverend Walter MacLeod for the following explanation of the Hebrew—"The Hebrew lines are not from any particular text, so far as I can discover, but the phrasology is Scriptural. They may be thus rendered :—

*For in Thee, O Lord, is my hope ;
Therefore I rejoice in my portion."*

In 1685 there appeared in Aberdeen a work with the title of "Memorials for the Government of the Royall-Burghs in Scotland. By ΦΙΛΟΠΟΛΙΤΕΙΟΥΣ, or a lover of the Publick welfare"; and, in the same year, "A Succinct Survey of the famous City of Aberdeen. By a Zealous Lover of Bon-Accord, ΦΙΛΟΠΟΛΙΤΕΙΟΥΣ." That Baillie Alexander Skene was the author appears from an entry in the Council Register in the same year—"the little book latlie emitted be M^r Alex^r Skene late bailie dedicat to the Mag^{na}s and Counsell . . . to get tuentie thereof for the touns vse" (vol. lvii, p. 198).

His position, his literary character, and his connection with the family of Skene of Skene necessarily give great weight to his account of the family, and especially to that period when he must have been personally cognisant of the facts he narrates.

The second manuscript history, in point of date (MS.B), is unfortunately anonymous. Its title is "Some special Accounts concerning the house of Skene," and it belonged to the late Andrew Skene, advocate, Solicitor-General for Scotland. This account, however, must have been written between the years 1680 and 1724, as the writer mentions, "John Skene of that ilk, who was father to the present Laird of Skene, whose name is Alexander," and Alexander succeeded his father in 1680, and died in 1724. From its silence as to later events, it was probably written not long after the former date.

Of the third manuscript (MS.C) we can give a more distinct account. Its title is "Ane account of Sir John Skene, Lord Curriehill, Clerk Register, his Predecessors and Successors"; and there is this docquet—"This account was written by Mr. Robert Cowpar, brother to Sir John Cowpar of Gogar, who died in the 90th year of his age in the year 1726, at Balherton, in Midlothian, near Edinburgh. Sir John Cowpar's father was married (as per the account) to Mr. John Skene of Halyards, one of the principal Clerks of Session, his eldest daughter, Helen Skene; and Mr. John Skene of Halyards was Sir John's second son, who was a son of Skene of Raemoir's, the eldest cadet of the family of Skene of that ilk, now gone into the name of Hog, by the heiress marrying this Raemoir's father, who was first of that name. This is copied out of the original manuscript by John Ramsay of Menies, lineally descended of the family of Dalhousie, Anno 1727." This account, therefore, belongs to the same period with the previous manuscript.

CHAPTER I.

SKENE OF SKENE.

ABOUT ten miles due west from Aberdeen is the Loch of Skene, a considerable sheet of water, and on the north side of it extends the ancient barony of Skene, co-extensive with the more modern parish of the same name. It is bounded on the north by the parishes of Kinellar and Kintore, on the west by the parishes of Kinnernie, now annexed to Cluny, and Echt, and on the east by the freedom lands of Aberdeen. The barony consisted of two distinct portions. The western and larger portion contained the lands of the Maynes or Dominical lands of Skene, Hattown, Broomhill, Newton, Tearavell, Over and Nether Auchinlech, Craigdarg, Letter, Bervie, Easter and Wester Kinnmundie, Easter and Wester Carney, Fiddie, Mill of Keir, Ord, Blackhill, Graystone, Rodgerhill, and Broadiach. The eastern and smaller portion, usually termed the lands of Easter Skene, consisted of the Kirkton of Skene, Liddach, Garlogie, and Millbuie. On the former was situated the old tower of Skene, said by tradition to be the first built stone house in Mar. It now forms the west wing of the House of Skene. On Easter Skene was the Church of Skene, now a parish church, but formerly a vicarage, dependent upon the mother church of Kinkell.

These lands were erected into a barony by King Robert Bruce, in the year 1317, and have from time immemorial been in the possession of the baronial family of Skene of Skene. Mr. Robert Cowpar tells the following anecdote with reference to the antiquity of the family. He says—"This present Laird of Skene's father being in Edinburgh, and desirous to see his relations, Sir John Cowpar of Gogar being in company with him at the Cross of Edinburgh, asked him if he desired to see and be acquainted with my Lady Dundonald, being ane relation of his, he was very well

enveloped with a plaid over his left shoulder, and girded in his sword, and his left hand curving up the shield, and in his right hand a Skene or dagger guarding it, and on the sinister syd a Gillieweetfoot, with his master's target on his left arme, and his doornach pendant to his heels, with short hoise, and rullions on his foot ; and for his Crest a Crowne of Lawrell, with this motto over it, in a scroll, '*virtutis regia merces.*' This Coat was *donum Regis*, and not the douyer of a Herauld. . . .

"John Skene of y^t ilk, who was father to the present Laird of Skene, whose name is Alexander, was the Twentie-sevent Laird of Skene served and retoured, as the breves and services by the Monsars [Macers] and Sheriffe Court Books of Aberdene can witness." (MS.B.)

The third manuscript (MS.C) repeats the traditionary origin given by Mr. Alexander Skene in 1678 ; but Sir John Cowpar, in introducing this John Skene of that ilk to Lady Dundonald, adds four generations to the twenty-seven given in the previous manuscript, and credits him with thirty-one services and retours.

In the next manuscript history (MS.D) we find a still further development of the story, extending, in the same manner, the antiquity of the family. The author repeats the story in MS.B, but substitutes Malcolm the Second as the King, and gives 1014 as the date, and then adds to it this further account :—"The first of this family we have now upon record is John de Skeen, who lived in the reign of King Malcolm Canmore, after whose death he had the misfortune to join Donald Bain, the usurper, who was his near relative, for which he was most justly forfeited by King Edgar. But afterwards, in the reign of King Alexander 1st, when that monarch was marching against the Rebels in the North, the Laird of Skeen joined the Royal army, did them singular service in assisting them to pass the rivers, and in short behaved with such courage and magnanimity against the King's Enemies upon every occasion, that his Majesty was graciously pleased to rehabilitate him, and restored unto him his Estate of Skene, Anno 1118 (in the charter chest of the family), which has been enjoyed by his posterity ever since."

In another edition of this manuscript the story is thus told :—

"The family, by the troublesome times which afterwards prevailed, lost many of their charters and principal papers, so that there is very little accounts of thirteen Lairds of Skene who succeeded one another, from King Malcolm the second to the time of King Robert the Bruce ;

The history of the family, so far as it is really based on services and retours, commences in the reign of King Robert Bruce, and is as follows:—

I.—ROBERT DE SKENE.

In 1317 he received the following charter from King Robert the Bruce:—

“*Robertus Dei gracia Rex Scotorum Omnibus probis hominibus totius terrae suae Salutem. Sciatis nos dedisse, concessisse et hac presenti carta nostra confirmasse Roberto Skene dilecto et fideli nostro pro homagio et seruicio suo, omnes et singulas terras nostras del Skene et lacum ejusdem cum pertinentiis infra Vicecomitatum del Aberdene. Tenendas et Habendas dicto Roberto et heredibus suis de nobis et heredibus nostris in vnam integram et liberam Baroniam in feodo et hereditate in perpetuum cum furca et fossa soc et sac thol et theme infangandthef et outfangandthef et per omnes rectas antiquas metas et divisas suas in longitudine et latitudine in boscis planis pratis pascuis et pasturis silvis moris et maresiis viis semitis aquis et stagnis in mollen-
dinis multuris et eorum sequelis in aucupationibus venationibus et piscariis et cum omnibus aliis libertatibus commoditatibus aisiamentis ac justis pertinentibus quibuscunque tam non nominatis quam nominatis ad dictas terras et lacum cum pertinentibus spectantibus seu quoquomodo juste spectare valentibus in futurum. Faciendo inde nobis et heredibus nostris dictus Robertus et heredes sui quolibet anno imperpetuum communem sectam curie ad placita nostra vicecomitatus del Aberdene et in exercitu nostro Scoticanum seruicium pro omni alio seruicio consuetudine actione seu demanda quae de dictis terris et lacu cum pertinentibus per nos vel heredes nostros exigi poterit vel requiri. In cujus rei testimonium presenti carte nostre sigillum nostrum precepimus apponi. Testibus Bernardo abbate del Aberbrothoc cancellario nostro, Thoma Ranulphi comite Moravie et domino vallis Anandie et Mannie nepote nostro, Waltero senescallo Scocie, Jacobo domino Douglas, Alexandro Fraser, Daud Berclay et Roberto de Lawider militibus. Apud Sconam primo die Iunij anno regni nostri duodecimo.*”

“This Robert married Marion Mercer, daughter of the Baron of Adie and Meiklure, then provost of Perth” (MS.D). In a retour, dated 10 April, 1629, afterwards quoted, he is said to have died at the peace of David II., that is between 1329 and 1370.

The following pages are from "The Way Cast Up" and the Stumbling-Blocks removed from before the feet of those who are seeking the way to Zion" written by George Keith and Alexander Skene who wrote both the Preface and Postscript.

The Scriptures that Keith and Skene reference are as follows:

Jeremiah 50:5 "They shall ask the way to Zion with their faces thitherward, saying, Come, and let us join ourselves to the LORD in a perpetual covenant that shall not be forgotten."

Isaiah 62:10-12

¹⁰ Go through,
go through the gates;
prepare ye the way of the people;
cast up, cast up the highway;
gather out the stones;
lift up a standard for the people.

[go through the gates of Baylon and return to Jerusalem - it would also be a command to go through the gates of Jerusalem]

[or, Built up, Build up the highway! - and remove the stones, the the obstacles that would prevent me from returning this year]

¹¹ Behold, the LORD hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, His reward *is* with Him, and His work before Him. ¹² And they shall call them, The holy people, The redeemed of the LORD: and thou shalt be called, Sought out, A city not forsaken.

Isaiah 57:14 ¹⁴ And shall say, Cast ye up, cast ye up, prepare the way, take up the stumbling block out of the way of My people.

The idea is that the prophet hears, as it were, a voice behind him, renewing the cry of the herald in Isaiah 40:3. The highway that they are travelling on is a type of "spiritual highway". It speaks of a spiritual return, from which all stumbling blocks and obstacles that may hinder their return - be it literal or spiritual - are removed from the path of those who put their trust in the Lord..

**The Way Cast up,
And the Stumbling - blockes removed
from before the feet of those, who are
seeking the way to *Z I O N*,
with their *faces thitherward.***

CONTAINING

An Answer to a POSTSCRIPT,
Printed at the end of SAMUEL RUTHERFORD'S
Letters, third Edition; by a ~~nameless~~ Author, indeed
not without cause, considering the many lyes and fals-
hoods therein, against the people, called QUAKERS,
which are here disproved, and refuted; and the Truth
of what we hold touching those *Particulars* faithfully de-
clared, according to the *SCRIPTURES.*

By **GEORGE KEITH,**

*Prisoner in the Tolbouth of Aberdeen, with many Brethren, who
have joyfully suffered the spoiling of our goods, and the impri-
sonement of our bodys for the precious Name and Truth of our
Lord JESUS CHRIST, and for the keeping his commands,
who hath said, forsake not the assembling of yourselves
together. Written in the Spirit of love and meeknesse, my
Soul's traveling for the everlasting wel-fare of the immortal
Souls of all men, but especially of them, called Presbyterians,
to whom this Answer is particularly directed.*

Exodus. 23: 1. *Thou shalt not raise a false report; put not thy hand with the
wicked to be an unrighteous witness.*

Prov. 14: 25. *A true witness delivereth souls, but a deceitfull witness
speaketh lyes.*

Math. 5: 11. *Blessed are yee when men shall revile you, and persecute you,
and shall say all manner of evil against you falsely, for my sake.*

The following page is from the Preface to "The Way Cast Up" was written by Alexander Skein

The P R E F A C E.

ignorant & vain *Gentiles*. However this may be constructed, it is my real desire to the Lord, that all testimonys, that come from any of us, whether by word, or writ, may tend to nothing but the true conviction and conversion of the opposers, and edification of all the upright in heart, that love the prosperity of the kingdom of Jesus Christ on earth: this is the sincere desire of him, who is

From the Tolbooth of
Aberdeen, where I am
prisoner for the true
liberty of all Christi-
ans: the 20 of the 12
moneth, called Fe-
bruary. 15⁷⁶
77.

*A real Friend and
well-wisher to the
souls of all men.*

ALEXANDER SKEIN.

Alexander Skein wrote the Preface as well as the Postscript to "The Way Cast Up".



Title: Memorialls for the government of the royal-burghs in Scotland with some overtures laid before the nobility and gentry of several shyres in this kingdom : as also, a survey of the city of Aberdeen with the epigrams of Arthur Iohnstoun, Doctor of Medicine, upon some of our chief burghs translated into English by I.B. / by Philopoliteious (or,) a lover of the publick well-fare.

Author: Skene, Alexander.

Collection: Early English Books Online

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the LORD that teacheth Wisdom, without which no project nor purpose can attain a bles|sed success, or arrive at a happy end. Its onely they that acknowledge the LORD, that have the promise to be directed and guid|ed in their paths. It were a great Mercy to this Land, if this were practically beleev|ed by all, especially by you who may greatly influence your inferiours, and it were but a su|table effect of that Gospel-Light which hath shined in most parts of this Nation since the re|formation, and to stir you up the more effec|tually to this. Look back and consider the many Mercies the LORD GOD hath bestowed upon this Land since ever we were a People, that though we be far short of many other Nations in out|ward advantages; yet it hath been our hap|piness to receive both Honour and Spirituall Blessings beyond the most in Europe, for both which I shall give some instances. As for Honour, it was the Glory of our Naion after long and many bloody conflicts with the Romans, to set bounds to the Roman Empire, that we had matter to say as GOD Himself said to the Sea, Job 38.11. Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed. Though its our duty to say as Psal. 115.1. Not unto us O LORD, Not unto us, but unto thy Name give Glory. For

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Title: Memorials for the government of the royal-burghs in Scotland with some overtures laid before the nobility and gentry of several shyres in this kingdom : as also, a survey of the city of Aberdeen with the epigrams of Arthur Iohnstoun, Doctor of Medicine, upon some of our chief burghs translated into English by I.B. / by Philopoliteious (or,) a lover of the publick well-fare.

Author: Skene, Alexander.
Collection: Early English Books Online
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grow in Greatness, prosper in Riches, and in|crease in Numerous and Vertuous *Inhabitants*. I shall name some of these. 1. *Religion* was a mean whereby *Jerusalem* was not onely made head of that *Kingdom*, but also greatest in all *Asia*, because all the *Males* behooved to ap|pear there thrise a Year. There was the Temple of the LORD, there the High Priest and all solemn Oblations and Sacrifices, hence it was called the *Holy City*: but now there are no places that have any Hol|liness in them under the Gospel, *Joh. 4.21, 22.* For GOD may be Worshiped every where, and any where, if it be in Spirit and in Truth. I know not any Religious Concernment that might more greaten a *City*, nor be a more attractive motive for Strangers, that had any Principle ruling in them of the fear of GOD, then a Holy People. *Isa. 4.3. and 60.21.* When the *Inhabitants* of a *City* generally did walk so Christianly and so Sweetly together, according to Gospell Rules, that they might give evidence of the fullfilling these blessed Pro|mises, *Isa. 1.25 26.* upon which account a Town might be justly termed a *City of Righ|teousness, the Faithfull City*, this was a sure foun|dation of all true Prosperity and Greatness, therefore let all profane and ungodly persons be esteemed the chiefest enemies to a *Cities* wellfare and the Pious and truly Godly the chiefest Jew|ells and Blessing thereof.

◀ prev next ▶

The following is from the "Memorials of Skene of Skene" by William Forbes Skene. The point I want to make is that as far back as 1296 & 1358 there were members of the Skene Clan that were Hospitallers - Knights of the Order of St. John's of Jerusalem and as such they would have been required to make a pilgrimage to the Holy City of Jerusalem.

of the vicarage of Skene, and took their name from it. What lands Johan de Skene possessed in the county of Edinburgh it is difficult to say, but they may have been the lands of Halyards, in the parish of Kirkliston, which were afterwards acquired by the family, and were connected with the possessions of the Hospitallers or Knights of St. John of Jerusalem ; and so may have given rise to the device upon his seal. This is the more probable as his successor, in 1358, as we shall afterwards see, bore the name of Gilian, which means the servant of St. John.

Chapter 20: Gateways:

I have Stood in the Gateways of my Enemies at Bozrah, Jordan, Caesarea Philippi, Israel and over Washington, D.C.

The Lord told Abraham that his offspring would possess the gateways of those that hate them - Genesis 22:17. And, as "Spiritual Heirs" of Abraham - like Christ we too are to Possess the Gates of our enemies.

Genesis 22:17 ¹⁷ That in blessing I will bless thee, and in multiplying I will multiply **thy seed** as the stars of the heaven, and as the sand which *is* upon the sea shore; and thy seed shall possess the gate of his enemies; **KJV**

So it was with Jesus, a descendant of Abraham who stood in the "Gates of Hell" at Caesarea Philippi.

Who are the Children of Abraham?

Galatians 3:16 ¹⁶ Now to Abraham and his Seed were the promises made. He does not say, "And to seeds," as of many, but as of one, "*And to your Seed,*" who is Christ. ²⁹ And if you *are* Christ's, then you are Abraham's seed, and heirs according to the promise. NKJV

Genesis 22:17 reveals that the promises were made to Abraham and his seed. And, in Galatians 3:16 and 29 Paul reveals that Abraham's seed is a reference to Christ and all who believe in Jesus Christ - which means that those of us who are Believers in Jesus Christ - then we too are the spiritual offspring of Abraham according to the promise.

As Christ was standing in the gates of His enemies at Caesarea Philippi He would have had God's promise to Abraham and all of Abraham's spiritual descendants in mind, when He told Peter "That thou art Peter, and upon this rock I will build My church; and the **gates of hell** shall not prevail against it. **Matthew 16:18**

I'm pictured at Caesarea Philippi - one of the gates the Lord has called me to possess.

And, this brings me to "why" Christ made such a profound statement at Caesarea Philippi and not the synagogue in Jerusalem

In Matthew 16:13-19 we find the account of Christ's Declaration at Caesarea Philippi that the gates of hell would not prevail against His Church



Matthew 16:13-19 ¹³ When Jesus came into the coasts of **Caesarea Philippi**, He asked His disciples, saying, Whom do men say that I the Son of man am? ¹⁴ And they said, Some *say that thou art* John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. ¹⁵ He saith unto them, But whom say ye that I am? ¹⁶ And Simon Peter answered and said, Thou art the Christ, the Son of the living God. ¹⁷ And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed *it* unto thee, but My Father which is in heaven. ¹⁸ And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the **gates of hell** shall not prevail against it. ¹⁹ And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

Caesarea Philippi was located at the foot of Mt. Hermon where the headwaters of the Jordan River begin and the travel would not have been easy due to the topography of the land. Which begs the question "Why" would Jesus journey to this particular pagan high place to make such a profound statement as recorded in Matthew 16:13-19 rather than the Temple or synagogues in Jerusalem?

I believe the following will shed light on "Why".

Background of the Gates of Hell according to Antiquity: Jesus' journey to Caesarea Philippi, a prominent pagan high place, marked the northern limit of Jesus' travels outside Jerusalem and was a geographical area that Christ had not been to before.

To begin with, the name Caesarea Philippi was synonymous with the gates of hell. And, it was for that reason that Christ made the declaration at Caesarea Philippi that the gates of hell would not prevail against His Church. Why? Because the revelation that He was the Son of God would be revealed by "revelation" from God the Father - and the gates of hell will never be able to prevail against revelation from God the Father.

It was here that Jesus fearlessly stood at the gateway of hell and spoke a creative word into the spiritual realm (Ephesians 3:10). He declared to Satan, the father of lies, and to the kingdom of darkness that it "Was God's revelation" to Peter that He was the Son of the Living God - that it was "Upon Revelation from God the Father" that Christ would build His church.

Ephesians 3:10 ¹⁰ [The purpose is] that through the church the ^[a]complicated, many-sided wisdom of God in all its infinite variety *and* innumerable aspects might now be made known to the angelic rulers and authorities (principalities and powers) in the heavenly sphere. Amplified Bible, Classic Edition (AMPC)

It is as the Apostle John wrote: The soul needs to be divinely drawn and when we are divinely drawn Satan cannot triumph against that revelation. John reveals that it is not by "external revelation merely" - but by "internal illumination" - that we are drawn to Christ. And, it is upon this rock that Christ will build His Church.

John 6:44-46 ⁴⁴ For **no one can come to Me unless the Father who sent Me draws them to Me**, and at the last day I will raise them up. ⁴⁵ As it is written in the Scriptures, 'They will all be taught by God.' Everyone who listens to the Father and learns from Him comes to **Me**. ⁴⁶ (Not that anyone has ever seen the Father; only I, who was sent from God, have seen Him.) **NLT**



Before I leave the account of Caesarea Philippi I want to share the following about my Beloved Brother Grover standing across from me in this picture taken at Caesarea Philippi where we read the account of Jesus at Caesarea Philippi into the spiritual realm. Just days before we went to

Caesarea Philippi the Lord gave Grover the understanding that while we were in Israel that He would pull down the last stronghold in Grover's life which was "Fear" of being in the explosion at UBB when it happened. Which is interesting because the pagan god the pagans worshipped at Caesarea Philippi was the Greek god "Pan" - the god of fear and panic attacks.

And, the morning of the explosion at UBB the miners found Grover's Bible opened to Psalm 46 that reads "even though the earth be shaken I will not fear". And, this was so comforting to me because as Grover was leaving our home in Staunton back to WV the day before the explosion he told me that he didn't want to go back because he was afraid of going back into the mines. And, I am so eternally thankful that just as Grover and I literally proclaimed at the gates of hell that Satan would not prevail against us - Satan did not prevail against Grover and that through his faith in Jesus Christ Grover overcame his fear and went back to UBB.

The following are pictures of several other gateways that the Holy Spirit quickened me to go to. To begin with:

The "Gates of the Enemy Cities"

at Ancient Bozrah/Busseriah, the Ancient Capital of the Edomites

Busseriah, Jordan

In this picture I'm standing in front of a gate and fence and a sign that identifies this particular place as ancient "Busseriah" the ancient capital of the Biblical Edomites. In Biblical times Busseriah was known as "Bozrah" (KJ: Micah 2:12-13) Isaiah 34:6, Isaiah 63:1; Micah 2:12-13

Interestingly, Michah 2:12-13 reveals that the Lord will go ahead of the "**sheep of Bozrah**"(KJ) as He leads them out through the "**Gates of the Enemy Cities**" back to their own land (NLT).



The Gate and the Fence at Bozrah/Busseriah, Jordan

It's significant that I'm pictured standing in front of both a gate and fence because according to Strong's Concordance the meaning of the Hebrew word "Bozrah" is an Enclosure, i.e. "Sheep Fold" inside a "Fenced Enclosure".

Given that the word Bozrah is referring to a fenced sheep fold then it's understandable why the KJ, ASV and YLT uses the word "Bozrah" and other translations use the meaning of the word Bozrah: "Sheep in a Pen". For example,

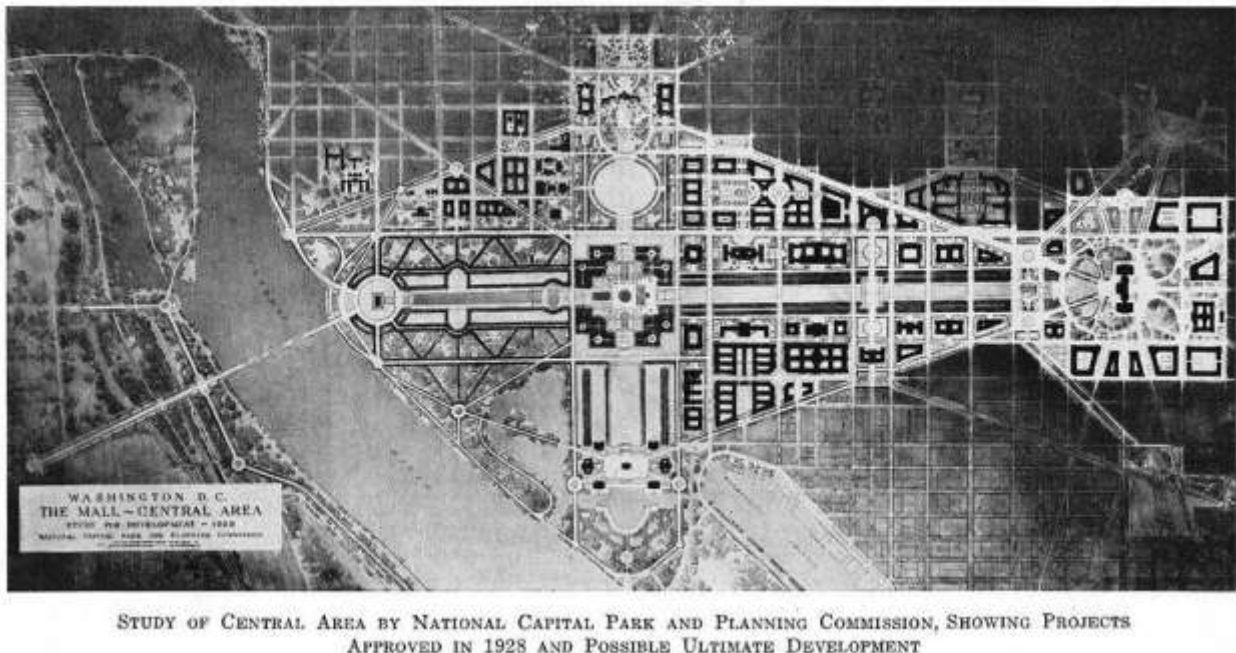
KJV: Micah 2:12-13 ¹²I will surely assemble, O Jacob, all of thee; I will surely gather the remnant of Israel; I will put them together as the sheep of **Bozrah**, as the flock in the midst of

their fold: they shall make great noise by reason of *the multitude of men*. ¹³ The breaker is come up before them: they have broken up, and have passed through the gate, and are gone out by it: and their king shall pass before them, and the LORD on the head of them.

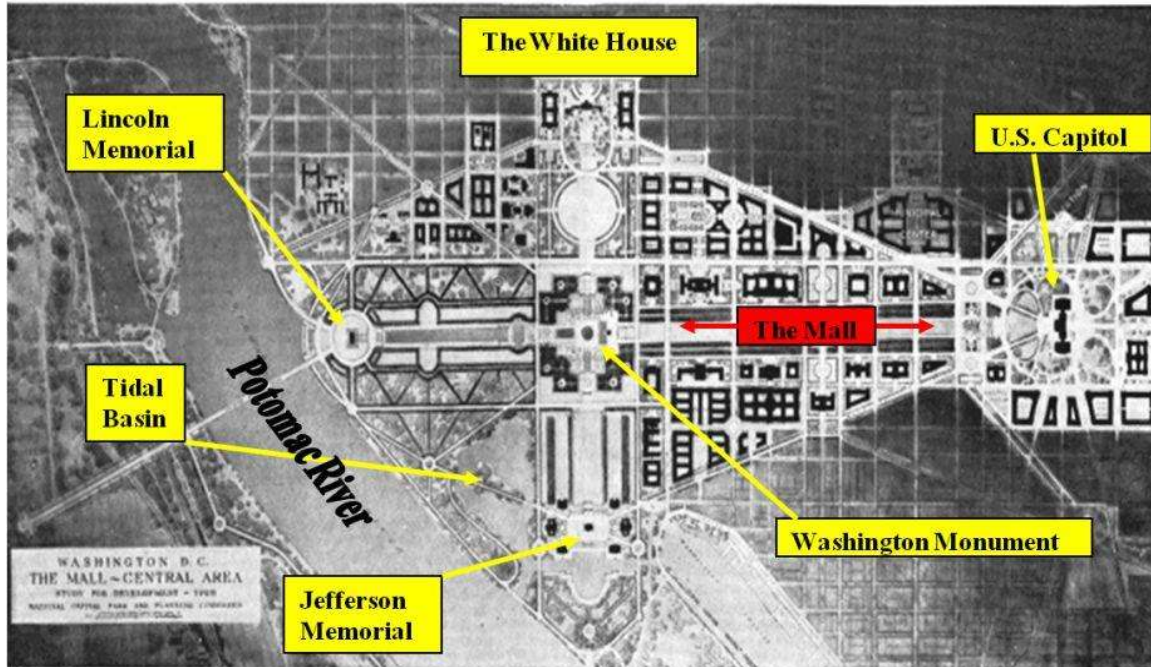
NLT: Micah 2:12-13 ¹² “Someday, O Israel, I will gather you; I will gather the remnant who are left. I will bring you together again like **sheep in a pen**, like a flock in its pasture. Yes, your land will again be filled with noisy crowds! ¹³ Your leader will break out and lead you out of exile, **out through the gates of the enemy cities**, back to your own land. Your king will lead you; the LORD himself will guide you.”

Gateways located in our Nation's Capitol

Over 20 years ago while I was browsing in a used book store the Lord quickened me to buy a used copy of the "Development of the United States Capitol" published in 1929 by the United States Government Printing Office - Washington D.C. When I got to page 92 I realized the Lord quickened me to buy this book because of the aerial map that clearly reveals the image of a "Large Fish" surrounding the Mall area of our nation's capitol.



The Lord then quickened me to study the anatomical functions of a fish and as you can see in the following picture, the placement of the U.S. Capitol, the White House and monuments are strategically placed according to the **anatomical functions** of a fish. (I superimposed notations over the above referenced map to show the location of the monuments and buildings). And, this only scratches the surface of the fish's symbolism.



STUDY OF CENTRAL AREA BY NATIONAL CAPITAL PARK AND PLANNING COMMISSION, SHOWING PROJECTS APPROVED IN 1928 AND POSSIBLE ULTIMATE DEVELOPMENT

As you can see, the White House, the U.S. Capitol, Lincoln's Memorial, etc all lie with the boundaries of a "Great Fish". It is obvious that the representation of a fish was not just happenstance. Therefore, if the boundaries of a fish are not just a fluke, then that leads us to believe that there was something of paramount significance in "spiritually" connecting the symbolism of Nineveh, the great Fish City to the District of Columbia.

Given that Daniel 10 reveals there are geographical principalities over the nation's of this world - then I knew that this "**Large Fish**" identified several of the geographical principalities over our nation's capitol.

For example, Revelations 13:1 speaks of the "Beast that rose up out of the Sea". Isaiah 27:1 reveals that Leviathan is the dragon of the sea. And, in the context of Job 41:1 according to Strong's Concordance the Leviathan is a "large sea-monster" and also a symbol of Babylon where Nineveh, the great Fish City is located.

Judges 16:23 speaks of Dagon which according to Strong's Dagon is the Hebrew word for the "fish-god" of the Philistines.

I will come back to the spiritual significance of the great fish that surrounds the mall area of our nation's capital but first let me share the following Scriptures concerning how and why these gateways fit into the Gospel of Jesus Christ and His Kingdom.

To begin with: 1 John 3:8 reveals that the Son of God was manifested, that He might destroy the works of the devil.

For this purpose the Son of God was manifested,

that He might destroy the works of the devil

The existence of a Kingdom of Darkness at work in the world influencing the behavior of humans on a personal level as well as a national level is clearly revealed in Scripture. And, that is the reason that Christ Jesus came into this world: "to destroy the works of the devil" 1 John 3:8! Needless to say, the works of the devil are multifaceted, however for the purposes of this chapter I want to place the focus on spiritual gateways and the geographical principalities over America.

1 John 3:8⁸ He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the devil. KJV

Scripture reveals that when Christ has destroyed the works of the devil and all His enemies are under His foot that Christ Jesus will return and establish His Kingdom 1 Corinthians 15:20-28.

But until then, Satan who has the power of death, (Hebrews 2:14) not as lord but simply as executioner, and who is the prince of the devils (Matthew 12:24) and ruler and god of this age (John 12:31; 2 Corinthians 4:4) exercises authority over the lower heavens and is the spirit working in the disobedient to do his will.

Until Christ returns, Satan who is the prince of the power of the air - the commander of the powers in the unseen world and the angels that fell with him - they will continue to wield their influence over both people and nations who refuse to obey God's commandments 1 Chronicles 21:1; John 8:44; Acts 5:3; Acts 13:10; Matthew 16:23; Luke 22:3; Ephesians 2:2; Matthew 13:19.

The devil may be able to tempt and influence people however he cannot force anyone to sin.

We know from Matthew 16:21-23 and other Scriptures that Satan and these Geographical Principalities are able to Operate through the mindset of people who see things merely from a human point of view and not from God's point of view.

- He can only rule over people if they let him: Ephesians 2:2; 1 John 5:19.
- We can escape his influence in our lives through prayer for deliverance from evil: Matthew 6:13; John 17:15; Luke 13:16; 2 Corinthians 2:11; Ephesians 6:11; Acts 26:18; James 4:7; 1 Peter 5:8-9.
- And, in His power and authority Christ has given us power over Satan. Luke 10:17-20; Revelation 12;

We know from Scripture that Satan's rule is limited. Scripture reveals that the God of Abraham, Isaac and Jacob maintains "Sovereign" rule over Satan and "all" earthly activities. Like Satan all evil spirits can only act with God's permission: Job 1:12; Zechariah 3:1-2; Judges 9:23; 1 Samuel 16:14; 1 Kings 22:19-23. And, in the end, Satan and the angels that fell with him will be cast into the lake of fire that has been prepared for them. Matthew 12:24-26; Revelation 20:10.

But until all the enemy has been put under the foot of Christ there is an ongoing battle in the

spiritual realm between God's Angels and the Geographical Principalities that the Prophet Daniel and the Apostle Paul spoke of. Daniel 10; Ephesians 6.

We know from Daniel 10 that there are Geographical Principalities over the Nations of the World that wield their influence over the nations and that there is an ongoing battle in the spiritual realm between God's Angels and these Geographical Principalities.

And, in Ephesians 6 the Apostle Paul also speaks of this spiritual battle in the heavens as well. Paul reveals that the Christian's battle is not with flesh and blood but against the principalities, powers and rulers of the darkness of this world and against the spiritual forces of the evil spirits in the heavenly realm.

For those of us who have picked up our cross to follow Christ our lives are one of spiritual warfare and if we are to win this spiritual battle that we are in then we need to follow Paul's instructions: we are to stand against the wiles of the devil and the battle in the spiritual realm by putting on the whole Armor of God and after we have done all that we can do then we are to just stand there.

Ephesians 6 ¹⁰ Finally, my brethren, be strong in the Lord and in the power of His might. ¹¹ Put on the whole armor of God, that you may be able to stand against the wiles of the devil. ¹² For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual *hosts* of wickedness in the heavenly *places*. ¹³ Therefore take up the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand. (NKJV)

Again, we know from Matthew 16:21-23 that these Geographical Principalities are able to operate through the mindset of people who see things merely from a human point of view and not from God's point of view. And, so it is with America and America's Secular Lawmakers who are influenced by these Geographical Principalities because they only see things from a human point of view and not from God's point of view.

In addition to this book I wrote "Saddam Hussein the Modern-Day King of Babylon" which provides documentation of my first hand account of standing in one of the gateways of our enemies located in the bowels of our nation's Captiol. With over 200 pages of incredible documentation that could only have come from divine intervention this book can be found at my website <http://www.newhousefoundation.net/>

The purpose of this book is to shed light on the Spiritual Cords (one being the image of the fish surrounding our nation's mall) that "spiritually" bind America to modern-day Iraq, where Nineveh the Great Fish City is located, because America's lawmakers only see things from a human point of view and not from God's point of view. Scripture tells us that God will not be mocked; and it's because of these satanic spiritual cords laid down by America's founding fathers that America got entangled in the on-going war in Iraq.

Those of us who understand "Spiritual Warfare" understand the Biblical principal that our war is in the heavenlies and that behind every war on earth there is a war going on in the spiritual realm between the heavenly host and the geographical principalities behind the countries at war here on

earth. Ephesians 6:12

And, these Geographical Principalities operate through "spiritual cords" that can also be thought of as "Spiritual Vines" (Jeremiah 48:32) vines that were planted by America's Founding Fathers that among other things "spiritually" Bind America to Ancient Babylon & Modern Day Iraq.

America is held captive by the "cords of their own sins" that the Prophet Isaiah spoke of in Isaiah 5:18 and that King Solomon spoke of in Proverbs 5:22. And, over time each new generation of America's Lawmakers added the "cords of their sins" to the "cords of the sins of America's Founding Fathers" and when combined these "cords of sins" became a "rope" that was strong enough to pull a cart load of sins. A rope strong enough for today's Lawmakers to drag the sins of America's Founding Fathers behind them like a cart.

Anyone who has planted vines in their yard knows that as the vine grows it will spread out all over the yard. And, this is why the Prophet Jeremiah used the analogy of a vine to convey a spiritual truth. The point Jeremiah wanted to make was that as "spiritual vines" grow the vines are able to spread from one geographical area to other geographical areas including nations located across the sea.

And, as these spiritual vines spread from one country to another country the enemy is able to uses these vines to influence in one way or other the countries their vines reach. And, just as vines that grow and spread in a garden cause destruction to crops - "spiritual influence" can grow and spread like tendrils from one geographical area to another causing destruction Jeremiah 48:32. And, so it is with America. The influence of the pagan civilizations of antiquity that our founding fathers were influenced by and embraced still negatively affect America today

Jeremiah 48:32 ³² O vines of Sibmah, I weep for you more than the weeping of Jazer [over its ruins and wasted vineyards]. **Your tendrils [of influence]** have gone over the sea, reaching even to Jazer. The destroyer has fallen upon your summer fruit harvest and your [season's] crop of grapes. Amplified Bible

These "tendrils of influence" or "Spiritual cords" bind America to Iraq and describes the Babylonian influence produced by the vines that sprung up and started to grow from the roots planted by our founding fathers when they incorporated the ideology of the ancient Babylonians into the founding of America. As these tendrils continue to grow and reach maturity they continue to influence America in a way that has been and continues to be extremely destructive to our country.

Again, the purpose of my writing "Saddam Hussein the Modern-Day King of Babylon" is to shed light on the Spiritual Cords that "spiritually" bind America to modern-day Iraq. Scripture tells us that God will not be mocked; and it's because of these satanic spiritual cords laid down by America's founding fathers that America got entangled in the on-going war in Iraq.

Those of us who understand "Spiritual Warfare" understand the Biblical principal that our war is in the heavenlies and that behind every war on earth there is a war going on in the spiritual realm between the heavenly host and the geographical principalities behind the countries at war here on

earth. Ephesians 6:12

Again, the prince of Persia that the prophet Daniel speaks of in Daniel 10:13; 20 is a geographical principality over Persia and we know from multiple other Scriptures that those angels that fell with Satan as well as the demons are able to influence the earthly rulers as well as individuals who only see things from a human point of view and not from God's point of view.

Matthew 16:22-23 ²² Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee. ²³ But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men. **(KJV)**

The prince of Persia that the prophet Daniel speaks of in Daniel 10:13; 20 is one of the third that fell with Satan and who now serves Satan as the angel of darkness over the Persian world powers. This particular geographical principality, the spirit prince of the kingdom of Persia, was the same spirit wielding his influence over Saddam Hussein, a modern-day King of Babylon - and it was only after this particular principality operating behind Saddam Hussein fell to the earth that Saddam Hussein was himself captured. Needless to say, there are many other principalities from this same dominion that have not been dislodged - but it is only a matter of time!

Revelation 12:7-12 ⁷ Now war arose in heaven, Michael and his angels fighting against the dragon. And the dragon and his angels fought back, ⁸ but he was defeated, and there was no longer any place for them in heaven. ⁹ And the great dragon was thrown down, that ancient serpent, who is called the devil and Satan, the deceiver of the whole world—he was thrown down to the earth, and his angels were thrown down with him. ¹⁰ And I heard a loud voice in heaven, saying, “Now the salvation and the power and the kingdom of our God and the authority of his Christ have come, for the accuser of our brothers has been thrown down, who accuses them day and night before our God. ¹¹ And they have conquered him by the blood of the Lamb and by the word of their testimony, for they loved not their lives even unto death. ¹² Therefore, rejoice, O heavens and you who dwell in them! But woe to you, O earth and sea, for the devil has come down to you in great wrath, because he knows that his time is short!” **(ESV)**

The prince of the kingdom of Persia is the satanic principality or ruler over the kingdom of Persia which at times included the many other countries that came under their authority - they in turn are under the authority of Satan who Scripture reveals is the god and ruler of this world having usurped man's dominion over what the Lord had given him. However, Scripture also reveals that after all the enemy has been dislodged and placed under the foot of Jesus the end will come - and as the great Apostle John prayed - I too pray "Come Lord Jesus Come - Come and establish Your Kingdom". 1 Corinthians 15:20-28; Revelation 22:20.

Iconography: Iconography, images and symbolism used in art, is a form of visual communication that America's Founding Fathers used to both reveal and conceal their ideology concerning the founding of America and its new government. Though certain ideas were conveyed to the public – the full meaning of the allegories incorporated into their iconography remained hidden. **It is what the iconography meant to conceal from the public that is the**

most revealing. Why the need to conceal? They wanted to conceal their personal beliefs concerning government and religion, but even more so, they wanted to conceal that "We the People" did not include "All the People."

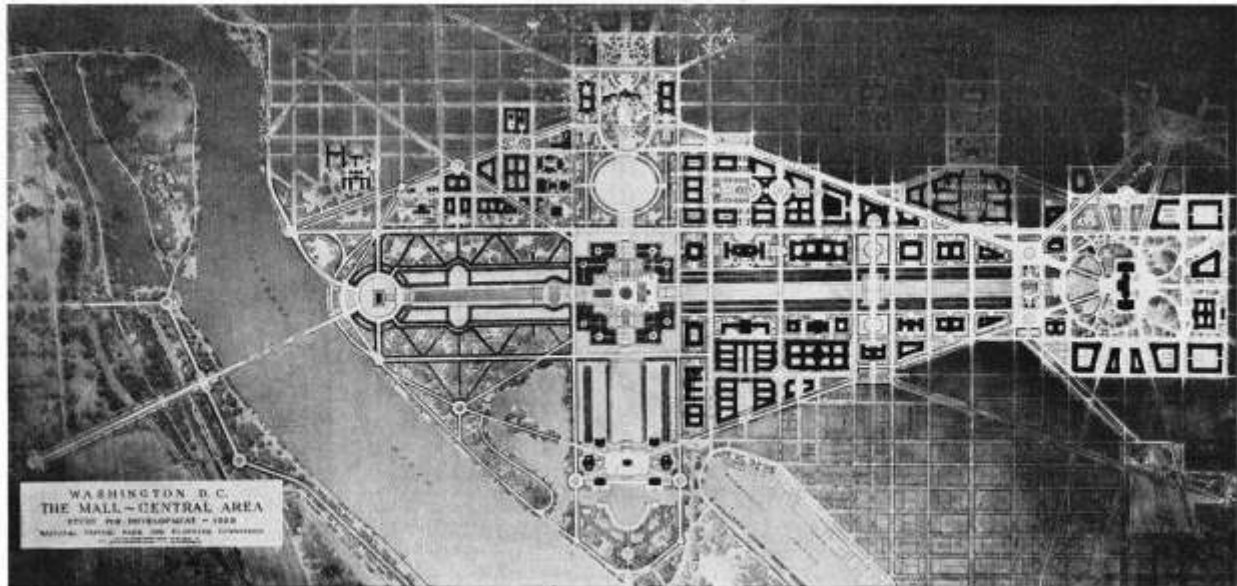
They also wanted to conceal that their fascination with ancient antiquity and their gods was more than just a fascination. In other words, America's Founding Fathers were actually "influenced" by the pagan belief system that their false gods ordained their rulers to govern the land and that's clear from all the pagan symbols throughout our government buildings. The worship of pagan gods was and is not just a meaningless tradition of man carried over from antiquity. It was and is a bona fide (false) religion. The spirits that operate behind these pagan deities are the angels that fell when Satan fell. Daniel 10 is only one Scripture that clearly reveals that these pagan gods rule over geographical areas and have human representatives that maintain places of worship for them.

As Spirit led Christians we know that there is always a spiritual dimension to the earthly. One is not inconsistent with the other, as one cannot exist without the other. As it concerns animals, this all began when Satan used the serpent as a tool to hide behind when he tempted Eve. And, for that reason, there is a spiritual nature of the serpent that we should be aware of. Not only is the serpent man's natural enemy – the serpent also represents man's "Spiritual Enemy." Needless to say, it is significant that both the animal and Satan were two dominant entities in the Adamic dispensation and for that reason the spiritual connection or relationship between Satan and animals is of importance.

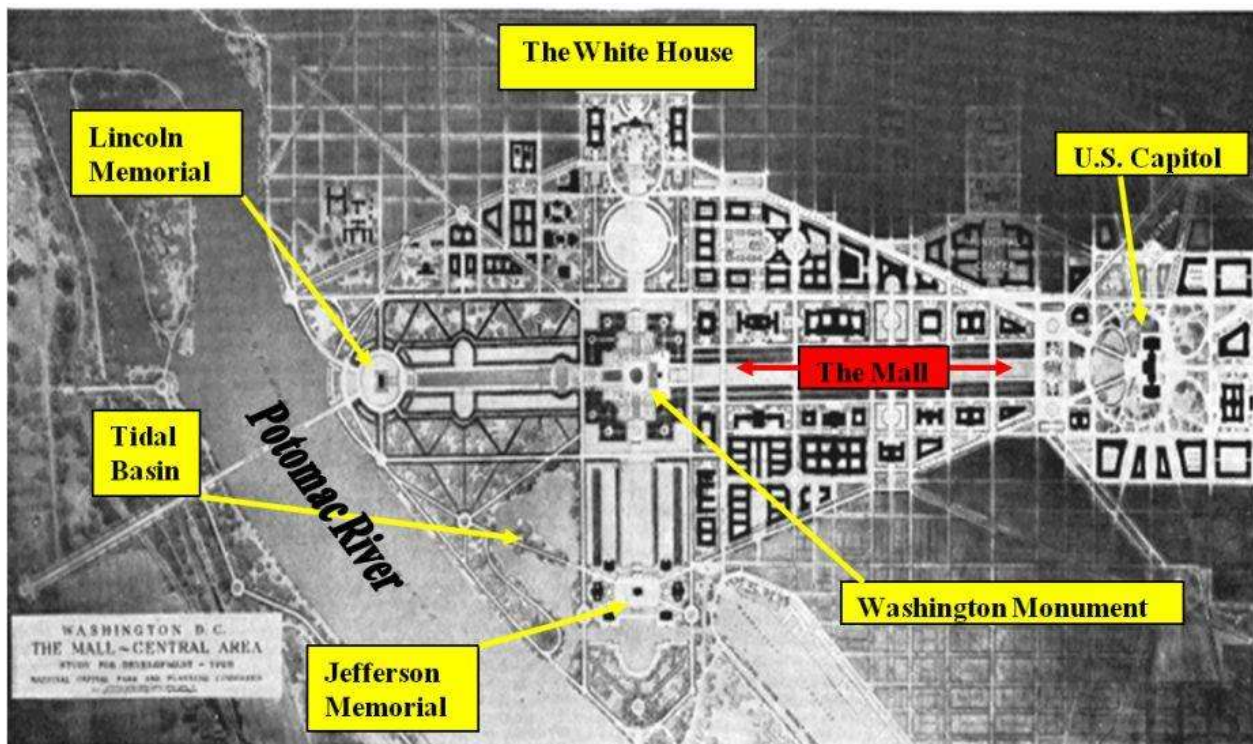
Again, the following is **only a glimpse** taken from "Saddam Hussein the Modern-Day King of Babylon" that goes into a much greater detailed account of the two following Gateways located in our Nation's Capitol:

1. Washington's Unsued Tomb located in the bowels of the United States Capitol; and
2. the Large Fish that is portrayed on an aerial map of Washington, D.C. that portrays the United States Capitol located within the enclosure of this Large Fish that I refer to as the Nineveh Fish.

The Nineveh Fish: To begin with, as I go into a greater detail of the spiritual aspects between the "Great Fish" of our nation's capital and the "Great Fish of Ancient Nineveh, for the convenience of the reader, I'm including the pictures of the "Great Fish" once again.



STUDY OF CENTRAL AREA BY NATIONAL CAPITAL PARK AND PLANNING COMMISSION, SHOWING PROJECTS APPROVED IN 1928 AND POSSIBLE ULTIMATE DEVELOPMENT



STUDY OF CENTRAL AREA BY NATIONAL CAPITAL PARK AND PLANNING COMMISSION, SHOWING PROJECTS APPROVED IN 1928 AND POSSIBLE ULTIMATE DEVELOPMENT

The Nineveh Fish

In addition to the above details concerning the image of the "Great Fish" surrounding our

nation's mall the following details sheds even more light as to its symbolism and leaves no doubt that the symbolism of the image of America's "Great Fish", which is a type of the great fish of Nineveh is a "Spiritual Cord" that binds our nation's Capitol to ancient Nineveh (modern day Mosul) in Iraq.

Ancient Nineveh: According to the aerial map of our nation's capital the mall area and the great fish that surrounds the mall both lie within the District of Columbia. In other words the mall area and the fish that surrounds the mall both lie within the "**Enclosure of a City**".

And, this is significant because according to The Popular And Critical Encyclopaedia written by Samuel Fallows, in Biblical times Nineveh, like Washington D.C., was also represented by the picture of a fish inside the enclosure of a city.

"The name of Nineveh is written *Ninua* and *Nina* in the cuneiform inscriptions. A popular etymology connected it with the Assyrian *nunu*, 'fish,' at a very early date, since **the name is ideographically represented by the picture of a fish inside the enclosure of a city.**"

The following two pages are from "The Popular and Critical Encyclopaedia".

consonant to general feeling. The following is a close translation of the passage in which Nimrod is mentioned: 'And Cush begat Nimrod: he began [opened a course of action, led the way] to be a hero in the earth [or in the land]: he was a hero at the chase in the presence of Jehovah; on which account the saying is, Like Nimrod, the hero of the chase, in the presence of Jehovah. And the chief [city] of his dominion was Babel; and [he founded] Erech and Akkad, and Kalneh, in the land of Shinar.'

(2) **Strength and Courage.** Interpreters, with scarcely an exception, from the Septuagint and the Targums down to our own times, understand the whole case thus: that Nimrod was a man of vast bodily strength, and eminent for courage and skill in the arts of hunting down and capturing or killing the dangerous animals, which probably were both very numerous, and frequently of enormous size; that, by these recommendations, he made himself the favorite of bold and enterprising young men, who readily joined his hunting expeditions; that hence he took encouragement

the same reason that so many places there are named after him. Thus we have the Birs Nimroud, the ancient Borsippa, near the ruins of Babylon, Tel Nimroud, near Baghdad, the dam Suhr el-Nimroud, across the Tigris near Mosul, and the mound of Nimroud, the ancient Calah. To all appearance, he was regarded in later times in his native country as a great builder also. He seems to have been looked upon by the Babylonians as the builder of Babylon, and the bilingual Creation story apparently attributes to him the completion of the É-sagila, the great temple tower in that city, which was certainly of the type of the Tower of Babel, even if it were not that erection itself. This may account for the connection of Nimrod with the catastrophe of the confusion of tongues, ascribed to him in the East both in comparatively ancient and in more recent times."

NIMSHI (nim-shi), (Heb. נִשְׁתִּי, *nim-shee'*, saved), the grandfather of Jehu (2 Kings ix:2, 14, 20); commonly called "father" (1 Kings xix:16; 2 Chron. xxii:7), B. C. about 950



The Great Mound of Nimrod.

to break the patriarchial union of venerable and peaceful subordination to set himself up as a military chieftain, assailing and subduing men, training his adherents into formidable troops, by their aid subduing the inhabitants of Shinar and its neighboring districts; and that, for consolidating and retaining his power, now become a despotism, he employed his subjects in building forts, which became towns and cities, that which was afterwards called Babel being the principal.

(3) **Fables and Legends.** As a great part of the ancient mythology and idolatry arose from the histories of chiefs and sages, decorated with allegorical fables, it is by no means improbable that the life and actions of Nimrod gave occasion to stories of this kind. Hence, some have supposed him to have been signified by the Indian Bacchus, deriving that name from *Bar-Chus*, 'son of Cush'; and, it is probable, by the Persian giant *Gibbor* (answering to the Hebrew *Gibbor*, 'mighty man,' 'hero,' in Gen. x:8, 9); and by the Greek *Orion*, whose fame as a 'mighty hunter' is celebrated by Homer, in the *Odyssey*, xi:571-4. The Persian and the Grecian fables are both represented by the well-known and magnificent constellation.

J. P. S.
Prof. T. G. Pinches, Hastings' *Bib. Dict.*, says: "The legends that have been preserved concerning Nimrod would seem to show that his fame in the country of his exploits rests more upon what was known of him there than upon the somewhat meager account in Genesis, and it is probably for

NINEVE (nin'e-ve), (Gr. *Niniv*, *nin-yoo-ee'*), the Greek form of NINEVEH (Luke xi:32).

NINEVEH (nin'e-veh), (Heb. נִנְוֵה, *nee-nev-ay'*; Gr. *Niniv*, *nin-yoo-ay'*; also *Niniv*, *nin-yoo-ee'*), meaning the dwelling of Ninus.

(1) **Location.** A famous city of the ancient world, capital of the great Assyrian empire, which stood on the eastern bank of the river Tigris, opposite to the present Mosul; its actual site being most probably the same with that of Nunia and the tomb of Jonah, about three-fourths of a mile from the river, in the midst of ruins, north latitude 36° 20' 17"; east longitude 43° 10' 17".

(2) **Name.** The Bible makes the city a sort of colony from Babylon or Babel, Shinar (see BABEL, TOWER OF), stating (Gen. x:11), 'out of that land (Babel, etc., in the land of Shinar) went forth Asshur and builded Nineveh.' A similar tradition is indicated in Micah v:6. The native monuments show that the tradition is correct, and that Nineveh was once included in the boundaries of the Babylonian empire. (See Driver in Hogarth's *Authority and Archaeology*, pp. 29, 39.) In fact it seems to have taken its name from the Babylonian city of Ninā on the Euphrates, which is mentioned by Diodorus (ii:3, 7), quoting probably from Ctesias.

The name of Nineveh is written *Niniv* and *Nin* in the cuneiform inscriptions. A popular etymology connected it with the Assyrian *ninu*, 'hsh,' at a very early date, since the name is ideo-

graphically represented by the picture of a fish inside the enclosure of a city. But it seems really to have been derived from the title of the Babylonian goddess Ninā, the daughter of Ea, who was identified with the Semitic Istar. Ninā is the original of the Greek form Ninos." (A. H. Sayce, *Hastings' Bib. Dict.*)

(3) **History.** After the simple statement in Genesis, the sacred record is for a long time entirely silent respecting Nineveh, which, we may therefore presume, remained inconsiderable for many generations. At length, some fifteen hundred years after the first mention of the place, in the days of Jeroboam II, king of Israel (B. C. 825), Nineveh again enters by name on the biblical record, having meanwhile grown into a mighty power. This reappearance of Nineveh is accidental, and shows that the Bible does not profess to give any orderly and systematic history of the world. Other countries come on the scene and disappear, just as the course of events in the kingdoms of Judah and Israel seem to require or may chance to occasion.

Nineveh is described in the book of Jonah as 'that great city,' 'an exceeding great city of three days' journey,' probably in a straight line through the place, as the large cities of Asia stood on a great extent of country, having gardens, and even fields, in the midst of them; and Jonah is said to 'enter into the city a day's journey' (ch. iii:4) before he began to foretell its overthrow; that is, as is most likely, he penetrated into the heart of the place, as being that which was most suitable for delivering his burden. The magnitude of the place may also be gathered from what is said in the last verse of the book: 'That great city, wherein are more than six score thousand persons that cannot discern between their right hand and their left hand, and also much cattle' (grazing). The population of a place must have been immense in which there were no fewer than 120,000 children—young children, the language employed seems to denote. It also appears from the same book that the state of society was highly complex, organized in divers ranks from the king and the noble to the peasant; and, if we may argue from the exactness with which the number of children is given,

735) entrusted with 'the burden of Nineveh.' From this book it would appear that the repentance of the city, if sincere, was not durable. Therefore was the anger of Jehovah about to fall upon it and make it a perpetual waste. (See *SENNACHERIB.*)

Expressions that are employed tend to give a high idea of the size and splendor of the place; it had many strongholds, and many gates with bars, probably of brass; its inhabitants were 'many as the locusts;' it had multiplied its merchants above the stars of heaven; its crowned (princes) were as the locusts, and its captains as the great grasshoppers (ch. iii:12-17). So her wealth was prodigious: 'There is none end of the store and glory out of all the pleasant furniture.' The reason assigned for the destruction of the city shows how great was its wickedness: 'Out of the house of thy gods will I cut off the graven image and the molten image; I will make thy grave; for thou art vile' (ch. i:14). 'Woe to the bloody city! It is all full of lies and robbery' (ch. iii:1). Shortly after (B. C. 713) the delivery of this prophecy Sennacherib, king of Assyria, having invaded Judæa, suffered a signal defeat by the special act of God: 'So Sennacherib departed, and went and returned and dwelt at Nineveh' (2 Kings xix:36). Very brief, however, was his dwelling there, for as he was worshiping in the house of Nisroch, his god, Adrammelech and Shazer, his sons, smote him with the sword; and Esarhaddon, his son, reigned in his stead (2 Kings xix:37). The predicted punishment of the city was now approaching. Zephaniah gave his authority that it would come (ch. ii:13). (See also Is. xiv:24, sq.): 'The Lord will stretch out his hand against the north and destroy Assyria, and will make Nineveh a desolation, and dry like a wilderness.' The language which immediately ensues goes to confirm the view which has been given of the commercial greatness (it was the entrepôt for the trade of Eastern and Western Asia), the surpassing opulence, the high culture, the immense population, and the deep criminality of the city of Nineveh.



And, the Freemasons who laid the footprint of our nation's capital understood very well the significance of placing our nation's capital inside the enclosure of a city and the symbolism of the imprint of the great fish surrounding the mall area. Freemasons also understood that the pictograph for the original shape of a fish including the triangle shape on either side of the fish's tail identified a "Gateway". More to the point: the Freemasons who were steeped in imagery understood the symbolism of the fish. There can be no doubt that the Freemasons used the representation of a fish to identify a gateway here in America that would "spiritually" connect America to the great fish city of ancient Nineveh - as the pictograph for Nineveh was an image of a fish inside the enclosure of a city.

Jonah in the "Bowels" of the Nineveh Fish: And, this brings us to the account of Jonah according to the Book of Jonah.

As we all know, it was because Jonah didn't want to go to Nineveh, the great fish city, that he found himself in the bowels of a large fish - that Jonah referred to as the "belly of hell".

I believe that is why the LORD allowed a large fish to swallow Jonah when he would not go to

Nineveh. If Jonah would not go to Nineveh then the LORD would let Nineveh, the great fish city, swallow Jonah (hence the great fish). Reference: Jonah 1:17, "But the LORD provided a great fish to swallow Jonah, and Jonah was inside the fish three days and three nights."

We should not be surprised that the hieroglyphic for Nineveh is the outline of a fish within the enclosure of a city identifying Nineveh as the "great fish city." After all, all though out the Bible we find that animals are often used figuratively to describe the "spiritual nature" of a geographical area and people as well as Satan, the demonic and principalities. When a human being was compared to an animal it was because they both shared the same traits. For example, a fox is used figuratively of the antichrist or false prophet. A fox is cunning, selfish and destructive and it was because of the fox's attributes that Jesus compared Herod to a fox - **Luke 13:31**. And of course, the LORD used a Lamb to describe the nature of Jesus Christ when He went to the Cross. Yet, when Christ returns He is described as a Lion.

As Christians we know that there is always a spiritual dimension to the earthly. One is not inconsistent with the other as one cannot exist without the other. And as it concerns animals, this all began when Satan used the serpent as a tool to hide behind when he tempted Eve. And, for that reason there is a spiritual nature of the serpent that we should be aware of. Not only is the serpent man's natural enemy – the serpent also represents man's "Spiritual Enemy." Needless to say, it is significant that both the animal and Satan were two dominant entities in the Adamic dispensation and for that reason the spiritual connection or relationship between Satan and animals is of importance.

As Jonah attempts to escape from the city that is identified as "the house of the fish", it's ironic that, in a sense, when Jonah is swallowed by the large fish - he ends up enclosed inside the house of the large fish that swallowed him.

For his disobedience for not going to Nineveh, the great fish city, the LORD let a great fish, which I believe was symbolic of Nineveh as Nineveh's economy was based on fishing, swallow Jonah. If Jonah wouldn't go to Nineveh then the great fish of Nineveh would come to him. And, needless to say, Jonah did not like being inside the bowels of the great fish that he likened to the bowels of hell. Jonah 2:1-2

People in DC Compared to Fish: And, it's interesting that Oliver Wolcott, Secretary of Treasury from 1795 to 1800 even compared the residents of D. C. to bad fish - according to Wolcott "Many Congressmen turned up their noses and wondered how long it would take to write off a bad experiment in capital location and begin again. Oliver Wolcott, the Secretary of the Treasury, possibly noting the absence of any source of taxes, observed that 'the people are poor, and as far as I can judge, **they live like fishes, by eating each other,**'" Bernard Weisberger, *The District of Columbia*, p.35

Back to Jonah - who **found himself in the "Bowels of the Fish" & the "Belly of Sheol"**

Jonah 2:1-2 ¹ Then Jonah prayed unto the LORD his God out of the fish's belly, ² And said, I cried by reason of mine affliction unto the LORD, and he heard me; out of the **belly of hell** cried I, *and* thou heardest my voice. KJV

The Young's Literal Translation reads from the "Bowels" of the fish

Jonah 2:1-2 ¹ And Jonah prayeth unto Jehovah his God from the **bowels of the fish**.

² And he saith: I called, because of my distress, to Jehovah, And He doth answer me, From the **belly of sheol** I have cried, Thou hast heard my voice. **YLT**

And, this brings me to Lincoln's Catafalque, christened as the "Temple of Death", that is enshrined inside Washington's Unused Tomb located in the Bowels of the Capitol of the United States. And, it is here in the bowels of our nation's capital - out of the belly of the fish - that death - the last enemy that Christ will put under His feet - that the "Gates of Death" is glorified.

How is this possible - how could anyone build a shrine in the bowels of the United States Capitol that exalts death which was intended by Satan who was a murderer from the beginning to be the final ruin of mankind.

How is this possible - how could anyone exalt death which was intended by Satan who was a murderer from the beginning to be the final ruin of mankind. They are like those in Isaiah 28:15 that said "We have made a covenant with death, and with Sheol we have an agreement, when the overwhelming ship passes through it will not come to us"

Did they not understand that their covenant with death and their agreement with hell will not stand. Isaiah 28:18 Did they not understand that they may glorify death but by His death on the Cross - Christ robbed death of its terrors.

The "Gates of Death"

The "Gates of Death": The symbolism of the mall area of our nation's Capitol portrayed inside the enclosure of a large fish is alarming enough. And, it's as alarming if not more alarming, that Lincoln's Catafalque that was christened as the "Temple of Death" was enshrined inside Washington's Unused Tomb located in the bowels of the U.S. Capitol is symbolic of a "Gateway of Death" - a gateway that glorifies death.

The following picture is of me standing in front of Lincoln's Catafalque that is enshrined inside Washington's Unused Tomb. And, there is no doubt that the gates at the entrance of Lincoln's Unused Tomb were meant to be symbolic of the "Gates of Hell"

Washington's Unused Tomb

and Lincoln's Catafalque, Christened the "Temple of Death"

both reside in the "Shadows of Death"



The following picture on the next page is a close up of the light that you see in this picture which was not on the pictures when I first had them developed. The light only manifested on the pictures after I got home.



In the center of the above picture just to the right of the lock on the gates you will notice a distinct shadow that resembles a man. This "shadow" is symbolic of the "shadow of death" in Psalm 107:10, 14. It represents all those who have gone into a "Covenant with death" and an agreement with hell. **Isaiah 28:15**

Psalms 107:10 ¹⁰ Those who sat in darkness and in the **shadow of death**, Bound in affliction and irons (NKJV)

Psalms 107:14 ¹⁴ He **brought them out of darkness and the shadow of death**, And broke their chains in pieces. (NKJV)

Verse 18 speaks of those who draw near unto the "Gates of Death"

Yet, there is hope because Jesus Christ came to set the prisoners free! The light around the shadow is the light spoken of in Luke 1:79.

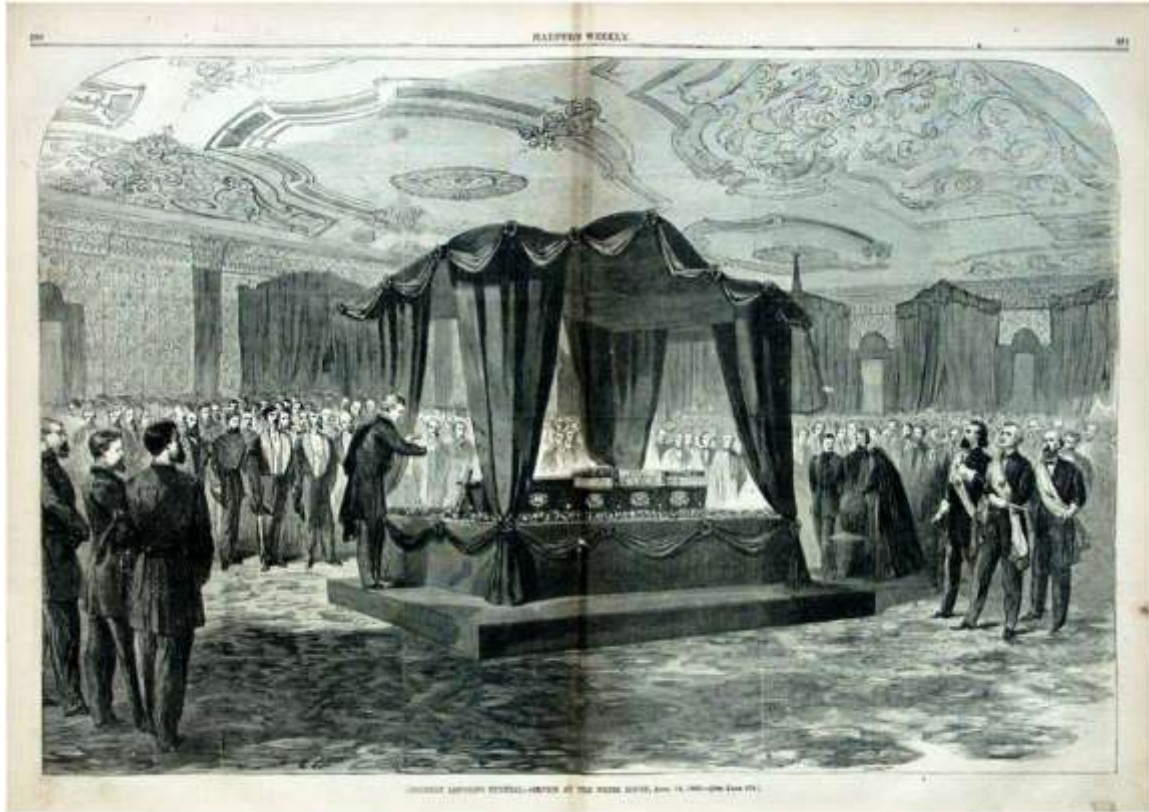
Luke 1:79 ⁷⁹ To give light to those who sit in darkness and the shadow of death, To guide our feet into the way of peace." (NKJV)

The light speaks of the Marvelous light of Jesus Christ who has called us out of darkness into His marvelous light.

1 Peter 2:9 ⁹ But ye *are* a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light: (KJV)

And, this brings me to the "Temple of Death" in the Bowels of the US Capitol.

The "Temple of Death"



Lincoln's Cataflaque came to be know as the "Temple of Death".

Given that a Temple is a place of worship - a holy place - what could the people who poured through the East Room of the White House to view Lincoln's body been thinking of when they christened Lincoln's Cataflaque the "Temple of Death".

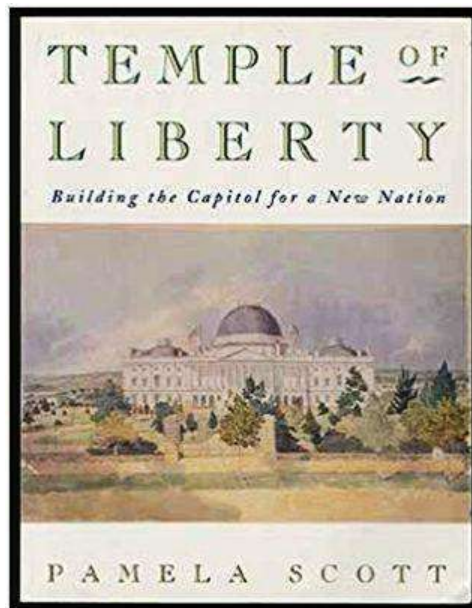
And, from that point in time, Lincoln's "Bed of Death" became an object of idolatry for America's politicians. Lincoln's catafalque is not just a historical object - one might say that Lincoln's Cataflaque is the hallowed relic of America's "Virtuous Mourners" or should I say America's "Holier-than-thou Mourners".

Needless to say, Lincoln's catafalque isn't merely holding us the coffin of whoever is lying in state in the Rotunda of the United States Capitol. The symbolism is meant to link each newly dead president of the United States one to the other.

Which begs the question - why do the President's lie in state in the Rotunda of the US Capitol and not the East Room of the White House where Lincoln lay in state. The answer is simple: it was only fitting that Lincoln's "Temple of Death" (Cataflaque) should be stored in the Capitol of

the United States, after all, George Washington designed the Capitol to bear the resemblance of a Temple. According to documentation at the Library of Congress the Capitol of the United States was originally known as the "Temple of Liberty".

In coordination with the Library of Congress - Pamela Scott wrote "Temple of Liberty - Building the Capitol for a New Nation" and is one of the most well documented books on the development of the United States Capitol.



And, just as every temple was built to honor their pagan gods, Washington's "Temple of Liberty" had its gods. In pagan temples the ceiling was designed to represent the heavens and the gods that they worshipped. And, so it was in our nation's capital or should I say our nation's "Temple of Liberty".

The following picture is the canopy painting of "The Apotheosis of Washington" in the ceiling of the Rotunda which is suspended between the inner and outer domes of the US Capitol Rotunda. And, as you see George Washington who is seated in the heavens was deified as a god.



Back to Washington's Unused Tomb where Lincoln's Cataflaque is enshrined.

When Lincoln's Cataflaque is brought out of Washington's Unusuad Tomb and placed in the middle of the floor of the Rotunda -if a plum line is dropped from the center of "The Apotheosis of Washington" in the ceiling of the Rotunda that portrays Washington as a god - the plum line would travel through the center of the floor of the Rotunda where Lincoln's Cataflaque would be placed - then the plum line would proceed all the way to Washington's Tomb which lies directly underneath the Apotheosis of Washington and Lincoln's Cataflaque.

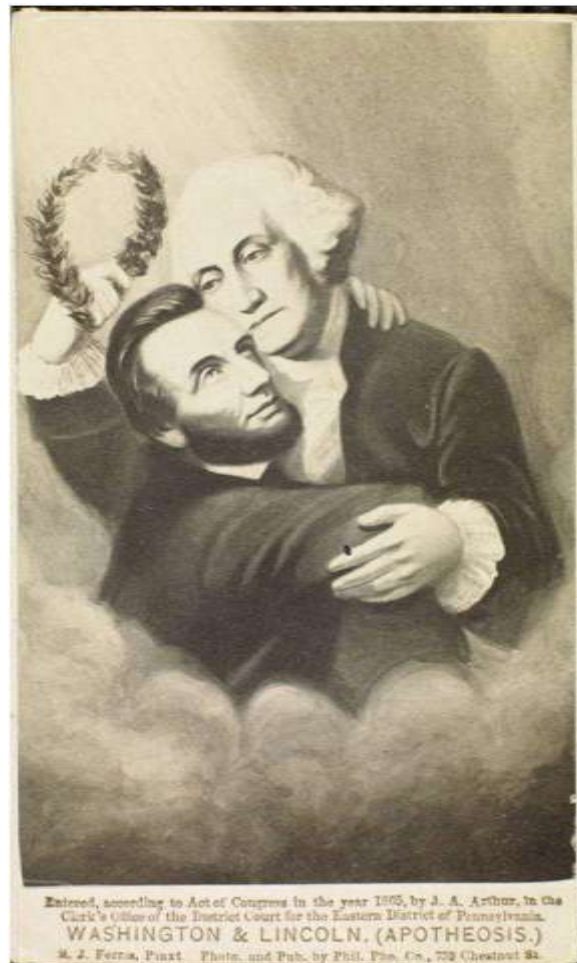
Death Glorified: And, that's the whole point. The symbolism is meant to link each newly dead president of the United States spiritually to one to the other. As crazy as it is, the idea was that each President that lies in state on Lincoln's "Temple of Death" - that in death they would be linked spiritually not just to Lincoln but America's first President who was defied as a god.

This concept is portrayed by S. J. Ferris, in his painting which shows George Washington welcoming Abraham Lincoln into heaven. Washington embraces Lincoln and provides him with a laurel wreath - the sign of victory. The image embodies American sentiments toward the two Presidents, one as the founder and the other as the savior of the America Republic.

But, what about their opposing views on slavery? Charles Sumner noted in his eulogy on Lincoln: "the work left undone by Washington was continued by Lincoln." Really! Did Charles

Sumner forget that George Washington embraced slavery on the other hand Abraham Lincoln did not! Would Washington really welcome Lincoln to heaven with a laurel wreath of victory - when Lincoln destroyed the institution of slavery implemented by a slave owner such as George Washington - I dare say not! It's all total nonsense!

Following is a copy of Ferris' painting which shows George Washington welcoming Abraham Lincoln into heaven. Washington embraces Lincoln and provides him with a laurel wreath. The image embodies American sentiments toward the two Presidents.



In his eulogy on Lincoln - Charles Sumner goes on to say "Kindred in service, kindred in patriotism, each was naturally surrounded at death by kindred homage. ... and **thus, in death, as in life, one is the complement of the other.**"

Ferris' painting of Lincoln is only one example of "America's fallen leaders - when they fall - they rise up as gods".

It's obvious that the Tomb where Lincoln's bier is enshrined is a Temple. It seems odd that a bier and empty Tomb considered sacred by so many should receive such honor -unless you understand the mindset of those who built Washington's Tomb and those who placed Lincoln's

bier inside Washington's Tomb: they oppose the Gospel of Jesus Christ.

Given that a Temple implies either a place of worship or a holy place – **death itself as well as Lincoln was glorified.** Why would death be glorified? Because until Christ returns death is the only thing that Satan can hold over us.

They may glorify death - which is Christ's last enemy - but those who oppose Christ will find out that the day will come when Christ will put His last enemy - death - under His feet - and it is then that Christ will come back and establish His Kingdom.

1 Corinthians 15:20-28 ²⁴ Then *comes* the end, when He delivers the kingdom to God the Father, when He puts an end to all rule and all authority and power. ²⁵ For **He must reign till He has put all enemies under His feet.** ²⁶ **The last enemy *that will be destroyed is death.*** NKJV

However, until Christ puts death under his feet death is still being glorified by the occult. Even today it is considered an honor for those whose coffin rests on the bier of Abraham Lincoln.

For example, according to USA Today – June 9, 2004 – page 4 A – "Reagan's casket will rest on a catafalque originally designed for Abraham Lincoln's funeral in 1865. The catafalque is a simple bier of rough pine boards nailed together and covered with black cloth. It is stored in a crypt in the Capitol basement. The crypt was intended as a tomb for George Washington.... "Once inside the Rotunda, Reagan's casket will be placed upon a pine board and black-broadcloth-draped 'catafalque.' Built as a platform for the coffin of Lincoln, the first president to have lain in state in the Capitol Rotunda, **it has since become a powerful historic symbol. It's almost as much of an honor to lie on the catafalque as it is to lie in the Rotunda, because it's Lincoln's catafalque,'...**"

The Freemasons who built Washington' Tomb glorified death. They can glorify death but the last enemy that Christ will put under His feet is death.

And, Scripture is clear, those like President Lincoln's wife and Nancy Reagan who held séances at the White House are not to seek the dead on behalf of the living. It is common knowledge that after his young son's death Lincoln allowed his wife Mary to hold séances at the White House in an attempt to make contact with their dead son.

And, it is common knowledge that many visitors to the White House claim they feel Lincoln's presence throughout the White House. And, Eleanor Roosevelt is not the only one to claim they saw an apparition of Lincoln. According to many people Lincoln's ghost is an ever presence spirit at the White House. And, this concept of seeking the dead and glorifying death is a pagan belief that the Scriptures condemn.

Isaiah 8:19 ¹⁹ Someone may say to you, "Let's ask the mediums and those who consult the spirits of the dead. With their whisperings and mutterings, they will tell us what to do." But shouldn't people ask God for guidance? Should the living seek guidance from the dead? NLT

Leviticus 20:6 ⁶ "I will also turn against those who commit spiritual prostitution by putting their

trust in mediums or in those who consult the spirits of the dead. I will cut them off from the community. **NLT**

Isaiah 19:3 ³ The Egyptians will lose heart, and I will confuse their plans. They will plead with their idols for wisdom and call on spirits, mediums, and those who consult the spirits of the dead. **NLT**

Isaiah 65:4 ⁴ Who sit among the graves [trying to talk with the dead] and lodge among the secret places [or caves where familiar spirits were thought to dwell]; Amplified

Isaiah 29:4 ⁴ And thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be, as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust.

Isaiah 28:15 ¹⁵ Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves: ¹⁸ And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it.

Before leaving the account of Lincoln's Catafalque it's important to make note of the construction of the Catafalque. The structure that was built to hold Lincoln's catafalque was so enormous in size that it had to be constructed inside the East Room of the White House where Lincoln's body lie in state. The structure stood as high as eleven to sixteen feet and was ten feet long and stood four feet off the floor and was crowned by a soaring canopy that was so tall that to accommodate it the workmen had to take down the central chandelier in the East Room. The entire structure was draped with yards and yards of black velvet, silk, satin and crepe fabric.

Given the significance of the light that manifested on the pictures of Lincoln's bier that I took - I want to point out that the underside of the canopy was made out of "White" fluted satin which was intended to catch what little light was in the room so the light would reflect on Lincoln's face.

Going back to the manifestation of a man that appears to be imprisoned in the picture that I took of Lincoln's bier I want to focus on the lock and iron bars of Washington's Unused Tomb that resembles the lock and bars of an old jail house.



Again, in the center of the above picture just to the right of the lock on the gates you will notice a distinct shadow that resembles a man. However, at this point I want to focus on the "lock" and the iron gate. This "shadow" is symbolic of the "shadow of death" in Psalm 107:10, 14. It represents all those who have gone into a "Covenant with death" and an agreement with hell.
Isaiah 28:15

Psalms 107:10 ¹⁰ Those who sat in darkness and in the shadow of death, Bound in affliction and irons (NKJV)

The Scriptures speak of those who sit in darkness as "prisoners" and there is no denying that Washington's Unused Tomb looks like a jail or prison cell. And, there can be no doubt that the manifestation of a man standing inside Lincoln's "Temple of Death" is symbolic of someone who is imprisoned.

And, that brings me to the following Newspaper articles just published this past week. I was seeking the Lord as to how I should convey to those today that Lincoln's Temple of Death is equivalent to a prison and the "Gates of Hell" that Jonah referred to when he found himself in the bowels of the great fish.

And, I was simply amazed that in response to my prayer the following news articles were published. As a way of history, several days ago the Democrats threaten to put Attorney General Barr in jail for not releasing an un-redacted copy of Muller's Report - a report that under the law he couldn't release. And, when asked where would they jail him House Speaker Pelosi told a reporter that they had a jail in the basement of the Capitol which needless to say piqued everyone's curiosity.

Given his curiosity - this reporter paid a visit to the Architect of the Capitol to find out where this mysterious jail was located. And, the two newspaper articles say it all.

Needless to say, there wasn't a real jail in the basement of the Capitol where someone can actually be put in jail. However, it's interesting that the Architect of the Capitol did show the reporter(s) Washington's unused Tomb because it resembles that of an old school house prison.

Whether she understood it or not - spiritually speaking - like Oliver Wolcott, the Secretary of the Treasury from 1795 to 1800, who disdainfully compared the people of our nation's capital to bad fish - House Speaker Nancy Pelosi was speaking prophetically when she told a reporter they had a jail in the basement of the Capitol - albeit a "spiritual jail".

And, the prisoners inside this spiritual jail in the bowels of our nation's capitol are all those that our politicians have and continue to devour. And, I have no doubt that the Democrats would like for Attorney General Barr to be spiritually bound up so that he wouldn't be able to do his job. However, they would be wise to heed the words of the great Apostle Paul in Galatians 5:14-15 lest they themselves become prisoners of their own schemes.

At times God will use even the unrighteous, like the High Priest Caiaphas, to utter a Prophecy:

John 11:49-53 ⁴⁹ Caiaphas, who was high priest at that time, said, "You don't know what you're talking about! ⁵⁰ You don't realize that it's better for you that one man should die for the people than for the whole nation to be destroyed." ⁵¹ He did not say this on his own; as high priest at that time he was led to prophesy that Jesus would die for the entire nation. ⁵² And not only for that nation, but to bring together and unite all the children of God scattered around the world. ⁵³ So from that time on, the Jewish leaders began to plot Jesus' death. NLT

Even though Caiaphas was not a prophet - in giving utterance that it would be better for one man meaning Jesus to die for the people and not that the whole nation should perish - albeit unknowingly - he was speaking prophetically. Without knowing it Caiaphas spoke a prophecy of the deepest significance.

Adam Clarke wrote: Wicked and worthless as he was, God so guided his tongue that, contrary to his intention, he pronounced a prophecy of the death of Jesus Christ. According to Adam Clarke intention them merely to state that it was better to put Jesus to death than to expose the whole nation to ruin on his account. His maxim was, it is better to sacrifice one man than a whole nation.

And, so it was with Oliver Wolcott and Nancy Pelosi. How interesting that Oliver Wolcott, the Secretary of the Treasury from 1795 to 1800 described the residents of D.C. as nothing more than bad fish. Wolcott wrote, adding rather disdainfully, "as far as I can judge, **they live like fishes, by eating each other,**" And, so it is today. Our government officials live like fishes - they are continually devouring one another.

In Galatians 5:14-15 the Apostle Paul warns those who devour one another. The allusion is to that of the beasts of prey who fall upon and devour one another. The apostle warns them if they

themselves should behave like animals that devour one another - that if they continue their biting sarcasms, scandalous lies and injurious actions then take heed because along with those they devour they themselves may very well end being destroyed.

Galatians 5:14-15 ¹⁴ For the whole Law [concerning human relationships] is complied with in the one precept, You shall love your neighbor as [you do] yourself. [Lev. 19:18]. ¹⁵ But if you bite and devour one another [**in partisan strife**], be careful that you [and your whole fellowship] are not consumed by one another. Amplified Bible, Classic Edition

Case in Point: The Democrats wanted a Special Prosecutor to investigate President Trump and in the process many people's lives were utterly destroyed. Now, the tables have turned on the Democrats - a Special Prosecutor has been appointed to investigate the investigators. And, no doubt many Democrats will end up being devoured during this investigation.

How interesting that the Prophet Habakkuk asked the Lord why did He look on those who deal treacherously with others and not do something when **the wicked "devours" others like the fish of the sea.**

Habakkuk 1:13-17 ¹³ But you are pure and cannot stand the sight of evil. Will you wink at their treachery? Should you be silent while **the wicked swallow up people** more righteous than they? ¹⁴ **Are we only fish** to be **caught and killed**? Are we only sea creatures that have no leader? ¹⁵ **Must we be strung up on their hooks and caught in their nets** while they rejoice and celebrate? ¹⁶ Then they will worship their nets and burn incense in front of them. "These nets are the gods who have made us rich!" they will claim. ¹⁷ Will you let them get away with this forever? Will they succeed forever in their heartless conquests? NLT

All too often, our politicians treat each other as well as Americans in general as a fisherman treats the fish in the sea. Their aim, as sad as it is, is to catch those they care nothing for and use them to advance their own agendas!

Muller's investigation instigated by the Democrats and all the slanderous remarks and lies spewed out of the mouth of the Democrats can be likened to the hooks and fishing nets that Habakkuk speaks of. All symbolic of the lie, ploys, traps and schemes by which our politicians have used to entrap and gain dominion over other countries as well as Americans and each other.

The hook and the fishing net, both things used for catching fish, are symbolic of all the means which someone's enemies will use in order to subdue and destroy people as well as other nations. In the context of our politicians these hooks and fishing nets are nothing more than the schemes, lies, slander and traps that our politicians will use to devour and destroy whoever they see as a threat to their agenda.

For example, just today in a Fox News article they only echo what many who are familiar with Muller's investigation having been saying for a very long time - that there was a long running, high level effort to entrap Michael Flynn. The following is an excerpt from that article:

"Michael Flynn was under FBI investigation earlier than previously thought, according to a

little-noticed section in Special Counsel Robert Mueller's report -- and the former national security adviser's brother told Fox News exclusively this week that the revelation suggested a **long-running, high-level effort to "trip him up" and "trap" him.**"

And, the list goes on and on and on! Need I say more.

In essence Galatians 5:15 and Habakkuk 1:14-15 reveal that Big Fish eat Little Fish and the Bigger Fish eat the Big Fish.

And, whether she understood it or not - spiritually speaking - House Speaker Nancy Pelosi was speaking a truth - because "Washington's Tomb" is symbolic of all those in America that are in a "Spiritual Prison" because of the injustice of our political system.

When reading the two news articles that were an answer to prayer we find that even those who are worldly agree that Washington's Unused Tomb looks like a jail. And, the reporter even describes the location of Washington's Unused Tomb as "Deep in the bowels of the U.S. Capitol, two levels directly before the Rotunda floor and precisely in the dead-center of the building."

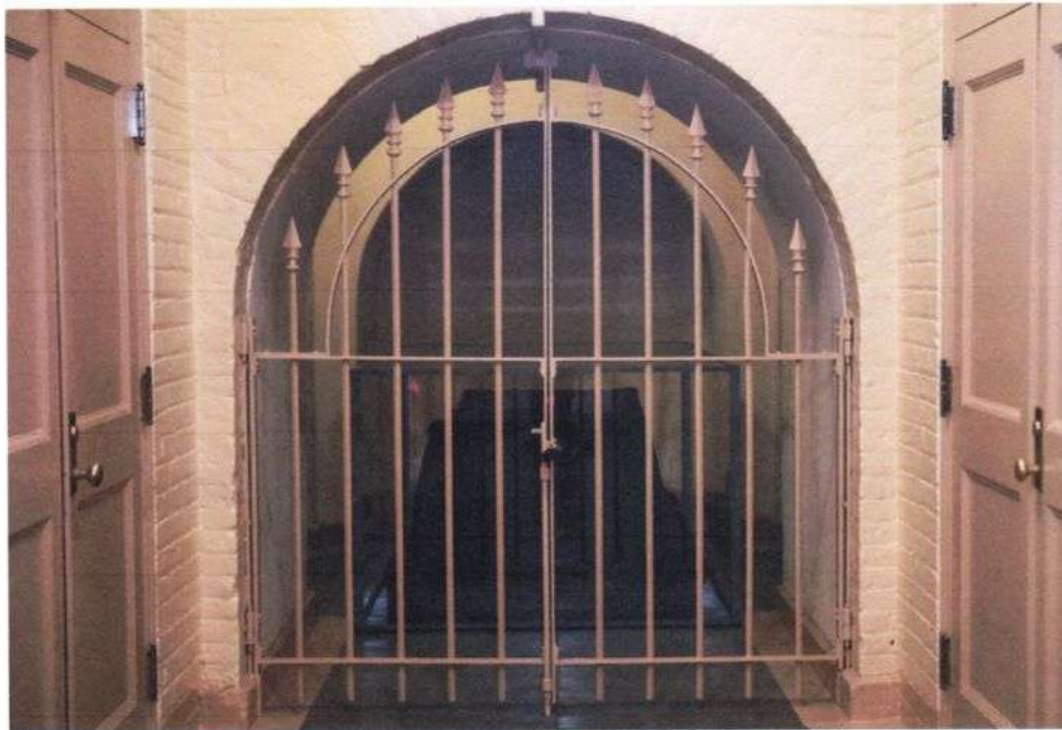
I was amazed that on the very first page of the first article is a large picture of Washington's Unused Tomb. The two news articles in their entirety are as follows:



Congress

Just where is this secret House jail located?

A Capitol basement investigation yielded some answers



The Lincoln catafalque is seen Wednesday through bars in a chamber below the Capitol Crypt. Contrary to many a rumor, this is not the House jail. (Bill Clark/CQ Roll Call)



(<https://www.rollcall.com>)



Katherine Tully-McManus (/author/katherine-t-mcmanusfiscalnote-com)

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Posted May 8, 2019 4:34 PM

Speaker Nancy Pelosi (https://www.rollcall.com/members?35&utm_source=memberLink?utm_source=memberLink) resurfaced one of the Capitol's most enduring mysteries when answering a question about whether Democrats might imprison Trump administration officials who defy Congress: the House jail. But where is this mysterious cell?

"We do have a little jail down in the basement of the Capitol, but if we were arresting all of the people in the administration, we would have an overcrowded jail situation. And I'm not for that," Pelosi said Wednesday at a Washington Post live event (<https://www.rollcall.com/news/congress/mueller-report-pelosi-to-trump-officials-well-see-you-in-court>).

**[Pelosi says she is 'not for' jailing Trump administration officials
(<http://www.rollcall.com/news/congress/mueller-report-pelosi-to-trump-officials-well-see-you-in-court>)]**

Advertisement

The House Judiciary Committee approved a resolution later Wednesday to hold Attorney General William Barr in contempt of Congress over his refusal to share the full, unredacted report by special counsel Robert S. Mueller III on Russian interference in the 2016 elections.

Even if the full House holds Barr in contempt, the Justice Department likely won't hand over the complete report. That has Democrats mulling other options to get it.

"Inherent contempt" is a long-dormant power that allows Congress to rely on its own constitutional authority to detain and imprison "contemnors" until they comply with a congressional demand.

[Pelosi: 'Trump is goading us to impeach him'
(<https://www.rollcall.com/news/183296-2>)

Pelosi appeared to rule out using Congress' inherent contempt power to detain administration officials who don't comply with congressional oversight requests.

But in a hypothetical situation, there's still a question of where to hold any detainees.

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Even senators' offices are fielding questions. A staffer in Wisconsin Democrat Tammy Baldwin (https://www.rollcall.com/members?524&utm_source=memberLink?utm_source=memberLink)'s office was overheard Tuesday answering a phone inquiry about the existence of a "congressional jail."

Capitol Police officers from multiple divisions told CQ Roll Call that no House jail exists, though Capitol Police headquarters on D Street Northeast does have a holding facility.

One Capitol Police officer joked that if they don't know where the alleged holding cell in the Capitol basement is, but Pelosi does, the speaker might have to escort any prisoner, say, like Barr, personally.

"Obviously, there is not a functioning jail in the Capitol," a senior Democratic aide told CQ Roll Call on Wednesday.

A history lesson

☰ Then why so much confusion about the location or existence of such a jail? 🔍

One answer is that there once was a cell in the Capitol basement to hold those in contempt, but it is long gone.

“In the past, they had a House jail,” California Democrat Ted Lieu (https://www.rollcall.com/members?53696&utm_source=memberLink?utm_source=memberLink), a member of the House Judiciary panel, said last week. “I don’t think we’re going to go that far, but courts have upheld that.”

An interview with longtime Senate counsel Chuck Ludlam conducted by the Senate Historical Office’s oral history project shows that the confusion about the jail’s existence is longstanding.

“I went to the Architect of the Capitol and found out where the old Capitol jail was located. There was at one time a jail here in the Capitol where the Congress could imprison citizens who refused to comply with its subpoenas,” Ludlam said.

“Several rooms in the Capitol have evidently been used for detention of offenders. They were called ‘Guard Rooms’ and it is not always clear whether those rooms were kept strictly for custody of prisoners or whether they were also used as a guard station,” then-Architect of the Capitol George M. White told Ludlam.

An October 1902 edition of the Washington Evening Star refers to one of these locations in the “room now occupied as the House of Representatives post office, in the southeast corner of the ground floor of the Capitol.”

An exploration by CQ Roll Call reporters and photographers determined that the Star’s reference could be HT-1, which had a previous life as a post office and was locked Wednesday morning.

Also watch: This Simple Wooden Platform Has a Poignant History on Capitol Hill



Tomb of empty promises

More than one rumor about the House jail has referenced **Washington's Tomb**. The empty burial chamber is directly below the **Capitol Crypt**, two stories below the Rotunda. It was designed to hold the body of **George Washington**, but that never worked out.

Today, **the tomb** is a shadowy space that holds the **Lincoln catafalque**, the wood structure that the coffin of President Abraham Lincoln was placed on and that has been used for dignitaries honored in the Capitol ever since. It is enclosed by a **gated door that could easily resemble the bars of an old-school prison cell**.

Further confusion could stem from a Capitol-adjacent building that used to be called the "Capitol Prison" or "**Old Capitol Jail**," despite not being owned by Congress or serving as a jail for most of its existence.

"During the Civil War, the federal government used it as a prison to incarcerate spies, Confederate soldiers, and troublesome southern sympathizers," reads an entry on the website of the House historian's office.

The building was one block east of the Capitol, where the Supreme Court building now stands.

The "Tomb of Empty Promises": How Prophetic!

☰ **‘Downright deadly’: Pelosi rips Trump’s rule allowing providers to deny care to LGBTQ women** (<https://www.rollcall.com/news/congress/downright-deadly-pelosi-lambastes-trumps-actions-on-religious-objections-to-providing-health-care>) 🔍

“No evidence suggests that any room in the Capitol was ever designated for use as a jail,” the same website entry reads, contradicting what the former architect of the Capitol once told Ludlam.

“The handful of individuals the House has found to be in contempt and, thus, detained, were almost certainly held temporarily in the offices of the Sergeant at Arms, locked in committee anterooms, or put under guard at local hotels,” the House historian’s website adds.

A senior House Democratic aide told CQ Roll Call that the sergeant-at-arms could use existing spaces in the Capitol to hold someone, as has been done in the past.

If the day comes that the House sergeant-at-arms arrests Barr, they’d be wise to choose from the abundance of small windowless rooms on the House side of the Capitol in order to avoid Republican senators attempting to jailbreak the attorney general.

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CAPITOL ATTITUDE • Published 2 days ago

Lock them up? Where? Democrats' contempt push raises odd questions



By Chad Pergram | Fox News



House Democrats hold Barr in contempt, Trump asserts executive privilege over Mueller report

Reaction and analysis from former deputy assistant attorney general John Yoo and former independent counsel Sol Wiserberg.

Attorney General William Barr is awaiting a House vote to hold him in contempt of Congress. The same could be in the offing for former White House Counsel Don McGahn and perhaps others.

The House Judiciary Committee voted to hold Barr in contempt of Congress for failing to provide Congress with the full, unredacted Mueller Report. The measure must still head to the floor before the House actually slaps Barr with a contempt citation.

HOUSE PANEL VOTES TO HOLD BARR IN CONTEMPT, AS TRUMP ASSERTS EXECUTIVE PRIVILEGE OVER MUELLER FILES

When Congress holds someone in contempt, it usually spurs a protracted and unsatisfying court fight. In the old days, Members of Congress used to arrest someone held in contempt and hold the individual themselves.

"Contempt of Congress" can take three forms. There's civil contempt, criminal contempt and inherent contempt.

Civil contempt means the House or Senate files a lawsuit to pry loose the information or testimony it lacks. Criminal contempt involves sending the resolution to the Justice Department for prosecution of the uncooperative individual.

And then there's inherent contempt. This is where Congress doesn't mess with the federal judiciary or the executive branch to help exercise its own authority. Congress enforces the contempt resolution under its own power vested by Article I of the Constitution.

"My favorite," said Rep. Jamie Raskin, D-Md., when talking about inherent contempt.

The authority for contempt of Congress dates back to customs in the English parliament and in colonial legislatures. Congress deployed its own contempt power early on.

In 1795, three House members believed that two men, one named businessman Robert Randall, attempted to bribe them. The House decided the second man was innocent. But the House found Randall in contempt. Randall was brought to Congress and reprimanded by Speaker Jonathan Dayton of New Jersey. Randall was ordered held in House custody for a few days.

In 1800, the Senate found journalist William Duane in contempt for news articles he wrote about the Senate committees. The Senate arrested Duane and held him for several weeks.

Naturally, some people thought the Congressional contempt power went too far. The debate prompted a Supreme Court case. But the High Court ruled in 1821 that Congress had the authority to exercise its own power of contempt – which may include arrest and detention.

Even so, Congress hasn't arrested someone for contempt of Congress since 1934.

Lawmakers investigated the 1930 Air Mail Scandal and whether the Hoover Administration improperly handed out contracts to airlines to deliver mail. William MacCracken served as President Herbert Hoover's Assistant Secretary of Commerce. MacCracken presided over a meeting which set up the mail contracts. MacCracken didn't cooperate with the Senate. So the Senate voted to hold MacCracken in contempt and arrested him.

This is where things get interesting.

The Senate held MacCracken for ten days. Not in a Congressional jail, but at the posh Willard Hotel in downtown Washington.

There were suggestions that Congress could be forced to hold figures in contempt during the Watergate investigation of the mid-1970s. Watergate Committee Chairman Sen. Sam Ervin, D-S.C., threatened to jail any witness who didn't comply with his probe. But it never came to that.

And so contempt of Congress moved to the modern model. Congress would vote to hold someone in contempt and go to court. But that was about it.

Such was the case in 1982 when the House voted to hold EPA Administrator Anne Gorsuch Burford (the mother of Supreme Court Justice Neil Gorsuch) in contempt for failing to provide documents related to Superfund sites.

Congress has dipped its toes into the contempt waters four times in recent years. The Democratic House cited White House Chief of Staff Josh Bolten and Counsel Harriet Miers with contempt of Congress in 2008 during the George W. Bush administration. The Republican House rapped Obama administration Attorney General Eric Holder with contempt in 2012. The GOP House also voted to hold former IRS employee Lois Lerner in contempt of Congress in 2014.

NADLER ONCE CALLED HOLDER CONTEMPT VOTE 'SHAMEFUL' NOW LEADS CHARGE AGAINST BARR

Congress attempted unsuccessfully to persuade the Obama Justice Department to prosecute Holder and Lerner. But all four contempt of Congress citations involved civil contempt. Each initiated lawsuits. They culminated in less than satisfactory outcomes for those on Capitol Hill supporting contempt.

House Judiciary Committee Chairman Jerry Nadler, D-N.Y., says the House resolution for Attorney General William Barr will be civil contempt, resulting in a lawsuit. But, inherent contempt remains on the table.

Nadler sidestepped a question about inherent contempt when asked why the House wouldn't pursue something more muscular, considering the flaccid results of other contempt resolutions.



"I don't want to answer that question because I'm not sure we won't," replied Nadler.

House Speaker Nancy Pelosi, D-Calif., also hinted that inherent contempt was on the table - and the consequences which go with it - when speaking at a Washington Post forum a few days ago.

"We do have a local jail down in the basement of the Capitol," said Pelosi. "But if we were arresting all of the people in the administration, we would have overcrowded jail situation."

However, the use of that subterranean cell for detention is just folklore.

Deep in the bowels of the U.S. Capitol, two levels directly before the Rotunda floor and precisely in the dead-center of the building, is a small room. Arcades stretch above the floor to form the space. A wrought-iron gate blocks entry from the outside. A black, combination padlock secures the

fencing. This is where they intended to bury George Washington. One plan was to build the Rotunda in such a way that so that visitors could look down onto Washington's grave from above.

But that never happened. Washington is buried at Mount Vernon, 19 miles to the south, along the shores of the Potomac River.



Deep in the bowels of the U.S. Capitol, two levels directly before the Rotunda floor and precisely in the dead-center of the building, is a small room.

There's no evidence that Congress ever held someone in this space. It sure looks like a jail. But it isn't.

However, this is Washington, DC. Never never let the facts get in the way of a good story.

Numerous guides, lawmakers and aides have promulgated the myth that the site was once used as a Capitol jail cell.

The Architect of the Capitol's office even prepared a document titled "Prisons" in the U.S. Capitol. The emphasis focused on the quotation marks around the word "Prisons." The document declares that "several rooms in the United States Capitol have been used at various times for the detention of offenders." But the missive adds "it's not always possible to determine whether these rooms were strictly for custody of prisoners or were used as guard stations."

The U.S. Capitol Police (USCP) utilizes several "holding rooms" around the complex for persons it detains or arrests. There is a formal lockup at USCP headquarters near the Dirksen Senate Office Building. Officers usually take those arrested to headquarters for processing.

Still, the detention of any figure - particularly someone like Barr - would undoubtedly entail serious preparations. As Attorney General, Barr is sixth in line to the presidency. For the time being, Barr is fifth in line. The Senate has not yet confirmed Acting Defense Secretary Patrick Shanahan for the top slot. Congress would likely have to make special provisions for Barr or any other key officials if lawmakers were to enforce inherent contempt.

That implies some sort of elite arrangement – perhaps along the lines of the Willard Hotel.

[CLICK HERE TO GET THE FOX NEWS APP](#)

Reporters pressed Pelosi as to why she thought this contempt effort would be more effective than previous exercises.

"Because I do. I just do," replied the Speaker. "Do you want to have a contempt of Congress against you? That is not a desirable thing for someone to have."

The Willard is one thing. But it's quite another if they actually tossed you in Washington's tomb for a few days.

U.S.

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How Do We Know where the Gateways of our Enemies are Located

It comes by Revelation. The Lord will Quicken us to a Particular Scripture or He can even give us Revelation by means of a Dream

Genesis 28:10-17 ¹⁰ Meanwhile, Jacob left Beersheba and traveled toward Haran. ¹¹ At sundown he arrived at a good place to set up camp and stopped there for the night. Jacob found a stone to rest his head against and lay down to sleep. ¹² **As he slept, he dreamed of a stairway that reached from the earth up to heaven.** And he saw the angels of God going up and down the

stairway. ¹³ At the top of the stairway stood the LORD, and he said, “I am the LORD, the God of your grandfather Abraham, and the God of your father, Isaac. The ground you are lying on belongs to you. I am giving it to you and your descendants. ¹⁴ Your descendants will be as numerous as the dust of the earth! They will spread out in all directions—to the west and the east, to the north and the south. And all the families of the earth will be blessed through you and your descendants. ¹⁵ What’s more, I am with you, and I will protect you wherever you go. One day I will bring you back to this land. I will not leave you until I have finished giving you everything I have promised you.” ¹⁶ **Then Jacob awoke from his sleep and said, “Surely the LORD is in this place, and I wasn’t even aware of it!”** ¹⁷ But he was also afraid and said, “What an awesome place this is! **It is none other than the house of God, the very gateway to heaven!**”

“**He dreamed**” indicates that it was **through “revelation”** that Jacob understood that this particular area was a “gate of heaven”.

I know that I stand in a gateway because of “revelation” and the documentation of signs and wonders by which the LORD has confirmed the revelation. When the revelation comes through a dream or vision - the Lord will immediately quicken me to a particular Scripture that gives insight into where He wants me to go and who my enemy is in that particular gateway.

And, if we are called to stand in the Gateway of our Enemies - then the Lord will give us Confirmations that yes we were Standing in the Gateway of our Enemies

I have included pictures of me "Standing" in front of the Gateway of my Enemies - but what exactly does that mean - what does that look like?

In Luke 10 when the 70 Disciples returned they told Christ that even the devils submitted to them in His name. Yes, Christ told them and He told them "I saw Satan fall from heaven like lightening". And, that's what happens when we stand in the Gateway of our enemies - in the Name of Jesus they will submit to us - and like lightening they will be forever falling until Christ returns.

When Jesus told the 70 that He saw Satan as lightning falling from heaven - in essence He wanted them to know that He was aware of their triumphs when in His name the devils submitted to them. He wanted them to know that while they were rejoicing that the devils submitted to them - He was witnessing a greater sight - He saw Satan falling from heaven like lightening! And, every time that we stand in the Gateway of our enemies - Satan and the fallen angels are forever falling.

Revelation 12:7-9 ⁷ Then there was war in heaven. Michael and his angels fought against the dragon and his angels. ⁸ And the dragon lost the battle, and **he and his angels were forced out of heaven.** ⁹ **This great dragon—the ancient serpent called the devil, or Satan, the one deceiving the whole world—was thrown down to the earth with all his angels.** NLT

Again, the following documentation is a glimpse of what is in the book I wrote on "Saddam Hussein the Modern-Day King of Babylon".

I will begin with "December 13, 1998 starting with the following copy of my husband's American Express statement as it confirms that I was at the United States Capitol on December 13, 1998 the day I stood in front of Washington's Unused Tomb and read the taunt to the King of Babylon as recorded in Isaiah 14 into the spiritual realm.

And, this is significant because then-president Bill Clinton who was in Jerusalem, Israel on the start of a Middle East trip - after receiving a negative report on Iraq's compliance with UNSCOM - on December 13, 1998 while I was at the U.S. Capitol - unbeknown to us - President Clinton made the decision to go to war with Iraq within 72 hours.

And, within four days American bombed Iraq approximately 60 miles outside of ancient Babylon. Needless to say, only the Lord could have orchestrated the timing of these two events to coincide. What the Lord had me to speak into the spiritual realm while I was at the US Capitol - the Lord used President Clinton to carry it out in the natural realm. And, that's a key point, I had to be at the Capitol - not somewhere else.

Then, to my amazement, five years later to the day and to the month, on December 13, 2003, Saddam Hussein, the modern-day King of Babylon, was captured at 12:30 pm our time.

Saddam Hussein claimed that he was a descendant of Nebuchadnezzar, and in that sense, he is the "Modern-Day King of Babylon." The spirit or principality behind the ancient "King of Babylon" is the same spirit that was operating through Saddam Hussein. The men that this principality works through die; however, the spirit doesn't die – this principality will only find another human to work through.

In addition to the American Express card that confirms I was at the U.S. Capitol on December 13, 1998 and the news articles that confirm it was on December 13, 1998 that President Clinton ordered our troops to prepare for air strikes on Iraq - I'm including a news article that confirms five years later that is was to the day and to the month - on December 13, 2003 that Saddam Hussein the modern day King of Babylon was captured after being found hiding in an underground hole that they likened to a grave. And, this is significant that he was captured hiding "underground" because when I spoke the taunt to the King of Babylon I was underground standing in front of what was supposed to be Washington's grave.

Special Report

'Don't shoot,' the bearded, submissive man said to the soldiers. He was Saddam Hussein, hiding in a hole, the man the Pentagon called 'High Value Target Number One.' The story of his capture—and what's next.

HOW WE GOT SADDAM

BY EVAN THOMAS AND ROD NORDLAND

IN A PART OF THE WORLD where pride and dignity mean everything, the images were clearly intended to shame. A nameless doctor or medical technician, wearing rubber gloves, was seen closely examining the man's hair, perhaps looking for vermin. Prodded with a tongue depressor, the man opened his mouth; the doctor peered at the pink flesh of his throat and scraped off a few cells for DNA identification. Then the world saw the man's face. Haggard, defeated, slightly disgusted and unquestionably Saddam Hussein, tyrant and terrorist, sadist and murderer, ob-

ject of one of the greatest manhunts in history.

The commander of U.S. forces in Iraq, Lt. Gen. Ricardo Sanchez, told reporters that Saddam had been found hiding in a mudhole. Gone were the fleets of Mercedeses, the battalions of secret police, the gold-

encrusted palaces. Saddam did not put up a fight; he did not try to take his own life (though he had a pistol). He was "talkative" and "cooperative," resigned, cowering, meek and weak. The Glorious Leader, Direct Descendant of the Prophet, the Lion of Babylon, the Father of the Two Lion Cubs, the Anointed One, the Successor of Nebuchadnezzar, the Modern Saladin of Islam had



Snaring a Tyrant

The Bush-family showdown with Saddam was finally over, ending at the bottom of a six-foot hole near his hometown of Tikrit

LEFT TO RIGHT: UP, PHOTOGRAPH BY DAVID SOUL FOR NEWSWEEK

DECEMBER 22, 2003 NEWSWEEK 23

Following this page is the second page of this account and confirms that on December 13, 1998 I made a purchase at the gift shop located in the U.S. Capitol on December 13, 1998

Gold Card Statement of Account

Prepared For
JOHN F THOMAS

Closing Date
January 5, 1999

Account Number

Previous Card Balance \$	Card Payments/Credits \$	New Card Charges \$	New Card Balance \$
1,930.24	-1,951.11	1,354.77	1,333.90

Statement includes payments and charges received by January 5, 1999.
* Indicates posting date.

Your payment is due in full. Please pay by 01/21/99.

- For fast, easy access to selected information, simply call 800-327-2177, then:
- Choose option 1 for account balance, payment verification or statement copies
 - Choose option 2 to report a lost, stolen or damaged Card, or a Card not received
 - Choose option 3 for Membership Rewards or other Card benefits and services
 - Choose option 4 to change your address

Card Transactions for JOHN F THOMAS		Amount \$
Card 3728-946801-51004		
January 1, 1999*		-1,930.24
PAYMENT RECEIVED - THANK YOU		
December 3, 1998		80.10
HERTZ CAR RENTAL KNOXVILLE TN		
Location	Date	
Rental: KNOXVILLE TN	12/03/98	
Return: KNOXVILLE TN	12/04/98	
Agreement Number: 437478930		
Renter Name: THOMAS /JOHN		
Reference Number: 125211		
December 4, 1998		56.61
SLEEP INNS KNOXVILLE TN		
Arrival Date	Departure Date	No of Nights
12/03/98	12/04/98	1
LODGING		
Reference: 034081178		
December 6, 1998		34.71
RUBY TUESDAYS #3691 RESTON VA		
FOOD/BEVERAGE		
Reference: 4520001		

↓ Please take on the perforation below, detach and return with your payment ↓

Continued on reverse

Payment Coupon

Account Number
3728-946801-51004

Please Pay By
January 21, 1999

Total Amount Due
\$1,333.90

JOHN F THOMAS
11606 DEER FOREST RD
RESTON VA 20194-1101



Mail Payment to:

AMERICAN EXPRESS
SUITE 0001
CHICAGO IL 60679-0001



000133390000135477 0544

94377 UN99818A 00006

DUPLICATE COPY

Prepared For
JOHN F THOMAS

Account Number
3728-948801-51004 Page 2 of 10

Note the transaction for December 13 is for a purchase at the United States Capitol Historical Society Bookstore

Transactions Continued	Amount \$
December 10, 1998 OFFICE DEPOT RESTON VA OFFICE PROD. & SUPPLIES <small>Reference: 099025157 Rec Number: 339023157</small>	41.79
December 12, 1998 MCCORMICK & SCHMICKS RESTON VA RESTAURANT FOOD AND BEV FOOD/BEV 78.12 TIP 10.00 <small>Reference: 890010018</small>	88.12
December 13, 1998 DON PABLO'S 63 STERLING VA RESTAURANT FOOD AND BEV FOOD/BEV 51.82 TIP 10.00 <small>Reference: 212010891</small>	61.82
December 13, 1998 US CAPTL HSTRCL SOC WASHINGTON DC GIFT ITEMS <small>Reference: 05471008 Rec Number: 3471008</small>	14.95
December 17, 1998 MARSHALLS VIENNA VA CLOTHING/HOME FASHIONS <small>Reference: 019002498</small>	208.99
December 20, 1998 CHEVYS MERRYFIELD # FALLSCHURCH VA FOOD/BEVERAGE FOOD/BEV 38.63 WAITER 6.00 <small>Reference: 88750006</small>	44.63
December 21, 1998 AMAZON COM INC 800-201-7575 WA MERCHANDISE <small>Reference: 37891826 Rec Number: 0054481911</small>	52.83
December 23, 1998 GIANT FOODS #219 RESTON VA GAS/GROCERIES/MISC <small>Reference: 028986648</small>	63.00
December 26, 1998 OFFICE DEPOT RESTON VA OFFICE PROD. & SUPPLIES TONER,CARTRIDGE,LPP-8 PAPER,COPY,4200DP,8.5X11, <small>Reference: 33901868 Rec Number: 33901868</small>	83.77

Continued on next page

Change of Address
If correct on front do not use

Name	
Company Name	
Street Address	
City - State	
Zip Code	
Area Code and Home/Phone Number	

American Express & Parking Transactions

American Express: The American Express transaction confirms that I was at the United States Capitol on December 31, 1998

Union Station Parking: The Parking ticket confirms both the date of December 13, 1998 and the times that I was within walking distance of the US Capitol: The parking receipt reflects that we arrived at 9:56 am and departed at 1:20 pm

12:20 PM: In other words, I was at the US Capitol at "12:30" pm – the time that the modern-day king of Babylon was captured five years later (six years if 1998 is included in the calculation)


The receipt for "Central Parking Union Station Parking Garage"



Bill Clinton's decision to attack Iraq on December 13, 1998

Clinton's decision comes the same day I read the "Taunt to the King of Babylon"

DEC. 13
Sunday



After Clinton lands in Israel, the White House learns that UNSCOM chief Richard Butler (above) will be submitting a scathing report about Iraq's noncompliance. On the unanimous advice of his national-security advisers, the president orders the military to be ready to attack in 72 hours.

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spectors found empty rooms; the Iraqis removed not only documents but the furniture. By Thanksgiving, the Clinton administra-

In his hotel s
night, after a lo
ing to make 1
leader Yasir Ar:



“We are delivering a message ... If you act recklessly, you will pay.” —Bill Clinton, Dec. 16

a meticulously planned assault and called it off only at the last minute, when Saddam promised full cooperation with UNSCOM. At the time, Clinton declared that war would come without warning if Saddam misbehaved again. Months of Iraqi duplicity had convinced the White House that UNSCOM wouldn't get compliance. So when he got advance word on the contents of Butler's report on Sunday, Dec. 13, the President, in Jerusalem at the beginning of his Middle East trip, had no good choice but to act. He gave the Pentagon 72 hours to prepare an attack. Says a senior White House official, "The consequences, the damage, the significance of making an alternative decision are just unimaginable. How could the President not have gone forward?"

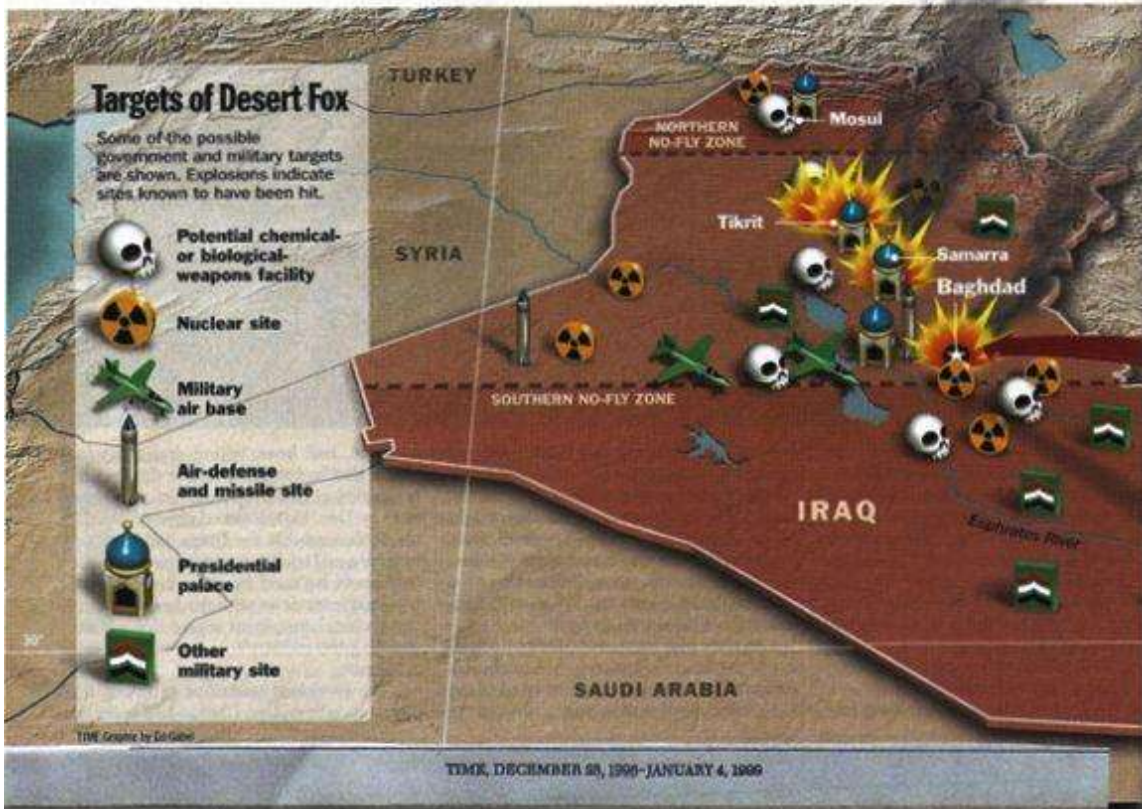
By Tuesday afternoon, when Butler's report landed in the hands of U.N. Secretary-General Kofi Annan and the members of the Security Council, the U.S. had begun to accelerate, though quietly, toward war. On the way back from the Middle East on

Air Force One on Tuesday morning, Clinton, flanked by Secretary of State Madeleine Albright and National Security Adviser Sandy Berger, called his military advisers and Vice President Al Gore to discuss the Butler report. The group agreed air strikes were the right response. Clinton then got assurances of British participation from Prime Minister Tony Blair. At 10 p.m. Tuesday, Peter Burleigh, acting American ambassador to the U.N., called Annan and suggested he begin pulling U.N. personnel out of Iraq. When Annan consulted Berger on Wednesday morning, the National Security Adviser told him the situation was "very serious" but not that Clinton had already ordered an attack. Except Britain, no Security Council members received so much as a phone call informing them of the pending action.

As soon as the missiles started flying, at 1:06 a.m. Thursday, Baghdad time, so did the questions and recriminations. The bombing was a particularly cruel blow to

Annan, who had brokered deal after deal ward off military action. "This is a sad day for me personally," he said. "What has happened cannot be reversed." In an address to the nation, Clinton claimed he had struck while the Butler report was hot in Ramadan [coming up over the weekend would be profoundly offensive to the Muslim world.] But even within the American military, there were private grumbles about the campaign's awkward timing. "Saddam has been kicking Bill Clinton the teeth for more than five years," said Army officer. "And we have to attack on the eve of his impeachment? Give me a break." Iraq Deputy Prime Minister Tariq Aziz lashed out at UNSCOM for giving Washington an advance look at its report, calling Butler "a cheap pawn in the hands of the U.S."

One thing could be said for the timing just as Washington had hoped, the offensive stunned the Iraqis. Almost none of their antiaircraft radar was turned on. So



Saddam Hussein captured on December 13, 2003 at 8:30pm

Hussein was captured at 8:30pm (equivalent to 12:30pm Washington, DC time) to the month, day and half hour, that I read the "Taunt to the King of Babylon" in 1998).

The following excerpt is from page 3A of the December 15, 2003 edition of USA Today.

'Former dictator of Iraq

President Bush's remarks Sunday on the capture of Saddam Hussein, as provided by the White House:

Good afternoon. Yesterday, December the 13th, at around 8:30 p.m. Baghdad time. United States military forces captured Saddam Hussein alive. He was found near a farmhouse outside the city of Tikrit, in a swift raid conducted without casualties. And now the former dictator of Iraq will face the justice he denied to millions.

The capture of this man was crucial to the rise of a free Iraq. It marks the end of the road for him and for all who bullied and killed in his name.

For the Baathist holdouts largely responsible for the current violence, there will be no return to the corrupt power and privilege they once held. For the vast majority of Iraqi citizens who wish to live as free men and women, this event brings further assurance that the torture chambers and the secret police are gone forever.

would accompany this news. "The capture of this man was crucial to the rise of a free Iraq," he said, staring straight into the TV camera. "A hopeful day has arrived. All Iraqis can now come together and reject violence and build a new Iraq."

Details about the dramatic developments came from McClellan, who held a rare Sunday briefing for reporters. In that first conversation, he said, Bush and Rumsfeld talked about how the prisoner's identity could be confirmed and agreed that if he was Saddam, the announcement should come from the military in Iraq, not the White House or the Pentagon. They said they wanted to see the credit go to the people who got the job done. Rumsfeld hung up to get more information.



President Clinton: it is also important to note that on December 13, 1998, the same day I spoke the Taunt at the US Capitol, President Clinton was in Israel and it was from the King David Hotel that same day that President Clinton ordered the US military to be ready to attack Iraq in 72 hours. This fact is significant because when I speak a creative word into the spiritual realm it seems to always be spiritually connected to Israel.

The hole that Saddam Hussein had been hiding in was likened to a "Grave". Again, when I spoke the taunt of Isaiah 14 into the spiritual realm I was standing underground in the bowels of the U. S. Capitol in front of Washington's Unused Tomb. This could only have been orchestrated by the Lord Himself.



REUTERS

Dec. 14, 2003 Saddam Hussein is shown after his capture during a news conference in Baghdad. U.S. forces found Hussein dirty and sporting a graying beard.

MAURICIO LIMA/AFP/GETTY IMAGES

Dec. 15, 2003 A detail shot of the hole from which toppled dictator Saddam Hussein was captured in Ad Dawr, near his home town of Tikrit, northern Iraq. Six hundred U.S. soldiers nabbed the elusive Iraqi leader after finding him hiding in a hole dug under a small hut.





Associated Press via AP/PTN

Spider hole uncovered: Entrance led to Saddam's hiding place.

Last refuge a hole in ground

By Andrea Stone
USA TODAY

In the end, the man who built 55 palaces was found in a hole in the ground. After eight months on the run, a dirty, disoriented Saddam Hussein was pulled from his hiding place just across the Tigris River from one of those palaces in Tikrit.

The root cellar-like hole was barely half the length of the huge, 13-foot-tall bronze Saddam busts removed recently from atop the dictator's luxurious Baghdad palace.

"It is rather ironic that he was in a hole in the ground across the river from these great palaces he built," said 4th Infantry Division commander Maj. Gen. Ray Odierno in Tikrit.

Saddam's "spider hole" was a modern-day version of the camouflaged hideouts used by Japanese soldiers to surprise U.S. Marines during World War II. They were nicknamed spider holes after the trap-door spider, a hairy, tarantula-like tropical spider that digs burrows and hides in them until it can spring out to capture its prey.

"Anytime there were coalition forces nearby he just went down in that hole," Odierno said. Styrofoam and a rug disguised the entrance to the hole, tucked inside a courtyard near a two-room mud hut where Sad-

dam was apparently staying while above ground. Bricks and dirt at the opening completed the deception. A narrow vertical shaft led down six feet to a horizontal crawl space just big enough to lie down in.

Saddam, who was so phobic about germs that he used to require visitors to bathe before they met him, lay silently in his grave-like hole. A pipe and small fan connected to ground level provided ventilation.

When U.S. troops uncovered the square-cut vertical entrance to the hiding place, they saw a bedraggled man wordlessly staring up at them. They pulled him out into the evening air, lightly banging his head.

Saddam gave up without a fight. He had a pistol but didn't use it — unlike his sons Uday and Qusay, who battled to their deaths in a four-hour gunfight with U.S. troops in the northern city of Mosul July 22.

The Iraqi dictator's arrest also contrasts sharply with the fates of other deposed despots. Germany's Adolph Hitler committed suicide in his bunker as Soviet troops closed in on Berlin near the end of World War II. Italian partisans captured his ally, Benito Mussolini, as he tried to escape to Switzerland. Mussolini and his lover, Claretta Petacci, were shot and their bodies hung upside down in a Milan piazza.

Isaiah 14:15 reads
"Instead, you will be brought down to the place of the dead, down to its lowest depths. Verse 16 reads Everyone there will stare at you and ask, 'Can this be the one who shook the earth and made the kingdoms of the world tremble?'"

And, this is the question many asked when they found Saddam Hussein in a grave like hole in the ground!

Isaiah 14:4 You will take up this taunt against the king of Babylon

Hussein, Shorn of His Tyranny

IMAGES, From C1

the same sense. Photo opportunities are by nature opportunistic, whereas these were images of necessity. Without them, there was no proof, no surety, that the man had been found.

But by accident, or design, they were skillful. No man is a hero to his valet, or his doctor. Hussein, having his mouth swabbed and his hair inspected for lice, yielded an image of perfect and abject *medical* humiliation. Actual humiliation, taunts and jeering, or worse, would have sent a message of triumphalism. But medical humiliation, which we have all regularly experienced, our body made into an object under the brightly lit scrutiny of a professional, sends a double message: It diminishes the man but in a humane way. After all, we *choose* to submit to our doctors.

Shaving, on the other hand, is done by servants. And so we saw Hussein unshorn, shaggy and haggard, and then, through the miracle of *not showing*, we saw him clean, looking like our old, familiar adversary, just a bit more tired and gaunt. This, too, was an image of necessity. To be sure that this wasn't a biblical prophet or a seer wandering in the wilderness, we needed the trademark Hussein, cleanshaven but for the mustache. Shaving the mustache would be going too far—humiliation, again, and contrary to the purpose, which was to reassure us about the man's identity.

In The Washington Post, two images, played side by side, suggested a deeper symbolic power, a Samson effect, in the shaving. Hussein, with a beard, kept his head raised and stared slightly upward, like an inwardly dazzled mystic looking to the horizon. Hussein shorn had his head down, and looked not so much faraway and all-seeing but glassy and

drunk.

Hussein didn't really need any further humiliation. Being captured in a hole was enough, and few could resist the rodent tag: "We Got the Rat!" screamed the Daily News yesterday, echoing Maj. Gen. Raymond Odierno's line from Sunday's memorable news conference: "He was just caught like a rat."

His capture, without a fight, no doubt has extraordinary power for the Iraqis who hate him. But the great leader brought low is a more complex image than has yet to be acknowledged. *Isaiah 14:8*

"It destroys his myth of being Nebuchadnezzar and Saladin, and the noble, chivalrous Arab leader," said Francis Brooke, a Washington-based adviser to Ahmed Chalabi, a member of the Iraqi Governing Council.

Perhaps these images will negate the connection to Nebuchadnezzar and Saladin, if not in Hussein's mind, then in the minds of however many Iraqis still believe the myth. But within a more Western-oriented context, the capture of a leader is not necessarily the end of his power or his story. The king in irons, from Herodotus's Croesus to Shakespeare's Richard II, is more the fulfillment of a certain kingly destiny than it is a negation of kingly power.

Herodotus, in "The Histories," made the end of the great king Croesus a new beginning for the man. "Fourteen years he had reigned and fourteen days been besieged, and he had indeed fulfilled the oracle, in that he had destroyed a mighty empire—his own," the historian wrote of a potentate who in an earlier age bedeviled much the same patch of planet as Hussein. Croesus is placed alive on a funeral pyre, but speaks so eloquently, and sagely, about the transience of fortune that another king, Cyrus, takes pity and commutes the sentence. Croesus emerg-

es not as a king humiliated but as a man who passed through kingship into greater wisdom.

Richard II undergoes much the same transformation. After mocking and abusing the best of his realm, he is landed in prison. "I wasted time and now doth time waste me," is the nugget of his learning. Saddam Hussein, we are told, spent the last few years writing romance novels.

Hussein is not Richard II. The Shakespeare character was essentially a fiction. Today, his crimes are mostly forgotten and outrage at his tyranny diluted in the morals of a different age. It would be farce to think, or care much, that Hussein, like Shakespeare's Richard, will find wisdom in his downfall.

But there is a nagging human habit that transcends sympathy or empathy, a kind of curiosity and pity that is a natural check and balance to hatred. By far the most extraordinary image of a despot in defeat is Xerxes, from Aeschylus's "The Persians." Only eight years after the pivotal and desperate battle of Salamis, which helped save the Greek world from Persian invaders, Aeschylus wrote a play that, rather like a tape loop on CNN, has a strange, static captured-in-time quality. There is no plot to speak of, just a richly imagined vision of the Persians lamenting their loss. Without precedent and with few imitators down through the last 25 centuries, Aeschylus humanized, and made objects of pity, the very people and king who had threatened his world with annihilation and slavery.

*Here am I, alas, O woe:
To my native and ancestral
land
Woe is the evil I've become.*

If Hussein needs an epitaph, there it is.

The images of him in captivity are



been brought low, forced to bow down, whisked away to an "undisclosed location" to contemplate his fate while waiting to stand trial for his vast crimes against humanity. *Isaiah 14:7, 11-12*

"Ladies and gentlemen, we got him!" declared a beaming, triumphant Paul Bremer, the American proconsul in Baghdad. In the Iraqi capital, a hush had fallen over the city. Rumors of Saddam's capture had been flying through the streets. Almost everyone, it seemed, had gathered around

N Log on to Newsweek.com on _____
 MSNBC all week for updated _____
 coverage of Saddam's capture _____

A Moment of Triumph

When Bremer heard the excited buzz among Iraqi journalists, he couldn't resist, and happily proclaimed, 'Ladies and gentlemen, we got him!'

a TV set or radio to await the formal word. When Bremer spoke, at about 3:15 Sunday afternoon Baghdad time (7:15 a.m. in Washington), the city erupted in celebratory gunfire. Shop owners began closing up, fearing that the revelers might get carried away. (When Saddam's sons, Uday and Qusay, were captured and killed last summer, at least a half-dozen people were killed by the rain of falling bullets.)

Cameras caught American soldiers puffing on cigars.

The insurrection will go on, and more American soldiers and Iraqis will die. But the capture of Saddam was undoubtedly an enormous breakthrough in the liberation of Iraq. Many Iraqis could never quite believe that Saddam was gone, that he would not reappear like some bad dream. By showing the images of Saddam in captivity and not just captured but poked, prodded and shorn, the Americans were sending a clear message to the Iraqi people that their tormentor of decades was gone forever.

Now comes the Mother of All War

In summary: On December 13, 1998 from 11:45 am until 12:30 pm, I read Isaiah 14, the Taunt to the King of Babylon, in front of Lincoln's Bier located inside the tomb or cave-like structure in the US Capitol.

I spoke Isaiah 14:3-23, which is a Taunt against the King of Babylon, into the spiritual realm.

Saddam Hussein claimed that he was a descendant of Nebuchadnezzar, and in that sense, he is the "Modern-Day King of Babylon." The spirit or principality behind the ancient "King of Babylon" is the same spirit that was operating through Saddam Hussein. The men that this principality works through die; however, the spirit doesn't die – this principality will only find another human to work through.

Not coincidentally, on this same day, Sunday, December 13, 1998, then-president Bill Clinton was in Jerusalem, Israel on the start of a Middle East trip. After receiving advance notice of a negative report on Iraq's compliance with UNSCOM, President Clinton made the decision to go to war with Iraq. He gave the Pentagon 72 hours to make preparations and air strikes. Five years later to the day, on December 13, 2003, Saddam Hussein, the modern-day King of Babylon, was captured at 12:30 pm our time.

Having Said all of the Above -
the Worldly Believer will never understand the Spiritual Aspects of Gateway

But, what is important is that we who are called to Stand in the Gateway of our Enemies
is that we understand where the Lord has called us

The Apostle John reveals that Christ Jesus came to destroy the works of the devil. And, the Apostle Luke reveals that Christ has given the Believer authority to destroy the works of the devil as well.

1 John 3:8⁸ But when people keep on sinning, it shows that they belong to the devil, who has been sinning since the beginning. But the Son of God came to destroy the works of the devil.
NLT

1 John 3:8⁸ [But] he who commits sin [who practices evil-doing] is of the devil [takes his character from the evil one], for the devil has sinned (violated the divine law) from the beginning. The reason the Son of God was made manifest (visible) was to undo (destroy, loosen, and dissolve) the works the devil [has done]. AMPC

Luke 10 reveals that the same Christ that came to destroy the works of the devil also gave His disciples the authority to tread on serpents and scorpions and authority over all the power of the enemy. Luke tells us that when the 70 Disciples that Christ sent out to all the towns and places He planned to visit returned they joyfully reported to Christ that when they used His name that the devils obeyed them. And, even though the Lord told them not to rejoice because evil spirits submit to them rather rejoice because their names are written in heaven - He then told His disciples "Blessed are the eyes that see what you have seen". Luke 10:17-24

In addition to Luke, the Apostle Paul gives us insight as to how we as Spirit led Believers are to equip ourselves in order that we can bring damage to the kingdom of darkness. In Ephesians 6:10-17 the Apostle Paul reveals that we wrestle not against flesh and blood but against principalities, against powers, against the rulers of the darkness of this world and against spiritual

wickedness in high places. Therefore, Paul instructs us to put on the whole armor of God that we may be able to stand against and destroy the works of the devil.

The Apostle Luke Reveals that the Worldly Believer will never be able to understand Spiritual Warfare or take Authority over devils: Interestingly, Luke reveals that Christ thanked God the Father for hiding what the 70 Disciples had seen from those who think themselves wise and clever. In the context of Luke 10 the wise and clever can be likened to the Corinthians who Paul described as Worldly Believers who because of their worldliness cannot understand spiritual things. Like the Corinthians today's Worldly Believers are incapable of comprehending the higher truths of the Gospel of Jesus Christ and the Kingdom of God because, as Paul explained, they think and as act like the unbeliever.

1 Corinthians 3:1-4 ¹ Dear **brothers and sisters**, when I was with you **I couldn't talk to you as I would to spiritual people**. I had to talk as though you belonged to this world or as though you were infants in the Christian life. ² I had to feed you with milk, not with solid food, because you weren't ready for anything stronger. And you still aren't ready, ³ for you are still controlled by your sinful nature. You are jealous of one another and quarrel with each other. Doesn't that prove you are controlled by your sinful nature? Aren't you living like people of the world? ⁴ When one of you says, "I am a follower of Paul," and another says, "I follow Apollos," **aren't you acting just like people of the world?** NLT

1 Corinthians 3 is a continuation of Paul's preceding discourse in 1 Corinthians 2:14-16 regarding the unbelievers who crucified Christ because they couldn't discern the truths that Christ spoke of. And, like the Unbeliever the Worldly Believers cannot discern Spiritual truths either. And, because the Worldly Believer cannot discern spiritual truths they are easily deceived by the unbeliever.

For example, some of the Believers in the church of Thyatira allowed the false prophet Jezebel to lead some of the Believers astray by seducing them to commit sexual immorality and eat things sacrificed to idols. And, some of the Believers at Thyatira actually followed the false teaching - the deeper truths as they called them - depths of Satan, actually - that was introduced into their church.

It is absolutely unthinkable that any Christian would claim special knowledge of "the deep things of Satan" - but they did! How is that possible? Sadly, the Worldly Christian continues to behave in such a manner to this day. I know this firsthand, because I have personally met many of them.

But if they really understood the "mysteries of Satan" they would have understood that part of Satan's strategy is to deceive the Worldly Believer into opposing the Spiritual Believer.

What about the Believers in the Church of Pergamum - why in the world would they hold onto the doctrine of Balaam who placed stumbling blocks before the sons of Israel and the teaching of the Nicolaitans. And, it was the Nicolaitan spirit that was operating through the slave owners who wanted to lord over others? And, it was the Pastors who owned slaves in colonial America that as they stood in the pulpit justified slavery to their congregation. Revelation 2:12-15

And, what about the Galatians? The Apostle Paul was astonished that the Galatians so quickly rejected the Gospel of Jesus Christ and turned to a different gospel that distorted the Gospel of Christ Jesus. Galatians 1:6-7 Paul explains the difference between the Gospel that was revealed to by the Spirit and that the Gospel they have turned to is a "man-made gospel" - a worldly gospel.

In chapter 3 Paul even asked the Galatians "who had bewitched them", that they should not obey the truth of the Gospel of Jesus Christ?

Revelation 2:20 ²⁰“But I have this complaint against you. You are permitting that woman—that Jezebel who calls herself a prophet—to lead my servants astray. She teaches them to commit sexual sin and to eat food offered to idols. . . . ²⁴“But I also have a message for the rest of you in Thyatira who have not followed this false teaching (‘deeper truths,’ as they call them—depths of Satan, actually). I will ask nothing more of you ²⁵except that you hold tightly to what you have until I come. ²⁶To all who are victorious, who obey me to the very end, To them I will give authority over all the nations. **NLT**

1 Corinthians 2:1-16 ¹ When I first came to you, dear brothers and sisters, I didn’t use lofty words and impressive wisdom to tell you God’s secret plan. ² For I decided that while I was with you I would forget everything except Jesus Christ, the one who was crucified. ³ I came to you in weakness—timid and trembling. ⁴ And my message and my preaching were very plain. Rather than using clever and persuasive speeches, I relied only on the power of the Holy Spirit. ⁵ I did this so you would trust not in **human wisdom** but in the power of God. ⁶ Yet when I am among mature believers, **I do speak with words of wisdom, but not the kind of wisdom that belongs to this world or to the rulers of this world**, who are soon forgotten. ⁷ No, the wisdom we speak of is the mystery of God—his plan that was previously hidden, even though he made it for our ultimate glory before the world began. ⁸ **But the rulers of this world have not understood it; if they had, they would not have crucified our glorious Lord.** ⁹ That is what the Scriptures mean when they say, “No eye has seen, no ear has heard, and no mind has imagined what God has prepared for those who love Him.” ¹⁰ But it was to us that God revealed these things by His Spirit. For His Spirit searches out everything and shows us God’s deep secrets. ¹¹ No one can know a person’s thoughts except that person’s own spirit, and no one can know God’s thoughts except God’s own Spirit. ¹² And we have received God’s Spirit (not the world’s spirit), so we can know the wonderful things God has freely given us. ¹³ When we tell you these things, we do not use words that come from **human wisdom**. Instead, **we speak words given to us by the Spirit, using the Spirit’s words to explain spiritual truths.** ¹⁴ **But people who aren’t spiritual can’t receive these truths from God’s Spirit. It all sounds foolish to them and they can’t understand it, for only those who are spiritual can understand what the Spirit means.** ¹⁵ Those who are spiritual can evaluate all things, but they themselves cannot be evaluated by others. ¹⁶ For, “Who can know the LORD’s thoughts? Who knows enough to teach him?” But we understand these things, for we have the mind of Christ. **NLT**

Those who are proud miss the meaning of the Gospel and the Kingdom.

However, and I rejoice that that the Holy Spirit revealed to our Scottish Forebears who had the mind of Christ the spiritual truths of Luke 10. And, without a doubt, they took authority over

their spiritual enemies.

And, so it is with us. Those of us who like our Scottish Forebears have the mind of Christ - we too will be called to possess the gateways of our spiritual enemies. We too will have authority over the devils who operate through the Worldly Believer to oppose us and the Gospel of Jesus Christ. Therefore, we would be wise to heed the words of Christ, Luke and Paul and apply their teachings to our own lives. Like our Scottish Forebears we who are their spirit led offspring - we too are in a fierce spiritual battle.

By all accounts, our Scottish Forebears understood the Biblical Principle of "Spiritual Warfare". To begin with, Lillias Skene who had the mind of Christ was one of the few among the Quakers who even wrote about spiritual warfare.

So much of Lillias' writing and imagery was steeped with Biblical allusion and imagery drawn from the Old Testament because she was able to spiritually relate to the Biblical principles and promises in the Old Testament.

It's obvious from her writings that Lillias Skene believed that God would avenge His people, the Quakers, and destroy their enemies in the same way that He had destroyed the enemies of the Old Testament Israelites. And, this is a concept that the Worldly Christian cannot grasp.

For example, Lillias warned the magistrates and inhabitants of Aberdeen that the Lord would "rise up against Babylon ... a destroying Wind" and that the "Hills and Mountains will not cover you" from the coming wrath of God since "assuredly the Lord will not hold you guiltless".

Unlike most Quakers, Lillias used imagery connected with battle and spiritual warfare when writing about the persecution of Quakers. And, this too - the reality of "Spiritual Warfare" - is a Biblical principle that only their spiritual offspring will understand or take part in. Ephesians 6 A "Spiritual War" that mainstream Christianity denies.

for His **spiritual warfare** hath trained bands
And their provision keeps in His own hands
A house of Magazine well furnished where
For every soldier He hath weapons there
For some a battle axe, a sword a bow
As He hath service, weapons He'll bestow
With some He'll wound the beast, by others kill it

In another poem Lillias called on the Quakers to join in the **Lamb's War** which is interesting because Luke tells us that Christ sent the 70 out as lambs among wolves. And, like the 70, Lillias too had victory over Satan and all the power of the enemy.

..... The Lord will bath His sword in Edoms blood
And vengeance recompense on all her brood
Who have engaged in this holy war.
And followers of the Lamb accounted are.

and Lillias called on Quakers to join in the **Lamb's War**:

Come all ye mighty men bring forth your shield

Yee valiant ones appear now in the field
All ye expect in war gird on your thigh
Your swords, so as in readiness ye be
Yea breast plate buckler, helmet & a shield
That none unharnished¹² may go to the field ...

The Lord will bath his sword in Edoms blood
And vengeance recompense on all her brood
Who have engaged in this holy war And followers of the Lamb accounted are.

Like Deborah, a Mother of Israel and a woman of authority who as she stood in the Gateway called the men to rise up and fight for the Lord, Lillias called the Quaker men to rise up and fight for the Lord. Judges 4-5

Like many other Quakers Lillias saw direct parallels between her/their own experiences and those of the Biblical Israelites. And, Lillias the Prophetess, believed that she and others who were prophetic were as inspired by the same spirit that had inspired the prophets of the Bible.

Satan doesn't want the Church to believe that he really exists or to understand the authority we have over him in the Name of Jesus - because when every power, rule, authority, principality, demon and Satan himself has "completely fallen" and made inoperative - in other words fallen under the feet of Jesus - then "The End Cometh" 1 Corinthians 15:24-28

I believe that Luke 10:1-24 helps us to understand at least one of the reasons "why" those of us who understand the spiritual behind the natural are often misunderstood and why Satan doesn't want the Body of Believers to believe that he really does exist.

Man's Spiritual Enemy & the Law of Double Reference: Biblically speaking there is always a spiritual dimension to the earthly. One is not inconsistent with the other as one cannot exist without the other. And all throughout the Bible we find a Biblical principle that Believers refer to as the "Law of Double Reference". For example, in many passages of the Bible the LORD addresses a "Visible" creature while at the same time He addresses an "Invisible" creature who is using the "Visible" creature as a tool. In other words two creatures are involved in the same passage - one visible - the other invisible. For example, in the account of the temptation of Adam and Eve, Satan (the invisible) used the serpent (the visible) as a tool to hide behind. And, for that reason there is a spiritual nature of the serpent that we should be aware of. Not only is the serpent man's natural enemy – the serpent also represents man's "Spiritual Enemy". Needless to say, it is significant that both the animal and Satan were two dominant entities in the Adamic dispensation and for that reason the spiritual connection or relationship between Satan and animals is of importance.

As we know, animals in the Bible are often used figuratively to describe the nature of a human

being as well as Satan, the demonic and principalities. When a human being was compared to an animal it was because they both shared the same traits. For example, a fox is used figuratively of the antichrist or false prophet. A fox is cunning, selfish and destructive and it was because of the fox's attributes that Jesus compared Herod to a fox.

Luke 13 ³¹ The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence: for Herod will kill thee. ³² And He said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures today and tomorrow, and the third day I shall be perfected.

Another example of "double reference" is when Jesus Christ addressed Peter as Satan - Matthew 16:23.

And, we still see Satan (the invisible) using things in the natural realm (the visible) as his tools. For example, we often hear America (the visible) described as a "World Power" meaning that America is powerful enough to affect the entire world by its influence or actions. Well, while that may be true, it is only a partial truth. In other words, there is an invisible world power behind America's visible world power.

According to John 12:31 Satan (the invisible) is the "Ruler of this world". In other words, according to Scripture Satan (the invisible) is behind "all visible" world powers - and these visible world powers are nothing more than tools of Satan. More to the point "all world powers" are under the influence of Satan to one degree or another to further his agenda. More to the point "Satan is The World Power". But like all world powers who rise to power only to fall - Satan's world power is limited as well and Satan's power of influence is over "unbelievers" - not Believers at least Believers who are not in willful sin. 1 John 5:18-19 reveals that the whole world (of unbelievers) lies in the power of the evil one - meaning the unbeliever is easily influenced by Satan to do his will - to follow Satan's agenda. On the other hand verse 18 reveals that the wicked one does not touch those born of God and who do not sin.

Again, John 12:31 reveals that Satan is the "ruler of this world" and 2 Corinthians 4:4 reveals that Satan is god of this world - meaning Satan has a kingdom. Hence, Satan is a "World Power". In other words, "Ruler of this world" and "god of this world" are not just frivolous titles - they reveal that to some degree the Lord has given Satan the capability and authority to rule over all nations - that Satan is able to influence the mindset of the majority of people. I say "to some degree" because the LORD is still sovereign and Satan can only operate within the boundaries set by the LORD. For example, while Scripture such as Ephesians 2:2; 2 Timothy 2:26 and 1 John 5:19 reveals that unbelievers are under the influence of Satan: - Colossians 1:13 reveals that Believers are no longer under the rule of Satan - at least the spirit led Believer who He has given the authority to rule over Satan (Luke 10).

But, just as Satan hid behind the serpent in the Garden of Eden, Satan still prefers to remain hidden (invisible). For example, Satan is the only world power whose main strategy is to influence people through deception, including the Church that he nor the Kingdom of Darkness really exist. And, **Luke 10 is one of the Scriptures that can shed light as to "why" Satan wants to remain "invisible" - because if the Church believes he really does exist then they will take authority over him and his followers which would weaken his kingdom of**

darkness. On the other hand if he can deceive the Worldly Believers that he doesn't really exist then they will not be a threat to his kingdom. And, **I believe that the teaching of the 70 that Jesus sent out in Luke 10:17-24 is among those teachings that are important to the advancement of God's Kingdom.**

For those of us who are led by the Holy Spirit we know very well that we have the same adversary that Adam and Eve had and if we do not take authority over our adversary in the Name of Jesus - then to some degree or other he will come to kill, steal and destroy within our households.

Acts 7:25 reveals that Moses thought that his own people would realize that God was using him to rescue them. Likewise, it still holds true today that the brethren often do not understand the anointing and call on the lives of other individuals. And because of that **our identity must abide in the Lord alone.** As long as the Lord understands my walk with Him, it is not necessary for others to understand.

Again, **Luke 10:17-24 reveals that there are those of us who are called to a specific type of Spiritual Warfare and why we are not understood by others.** Verse 21 reveals that the truths of Luke 10:1-24 were not revealed to everyone and sadly we see this in the Body of Christ itself and I believe that it is due to the arrogance, mixture and compromise that we see in, not all, but many Churches.

Notice that in verse 1 that it was only those that Jesus "appointed" that were sent two by two ahead of Him to every town and place where He was about to go. In other words not everyone was/is "appointed" for this particular "calling". Furthermore, we know that the Holy Spirit gives gifts to the Body of Christ as He wills - and one of the gifts is the "Distinguishing of Spirit" 1 Corinthians 12:1-11.

And, this particular gift enables us to distinguish whether or not someone is a false teacher, or when someone is speaking in their flesh; or when someone is under the influence of a demonic spirit - all areas where discernment is especially needed. **This particular gift enables us to distinguish outward appearances from inward realities - to discern the true motives of someone's heart.**

In other words, this particular gifting enables us to distinguish between (1) the Spirit of God, (2) the spirit of man (3) and the spirit of evil. And, when someone has this particular gift "they react to the circumstances". And, those Believers who discern and understand the spiritual behind the natural are very sensitive to this gifting.

Jesus revealed that not everyone is called to spiritual warfare nor will everyone in the Body of Christ understand this type of warfare; however, blessed are those that have been appointed and who do understand what God has called them to.

And, just as it was with the 70, Jesus Christ still takes a personal interest in our walk with Him and He is still aware of the on-going victories each generation has in taking authority over the enemy. On earth as it is in heaven: Jesus revealed to them that as they were taking authority

over the devils, that He was aware of the progressive decline of Satan's kingdom and as Satan's was losing ground his power was diminishing.

Verse 18: Jesus replied: "I beheld Satan as lightning fall from heaven": In other words Jesus directed their attention to the "spiritual realm" making them aware of a much larger picture of the satanic world. Interestingly, Satan's fall is compared to lightening that is quick, dazzling and destructive. On Earth as in Heaven: **While the disciples were taking authority over the devils here on earth and casting out Satan's subject - Jesus was saying that it affected the spiritual realm - Jesus saw Satan himself fall!** Even though Satan and his angels had already fallen - Ephesians 6:12 reveals that there is still a battle going on in the heavenlies. **Jesus was explaining to them that there is a spiritual aspect of what they were doing.** Casting out demons was more than just casting out demons. Jesus pointed out how their success affected the Kingdom of Darkness - Jesus pointed out how devils being cast out affected Satan.

Every time a Christian takes authority over Satan and every time a principality is dislodged and every time the Church casts out a demon from someone who is being vexed or bound - and every time an unbeliever's soul is rescued from the demonic and comes into the Kingdom - Satan is being driven out (John 12:3) and comes closer to being cast into the lake of fire and brimstone! (Revelation 20:10). Every time a Christian takes authority over Satan - he continues to fall. And, all throughout the Church age - Satan is ever falling!

And, I believe that's why Satan doesn't want the Church to believe that he really exists or to understand the authority we have over him in the Name of Jesus - because when every power, rule, authority, principality, demon and Satan himself has "completely fallen" and made inoperative - in other words fallen under the feet of Jesus - then "The End Cometh" 1 Corinthians 15:24-28

In closing,

There is much more concerning Gateways - however I will close this Chapter with "Women who Stand in Gateways"

Women & Gateways

Many women like myself are called by the Lord to stand in the Gateway of those who hate us.

Enmity Between Satan and the Woman

Notice in Genesis 3:15 that the enmity was between the woman and Satan; between the woman's offspring and Satan's offspring. If only we understood to the fullest as to what Genesis 3:15 means.

Back to Gateways: The Lord told Abraham that his offspring would possess the gateways of those that hate them Genesis 22:17.

Genesis 22:17 ¹⁷ I will certainly bless you. I will multiply your descendants beyond number, like the stars in the sky and the sand on the seashore. Your descendants will conquer the cities of

their enemies. **NLT**

And, this Biblical principle is once again confirmed in a blessing spoken over Rebekah as she was leaving her family to join Isaac as his wife Genesis 24:59-60.

Genesis 24:59-60 ⁵⁹ So they said good-bye to Rebekah and sent her away with Abraham's servant and his men. The woman who had been Rebekah's childhood nurse went along with her. ⁶⁰ They gave her this blessing as she parted: "Our sister, may you become the mother of many millions! May your descendants be strong and conquer the cities of their enemies." **NLT**

And, Judges 5:13 tells us that Deborah, a descendant of both Abraham and Rebekah, had dominion over the mighty. Deborah's story is told in Judges 4 and 5. She was a prophetess, she was a Judge of Israel and she was also known as a "mother" of Israel.

Gateways speak of authority and Deborah was a woman with authority. As a judge she sat in the Gateway, a place of authority where legal matters were handled and as we will find she also stood in a spiritual Gateway whereby she took a stand against the gods (principalities).

More to the point: it is not unusual for women to take dominion over Satan and the demonic.

The gateway that Deborah had authority over involved a war with principalities. The gods mentioned in verse 8 speak of principalities and in verse 11 we find that the Israelites went down to the gates to war against these principalities. Alongside Israel we also find the angels of the Lord fighting.

Judges 5 [8] They chose new gods' then was **war in the gates:** [11]...then shall the people of the Lord go down to the gates. In verse 20 we find the angels of the Lord in the battle; they fought against Sisera. **Judges 5 [20]** They fought from heaven; the stars in the courses fought against Sisera.

Deborah, a mother of Israel is an example of a woman who protected not only one man however she protected an entire generation of men. Even though both Barak and Deborah sang what has come to be known as "Deborah's Song" Judges 5 verse 7 indicates that this song was written by Deborah. **Judges 5:7**...until "I" Deborah arose, that "I" arose a mother in Israel. The Song of Deborah reveals the character of who Deborah was. For example as a "mother of Israel" Deborah Birthed a Whole Generation of Men to Come into their Callings and destroy the works of darkness that had ravaged Israel. She challenged Barak to rise up and face the enemy of Israel and enter the LORD's battle and fight against the Canaanites.

She said to Barak: Hath not the LORD God of Israel commanded, saying, Go... **Judges 4:6**
⁶And she sent and called Barak the son of Abinoam out of Kedesh-naphtali, and said unto him, Hath not the Lord God of Israel commanded, saying, Go and draw toward Mount Tabor, and take with thee ten thousand men of the children of Naphtali and of the children of Zebulun? In verse 14 Deborah said unto Barak, Up, for this is the day in which the Lord hath delivered Sisera into thine hand: is not the LORD gone out before thee? So Barak went down from mount Tabor, and ten thousand men after him. The word "Up" can also be read "Arise" and Barak was challenged and encouraged to "Rise Up" in the things of the LORD by the courage and resolve of a woman who understood who she was in the LORD!

Once again in verse 14 Deborah encourages Barak to be the man that God called him to be and from her encouragement and challenge Barak “went down” the mountain and entered into the Battle that the God of Israel had called him to. It was Deborah, a woman, that encouraged a man to enter into the battle for the Lord and it was a woman who was able to unite the men of Israel who fought under Barak.

Notice that it was not Deborah’s intent to usurp the leadership role or authority of the man. Her intent was that he would rise to the command of the Lord. After Barak arose to the occasion Deborah went into the battle at Barak’s request (verse 8-10). Verse 10 states that Deborah “went with Barak”; she supported him and stood alongside of Barak during the battle. In other words Deborah submitted to the authority that Barak was now walking in.

From the Scriptures it is obvious that Barak did not feel threatened by Deborah because he is the one who said to her, **Judges 4:8** ⁸ If thou wilt go with me, then I will go: but if thou wilt not go with me, then I will not go. ⁹ And she said, I will surely go with thee: ...And Deborah arose, and went with Barak to Kedesh.

Barak did not view Deborah as a woman who was pressing or trying to control him. He understood the motives of her heart: Deborah states in **Judges 5:9** My heart is toward the governors of Israel...

And sometimes, like Deborah a mother of Israel, we too will be called to stand in the gateway to protect a man.

Jeremiah 31:21 Set thee up waymarks, make thee high heaps: set thine heart toward the highway, even the way which thou wentest: turn again, O virgin of Israel, turn again, to these thy cities. **22:How long wilt thou go about, O thou backsliding daughter? For the Lord hath created a new thing in the earth. A woman shall compass a man.**

The Amplified translation is of interest: ...For the LORD has created a new thing in the land [of Israel]; **a female shall compass (woo, win, and protect) a man.**

It is Heartbreaking when the Gateway you are Standing in is your own Home and your Enemy that Hates you is the one you are Married to.

However, the man who has sinned against his own body and "takes pleasure in the Unrighteousness" of the prostitutes that he has joined himself to - this man prefers to be wooed, won and protected by the prostitutes that he has joined himself to.

1 Corinthians 6:15-20 ¹⁵ Don’t you realize that your bodies are actually parts of Christ? Should a man take his body, which is part of Christ, and **join it to a prostitute**? Never! ¹⁶ And don’t you realize that if a man joins himself to a prostitute, he becomes one body with her? For the Scriptures say, “The two are united into one.” ¹⁷ But the person who is joined to the Lord is one spirit with him. ¹⁸ Run from sexual sin! No other sin so clearly

affects the body as this one does. For sexual immorality is a **sin against your own body**.
¹⁹ Don't you realize that your body is the temple of the Holy Spirit, who lives in you and was given to you by God? You do not belong to yourself, ²⁰ for God bought you with a high price. So you must honor God with your body. **NLT**

No other sin so clearly affects the body as this sin does. The type of sin that Paul is referring to makes a man who takes pleasure in unrighteousness - preferring that to the way of holiness - his own deadliest enemy. And, this man will become a slave to the prostitutes that he has joined himself to.

And, this brings me to the following account of a woman that I will call Leah, who I have known all my life - and like me - God has called Leah to stand in the Gateways of the Enemy.

And, one of the Gateways that Leah is Standing in is her own Home
and the Enemy that Hates Leah is her own Husband who takes Pleasure in Unrighteousness

It is heartbreaking that the Gateway Leah is standing in is her own home and the enemy that hates her so much that he has literally tried to murder her because she would not play the part of a prostitute, is her own husband who has become a slave to the Prostitutes that he has joined himself to - and "Loves only Himself".

I have known Leah all my life and I know every detail of her life as though it was my own. And, as such I can and do testify that what I am writing is truth!

Luke 8:1-3 and Luke 8:26-39 as well as other Scriptures reveals that someone can be possessed or influenced by more than one demonic spirit and so it was with Leah's husband. It was heartbreaking when Leah realized that not only had her husband joined himself to a spirit of Prostitution - but that the man she had married had all the characteristics of a Narcissist Sociopath - someone who loves only himself and leads a double life as well as the characteristics of a Nicolaitan - someone who wants to be victorious over others by lording over them.

Like the Narcissist the goal of those who embrace the doctrine of the Nicolaitans, the very doctrine that the Apostle John tells us the Lord hates - is to be "victorious over others" by lording over them. According to Strong's Concordance the word Nicolaitan is from the root word "Nike" and describes someone who desires to be "Victorious over the People" even if it means the "Destruction of the People". Revelation 2:6 & Revelation 2:15

In the context of Revelation 2 we know that the Nicolaitans that the Apostle John is writing about are those found within the walls of the Church who are victorious over others in the congregation by misleading them. And, so it was here in the Churches of Colonial America. The very Pastors in Colonial America that embraced the teaching of the Nicolaitans - they were the ones - while preaching from the pulpit - who convinced their congregations that it was God's will for them to become slave owners. And, it was the Pastors who convinced the slave owners that it was God's will that they should lord over their slaves - even if it meant the destruction of those they lorded over. And, lord over them they did in the cruelest of ways, many slaves died at the hands of the slaver owners.

And, so it was with Leah's husband, who embraced the Doctrine of the Nicolaitans simply because he too wanted to be "victorious" by "lording over all others" even if it meant their destruction.

The Nicolaitan spirit found its way into the life of Leah's husband when he took an oath to uphold the ideology of his fraternity's founding fathers who were Confederate Soldiers that owned slaves until slavery was abolished at the end of the Civil War. The ideology he took an oath to uphold was to be "victorious over others" by "lording over" them.

And, just as slavery was Christianized by the Pastors as they stood in the Pulpit of America's Colonial Churches - Leah's husband was required to take the oath to uphold the ideology of his fraternity's founding fathers in a Church where the initiation ceremony took place.

And, it was here in the Church that his fraternity brothers, dressed in black with black hoods over their heads, had placed several skulls with candles burning inside the skulls on the Church altar where he was required to kneel and take an oath to uphold the ideology of his fraternity's founding fathers to be victorious over others by lording over them even if it meant their destruction. Needless to say, the initiation ceremony was demonic in nature.

Spiritual Slavery: And, it was at this point in time that Leah's husband became a slave to the spirit operating behind the doctrine of the Nicolaitan that would rule over him for the rest of his life. One might say that the Doctrine of the Nicolaitan became a part of his spiritual DNA. And, sadly he took pleasure in the unrighteousness of lording over others. **John 8:34; 44**

And, in keeping with his oath to uphold the ideology of his fraternity's founding fathers - Leah's husband tried to lord over Leah by making her take pleasure in his sins of unrighteousness. And, just as the slave owners would murder their slaves who they couldn't lord over - when Leah refused to take pleasure in her husband's unrighteousness - Leah's husband literally attempted to murder her on more than one occasion. And, had the Lord not intervened on Leah's behalf - he would have succeeded in murdering her.

Psalm 5:4 reveals that God is not a God who takes pleasure in wickedness. God does not take pleasure with those like Leah's husband who take pleasure in unrighteousness - who even take pleasure in trying to murder one of God's servants. It is as the Apostle Paul wrote - God does not ignore our sin - we will reap what we have sown.

Scripture reveals that Sin has the Power to Enslave and that a man becomes a Slave to whatever has Mastered him: What Leah's husband and others who embraced the worldly doctrine of the Nicolaitans did not understand is that **sin has the power to enslave!** When they acquiesced to this spirit, they gave the spirit the authority to lord it over them as well. Even though the shackles that the spirit operating behind the Nicolaitan bound Leah's husband with were invisible - her husband was in bondage nonetheless.

In other words, at the end of the day when their cup of iniquity of lording over others has reached

its brim and they reap what they have sown - it is the Nicolaitan spirit that is victorious over them.

Like Leah's husband who had become a "Servant to Sin" - there comes a time in someone's life that when their cup is full - they find themselves so entangled in the cords of their own sins that they cannot escape. In Isaiah 5:28 and Proverbs 5:22 sins are compared to cords and it is their own sins that are used as the "Spiritual Cords" to "Spiritually Bind" bind him. In the beginning their sin is likened to that of one single cord (sin). But, as they continue in their sins and one sin is added to another sin the once single cord (sin) is now strong enough to pull a cart load of sins. And, so it was with Leah's husband - there came the time in the life of Leah's husband when his own sins had such a grip on him - that he was like a bird who is held captive in the fowler's snare.

And, once in the fowler's snare - Leah's husband became the devil's "Spiritual Slave" to carry out the will of the devil - including Satan's will for him to try and murder Leah.

John 8:34 ³⁴ Jesus responded, "I assure you: **Everyone who commits sin is a slave of sin.** HCSB

John 8:44 ⁴⁴ You are of your father the Devil, and **you want to carry out your father's desires.** He was a murderer from the beginning and has not stood in the truth, because there is no truth in him. When he tells a lie, he speaks from his own nature, because he is a liar and the father of liars. HCSB

Like those that Peter speaks of, the Nicolaitan preachers in America's Colonial Churches promised their congregations that they had the freedom to own slaves. And, they did so because they themselves were had become enslaved to the Doctrine of the Nicolaitan that now lords over and controls them.

2 Peter 2:19 ¹⁹ They promise freedom, but they themselves are slaves of sin and corruption. For you are a slave to whatever controls you. NLT

Colonial slavery has been abolished - but modern day slavery here in America has not been abolished. The Nicolaitan spirit has been able to keep slavery alive here in America through forced labor and the human traffickers whose desire is to lord over others. One can't turn on the news without hearing about how people in America are being bought, sold, and smuggled into America - they are America's modern-day slaves.

While the shackles of the Colonial slaves were visible, the shackles of the modern day slave here in America are invisible - nonetheless like the Colonial slave - America's modern day slaves - they too are in bondage.

Before I leave the topic of the Nicolaitan - years ago the Lord gave Leah the understanding that He wanted her to sell her house and purchase a house in what used to be the front yard of a 300 acre Slave Plantation whose Slave Master was a Pastor. The Lord gave Leah the understanding that she would be standing in the Gateway of her enemy that hated her - and she was to Possess

this Gateway.

And, it was only after the Lord turned Leah's husband over to Satan and he desperately needed help and admitted to his dark side that she understood why the Lord told her the old plantation she was now living on was the "Gateway of her Enemy that Hated her". How, amazing, that it was here in the front yard of an old slave plantation that the Lord chose to expose Leah's husband as to who he really was.

Just as the Nicolaitan spirit found its way into her husband's life because he wanted to be victorious over others by lording over them - so it was with the spirit of Narcissism that found its way into her husband's life.

Narcissist, is the modern day term used by Psychologists to describe those who think more highly of themselves than they should and who "love only themselves" - that the Apostle Paul warns us about. 2 Timothy 3:1-7

Paul tells us that in the last days there will come times of difficulty - and at the top of his list are those who "Love only themselves" and even scoff at God because they consider nothing sacred. They are unloving and unforgiving they will slander others just for the sake of slandering. They are cruel and hate what is good. They will betray their friends and family - even their own sons and daughters. They are reckless and puffed up with pride and love the pleasures of sin rather than the righteousness of God.

Like, Leah's husband, they will act righteous but they reject the power of God that could make them godly. Paul tells us to stay away from people like that! But, it was only after she was married that Leah realized she was married to such a man.

These Narcissist people - who are infatuated with themselves - who are "lovers of self" will make the times perilous because like Satan, who was the first Narcissist, they think so highly of themselves that they have no dread of God rather they want to be like God. 2 Timothy 3:1-7

The Psalmist describes the Narcissist as someone who is so arrogant that he cannot detect or even hate his sins - just like the Narcissist in his own eyes he flatters himself too much to hate his sins. Psalm 36

Like the sexually immoral man who took pride in his perversions that the Apostle Paul told the Corinthian Congregation that they were to deliver over to Satan for the destruction of the flesh, so that his spirit may be saved in the day of the Lord - the Lord turned Leah's husband over to Satan because after many years of indulging in the kind of sexual immorality that is not even tolerated among the unbelievers - the measure of his iniquity was full.

And, it was only after the Lord turned Leah's husband over to the devil for the destruction of his flesh and he was terrorized by the demonic attacks of the enemy that he admitted to those close to her that yes, on more than one occasion, he had tried to kill her by making it look like an accident. And, he even admitted that the first time he attempted to kill her he had even taken a life insurance policy out on her life.

There were red flags but Leah's husband always had a plausible explanation to explain away his behavior. It was only after he was attacked by the demonic that he could no longer hide the truth. And, it was at this point in time that Leah came to learn the truth - not only was he not the Christian he claimed to be when they married but he had been leading a double life all throughout their marriage and that he had even dabbled in the Occult all his life.

In His Faithfulness to His Covenant Promises the Lord intervened on behalf of Leah:

Scripture tells us to joy in all our trials - and this holds true for Leah. As you continue reading you will find that in His Faithfulness to His Covenant Promises that He will show mercy and loving kindness to one thousand generations of those who love and obey His commandments - as one of the offspring of Alexander, Lillias and John Skene - all three who loved and obeyed the Commandments of the Lord - the Lord intervened in Leah's life and would not allow her husband to destroy or take her life.

Our Scottish Forebears Loved the Lord and kept His Commandments and as you read this chapter, I will share with you how the Lord in His faithfulness to His covenant promise that He will show loving kindness and mercy to those who love Him and keep His Commandments for a thousand generations - how He intervened in the most remarkable ways to protect the life of Leah - one of Alexander Skene's many daughters - how He intervened to protect her life from the one who hated her. Exodus 20:6

Like me, Leah is a direct descendant of the Skene household through the male line. And, like her Scottish Forebears she too strenuously contends for the faith. Even though her husband literally threatened her with death if she didn't choose him and his evil ways over the Lord - and even though the enemy was forever operating through her husband to harass and torment her - like Jude and her Scottish forebears - she vigorously and tirelessly continues to contend for the faith.

Like the Apostle John who had the revelation that Jesus loved him - Leah has personally experienced the love of the Lord. She not only has head knowledge that Jesus loves her - she experiences the Lord's Love on an everyday basis.

Like her Scottish Forebears she understands the Biblical principle that those who pick up their cross and follow the Lord will be persecuted and face many trials. She understands that even though she has been tossed about by the waves of affliction that the day will come when she will exchange the sorrows of time for the joys of eternity. And that day will come when it pleases the Lord our God to bring her to the sweet harbor of His everlasting rest.

As I begin this chapter, the letter that Jude wrote to the Church comes to mind. Like Jude, my heart is to share the good news of the Gospel of Jesus Christ with you and others. But, like Jude; and as heartbreaking as it is, I find that I must write the following because just as the Lord spoke to people in the Bible about their offspring, the Lord has revealed to me that some of my sons and daughters will find themselves in a marriage with a spouse who is not who you think they are. And, like Jude, my mind is deeply troubled and I feel such sorrow and anguish because of the evil and dangers that lie ahead for my offspring who will marry someone who will literally

try and murder you because you will not choose them over the Lord.

Like Jude, I have no choice but to write the following to warn you of the dangers of such a marriage. But not only to warn you - but to encourage those of you who will find yourselves in such a marriage - to hold fast to the truth of the Gospel of Jesus Christ and strenuously contend for the faith against those evils.

Back to Leah. Leah is not her real name but I will call her "Leah" because after all wasn't it Leah that Jacob hated.

Genesis 29:30-31 ³⁰ So Jacob went in to Rachel also, and **he loved Rachel more than Leah**, and served Laban for another seven years. ³¹ When **the LORD saw that Leah was hated**, he opened her womb, but Rachel was barren. **ESV**

Jacob favored Rachael over Leah even though it was Leah's offspring that God determined that the covenant promise with Abraham, Isaac and Jacob would be confirmed. It was through Leah's son Judah that Jesus Christ came through – “The Tribe of Judah”!

Of the two wives “Leah was the highest” – but Jacob could never see that because of his love for Rachael. Carnal love for someone doesn't always mean God's highest!

Jacob may not have loved Leah, however at the end of the day, we know that he acknowledged that it was through Leah that the covenant promise would be fulfilled because Jacob requested to be buried in the Tomb where Leah and the other Patriarchs and their wives were already buried rather than next to Rachael, the one he loved, who he buried alongside the road where she died near Bethlehem. Genesis 49:29-31; Genesis 35:19-20

So many Leahs! So many wives deserted and wounded in spirit, so many wives who the Prophet Isaiah tells us were rejected by their husband even at the beginning of their marriage when they were still youthful. Rejected because of their husband's infidelity.

Isaiah compares the woman who has been rejected by her husband to the widow who has no husband - she is likened to those who were in the captivity of Babylon. Like Leah who was hated by her husband Jacob - the women in Isaiah 54 - they are all a type of Leah's.

And, sadly, oh so sadly, I have met so many Leah's within the Body of Christ who are so tormented by their husbands that they feel that they are in captivity.

Like Jeremiah many of us including myself have experienced deep hurt and sorrow not because we were hated by outsiders but because we have been hated and betrayed by those close to us. Jeremiah 12:6

Nonetheless, we cannot take the betrayal too much to heart – otherwise we will weary ourselves!

We must become “Hardened to the Difficulties of Betrayal and Spiritual Abuse” by those that we love. Not in the sense that you or I forget what happened or harbor un-forgiveness but in the

sense that the hurt and sorrow has no hold on us. And, like Leah, we do that by keeping our focus on our Calling – not on the sorrow and hurt that can so easily replace our focus if we are not careful – because we must press on towards the mark for the prize of the high calling of God in Christ Jesus.

If we allow ourselves to be “mentally” wearied because of the hurt of our own family in whom we put our trust – then we put ourselves at a greater risk from an attack outside of our family. We must be prepared – and that means that we must become hardened to the difficulties of spiritual abuse in our own house.

We must keep in mind that Christ revealed that our enemies are right in our own household - Matthew 10:36. Sadly, like Jeremiah, we can be in captivity in our own homes and the members of our own household who raise a loud war cry against us can be as terrifying, dangerous and cruel as the Babylonians. Jeremiah 12

It's a great source of comfort to know that over 2,000 years ago Christ Jesus cared so much for us that He wanted us to know that if we find ourselves in a family that doesn't want to serve Him - that we are to choose Him over our family. That it's not our fault! It's not our fault that our faithfulness to Christ Jesus didn't bring the peace to our household that we hoped for. It's a great comfort to know that in these particular family situations that Christ the Prince of Peace didn't come to bring peace to a family that doesn't want to serve Him - rather Christ brought a sword.

Matthew 10:34-39 ³⁴ "Do not think that I came to bring peace on earth. I did not come to bring peace but a sword. ³⁵ For I have come to '*set a man against his father, a daughter against her mother, and a daughter-in-law against her mother-in-law*'; ³⁶ and '*a man's enemies will be those of his own household.*' ³⁷ He who loves father or mother more than Me is not worthy of Me. And he who loves son or daughter more than Me is not worthy of Me. ³⁸ And he who does not take his cross and follow after Me is not worthy of Me. ³⁹ He who finds his life will lose it, and he who loses his life for My sake will find it. NKJ

It's difficult to live at peace with a husband or wife who professes to be a Believer but acts as an unbeliever demanding that you join in their sins - sins too unspeakable to mention. But even though this is a bad situation as Romans 8 reveals - God can use this situation for good. When we choose God over our spouse and children it brings God glory.

What a relief for those of us who have experienced the betrayal of family to understand that God can use it for good even though it's so grievous. We know that “All His ways are just,” which can also mean “justified.” God knows what He’s doing; it is ultimately for our good (as well as His Kingdom purpose), and coming to understand His purpose brings comfort which removes guilt, emotional pain, shame, and mental anguish.

It is truly life changing when a person comes to understand that even though they are rejected by their spouse - they are still a part of God’s eternal family. The Apostle John wrote:

How great is the love the Father has lavished on us, that we should be called the children of God! And that is what we are!” 1 John 3:1 NIV

As if that were not great enough, God intends for us to know the purpose (the reason for being) He had in mind when he made us individually. Our backgrounds and experiences are not mistakes. God planned for us to be a part of His family and left amazing blessings for us with which to worship Him.

One of the most painful things for people to comprehend is why their loved ones reject them because they are "Spirit Led" Believers. Our family members who are "Worldly Believers" who according to the Apostle Paul live like unbelievers more often than not will persecute the "Spirit Led" Believer. 1 Corinthians 3:1-3 & 2 Corinthians 13:5

On page 649/Volume 2 of The Popular and Critical Bible Encyclopedia and Scriptural Dictionary, Reverend Samuel Fallows explains it best:

Reverend Fallows begins in saying that the influence of the Christian religion upon the customs and habits of family life was very considerable, even from the first; although it did not aim at making any abrupt or sudden changes, **except in those things which were necessarily sinful.**

The elevation of the female sex was one of the most conspicuous of the indirect results which rapidly followed the reception of the new religion. The position of women among the Jews, and the manner in which Jesus had received them as His disciples and friends, must have taught the apostles, if they needed any such teaching, what place women were entitled to hold in the social economy of the church. And accordingly, wherever Christ was proclaimed, women were invited and welcomed into the Christian communities, and were admitted equally with men to all Christian privileges. hence in a Christian family the wife and mother held an honorable place; and the conjugal union, the source of all other family relationships, being thus honored, communicated a happy influence throughout the household.

"Before Christianity became the prevailing and established religion, families were in continual danger of being molested by popular violence, and of being utterly broken up in times of legalized persecution. But besides these dangers and troubles, there were sometimes others hardly less painful within the family itself, **when only a part of the household had become Christians.** The antagonism and consequent discomfort, if not positive misery, must then have been almost perpetual; and **the difficulty of maintaining religious faithfulness, without losing family affection or breaking family ties, must have been very great.** Jesus himself had warned His disciples beforehand that 'a man's foes might be those of his own household;' and that his religion, in such a case, might bring 'not peace but a sword.' St. Paul, while desirous that this difference of religion should not actually **separate a husband and wife**, admitted that it would and must sometimes have this effect. Tertullian (ad Uxor. ii:4) describes in detail the sort of **hindrances, opposition and ridicule which a Christian woman must expect if she married a husband who was an unbeliever; and how impossible she would find it to fulfill in peace, if she could fulfill at all, her Christian duties** - even if nothing worse occurred. But in times of persecution, or of any strong

excitement of anti-Christian feeling, it was not merely difficulties and discomforts that had to be encountered. **The strongest words of Christ were then often literally realized, when the most powerful natural affections were shattered, and Christians were betrayed and denounced by their nearest relatives and given up to the persecutor's sword."**

And, without a doubt, Leah could identify with the woman that Reverend Fallows described.

It is only after reading the words of Jesus that those like Leah come to the understanding as to why many of our loved ones turn against us.

Do not think that I came to bring peace on earth. I did not come to bring peace but a sword. For I have come to 'set a man against his father, a daughter against her mother, and a daughter-in-law against her mother-in-law'; and 'a man's enemies will be those of his own household.' He who loves father or mother more than Me is not worthy of Me. And he who loves son or daughter more than Me is not worthy of Me. And he who does not take his cross and follow after Me is not worthy of Me. He who finds his life will lose it, and he who loses his life for My sake will find it.
Matthew 10:34-39 - NKJ

And, from that understanding comes an acceptance.

The Valley of Baca - the Valley of Tears: Psalm 84:6 speaks of those who pass through the "Valley of Baca" - the "Valley of Tears" and the Lord gave Leah the understanding that even as she was walking through the Valley of Tears that she was still sowing into the Kingdom - that she was still victorious.

The Valley of Baca can be understood as the "Valley of Tears" - "Weeping" - "Lamentation" - "A Lonely Valley" - a "Valley in Palestine" - "A Valley of Trouble and Sorrow" - a Spiritual Valley that many of us as Christians, like the Psalmist, can relate to. However, like Leah, from personal experience I have found that our longing for the Lord can turn a Valley of Weeping into a Valley of Joy.

Faith in the Lord can bring us comfort. Verses 2 & 4 reveals that not only did the Psalmist yearn for the Lord, he also sang for joy to the living God. Worship of the Lord can transform a place of sorrow into a place of joy; worship of the Lord can impart peace in times of our deepest sorrows.

Baca can be symbolic of any place of tears - not just a literal valley. When traveling through the valley of weeping and tears we will find ourselves facing both our outward and innermost trials. Even so, as verse 7 reveals - as we face one trial after another we go from strength to strength - from victory to victory. By the grace of God, like Leah, we too can find the strength to get through and grow stronger and stronger in the Lord!

The "Spiritual" Valley of Baca: Because of the distance and the constant upheaval I don't

know of any of us who would find ourselves travelling to the "geographical" Valley of Baca. Yet, as Christians many of us can relate to a "*Spiritual*" Valley of Baca. As a Christian, like Leah, I have come to understand that even my "Worldly" trials have a "Spiritual Aspect" to them and it is in that sense that my spiritual trials far out way any trials that are worldly in nature.

Baca is a place that we all want to avoid - it is a desolate place that seems to be void of all hope - a place of utter despair. Yet, like Leah and other Christians, there have been times that I have been in the Valley of Baca. And, even though I was anxious - Like Leah, I knew that I had to pass through this Valley of Sorrow - a Valley of unrest and restlessness - a Valley where we find ourselves weeping - yet, like Leah, I know I cannot attain the promises of God unless I enter this Valley when the Lord requires it of me.

As I entered this valley - I realized that what I was going through was much bigger than me. All I could see was what seemed to be a "Chasm". And, I knew that if the Lord did not intervene - I would fall into that chasm. At times when it seemed that there was no hope and felt my strength giving way - I realized more than ever that if the Lord did not intervene - what would I possibly do? But, like Leah, I always felt the presence of the Lord! Like Leah, I knew that He was always there and I knew He would bring me out of the Valley of Baca into a spacious place - a place free of the trial that I was facing. And, He has always been that bridge for me to pass over the chasm.

Like Leah, I knew that unless I encouraged myself in the Lord as David did - I would be defeated. And, as I would encourage myself in the Lord that's where I found my strength renewed - and I knew that I would be able to face the adversity I was facing all the way through the Valley of Baca until my pilgrimage was over - until I was able to reach the end of my pilgrimage through Baca. And, like Leah, I knew/know that as I am nearing the end of pilgrimage through Baca I will not be defeated. I know that I will see what it is that the Lord wants me to see about myself and my relationship to Him! That's one of the purposes of passing through the Valley of Baca.

Baca is not the Valley of Death or Defeat - only a Valley of Adversity - it is not a Valley that never ends - but a valley where the Pilgrimage does come to an end - and at the end there is a joy to be had. At times, like Leah, I have cried tears at night - but in the morning at the end of my journey through Baca there has always been that joy. And, even when I find myself in the Valley of Baca I still experience the peace of God which transcends all understanding, a peace that guards our hearts and minds in Christ Jesus - Philippians 4:7

From the understanding the Lord has given me - I realize that some of my our own sons and daughters will find themselves in a marriage that is nothing short of captivity - and they too will find themselves walking through the Valley of Baca.

And, with this understanding I find myself in the Valley of Baca - weeping for my children.

Yet, I always hold on to the Scriptures that the Lord quickened me to concerning my offspring and that is where I found and continue to find strength - in His word. And, I have seen the Lord intervene so many times already with my offspring that I know He will continue to do so

concerning my sons and daughters that have not even been born yet.

Needless to say the Valley of Baca is not limited to our offspring - but the Biblical principal is still the same. Whether it is our marriage, an illness or whatever the situation may be - He is Lord over all trials that take us into the Valley of Baca and it is a Valley where He will always reveal to us something about ourselves and our relationship to Him. And, the Lord will not require us to go through the Valley of Baca unless He has a purpose and unless He will bring us out in Victory!

When Leah's husband tricked her into going through the Rocky Mountains
it was because Death had laid a Trap in Leah's path

But the Lord Brought Leah out of the Valley of the Shadow Death in Victory

And, the Lord brought Leah out of the Rocky Mountains into Safety because He delighted in her
Psalm 41:11

And, that brings me to Psalm 18 - when the Lord rescued Leah from the hand of her husband who in the darkness of the night purposely tricked Leah into following him into the heights of the Rocky Mountains certain that Leah who was night blind and terrified of heights would panic and not able to see in the darkness of the night would drive over the mountain to her death.

However, the Lord in His faithfulness came to Leah's rescue and instead of death swallowing up Leah - the Lord the Conqueror of death itself intervened and in victory triumphed over death, the grave, hell and Satan and brought Leah out of the terrifying heights and utter darkness of the Rocky Mountains into a place of safety. 1 Corinthians 15:54-55

O death, where is your Sting - O death, where is your Victory
Death is Swallowed up in Victory

Psalm 18 is the Song of a grateful heart - a heart filled with joy at the manifold and marvelous mercies of God. And, like the Psalmist, Leah who has gone through a whole lot of hell and a whole lot of fire can sing praises unto the Lord because the Lord was always there to rescue her. Like the Psalmist Leah looks back with devout thankfulness on her past and she too lifts up her voice as she sings Psalm 18 unto the Lord - a song of praise to the God of her life.

When the Lord quickened Leah to buy a house in the front yard of an Old Slave Plantation - the Lord gave Leah the understanding that he wanted her to move there because it was the "Gateway of her Enemy". The slave owner was a Pastor so Leah knew that like those in the Church in Pergamum he had embraced the Doctrine of the Nicolaitan - the desire to lord over others.

However, it was only after moving into the "Gateway of her Enemy" that the Lord gave Leah the understanding that when her husband took an oath to uphold the ideology of his fraternity's founding fathers who owned slaves - he did so because like his fraternity's founding fathers he had embraced the Doctrine of the Nicolaitan - he too wanted to lord over others. And, then Leah

understood why her husband was always trying to lord over her in such ungodly ways - why he was always trying to make her choose him over the Holy Spirit. It was the same evil spirit operating through the slave owners to lord over others even if it meant their destruction that was now operating through her husband and had been even before they met.

Just as the Lord sent an evil spirit to trouble King Saul who had shut God out of his life through his own prideful and willful disobedience, it was here in the "Gateway of her Enemy" that the Lord turned Leah's husband over to an evil spirit to trouble him as he had troubled others. To utterly terrify him as he had frightened Leah for so many years. He was going to turn her husband over to the spirit operating behind the Doctrine of the Nicolaitan and let the Nicolaitan spirit lord over her husband. **1 Samuel 16:14-23**

Leah's husband found himself in such a frightful and dreadful situation that he no longer lied to her or others about all the times he tried to kill her and make it look like an accident - because like King Saul he wanted someone to help him find relief from the spirit that was troubling him - and Leah's husband knew that Leah who had a deliverance ministry could help him - but only if he stopped lying to her.

1 Samuel 16:14-23 ¹⁴ Now the Spirit of the LORD had left Saul, and **an evil spirit [sent] from the LORD began to torment him,** ¹⁵ so Saul's servants said to him, "You see that an evil spirit from God is tormenting you. ¹⁶ Let our lord command your servants here in your presence to look for someone who knows how to play the lyre. **Whenever the evil spirit from God [troubles] you, that person can play the lyre, and you will feel better.**" ¹⁷ Then Saul commanded his servants, "Find me someone who plays well and bring him to me." ¹⁸ One of the young men answered, "I have seen a son of Jesse of Bethlehem who knows how to play [the lyre]. He is also a valiant man, a warrior, eloquent, handsome, and the LORD is with him." ¹⁹ Then Saul dispatched messengers to Jesse and said, "Send me your son David, who is with the sheep." ²⁰ So Jesse took a donkey loaded with bread, a skin of wine, and one young goat and sent them by his son David to Saul. ²¹ When David came to Saul and entered his service, Saul admired him greatly, and David became his armor-bearer. ²² Then Saul sent word to Jesse: "Let David remain in my service, for I am pleased with him." ²³ **Whenever the spirit from God [troubled] Saul, David would pick up his lyre and play, and Saul would then be relieved, feel better, and the evil spirit would leave him. HCSB**

Like King Saul - Leah's husband had opened himself up to the evil spirits which God allowed to trouble him in order to bring an end to him ever again terrorizing Leah or anyone else.

Like King Saul, before the Lord sent an evil spirit to trouble him, the Lord gave Leah's husband many opportunities to turn from his evil ways. And, the Lord only turned Leah's husband over to an evil spirit **after a season of grace and mercy and pleadings from Leah and others who ministered to her husband who literally begged him to repent of his sins and return to God.**

Psalm 5:4 reveals that God is not a God who takes pleasure in wickedness. God does not take pleasure with those like Leah's husband who take pleasure in unrighteousness - who even takes pleasure in trying to murder one of God's servants. It is as the Apostle Paul wrote - God does not

ignore our sin - we will reap what we have sown.

Scripture reveals that Sin has the Power to Enslave and that a man becomes a Slave to whatever has Mastered him: What Leah's husband and others who embraced the worldly doctrine of the Nicolaitans did not understand is that **sin has the power to enslave!** When they acquiesced to this spirit, they gave the spirit the authority to lord it over them as well. Even though the shackles that the spirit operating behind the Nicolaitan bound Leah's husband with were invisible - her husband was in bondage nonetheless.

In other words, at the end of the day when their cup of iniquity of lording over others has reached its brim and they reap what they have sown - it is the Nicolaitan spirit that is victorious over them.

Like Leah's husband who had become a "Servant to Sin" - there comes a time in someone's life that when their cup is full - they find themselves so entangled in the cords of their own sins that they cannot escape. In Isaiah 5:28 and Proverbs 5:22 sins are compared to cords and it is their own sins that are used as the "Spiritual Cords" to "Spiritually Bind" that bound Leah's husband.

In the beginning their sin is likened to that of one single cord (sin). But, as they continue in their sins and one sin is added to another sin the once single cord (sin) is now strong enough to pull a cart load of sins. And, so it was with Leah's husband - there came the time in the life of Leah's husband when his own sins had such a grip on him - that he was like a bird who is held captive in the fowler's snare.

And, once in the fowler's snare - Leah's husband became the devil's "Spiritual Slave" to carry out the desires of the devil - including Satan's desire for him to try and murder Leah.

And, it was here in the "Gateway of her Enemy" that after forty years of constant warfare that seemed to never stop her husband finally admitted to the truth. And, now Leah was finally able to review the past from its proper perspective - she could now see the truth from the Lord's perspective and it is the truth that set Leah free in ways she could never have imagined! And, she no longer has to feel guilty about all the times she questioned her husband's true motives wondering if he was trying to kill her - because she now knew that he was trying to kill her.

Leah has always know the presence of the Lord in her life but now from this new perspective the Lord has enabled Leah to find Him in all her sorrows, deliverance and triumphs to a greater degree than she could have ever imagined. Now, when Leah looks back over her life - it is with "Grateful Retrospect".

Which brings me to the following account of the first time Leah's husband tried to literally murder her in 1981 when the company he worked for in California transferred him to their office on the east coast.

Leah thought it was very strange that instead of using the money his company gave him to hire professional movers that he decided he would rent a very large moving truck and that they would move themselves. He would drive the moving truck and she would follow him in their car.

This was especially troubling for Leah because she couldn't understand why someone who told her he loved her would want her to follow him across country that would almost certainly include driving through mountainous areas when her husband knew how "Terrified" she was of mountainous heights.

And, even though he gave her his word that he would route them around the Rocky Mountains and they would be off the highway by sunset each night because she was night blind and couldn't see to drive at night - he still knew that she was extremely uncomfortable with following him across country. And, unbeknown to her that's what he was counting on.

After he kept insisting that everything would be fine, Leah finally agreed, after all, he was her husband, and surely he wouldn't put her and his very own child in a dangerous situation where they could be killed - or would he. And, that was his plan from the beginning! The move to the east coast was simply the opportunity he was waiting for.

Even though Leah's husband had come up with a plan to kill both she and his own son - he was as pleasant as could be day in and day out. He knowingly planned both their deaths and even took out an insurance policy on Leah.

Leah's husband knew that she was extremely uncomfortable in taking on such an adventure. And, that was exactly what he was counting on. He knew she wasn't used to this type of driving - 8 hours a day - she had rarely driven over 45 minutes at any given time.

She had night blindness, a condition that makes it difficult or impossible to see in relatively low light because the eyes fail to adapt to darkness. And, because of that the road and other vehicles become slightly out-of-focus and blurred which needless to say can lead to an accident. It should be obvious to anyone why people who experience night blindness are unable to drive safely or comfortably at night.

Storms were also a concern because like night blindness, storms, also greatly hindered her vision. And, her husband understood very well why she STRESSED that she would not drive across country if they drove through the Rocky Mountains. He knew that Leah had a tremendous fear of driving through mountains especially the Rocky Mountains

Intimidation and fear were tactics that her husband learned through his Fraternity - the same tactics that slave owners used to "lord over" their slaves. Keeping in mind that the founding fathers of his fraternity were ex Confederate Soldiers and that her husband swore to uphold the ideology of those same men - then one can easily understand her husband's mentality of trying to make Leah submit to him through fear and intimidation. Leah's husband tried to bring her into submission through intimidation, fear, guilt and false accusations

And even though she didn't want to drive across country she finally agreed to because he gave his word that they would not drive through the Rockies - that they would take the alternate route that didn't have mountains. That they would not drive at night nor would they drive in any heavy downpours.

Yet, unknown to Leah her husband had already had Triple-A to plan their trip back East through the Rockies as opposed to the route he told her they were taking. **He knowingly and purposely planned on driving through the Rocky Mountains at night even before they left California.**

It wasn't until Leah was actually in the Rocky Mountains that she realized where she was: the Valley of the Shadow of Death. And, it was then that she realized why her husband kept driving at night and didn't stop at a motel before it got any later than it was – because **he had no intentions of stopping – his intentions were to purposely lead her into a dangerous situation.** She was absolutely shocked and heartbroken as to what was happening. And, just as her husband had hoped - she panicked - she panicked because she couldn't see, it was not only dark it was pitch black and her eyes were not adjusting to the darkness and oncoming car lights. And, to make matters worse she knew the horrendous storm they had driven into would surely make her night vision worse.

But, then, all of a sudden, much to Leah's relief she realized that because of the storm the traffic could only move at a snail's pace. And, according to Psalm 18 that the Lord quickened Leah to - the Lord came down in the darkness of that night and He was in the storm that He sent to protect Leah's life from her husband - her enemy. But, keep in mind at the time Leah didn't understand that her husband was her enemy and that he had planned on taking her through the Rockies for the purposes of bringing about her death. It was only after they moved to the old plantation that she understood why his behavior seemed so strange to her.

Psalm 18:9-19 ⁹ He bowed the heavens also, and came down: and **darkness** was under His feet. ¹⁰ And He rode upon a cherub, and did fly: yea, He did fly upon the wings of the wind. ¹¹ He made darkness His secret place; His pavilion round about Him *were* dark waters *and* thick clouds of the skies. ¹² At the brightness *that was* before Him His thick clouds passed, hail *stones* and coals of fire. ¹³ The LORD also **thundered in the heavens**, and the Highest gave His voice; **hail stones** and coals of fire. ¹⁴ Yea, He sent out his arrows, and scattered them; and He shot out **lightnings**, and discomfited them. ¹⁵ Then the channels of waters were seen, and the foundations of the world were discovered at thy rebuke, O LORD, at the blast of the breath of thy nostrils. ¹⁶ He sent from above, He took me, **He drew me out of many waters.** ¹⁷ **He delivered me from my strong enemy, and from them which hated me: for they were too strong for me.** ¹⁸ They prevented me in the day of my calamity: but the LORD was my stay. ¹⁹ He brought me forth also into a large place; He delivered me, because He delighted in me.

How interesting that the Lord used a horrendous storm to protect Leah because normally the thunder storm would have hindered her vision even more and as mentioned above her husband was aware of that as well.

So, on this particular night because of the combination of the storm and the mountainous road conditions, the cars could only travel about 20 miles an hour and the traffic was backed up bumper to bumper which allowed Leah to follow the car in front of her at a speed she was comfortable driving at – 20 miles an hour. And, much to her surprise instead of being blinded by

the car lights - the cars in front of her actually provided the amount of light she needed to get through the next 2 hours of travelling through the Rocky Mountains without blinding her.

It was because of the storm that the cars had to slow down to a crawl which enabled Leah the time she needed to judge where she was on the road at all times. And, because the cars in front of her and on the opposite side of the road were going so slow she wasn't blinded by their head lights. Instead of blinding Leah the Lord used the car lights to illuminate the darkness that surrounded her.

If Leah had gone through the Rockies on a night without the thunderstorm – the outcome could have been much different – the thunderstorm created a situation which actually allowed her to compensate. Furthermore, her husband was nowhere in sight – he was purposely trying to make her try and keep up with him because he knew that would make a dangerous situation even more dangerous for her.

However, just as Psalm 18 reveals - the Lord He lights my lamp; my God illuminates my darkness.

Psalm 18:28 ²⁸ For thou wilt light my candle: the LORD my God will enlighten my darkness.
KJV

Psalm 112:4 ⁴ Light shines in the darkness for the upright. He is gracious, compassionate, and righteous. **HCSB**

Isaiah 42:16 ¹⁶ And I will lead the blind in a way that they do not know, in paths that they have not known I will guide them. **I will turn the darkness before them into light**, the rough places into level ground. These are the things I do, and I do not forsake them. **ESV**

The Lord will light our candle and turn our darkness into light. The Lord Himself will find the holy fire with which the candle shall burn. A candle lit by God is one that the devil nor man can extinguish. So, it was with Leah, the night she drove through the Rocky Mountains. In Leah's darkest hour - light arose - the Lord turned the darkness before her into light - the real light that night was from above. It is the light of God's love that constantly brings joy and comfort to our souls.

Over the years the Lord would quicken Leah to Psalm 18 but it wasn't until after Leah moved to the Gateway of Her Enemy that she was finally able to understand the Lord kept quickening her to Psalm 18 because He wanted her to understand that He was the one who sent the thunderstorm and that He was the one who illuminated her darkness to ensure that she got through the Rockies. It was the light of His countenance - and when His light shone - the whole path in front of Leah was bright.

After safely coming out of the Rockies Leah confronted her husband as to why he did this and he had two very different reasons - both of which she knew were lies - and when the first lie didn't work he told her another lie. He told Leah that there was no alternate route to the East coast from California and he had to lie to her because - well - according to him that was the only way

to get from California to Virginia. He told her that he just didn't have any other choice than to lie to her - because he knew she wouldn't have followed him cross country otherwise.

Then Leah reminded her husband that she knew for a fact there was an alternate route - after all they had taken the alternate route in 1973 when they drove through the Rocky mountains on their way out west because he knew how terrified she was of going through the Rockies.

Then when that lie didn't work - he told Leah that the alternate route would have taken up to 2 days and they were expecting him back to work and he couldn't risk losing his job. Yet, he knew that the alternate route was only "one hour" longer.

Needless to say Leah was perplexed as to why her husband would put she and his own child in a situation where both could have been killed - it didn't matter what his explanation was. But, as perplexed as she was Leah couldn't accept that he could have been trying to kill her - after all what man would try and kill his wife and own child. But she couldn't stop wondering which caused her to feel guilty. She never forgot that night. Every so often she would ask herself "why" did her husband do such a thing - what were his true motives! All the facts screamed that he was trying to kill her - yet that couldn't be true - she couldn't possibly be married to someone that would murder his own wife and child - could he?

As in all other situations - she would always explain to others that he couldn't have known what he was doing - and her explanation became his hiding place for the entire time that they have been married. He would always explain to Leah that regardless of what he did to her - putting her in many other situations where she could have been killed as well as others - that it wasn't the intent of his heart - he just wasn't thinking.

Only a man with a root of bitterness and malice in his heart would have purposely led his wife and his only son into a dangerous situation knowing they could have died. Only a man that had already rejected both Leah and his own child and who would rather that they both had died rather than pay alimony or child support could have taken such great measures in planning that trip through the Rockies in 1981.

After the truth came out when Leah asked her husband why he just didn't divorce her - his reply was that he didn't want to pay alimony or child support. And, he didn't want a divorce because he wanted to maintain an image of a loving husband and father. And, according to her husband he would have grieved at her funeral. He wanted out of the marriage and he didn't want a child and the Rockies Mountains seemed to be the solution to his problem.

After they finally checked into a motel, Leah saw a look of confusion on his face that she had never seen before - nor to this day forgotten. As he just stood there staring at her - she realized that he was at a complete loss for words and that he not only looked confused but she realized that he was so confused that he just stood there not knowing what to.

It was only after the Lord put her in the Gateway of her Enemy that she realized why he looked so confused - he was shocked that Leah could have come out of the Rockies alive. After all, he had devised the perfect plan - one that couldn't be detected. He hadn't planned on checking into

a hotel that evening - he had planned on making funeral arrangements and now he didn't know what to do.

Psalm 18:14 reveals her husband was confused - because the Lord confused him.

He had planned all along to arrive at the entrance to the Rockies after sunset so Leah would not realize where they were until it was too late and she wouldn't be able to turn around. Because she was night blind and wouldn't be able to judge going around curves or where the road began or ended he knew she would be even more terrified of being in the mountains. And, that was what he was hoping for - that she would be so terrified that she would panic and go over the mountain.

And, that's exactly what he did. At the end of one very long day of driving and the sun had already set Leah realized that her husband was not stopping for the night. And, to make matters worse they had driven into a thunderstorm and for someone who is night blind her husband was well aware that was a recipe for disaster.

And, this brings me back Psalm 18: When Leah's husband could no longer deny that he tricked Leah into driving into Rocky Mountains because he thought she would drive over the mountain to her death - Leah finally understood why over the years the Lord would constantly quicken her to Psalm 18.

Psalm 18:5 reveals that Death had laid a trap in Leah's path. But, in her distress when she cried out to the Lord - her cries reached His ears and He brightened the darkness before her and opening the heavens He came down in a Storm - a Storm that the Lord used to smooth out the road ahead of her and protect Leah's life.

Psalm 18 reveals that the Lord brought Leah out of the Rockies into a place of safety because He valued her life and her relationship with Him - her Rock and her Fortress in whom she put her trust.

The grave was unsuccessful when it tried to wrap its ropes around Leah and death was unsuccessful when it laid a trap in her path.

O death, where is your Sting - O death, where is your Victory
Death is Swallowed up in Victory

In the context of 1 Corinthians 15:54-55 death is likened to a devouring being that has been swallowing up all men from the beginning of time. But thanks be to God who gives us Victory through our Lord Jesus Christ - the Gates of Hell will not prevail. Through the death and resurrection of Jesus Christ we have been given the Victory over sin, Triumph over death, the grave, hell and Satan!

1 Corinthians 15:54-55 is an echo of Isaiah 25:8 that reaffirms what the Prophet Isaiah tells us: Death will no longer swallow up men but that the Lord, the Conqueror of death itself, will be the one to swallow up death forever and that the Lord God will wipe away all our tears.

Leah's Husband tricked her into driving through the Rocky Mountains because he hoped that the Cords of Death would Wrap around her and the torrents of destruction would Terrify her

But, when the Cords of Death were Wrapped around Leah and the torrents of destruction terrified her - In Her Distress Leah Called Upon the Lord - and the Lord saved her from her Enemy and brought her out of the Rocky Mountains into a spacious place

And, the Lord brought Leah out of the Rocky Mountains into Safety
because He delighted in her

Psalm 41:11 By this I know that You delight in me: my enemy does not shout in triumph over me.

The Spiritual Condition of Leah's Husband

Luke 8:1-3 and Luke 8:26-39 as well as other Scriptures reveal that someone can be possessed or influenced by more than one evil spirit. But in keeping with the context of this chapter the parable of Matthew 12:43-45 is the one most applicable to the spiritual condition of Leah's husband.

It would have been better had Leah's husband never known the way to righteousness than to know it and then reject the commands he was given to live a holy life. Because when he rejected the teachings of the Gospel of Jesus Christ he got tangled up and enslaved by the pollutions of the world from which he had once escaped and he is now worse off than ever before. 2 Peter 2:20-22

The revelation in 2 Peter 2:20-22 that when someone returns to their sins after knowing our Lord and Savior Jesus Christ and gets tangled up and enslaved by sin again they are worse off than before is an echo of Matthew 12:45.

Peter's statement that "the last state is become worse with them than the first" is a reference to our Lord's words in Matthew 12:45 and Luke 11:26 where we find that the evil spirit had gone out from these men and for a time they had lived in the full knowledge of Christ. But, then these men rejected the teachings of the Lord. And, when they rejected the teachings of the Lord they left a void within themselves and when the evil spirit that had left returned and found a void he was able to bring seven other unclean spirits with him to fill that void where Christ had once been. And now, because he rejected the command that he was given to live a holy life the last state of this man is become worse than the first.

And, so it was with Leah's husband.

When Leah's husband first became a Believer - for a time and only for a time - he followed the teachings of our Lord and Savior Jesus Christ. But then Leah's husband turned away from the teaching of Christ and went back to the ways of the world. And, when he turned away from

Christ - the unclean spirit that had left now returned with seven other unclean spirits and Leah's husband was now worse off than before - much worse.

In 2 Peter 2:18-19 the Apostle Peter reveals that a man who returns to his sins is a slave to whatever controls him and interestingly the sin that Peter specifically mentions is the "lusts of the flesh". The New Living Translation reads: "twisted sexual desires" which was exactly what Leah's husband returned to and after returning to this particular sin he now had become a slave to his "twisted sexual desires".

The Apostle Peter reveals that it would have been better had he not known Christ because now the state of this man is much worse than at the beginning - a state of apostasy is worse than a state of ignorance - for this man is condemning the way of righteousness - he is condemning the very command he was given to live a holy life

Before going back to the spiritual condition of Leah's husband I would like to add the following comments regarding Matthew 12:43-45 that reads:

Matthew 12:43-45 ⁴³“When an unclean spirit comes out of a man, it roams through waterless places looking for rest but doesn’t find any. ⁴⁴Then it says, ‘I’ll go back to my house that I came from.’ And returning, it finds [the house] vacant, swept, and put in order. ⁴⁵Then off it goes and brings with it seven other spirits more evil than itself, and they enter and settle down there. As a result, that man’s last condition is worse than the first. That’s how it will also be with this evil generation.”

To understand Matthew 12:43-45 they must be taken in the context of Matthew 12 in its entirety. And, I'm including the following commentary "Unclean Spirits and Waterless Places" by Robert Carver that explains it best.

Unclean Spirits and Waterless Places

“Beelzebul! He casts out demons by Beelzebul!” Such was the vicious response of the Pharisees after Jesus healed a demon-possessed man. Jesus pointed out that their charge was absurd and illogical, and then accused them of having committed the unpardonable sin ([Matt. 12:22–32](#)). He said that the Ninevites (who repented at Jonah’s preaching) and the queen of the South (who came to hear the wisdom of Solomon) would rise up at the judgment against “this generation” (vv. 41–42). One greater than Jonah and Solomon was in their midst, and they rejected Him.

Jesus then spoke of an unclean spirit’s going out of a person, wandering, and eventually reentering that person with seven other spirits more evil than itself (vv. 43–45):

When the unclean spirit has gone out of a person, it passes through waterless places seeking rest, but finds none. Then it says, “I will return to my house from which I came.” And when it comes, it finds the house empty, swept, and put in order. Then it goes and brings with it seven other spirits more evil than itself, and they enter and dwell there, and the last state of that person is worse than the first. So also will it be with this evil generation.

The context of the passage is like a series of ever-widening concentric circles. The narrower context focuses on the Pharisees' hostility to Jesus and His condemnation of them. The wider context stretches back to the ministry of John the Baptist. At John's preaching, many people (outwardly at least) turned to a better lifestyle (3:5–6). Jesus' ministry also attracted great interest initially. At one point, the people were ready to do whatever was necessary to make Him their king ([John 6:15](#)). But the next day, many of His "disciples" turned back and no longer walked with Him (6:59–66).

Thus, an unclean, demonic spirit can be said to depart from a person when that person decides to make a change for the better. He has turned over a new leaf by self-effort and things are seemingly better. But in reality, a spiritual vacuum has been created. As the *Reformation Study Bible* states, "Unless God's Spirit takes up residence ([Rom. 8:9](#)), a person purged by self-denial becomes vulnerable to reinfestation by graver evils such as pride, hypocrisy, and contempt for others." Thus, this person's last state will be much worse than the first.

Jesus concludes, "So also will it be with this evil generation." Jesus described that generation (typified by the Pharisees) as fickle, wicked, and adulterous because of its failure to receive Him for who He is—the heaven-sent Savior. So also will it be with every generation (and every individual) that fails to recognize and embrace Him. [end of commentary]

In the context of Matthew 12 this parable represents the spiritual condition of the Scribes and of the Pharisees and the unfaithfulness of Israel as a nation. This parable is specifically speaking of those who hear the word of God but for whatever reason they knowingly and willfully choose to reject the Gospel of Jesus Christ.

Matthew 12:43-45 ⁴³ When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. ⁴⁴ Then he saith, I will return into my house from whence I came out; and when he is come, he findeth *it* empty, swept, and garnished. ⁴⁵ Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last *state* of that man is worse than the first. Even so shall it be also unto this wicked generation. **KJV**

In the context of Matthew 12 while it is a very important point that Jesus makes - I believe the main point that Jesus was making was not the doctrine of demon possession but the seriousness of knowingly and willfully rejecting Him with such determination and so completely as the religious leaders had.

Needless to say, there are dangerous consequences for those who knowingly and willfully reject Jesus. Their rejection and opposition of Jesus would leave them much worse off than ever before. If a person who knows that Jesus Christ is the Son of God and they turn away from the Lord you will be seven times worse off than the person you are at the moment.

Those who hear the word of God, and are in part changed, but not truly converted should take heed. Take heed - unless the evil spirit that left for a time, when he returns and finds Christ is not there to shut him out brings seven other spirits more evil than he and fills up the void you

created within yourself. Take heed before your condition becomes worse than it was at the beginning.

When the unclean spirit returns and finds you destitute of grace, irrespective of all your hypocrisy and pretences to purity and religion, the unclean spirit will find that you are more prone to his influence than before. Now, he will be able to seduce you more powerfully than ever before.

Take heed!

In the context of Matthew 12 as it applies to Leah's husband verses 43-45 can be understood as follows:

When Leah's husband accepted the teachings of Christ the unclean spirit came out of him and roamed through waterless places looking for rest but didn't find any. Then the unclean spirit said, I'll go back to my house that I came from - meaning Leah's husband. And returning the unclean spirit found that Leah's husband had rejected the teachings of Christ and returned to his sinful ways. Now, when the unclean spirit found that the house had been swept clean of the teachings of Christ and that Leah's husband had become like the hypocritical Pharisees - only pretending to obey the teachings of God - then the unclean spirit went and brought with it seven other spirits more evil than itself, and they entered the house of Leah's husband and settled down there. And, now Leah's husband is worse off than before - much worse.

Take heed before it's too late. May all who reads this understand that there comes a time in someone's life when it's too late and you find yourself worse off than before.

"Even so shall it be" (v45) is more than a word of warning - it is a verdict. For as 2 Peter 2:20-21 states ²⁰ "For if, after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled in them and overcome, the later end is worse for them than the beginning. ²¹ For it would have been better for them not to have known the way of righteousness, than having known it, to turn from the holy commandment delivered to them.

Like King Saul, before the Lord sent an evil spirit to trouble him, the Lord gave Leah's husband many opportunities to turn from his evil ways. And, the Lord only turned Leah's husband over to an evil spirit **after a season of grace and mercy and pleadings from Leah and others who ministered to her husband who literally begged him to repent of his sins and return to God.**

Psalm 5:4 reveals that God is not a God who takes pleasure in wickedness. God does not take pleasure with those like Leah's husband who take pleasure in unrighteousness. It is as the Apostle Paul wrote - God does not ignore our sin - we will reap what we have sown.

Take heed before it's too late!

The Generational Sins of Idolatry are Visited upon the third and fourth generation of "The House of L. Francis Doblar"

As previously mentioned in this Chapter I mentioned that the Lord gave Leah the understanding that He wanted her to sell her house and purchase a house in what used to be the front yard of a 300 acre Slave Plantation whose Slave Master was a Pastor. The Lord gave Leah the understanding that this old plantation was the Gateway of her enemy that hated her - and she was to Possess this Gateway. And I mentioned that the Nicolaitan spirit that found its way into the Church of Pergamos (Revelation 2:12-17) found its way into the life of Leah's husband when he took an oath to uphold the ideology of his fraternity's founding fathers who were Confederate Soldiers that owned slaves until slavery was abolished at the end of the Civil War. The ideology he took an oath to uphold was to be "victorious over others" by "lording over" them.

But, it is so much more!

According to Exodus 20:3-5 the sins of the fathers who bow down to other gods will be visited upon his children unto the third and fourth generation - meaning the children will be predisposed to certain sins. However, it's important to point out that even if someone is predisposed to a certain sin he or she is still able to decide whether or not to sin. Just because someone is predisposed to a generational sin it does not exempt he or she from the responsibility of their own sins.

And, **this brings me to the next chapter** that gives an account of the generational sins of idolatry that were visited upon Leah's husband because of the sins of his father's idolatry. When Leah's husband was baptized into the Catholic Church he was given the name "Francis" in honor of the Jesuits of Saint Francis of Xavier (Spain) who along with a company of priests from other Catholic Orders sailed to what is now known as America with Pedro Menendez and the Spanish Conquistadors in 1565 for the sole purpose of murdering the French Huguenots who fled France to come to the new world because of religious persecution at the hands of the Roman Catholic Church.

It is unthinkable that the Jesuits of Saint Francis of Xavier and the other priests encouraged the Spanish Conquistadors to murder the French Huguenots who were the first to bring the Gospel of Jesus Christ to what is now known as America. And, how unthinkable that the father of Leah's husband could name his son in honor of such evil men who would encourage and bless the murder of God's true remnant.

It was here in the new world that the French Huguenots established the first successful colony in what is now known as America. They fled to the new world to find a place where they could worship the Lord in spirit and in truth without being persecuted by the Roman Catholic Church who chose church tradition over the truth. They were the first to bring the Gospel of Jesus Christ to what is now known as America and they were the first martyrs to shed their blood on the shores of what is now known as St. August, Florida.

The sins of the fathers whose iniquity is visited to the third and fourth generations means that their children will be "Predisposed" towards a certain sin. For example, when Leah's husband

participated in his fraternity's ungodly satanic initiation ritual - he was already headed in that direction - he already had a tendency to embrace the demonic and the ideology of slave owners because of his father's sins of honoring and embracing the ideology of "Saint Francis of Xavier" founder of the Catholic Order of Jesuits who also condoned slavery.

Leah's husband already had the tendency to combine the truth of the Gospel with error to justify their carnal desires - hence the Satanic initiation that took place in a Church as opposed to a secular building. Just as the Jesuits of St. Francis of Xavier sanctioned slavery here in America - years later the colonial slave owners sanctioned slavery from the pulpit.

How shocking that the Jesuits along with a company of priests from other Catholic orders led Menendez and the Spanish Conquistadors to believe that it was God's will to murder the Protestant French Huguenots because like the Pope they believed Protestants were the mortal enemies of the Roman Catholic Church.

According to Hosea 6:9 when the Jesuits led the Spanish Conquistadors to believe it was God's will for them to murder the French Huguenots - they murdered by giving their consent - meaning they were as guilty as those that actually murdered them.

Hosea 6:7 ⁷ But they like men have transgressed the covenant: there have they dealt treacherously against me. ⁸ Gilead *is* a city of them that work iniquity, *and is* polluted with blood. ⁹ And as troops of robbers wait for a man, *so* the company of priests murder in the way by consent: for they commit lewdness.

Just as the priests in verse 9 murder in the way by giving their consent – so did the Jesuits and the company of other priests that accompanied Menendez - they gave their consent to the slaughter of the French Huguenots – Christians who desired to worship the LORD in spirit and truth.

And, Solis de Meras, a Priest and brother-in-law of Menendez was one of the two men who personally killed Jean Ribaut, leader of the French Huguenots.

The Pulpit Commentary says it best:

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- **consecrate the banners of the warriors,**
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An old expositor has said, “The clergy, when wicked, are the worst of all men; none so cruel and bloody.”

It is time for the people to be taught that a pulpit is not necessarily a Christian or a useful thing. It may be — alas! it sometimes is — the corruptest and the most pernicious thing in the neighborhood in which it has a place.

- A man is not a saint because he calls himself a Christian;
- a building is not the “house of God” because it is called a church, a chapel, or a tabernacle;
- a forum is not sacred to the utterance of gospel truth because it is called a pulpit.

Things called “*sermons*” may sometimes have more wickedness in them than infidel tracts; places called the “houses of God” may sometimes serve more effectually the cause of the devil than the theatres of pleasure-seekers or lecture-halls of skeptics.

Mere names must not rule our judgment.

It is the policy of the devil in these days to baptize his instruments with Christian titles. He is never more powerful than when he occupies the sacred desk, writes religious books, and quotes the Word of God.

There are wolves in sheep's clothing, and false prophets now as ever."

— D.T. Pulpit Commentary, The - The Pulpit Commentary – Volume 13: Daniel-Joel.

The Spanish Fort and the first Spanish Catholic Mission still in existence in America was built by the 500 slaves that Menendez brought to Florida which makes the Spanish Fort and Mission the first "**Slave Plantation**" in what is now known as America. These 500 slaves that Menendez brought to St. Augustine were the first slaves brought to America. On the other hand the French Huguenots brought the first black man to America - and the first black man to America was a "Free" man.

Again, Predisposed towards a certain sin doesn't mean that Leah's husband had to follow in his father's footsteps - Ezekiel 18 as well as other Scriptures reveal that he could have made the decision not to follow in his father's footsteps.

And, to make matters worse when Leah's husband joined the fraternity and continued to walk in ungodly ways he added to his father's sins.

While Exodus 20:5 reveals that the sins of those who hate the Lord are visited upon their children to the third and fourth generation - Matthew 23:30-33 reveals that when the children persist in the same sins as their fathers they are bringing to a completion that which their fathers began.

Even though the Lord will punish the children for their father's sins - Ezekiel 18:14-29 reveals

that the children will not undergo one bit more than they deserve for their own sins - because a generational sin can be broken! Ezekiel reveals that when a son who sees his father's sins and decides against that kind of life - he will not suffer because of his father's sins; he will surely live. The son who lives a righteous life will not be affected by his father's sins - the real punishment of sin can only befall the one who actually sins.

However, it seems most likely the sins and punishments in the context of Exodus 20 and Ezekiel 18 are of a different nature.

Either way, at the end of the day, Leah's husband only added to the sins of his father because he persisted in the ways of his father.

At the end of the next chapter which is chapter 21 - "The Generational Sins of Idolatry are Visited upon the third and fourth generation of "The House of L. Francis Doblal" I have included a Chapter "The American Crusade" that goes into detail concerning the Spanish Conquistador Aldenato Menendez who gave the other Spanish Conquistadors the order to murder the French Huguenots and the Catholic Priests who murdered by consent.

Chapter 21:

The Generational Sins of Idolatry are Visited upon the third and fourth generation of "The House of L. Francis Doblar"

To begin with, it is with great sorrow that I write the following. It is with much sorrow that there is even a need to write this chapter - but there is a need.

I have struggled with putting pen to paper. However, I know that I know that I am to include this particular chapter because Psalm 78:7-8 commands us to instruct our sons and daughters in the ways of the Lord otherwise they may be rebellious like their fathers who were unfaithful to the Lord.

Psalm 78:7-8 is only one of many Scriptures that reveals that there is always hope for each and every new generation and that the foundation of that hope is the righteousness and faithfulness of past and present generations.

And, it is because of that hope that I write this chapter. I have hope that the offspring of Leah's husband will not be rebellious rather they will choose not to walk in the ways of their fathers and bow down and serve the pagan gods of antiquity.

Verse 4 of Psalm 78 tells us that we are not to hide the truths of the Lord from our children otherwise like their rebellious fathers they too may forget Him. To remain silent would deprive our own and our father's offspring of the precious truths of God. To remain silent would be an irreverence of the Lord and that would be a shameful thing to do.

Just as some of our forebears, like our Scottish forebears who honored the Lord with their lives there are those ancestors that were stubborn, rebellious and unfaithful who refused to give their hearts to God. And, this is all the more reason that we should tell our offspring about their righteous forebears and the mighty works of God - so that they will not be like their ancestors who had an irreverence for the Lord.

And, we do so because those like Leah's husband who has an irreverence for the Lord their sins will be laid on their children to the third and fourth generation - Exodus 20:4.

How dreadful that our children would in some way suffer for the fathers' sins. Having said that, I need to say that the father's sins visited upon their children in no way affects the salvation of their offspring - Ezekiel 18. Ezekiel 18:14 and 19 also reveals that the son of a man who sees the sins his father has committed and does not do likewise will not be affected by the sins of his father.

And, needless to say there are many other Scriptures in both the New and Old Testament that bear witness that one's salvation is solely dependent on the individual. Unfortunately, there are many sons and daughters who see their parents sin only to continue in the same sin. However,

disobedience is not to be excused because it is hereditary. The child of a rebellious father must strive to be better than his father - he must strive to give his heart to the Lord otherwise the child shall perish as his father did.

Again, I write this chapter with the hope that the offspring of Leah's husband will choose not to walk in the ways of their fathers and like their fathers bow down and serve the pagan gods of antiquity.

And, this brings me to Exodus 20:3-5

Exodus 20:3-5 ³Thou shalt have no other gods before Me. ⁴Thou shalt not make unto thee any graven image, or any likeness *of any thing* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the water under the earth: ⁵Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God *am* a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth *generation* of them that hate me; **KJV**

In the second commandment the Lord declares that He will visit the iniquity of the fathers unto the third and fourth generation of them that hate Him. In the context of Exodus 20:3-5 the specific sin of Idolatry which causes the iniquity of the fathers to be visited upon the children is the sin of bowing down and serving other gods.

That God never expresses Himself against any other sin with so much righteous indignation and righteous zeal, as against the sin of bowing down and serving other gods cannot be emphasized enough. The sin is so grievous that the impact of God's displeasure will be felt for three to four generations.

While Exodus 20:5 reveals that the sins of those who hate the Lord are visited upon their children to the third and fourth generation - Matthew 23:30-33 reveals that when the children persist in the same sins as their fathers they are bringing to a completion that which their fathers began. And, Woe to that Family!

But there is hope! Even though the Lord will punish the children for their father's sins - Ezekiel 18:14-29 reveals that the children will not undergo one bit more than they deserve for their own sins - because a generational sin can be broken! Ezekiel reveals that when a son who sees his father's sins and decides against that kind of life - he will not suffer because of his father's sins; he will surely live. The son who lives a righteous life will not be affected by his father's sins - the real punishment of sin can only befall the one who actually sins. Inherited guilt can be broken and verses 21-29 teach that the power of guilt accumulated within a person's life can be overcome.

However, I need to point out that the sins and punishments in the context of Exodus 20 and Ezekiel 18 are of a different nature as Ezekiel includes a host of sins.

Nonetheless - the son who does not turn away from the sinful ways of his father or does not overcome the sin in his own life - not only will he suffer for his own sins but according to Matthew 23:29-36 he will add to the cup of his father's sins and bring the sins of his ancestors to completion. And, when this happens in a family, each new generation will be worse off than that

of their forefathers.

What kind of legacy will you leave for your children and grandchildren? Will you turn away from the sins of your forefathers or will you finish the evil work which your father began? Because if you add to the cup of your father's sins you need to understand that there is a certain limit to iniquity and when this limit is reached, punishment falls.

And, that brings me to the generational sins of Leah's husband: L. Francis Doblal who followed in the ways of his father and whose son is now following in his footsteps - both adding to the sins of their ancestors - and whose sins have now been visited on the grandson of Leah's husband.

While "Francis" is his middle name - "Doblal" is not the real surname of Leah's husband. However, "Doblal" like his real surname that means "double" is a reflection of his double heart and the double life Leah's husband was leading.

In the context of this Chapter I will refer to Leah's husband as "L. Francis".

Like his father L. Francis continued in the same sins as his father - bowing down to other gods and persecuting God's people. And, so it is with L. Francis's adult son who is continuing in the same sins as L. Francis and his father - he too bows down to pagan gods and persecutes God's true remnant.

The only difference between L. Francis, his son and his father is that now the sins are ripe for their calamity - which they were not with the first generation. There is a measure of sin to be filled up, before utter ruin comes upon persons and families and that time came when L. Francis and his son both added to the sins of L. Francis's father. The sins of the Doblal family are now ripe for judgment because L. Doblal and his son have both "knowingly" and "willfully" added to the sins of the father. God will bear long, but the time will come when he can no longer forbear.

Woe to the children of the House of L. Francis Doblal who fill up the measure of their father's sins by "Arrogantly" committing the same sins over and over. You now have become the betrayers and murderers. Woe to the children of the House of L. Francis Doblal - because God justly visits the iniquity of the fathers upon the children who continue committing the same sins of their fathers.

Acts 7:51-52 ⁵¹ "You stiff-necked people with uncircumcised hearts and ears! You are **always resisting the Holy Spirit; as your ancestors did, so do you.** ⁵² Which of the prophets did your fathers not persecute? They even killed those who announced beforehand the coming of the Righteous One, whose betrayers and murderers you have now become. **HCSB**

The offspring of the House of L. Francis Doblal like their fathers continue to persecute and mock God's people. They are disobedient children of disobedient parents - in all their generations they had been disobedient and perverse. As your fathers were so are you. You have now become the betrayers and murders.

Matthew 23:29-36 ²⁹ "Woe to you, scribes and Pharisees, hypocrites! You build the tombs of the

prophets and decorate the monuments of the righteous,³⁰ and you say, 'If we had lived in the days of our fathers, we wouldn't have taken part with them in shedding the prophets' blood.'³¹ You, therefore, testify against yourselves that you are sons of those who murdered the prophets.³² **Fill up, then, the measure of your fathers' sins!**³³ **"Snakes! Brood of vipers!** How can you escape being condemned to hell?³⁴ This is why I am sending you prophets, sages, and scribes. Some of them you will kill and crucify, and some of them you will flog in your synagogues and hound from town to town.³⁵ So all the righteous blood shed on the earth will be charged to you, from the blood of righteous Abel to the blood of Zechariah, son of Berechiah, whom you murdered between the sanctuary and the altar.³⁶ I assure you: All these things will come on this **generation!** **HCSB**

1 Thessalonians 2:16¹⁶ as they try to keep us from preaching the Good News of salvation to the Gentiles. By doing this, **they continue to pile up their sins.** But the anger of God has caught up with them at last. **NLT**

When the offspring brings to a completion the iniquity that began with their fathers - then judgment will fall upon that family. The end will be worse for the children than their father.

But, the worse to come will manifest itself in L. Francis' offspring that is the fourth generation starting with L. Francis' father (the first generation). And, this brings me to L. Francis' grandson (fourth generation) whose real name is Xavier. And, as you continue to read this chapter you will realize why the name *Xavier* is so significant.

The Jesuits of Saint Francis of *Xavier*

At his baptism L. Francis was given the name "Francis" in honor of the persecuting spirit and disposition of **the Jesuits of Saint Francis of Xavier** who at the bequest of Pedro Menendez in 1565 sailed to what is now known as America for the sole purpose to murder the French Huguenots who opposed the teachings of the Roman Catholic Church and who had successfully established a colony here in America.

And, it was the Jesuits of Saint Francis of Xavier along with other Priests who led Pedro Menendez and the Spanish Conquistadors to believe that it was God's will for them to murder the French Huguenots who were the first to bring the Gospel of Jesus Christ to what is now known as America. And, it is this same persecuting spirit that will manifest itself through Xavier Doblal because of the sins of his fathers.

At this point I want to point out that even before L. Francis or any of us even knew whether or not he would ever have a grandson - let alone that his name would be Xavier - with tears I told him that the Lord had revealed to me that his sins would be visited on his grandson and to confirm this his grandson would be named Xavier after the Jesuits of Saint Francis of Xavier who L. Francis was named after.

And, to this day, Xavier's father (who is L. Francis' son) is unaware that the Lord gave me the foreknowledge concerning his son Xavier. And, his son never ever knew that his father L. Francis was named after the Catholic Saint - St. Francis of Xavier. Later in this chapter I will

come back to the significance of the name Xavier.

As previously mentioned in Chapter 20 the Lord gave Leah the understanding that He wanted her to sell her house and purchase a house in what used to be the front yard of a 300 acre Slave Plantation whose Slave Master was a Pastor. The Lord gave Leah the understanding that this old plantation was the Gateway of her enemy that hated her - and she was to take possession of this Gateway. And I mentioned that the Nicolaitan spirit that found its way into the Church of Pergamos (Revelation 2:12-17) found its way into the life of Leah's husband when he took an oath to uphold the ideology of his fraternity's founding fathers who were Confederate Soldiers that owned slaves until slavery was abolished at the end of the Civil War. The ideology he took an oath to uphold was to be "victorious over others" by "lording over" them.

L. Francis was predisposed to joining the particular fraternity that he did and he was predisposed to the specific vows and oaths that he swore to the fraternity because of his father's sins.

But, it is so much more!

As a reminder from the previous chapter, Leah's husband dabbled in the occult and when he was initiated into his fraternity he bowed down at the altar in a church with an open Bible and skulls placed on top of the altar. And, with his hands on the open Bible, he was required to kiss the Bible as he took an ungodly oath to the Lord and swore allegiance to the fraternity steeped in satanic rituals, etc.

At the initiation ceremony, to honor the fraternity's founding fathers, long since deceased, he was required to pledge his loyalty and faithfulness to the spirit of the deceased founders of his fraternity. The President of L. Francis' fraternity invoked the spirits of the founding fathers - needless to say - the only spirit they invoked was that of the demonic. And, this was in violation of Isaiah 8:19 and Exodus 20:3-5.

Isaiah 8:19 reads: ¹⁹Someone may say to you, "Let's ask the mediums and those who consult the spirits of the dead. With their whisperings and mutterings, they will tell us what to do." But shouldn't people ask God for guidance? **Should the living seek guidance from the dead?**

In the context of Exodus 20:3-5 the specific sin of Idolatry which causes the iniquity of the fathers to be visited upon the children is the sin of bowing down and serving other gods and this is exactly what L. Francis did! The vows that L. Francis made was not to the Lord - but to the demons operating behind the spirits they invoked - the same demons operating behind the ideology of the fraternity's founding fathers. People die - these familiar spirits operating behind them don't die - they just move on to the next generation of living.

And, to make matters worse in addition to the ungodly oaths he swore, like those in Numbers 30:2 he swore an additional oath to bind his soul with a "sacred bond" (obligation).

Numbers 30:1-2 ¹ And Moses spake unto the heads of the tribes concerning the children of Israel, saying, This *is* the thing which the LORD hath commanded. ² If a man vow a vow unto the LORD, or swear an oath to bind his soul with a bond; he shall not break his word, he shall do

according to all that proceedeth out of his mouth. **KJV**

He literally bound a bond upon his soul - meaning the bond entered into his soul - his mind, his heart - his very reasoning. And, that was the whole point of the demonic behind this satanic ritual - to bind the initiate to the demonic.

He literally bound a bond/obligation onto his soul to honor the ideology of the founding fathers of his fraternity which encompassed a whole host of ungodly behavior and ideas. In essence he invoked the demonic spirit operating through the ritual spirit into his heart - binding himself to a demonic spirit. He actually bound his soul to the demons operating behind the ideology of the fraternity.

And when he invoked their spirit into his heart, it was at this point that he entered into a covenant of death that Isaiah 28:14-15 speaks of. The prophet Isaiah reveals that some of the Israelites actually went into a covenant with the spirit of death and that they were in agreement with hell. But, the covenant of death and the agreement with hell is not what they think it is.

And, after talking with Leah's husband, and as crazy as it sounds, he thought he was never going to age or die. And, he even personally told me that he believed his first wife who would now be in her seventies and that he divorced before he met Leah had never aged past 24 and was going to come back for him. And, as he was telling me this he didn't even realize the insanity of what he was saying.

Why, would he think that she was coming back? Why? because when he pinned his fraternity pin that he wore over his heart - over her heart - he spiritually bound his soul to her soul - and spiritually he loved her as his own soul. Sadly, a demon was behind this spiritual bond. It was not their marriage vows that bound them together - it was his fraternity and all that it symbolized.

And, it's important to note that the soul tie with his first wife that he hasn't even seen in decades was formed when he placed his fraternity over her heart to wear. That's to the degree that the initiation into his fraternity has had on his life. He has been waiting for over 50 years for his first wife who utterly despised him to come back. Oh, sorrow upon sorrow.

The prophet Ezekiel reveals that the sin of idolatry is not just external - but that the Heart is the Seat of Idolatry. And, these are just several examples of the condition of his heart.

Ezekiel 14:3 ³ Son of man, these men have set up their idols in their heart, and put the stumblingblock of their iniquity before their face: should I be enquired of at all by them? **KJV**

And we know that Jesus wanted people to deal with the issues of the heart - not just the external - whether it be the sin of idolatry or whatever their sin may be.

And, not surprisingly, part of the fraternity's initiation ceremony dealt with the heart of the person being initiated into the fraternity. Their intent was to bind the heart of L. Francis to the heart of the fraternity.

L. Francis has a reverence for the demonic. His obligation was not according to God's Word. It was according to the Greek philosophy concerning religion.

Read what the Apostle Paul tells us about the Greek who honor gods that are not gods.

Acts 17:22-23 ²² “So Paul, standing in the center of Areopagus [Mars Hill meeting place], said: Men of Athens, I perceive in every way [on every hand and with every turn I make] that **you are most religious** or **very reverent to demons**. ²³ For as I passed along and carefully observed your **objects of worship**, I came also upon an altar with this inscription, To the **unknown god**. Now what you are already worshipping as unknown, this I set forth to you.” Amplified Bible

It is common knowledge that the foundation of Greek fraternities and sororities are based on the Greek philosophers - that's why they call them Greek sororities and fraternities. They see themselves as great philosophers. And, we know from Acts 17:22-23 their philosophy included the worship of the many different gods and goddesses of antiquity that they had a reverence for. According to Fraternities "Philosophy is the guide of life". And, the Apostle Paul warns us about the deceit of philosophy.

Colossians 2:8 ⁸ Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. **KJV**

At the initiation ceremony when they placed the fraternity pin over L. Francis' heart - it was proclaimed that he was now sealed and had entered into a new life that would determine the rest of his life. The Sealing implied that L. Francis now belonged to them. He was told that he was being initiated into a "New Life". That the "lofty ideals" of their fraternity would become a lasting pattern throughout his life. And, oh how true this proved to be.

This was the counterfeit of Christians who are Sealed by the Holy Spirit.

It's interesting that L. Francis told us that he was well aware that he had changed when he joined the fraternity but didn't understand exactly how or why at that time.

And, it's interesting that the pledge and oaths he took actually used the words "bond" and "obligation" that Numbers 30:2 warns against. In other words they knew exactly what they were doing. They knew that they were leading the initiates through a ceremony that would change their lives forever - but not in a good way. That they would be predisposed to the influence of the demonic that they bound themselves during the initiation ceremony.

We know that the sins of the fathers (Exodus 20:3-5) fathers who bow down to other gods will be visited upon his children unto the third and fourth generation - meaning the children will be predisposed to certain sins. But, it's important to keep in mind that even though L. Francis' offspring are predisposed to a certain sin he or she is still able to decide whether or not to sin. Just because someone is predisposed to a generational sin it does not exempt he or she from the responsibility of their own sins.

Back to the account of the generational sins of idolatry that were visited upon Leah's husband

because of the sins of his father's idolatry. When Leah's husband was baptized into the Catholic Church he was given the name "Francis" in honor of the Jesuits of Saint Francis of Xavier (Spain) who along with a company of priests from other Catholic Orders sailed to what is now known as America with Pedro Menendez and the Spanish Conquistadors in 1565 for the sole purpose of murdering the French Huguenots who fled France to come to the new world because of the religious persecution they were suffering at the hands of the Roman Catholic Church.

It is unthinkable that the Jesuits of Saint Francis of Xavier and the other priests encouraged the Spanish Conquistadors to murder the French Huguenots who were the first to bring the Gospel of Jesus Christ to what is now known as America. And, how unthinkable that the father of Leah's husband could name his son in honor of such evil men who would encourage and bless the murder of God's true remnant.

It was here in the new world that the French Huguenots established the first successful colony in what is now known as America. They fled to the new world to find a place where they could worship the Lord in spirit and in truth without being persecuted by the Roman Catholic Church who chose church tradition over the truth. They were the first to bring the Gospel of Jesus Christ to what is now known as America and they were the first martyrs to shed their blood on the shores of what is now known as St. Augustine, Florida.

Again, the sins of the fathers whose iniquity is visited to the third and fourth generations means that their children will be "Predisposed" towards a certain sin. For example, when Leah's husband participated in his fraternity's ungodly satanic initiation ritual - he was already headed in that direction - he already had a tendency to embrace the demonic and the ideology of slave owners because of his father's sins of honoring and embracing the ideology of "Saint Francis of Xavier" founder of the Catholic Order of Jesuits who also condoned slavery.

Leah's husband already had the tendency to combine the truth of the Gospel with error to justify his carnal desires - hence the Satanic initiation that took place in a Church as opposed to a secular building. And, just as the Jesuits of St. Francis of Xavier sanctioned slavery here in America - and like the colonial Pastors who sanctioned slavery from the pulpit - the founding fathers of the fraternity L. Francis joined - they too sanctioned slavery. And, when they sanctioned slavery they also sanctioned the brutality inflicted upon the slaves.

And, all those who sanctioned the brutality of slavery were as guilty as those who carried out the brutality.

How shocking that the Jesuits along with a company of priests from other Catholic orders led Menendez and the Spanish Conquistadors to believe that it was God's will to murder the Protestant French Huguenots because like the Pope they believed Protestants were the mortal enemies of the Roman Catholic Church.

According to Hosea 6:9 when the Jesuits led the Spanish Conquistadors to believe it was God's will for them to murder the French Huguenots - they murdered by giving their consent - meaning they were as guilty as those that actually murdered them.

Hosea 6:7 ⁷ But they like men have transgressed the covenant: there have they dealt treacherously against me. ⁸ Gilead *is* a city of them that work iniquity, *and is* polluted with blood. ⁹ And as troops of robbers wait for a man, *so* the company of priests murder in the way by consent: for they commit lewdness.

Just as the priests in verse 9 murder in the way by giving their consent – so did the Jesuits and the company of other priests that accompanied Menendez - they gave their consent to the slaughter of the French Huguenots – Christians who desired to worship the LORD in spirit and truth. And, Solis de Meras, a Priest and brother-in-law of Menendez gave more than his consent - he was one of the two men who personally killed Jean Ribaut, leader of the French Huguenots.

The Pulpit Commentary says it best:

"A corrupted *pulpit is the worst of all ministries.*

Popes, archbishops, bishops, and the clergy in every grade in all Churches, have been found amongst the most intolerant despots and the most bloody persecutors of all times.

They

- **consecrate the banners of the warriors,**
- **they advocate the cause of slavery,**
- **they have ever been the prime obstructors to the promotion of liberty and the advancement of the universal rights of man.**

An old expositor has said, “The clergy, when wicked, are the worst of all men; none so cruel and bloody.”

It is time for the people to be taught that a pulpit is not necessarily a Christian or a useful thing. It may be — alas! it sometimes is — the corruptest and the most pernicious thing in the neighborhood in which it has a place.

- **A man is not a saint because he calls himself a Christian;**
- **a building is not the “house of God” because it is called a church, a chapel, or a tabernacle;**
- **a forum is not sacred to the utterance of gospel truth because it is called a pulpit.**

Things called “*sermons*” may sometimes have more wickedness in them than infidel tracts; places called the “houses of God” may sometimes serve more effectually the cause of the devil than the theatres of pleasure-seekers or lecture-halls of skeptics.

Mere names must not rule our judgment.

It is the policy of the devil in these days to baptize his instruments with Christian titles. He is never more powerful than when he occupies the sacred desk, writes religious books, and quotes the Word of God.

There are wolves in sheep's clothing, and false prophets now as ever."

— D.T. Pulpit Commentary, The - The Pulpit Commentary – Volume 13: Daniel-Joel.

And, this brings me back to St. Augustine and the Company of Priests who sanctioned slavery and America's First Slave Plantation as well as the murder of the French Huguenots.

America's First Slave Plantation
was already in existence before Colonial Jamestown

The following account is only a brief overview of the Spanish Crusade against the French Huguenots in 1565. However, I have included a chapter that goes into a greater detailed account of the "American Crusade" as Chapter 22 of this book.

Most people think that the first slaves and slave plantation originated in 1619 with the arrival of Africans to Jamestown, Virginia. But not so. In 1565 when Menendez came to what is now known as Florida, in addition to the Jesuits of Saint Francis of Xavier, he brought with him the first African slaves to America. And, the 500 African Slaves he brought with him built the Spanish Fort as well as the first Spanish Catholic Mission that is still in existence today.

And, this Spanish Fort and Mission located in St. Augustine, Florida was America's first "Slave Plantation".

These 500 slaves that Menendez brought to St. Augustine were the first slaves brought to America. On the other hand, even before the Spanish brought slaves to what is now known as America the French Huguenots brought black men with them to what is now known as America - and the first black man the French Huguenots brought to America was a "Free" man.

In other words, even from the foundation of what would become America, God's will for America was that all men regardless of their color were to be free men - not slaves.

Again, in 1565 along with the other Roman Catholic Priests that Pedro Menendez brought with him to what is now know as America - the Jesuits Priests of "Saint Francis of Xavier", Spain led Menendez to believe that it was God's will for them to murder the French Huguenots who were the first to bring the pure Gospel to America. And, the sins of the Jesuit Priests: they murdered God's remnant by giving their consent. They were as guilty as those who actually murdered the French Huguenots.

Which brings me back to L Francis' grandson "Xavier"

Again, with tears, I told Leah's husband that the Lord revealed to me that he would have a grandson who would be named "Xavier" after St. Francis of Xavier - the founder of the Jesuits. And, lo and behold, Leah's son who to this day knows nothing about the prophetic word that I gave to his father did indeed have a son and just as the Lord revealed - they named him "Xavier"!

Yet, even though Xavier's birth had been prophesied Leah's husband was still resolute in continuing in his "willful sins"! Sadly, the accumulated inheritance of evil hardens the heart.

Leah's husband only mocked me. Instead of heeding the word God gave me - because of his self righteousness - he despised the word that would have helped him. And, by all accounts, he has all but destroyed himself.

The seriousness of his sin, and that which filled the measure of it, was his years of abusing God's messengers and prophets, who out of compassion were sent to call him to repentance.

2 Chronicles 36:15-16 ¹⁵ And the LORD God of their fathers sent *warnings* to them by His messengers, rising up early and sending *them*, because He had compassion on His people and on His dwelling place. ¹⁶ But **they mocked the messengers of God, despised His words, and scoffed at His prophets, until the wrath of the LORD arose against His people, till there was no remedy. NKJV**

Woe to those who add sin to sin - one sin dragging another sin along with it as though it was a cart of sin (Isaiah 5:18)

A rope strong enough to pull a cart is made up of many cords - not just one. And, in the context of Isaiah 5:18 the cord strong enough for the evil-doer to pull the cart load of sin that he has harnessed himself to is made up of the accumulation of his sins.

Woe to those who persevering in their willful sins drag wickedness behind them like a cart. To be sinning "always," is a sign of reckless, abandoned depravity. A man who sins willfully is a man who is held captive by his own sins - his own sins are the very ropes that catch and hold him. Isaiah 5:18 Proverbs 5:22

Needless to say, all unrighteousness is sin. However, willful sins are much different than hidden sins which someone is unaware of or unintentional sins Psalm 19:12-13. According to 1 John 5:16-17 there is a sin that leads to death as well as a sin that does not lead to death.

And, according to **Matthew 23:29-36** there comes the time when there is a fullness of "Generational Sins" which brings its own penalty - when sin reaches the point that the penalty can no longer be delayed. When someone like Leah's husband continues in the sins of the fathers - then his generation will be held responsible. **1 Thessalonians 2:14-16**

In the context of this chapter the "Generational Sins" visited upon Xavier are the "Willful" - "Presumptuous Sins" of his fathers.

The Significance of the Name "Xavier"

Scripture reveals that when there is a spiritual aspect to someone's name then it was a reflection of some attribute that would manifest in that person's life. When there is a spiritual aspect to someone's name then it was indicative of a person's character or nature that will manifest itself in the course of their natural lives.

For example, Jacob whose name means supplanter was rightly named because by nature Jacob was indeed a supplanter.

Genesis 27:36 ³⁶ And he said, Is not he rightly named Jacob? for he hath supplanted me these two times: he took away my birthright; and, behold, now he hath taken away my blessing. And he said, Hast thou not reserved a blessing for me? **KJV**

Needless to say, there are many other Scriptures that speak of the relationship between an individual and his or her name.

And, so it is with the name Xavier.

While the name Xavier is a reflection of both his father and grandfather as well as his great grandfather who dedicated Leah's husband to "Saint Francis of Xavier" when he was baptized into the Catholic Church - it is a reflection of the Jesuits of St. Francis of Xavier who gave their consent to murder God's remnant. More to the point, at some point in his life, Xavier will murder by consent by misleading others that it is God's will for them to murder God's remnant people.

And, sadly, the immigration crises in America will provide the perfect platform for Xavier. I have read multiple news articles where the illegal immigrants from the Spanish crossing over into America have raised the war cry that they are coming back to take what is theirs. To understand this more fully I have included the following chapter "American Crusade" that goes into greater details.

Given that the sins of his father have been visited upon him - it's not surprising that Xavier's father has always been "obsessed" with the Spanish culture - and not in a positive way. For example, quite often he will mimic their accent to a point that you can't even understand what he's saying.

And, it was while he was vacationing in a Spanish Island and under the influence of heavy drugs that he believed that the Lord told him to go home and get married so that he would have a help mate in ministry (?).

Suffice it to say - he was under the influence of the demonic because according to Strong's Concordance H5332 the Hebrew meaning for the word Sorcery and/or Witchcraft is from "Pharmakon" - a drug, i.e. spell-giving potion - a druggist (Pharmacist) or poisoner, i.e. (by extension a magician - a sorcerer).

Revelation 21:8 ⁸ But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death. **KJV**

The NLT reads: Revelation 21:8 ⁸ "But cowards, unbelievers, the corrupt, murderers, the immoral, those who practice witchcraft, idol worshipers, and all liars—their fate is in the fiery

lake of burning sulfur. This is the second death.” **NLT**

And, interestingly as he was getting ready to leave for the Spanish island he told me he had a dream that two spirits gave him revelation while he was in the Spanish island and then they went to a bar. And, I warned him that he should not be going to this Spanish island, but like his father he refused to listen.

And, he even told me that the Lord told him that he would not reap from his sins of sexual immorality and his drug abuse. Oh, my word. And, the list goes on.

And, needless to say, he did reap from his sins. But, true to his father's nature, he blames everyone around him for any outworking in his life.

Even though he was predisposed to being influenced by the Spanish culture - however - God did not over ride his free will. He could have walked away from the sexual immorality and drug abuse - but he chose not to. He's accountable for his own sins not those of his father "L. Francis". He just added his sins to the cup of his father and grandfather's sins. And, now all three of three of his forefather's sin will be visited on Xavier.

Just as I went to L. Francis on multiple occasions - with tears I went to Xavier's father time and time again. But like his father - he too was determined on imitating his forefathers' iniquities - and like his forefather he too rejected the messengers that God sent to him. He even told me that he didn't want to get set free! Matthew 23:29-36 reveals that willful sin would lead to deeper guilt. And, sadly, he has placed himself in a place where he will be subjected to God's righteous dealings.

L. Francis left the Catholic Church - however, the pagan teachings became part of his spiritual DNA. Francis could have broken the pattern of the sins of his father - but he willfully chose not to. Rather than turn away from the sins of his father - Leah's husband embraced the Doctrine of the Nicolaitans simply because he too wanted to be "victorious" by "lording over all others" even if it meant their destruction. And, like father, like son.

Their obstinate and willful sins leads to a crime greater than any which the world, wicked as it is, has seen from the very beginning. That awful crime would fill up the measure of their father's sins.

And yet we know from the Scriptures that Christ cared even for the hard-hearted sinners, and would have saved them according to His tender mercies - yet Scriptures tells us that they would not come to Him, that they might have life.

And, my prayer and hope is that L. Francis' offspring will respond to Christ's tender mercies and turn away from the sins of their forefathers that they might have life - and have life to its fullness. It is with this in mind that I have written this chapter.

God, desires that no one perish. And, that's why He will send his prophets to others time and again, in the hope that they will listen and turn - because the Lord takes no pleasure in visiting

His displeasure upon the third to fourth generation of those who hate Him.

Ezekiel 18:30-32 ³⁰ Therefore, each according to his ways I judge you, O house of Israel? An affirmation of the Lord Jehovah, Turn ye back, yea, turn yourselves back, From all your transgressions, And iniquity is not to you for a stumbling-block, ³¹ Cast from off you all your transgressions, By which ye have transgressed, And make to you a new heart, and a new spirit, And why do ye die, O house of Israel? ³² For **I have no pleasure** in the death of the dying, An affirmation of the Lord Jehovah, And turn ye back and live! **YLT**

Lamentations 3:32-33 ³² Though he brings grief, he also shows compassion because of the greatness of his unfailing love. ³³ For he does not enjoy hurting people or causing them sorrow. **NLT**

2 Peter 3:9 ⁹ The Lord isn't really being slow about his promise, as some people think. No, he is being patient for your sake. He does not want anyone to be destroyed, but wants everyone to repent. **NLT**

Again, predisposed towards a certain sin doesn't mean that Leah's husband nor his son had to follow in his father's footsteps - Ezekiel 18 as well as other Scriptures reveal that both could have made the decision not to follow in his father's footsteps.

The Lord is longsuffering and merciful however He will not turn away the punishment of those who persist in persecuting Him, His people, His Prophets and His Pastors. Idolatry and Persecution is a sin that fills the measure of a father's guilt sooner than any other. 2 Chronicles 36:16 and 1 Thessalonians 2:16 reveals that this was the very sins that brought wrath without remedy upon the fathers and wrath to the **maximum** upon the children.

1 Thessalonians 2:15-16 ¹⁵ who did both put to death the Lord Jesus and their own prophets, and did persecute us, and God they are not pleasing, and to all men *are* contrary, ¹⁶ forbidding us to speak to the nations that they might be saved, to fill up their sins always, but the anger did come upon them--to the end! **YLT**

2 Chronicles 36:15-16 ¹⁵ But Yahweh, the God of their ancestors sent word against them by the hand of His messengers, sending them time and time again, for He had compassion on His people and on His dwelling place. ¹⁶ But they kept ridiculing God's messengers, despising His words, and scoffing at His prophets, until the LORD's wrath was so stirred up against His people that there was no remedy. **HCSB**

For the welfare of His People wrath will come upon the persecutors to the maximum and will eventually overtake them. This brought wrath upon them without remedy because they were sinning against the remedy.

The provocation of their sin, and that which filled the measure of it, was that they treated God's messengers as their enemies. They constantly mistreated God's prophets and messengers - constantly ridiculing God's messengers - and despising His words - the constant abuse of the very ones who God sent to convince them of their sin - to call them to repentance before they

reached the place of no return. It was because of His great mercies and compassion that God sent someone to them with a remedy - to no avail. And, when someone abuses God's messengers - in essence what is done against them - they do unto the Lord.

Woe to those who abuse God's people - let them turn before the day comes when they will find it would have been better for them if they had been thrown into the sea with a mill-stone about their necks than to abuse God's people - for hell is more unspeakably freighting and more dreadful than anything they could imagine.

And, that's why I wrote this chapter - the Lord takes no pleasure in the destruction of anyone!

The following "The American Crusade" will be Chapter 22 of the Book "The House of Skene"

Chapter 22: The American Crusade

The First International War on Soil now known as America occurred in 1565

The First International War on soil now known as America took place in 1565 when the Spanish Conquistadors led by Pedro Menendez, a "Knight of the Order of Santiago" at the request of the Roman Catholic Church set sail to what is now known as America to murder the French Huguenots and destroy their colony. Hence, it can be said that this was America's First International War.

The "Knights of the Order of Santiago" was Spain's equivalent of the Knights Templars, a Catholic military order closely tied to the Crusades carried out to recapture Jerusalem from Muslim control. Therefore, it can be said that when Pedro Menendez, a Knight of the Order of Santiago " sailed to what is now known as America to "supposedly recapture land" from the control of the French Huguenots - they came as "Crusaders".

The "Knights of the Order of Santiago" was Spain's equivalent of the Knights Templars, a Catholic military order closely tied to the Crusades carried out to recapture Jerusalem from Muslim control. Therefore, when Pedro Menendez, a Knight of the Order of Santiago " sailed to what is now known as America to "supposedly recapture land" from the control of the French Huguenots - it can be said that they came as "Crusaders".

When Menendez was commissioned, King Phillip II of Spain wrote a letter to Menendez regarding his duties and responsibilities as Adelantado in sailing to Florida to oust the French Huguenots who had established a colony, the first in what is now known as America and the first to bring the Gospel of Jesus Christ to America. King Philip II addressed Menendez in the following manner: "To Gen. Pedro Menendez de Aviles, **Knight of the Order of Santiago** and our Governor of the Province of Florida". **1**

Upon his return to Spain, King Philip had Menendez sit for an official portrait. "At Court, the king rewarded his Adelantdo with incomes and honors, had him sit for a portrait by Titan, and made him governor of Cuba in addition to Florida." **2** Following is a picture of the above mentioned portrait where Menendez is pictured as a "Knight" in the Order of Santiago. **3** Note, the symbol of the cross

Portrayed on his chest over his heart is the Cross of Saint James that comes to an end in a sword and is the official emblem of the religious and military order of the Knights of the Order of Santiago founded in the 12th century. St. James was the patron saint of Galicia and this is where many of the Conquistadors that came with Menendez were from.



PEDRO MENENDEZ D' AVILES.

Most people think in terms of the “Crusades” having been conducted in the Holy Land of Jerusalem from the eleventh through the thirteenth centuries. However, needless to say, in 1565 when Pedro Menendez de Aviles, a Knight of the Order of Santiago brought the Catholic's Holy War to the soil of what is now known as America the Crusades actually continued throughout the sixteenth century.

The mission of Pedro Menendez and the Spanish Conquistadors, at the request of the Roman Catholic Church, was to murder the French Huguenots who had established the first successful colony in what is now known as St. Augustine, Florida. The French Huguenots and their leader Jean Ribaut had come to what is now known as America because of religious persecution at the hands of the Catholic Church in France. They were the first to bring the pure Gospel of Jesus Christ to America and they were the first to be martyred on American soil.

And, the Catholic Priests, alongside the Jesuits of St. Francis of Xavier, who accompanied Menendez on his Crusade misled Menendez and the Conquistadors to believe that it was God's will for them to murder the French Huguenots in cold blood and encouraged them to do so.

According to Hosea 6:9 when the Catholic Priests including the Jesuits of St. Francis of Xavier encouraged the Spanish Conquistadors to murder the French Huguenots - the Priests were as guilty as the Spanish Conquistadors. Murder by consent is still murder.

Hosea 6:6 ⁶For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings. ⁷But they like men have transgressed the covenant: there have they dealt treacherously against me. ⁸Gilead is a city of them that work iniquity, and is polluted with blood. ⁹And as troops of robbers wait for a man, so the company of **priests murder in the way by consent**: for they commit lewdness.

Just as the priests in verse 9 murder in the way by giving their consent – so did the Jesuits and the company of other priests that accompanied Menendez - they gave their consent to the slaughter of the French Huguenots – Christians who desired to worship the LORD in spirit and truth.

And, Solis de Meras, a Priest and brother-in-law of Menendez was one of the two men who personally killed Jean Ribaut, leader of the French Huguenots.

The Pulpit Commentary says it best:

"A corrupted *pulpit* is the worst of all ministries. Popes, archbishops, bishops, and the clergy in every grade in all Churches, have been found amongst the most intolerant despots and the most bloody persecutors of all times. They consecrate the banners of the warriors, they advocate the cause of slavery, they have ever been the prime obstructors to the promotion of liberty and the advancement of the universal rights of man. An old expositor has said, "The clergy, when wicked, are the worst of all men; none so cruel and bloody." It is time for the people to be taught that a pulpit is not necessarily a Christian or a useful thing. It may be — alas! it sometimes is — the corruptest and the most pernicious thing in the neighborhood in which it has a place. A man is not a saint because he calls himself a Christian; a building is not the "house of God" because it is called a church, a chapel, or a tabernacle; a forum is not sacred to the utterance of gospel truth because it is called a pulpit. Things called "*sermons*" may sometimes have more wickedness in them than infidel tracts; places called the "houses of God" may sometimes serve more effectually the cause of the devil than the theatres of pleasure-seekers or lecture-halls of skeptics. Mere names must not rule our judgment. It is the policy of the devil in these days to baptize his instruments with Christian titles. He is never more powerful than when he occupies the sacred desk, writes religious books, and quotes the Word of God. There are wolves in sheep's clothing, and false prophets now as ever." — D.T. Pulpit Commentary, The - The Pulpit Commentary – Volume 13: Daniel-Joel.

**And, in 1565 Menendez brought the first black slaves to America
and it was at this point in America's History
that the first "Slave Plantation" came into existence**

Most people think that the first slaves and slave plantation originated in 1619 with the arrival of Africans to Jamestown, Virginia. But not so, in 1565 when Menendez came to what is now known as Florida, the 500 African Slaves he brought with him built the Spanish Fort as well as the first Spanish Catholic Mission that is still in existence today.

And, this Spanish Fort and Mission located in St. Augustine, Florida was America's first "Slave Plantation".

Menendez de Aviles was a Conquistador as well as a Knight in the Order of Santiago. **4** The Knights in the Order of Santiago considered themselves to be an extension of the Knights Templar who protected Catholic Christians on pilgrimage to the Holy Land. However they protected Catholic Christians on their pilgrimage to the Shrine of St. James located in Spain as

opposed to going to the Holy Land in Jerusalem. **5**

In his role as a Conquistador, Menendez explored lands in the New World claiming or reclaiming new land for the Spanish king, which by implication was for the Vatican as well. It was in both roles, as a Knight and as a Conquistador, that Menendez set sail for Florida in 1565. Menendez was commissioned by the King of Spain to reclaim land in Florida being claimed by the French Huguenots that originally had been explored by other Spanish Conquistadors. However, the French Huguenots only established their colony after the Spanish decided to abandon any attempt to colonize America.

I want to return to the portrait of Pedro Menendez as the symbolism is important to understand.



Symbolism of the Portrait

It's significant that the portrait was at the request of King Phillip II as a reward to honor Menendez and his role in Florida in Spain's conquest of Florida. Given that this was the King's "official portrait" meant that the manner in which Menendez was portrayed was approved by both the King and Menendez as to what they wanted to **visually convey** in the portrait concerning Menendez's role in conquering Florida.

Symbolism in a portrait is as important as the person being portrayed. **Symbols "visually" communicate** and convey to others something about the nature and character of that individual.

Titan's portrait of Menendez conveys to us that King Philip was acknowledging that Menendez was a Knight in the Order of Santiago and that he was functioning in his role as a Knight and a Crusader when he conquered Florida.

To begin with, portrayed on his chest over his heart is the Cross of Saint James. The Cross of St. James is a cross that comes to an end in a sword and is the official emblem of the Knights of the Order of Santiago. Furthermore, Mendez's right hand is resting on a table and next to his hand is a copy of a map that identifies Florida, the land he conquered.

More importantly, pictured setting on top of the map identifying land conquered by Menendez is a "Knight's Helmet". In his book, *The Mode in Hats and Headdress*, R. Turner Wilcox says it best: **"Coiffure and headtire in both sexes have from prehistoric times served to establish the individual's rank or position in society, to impress the lowly and to challenge the enemy."** ⁶

The significance of the symbolism of the "Knight's Helmet" cannot be understated. The Knight's Helmet identified Menendez's rank and position in society as that of a Knight, in particular his role as a Knight in the conquest of Florida.

The fact that the Knight's Helmet is on top of the map conveys that Florida is under the authority, not only of Menendez, but also under the authority of the spirit behind Menendez. Keep in mind, that Daniel 10:12-21 as well as other Scriptures reveal that there are Geographical Principalities.

I want to point out that the map located underneath the Knight's helmet reflects all the land that was given to Menendez by King Philip II, and represents Florida according to Spain's definition of Florida at that time, not just Florida as we understand Florida today.

It was the "Geographical Ideas" that were reflected on the Old Spanish Maps - not the actual geographical features.

When drawing maps of the New World, the Spanish cartographers had to rely on information given to them by the explorers. Needless to say, if one compares the old Spanish maps with today's maps, the differences are quite substantial. What the explorers thought and reported back to the mapmakers was quite different than the actual geographical features of the areas they explored.

It's important to be aware that when the old Spanish cartographers portrayed Florida on a map it was with the understanding that Florida included all of North America from parts of Canada to Mexico, much more than just the peninsula of Florida or the State of Florida as we know it today.

In other words, the spirit operating behind Menendez is over the whole geographical area of la Florida as understood and as portrayed on the maps by the old Spanish cartographers. However Florida, as we understand Florida, or more specifically, the geographical area around St. Augustine would be the power center or gateway into the whole area.

Many of the Illegal Immigrants Crossing the Border into America
are the Spiritual Offspring of the Knights of Santiago

As it pertains to today (2019) when you understand the spiritual aspects of the Holy War between Spain and France in 1565 and the Spanish Proclamation, drawn up in 1515, that the Catholic Church required all Conquistadors to read to the natives when they conquered new lands you can understand the spiritual aspects of why so many of the Spanish immigrants who are crossing the border illegally believe that they are coming to America to take back what belonged to their Spanish forefathers.

These particular immigrants are the "spiritual offspring" of the Knights of Santiago who murdered the French Huguenots in cold blood.

The Spanish Proclamation also known as the "Requerimiento" was intended as Rome's formal and legal charter of conquest - the conquest of land that belonged to the native American Indians. It informed the native Indians that they could either convert to Roman Catholicism and accept Spanish rule or their entire tribe would be entirely wiped out.

It's interesting that before the Spanish Conquistadors could "legally" enslave or inflict harm to the native American Indians that they encountered when claiming land in the new world the Catholic Church required them to read aloud the Requerimiento. Which didn't make much sense since the Requerimiento was read in Spanish.

The text of the royal order informed the natives of their natural law obligation to hear the Gospel beginning with the Roman Catholic Church's version of the history of the world, along with an extended discussion of the establishment and foundations of the Roman Catholic Church. The Requerimiento claimed that God had given charge of all the nations of the world to St. Peter, the first pope of the Roman Catholic Church. Peter was lord and superior to all humankind, and all, including the native American Indians should obey him wherever they may live, under whatever law, sect, or belief, for God had given Peter and his successors the entire "world for his kingdom and jurisdiction." The Conquistadors informed the Indians that the pope was an "Admirable Great Father and Governor of all Men," and they were commanded to obey him.

Then the Spanish Conquistadors the native American Indians that Pope Alexander, one of the great pontiffs who had succeeded St. Peter as lord of the world, had made a "donation" of their territories to the king and queen of Spain.

Then the natives were advised that they could inspect the writings of the Requerimiento if they wished - as though the native Indians could read Spanish.

Then the Indians were ever so politely asked to take a few moments to ponder this new set of facts. They were also told that they were nonetheless required (hence the title of the document, the Requerimiento) "to acknowledge the Church as the ruler and superior of the whole world, and the high priest called Pope, and in his name the king and queen ... in his place, as superiors and lords and kings" of their countries by virtue of the pope's donation.

The Spanish Conquistadores were Guilty of Acts of Genocide - Acts of Genocide that were sanctioned by Rome's religious men: And, if the Indians did not consent and permit the missionary fathers accompanying the conquistadores to preach to them, or if they "maliciously" delayed in doing so, the Spaniards, "with the help of God," would invade their country and make

war against them. They were further threatened with subjection to the "yoke and obedience of the Church and of their highnesses":

The Spanish Conquistadors advised the native that they would take them, their wives and their children and make slaves of them, and as such shall sell and dispose of them as their highnesses may command. That they take away all their possessions and do them all the harm and damage that they could to those who did not obey and who refused to receive their lord and resist and contradict him.

The native were also warned that any deaths and losses which they should accrue from the Spaniards' attack on them would be their own fault for failing to heed the Requerimiento's directives, "and not that of their highnesses or of the Spanish Conquistadors.

Hanke, the English-language authority on the Requerimiento, has summarized the history of the required announcement to the Indians as follows:

A complete list of the events that occurred when the Requirement formalities ordered by King Ferdinand were carried out in America, more or less according to the law, might tax the reader's patience and credulity, for the Requirement was read to trees and empty huts when no Indians were to be found. Captains muttered its theological phrases into their beard on the edge of sleeping Indian settlements, or even a league away before starting the formal attack, and at times some leather-lunged Spanish notary hurled its sonorous phrases after the Indians as they fled into the mountains. Once it was read in camp before the soldiers to the beat of the drum. Ship captains would sometimes have the document read from the deck as they approached an island, and at night would send out enslaving expeditions, whose leaders would shout the traditional Castilian war cry "**Santiago!**" rather than read the Requirement before they attacked the near-by villages. Sometimes Indian messengers were sent to "require" other Indians.

It didn't matter that the Indians didn't understand one word of the Requerimiento or the ultimatum it contained. Nonetheless, Spain relied on the Requerimiento as the official legitimating basis of its right to conquer and rule throughout the Americas.

It has been said that Law, even unlawful Laws, which Europeans have long revered as their instrument of civilization, became the West's perfect instrument of empire in the Heart of Darkness that was America.

In general, the Crusades were Holy Wars supported by the Roman Catholic Church to protect the Catholic Church from the enemy, at least according to their definition of "enemy". The enemy included Muslims, infidels, heretics and all Protestants as is evident with the slaughter of the French Huguenots, or whoever or whatever was in any way opposed to the Catholic Church - right, wrong or indifferent.

Interestingly enough, the true Christians outside of the Catholic Church were considered heretics. For example, the French Huguenots were considered heretics simply because they left the Catholic Church and became part of the Protestant movement. Actually the Protestants were a group of true Christian believers who wanted to hear from God the Father for themselves in able

to discern God's will for their own personal lives. That we as Christians are to hear for ourselves seems reasonable because that's what the Scriptures teach. However, according to Catholic Doctrine, not Scripture, the Catholic Church wanted to hear for the people, which is very clever on their part given the control they wanted over their congregations.

It is well known that the Knights Templar, along with other Orders of Knights who were also known as Crusaders, among other things protected Catholic Christians who were on a pilgrimage to the Holy Land in Israel. The Knights also protected the Holy Land in Jerusalem itself as well as other land that the Roman Catholic Church claimed to be theirs - that it was not their land to claim didn't matter.

Ironically, their true motives hidden from the Vatican, the Knights Templar wanted the Holy Land in Jerusalem for themselves. Interestingly, eight days after the first Crusade ended a King of Jerusalem was even chosen by the Knights from among themselves. Needless to say the whole concept of the Crusades did not honor the LORD, nor did the Crusades represent the true Christian or the Gospel of Jesus Christ. Unfortunately the Crusaders went as far as to kill many of God's chosen people. The Crusaders killed many of the Jewish people who were living on the land that God gave to them as their inheritance.

Nor did the Crusade in America honor the LORD; however there is a Biblical principal that what was intended for evil God can use for good. And, what was intended for evil the LORD did use for His good here in America.

The Good: America's roots are those of the Martyrdom. Revelation 12:11 ¹¹And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Menendez gave Jean Ribaut, leader of the French Huguenots, the opportunity to convert back to Roman Catholicism and Ribaut chose the death of a Martyr over Catholicism.

The French Huguenots became a conceived threat to the Roman Catholic Church and needless to say they became labeled as heretics. To make matters worse, at least according to the Catholic Church, a group of French Huguenots sailed to what is now known as America and established the first successful colony in America on land that the Pope, at the time, "thought" was within his authority to take from the Native Americans and give to Catholic Spain. **7** According to the Pope, because the Native Americans were not Catholics and therefore considered to be pagans they had no rights.

However, Spain was unsuccessful in its attempts to colonize and the King of Spain declared that Spain would no longer attempt to colonize in the New World. "This latest debacle finally convinced the Spanish crown that Florida was not worth the effort, and on September 23, 1561, Philip II decreed that there would be no further effort to colonize Florida.

But within six months French ships were underway, destination Florida, and the Spanish prohibition would soon be set aside." **8**

Menendez, a Knight in the Order of Santiago & the Holy War in America:

Approximately six months later the French Huguenots sailed for America and successfully established a colony in Florida known as Fort Caroline. Yet, even though the Spanish King halted all attempts to establish colonies in what is now known as America, when Spain found out that the French Huguenots had successfully established a colony in Florida, the King of Spain commissioned Menendez as his Adelantado and as a Knight in the Order of Santiago to sail to Florida and reduce to nothing the French Huguenots. He was to kill the Huguenots, not as Frenchmen, however, but as heretics, **9** as well as destroy any and all signs of their existence.

Adelantado was a military title held by Spanish Conquistadores who were commissioned by the King to serve as a type of Governor over land that they had discovered, explored and/or conquered in the name of Spain. The Adelantado's responsibilities included establishing a settlement and to ensure the safety of that settlement against possible aggression or opposition. For example, after Menendez set foot on what is now Florida, he claimed the land in the name of Spain and the Roman Catholic Church, and announced the establishment of St. Augustine. Then to protect Spain's interest, he killed the French Huguenots as well as enslaved the Native American Indians.

St. Augustine: Supposedly Menendez chose the name St. Augustine for the new colony that he established for Spain because he first saw the coast of Florida from his ship on the feast day of St. Augustine. **10** After this first sighting, Menendez stepped foot on the shores of Florida eleven days later. In all reality I believe that he chose the name St. Augustine for the new Spanish colony for an additional reason with a deeper significance.

The Spiritual Battle: Ephesians 6:12 ¹²For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

To understand the events that took place in 1565 here in America, we need to understand that it was not only a physical battle, but it was also a spiritual battle with principalities operating behind the Spaniards. And to understand the principalities operating behind Menendez we need to understand the relationship between Saint Augustine, Saint James and the "Knights of the Order of Santiago", and how that relates to America.

"St. Augustine": The "Rules" or "Orders" that The Knights of the Order of Santiago chose to be governed by were those authored by St. Augustine **11** – the very man that Menendez chose to name his new colony after. Augustine was a man who was born in the year A.D. 354, died in A.D. 430 and was declared a Saint according to Catholic Doctrine. However, this doctrine does not line up with Scripture. It's not Biblical and it is to be rejected.

"St. James": First of all it's important to understand that the James the Catholics refer to as a Saint is not the James of the Bible. Regardless of what they claim, praying to a Saint does not line up with the Word of the LORD. In fact the LORD considers it a sin to seek the dead for any reason. So given what the Word of the LORD teaches, the Saint James who is the patron saint of the "Knights Order of Santiago" is not the James of the Bible. Instead, they are invoking and praying to a "familiar spirit" – a principality.

James the Sup planter: In particular, the principality, the Sup planter, operating behind St. James, became the ruling geographical principality over all of America.

At one time, Santiago was the Spanish word used when referring to St. James. According to the Encyclopaedia Britannica Library, “Santiago is the Spanish for St. James, whose shrine the city possesses.” **12** Santiago or St. James was the Patron Saint of Spain as well as Patron Saint of the “Knights of the Order of Santiago”. And it was his name that the Conquistadors “invoked” before going into battle in the Americas.

It has been documented as well that Menendez himself invoked Santiago when he led the attack against Fort Caroline. Menendez and his army attacked Fort Caroline shouting “**Santiago**” which is the **Spanish war cry** of the Knights of the Order of Santiago. According to Francis Parkman, author of *Pioneers Of France In The New World*, “Menendez, with a few officers and men, cautiously mounted to the top. Beneath lay Fort Caroline, three bow-shots distant; but the rain, the imperfect light, and a cluster of intervening houses prevented his seeing clearly, and he sent two officers to reconnoiter. As they descended, they met a solitary Frenchman. They knocked him down with a sheathed sword, wounded him, took him prisoner, kept him for a time, and then stabbed him as they returned towards the top of the hill. Here, clutching their weapons, all the gang stood in fierce expectancy. ‘**Santiago!**’ cried Menendez. ‘At them! God is with us! Victory!’ And, shouting their hoarse war-cries, the Spaniards rushed down the slope like starved wolves. ... Through the breaches and over the ramparts **the Spaniards came pouring in, with shouts of ‘Santiago! Santiago!’**” **13**

The Knights of the Order of Santiago believed that St. James, even though he was dead, when invoked would come to their aid and support them in battle. That may sound strange to many Protestants; however, praying to the dead, and believing that a dead Saint can actually come to their aid is not uncommon in the Catholic faith. However, this practice of necromancy is prohibited and a transgression against the LORD. We are to seek the LORD for our help. **1 Chronicles 10:13** ¹³ So Saul died for his transgression which he committed against the Lord, even against the word of the Lord, which he kept not, and also for asking counsel of one that had a familiar spirit, to enquire of it; ¹⁴ And enquired not of the Lord: therefore he slew him, and turned the kingdom unto David the son of Jesse.

New gods came to the gates and there was war: Judges 5:8 ⁸They chose new gods; then was war in the gates: was there a shield or spear seen among forty thousand in Israel?

In reality, the Spaniards were invoking a principality and by doing so the principality operating behind whom they referred to as St. James gained legal access to the geographical area over America. The Native American Indians worshipped many pagan deities; however, the god behind St. James was unfamiliar to them. The Spanish brought new gods to the gates of America; in other words when this spirit was invoked it gained legal access over America. However, what does legal access mean?

To answer that question we have to identify the manifestations of the spirit operating behind St. James to gain an understanding as to how this spirit is operating over and influencing the people of America.

We know from Scripture that angels had names: for example, Gabriel the messenger and Michael the warrior. Principalities are fallen angels and they too had names: for example, Satan, the accuser and Abaddon, the angel of the abyss. We know that Abaddon was a fallen angel because in Revelation 9:1 he is described as having fallen from the sky to the earth. Revelation 12:4-9 further supports that Satan and his angels fell to the earth.

So, the first place to start is with the meaning of the name “James” which will give us an idea of the manifestations of the spirit in operation. Interestingly enough, the meaning of the name James actually describes the manifestations that took place in 1565 when the Spaniards dislodged the Huguenots from America.

In the Bible someone’s name would reveal the character of an individual. And, it was not unusual for the LORD to change someone’s name when the nature of the individual changed. Given that James is the name that we want to focus on then we need to find out what the name means according to Scripture and how that applies to St. James of Santiago.

The name James can be found in the New Testament, which was written in Greek. Given that James is the Greek form of Jacob, meaning sup planter, then it’s important that we understand the meaning of the name Jacob as well.

Before we look at the name Jacob in the Old Testament let’s look at the James of the New Testament. We need to ask, put side by side, does the life of St. James of Spain measure up to that of James of the Bible?

James in the New Testament: As Christians we know that when we accept Jesus Christ as our LORD and Savior, even though our name didn’t literally change, that we become a new creation. And as we work out our own salvation we are to be transformed and that transformation or change in our nature and the renewing of our mind should be evident to those around us. All who overcome will receive a new name. **Revelation 2:17** He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, **and in the stone a new name written**, which no man knoweth saving he that receiveth it.

However, there were times when Jesus Christ literally changed someone’s name. For example, in Mark 3:16 we find that Jesus Christ changed Simon’s name to Peter which meant rock and we know from Scripture that Peter did indeed eventually become that rock. In verse Mark 3:17 we find that to James and John, Jesus gave the name “Boanerges” which means “Sons of Thunder”.

Mark 3 [16] And Simon he surnamed Peter; **[17]** And James the son of Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, The sons of thunder:

There are several people in the Bible named James; however it was James, one of the Sons of Thunder, that the “Knights of the Order of Santiago” chose as their patron saint. “Sons of Thunder” can describe a positive characteristic of someone or it can identify a negative or undesirable characteristic. Boanerges means “Sons of Thunder”; however, it also means “Sons

of Commotion” or violent anger or rage.

Renewing of the Mind: Romans 12:1 ¹I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. ²And be not conformed to this world: but be ye **transformed by the renewing of your mind**, that ye may prove what is that good, and acceptable, and perfect, will of God.

The character of the Biblical “Sons of Thunder” changed from one of wanting to call down thunder, not by the Spirit of the LORD, to John being known as the Disciple of Love and his brother James becoming the first martyr among the apostles who walked with Jesus. **Acts 12:2** ²And he killed James the brother of John with the sword.

Along with Peter, they alone were with Jesus at some of the more profound times in the life of Jesus Christ: the Transfiguration (Matthew 17:1-2), the restoration to life of Jairus’s daughter (Mark 5:37 -43) and with Jesus in the garden of Gethsemane Mark 14:32-34.

Luke 9:51 ⁵¹And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem, ⁵²And sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him. ⁵³And they did not receive him, because his face was as though he would go to Jerusalem. ⁵⁴And when his disciples **James and John** saw this, they **said, Lord, wilt thou that we command fire to come down from heaven, and consume them**, even as Elias did? ⁵⁵**But He turned, and rebuked them, and said, Ye know not what manner of spirit ye are of.** ⁵⁶**For the Son of man is not come to destroy men's lives, but to save them.** And they went to another village.

James and John wanted to avenge Jesus by calling down fire; however, Jesus corrected their misunderstanding of who He was by explaining that He came to save men’s lives not destroy them. When correcting James and John it’s important to note the Words of Jesus – “**Ye know not what manner of spirit ye are of**”. It was not the Holy Spirit that was influencing James and John and if it was not the Holy Spirit, then it could only have been an unclean spirit. Keep in mind at one time even Peter was influenced by Satan and Jesus rebuked Peter by saying Satan, get thee behind Me. **Matthew 16:22** ²² Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee. ²³**But he turned, and said unto Peter, Get thee behind me, Satan:** thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.

Colossians 3:10 ¹⁰And have put on the new man, which is renewed in knowledge after the image of him that created him: Colossians 3:10 helps us to understand that when Jesus explained to James and John that he came to save the lives of men and not to destroy them that He wanted them to understand or have more knowledge of who He was in order that they could line their emotions up with who He was and not who they thought He was. Or in other words they were to renew their mind.

John 12:27 ²⁷Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. ²⁸Father, glorify thy name. **Then came there a voice from**

heaven, saying, I have both glorified it, and will glorify it again. ²⁹The people therefore, that stood by, and heard it, **said that it thundered**: others said, An angel spake to him.

I believe the nature of James and John wanting to call down thunder by a spirit not of the LORD changed. If the voice of the LORD sounded like thunder to James and John as well as the crowd and we are to be renewed in knowledge after the image of Him who created man, then the thunder of James and John would have transformed to being like the sound of the thunder of the LORD. To sound like thunder is not to be taken as literal, but as positional. In other words, the words that they spoke should have reflected Jesus Christ.

Of what spirit were the Spanish Conquistadors?: That the Conquistadors or the Knights of the Order of Santiago invoked St. James to go into battle with them to aid them in their destruction of those who were not of the Catholic faith does not line up with the instructions and rebuke that Jesus gave James. Again, when James [and John] wanted to call down fire from heaven to consume those who rejected Jesus – Jesus rebuked him [them] saying “Ye know not what manner of spirit ye are of”. **Satan’s Counterfeit:** The James that the Spanish Conquistadors invoked when going into battle was Satan’s counterfeit to James the Apostle that actually walked with Jesus.

Job 39:19-25 describes the anticipation of a “War Horse” preparing to go into battle. Given the context of this section, it’s interesting that “thunder” is used to describe the anger and hatred of the warriors and that even the war horse was able to detect the anger of the warriors. Thunder in the context of verse 25 means to be “violently agitated”.

Job 39:19 ¹⁹Hath thou given the horse strength? hast thou clothed his neck with thunder? ²⁰Canst thou make him afraid as a grasshopper? the glory of his nostrils is terrible. ²¹He paweth in the valley, and rejoiceth in his strength: he goeth on to meet the armed men. ²²He mocketh at fear, and is not affrighted; neither turneth he back from the sword. ²³The quiver rattleth against him, the glittering spear and the shield. ²⁴He swalloweth the ground with fierceness and rage: neither believeth he that it is the sound of the trumpet. ²⁵He saith among the trumpets, Ha, ha; and he smelleth the battle afar off, **the thunder of the captains**, and the shouting. NIV reads “battle-cry” instead of “shouting”.

The Spanish Conquistadors were “Sons of Thunder” who went into war; however, not in righteousness. Even though the Scriptures tell us that Jesus rebuked James when he wanted to call down thunder upon those who rejected Jesus, the Conquistadors called down thunder and “destroyed” those “who the Catholics said” rejected Jesus.

It’s important to understand that the Catholics thought they could judge who had their salvation – regardless of the testimony of the ones they killed. As a consequence, they slaughtered many who had accepted Jesus Christ as their Savior and had their salvation.

The French Huguenots confessed Jesus Christ as their Savior. However, because the French Huguenots would not reject Protestantism and rejoin the Catholic Church, it was determined that they rejected Jesus Christ and therefore they were killed. In all reality, they were killed because they became a threat to the false doctrine of the Catholic Church.

Boanerges meant “Sons of Commotion”, “violent anger” and “rage” as well as “Sons of Thunder”. And, by all accounts the Conquistadors exhibited all these characteristics.

Obviously, it would not be wisdom to assume that everyone’s name reveals something about their nature. Even when someone’s name does indicate the nature of that person, we still can’t and shouldn’t assume that a principality is working through that individual.

However, when the LORD reveals that a principality is operating through someone whose name does identify their nature – the name not only identifies the nature of an individual – it also identifies the spirit or the Principality that will influence and operate through the individual throughout his or her lifetime. What’s important to understand, is that the Principality, in turn, will operate through this individual as a vehicle and will attempt to influence or hinder anyone who comes into contact with this person. The individual may or may not be aware that a principality or demonic spirit is operating through them.

Revelation & Spiritual Gifts: Before proceeding, I want to comment further on revelation from the LORD regarding the demonic and principalities.

Spiritual Gifts: In 1 Corinthians 12, the Apostle Paul describes the different Spiritual gifts that are given to the Body of Christ as the Holy Spirit determines. The purpose of the various gifts is for the common good of the Believers, meaning that every gift of the Holy Spirit is essential. The gift of the discerning of spirits is one of a number of gifts and given the nature of this study it is that particular gift that we need to understand. 1 Corinthians 12 [10] To another the working of miracles; to another prophecy; to another **discerning of spirits**; to another divers kinds of tongues; to another the interpretation of tongues:

Spiritual Understanding. Because not everyone understands spiritual warfare, I want to speak to those who are called to Spiritual Warfare and why we are not understood by others in the Body of Christ.

Luke Chapter 10 is among the teachings of Jesus Christ on Spiritual Warfare and still applies to us today. Notice in verse 1 that it was only those that Jesus “appointed” that were sent two by two ahead of Him to every town and place where He was about to go. And, one of things that they dealt with was the demonic.

Not everyone was “appointed” for this particular “calling”. Nor did Jesus rebuke the 72 (or 70 depending on the translation) when they returned with joy, saying, LORD, even the devils are subject unto us through thy Name (verse 17). However, even though Jesus gave them power and authority over the Kingdom of Darkness, in verse 20 Jesus tells them not to rejoice over their power over the demonic; however they were to rejoice that their names are written in heaven. As Believers we all need to understand the boundaries that the LORD has established for us and stay within those boundaries.

In verse 18 Jesus states that He had beheld Satan as lightning fall from heaven indicating that because the devils were subject to the 72 – that in the Name of Jesus that Satan’s kingdom in the

heavens was suffering defeat. According to Ephesians 6 we know that our weapons are not carnal and that our “spiritual warfare” is fought in the heavenlies. This aspect of warfare is what is referred to as “Second Heaven Warfare”.

Luke 10:21 ²¹In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, **that thou hast hid these things from the wise and prudent, and hast revealed them unto babes:** even so, Father; for so it seemed good in thy sight.

In verse 21 Jesus goes on further rejoicing in spirit and thanking the Father that this type of second heaven warfare was not revealed to everyone. In verse 23 Jesus turned to His disciples and said privately, Blessed are the eyes which see the things that you see.

Luke 10:23 ²³And he turned him unto his disciples, and **said privately**, Blessed are the eyes which see the things that ye see: [24] For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

In other words, not everyone is called to second heaven warfare nor will everyone in the Body of Christ understand this type of warfare. However, blessed are those that have been appointed and who do understand what God has called them to.

Going back to Luke 10:18 ¹⁸And he said unto them, I beheld Satan as lightning fall from heaven. ¹⁹Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.

The word “beheld” in this context means to look upon or gaze at. It means to call ones attention to or to comprehend a matter. And, according to Strong’s Concordance “beheld” also means to “discern clearly either physically or mentally”. Again, the discerning of spirits is one of the gifts of the Holy Spirit as mentioned in 1 Corinthians 12:10.

With that in mind, Jesus called attention to, looked into and understood second heaven warfare. He boldly declared to those disciples there with Him that He gave them authority in that area. In talking to them, Jesus begins the dialogue by looking into the second heaven, and he draws his disciples attention to those particular events going on in the heavenlies. While Jesus had their attention on the second heaven, it was in this spiritual posture and focus that He gave them authority over all the power of the enemy including to tread on serpents and scorpions. By directing their attention to the heavens – Jesus spoke of the place where Satan dwelled and gave them authority in the second heavens as well as here on earth.

Seducing spirits & Doctrines of devils: 1 Timothy 4:1 ¹Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, **giving heed to seducing spirits, and doctrines of devils;** ²Speaking lies in hypocrisy; having their conscience seared with a hot iron; ³Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.

St. James & the Doctrine of Devils: The Doctrine of devils is yet another avenue that the demonic or a principality will take to mislead or set up a substitute religion or whatever it is that

the enemy wants to accomplish. **Given that the St. James of Spain does not agree with Scripture, then we can safely say that St. James falls into the category of the doctrine of devils.** According to one legend, “stars” led a Spanish shepherd to the forgotten burial place of St. James bones. Stars in Scripture have several meanings and interestingly enough, stars refer to angels, including those angels who fell along with Satan. **Revelation 12 [4]** And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. St. James of Spain does not agree with Scripture; however, he would agree with the doctrine of devils, in this case, the doctrine of a fallen angel.

The Doctrine of Devils is nothing other than a devil, whether it be a demon or a principality, influencing someone as in the case of the shepherd. Interestingly enough, the apostle James was never buried in Spain.

According to Scripture we are, at all times, to test the spirit and we test the spirit by seeing if it lines up with the Word. If it does not line up with Scripture then we know that it is not of the LORD and therefore we are to reject that doctrine.

Unfortunately, at that point in time in history, Catholics did not have access to the Scriptures and relied only upon what the Catholic Church taught about James. They would not have had Scriptures available to them to make certain that what they were being taught was correct. Yes, the Spaniards had a “zeal” for the Holy Wars; however, their zeal was based on the doctrine of the Catholic Church, not according to the knowledge of Scripture. **Romans 10 [2]** For I bear them record that they have a zeal of God, but not according to knowledge. **[3]** For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.

However, today's Christians do have access to the Scriptures and because of the Scriptures we have gained knowledge and an understanding of the spiritual war that was waged in 1565 here in America. **Hebrews 4 [12]** For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

Since we do have access to the Scriptures, we need to be like the Bereans and examine the Scriptures daily to see if what we are being told is true. **Acts 17 [11]** Now the Bereans were of more noble character than the Thessalonians, for they received the message with great eagerness and examined the Scriptures every day to see if what Paul said was true.

Going back to the doctrine of devils. In Isaiah 14:13-14 Satan said in his heart that he would be like the God Most High, meaning that he wants to be worshipped in the same way that Yahweh is. One of the many ways that Satan seeks to be like Yahweh is to pervert the Scriptures.

Take James for example. I believe that Satan chose the “name” of the apostle James because of the meaning behind his name and proceeded to pervert who James the apostle was to fit the doctrine of his devils.

The Shrine & Grave of St. James: Isaiah 65 [1] I am sought of them that asked not for me; I am found of them that sought me not: I said, Behold me, behold me, unto a nation that was not called by my name. **[2]** I have spread out my hands all the day unto a rebellious people, which walketh in a way that was not good, after their own thoughts; **[3]** A people that provoketh me to anger continually to my face; that sacrificeth in gardens, and burneth incense upon altars of brick; **[4]** Which remain among the graves, and lodge in the monuments, which eat swine's flesh, and broth of abominable things is in their vessels;

Today as well as in Biblical times there are people who actually sit among the graves and engage in the practice of necromancy, a form of divination. Séances are another form of necromancy and divination with the idea that they can communicate with the dead. Actually what they are communicating with are demonic spirits known as “familiar spirits”. Familiar spirits are assigned to a specific family and will stay with that particular family throughout the generations until it has been exposed and dealt with. These familiar spirits would obviously be familiar with the details of the dead person’s life as well as his or her forefathers.

Catholics who make a pilgrimage to “Shrines”, for example, the Shrine of St. James, is a good example of people sitting among the graves in an effort to communicate, honor or pay homage to the dead. The Catholic Church believes that when they pray to the dead saints that they in turn will intercede with God on our behalf. Even their supposed relics and images are to be venerated. However, these practices are not in accordance with the Scriptures. **Isaiah 8 [19]** And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead?

Pope John Paul II declared the year 2000 as a “Holy Year” and the Christian Catacombs as well as other shrines were added to the four Patriarchal Basilicas as places to visit in order to gain the Jubilee indulgence, in other words, pardon from sin.

When visiting the Christian Catacombs the same conditions required for the Basilicas were to be met in order to gain the Jubilee indulgence. For example, for those who decided to make the pilgrimage to one of the above places, to gain the indulgence, they were required to take part in either a Mass or other Catholic celebration, spend time in prayer, ending their prayers in Our Father and prayer to the Virgin Mary.

Back to Names and their Meanings: At times we know that names were given to people at birth and before birth to identify what the characteristics or nature of that individual would be. Sometimes an angel would visit the parents before a child was born and reveal to the parents the name to be given to their child that would identify the child's nature and even his spirit. For example, an angel visited Joseph and not only told him of the birth of Jesus, but also gave him the name Jesus. The name Jesus identified this particular child as the "Savior" or "God Who is Salvation." And, we know from Scripture that's exactly who He was. **Matthew 1 [20]** But while he thought on these things, behold, **the angel of the Lord** appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. **[21]** And she shall bring forth a son, **and thou shalt call his name Jesus:** for he shall save his people from their sins.

The Meaning of James and its Hebrew equivalent Jacob. Given that James is the Greek

equivalent of the Hebrew Jacob and **both names have the same meaning**, then the meaning of the name Jacob is important to this study.

Genesis 25 [21] And Isaac intreated the Lord for his wife, because she was barren: and the Lord was intreated of him, and Rebekah his wife conceived. **[22]** And **the children struggled together within her**; and she said, If it be so, why am I thus? And **she went to enquire of the Lord.** **[23]** And the Lord said unto her, **Two nations are in thy womb, and two manner of people shall be separated from thy bowels**; and the one people shall be stronger than the other people; and the elder shall serve the younger. **[24]** And when her days to be delivered were fulfilled, behold, there were twins in her womb. **[25]** And the first came out red, all over like an hairy garment; and they called his name Esau. **[26]** **And after that came his brother out, and his hand took hold on Esau's heel; and his name was called Jacob**: and Isaac was threescore years old when she bare them.

While still in the womb - the LORD identified the nature of both Esau and Jacob to Rebekah. Their struggle in the womb between each other was prophetic of two different nations. The Struggle between Esau and Jacob is symbolic of the struggle between Christ and the Antichrist. The Edomites, offspring of Esau, to this day struggle against the Nation of Israel. Unfortunately it can also describe ancient and ongoing struggles between Christians, for example, the struggle between Catholicism and the French Huguenots that took place in 1565 here in America.

Jacob was named at birth and the name Jacob means “sup planter” and “heel catcher”. Interestingly enough, when Jacob was born he was born with his hand holding Esau’s heel. **[26]** **And after that came his brother out, and his hand took hold on Esau's heel; and his name was called Jacob:...**

The name "Jacob" also means "deceiver" and identified the deceptive nature of Jacob until the LORD changed his name to Israel. True to the definition, Jacob’s life was a reflection of his name. However, there came a time when Jacob wrestled with the LORD and at that time the LORD changed Jacob’s nature; therefore the LORD changed Jacob’s name to Israel. The Scriptures tell us that Jacob wrestled with God and that’s what the name Israel means: “Struggles with God”. Genesis 32:25-31

Even before Jacob and his twin brother Esau were born – they both struggled in Rebekah's womb and the struggle was symbolic of their own "personal struggle" between each other after their birth. It was prophetic of the struggle between the two nations that they would eventually come to represent. As stated earlier, their struggle can also represent the struggle between the various Christian denominations or can be on a personal level between two or more of the brethren as well.

Why did Jacob wrestle with the LORD? Well, it was because of his deceptive nature, the very nature that God needed to change in Jacob. However, there was something else about Jacob’s nature that was revealed when he wrestled with the LORD. When the LORD told Jacob to let Him go, Jacob replied that he would not let him go until the LORD blessed him. In other words, Jacob wanted the spiritual blessings from the LORD, whereas his brother Esau despised his birthright, meaning the spiritual blessings. **Hebrews 12 [16]** Lest there be any fornicator, or profane

person, as Esau, who for one morsel of meat sold his birthright. (Genesis 25:29-34)

When Esau traded his birthright to Jacob for a bowl of stew he was actually giving up the spiritual (the birthright) for the flesh (the stew). The birthright was the covenant promises that the LORD had promised to Abraham, passed down to Isaac and would have been passed down through Esau's seed had he not sold his birthright to Jacob.

The “Sup planter” Spirit: Not only did Jacob sell Esau the stew for his birthright, at a later time Jacob deceitfully took Esau's blessing. Scripture reveals to us that on these two occasions, Jacob “sup planted” his brother by buying his birthright and deceitfully taking his blessing as well. Esau's statement to his father acknowledges his understanding that Jacob's nature was truly a reflection of his name.

Genesis 27 [35] And he said, Thy brother came with **subtilty**, and hath taken away thy blessing. **[36]** And he said, **Is not he rightly named Jacob? for he hath supplanted me these two times:** he took away my birthright; and, behold, now he hath taken away my blessing. And he said, Hast thou not reserved a blessing for me?

The sup planting spirit behind Jacob and Esau's struggle was the same spirit behind the struggle between the Spanish Catholics and the French Huguenots. And that same spirit still continues to stir up divisions and schisms among the various Christian denominations as well. Even though paganism came through the Roman Catholic Church and continues to remain within the Church, we need to keep in mind that there will always be a remnant within the Catholic Church because of their faithfulness to the LORD for the first several hundred years. The only way that I can understand this is that even though Israel worshipped pagan gods alongside Yahweh, they too will always have a remnant because of the promises made to Abraham, Isaac and Jacob. We also need to keep in mind that there are many issues within the Protestant Churches as well that are not pleasing to the LORD.

Just as Jacob and Esau were brothers, the Remnant within the Catholic and Protestant Church are brothers. The remnant identifies those who really do have their salvation. Not all Catholics or Protestants have their salvation.

However, having said that, even though there is a remnant within the Catholic Church, it does not negate their teachings, many of which include teachings of paganism. I would not attend Mass or share in their communion table given their understanding of communion. Fellowship among the remnant can be outside the Church building. It doesn't mean that we participate in their rituals that have their roots in paganism.

Many people worldwide do not understand that the Roman Catholic Church “Does Not” represent all of Christendom. The word “Protestant” meant that those who were Protestants were “protesting” against the beliefs and teachings of the Catholic Church and many of us today are still protesting against their teachings that are not Scriptural.

Furthermore, when the Church of Rome allowed paganism to come into their Church they gave up their birthright and their blessings. Both Esau and the Church of Rome sold their birthright or

anointing because of wanting to satisfy their flesh. Esau sold his for stew. The Catholic Church sold theirs for power and wealth. Later Esau wept because of losing his birthright; however he didn't repent. The Roman Catholic Church has not repented either – paganism still has a place in their doctrine. Esau tried to kill Jacob and the Roman Catholic Church has killed many true Christians. The Catholic Church did not have the right to kill non-believers in the Name of Jesus.

Esau put the flesh first; however, Jacob eventually put the LORD first. Esau freely gave up his birthright, but Jacob deceived Esau of their father's blessing. When Esau lost his birthright it was inevitable that he would lose the blessing since both are so closely related. Needless to say, both Catholics and Protestants have their own problems.

The Spanish and Catholicism wanted to obtain the “Spiritual Blessing” of the French Huguenots: Jacob and Esau were brothers, nonetheless Esau lost his birthright and spiritual blessing to Jacob. Just as Esau gave up his birthright to his brother Jacob – I believe the Roman Catholic Church gave up their birthright as well to the Protestants. The French Huguenots wanted to hear from the LORD for themselves; the Roman Catholic Church wanted to hear for the people.

When the French Huguenots were killed, not as Frenchmen, but as Protestants, I believe it was because the Roman Catholic Church wanted the blessings of what the LORD was doing in the New World.

New gods: Judges 5 [8] They chose new gods; then was war in the gates: was there a shield or spear seen among forty thousand in Israel?

Who was this new god that came to what is now known as America? This new god, unknown to the Native American Indians, was a “Sup planter” spirit. At the time, the Native America Indians worshipped the sun, moon, stars and animals.

Even though this spirit was new to America, it was the same spirit that had already attempted to “sup plant” the French Huguenots from France and now came to the New World to “sup plant” them from this land as well. One of the manifestations of the sup planting spirit is to “follow on the heels of”, so it should not surprise us that the Spaniards “followed on the heels of” the Huguenots to America.

The “Sup planter”: How did the spirit operating behind the identity of St. James manifest when the Spanish set foot on the coast of Florida in 1565? And how is the “sup planter” still manifesting over America?

St. James the Sup planter is invoked: As mentioned earlier, Menendez and the other Spaniards shouted the war cry “**Santiago**” when they attacked Fort Caroline as well as when they attacked the Native America Indians, who were considered without rights as long as they were pagan.

The Spanish invoked St. James in other battles as well as those fought with the Native Americans. By invoking St. James in their holy wars, Menendez and other Conquistadors as

well as the Knights of the Order of Santiago were “spiritually” binding the spirit of “Anti Christ” that was behind their “Holy War” to the land in the New World, including the land that is now known as Florida. The spirit behind this “Holy War” was not the Spirit of the LORD. It was an “anti Christ” spirit working through the Spanish Conquistador and his men who slaughtered the French Huguenots – Protestants who were seeking a place to worship the LORD in spirit and truth.

The Blood of the Martyrs

For those who believe that the land where the Huguenots were slain is sacred because of their shed blood, I want to emphasize that it was not the blood of the Huguenots; however, it was the blood of the Lamb (Jesus Christ) that enabled the Huguenots to overcome Satan. And, it was also the “Word of their Testimony” and that they “Did not love their Lives so much as to shrink from death” that the French Huguenots became “Martyrs”.

The Blood of Jesus

There is no blood that is redemptive other than that of Jesus Christ.

Ephesians 1 [7] In whom **we have redemption through His blood**, the forgiveness of sins, according to the riches of His grace;

Jesus was without sin! We are all sinners. Therefore the shed blood of any human being, no matter how righteous or innocent, cannot make land sacred or holy as many people believe. This belief is not Scriptural, it is a tradition of man and it is idolatry.

Abel Was A Righteous Man – However His Blood Cried Out For Justice

Hebrews 11 [4] By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.

We know from Scripture that Abel was a righteous man and we know that it was the blood of this “innocent” man that was the first blood to be shed upon the earth and the voice of his blood cried unto the LORD from the ground. However, the blood of Abel cried out for justice.

Genesis 4 [10] And he said, What hast thou done? **the voice of thy brother's blood crieth unto me from the ground.** [11] And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand; [12] When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth.

The land did not become sacred because of this righteous man’s blood that was shed. Instead, the ground would no longer produce for Cain as it had in the past because of Abel’s blood crying out from the ground for justice and vengeance that resulted in Cain now being cursed from the earth. It was Cain himself that was cursed – not the land; however, the land would no longer produce for Cain.

The Blood of Jesus speaks a better word than the Blood of Abel. Abel's blood cried out to the LORD for justice, whereas the blood of Jesus was redemptive.

Hebrews 12 [24] And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.

However, The Martyrs Blood Will Be Avenged

It is Biblical that the LORD will avenge the blood of the Martyr. Not only does the blood of Abel cry out for justice - the voice of the shed blood of the Martyr cries out to be avenged as well. And, according to Scripture, the LORD will avenge the blood of the Martyrs in His own way and in His own timing.

Matthew 23 [35] That upon you may come all the **righteous blood shed upon the earth**, from **the blood of righteous Abel** unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. **[36]** Verily I say unto you, All these things shall come upon this generation.

Revelation 6 [9] And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: **[10]** And **they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood** on them that dwell on the earth? **[11]** And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled.

The Blood of the Huguenots Was Avenged

Dominique de Gourgues Avenged the Blood of the Huguenots and made Atonement for the Land that had been Defiled.

Interestingly enough, the deaths of the Huguenots, were **avenged by Dominique de Gourgues**, the Frenchman who set sail in August 1567 for Florida to even the score by slaughtering the Spanish who were now occupying what once was Fort Caroline. According to Numbers 35:33, blood pollutes the land and atonement for the land can only be made by the shed blood of the one who shed the innocent blood. According to Scripture it is the "Avenger of Blood" that is to slay the one who shed the innocent blood. And when the murderer is slain the land is thereby cleansed.

Numbers 35 [33] So ye shall not pollute the land wherein ye are: for blood it defileth the land: and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it.

Numbers 35 [19] The **avenger of blood** shall himself slay the murderer; when he meets him, he shall slay him.

In 1567, two years after the Huguenots had been murdered, Dominique de Gourgues, a Frenchman set sail for Florida **to personally avenge the French Huguenots**. In March or April of 1568 after destroying several other forts established by the Spanish in Florida, Gourgues finally made his way to the very Fort where the French Huguenots were slaughtered.

It was at the hands of Gourgues that the Huguenots were avenged when the very Spaniards that murdered the Huguenots were slain by Gourgues and he had them hung on the very trees that they had hung the Huguenots on. Gourgues had wooden tablets hung on the trees that read: **“Not as to Spaniards, but as to Traitors, Robbers, and Murderers”** **14** in retribution for the tablets that the Spaniards had hung over the Huguenots that read **“Not as to Frenchmen, but as to Lutherans”**. (emphasis added)

These events can be spiritually understood in terms of Numbers 35 verses 19 and 33. I believe the LORD allowed Dominique de Gourgues to act as the Avenger. Why? Because given the Biblical principal in Numbers 35 verses 19 and 33, the land that had been defiled by the innocent blood of the French Huguenots could only be cleansed when an “Avenger” shed the blood of the Spaniards that had murdered the Huguenots.

The Account of Dominique de Gourgues ~ the Avenger of the Huguenots

The following account of Dominique de Gourgues and the details of what took place at Fort Caroline, renamed Fort San Mateo by the Spanish, is taken from Francis Parker’s book *Pioneers Of France In The New World*.

“The next day was Quasimodo Sunday, or the Sunday after Easter, Gourgues and his men remained quiet, making ladders for the assault on Fort San Mateo. Meanwhile the whole forest was in arms, and, far and near, the Indians were wild with excitement. They beset the Spanish fort till not a soldier could venture out.

On Monday evening he sent forward the Indians to ambush themselves on both sides of the fort. In the morning he followed with his Frenchmen; and, as the glittering ranks came into view, defiling between the forest and the river, the Spaniards opened on them with culverins from a projecting bastion. The French took cover in the woods with which the hills below and behind the fort were densely overgrown. Here, himself unseen, Gourgues could survey whole extent of the defences, and he presently descried a strong part of Spaniards issuing from their works, crossing the ditch, and advancing to reconnoiter.

As the Spaniards reached the edge of the open ground, a deadly fire blazed in their faces, and before the smoke cleared, the French were among them, sword in hand. The survivors would have fled; but Cazenove’s detachment fell upon their rear, and all were killed or taken.

When their comrades in the fort beheld their fate, a panic seized them. **Conscious of their own deeds, perpetrated on this very spot**, they could hope no mercy, and their terror multiplied immeasurably the numbers of their enemy. They abandoned the fort in a

body, and fled into the woods most remote from the French. But here a deadlier foe awaited them; for a host of Indians leaped up from ambush. Then rose those hideous war-cries which have curdled the boldest blood and blanched the manliest cheek. The forest warriors, with savage ecstasy, wreaked their long arrears of vengeance, while the French hastened to the spot, and lent their swords to the slaughter. A few prisoners were saved alive; the rest were slain; **and thus did the Spaniards make bloody atonement for the butchery of Fort Caroline.**

But Gourgues's vengeance was not yet appeased. Hard by the fort, **the trees were pointed out to him on which Menendez had hanged his captives**, and placed over them the inscription, '**Not as to Frenchmen, but as to Lutherans.**'

Gourgues ordered the Spanish prisoners to be led thither.

'Did you think,' he sternly said, as the pallid wretches stood ranged before him, 'that so vile a treachery, so detestable a cruelty, against a King so potent and a nation so generous, would go unpunished? **I, one of the humblest gentlemen among my King's subjects, have charged myself with avenging it.** ... But though you cannot suffer as you deserve, you shall suffer all that an enemy can honorably inflict, that your example may teach others to observe the peace and alliance which you have so perfidiously violated.'

They were hanged where the French had hung before them; and over them was nailed the inscription, burned with a hot iron on a table of pine, '**Not as to Spaniards, but as to Traitors, Robbers, and Murderers.**'

Gourgues's mission was fulfilled.

Thus Spaniards and Frenchmen alike laid their reeking swords on God's altar." 15
(emphasis added)

The Death of the Huguenots vs. the Death of the Spaniards

The differences between the deaths of the Huguenots and the deaths of those who killed the Huguenots is significant. Only innocent blood can be avenged.

When the Huguenots established Fort Caroline they were not breaking any laws because the King and Queen of Spain had officially given up on establishing a colony in the New World. France and Spain were at peace with one another. The Huguenots had not broken any laws, therefore their shed blood was innocent blood and for that reason they could be avenged.

On the other hand, the Spaniards who murdered the Huguenots were guilty of breaking the law for the very reasons that the Huguenots were not guilty. Furthermore, and of more importance, by their own testimony, the Spaniards justified killing the French Huguenots because of their hatred for Lutherans and Protestants. Therefore, the shed blood of the Spaniards who murdered the Huguenots and died at the hands of Gourgues was not innocent blood.

It has been explained how the innocent blood of the Huguenots was atoned for; however, one might wonder how the land was cleansed after the shed blood of the Spaniards.

The Gibeonites & Israel's Three-Year Famine

2 Samuel 21 gives the account of Israel's three year famine being broken only after the surviving Gibeonites were avenged by the deaths of those who had shed the innocent blood of other Gibeonites. This same account will help us to understand the differences between the shed blood of the innocent and the shed blood of those who shed the innocent blood and how each affected the land.

I want to point out that the famine was directly related to the "innocent blood" of the Gibeonites that had been shed. However, the shed blood of Saul's seven male offspring that was required to make atonement for the land did not keep the land from being cleansed. It was after David delivered seven of Saul's male offspring into the hands of the Gibeonites, they were hung by the surviving Gibeonites before the LORD, and thereafter buried did the LORD answer prayer in behalf of the land.

In other words there is a difference between the "innocent blood" and the blood that is not considered innocent. In the case of Saul's household, it was the sins of the father visited to the third and fourth generation.

The Gibeonites Avenged

David realized the seriousness of the famine in its third year and inquired of the LORD as to why. The LORD revealed to David that it was because of the "bloody house of Saul" in that Saul had slain the Gibeonites.

Even though the Gibeonites were a pagan nation, the LORD required the nation of Israel to keep the covenant that Joshua had made with the Gibeonites and that was to spare them. Obviously, Saul had not kept this covenant and because Saul slew them, a curse was upon the land which resulted in a three year famine. Interestingly enough, the famine occurred after Saul's death and affected the entire nation of Israel because Saul represented the entire nation as its King.

David inquired of the Gibeonites as to how atonement could be made in order that the Gibeonites would bless and not curse Israel. And what the Gibeonites required was for their blood to be avenged by seven males from the bloodline of the man who broke Israel's covenant to spare them – this being Saul's house.

The Avenger for the Gibeonites that had been killed were the Gibeonites themselves. Just as the Gibeonites were avenged by other Gibeonites, the blood of the French Huguenots was avenged by their own countrymen as well.

Gourgues & Retribution in Kind: The Spaniards at Fort Mateo were "Sup planted by Gourges

St. Augustine and its environs was a city polluted and stained with footprints of blood.

Hosea 6:8 ⁸Gilead is a city of wicked men, **stained with footprints of blood.** (NIV translation)

Hosea 6:8 ⁸Gilead is a city of them that work iniquity, and is **polluted with blood.** (KJV translation)

Hosea 6:8 ⁸Gilead is a city of evildoers; it is **tracked with bloody [footprints].** (Amplified Bible)

Polluted means to Seize by the Heel, to Circumvent and to Supplant. A Sup Planter is one who follows on another's heels. It's important to note that according to Strong's Concordance, the meaning of the word "pollute" in the context of Numbers 35:33 is different than that of "polluted" in Hosea 6:8. Pollute in Numbers 35:33 means to defile while Polluted in Hosea 6:8 means "a knoll", tracked, to seize by the heel, to supplant, to circumvent, **a footprint.**

Interestingly enough, the meaning of the word Polluted as used in Hosea 6:8 is identical as that of James and Jacob. Just as the name James and Jacob means to take by the heel and to sup plant, according to Strong's the word "Polluted" means to take by the heel and to sup plant as well.

After the Spanish realized that Ribault had set sail for America in 1565, they too set sail. In other words, the Spanish followed on the heels of the French Huguenots. It was through the shedding of French blood that the Spanish were able to circumvent the establishment of a second French colony as well as supplanting the already existing French colony at Fort Caroline.

Then, the Spanish further polluted the land with their footprints stained with the blood of the French Huguenots they murdered. Like Gilead in Hosea 6:8, St. Augustine, Florida was a city polluted with the bloody footprints of the Spaniards who slaughtered the French Huguenots. After the massacre at Fort Caroline, Menendez and his followers returned to St. Augustine covered in blood. "Again, Menendez returned triumphant to St. Augustine, and behind him marched his band of butchers, steeped in blood to the elbows, but still unsated". **16**

Retribution in Kind:

Habakkuk 3 [14] With his own spear you pierced his head when his warriors stormed out to scatter us, gloating as though about to devour the wretched who were in hiding.

The Spaniards didn't understand, but their bloody footprints were prophetic as to a future event that would unfold and involve them in the sense of "retribution in kind". They were prophetic in the same sense as when Jacob was born grasping Esau's heel – it revealed the nature of the future relationship between the two brothers.

Retribution in kind means that their own weapons would be turned against them. In other words, their bloody footprints meant that they too would be supplanted - tripped up by their heels. In this particular situation, retribution in kind meant that the Spanish would be supplanted from Ft.

Caroline, now known as Fort Mateo, by the French in the same manner that they supplanted the French Huguenots including hanging Spanish soldiers from the very trees that Menendez hung the Huguenots.

Habakkuk 3:14 ¹⁴With his own spear you pierced his head

According to documented accounts, it appears that those at Fort Mateo were the very soldiers who had killed the French Huguenots when the Fort was known as Fort Caroline and some of the very ones who entered St. Augustine steeped in the blood of the Huguenots. Going back to the above verse we can see that “retribution in kind” was a reality for the Spaniards at the hands of Gourgues. I want to point out that while retribution in kind is a Biblical principle, verse 14 specifically speaks about piercing the head.

After killing Ribault, the Spaniards quartered his head and upon their return to St. Augustine, they placed his quartered head on lances at the four corners of where they planned to build a fort. **17** Given that Ribault’s head had been severed and hewn into four pieces, I have to wonder how many Spaniard’s heads were pierced by Gourgues. Again, I want to emphasize that it was not the blood of the Huguenots, it was the blood of the Lamb that enabled the Huguenots to overcome Satan.

Going Back to Hosea 6.

The Company of Priests Murder in the Way of Consent:

Hosea 6:6 ⁶For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings. ⁷But they like men have transgressed the covenant: there have they dealt treacherously against me. ⁸Gilead is a city of them that work iniquity, and is polluted with blood. ⁹And as troops of robbers wait for a man, so the company of **priests murder in the way by consent:** for they commit lewdness.

Just as the priests in verse 9 murder in the way by giving their consent – so did the Jesuit and other priests that accompanied Menendez give their consent to the slaughter of the French Huguenots – Christians who desired to worship the LORD in spirit and truth.

The following describes Menendez preparing his attack on the beached Huguenots after a troop of Indians informed him of their whereabouts. One of the first things that Menendez did in preparation was to call for Mendoza, one of the company of priests who accompanied Menendez to Florida. “Menendez instantly sent forty or fifty men in boats to reconnoiter. **Next, he called the chaplain, - for he would fain have him at his elbow to countenance the deeds he meditated, ...**” **18** (emphasis added)

In other words, Menendez would be pleased to have a priest at his elbow to encourage, approve of, bless and support the slaughter of the Huguenots in the name of Christianity - **so the company of priests murdered in the way by consent.** After capturing the stranded Huguenots, instead of asking Menendez to show mercy to the Huguenots, Mendoza, a priest, only asked Menendez to show mercy to the few Catholics that were part of the colony established by the Huguenots. The following is from the personal account of Mendoza, one of the priests who accompanied Menendez to Florida and an eye witness to the slaughter of the second group of

Huguenots killed by Menendez:

“Since they all were Lutherans, his Lordship decided to condemn them all to death. I, being a sacerdote and with the bowels of a man, petitioned him to grant me a favor, and it was that those whom he found to be Christians should not die. He granted me this, and proceedings were carried out by which we found ten or twelve. These we brought with us. All the rest **died for being Lutherans and against our Holy Catholic Faith.**” **19** (emphasis added) As mentioned earlier even Christians were killed if they were not Catholics. In commenting on Menendez’s zeal to kill the French Huguenots, Mendoza said: “The fire and desire he has to serve Our Lord in throwing down and destroying this Lutheran sect, enemy of our Holy Catholic Faith, does not allow him to feel weary in the work.” **20**

Among the company of priests, in addition to Mendoza and the Jesuit Priest of Saint Francis of Xavier, was Soils de las Meras, a Priest and brother-in-law to Menendez, and like Mendoza and the other priests, he too approved of the murder of the Huguenots in the name of Christianity. “What we know of it is due to three Spanish eye-witnesses, Mendoza, Doctor Soils de las Meras, and Menendez himself. **Soils was a priest, and brother-in-law to Menendez. Like Mendoza,** he minutely describes what he saw, and, like him, **was a red-hot zealot, lavishing applause on the darkest deeds of his chief.**” **21**

Mendoza was with Menendez at the first massacre of the French and Meras at the second. According to Bartolome Barrientos who wrote "Pedro Menendez de Aviles Founder of Florida" The priest Meras was one of the two men who actually killed Ribaut.

Breach of Faith

Menendez’s Brother-in-Law Justified Menendez’s Breach of Faith with the Huguenots.

Menendez betrayed the two groups of Huguenots that were murdered on the beach. During their several meetings, Menendez either implied or guaranteed their safety. Ribaut himself called on Menendez to remember his oath. Because many Catholics as well as Protestants believed that Menendez was guilty of a breach of faith, his brother-in-law came to his defense as follows:

“Such is the sum of the French accounts. The charge of breach of faith contained in them was believed by Catholics as well as Protestants; and it was as a defence against this charge that the narrative of the Adelantado’s brother-in-law was published. That Ribaut, a man whose good sense and courage were both reputed high, should have submitted himself and his men to Menendez without positive assurance of safety, is scarcely credible; nor is it lack of charity to believe that a bigot so savage in heart and so perverted in conscience would act on the maxim, current among certain casuists of the day, **that faith ought not to be kept with heretics.**” **22** (emphasis added)

Going Back to Hosea 6

Transgressed the Covenant “at Adam”

Hosea 6 verse 7 gives a spiritual understanding of the promises made by Menendez with the Huguenots at a river crossing where Menendez guaranteed their safety – only to break his oath by having them slaughtered – and only after the Huguenots crossed over the river.

Hosea 6:7 ⁷ But they like men have transgressed the covenant: **there** have they dealt treacherously against Me. (KJV)

Hosea 6:7 ⁷ But **at Adam** they transgressed the covenant, **there** they dealt faithlessly with Me. (RSV)

Hosea 6:7 ⁷ **Like Adam**, they have broken the covenant – **they were unfaithful to me there**. (NIV)

The word “there” in verse 7 indicates that the “place” where the covenant was transgressed is important. The Revised Standard translation identifies “at Adam” for the word “there” in the King James translation.

Adam is the name of a city at the Jordan and it was here at the ford where Joshua and the Israelites crossed over the Jordan. **Joshua 3:16** That the waters which came down from above stood and rose up upon an heap very far from the city Adam, that is beside Zaretan: and those that came down toward the sea of the plain, even the salt sea, failed, and were cut off: and the people passed over right against Jericho.

Ribaut and the Huguenots “Crossed Over A River”

And, it was at a “river crossing” where Menendez broke his assurance and oaths promising the Huguenots safety. To carry on talks with the Huguenots, Menendez and the Spaniards had to wait for the Huguenots to “**cross over a river**”.

“Famished and desperate, the followers of Ribaut were toiling northward to seek refuge at Fort Caroline, when they found the Spaniards in their path. Some were filled with dismay; others, in their misery, almost hailed them as deliverers. La Caille, the sergeant-major, **crossed the river**. Menendez met him with a face of friendship, and **protested that he would spare the lives of the shipwrecked men, sealing the promise with an oath, a kiss, and many signs of the cross**. He even gave it in writing, under seal. Still, there were many among the French who would not place themselves in his power. The most credulous **crossed the river** in a boat. As each successive party landed, their hands were bound fast at their backs; and thus, except a few who were set apart, they were all driven towards the fort, like cattle to the shambles, with curses and scurrilous abuse. Then, at sound of drums and trumpets, the Spaniards fell upon them, striking them down with swords, pikes and halberds. **Ribaut vainly called on the Adelantado to remember his oath**. By his order, a soldier plunged a dagger into the French commander’s heart; and Ottigny, who stood near, met a similar fate. Ribaut’s head was cut off, and portions of it sent in a letter to Philip the Second. His head was hewn into four parts, one of which was displayed on the point of a lance at each corner of Fort St. Augustine. ...” **23** (emphasis added)

Protest in the context that Menendez protested meant to affirm or avow. When Menendez was

charged with a breach of faith, the brother-in-law of Menendez, a priest, justified this breach of faith by asserting “that faith ought not to be kept with heretics”.

Before Ribaut and other Huguenots “crossed the river”, were betrayed and killed, members from both groups of the Huguenots at separate times “crossed the river” multiple times in their talks with Menendez. And it was at this particular river crossing that the covenant was broken.

Following are several accounts of those meetings that occurred with the Huguenots in which Menendez either “implied” or “guaranteed” the safety of the Huguenots:

On one occasion: “Menendez gave him the same equivocal answer that he had given the former party, and Ribaut returned to consult with his officers. After three hours of absence, **he came back in the canoe**, and told the Adelantado that some of his people were ready to surrender at discretion, but that many refused. They can do as they please,’ was the reply. In behalf of those who surrendered, **Ribaut offered a ransom of a hundred thousand ducats.** ‘It would much grieve me,’ said Menendez, ‘not to accept it; for I have great need of it.’ ...” **24** (emphasis added)

On a separate occasion: “One of the Frenchmen **recrossed** to consult with his companions. In two hours he returned, and offered fifty thousand ducats to secure their lives; but Menendez, says his brother-in-law, would give no pledges. **On the other hand, expressions in his own despatches point to the inference that a virtual pledge was given**, at least to certain individuals. The starving French saw no resource but to yield themselves to his mercy. **The boat was again sent across the river. It returned** laden with banners, arquebuses, swords, targets, and helmets. The Adelantado ordered twenty soldiers to bring over the prisoners, ten at a time. He then took the French officers aside behind a ridge of sand, two gunshots from the bank. Here, with courtesy on his lips and murder at his heart, ...”

“The Adelantado walked in advance till he came to a lonely spot, not far distant, deep among the bush-covered hills. Here he stopped, and with his can drew a line in the sand. The sun was set when the captive Huguenots, with their escort, reached the fatal goal thus marked out. And now let the curtain drop; for here, in the name of Heaven, the hounds of hell were turned loose, and the savage soldiery, like wolves in a sheepfold, rioted in slaughter. Of all that wretched company, not one was left alive.” **25** (emphasis added)

Hosea 6:7 ⁷But at **Adam** they transgressed the covenant, **there** they dealt faithlessly with Me.

And, so it was, that **at the crossing of the river** that Menendez transgressed the covenant not only with the Huguenots, but also with the LORD. During the conversations with the Huguenots, Menendez invoked the Name of the LORD, and by doing so he was required to keep his pledges of safety to the Huguenots.

The land was polluted ceremonially as well as morally.

When Menendez went ashore in Florida there was much Catholic ritual that was part of the ceremony that took place when he took possession of the land. The ceremony was performed by

the same Catholic Priest that stood and gave his approval when Menendez killed Jean Ribault and other French Huguenots in the Name of God as a means to justify the shedding of innocent blood on the land.

The ceremony that Menendez participated in when he went ashore and formally took possession of the land in Florida involved rituals of the Catholic Church. In fact, the Catholic Priest who led the rituals had gone ashore the night before in order to prepare the way for Menendez to come ashore:

“Notwithstanding the need for haste, the admiral’s landing was duly marked, for the Spanish were a ceremonious people, understanding the purposes of panoply and ritual. On the eighth of September, 1565, as the Indians stood and watched, Pedro Menendez de Aviles, Adelantado, Governor and Captain General of Florida, stepped from his launch with his gentlemen, announced by trumpets and artillery. Chaplain Francisco lopez de Mendoza Grajales walked forward to greet him, carrying a cross and intoning the Te Deum Laudamus. The company knelt to kiss the cross and, while banners hung limp in the sultry air, heard a mass in honor of the Nativity of Our Lady. Then **Menendez, notary by his side, took possession of Florida in the name of His most Catholic Majesty** and as lord of the land received the fealty of his captains and the officials of the royal treasury. The Saturibas of the vicinity played their role to perfection, kneeling before the cross, kissing hands, and trying their teeth on Spanish hardtack. On that day St. Augustine, scarcely more than a ditch and a pile of barrels, became a Spanish municipality.” **26** (emphasis added)

Given that polluted means a knoll as well as deceitful, I find it of interest that the place that Menendez chose to slaughter the Huguenots was after they crossed over a “sand hill”. It was only after the Spaniards led them in groups of ten over the “sand hill” that the Huguenots realized that Menendez had deceived them. Menendez purposely chose the sand hill in order that the French Huguenots who had yet to be taken across the hill could not see what was happening to the other Huguenots as they were led across to the other side and slaughtered. **27**

Hosea 6:7 ⁷But they like men have transgressed the covenant: there have they dealt treacherously against Me. The word “treacherously” means that the Spaniards dealt deceitfully with the Huguenots; they acted in a covert manner.

When the land has been polluted the enemy can bind people to the land “spiritually”, continuing to operate through the same deception and defilement that he worked thorough years, even hundreds of years earlier. For example, the land in Florida was polluted by Menendez, a Knight in the Order of Santiago, and other Spaniards who were on what amounted to a Crusade. However, what does that look like?

Satan’s Crusades: I don’t believe that anyone will argue the fact that the Crusades were “Holy Wars”. However, even though they were fought in the Name of Jesus Christ, they were not “Holy Wars” fought for righteousness nor were they according to the will of God. It is Scriptural that many people will say LORD, LORD and He will know them not.

The spirit of Knighthood seeks to “sup plant” and replace true Christianity with some form of religion or even Christianity that is in compromise and married to the world as its substitute.

The Knights were the warriors who fought these Holy Wars during the Crusades. While the purpose of most secular wars is to sup plant, it’s important to understand that **Knights were spiritual warriors fighting spiritual battles albeit spiritual battles that they created to serve their own purposes.** Even though the Crusades were supposedly religious in nature, they were nonetheless political and secular as well. It’s just that the political hid behind the religious. Masses of land and wealth was accumulated and stolen by the Knights during the Crusades in the name of Christianity. **The evil that resulted during the Crusades and the evil men that justified their actions in the name of Christianity, betraying the Name of Jesus Christ, is almost unbearable to even think about.**

I don’t doubt that many of the Knights and Crusaders were misled and sincerely thought what they were doing was right. There were many who were misled by both the Roman Catholic Church and by those Knights Templar who were fighting for power, land and wealth under the guise of Christianity.

The Crusades were the **Holy Wars of Satan.** The Crusades “Never” portrayed the true nature of Jesus Christ. All the blood that was shed in His Name only served to make Jesus Christ a stumbling block - a stumbling block even to the Hebrews, Yahweh’s chosen people.

The Crusades, including the one led by Menendez in Florida were Holy Wars influenced by Satan and they were counterfeits of the Holy Wars led by Joshua when the Hebrew people crossed over the Jordan and took possession of Canaan. We know from Scripture that Satan desires to be like Yahweh and that he counterfeits those things of Yahweh.

The Holy Wars led by Joshua: When Joshua and the Hebrew people crossed the Jordan to take possession of the Promised Land they needed to dislodge the enemy before they could take possession. To leave the enemy in the land meant that the enemy would constantly be a snare to God’s people.

Just as Joshua and Israel waged Holy Wars to displace the pagans – enemies of Yahweh – and then replace paganism with the worship of the LORD, Satan’s revenge is to wage his Holy Wars to displace Christians – enemies of the Kingdom of Darkness - then to replace Christianity with his substitute. **Psalm 2:1** ¹Why do the heathen rage, and the people imagine a vain thing? ²The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying, ³Let us break their bands asunder, and cast away their cords from us. ⁴He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Psalm 2 reveals that the enemy is not only rebelling against Yahweh but also His people. Among his substitutes: Secular religion which is a form of godliness, Harry Potter, Freemasonry, Paganism, Mythology, etc.

The Holy Wars led by Satan’s People: If Yahweh will use His people to dislodge Satan and his people to take possession of a geographical area, then Satan will use his people to dislodge Yahweh’s people from the land so that he can set up a counterfeit religion. Satan will resort to

what has worked before, even working through the brethren to betray brethren as he did in the Garden of Gethsemane

Just as Satan sent Roman soldiers to dislodge Jesus, Satan sent Spanish soldiers to dislodge the French Huguenots. Just as Judas betrayed Jesus and led the Roman soldiers to where Jesus was, Francis Jean, a French Huguenot, betrayed his brethren and led Menendez and his Spanish soldiers some forty miles through the underbrush to the location of Fort Caroline the night of the massacre. **28**

Laudonniere, the Governor of the French colony, was in charge of Fort Caroline the night that Menendez attacked. Just as Judas identified Jesus to the Roman soldiers; Francois Jean identified Laudonniere to the Spanish soldiers that fateful night. “As I went to give aid to those who were defending the breach on the side to the southwest, I was met there by a great number of Spaniards who had entered the fort by overcoming our men on that side. They drove me into the great court of the fortress, and there I saw Francois Jean, one of the sailors who had stolen my boats in the mutiny. He had guided the Spaniards to this place. On seeing me, he began to shout that I was the captain of the fort. This group was led by a captain who was, in my opinion, Don Pedro Menendez.” **29**

John 18:2 ²Now **Judas**, who **betrayed him**, knew the place, because Jesus had often met there with His disciples. ³So **Judas** came to the grove, **guiding a detachment of soldiers** and some officials from the chief priests and Pharisees. They were carrying torches, lanterns and weapons.

However, instead of dislodging Jesus, the Scriptures were fulfilled concerning his death on the cross. Scripture tells us that if the “princes” of this world had understood the real meaning of the cross then they would not have crucified Jesus. That Paul used the word “princes” in 1 Corinthians 2:7 is significant. I believe that princes included the principalities. Had Satan understood that the grave was not going to be able to hold Jesus I don’t believe Satan would have been so eager for Jesus to be crucified. **1 Corinthians 2:7** ⁷But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: ⁸Which none of the **princes of this world** knew: for had they known it, they would not have crucified the Lord of glory.

Nor did the Kingdom of Darkness understand the reality of God’s will concerning Jean Ribault and the French Huguenots. Not until the hour of Ribault’s death when Ribault read Psalm 132 did Satan understand that Yahweh was allowing Ribault’s death for a Higher purpose.

Had Satan understood that God was allowing Jean Ribault’s death in order to plant the seeds to worship Him in spirit and in truth here in America, I don’t believe that Satan would have sent the Spaniards to kill him. Like Jean Ribault and others of the Protestant movement, there are still many here in America who seek to worship the LORD in spirit and in truth and who will never submit to the will of compromise and the traditions of man found in Catholicism or any denomination. I believe that it was the seeds planted by the French Huguenots and their martyrdom that opened the door for others seeking a place to worship the LORD in spirit and truth to come to America.

It is through the church that the LORD reveals to Satan and the Kingdom of Darkness what He is doing at any given time. **Ephesians 3 [10]** To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, Amplified reads: “[The purpose is] that through the church the complicated, many-sided wisdom of God in all its infinite variety and innumerable aspects might now be made known to the angelic rulers and authorities (principalities and powers) in the heavenly sphere.

Even though we know that all the earth is Yahweh’s, it is still a Biblical principle that the LORD has allowed Satan and the Kingdom of Darkness authority, including geographical authority, for various reasons and for certain periods of time. For example, in John 19 Jesus explains to Pilate that it is his Father that has given Pilate authority to crucify Jesus and that Pilate of himself had no authority over Him.

John 19:10 ¹⁰“Do you refuse to speak to me?” Pilate said. ‘Don’t you realize I have power either to free you or to crucify you?’” However, in verse 11 Jesus states clearly that it His Father who has given Pilate the power to make such a decision. ¹¹ “Jesus answered, “You would have no power over me if it were not given to you from above. Therefore the one who handed me over to you is guilty of a greater sin.’ ”

Jeremiah 49 is a Scriptural basis where we find that Molech, pagan god of the Ammonites, along with his priests and officials has taken possession of a geographical area.

Jeremiah 49:1 ¹ Concerning the Ammonites: This is what the LORD says: “Has Israel no sons? Has she no heirs? **Why then has Molech taken possession of Gad? Why do his people live in its towns?** ²But the days are coming,” declares the LORD, “when I will sound the battle cry against Rabbah of the Ammonites; it will become a mound of ruins, and its surrounding villages will be set on fire. Then Israel will drive out those who drove her out,” says the LORD. ³Wail, O Heshbon, for Ai is destroyed! Cry out, O inhabitants of Rabbah! Put on sackcloth and mourn; rush here and there inside the walls, for **Molech will go into exile, together with his priests and officials.**

Furthermore, during the six years that Jephthah judged Israel he fought and won a battle against the Ammonites and their national god Chemosh. The battle was fought over who owned the land and Jephthah raises the question concerning land and their god verses the God of Israel. [Even though Molech is the recognized National deity of the Ammonites and Chemosh is the recognized National deity over the Moabites when the two nations formed a confederacy then Chemosh and Molech both would have been considered the national deity over whichever Nation was ruling at the time]

Judges 11:24 ²⁴**Wilt not thou possess that which Chemosh thy god giveth thee to possess?** So whomsoever the Lord our God shall drive out from before us, them will we possess. ²⁵And now art thou any thing better than Balak the son of Zippor, king of Moab? did he ever strive against Israel, or did he ever fight against them, ²⁶While Israel dwelt in Heshbon and her towns, and in Aroer and her towns, and in all the cities that be along by the coasts of Arnon, three hundred years? why therefore did ye not recover them within that time? ²⁷Wherefore I have not sinned against thee, but thou doest me wrong to war against me: the Lord the Judge be judge this

day between the children of Israel and the children of Ammon.

Spiritual Cords Tied to the Land of the Ammonites

What do the gods of the Land of the Ammonites Require:

Scripture reveals to us that the LORD requires us to worship Him in certain ways. As one of many examples, we are to worship Him in spirit and in truth and we are not to worship Him the way pagans worship their pagan deities. Nor are we to worship Him alongside pagan deities.

Scripture speaks of the “Baals”. The word Baal is a “title” and this title identifies the ruling Geographical principality over the other unclean spirits in their particular geographical area. And, just as Yahweh gave guidelines as to how He was to be worshipped, the principalities and other unclean spirits desired to be worshipped in very specific ways as well.

For example, child sacrifice was part of the worship that Chemosh and Molech demanded of their followers. [Leviticus 18:21; 2 Kings 23:10] We know that incest is a manifestation of these two spirits as well because the Moabites, whose National deity is Chemosh and the Ammonites, whose national deity is Molech originated from the incestuous relationship between Lot and his two daughters. [Genesis 19:30-38] In addition to actually sacrificing their children in a fire, incest is in a sense a type of child sacrifice as well. In other words, these two deities require that children in some way be harmed by the very ones that they should be able to trust, both their parents and other relatives.

On the other hand, instead of being sacrificed as victims, children participated in the worship of the Queen of Heaven by gathering the wood for the fathers to light in order for the women to bake cakes that they had made for the Queen of Heaven in her image. Making vows, burning incense and pouring out drink offerings to the Queen of Heaven was also required in the worship of the Queen of Heaven. [Jeremiah 7:17-18 & 44]

The concept that pagan gods were worshipped in a certain manner, depending upon their nationality, is further explained in the Book of 2 Kings Chapter 17. And Daniel 10 gives a further understanding of geographical principalities.

2 Kings 17 also gives an example of syncretistic religion. The people worshiped the God of Israel while continuing to worship pagan gods at the same time. Verses 24-41 gives an account whereby Samaria has been resettled with people from various nations and the people from the various nations brought the worship of their national deity with them to Samaria. These people were taught about the God of Israel and the manner in which He was to be worshiped; however, they continued to worship their own national deity as well, each according to the manner in which each pagan god required.

For example, the people of Babylon would have made tents or booths which involved a form of religious prostitution for their god, Succoth-benoth, while the men of Cush would have honored their national deity, Nergal, as a god of the chase and a god of battles. And the people of Hamath would have made an image of a goat without wool as representative of their god,

Ashima. The Avites worshipped their national deity, Tartak, made in the image of a donkey.
Reference: Dake's Notes on Exodus 23:24

2 Kings 17:30 ³⁰And the men of Babylon made Succoth-benoth, and the men of Cuth made Nergal, and the men of Hamath made Ashima, ³¹And the Avites made Nibhaz and Tartak, and the Sepharvites burnt their children in fire to Adrammelech and Anammelech, the gods of Sepharvaim. ³²**They feared the Lord, and served their own gods, after the manner of the nations whom they carried away from thence.**

The gods of St. Augustine: And this is what happened when the Spaniards established a colony in Florida. Roman Catholicism is an example of syncretistic religion. The Spaniards worshiped the God of Israel; however, when they came to Florida they also invoked the principality operating behind the supposed St. James as well as established the worship of the Queen of Heaven at the Spanish Mission.

Back to Jephthas & the Ammonites: The children of Ammon warred against the children of Israel; however, the Spirit of the LORD came upon Jephthah enabling the Israelites to subdue the Ammonites. The Spirit of the LORD came upon Jephthah "before" he made a vow to the LORD that if the LORD gave him victory over the Ammonites he would sacrifice to Him whatsoever came out of his house to greet him upon his return home. The LORD didn't require such a vow of Jephthah, so why would Jephthah make a vow when the LORD had already granted him victory?

The answer lies in "**When**" Jephthah made the vow. Given the sequence of events, Jephthah made the vow "**After**" he had left the boundaries of Israel's land and crossed over into the boundaries of the Ammonites. In other words, Jephthah was influenced by Chemosh, the national deity of the Ammonites and this deity required a burnt offering of "child sacrifice" of all those living in Ammon or coming into his geographical region.

It doesn't mean that Jephthah consciously made the vow; however, he came under the influence of this particular spirit. Even King David was "incited" by Satan when he took a census. **1 Chronicles 21:1** ¹And Satan stood up against Israel, and provoked David to number Israel.

It was Jephthah's daughter who came out to greet him upon his return from war. Jephthah would not have known that it was his daughter that would have come out to greet him; however, it was careless of Jephthah to make such a vow given that he did not know that it would not have been his daughter. Besides, whether it was his daughter or someone else, either way a human sacrifice would not have been according to God's will. Some believe that Jephthah was thinking in terms of an animal, but Jephthah specified that whatsoever came out of his house to "meet him". And, it was customary for those coming home from war to be met by their families with singing and dancing.

According to the tenth Book of Daniel there are geographical principalities. According to Judges 11, we know that Chemosh, the god of the Ammonites, was connected to their land. In other words Chemosh was a geographical principality over Ammon. And, the spiritual cords over the land of the Ammonites were cords that required child sacrifice as an offering to Chemosh.

The gods of St. Augustine: Roman Catholicism is an example of syncretistic religion. From the very beginning of establishing a Spanish colony in Florida, the Spaniards invoked pagan deities. Even before Menendez attacked Fort Caroline he and the other Spaniards worshipped the God of Israel at St. Augustine while at the same time invoking Mary as well as the spirit of Santiago to go with them into battle.

Mary of the Catholic Church is not Mary the Mother of Jesus. Their interpretation of Mary is nowhere to be found in the Bible. However, the way in which they portray Mary is no different than the worship of the mother goddess or the Queen of Heaven.

The Queen of Heaven & the Asherah Pole at the Mission of Nombre de Dios in St. Augustine, Florida: The Mission of Nombre de Dios was founded at the site where Menendez and the Spaniards first set foot in St. Augustine, laying claim to Florida as well as what is now known as all of America in 1565.

Considered by the Catholics to be the most sacred acre of land in all of America, the Marian Shrine is the first of all Marian Shrines established in America and is located where the first mass was offered by Mendoza, one of the Catholic priests that accompanied Menendez in 1565.

Even though the actual shrine to Mary was not built until 1620, intercession to Mary for victory over the French Huguenots began before the Spanish even landed, continuing throughout their slaughter. Because of the relationship between the Knights of Santiago and the Shrine of St. James, their role in protecting Spanish pilgrims on their way to the “Shrine”, it was only a matter of time before a “Shrine” to another Catholic Saint was built at the first Spanish Mission in America.

The following picture was taken inside the Shrine to Mary on the grounds of the Mission of Nombre de Dios. There are three objects in the following picture that are important to this study.

1. The statue of Mary in her role as “Our Lady of la Leche” and as a Queen
2. The Wooden Tree
3. The Altar



Deuteronomy 16:21 ²¹So do not set up any wooden Asherah pole beside the altar you build to the LORD your God.

An Asherah pole is a reference to a wooden pole or tree that represented the Canaanite goddess Asherah. Notice in the above picture that Mary is portrayed as a “Queen”, seated on top of a “Tree Trunk” that has been placed beside the altar of the LORD. The wooden pole itself is the symbol of Asherah. The above statue is the Asherah pole beside the altar to the LORD as described in Deuteronomy 16:21 and is an abomination unto the LORD.

1. **The statue of Mary in her role as “Our Lady of la Leche” and as a Queen:** Scripture does not portray Mary as a Queen breast feeding Jesus. However, Scripture does reveal the worship of the Queen of Heaven and the Israelites were forbidden to participate in this idolatrous worship - Jeremiah 7:18 and Jeremiah 44:17, 25. Furthermore, several of the Queens of Heaven, including Ashera, in ancient times were portrayed wearing a crown and breast feeding their son as pictured above.

2. **The Wooden Tree:** Mary of the Bible was never portrayed seated on top of a Wooden Pole as portrayed in St. Augustine. However, Scripture forbids Asherah poles and Asherah trees. NIV: Deuteronomy 7:5, Deuteronomy 16:21

3. **The Altar:** Mary was never portrayed seated in front of an altar seated on top of a tree trunk as portrayed in the above picture. However, Scripture forbids a tree or wooden pole in front on the altar. Deuteronomy 16:21

The following two pictures are close-ups of the tree trunk or Asherah Pole.



The Catholic's portrayal of Mary and Jesus does not line up with Scripture. However, their portrayal does line up with the ancient pagan worship of the Queen of Heaven or the mother goddess worship. Numerous Babylonian monuments as well as monuments and paintings from other countries depict a goddess nursing an infant.

Both the worship and visual image of the mother and child was so much a part of pagan tradition that when they joined the Christian Church, pagans were unwilling to let go of the mother goddess worship. To appease the people, Catholic leadership merely renamed the mother goddess "Mary" and her infant child "Jesus". In other words, the Catholic Church compromised and combined Christianity with paganism. In this way it became acceptable to both.

A Matter of the Heart: The following Scriptures explain why men, women and their children will not give up the idolatry of the Queen of Heaven. **It was in their heart and continues down through time even unto today.** These Scriptures reveal their heart's desire and their determination to have their rebellious will over the will of the LORD.

The Queen of Heaven: Jeremiah 7 [15] Then all the men which knew that their wives had burned incense unto other gods, and all the women that stood by, a great multitude, even all the people that dwelt in the land of Egypt, in Pathros, answered Jeremiah, saying, **[16] As for the word that thou hast spoken unto us in the name of the Lord, we will not hearken unto thee. [17] But we will certainly do whatsoever thing goeth forth out of our own mouth, to burn incense unto the queen of heaven,** and to pour out drink offerings unto her, as we have done,

we, and our fathers, our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem: for then had we plenty of victuals, and were well, and saw no evil. [18] But since we left off to burn incense to the **queen of heaven**, and to pour out drink offerings unto her, we have wanted all things, and have been consumed by the sword and by the famine. [19] And when we burned incense to the **queen of heaven**, and poured out drink offerings unto her, did we make her cakes to worship her, and pour out drink offerings unto her, without our men?

Jeremiah 44:17 ¹⁷But we will certainly do whatsoever thing goeth forth out of our own mouth, to burn incense unto the **queen of heaven**, and to pour out drink offerings unto her, as we have done, we, and our fathers, our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem: **for then had we plenty of victuals, and were well, and saw no evil.** ¹⁸But since we left off to burn incense to the queen of heaven, and to pour out drink offerings unto her, we have wanted all things, and have been consumed by the sword and by the famine.

Just as the Israelites gave credit to the Queen of Heaven for their prosperity and not the LORD, I have personally heard Catholics give the Queen of Heaven, the Mary of the Catholic faith, honor, glory and credit for all the good in their lives. Obviously, they do not test the spirits, as we are told to do, and ignore the Scriptures that reveal that Satan counterfeits these things as well. **2 Thessalonians 2:9** ⁹Even him, whose coming is after **the working of Satan with all power and signs and lying wonders,** ¹⁰And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. ¹¹And for this cause God shall send them strong delusion, that they should believe a lie:

What do the gods of St. Augustine Require:

Mary & St. James the Sup planter were invoked over America: That Menendez and others “invoked” the spirit behind Mary and St. James before and upon their arrival to Florida gave those particular spirits legal access here in America. The god or principality operating behind Mary, the Queen of Heaven and James the sup planter both require to be worshipped in the manner that they were worshipped in Santiago:

Worship in Spain	Worship in St. Augustine
St. James and Mary had Shrines	A Shrine was set up to Mary of Lady Lache
Catholics make a pilgrimage to St. James’s Shrine	Thousands of people make a pilgrimage to Mary’s Shrine
Pray to St. James and Mary	Pray to St. James and Mary
Syncretistic Religion: They pray to James, Mary and Yahweh	Syncretistic Religion: They pray to James, Mary and Yahweh
Catholics consider the Shrine of St. James sacred land	Catholics consider Mary’s Shrine as the most sacred land in America

The Spiritual Cords laid down in St. Augustine as well as Fort Caroline and Mantanza, Florida still are still binding that particular geographical area today. And whether people understand or

not, the enemy has legal access to operate through these spiritual cords. That legal access extends even to our government.

It's also important to understand that over time other spiritual cords have been added to the ones laid down by Menendez. These additional spiritual cords laid down by others, such as the Freemasons, have contributed to this spiritual cord becoming stronger and stronger and until it is not easily broken. It doesn't mean that these spiritual cords cannot be broken; however, they become harder to break over time.

The first Spanish Mission established in America, Mission Nombre de Dios, is a Place of Pilgrimage even today for the approximately 200,000 that make a pilgrimage there yearly. The particular chapel that houses the Mary statue of Lady of La Leche, which is Spanish for "Our Lady of the Milk and Happy Delivery", is considered the cornerstone of the mission, which by implication is one of the "spiritual cornerstones" of America. As already noted, the Chapel with the Mary statue is considered to be America's Most Sacred Acre.

The present chapel is a replica of earlier coquina (a natural rock formation consisting of sea shells and limestone) chapels. The significance is the use of "Sea Shells" given that a sea shell was the symbol of the Knights of the Order of Santiago and later used by other Knights on their coat of armor to indicate that they had participated in a Crusade or been on a long pilgrimage.

Satan the "Sup planter" of True Christianity Is one the Ruling Spirits Over America

And the LORD said unto the serpent, ... And thou shalt bruise his heel

In other words, Satan, that old ancient serpent, is a heel catcher, and he will use trickery to sup plant someone just as the Spanish used trickery to sup plant two of the three groups of Huguenots that they slaughtered. Scripture tells us that Satan will "bruise the heel" of mankind. In other words Satan will "overwhelm someone by seizing them by their heel in order to trip and sup plant them.

The "Ruling Principality" over America is Satan and his goal is to continue to "Sup Plant" the "True Christianity" that the French Huguenots laid down as the foundation of America!

All other geographical spirits and their dominions fall under the dominion of Satan and the Sup Planter.

And the LORD said unto the serpent, ... And thou shalt bruise his heel

Biblical Principles: The same Scripture can be referring to the Natural while at the same time dealing with the Spiritual. When studying Scripture, it is important to understand that there are Biblical principles and often times a Scripture has more than one application – as in the case of Genesis 3:15.

Genesis 3:14 ¹⁴And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: ¹⁵And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and **thou shalt bruise his heel**.

The Natural Serpent and the Spiritual Serpent: For example, in Genesis 3, the serpent in the Garden of Eden involves more than the serpent itself.

From studying Scripture we know that Satan is the old ancient serpent (Revelation 12:9, Revelation 20:2) and that he was also in the Garden of Eden (Ezekiel 28:13). The serpent in Genesis involves two serpents, one in the natural realm and one in the spiritual realm. It involved the spiritual working through the natural. While Satan, that old ancient serpent, represents the spiritual realm, he was operating through the literal serpent that God created, which represents the natural realm.

Even though we are in a spiritual battle, we need to be mindful that Satan will choose those things and people in the natural realm that are not so obvious to us to hide behind and work through in order to trip us by the heel.

Genesis 3:15 reveals to us that the serpent will “bruise the heel” of mankind. The word bruise means to “overwhelm” and just as the name James means “heel catcher, the word heel in Genesis 3:15 means “to seize by the heel” and to sup plant as well. In other words, Satan will attempt to “overwhelm and sup plant God’s people by tripping them up by their heels”.

Satan the Heel Catcher Hid behind Saint James: Given that Satan will bruise the heel of mankind, we can begin to understand that it was Satan hiding behind the **principality Saint James** when the Spaniards sup planted the French Huguenots.

Why does Satan hide? When the Spaniards attacked Fort Caroline, their war cry was “Santiago”. It stands to reason that if they shouted “Satan” instead of Santiago when attacking Fort Caroline, it would have been too obvious to those Spaniards who really thought that they were fighting a “Holy War” for the LORD – not a “Holy War” for the enemy

See for yourself:

The following has already been referenced in this section as to what Menendez and his men shouted when attacking Fort Caroline: “‘Santiago!’” cried Menendez. ‘At them! God is with us! Victory!’ And, shouting their hoarse war-cries, the Spaniards rushed down the slope like starved wolves.” ... “Through the breaches and over the ramparts the Spaniards came pouring in, with shouts of ‘Santiago! Santiago!’”

Now, substitute Satan for Santiago and one can see why Satan hides

Satan! Cried Menendez. At them! God is with us! ... Through the breaches and over the ramparts the Spaniards came pouring in, with shouts of Satan! Satan! Satan was able to work through the mind set of the Spaniards whose opinions and ideas were those of man and according

to the Catholic Church and not those of Yahweh!

Jesus Found Himself in the same Type of Situation:

Jesus said unto Peter, Get thee behind me, Satan: Matthew 16:21 is a clear Biblical example of the Biblical Principal that a passage of Scripture can be referring to the Natural while at the same time dealing with the Spiritual. In Mathew 16:21 Jesus addressed Peter, [the natural realm], while simultaneously addressing Satan, [the spiritual realm].

Matthew 16:21 ²¹ From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. [22] Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee. [23] But he turned, and **said unto Peter, Get thee behind me, Satan:** thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.

In an attempt to get Jesus to sin, Satan used Peter as a vehicle. Satan knew that Jesus would not be tempted by him, because he had already tempted Jesus without success. So, he made an effort to tempt Jesus through a disciple that was close to Jesus.

Satan hid behind Peter, and using Peter as the vehicle, attempted to “seize Jesus by the heel” in order to keep Jesus from fulfilling His work to be done at the cross. In response, Jesus addressed Peter and Satan at the same time concerning the same situation. “**But he turned, and said unto Peter, Get thee behind me, Satan**”

We need to keep in mind that Satan “hides” behind others when trying to “seize the heel” of someone. Satan knows that the remnant will not willingly disobey the LORD. However, we need to be aware that his plan is that we may be influenced by those that we love and trust, not realizing that we are taking the bait of the enemy. Like Peter, Satan will try and use our friends and loved ones as a “stumbling block” in our lives.

1 Peter 5 [8] Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: **2 Corinthians 2 [11]** Lest Satan should get an advantage of us: for we are not ignorant of his devices.

In order to keep Satan from outwitting us, we need to be aware of his wiles and schemes and it is important to understand how Satan is able to use people as a vehicle to operate through, as was the case when the Spaniards seized the heel of the French Huguenots.

The answer can be found in Matthew 16 verse 23. Jesus rebuked Peter for becoming a stumbling block and hindrance to Him. Peter was a hindrance to Jesus because he did not have in mind the things of God, but the things of men. And, it was because Peter had the things of men in mind that Satan was able to work through him.

Matthew 16 [23] But Jesus turned away from Peter and said to him, Get behind Me, Satan! You are in My way [an offense and a hindrance and a snare to Me] **for you are minding what partakes not of the nature and quality of God, but of men.** Amplified Bible

Jesus stated to both Peter and Satan that “thou art an offense unto Me: for thou savorest not the things that be of God, **but those that be of men**”. In other words Jesus was binding Satan from setting a trap or snare through Peter not having his mind set on the things of God but on men. Satan was seeking to work through “the things of men” which was Peter’s opinion or earthly point of view concerning Jesus’ destiny. Peter’s point of view or opinion was not based upon Yahweh’s will or point of view, which was that Jesus would be crucified on the cross.

Satan still attempts to create stumbling blocks in the Body of Christ by working through the brethren’s opinion or point of view that is often based on a lack of understanding to come against the anointing or call on the lives of others. As long as it is Biblical, it is not necessary for me to understand someone else’s calling. And, I am not to jostle their place on the wall. What I believe is necessary is that we understand what Yahweh has called us to as individuals and to be faithful to that calling.

But Jesus turned away from Peter and said to him, Get behind Me, Satan!

That Jesus “turned away from Peter” indicates that Jesus literally had his back to Peter, meaning that Peter was behind Jesus at the same time that Jesus commanded Satan to get behind him as well. Jesus dealt with both the natural and the spiritual simultaneously.

To Sup plant: To understand the strategy that Satan has and is continuing to use to “Sup plant” true Christianity in America, we need to understand what supplant means. We have addressed the Biblical meaning; however, the meaning found in the Dictionary is very revealing as well and does not contradict the Biblical meaning.

“Supplant” (Webster’s New International Dictionary – 1932): To trip up one’s heels, to throw down; 1) To trip up, 2) To overthrow, destroy, undermine, or force away, esp. in order to put a substitute in place of, 3) To remove or displace, as by stratagem; esp., to displace and take the place of; to supersede; as one who supplants another in royal favor.
Synonym: Remove, Displace, Undermine, Overthrow, Supersede

The goal of the spirit over America is to “Supplant” and “Overthrow” through deception, undermining, use of force or whatever means it takes to “Displace” the “True Christianity” that the French Huguenots laid down as the foundation of America!

The goal of this spirit is to overthrow “Uncompromising Christianity” such as was practiced by the French Huguenots, and in its place, substitute a Christianity that is in compromise, such as Catholicism.

The Sons of Thunder also meant “Sons of Commotion”. One only has to read the news or even attend the public schools to understand how much commotion is being created over what is acceptable and what is not acceptable concerning Christianity. The laws are such that no one really knows what they mean or how to apply them and that’s why so many people are ending up in the courts for the courts to rule on issues concerning what is legal and what is illegal concerning Christianity. And the list goes on.

Satan doesn't want to sup plant "religion" or "spirituality" – however, he will undermine, or do whatever it takes to supplant True Christianity. Religion and spirituality are the substitutes for true Christianity. For example, Harry Potter serves as one of the many substitutes that Satan has made available for Christianity in schools whether they realize it or not.

The spirit behind Knighthood operates alongside the Sup planter: The Spanish invoked the name of James, their patron saint when they attacked here in America – and they **considered James the greatest of all "Knights"**. It was this spirit of Knighthood that was invoked over America. It is a spirit that seeks to usurp the Blessings of true Christianity, which was laid down by the French Huguenots, and later worked through the Masonic knighthood of secular religion, etc.

The "Escalloped Shell" as a symbol of St. James was originally worn only by the Knights and pilgrims devoted to St. James. **30**

The importance attached to the escalloped shell as a symbol pertaining to the Crusades became such that the Pope decreed that only the Crusaders of nobility could wear the symbol of the escalloped shell. These Crusaders now included other orders of Knights or Crusaders as well as the Knights of the Order of Santiago as long as they were of nobility. The escalloped shell identified the wearer as one of nobility who had fulfilled his vows either as a Crusader or had made a long pilgrimage.

"The following illustrations of the dress and emblems of the Knights Templars, will be read with interest in this connection: ... On his head a broad-brimmed hat, with a shell in front; ... An Escalloped Shell was the Pilgrim's ensign in their pilgrimages to holy places. They were worn on their hoods and hats, and were of such a distinguishing character that Pope Alexander IV., by a bull, forbade the use of them but to pilgrims who were truly noble. ... So highly were these escalloped shells prized by the Christians that Pope Alexander IV., by a bull, prohibited the assumption of escalloped shells as armorial devices by all but 'pilgrims who were truly noble.'" **31**

George Washington, the Escalloped shell and a Knight's Helmet

George Washington personally chose both the Escalloped Shell and the helmet of a Knight to be emblazoned on his Coat of Arms that he had designed for his carriage. **32** The Escalloped Shell identifies Washington as a "Sup planter" and "Deceiver" just as the Knights of the Order of Santiago. In other words Washington meant to "supplant" true Christianity with the "Secular Religion" of the **Masonic Knighthood** as the substitute.

As a Freemason, Washington understood the importance and power of symbols and he thoroughly understood how to communicate using symbols. Washington would not have carelessly chosen the escalloped shell and knights helmet or any symbol without a thorough understanding of what it communicated to others; specifically his fraternal brothers. Many of the titles of Freemason Degrees were those of Knights; as a Freemason, **33** George Washington was considered a Knight.

There is much to say about this topic and how it relates to Washington and will be explained in much greater detail in another section.

And, there is much to say about another matter.

George Washington was of Huguenot Ancestry

That George Washington was of Huguenot Ancestry brings to the table yet another dimension of the multifaceted life of our first President. And, likewise, this topic will be discussed in another section. However, I want to briefly touch upon this subject matter.

Much has been written about Washington's ancestry on his father's side; however, the earliest known forefather of George Washington to have come to America was from his mother's side. And, it was through this maternal forefather that George Washington was of Huguenot Ancestry.

The LORD used the French Huguenots to plant the spiritual seeds of America. On the other hand, Satan used George Washington, who was of Huguenot Ancestry to plant the seeds of secular religion.

Retribution in Kind – Satan's Personal Revenge

Keeping in mind that Satan wants to be like Yahweh will help us to understand that Satan will pervert the Scriptures and apply them as he sees fit. For example, Satan applied the Biblical principal of retribution in kind, however, in a perverted sense when he worked through George Washington to plant the secular seeds of religion in America. Retribution in Kind means that Satan would purposely choose someone of Huguenot Ancestry to plant the tares of secular religion. I say Huguenot Ancestry because Satan would not be able to accomplish such through a true Huguenot.

There are those who speak of Washington's Huguenot Ancestry as though the term Huguenot was referring to a nationality. For those who believe that George Washington was a Huguenot, I want to clarify that he was of "**Huguenot Ancestry**". And there is a difference between someone who is a true Huguenot and someone who is of Huguenot Ancestry.

It is of the utmost importance to understand that "Huguenot Ancestry" does not make someone a Huguenot. For example, at birth, someone's offspring is not automatically born a Christian just because the parents are Christians. Likewise, someone is not born a Huguenot – they are Huguenots because they choose to walk in righteousness.

It is a fact that George Washington was of Huguenot Ancestry.

It is also a fact that Washington's life never reflected that of a true Huguenot.

Again, Washington's Huguenot Ancestry will be discussed in greater detail in another section.

Conclusion:

America's Holy War in 1565 –

In addition to what history taught us about the Conquistadors, history has failed to teach us all the facts as to why the Conquistadors came to America. While it is true that the Conquistadors exploited the Native American Indians and came to America to search for gold, the larger purpose reveals that they came as Crusaders. The Conquistadors were Knights of Santiago waging a holy war for the King and for the Pope.

There can be no doubt that a “Crusade” led by a “Knight” took place on America soil.

The following facts speak for themselves (emphasis added):

1. Regarding their mission to thrust the Huguenots from Florida, the universal mindset of Menendez and other Catholics was that of waging a Holy War and a Crusade.

“It was a holy war, a crusade, and as such was preached by priest and monk along the western coasts of Spain.” ... A darker spirit urged the new crusade, - born not of hope, but of fear, slavish in its nature, the creature and the tool of despotism; for the typical Spaniard of the sixteenth century was not in strictness a fanatic, he was bigotry incarnate.” **34**

2. Crusades were led by Knights and Menendez was a Knight in the Order of Santiago.

When Menendez was commissioned, King Phillip II addressed a letter to Menendez regarding his duties and responsibilities as Adelantado, in sailing to Florida to oust the French Huguenots in the following manner: “To Gen. Pedro Menendez de Aviles, Knight of the Order of Santiago and our Governor of the Province of Florida.” **35**

3. Menendez and the Spaniards invoked Santiago with the “War Cry” of the Knights of Santiago when attacking Fort Caroline

“‘Santiago!’ cried Menendez. ‘At them! God is with us! Victory!’ And, shouting their hoarse war-cries, the Spaniards rushed down the slope like starved wolves. ... Through the breaches and over the ramparts the Spaniards came pouring in, with shouts of ‘Santiago! Santiago!’ ” **36**

4. Galicia was the birthplace of the Knights of Santiago and many Knights of Galicia set sail with Menendez joining the Crusade against the French Huguenots.

“Preparation for his enterprise was pushed with furious energy. His whole force, when the several squadrons were united, amounted to two thousand six hundred and forty-six persons, in thirty-four vessels, one of which, the San Pelayo, bearing Menendez himself, was of nine hundred and ninety-six tons burden, and is described as one of the finest ships afloat. [FN#21] There were twelve Franciscans and eight Jesuits, besides other ecclesiastics; and many **knights of Galicia**, Biscay, and the Astruias took part in the expedition.” **37**

5. The Tombstone of Menendez:

Menendez died in 1574, approximately two years after he left America to go back to Spain. The following inscription on his tombstone is taken from *The Spanish Borderlands*. **38**

“His body was carried to the Church of St. Nicholas in Aviles and placed in a niche on the Gospel side of the altar. His tomb is marked with this inscription: ‘Here lies interred the very illustrious cavalier Pedro Men de Aviles, native of this town, **Adelantado of the Provinces of Florida, Commander of the Holy Cross of La Carca of the Order of Santiago** and C. Gen. of the Ocean Sea and of the Catholic Armada which the Lord Philip II. Assembled against England in the year 1574, at Santander, where he died on the 17th of September of the said year being fifty-five years of age.’” (emphasis added)

Even in death, the inscription on Menendez’s tombstone will forever proclaim and state publicly to the world that Menendez was Governor of Florida and a Knight in the Order of Santiago.

6. Other Knights of Santiago in America

Hernando De Soto was a Knight in the Order of Santiago:

Menendez led his Crusade in America in 1565; however, there was an earlier Crusade in America. In 1539, twenty-six years before Menendez came to America, Hernando De Soto, a Knight in the order of Santiago like Menendez and shouting the war cry of Santiago, made his presence in Florida known. “Hernando De Soto was about thirty-six years of age when he was **appointed adelantado of Florida**. He was ‘a gentleman by all four descents,’ and had recently been created by the Emperor a **knight of the order of Santiago**.” **39**

As with other Crusades, in addition to his soldiers, De Soto, zealous for the Catholic Church and the Order of Santiago, took with him the necessary priests to convert the Native American Indians to Catholicism.

“De Soto took the chief by the hand and led him out, accompanied by a dozen foot soldiers; and then, having thrown the Indians off guard by this strategy, he ordered the trumpet sounded. **Shouting their battle cry of ‘Santiago’** the Spaniards bore down upon the Indians, and, after a brief fierce fight, routed them and killed from thirty to forty, while the rest leaped into two nearby lakes to escape the horsemen’s lances.” **40**

“This was the beginning of three years of restless wandering, in the course of which **De Soto and his men traversed Florida**, Georgia, Carolina, Tennessee, Alabama, Mississippi, Arkansas, Oklahoma, Louisiana, and Texas. Leaving at the camp a garrison of fifty footmen with thirty horses and food for two years, on August 1, 1539, De Soto set out. In his train were some five hundred and fifty lancers, crossbowmen, and arquebusiers, about two hundred horses, **a number of priests and Dominican friars – with the sacred vessels, vestments, and white meal for the Mass;...**” **41**

7. Knights of Santiago at Canyon de Chelly, Arizona

It was not unusual for the Native America Indians to carve historical events into the rock. This type of “rock art” is known as “petroglyphs” and one such petroglyph carved into Canyon de Chelly, located in Arizona, portrays the Spanish Conquistadors marching into the Canyon. 42

Interestingly, in this particular petroglyph at Canyon de Chelly, the Indians portrayed the Conquistadors wearing the “wide brimmed hat, a long staff, and a short cape with a cross (the “cross of Santiago”) portrayed on the cape. This is an exact representation of The Knights of Santiago as they not only wore armor, but at times also wore the prescribed clothing of the pilgrim on his way to the Shrine of Santiago: a “wide brimmed hat”, an “eight foot staff”, and a “short cape”. In other words, the petroglyph gives a picture of more than just Spanish Conquistadors; the petroglyph reveals that these Conquistadors were also Knights of Santiago.

8. The Soldier-Knight - A mixture of Catholicism & Paganism:

The **soldier-knight** was known for his zeal for the Catholic Church and he was equally known for his beliefs in paganism. It was this mixture of Christianity and paganism that was established in St. Augustine, Florida.

The following is an excerpt from *The Spanish Borderlands*. “Adventure, conquest, piety, wealth, were the ideals of those Spanish explorers, who, pushing northward from the West Indies and from the City of Mexico, first planted the Cross and the banner of Spain in the swamps of Florida and in the arid plateaus of New Mexico. The **conquistadors** who threaded the unknown way through the American wilderness **were armored knights** upon armored horses; proud, stern, hardy, and courageous; men of punctilious honor, **loyal to King and Mother Church**, humble only before the symbols of their Faith; **superstitious – believing in portents and omens** no less than in the mysteries of the Church, **for the magic of Moorish soothsayers and astrologers had colored the life of their ancestors for generations. Part pagan, however, the conquistador was no less a zealous warrior for Church and king.** His face was as flint against all heretics. He went forth for the heathen’s gold and the heathen’s soul. If he succeeded, riches and honor were his. Hardship, peril, death, had no terrors for this **soldier-knight**. If he was pitiless towards others, so was he pitiless toward himself. He saw his mission enveloped with romantic glory. **Such men were the conquistadors, ...”** 43

Characteristics of a Crusade: The Huguenots and the Native Americans were considered enemies of the Roman Catholic Church; therefore, to justify his claim to the land in America, the Pope declared that because the Huguenots rejected the teachings of the Catholic Church, they were heretics and therefore had no claim to exist let alone to establish a colony in the New World. Furthermore, because the Native Americans worshipped pagan deities the Pope declared they had no right to the land that they and their forefathers had lived on for centuries.

Menendez was not only a conquistador, he was also a Knight in the Order of Santiago also known as the **Military Order of Saint James of the Sword**. That King Philip addressed Menendez in his role as a Knight makes it perfectly clear that Menendez was undertaking a Holy War.

The Conquistadores considered themselves the Auxiliaries of the Crusade:

The following quote is from the Catholic Encyclopedia online under “Crusades”: “The Conquistadores, who ever since the fifteenth century had been going forth to discover new lands, considered themselves the auxiliaries of the crusade.” 44

Again, **long after the Crusades in the Holy Land were abandoned, other Crusades were being fought by Knights in different countries by Orders of Knights who were not Knights Templar, but were founded on the same principles and these particular Crusades did not come to an end until the seventeenth century.** And once again, it will probably surprise many living in America to find out that a Crusade or Holy War was fought in 1565 on what is now known as American soil.

Anyone outside of Catholicism was considered an enemy of the Church of Rome. Those who left the Catholic Faith to join in the Protestant movement became branded as heretics, and as such, were now considered the enemy of the Roman Catholic Church. However, as we Protestants know better, that while we were considered enemies of the Catholic Church, we were not enemies of Yahweh or His son Jesus Christ. The Protestants desired to worship the LORD in spirit and in truth – Roman Catholics did not – the relationship was more with the Church itself as opposed to Yahweh. Therein lies the real issue as to why we were and still are considered enemies of Catholicism.

When the French Huguenots, who were already considered enemies of the Church of Rome, came over and settled a colony on land that the Pope had granted to the countries of Portugal and Spain – the services of a “Knight” was needed to protect the interests of both Spain and the Church of Rome in what is now known as America. Therefore, the services of Menendez, who was a Knight in the Order of Santiago, were enlisted! After arriving on the shores of Florida, Menendez had the Huguenots killed in the name of Spain and in the name of the Catholic Church. He declared that he killed them not as Frenchmen but as Protestants.

What was a Crusade?

According to the Webster's Revised Unabridged Dictionary (1913) “Crusade” includes the following: “A Crusade signified to take the cross, mark one’s self with a cross and any one of the military expeditions undertaken by Christian powers, in the 11th, 12th, and 13th centuries, for the recovery of the Holy Land from the Mohammedans. It was any enterprise undertaken with zeal and enthusiasm; as, a crusade against intemperance. To engage in a crusade; to attack in a zealous or hot-headed manner.”

According to the Online Catholic Encyclopedia “The origin of the word [Crusades] may be traced to the **cross** made of cloth and worn as a badge on the outer garment of those who took part in these enterprises. **Medieval** writers use the terms *crux* (pro cruce transmarina, Charter of 1284, cited by **Du Cange** s.v. *crux*), *croisement* (Joinville), *croiserie* (**Monstrelet**), etc. Since the **Middle Ages** the meaning of the word crusade has been extended to include all **wars** undertaken in pursuance of a **vow**, and directed against **infidels**, i.e. against **Mohammedans**, **pagans**, heretics, or those under the ban of **excommunication**. The wars **waged by the Spaniards** against

the **Moors constituted a continual crusade from the eleventh to the sixteenth century**; in the north of **Europe** crusades were organized against the **Prussians** and **Lithuanians**; the extermination of the **Albigensian heresy** was due to a crusade, and, in the thirteenth century the **popes** preached crusades against John Lackland and **Frederick II.” 45** (emphasis added)

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- 1 Charles Bennett, *Laudonniere & Fort Caroline*, p.126
 - 2 Jean Waterbury ed., *The Oldest City*, p.33
 - 3 John Clark Ridpath, *The New Complete History of the United States of America*, p. 488-489
 - 4 Charles Bennett, *Laudonniere & Fort Caroline*, p.126
 - 5 C. G. Addison, *The Knights Templars*, p.538-539
 - 6 R. Turner Wilcox, *The Mode in Hats and Headdress*, p. Foreword
 - 7 Charles Bennett, *Laudonniere & Fort Caroline*, p.80 & Preface and Francis Parkman Jr., *Pioneers of France in the New World*, p.11, 49
 - 8 Jean Waterbury ed., *The Oldest City*, p.22
 - 9 Charles Bennett, *Laudonniere & Fort Caroline*, p.38 and Francis Parkman Jr., *Pioneers of France in the New World*, p.57
 - 10 Charles Bennett, *Laudonniere & Fort Caroline*, p.35
 - 11 The Catholic Encyclopedia on CD-Rom: "Order of Saint James of Compostela"
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 - 13 Francis Parkman Jr., *Pioneers of France in the New World*, p.59
 - 14 Ibid, p.84
 - 15 Ibid, p.77, 83-85
 - 16 Ibid, p.67
 - 17 Charles Bennett, *Laudonniere & Fort Caroline*, p.43
 - 18 Francis Parkman Jr., *Pioneers of France in the New World*, p.64
 - 19 Charles Bennett, *Laudonniere & Fort Caroline*, p.163
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 - 21 Francis Parkman Jr., *Pioneers of France in the New World*, p.64
 - 22 Ibid, p.71
 - 23 Ibid, p.70-71
 - 24 Ibid, p.69
 - 25 Ibid, p.66-67
 - 26 Jean Waterbury ed., *The Oldest City*, p.28-29
 - 27 Francis Parkman Jr., *Pioneers of France in the New World*, p.66-67
 - 28 Ibid, p.57-59
 - 29 Charles Bennett, *Three Voyages Rene Laudonniere*, p.164
 - 30 Catholic Encyclopedia "Order of Saint James of Compostela"
Pimbley's Dictionary of Heraldry: First published in 1908 & is now in the Public Domain and can be down loaded

“Escallop: The figure of a scallop shell. This was originally worn to signify that the wearer had made a pilgrimage to the shrine of St. James, Compostella, Spain. Later on it was placed on the shield to show that the bearer or an ancestor had been a Crusader or had made a long pilgrimage”.

- 31 C. G. Addison, *The Knights Templars*, p.159-160
- 32 Benson Lossing, *Mount Vernon and Its Associations*, p.233
- 33 Albert Pike, *Morals and Dogma*, p.328, 808, 816 & v
- 34 Francis Parkman Jr., *Pioneers of France in the New World*, p.49
- 35 *Ibid*, p.126-127
- 36 *Ibid*, p.59
- 37 *Ibid*, p.50
- 38 Herbert E. Bolton, *The Spanish Borderlands*, p.161
- 39 *Ibid*, p.46
- 40 *Ibid*, p.54-55
- 41 *Ibid*, p.51-52
- 42 Alexis Doster III, Joe Goodwin, and Robert Post, ed, *The American Land*, p.30-31
- 43 Herbert E. Bolton, *The Spanish Borderlands*, p.3
- 44 The Catholic Encyclopedia Classic 1914 Edition “*Crusades*”
- 45 *Ibid*

Chapter 23:

Satan was the first Narcissist - The Spiritual Aspects of Psychotic Disorders

For many years, I was in deliverance ministry and as I ministered to people I was able to grow in my understanding of how the demonic can bind people up and what happens to them after they are bound up and how they can be delivered.

First of all, and I stress, not everyone who is bound up by the enemy is bound for the same reason nor used in the same way that the enemy was able to use Leah's husband. I have personally witnessed many people being set free and I have personally witnessed both the physical and mental healing of many.

But, for the purposes of this chapter I need only focus on the spiritual aspect of those like Leah's husband who are bound up with a psychotic disorder because of sin in their lives and are used by Satan.

Many years ago, Leah's husband was actually diagnosed at John's Hopkins University with two personality disorders. And, over time, like Leah I began to realize that personality and psychotic disorders are spiritual in nature. More to the point: in his case - Leah's husband is reaping what he has sown - his disorders and the symptoms of his disorders are the manifestations of his sins.

Because there is a spiritual aspect to his Psychotic Behavior and because the enemy was able to work through his mental disorders to try and destroy everyone around him - not to mention he has all but destroyed himself this spirit will no doubt try and continue to operate against the spiritual offspring of Alexander, Lillias and John Skene.

Narcissism; psychopath, OCD, Schizophrenia, etc are all secular names for spiritual illness that James, Paul and others as well as the Psalmist wrote about. And, even though her husband was officially diagnosed with two mental disorders it was only through the Scriptures that Leah and I came to understand just how much Satan was able to operate through her husband's mental disorders to torment others.

To begin:

Satan was the First "Spiritual" Narcissist
&
Adam and Eve were the First Human Narcissists

Of all the Psychotic Disorders "Narcissism" is the first to be introduced into the world. The medical term takes its name from Greek mythology whose central character was a young man named Narcissus because he fell in love with his own reflection - hence the "Narcissist".

However, long before Greek mythology, Paul warned us of the Narcissist.

Paul tells us that in the last days there will come times of difficulty - and at the top of his list are "Lovers of their own selves" - selfish, studious of their own interest, and regardless of the welfare of all mankind. These Narcissist people - who are infatuated with themselves - he is a "lover of self" and self-love will make the times perilous because they want to be like God. 2 Timothy 3:1-7

The narcissistic sociopath lacks empathy and sympathy for others. Even the ones who are close to them. Narcissism is a personality disorder - a mental condition in which people have an inflated sense of their own importance, a deep need for excessive attention and admiration, troubled relationships, and a lack of empathy for others.

They only care about themselves and won't do anything for others unless they benefit from it somehow. They are experts when it comes to manipulating others to their benefit because they look for people who are too trusting and once they discover such people they become the victims of the Narcissist who begins to manipulate and use them for his own selfish purposes. They lure their victims in with their charm and they will even feign problems and emotions of sadness to get their victims to sympathize with them. A lot of innocent people fall into their traps and end up getting hurt by them.

Sounds a lot like Satan who wanted to be like God - Ezekiel 28. And, wasn't it Satan with flattering lips that beguiled Eve into believing that she could be like God?

How enlightening that Narcissism didn't begin with humans - narcissism began with Satan - a spiritual being who in turn influenced Adam and Eve into believing they could be like God.

And, that's what is so alarming about anyone who is married to a Narcissist - they are married to someone who is influenced by Satan - the Narcissist of Narcissists.

And, like Adam and Eve who wanted to be like God, Leah's husband will always shift the blame to others. Adam blamed Eve for giving him the fruit and blamed God for giving him Eve (Genesis 3:12). And, Eve blamed the serpent. And, like Adam and Eve the Narcissist believes they can hide their sins from God (Genesis 3:9).

When God asked Adam if had eaten of the tree - while Adam acknowledged his transgression that he did eat of the tree; he does this in such a way as to shift the blame from himself to God and Eve. This woman whom Thou didst give to be with me, she gave me, and I did eat. In essence Adam was saying that he had no farther blame in this transgression other than eating what Eve gave him - after all Adam was not the one who picked the fruit - no it was Eve who took the fruit and gave it to him.

And, when God questioned Eve she lays the blame solely upon the serpent. The serpent beguiled me, and I did eat. What Eve said about the serpent was true: with the "Flattering Lips" of a Narcissist and Sociopath/Psychopath Satan did beguile her! On the other hand, there was no doubt that Eve was aware of the prohibition and penalty if they ate from the tree in the midst of the garden because Eve told the serpent that God said "You shall not eat of the fruit of the tree

that is in the midst of the garden, neither shall you touch it, lest you die".

Eve was beguiled by the "Flattering" lies of Satan that she could be like God. Their sin was not simply that they ate of the forbidden tree - their sin was a "Love of Self". How profoundly sad that both Adam and Eve so dishonored God by choosing the creature over their Creator.

And, how profoundly sad, that there are those today that are "Lovers of Themselves" for it is because of them that there will be perilous times in their households.

Like Adam and Eve a Narcissist and Sociopath/Psychopath cannot see the sinfulness of their desire to be like God. Few are the Narcissist and Sociopath/Psychopath that confess their own sin! They are so arrogant that they can't even detect or hate their sins Psalm 36. They are continually making excuses for their sins and the hurt they inflict on those they supposedly love. The influence and subtlety of Satan operating through them, their own inclination to sin, the unfavorable circumstances in which they were born or married into, etc., etc., according to the Narcissist and Sociopath it's not his fault - it's the fault of his circumstances - these are the excuses they offer for their sins.

The account of Adam and Eve in the Garden of Eden (Genesis 2:13) points to sin as the reason humans must experience death (Genesis 2:17; 3:3). So, it can be said that in the Garden of Eden Satan was a "Conqueror over the People" - "Victorious over the People" because it was through the sin of Adam that death came into the world and it is the last enemy that Christ puts under His feet.

And, it was death that Leah's husband tried to hold over her head. For her husband the ultimate victory over Leah was to bring about her death.

They may glorify death - which is Christ's last enemy - but those who oppose Christ will find out that the day will come when Christ will put His last enemy - death - under His feet - and it is then that Christ will come back and establish His Kingdom.

1 Corinthians 15:20-28 ²⁴ Then *comes* the end, when He delivers the kingdom to God the Father, when He puts an end to all rule and all authority and power. ²⁵ For **He must reign till He has put all enemies under His feet.** ²⁶ **The last enemy that will be destroyed is death.** NKJV

According to Strong's the word "Victory" in 1 Corinthians 13:55 and the word "Nicolaitans" in Revelation 2:6 both mean the same: conquest - the means of success - to be victorious - to triumph.

And, now we can see two evil spirits working together - the spirit behind the Nicolaitan and the spirit operating behind the Narcissist.

Until the Narcissist and Sociopath/Psychopath acknowledges that he alone is guilty and that he alone is responsible for all his iniquities, Satan will be able to influence him.

Because there is a spiritual aspect to the characteristics and nature of the Narcissist and

Sociopath/Psychopath if he or she is in a situation or relationship with someone who is led by the Holy Spirit - they will "Spiritually Abuse" you. As was the case with King Saul and David.

Spiritual Abuse

According to studies over 12 million people per year are victims of domestic abuse here in America. And, many of those who commit violent acts against the ones they supposedly love are like Leah's husband - they are a Narcissist and/or a Sociopath/Psychopath that leads a double life and the only person they love is themselves. Outside of themselves everyone else is an "Object" to be used and abused by them.

And, while Scripture doesn't use the terms Narcissism, Sociopath and Psychopath the Psalmist warns us about those like the Sociopath and Psychopath who have a "Double Heart" (Psalm 12) and speaks with flattering lips because a double minded man is unstable in all his ways. And, Paul warns us that in the last days men shall be "lovers of their own selves" which is a characteristic of a Narcissist.

Domestic Abuse: Needless to say, the Sociopath/Psychopath affects anyone he or she comes into with whether it be the work place, the church they attend, etc. However, for the purposes of this chapter my main focus is on the Sociopath/Psychopath who lives in your own home - because it is here that he/she does their most destruction - in the confines of their own homes away from the eyes of the public they abuse the very ones that should be able to trust them.

Spiritual Abuse: King Saul is an example of a double minded man who spiritually abused David. In one breath King Saul tells David "my son I Love You" then in the next breath he was literally trying to "Kill David". And, those like King Saul who are double minded and live in your home will "Spiritually Abuse You" and even their own offspring.

Again, the Psalmist warns us about those like the Sociopath/Psychopath who have a "Double Heart" and speaks with flattering lips. And, the Apostle James reveals that a double minded man like the Sociopath/Psychopath is unstable in all his ways.

A Sociopath and Psychopath both lead a double life. And, while Scripture doesn't use the terms Sociopath and Psychopath Scripture has much to say about the manifestations of Psychotic Disorders & Defense Mechanisms. Without a doubt they are both spiritual in nature.

For example, the Psalmist warns us about those like the Sociopath/Psychopath who have a "Double Heart" and speaks with flattering lips. And, the Apostle James reveals that a double minded man like the Sociopath/Psychopath is unstable in all his ways.

James 1:8 ⁸ A **double minded man** is unstable in all his ways. **KJV**

Psalm 12:2-4 ² They speak falsehood every one with his neighbor: With **flattering lip**, and with **a double heart**, do they speak. ³ Jehovah will cut off all flattering lips, The tongue that speaketh great things; ⁴ Who have said, With our tongue will we prevail; Our lips are our own: **Who is lord over us?**

Like the man with flattering lips that the Psalmist speaks of - the Sociopath is charming. And, because he believes that no one can lord over him - meaning he is the one that will lord over others he views others as objects to used for implementing his cruel intentions. He has no scope for emotions or feelings.

Their emotions are superficial - and their incapacity for feelings and emotions allow a sociopath to elude responsibility for his actions - and for that reason they are forever placing the blame on others. On the other hand they will feign emotions of warmth, joy, appreciation only when it is necessary to get what they want. When questioned about their lack of emotions they will convince you that it's because they are emotionally strong or they have more faith than you.

The Sociopath/Psychopath can be very amusing, carefree and lively because they learned that people are drawn to a charming carefree person. And, from firsthand knowledge, I know for a fact that whether it's a murder, cheating, a scam they feel no guilt whatsoever. They can never empathize with others nor do they feel guilt for blaming others. A sociopath believes he is justified in inflicting pain on the other person because they deserved it.

Like the Psalmist 12 man - a sociopath has a boundless capacity to lie. Interestingly when a sociopath is caught lying they are clever at changing the subject by blaming someone else and turning the focus away from themselves.

Like Leah's husband they will twist what someone says or twist a situation, then personalize what they twisted, then give the false impression that you had purposely done something wrong to cause them great distress. And, they expect you to defend what they twisted. Again, it's easy to understand why the Apostle Paul warns, there will come times of difficulty for those living in the same house with a Narcissist who loves only himself.

Again, the medical term Narcissism takes its name from Greek mythology whose central character was a young man named Narcissus because when Narcissus saw his reflection in a pool of water he fell in love with himself. Interestingly, many Many people tend to think that the story of Narcissus as well as Jupiter and Mercury, etc, are just fairy tales - but not so. The pagans didn't leave their account of Narcissus because they believed it to be just a fantasy - they left an account of him out of their reverence for Narcissus.

The pagans were "very religious" and had the utmost "reverence for all the gods and goddess" they wrote about and built temples to. To the pagans of antiquity who built temples to the gods and goddesses of mythology - these stories recorded in Mythology are as real to the pagan as the stories we read about in the Bible. Mythology was a detailed account of their religion and how their pagan gods wanted to be worshipped - and in reverence to the demonic gods - they attempted to carry out what they thought their god or goddess wanted. The accounts in mythology is a detailed account of the false gods and goddesses that they actually believed existed and they actually paid homage to.

From the beginning Satan has tempted mankind with the desire to be like a god. Just as it was in the Garden of Eden so it was with pagans who lived during the period that the Church was being established. Just read Acts 14 and Acts 17.

Acts 17:22-23 ²² “So Paul, standing in the center of Areopagus [Mars Hill meeting place], said: Men of Athens, I perceive in every way [on every hand and with every turn I make] that **you are most religious or very reverent to demons.** ²³ For as I passed along and carefully observed your **objects of worship**, I came also upon an altar with this inscription, To the **unknown god**. Now what you are already worshipping as unknown, this I set forth to you.” Amplified Bible

Acts 14 ¹⁰ “Said with a loud voice, Stand upright on thy feet. And he leaped and walked. ¹¹ And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, **The gods are come down to us in the likeness of men.** ¹² And **they called Barnabas, Jupiter; and Paul, Mercurius**, because he was the chief speaker. ¹³ Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people. ¹⁴ Which when the apostles, **Barnabas and Paul, heard of, they rent their clothes**, and ran in among the people, crying out, ¹⁵ And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein: ¹⁶ Who in times past suffered all nations to walk in their own ways.” KJ

The pagans of antiquity actually believed in Narcissus as recorded in Mythology and worshipped him accordingly. Many of his followers followed him because they too "loved only themselves". The pagans of antiquity have long since passed away - but the demons they worshipped have not passed away. And, they are the same demonic spirits still influencing many people today. The spirit behind Narcissus is the same spirit that is influencing the modern day Narcissus - those who love only themselves and want to be like God.

Narcissism is characterized by an inflated self-image and addiction to fantasy (vain imaginations). They view themselves as exceptional and have no empathy for others - not even their own children.

Before leaving the Garden of Eden I want to share what Scripture reveals about the "Nicolaitans" in the Church at Pergamum that embraced the teaching of the Nicolaitans which Christ hates Revelation 2:8 and Revelation 2:16

According to Strong's Concordance the root word for the word Nicolaitan is "Nike" and is referring to those who want to be "Victorious over the People" - to lord over others.

And, it can be said that it was in the Garden of Eden - that Satan had his first victory over people. It can be said that Satan was "Victorious over the People" because it was through the sin of Adam that death came into the world. But, now, the Christian has victory over death through Christ. Romans 5:12; Hebrews 2:14; 1 Corinthians 15:51-57

Romans 5:12 ¹² When Adam sinned, sin entered the world. Adam's sin brought death, so death spread to everyone, for everyone sinned. **NLT**

Hebrews 2:14 ¹⁴ Inasmuch then as the children have partaken of flesh and blood, He Himself likewise shared in the same, that through death He might destroy him who had the power of death, that is, the devil, **NKJV**

1 Corinthians 15:51-57 ⁵¹ Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, ⁵² In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. ⁵³ For this corruptible must put on incorruption, and this mortal *must* put on immortality. ⁵⁴ So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

⁵⁵ O death, where *is* thy sting? O grave, where *is* thy victory?

⁵⁶ The sting of death *is* sin; and the strength of sin *is* the law.

⁵⁷ But thanks *be* to God, which giveth us the victory through our Lord Jesus Christ.

Note the word "Victory" in verse 55 because according to Strong's the word "Victory" in 1 Corinthians 13:55 and the word "Nicolaitans" in Revelation 2:6 both have the same meaning: conquest - the means of success - to be victorious - to triumph

Scripture reveals that when Christ has destroyed the works of the devil and all His enemies are under His foot that Christ Jesus will return and establish His Kingdom 1 Corinthians 15:20-28.

But until then, Satan who has the power of death, (Hebrews 2:14) not as lord but simply as executioner, and who is the prince of the devils (Matthew 12:24) and ruler and god of this age (John 12:31; 2 Corinthians 4:4) exercises authority over the lower heavens and is the spirit working in the disobedient to do his will.

And, it is the Nicolaitan spirit operating through Leah's husband that he wants to be victorious over Leah in the same way that Satan was victorious over Adam and Eve. Leah's husband held death over Leah's head for almost their entire marriage. For her husband the ultimate victory over Leah was to bring about her death and the fear of death.

They may glorify death - which is Christ's last enemy - but those who oppose Christ will find out that the day will come when Christ will put His last enemy - death - under His feet - and it is then that Christ will come back and establish His Kingdom.

1 Corinthians 15:20-28 ²⁴ Then *comes* the end, when He delivers the kingdom to God the Father, when He puts an end to all rule and all authority and power. ²⁵ For **He must reign till He has put all enemies under His feet.** ²⁶ **The last enemy that will be destroyed is death.** **NKJV**

I'm including the following commentaries concerning the Nicolaitan because they are an accurate description of Leah's husband.

According to Adam Clarke's Commentary "The Nicolaitanes taught the community of wives, that adultery and fornication were things indifferent, that eating meats offered to idols was quite lawful; and mixed several pagan rites with the Christian ceremonies".

According to the Pulpit Commentary " The doctrine of the Nicolaitans, and that of Balaam (ver. 14), and that of the woman Jezebel (ver. 20), seem to have this much in common — a contention that the freedom of the Christian placed him above the moral Law. Neither idolatry nor sensuality could harm those who had been made free by Christ. The moral enactments of the Law had been abrogated by the gospel, no less than the ceremonial. The special mention of “the pollutions of idols” and “fornication,” in the decrees of the Council of Jerusalem (Acts 15>20, 29), seems to show that this pernicious doctrine was already in existence in A.D. 50. In 2 Peter 2 and Jude 1:7-13 a similar evil is denounced".

Needless to say, there is a spiritual aspect to the characteristics of the Narcissist and Sociopath/Psychopath. And, because they are spiritual in nature, if a Sociopath/Psychopath is in a situation or relationship with someone who is led by the Holy Spirit - they will "Spiritually Abuse" you. As was the case with King Saul and David.

According to another commentary "The works of the Nicolaitans were physical and spiritual fornication, which also included the doctrines of Balaam. The word "Nicolaitan stems from the word nikos for "victory" and laos for "people". The word nikolaites means "destruction of people" and "to conquer over people" and "to reign over the people" which means that among the Nicolaitans, there was a doctrine according to which the people had to obey and were made subordinate to a false priesthood and leadership. We can see that one of its main traits were its priests who controlled people, reigned over them through religion The word "Nicolaitan (nikolaites) gives us a clear hint of reigning over people through religious doctrines and works."

Victims of Domestic Abuse and Spiritual Abuse

Like the Nicolaitan who misuses power and control to lord over others we can see this spirit at work in cases of "Domestic Violence" where the perpetrator wants to control and reign over his family in a destructive manner.

Domestic violence is the same pattern of misuse of power and control used against a household member or intimate partner that we see operating through the Nicolaitan. Just like the Nicolaitan those who commit domestic violence attempt to coerce, intimidate, and control through emotional fear, verbal fear, physical fear, sexual, and religious means. Domestic violence is more about power, control and the ability to lord over others than about gender.

For example, when King Saul attempted to murder David, the "domestic violence" was between two males and was very similar to the patterns we typically see in spousal abuse today between a man and woman. While, King Saul's abuse towards David could be thought of as "Domestic Violence" it was actually the pattern for the "Spiritual Abuse" that we see in families today. One minute King Saul tells David he loves him - then the next minute he is trying to murder David.

The account of King Saul and David helps us to understand what goes on in domestic violence relationships where the domestic abuse has a spiritual aspect to it.

According to studies over 12 million people per year are victims of domestic abuse here in

America. And, many of those who commit violent acts against the ones they supposedly love are like Leah's husband - they are a Narcissist and/or a Sociopath/Psychopath that leads a double life and the only person they love is themselves. Outside of themselves everyone else is an "Object" to be used and abused by them.

And, while Scripture doesn't use the terms Narcissism, Sociopath and Psychopath the Psalmist warns us about those like the Sociopath and Psychopath who have a "Double Heart" and speaks with flattering lips because a double minded man is unstable in all his ways. And, Paul warns us that in the last days men shall be "lovers of their own selves" which is a characteristic of a Narcissist.

Scripture clearly reveals that the manifestations of a Narcissist as well as a Sociopath/Psychopath and **all** Psychotic Disorders & Defense Mechanisms are spiritual in nature.

God's Word is a light unto our path and we can learn a great deal about "Spiritual Abuse" from the account of King Saul and David.

Narcissism: Genesis 3:1-7 ... ye shall be as gods Psalm 36

Psychopath: Psalm 36 & Psalm 12

Personality Profile of a Psychopath

1. self aggrandizement
2. craftiness at appearing "good,"
3. exercising no capacity to feel for others,
4. lying with charm and a straight face,
5. and feeling a twisted "delight" in "pulling one over on someone else"

Disremembering the memory/Practice of Undoing:

James 1:23-24 ... he is like unto a man beholding his natural faces in a glass: For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

Isaiah 5:20 Isaiah 28:15 Romans 1:25

Fantasying: Vain imagination

OCD: Mark 7:6-13 Legalism

Subconscious: Psalm 51:6

Schizophrenia: a divided mind

Schizo = divided

phrenia = mind

Psalm 12 - double minded

James 1:5-8 double minded man is unstable in all his way - how he thinks , feels & decides

Schizophrenia has Multiple Personalities: The Demoniac Mark 5

Chapter 24: America's Spiritual Battle in the Heavens

The Spiritual Forces of Evil in the Heavens that Gained Access over America in 1565 still Affects Present Day America

The spiritual truths of America's past are relevant to current and future events in America. While not exhaustive – the following is a Scriptural overview intended to help us understand specific events in America from a spiritual perspective and bring to light how the influence of the “geographical principalities” that gained access over America in 1565 through Admiral Menendez, a Spanish Knight in the Catholic "Order of Santiago" and Spain's Catholic Conquistadors who murdered the French Protestants known as the French Huguenots on what is now known as American soil still affects America today.

To begin, the "Spiritual Forces of Evil in the Heavens" that gained access over America in 1565 are the same Spiritual Forces of Evil in the Heavens that the Apostle Paul spoke of in Ephesians 6.

Ephesians 6:11-12 ¹¹ Put on the full armor of God so that you can stand against the tactics of the Devil. ¹² For our battle is not against flesh and blood, but against the rulers, against the authorities, against the world powers of this darkness, against **the spiritual forces of evil in the heavens**. HCSB

The New King James Translation reads "**Principalities**": **Ephesians 6:12** ¹² For we do not wrestle against flesh and blood, but against **principalities**, against powers, against the rulers of the darkness of this age, against spiritual *hosts* of wickedness in the heavenly *places*. NKJV

Scripture interprets Scripture so we know that the **Territorial Principalities** that the Archangel Gabriel¹ and Michael battled with in the Heavens that the Prophet Daniel spoke of in Daniel 10 are from within the same Dominion as the "Spiritual Forces of Evil in the Heavens" that Paul tells the Believers to put on the full armor of God so that we too can take our stand and battle against.

In the context of Daniel 10 we know these Spiritual Forces of Evil in the Heavens wield their Spiritual Influence over People and Governments at both a national and local level worldwide which explains why the Apostle Paul taught that a Believer's Battle is Fought in the Heavens - not with flesh and blood. Our fiercest battle is not with the people that Satan operates through.

Flesh and blood are Satan's tools that he operates through but we know from multiple Scriptures that the real enemy lurking behind the humans who oppose God and Believers is Satan himself with whom our real conflict is. And, these "Spiritual Forces of Evil in the Heavens" and the humans they operate through oppose God's plans for mankind - for both Israel and the Gospel of Jesus Christ. Daniel 10, Acts 4:25-27

The Blood of the Martyr: And, so it was in 1565 on soil that is now known as America when the "Spiritual Forces of Evil" operating through Spain's Catholic Conquistadors murdered the French Huguenots because they had left the Catholic Church and embraced the teachings of

Protestantism. They were the first to bring the Gospel of Jesus Christ to America and they were the first Believers whose blood was shed on American soil - the blood of the Martyr.

And, it was at that point in time in 1565 that the Spiritual Forces of Evil in the Heavens and the Geographical Principalities gained a "Spiritual Authority" over America that still affects America today as they continue to wield their "Spiritual Influence" over the American people and America's Governments at all levels.

Again, the spiritual truths of America's past going all the way back to 1565 are relevant to current and future events in America.

People die but the Principalities who are spiritual beings do not die. In other words, the Territorial Principalities that gained a place over America in 1565 through the Spanish Conquistadors' hatred of Protestants are able to continue to wield their spiritual influence over the "Spiritual Offspring" of the Spanish Conquistadors many of whom were Knights in Spain's Catholic "Order of Santiago". Even today, like their Spanish forebears both the legal and illegal immigrants crossing America's borders boldly declare they are coming to America to take back what they believe is legally theirs.

And, that begs the question - why do the ancestors of the Spanish Conquistadors believe America is legally theirs?

Why? Because in 1565 the Pope convinced the King and Queen of Spain that God had given him the spiritual authority to take land from the Native Americans and give what we now know as America to the King and Queen of Spain. According to the Pope the Native Americans were pagans and pagans had no rights. And, in return - as his reward for murdering the French Huguenots and destroying their colony - the King and Queen of Spain promised Admiral Menendez that he and his offspring would be the legitimate political leaders of America for all time to come.

Why? Because in 1565 the Pope convinced the King and Queen of Spain that God had given him the spiritual authority to give what we now know as America to the King and Queen of Spain. And, in return - as his reward for murdering the French Huguenots and destroying their colony - the King and Queen of Spain promised Admiral Menendez that he and his offspring would be the legitimate political leaders of America for all time to come.

The following excerpt from "Marchers Flood Mall with Passion, Pride" an article published in 2006 by the Washington Post is only one of multiple resources that give a glimpse into the mindset of the Spanish speaking immigrants flooding into America. The fact that they feel they can make America's lawmakers pass laws to their liking speaks volumes and demonstrated over and over!

"They swept onto the Mall by the tens of thousands , waving American flags and chanting in Spanish, "Here we are, and we're not leaving" "something of a battle cry was sounded to a crowd frustrated by Congress's failure to reshape immigration law to their liking. This is only the start .. "We are just starting this movement"

As their ancestors had done before them, the spiritual offspring of Spain's Catholic Conquistadors continue to do in present day America. Time has and will prove that they are no different than their forefathers who caused the death of the French Huguenots. They persecuted and killed the Protestant followers of Jesus Christ and given the opportune time they will continue to do so.

We know from their own testimonies and actions that the Spanish gangs who have killed many Americans plan on killing more and more people here in the United States.

Jesus said "Fill up... the measure of the sin of your forefathers? There was still some guilt to add to their forefathers' guilt.

Matthew 23:32 ³² Fill up, then, the measure of your fathers' sins! **HCSB**

And, so it is with the spiritual offspring of Spain's Catholic Conquistadors many of whom were Knights in Spain's Catholic "Order of Santiago". They continue to add to the sins of their forefathers even to this day!

Time will prove that the spiritual offspring of the Spanish Conquistadors are no different than their forefathers who caused the French Huguenots to be put to death. They persecuted and killed the true followers of Jesus Christ and we will see the spiritual offspring of the Spanish Conquistadors continue to do so in our lifetime and the lifetime of our children.

I will come back to the historical account of Spain's Catholic Conquistadors and the French Huguenots and "**What**" Principalities wield their influence over America and "**When**" and "**How**" they found a place to set up a Stronghold over America. However, first and foremost it's important that all Believers understand the Biblical Principals of Geographical Principalities and "Spiritual Warfare" - and for that reason I'm including multiple Scriptures throughout this section that supports both.

And, it's important to point out that while Satan and his Kingdom of Darkness is a focus of this section it is only a focus because of the reality that Satan exists - however, Satan and his Kingdom of Darkness is not the "main focus". First and foremost our main focus is on Christ and His Kingdom and the Biblical truth that Christ has already defeated Satan.

Jude and explains it best -

Jude 1:3 reads "Dear friends, I had been eagerly planning to write to you about **the salvation we all share**. But now I find that I must write about something else, urging you **to defend the faith that God has entrusted once for all time to His holy people**. **NLT**

Like Jude, my heart is to share the good news of the Gospel of Jesus Christ, and nothing else. On the other hand, like Jude I know that evil does exist and that if we ignore evil then we will not be able to effectively stand against all of Satan's schemes. We, simply cannot ignore the evil schemes of Satan or else evil will find it's our way into our homes as well as the Church. We cannot ignore Jude's teachings that "it went unnoticed" that certain

people had crept into some of their Churches teaching that God's marvelous grace allowed the Believer the grace to live immoral lives (NLT). Needless, to say these people were "and are" influenced by Satan.

Nor can we ignore Timothy's warning that "The Spirit expressly says that in latter times some will depart from the faith giving heed to deceiving spirits and doctrines of demons." 1 Timothy 4:1

The Believer's Battle is in the Heavens

The "Deceiving Spirits" and "Doctrines of Demons" that Timothy warns us about is another example of the Spiritual Battle going on around us and is only one of many Scriptures that explains why the Apostle Paul teaches us that our Battle is in the Heavens. Ephesians 6:11-12 **Ephesians 6:11-12** ¹¹ Put on the full armor of God so that you can stand against the **tactics of the Devil.** ¹² **For our battle is not against flesh and blood, but against the rulers, against the authorities, against the world powers of this darkness, against the spiritual forces of evil in the heavens. HCSB**

We know from Daniel 10 and Ephesians 6:11-12 as well as many other Scriptures that behind every war on earth there is a spiritual battle going on in the heavens. Revelation 12, Daniel 10, Luke 10, Judges 3:1-4, Judges 11:24, 1 Kings 18:33, 1 Kings 20:23, Judges 11:24, Jeremiah 49:1-3, .

Judges 5:8 ⁸ They chose new gods; Then *there was* war in the gates; Not a shield or spear was seen among forty thousand in Israel. **NKJV**

Judges 5:20 ²⁰ They fought from the heavens; The stars from their courses fought against Sisera. **NKJV**

Judges 11:24 ²⁴ Wilt not thou possess that which Chemosh thy god giveth thee to possess? So whomsoever the LORD our God shall drive out from before us, them will we possess. ²⁷ Wherefore I have not sinned against thee, but thou doest me wrong to war against me: the LORD the Judge be judge this day between the children of Israel and the children of Ammon.

Scripture also reveals that at times God's people, for various reasons, will lose possession of land that He gave them as was the case with the Ammonites and their pagan deity who did eventually take possession of the territory that Jephthah had secured.

Jeremiah 49:1 ¹ Concerning and against the Ammonites: Thus says the LORD: Has Israel no sons [to **return after their captivity and claim the territory of Gad** east of the Jordan which the Ammonites have taken over]? Has [Israel's Gad] no heir? When then has **Milcom [the god the Ammonites call their king]** dispossessed and inherited Gad, and [**why do**] **his people dwell in Gad's cities?** ² Therefore behold, the days are coming, says the LORD, when I will cause an alarm of war to be heard against Rabbah of the Ammonites; and it [the high ground on which it stands] will become a desolate heap, and its daughter [villages] will be burned with fire. **Then will Israel dispossess those who**

disposed him, says the LORD. ³ Wail, O Heshbon [in Moab, just south of Ammon], for Ai [in Ammon] is laid waste! Gird yourselves with sackcloth, lament, and run to and fro inside the [sheepfold] enclosures; for **Milcom [the god-king]** shall go into exile, **together with his priests and his princes. Amplified Bible**

Milcom is the pagan god that the Ammonites called their king. And, Jeremiah 49 is one more Scripture that speaks about "Territorial Principalities" taking possession of land that God gave to the Israelites. And, verses 3 speaks of the priests and princes (flesh and blood) that served this pagan principality.

And, after thousands of years, not much has changed.

What! Are there no Descendants of Israel to take back the Temple Mount!
Jeremiah 49:1

Jordan, the modern day Ammonites still maintain "Administrative Authority" over the Temple Mount in Jerusalem's Old City. Needless to say, it's not just happenstance that Jordan the modern day Ammonites have "Administrative Authority" over the Temple Mount.

At one point Israel had gained back control over the Temple Mount from the Jordanians - but for reasons that still puzzle many Israelis - after the Six Day War, Israel handed administration of the Temple Mount back to the Waqf under Jordanian custodianship.

And, to this day, even though the Temple Mount is under the control of the "Israeli Security" - under the terms of the 1994 Israel-Jordan peace treaty, the Temple Mount remains, under Jordanian custodianship.

Needless to say, Milcom, the ancient god of the modern day Ammonites remains a "Territorial Principality" over the Temple Mount - and the Waqf are none other than Milcom's Priests and Princes.

Up until 2019, the Jordanian Government had been careful not to let anyone outside of the Hashemite Monarchy serve in the "Waqf" that oversees the Administrative duties over the Temple Mount. However, in 2019 the Jordanian Government made an extraordinary move in an effort to close ranks to combat any change in the "Religious" and "Political" status of the Temple Mount to expand the Waqf council to 18 and agreed for the first time to allow representatives of the Palestinian Authority and local Muslim leaders to serve in the Waqf.

Needless to say, in order to wage this type of spiritual warfare successfully we must understand the nature of the people they are able to influence as well as the spiritual foes we have to contend with. Therefore, it's important that all Christians carefully consider the Biblical teachings and principles as to the wiles of Satan and how he and the spiritual forces of evil in the heavens are able to influence people and use people like the Jordanian Government to carry out their evil schemes here on earth. Otherwise, Scripture reveals that Satan who roams the earth looking for someone to devour - he may very well gain access into your own life as well as those that we love. 1 Peter 5:8

Even more alarming - the Apostle Timothy tells us that in the end times even Believers will depart from the faith by devoting themselves to deceitful spirits and the teaching of demons. How unthinkable! It's one thing that Satan is able to operate through those like the ancient Ammonites - but it's unthinkable that some Believers will turn away from the faith and follow Satan.

1 Timothy 5:15 ¹⁵ For some are already turned aside after Satan. **KJV**

1 Timothy 4:1 ¹ Now the Holy Spirit tells us clearly that in the last times some will turn away from the true faith; they will follow deceptive spirits and **teachings that come from demons.** **NLT**

2 Timothy 2:26 ²⁶ And *that* they may recover themselves out of the snare of the devil, who are taken captive by him at his will. **KJV**

1 Timothy 5:15, 1 Timothy 4:1 and 2 Timothy 2:26 are three Scriptures that clearly reveals that out battle is in the heavens - not with flesh and blood. Those that departed the faith to follow Satan instead of Christ was not because of man's teachings - but due to the teaching from demons. However, once they turn away from the faith - they in turn will seek to turn others away from the faith.

In addition to above Scriptures from both the Old and New Testament that supports the reality of the existence of demons and satanic gods (Geographical Principalities) and their influence over people and geographical areas I want to include several others before going into greater detail concerning the events that took place in 1565 between Spain's Catholic Conquistadors and the French Protestants known as the French Huguenots.

What a Powerful Physician Christ was and is - everywhere Jesus went He drove out demons from those who the demons were tormenting.

Matthew 4:24 ²⁴ And His fame went throughout all Syria: and they brought unto Him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and He healed them. **KJV**

Christ was and is the Great Physician - He is the Physician of our souls and spirit. And, as the Great Physician Christ continues to wage war with the devil - Satan's kingdom continues to be destroyed. Luke 10 reveals that when the 72 returned and told Christ that even the devils submitted to them in His name - Christ turned His gaze towards the heavens and told His disciples that He saw Satan fall as lightning. And, every time someone accepts Christ as their personal savior or a demon is cast out of someone - Satan and his principalities continue to fall from the heavens like lightning.

And, when all of Christ's enemies are under His feet then Christ will establish His Kingdom.

1 Corinthians 15:24-27 ²⁴ Then *cometh* the end, when He shall have delivered up the

kingdom to God, even the Father; when He shall have put down all rule and all authority and power. ²⁵ For He must reign, till he hath put all enemies under His feet. ²⁶ The last enemy *that* shall be destroyed *is* death. ²⁷ For He hath put all things under his feet. But when He saith all things are put under *Him*, *it is* manifest that He is excepted, which did put all things under Him. **KJV**

Matthew 10:1; Luke 9:1 and Luke 10:1, 17-19 reveals that Christ Jesus gave His twelve Disciples and the seventy (seventy-two) Disciples that He sent to the towns that He was about to go - authority over demons.

Matthew 10:1; Luke 9:1 and Luke 10:1, 17-19 reveals that Christ Jesus gave His twelve Disciples authority over all devils. And, Christ gave the seventy Disciples that He sent to the towns that He was about to go - the power over all devils as well.

Matthew 10:1 ¹ And when He had called unto *Him* His twelve disciples, He gave them power *against* unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.

Luke 9:1 ¹ Then he called His twelve disciples together, and gave them power and authority over all devils, and to cure diseases. **KJV**

Luke 10:17-19 ¹⁷ And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name. ¹⁸ And He said unto them, I beheld Satan as lightning fall from heaven. ¹⁹ Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you. **KJV**

1 Timothy 4:1; Revelation 2:1, 2 and 1 Corinthians 14:29 reveals that there are some Believers that depart from the faith because of "deceitful spirits"- "seducing spirits" and the "doctrines of devils". And, for that reason it is of the utmost importance that as the Apostle John commands we must test the spirits to see whether they be of God 1 John 4;1-3.

And, so we are most thankful that one of the gifts of the Holy Spirit is the gift of distinguishing between spirits - 1 Corinthians 12:10.

We know from 1 Corinthians 3:1-4 that some of the Corinthians were not "Spiritual Christians" but "Worldly Christians". And, Paul cautions the Corinthian Believers who were carnal in nature not to provoke God's jealousy by participating with demons - that Believers cannot drink the cup of the Lord and the cup of demons. Paul states clearly that Believers cannot share in the Lord's table and the table of demons. 1 Corinthians 10:19-22

Jesus Christ is above all: there is no power or authority like Christ's - all things are under His feet (Ephesians 1:22). When Christ rose from the dead, He disarmed and overcame all powers and authorities. These powers and authorities are part of Satan's kingdom of darkness (Ephesians 6:12).

We need to remember that Satan is not equal to God. Satan, the angels who fell with him and all devils, demons etc. were created by God - only to rebel against their creator. Satan the created being is God's devil - Satan cannot go beyond the boundaries God has established for him - Job 1:1-12 - Satan must have God's permission to act.

The demonic may serve Satan - however they recognize and acknowledge that Jesus Christ is the Son of God and that ultimately they are subject to Christ's authority. Mark 1:23-24, 34; Acts 19:15

Mark 1:34 ³⁴ And he healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew Him. KJV

Mark 3:11 ¹¹ And unclean spirits, when they saw him, fell down before Him, and cried, saying, Thou art the Son of God. KJV

Not only do they acknowledge that their own final fate will be torment in the Abyss - they also acknowledge that it is Christ who has the power to determine the time when they will be sent into the greater torments of the Abyss. And, it's obvious that they have a dread of Christ's power over them and are terrified of being sent into the Abyss.

Matthew 8:29 ²⁹ And suddenly they cried out, saying, "What have we to do with You, Jesus, You Son of God? Have You come here to torment us before the time?" **NKJV**

Luke 8:30-31 ³⁰ Jesus asked him, saying, "What is your name?" And he said, "Legion," because many demons had entered him. ³¹ And they begged Him that He would not command them to go out into the abyss. **NKJV**

The man named Legion was possessed by a "Legion" of demons - and at that time in Biblical history a Roman legion was equal to 6,000 soldiers - which meant that the man named Legion was possessed by approximately 6,000 demons.

According to Scripture Christians cannot be possessed by an evil spirit - we are owned and sealed by the Holy Spirit 1 Corinthians 6:19-20. However, Believers like the Apostle Paul can be "oppressed" or attacked by an evil spirit. And, a messenger of Satan was only allowed to torment Paul in his flesh because the Lord allowed it - it was for Paul's own good - to keep him from becoming to prideful. 2 Corinthians 12:7

Once again, let me point out that we are to keep our focus on the New Testament teachings that Satan is not coequal with God and he along with all the fallen angels will face God's judgment. Satan is a created spiritual being who rebelled against God and while he can tempt mankind - he cannot force any human to join in his rebellion against God. It's clear from the Scriptures that even though Satan deceived Eve - Satan did not force Adam and Eve to rebel against God - it was their choice to eat the forbidden fruit.

While there are many Scriptures and accounts of Satan and his kingdom - the main focus of Scripture is not with Satan and his kingdom - but with God's grace and plan for mankind and the

Gospel of Jesus Christ.

We are to keep our main focus on Jesus and that He came into the world to “destroy the works of the devil” 1 John 3:8. Scripture reveals that in His life, death, and His resurrection Jesus Christ has overcome Satan and the kingdom of darkness. And, there can be no doubt that Christ's death on the cross and His resurrection was a "Decisive Victory" over Satan and his kingdom of darkness Colossians 2:15 reads:

Colossians 2:14-15 ¹⁴ He canceled the record of the charges against us and took it away by nailing it to the cross. ¹⁵ In this way, He disarmed the spiritual rulers and authorities. He shamed them publicly by His victory over them on the cross. **NLT**

Spiritual Warfare: Again, the Apostle Paul explains that the Believer's Battle is not against Flesh and Blood. The Believer's Battle is against the Rulers, against the Authorities, against the World Powers of the Darkness of this age and against the Forces of Evil in the Heavens.

Ephesians 6:11-12 ¹¹ Put on the full armor of God so that you can stand against the tactics of the Devil. ¹² **For our battle is not against flesh and blood, but against the rulers, against the authorities, against the world powers of the darkness, against the spiritual forces of evil in the heavens.** **HCSB**

But, until all the powers of darkness are under His feet and Christ returns and establishes His Kingdom we are to take our stand against the kingdom of darkness.

1 Corinthians 15:24-25 ²⁴ Then comes the end, when He hands over the kingdom to God the Father, when He abolishes all rule and all authority and power. ²⁵ For He must reign until He puts all His enemies under His feet. **HCSB**

The King James Translation identifies these spiritual forces as "Principalities". Again, as already noted these Principalities include the same Principalities that the Prophet Daniel spoke of in Daniel 10.

These "Principalities" are the "Spiritual Forces of Evil in the Heavens" that wield their "Spiritual Influence" over the governments of nations at both the national and local level - they are the "Geographical Principalities" that oppose God's plans for mankind - in particular Israel - that the Prophet Daniel spoke of in Daniel 10.

We must never forget what the Prophet Daniel revealed in Daniel 10 - that there is a raging spiritual battle going on in the spiritual realm between Gabriel the Archangel, Michael the Archangel that stands watch over Israel (Daniel 10:21, Daniel 12:1, Revelation 12:7) and the Prince and Kings of Persia - angels that fell with Satan and who to this day oppose Israel.

The same Principalities manipulating the Iranian Government today are the same principalities over the nation of Persia - modern day Iran - that the Prophet Daniel spoke about in chapter 10.

People die but the Principalities who are spiritual beings do not die and for that reason the Prince

and Kings of Persia that the Prophet Daniel spoke of are able to continue to wield their spiritual influence over each and every new generation. Even today, like their forefathers, the Persian people of Iran boldly admit that they want to wipe Israel off the face of the earth.

Iran may threaten and harass Israel, however, the Prince and Kings of Persia and the people they are able to influence will never be able to hinder or thwart God's prophetic purposes and plans for Israel. They will never be able to wipe Israel off the face of the earth!

The Prince of Greece: We know from Daniel 10:20 that Michael, Archangel of Israel who came to the aid of the Archangel Gabriel, withstood the Principalities operating over the government of Greece as well as Persia. Greece, in particular, is interesting because in Acts 17 the Apostle Paul reveals that the "Men of Athens" were extremely religious in every respect. And, in the context of Acts 17:22 the word "religious" means that the Men of Athens were very superstitious and had a reverence for demons operating behind all the pagan gods of antiquity.

Acts 17:22 ²²So Paul, standing in the center of the Areopagus [Mars Hill meeting place], said: Men of Athens, I perceive in every way [on every hand and with every turn I make] that you are most religious or very reverent to demons. Amplified Translation

In other words, these "Warlike" and "Political" Principalities are able to influence and operate through anyone who opposes Israel and those who worship any God other than the God of Abraham, Isaac and Jacob. Whether they know it or not, people who worship any God other than the God of Abraham, Isaac and Jacob, like the "Men of Athens, they are bowing down to the false gods, demons and Principalities like the "Prince of Greece" that operate behind all satanic and false religions of the world.

Keep in mind that Satan wants to be like God - Isaiah 14; Ezekiel 28. And, 2 Corinthians 11:14 reveals that Satan disguises himself as an angel of light and that his servants disguise themselves as servants of righteousness.

2 Corinthians 11:13-15 ¹³For such *are* false apostles, deceitful workers, transforming themselves into apostles of Christ. ¹⁴And no wonder! For **Satan himself transforms himself into an angel of light.** ¹⁵Therefore *it is* no great thing if his ministers also transform themselves into ministers of righteousness, whose end will be according to their works. **NKJV**

In other words, Geographical Principalities are Political in nature - but first and foremost, the nature of these Geographical Principalities is "Religious". Religious in the sense they operate behind anyone like the "Men of Athens" in Acts 17:22 who are "Very Religious" in nature - who have a reverence for demons and devils. They will operate through all deceitful workers who disguise themselves as apostles of Christ or anyone who disguises themselves as righteous people.

The Satanic Power of Disguise: In the Garden of Eden Satan hid behind the serpent and it seems that the Apostle Paul when referring to Satan as an angel of light had the temptation and fall of Adam and Eve in view - 2 Corinthians 11:3.

In whatever form Satan appeared to Adam and Eve it's obvious that Satan gave the appearance of a good being. And, so it is today. Satan still comes in a disguise - coming as an angel of light Satan continues to deceive people and it will only lead them to transgress which will bring about their fall.

That's why Satan's servants disguise themselves as "Angels of light" - these Satanic beings are very religious. Just as Satan misled Eve concerning the nature of God - Satan still disguises himself as an angel of light for the purpose of misleading people about the nature of God. Coming as an angel of light Satan seeks to deceive people by persuading people to do things under the name of religion. But it is anything other than righteousness.

And, it is because they are both Political and Religious in nature that they seek to bring both political and religious groups together to plot against God's people and plans. For example, Acts 4:25-27 is one of several accounts in Scripture where we see the "Political" (Herod and Pontius Pilate representing the Roman Government), the "Religious" (the Sanhedrin), the heathen and people in general coming together in an effort to thwart God's purposes to further their own personal agendas.

Acts 4:25-27 ²⁵ You said through the Holy Spirit, by the mouth of our father David Your servant: Why did the Gentiles rage and the peoples plot futile things? ²⁶ The kings of the earth took their stand and the rulers assembled together against the Lord and against His Messiah. ²⁷ “For, in fact, in this city both **Herod and Pontius Pilate, with the Gentiles and the people of Israel, assembled together against Your holy Servant Jesus**, whom You anointed, **HCSB**

And, history bears witness that Satan and the Geographical Principalities have used this strategy throughout the ages. Even today we see this strategy manifesting in the halls of Congress and throughout our State Capitols as well as from the Pulpit.

Back to the Crucifixion of Christ.

The Tables were turned: They may have gathered together for the purpose of executing and furthering their own goals but without realizing it they were fulfilling the purposes of God when they conspired to crucify Jesus.

Satan and those he operates through will never be able to thwart God's plans. God is and never will be a victim of Satan.

And, it was only after Christ rose from the dead that they all realized how they had missed the mark. For the Apostle Paul tells us in 1 Corinthians 2:6-8 had the princes of this world known of "God's hidden Wisdom in a Mystery - a truth once hidden now revealed after Christ rose from the dead - a Wisdom not of this world - a Wisdom God predetermined before the ages so that it should result in glory for us - none of the princes of this age would have crucified Christ.

The Wisdom of God in a Mystery is His Crucifixion and His Resurrection

it is the "Gospel of Jesus Christ"

1 Corinthians 2:6-8 ⁶Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought: ⁷But we speak the wisdom of God in a mystery, *even* the hidden *wisdom*, which God ordained before the world unto our glory: ⁸**Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord** of glory. **KJV**

1 Corinthians 2:8 reveals that had the "devils" and the political governors of the Roman empire and the ecclesiastical rulers of the Jewish church state understood the real purpose by the death of Christ would never have been concerned in bringing it about.

The Princes of this world along with the Jews and Romans and all those who conspired together had in their ignorance conspired in vain to prevent what God had foreordained: the Gospel of Jesus Christ. However, they soon realized that no man can thwart God's plans.

Satan found an Opportune Time with Judas

Luke 4:13 ¹³When the devil had finished tempting Jesus, he left him until the next opportunity came. **NLT**

And, another opportunity came with Judas.

Scripture reveals that in connection with his purpose to betray Jesus, Satan put into the heart of Judas that he should betray Christ - then after entering Judas heart Satan entered into Judas himself.

John 13:2 ²And supper being ended, the **devil having now put into the heart of Judas** Iscariot, Simon's *son*, **to betray Him; KJV**

John 13:27 ²⁷When Judas had eaten the bread, **Satan entered into him.** Then Jesus told him, "Hurry and do what you're going to do." **NLT**

The idea came from the devil, but Judas could have rejected the idea. The Lord will not override our free will and neither can Satan. It seems that sins, like the betrayal of Jesus, that are so exceedingly sinful are from Satan.

Woe to those who allow Satan to put anything into their hearts - because after Satan put the evil desire into the heart of Judas - the door was opened for Satan to actually enter into Judas. And, it was at that point that Christ knew there was no turning back for Judas. It was at this point that Judas had filled up the measure of his iniquity and wholly given himself over to Satan.

Christ told Judas that what he was about to do - do it quickly. Again, Christ will not override our own free will and more importantly Christ did not stop Judas because Christ was ready to go to the cross!

Satan may have thought it was his opportune time - however Satan found out that it was God's opportune time to deal Satan the death blow to the kingdom of darkness.

Satan and his Princes brought about their own Defeat when they influenced Judas and others to crucify Christ: While it is true that the Roman Officials and the Jewish Sanhedrin along with the Jewish people and Gentiles plotted against Jesus (Psalm 2:1-3, Acts 4:25-27 Satan and his principalities plotted against Christ long before men did. We know from Luke 4 "The Temptation of Jesus" that Satan had already devised the downfall of Jesus Christ and when Satan failed Luke 4 tells us that Satan waited for another opportune time - which Satan found in Judas.

Satan Tempted Christ to set up an Earthly Kingdom: Long before the Sanhedrin and the Roman Government even existed Satan was well aware of the Scriptures of the promised Messiah that would establish His Kingdom and destroy the works of Satan. If Satan could only destroy Christ Jesus, the promised Messiah then Christ could not establish His Kingdom and Satan's kingdom of darkness would remain unchallenged.

And, that brings us back to the account in Luke 4 when Satan tempted Jesus. It's important to understand that the second temptation was for Christ to bow down and worship Satan and in return Satan would give Christ all the kingdoms of the world. Satan tempted Christ to seize "power and glory" for Himself by submitting to the authority of Satan - to which Christ responded "Get thee behind me Satan"!

Judas was Satan's Opportune Time: When Satan was unable to Tempt Christ - verse 13 reveals that Satan departed from Christ until an "Opportune" time and we already know that Judas presented an opportune time for Satan.

Buy why - what was Judas' mindset?

Reason #1: We know that Satan was a thief and that he was stealing from monies that were meant for Jesus and His ministry. In John 12 we find that Mary, Martha and Lazarus prepared a dinner for Jesus and his disciples. And, Judas was upset that Mary anointed Jesus' feet with expensive oil because according to Judas the fragrance could have been sold and the money used for the poor. However, Judas didn't care for the poor he only wanted the money for himself.

And, in addition to being a thief, I believe when Jesus rebuked Judas and told him to leave Mary alone the rebuke was key to his betrayal of Jesus - because it was after that very dinner had ended that Satan put it into Judas' heart to betray Christ.

John 12:2-8 ² There they **made Him a supper**; and Martha served, but Lazarus was one of those who sat at the table with Him. ³ Then Mary took a pound of very costly oil of spikenard, anointed the feet of Jesus, and wiped His feet with her hair. And the house was filled with the fragrance of the oil. ⁴ Then one of His disciples, **Judas Iscariot, Simon's son, who would betray Him, said,** ⁵ "**Why was this fragrant oil not sold for three hundred denarii and given to the poor?**" ⁶ **This he said, not that he cared for the poor, but because he was a thief, and had the money box; and he used to take what was put in it.** ⁷ But Jesus said, "**Let her alone**; she has kept this for the day of My

burial. ⁸ For the poor you have with you always, but Me you do not have always."

John 13:2 ² And supper being ended, the devil having already put it into the heart of Judas Iscariot, Simon's son, to betray Him, NKJV

Reason 2: Like the other Disciples - Judas believed that Christ was going to set up an earthly kingdom. And, we know from Scripture that it was a shock of disappointment when the Disciples realized that the kingdom of Jesus was a "Spiritual Kingdom".

I believe one reason that Judas betrayed Christ was because Judas thought he could force Christ to set up an "Earthly" kingdom - an earthly kingdom that Judas would be part of. And, from the account of Luke 2 we know that's what Satan wanted Christ to do - set up an earthly kingdom.

I don't believe that Judas ever thought that Christ would choose death on the cross over life. From what we can tell from Scripture - Judas was seized with remorse that Christ was sentenced to death - the strong implication is that Judas was truly shocked at Jesus' sentencing. I believe that Judas expected that Jesus would rise up and strike down his accusers rather than receive a death sentence.

But, Christ's Kingdom was not of this world - He was to set up a "Spiritual" Kingdom - and that's exactly what Satan was trying to thwart.

**Satan thought Peter was an Opportune Time - but it wasn't
Unlike Judas - Peter's heart towards the Lord was one of Affection - not Betrayal.**

We know from Scripture that Christ's Disciples believed that Christ was going to establish an "Earthly Kingdom". So, it's understandable their disappointment when Christ told them that His Kingdom was not of this world and that to establish His Kingdom (which was a Spiritual Kingdom) He must go to Jerusalem where He would suffer many things at the hands of the elders, chief priests and scribes, be crucified and rise again on the third day. According to Matthew 16:21-23 this revelation was not only unexpected but it was particularly unacceptable to Peter who didn't understand that Jesus had to endure the sufferings of the Cross. Peter didn't understand that Christ's sufferings were essential to God's purpose for all of mankind - that to bring salvation to the world He must be will willing to suffer for all of mankind.

And, not understanding that it was God's will that Christ suffer the Cross, Peter took Christ aside and rebuking Christ forbid such a thing that He should suffer and die. At which, Christ turned his back to Peter and addressing Satan said "Get thee behind me Satan".

Matthew 16:21-23 ²¹ From then on Jesus began to tell his disciples plainly that it was necessary for him to go to Jerusalem, and that he would suffer many terrible things at the hands of the elders, the leading priests, and the teachers of religious law. He would be killed, but on the third day he would be raised from the dead. ²² But Peter took him aside and began to reprimand him for saying such things. "Heaven forbid, Lord," he said. "This will never happen to you!" ²³ **Jesus turned to Peter and said, "Get away from me,**

Satan! You are a dangerous trap to me. **You are seeing things merely from a human point of view, not from God's.**" ²⁴ Then Jesus said to His disciples, "If any of you wants to be My follower, you must turn from your selfish ways, take up your cross, and follow Me. **NLT**

King James reads: **Matthew 16:23** ²³But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou **savour**est not the things that be of God, but those that be of men. **KJV**

When Jesus to turned to Peter and said "Get thee behind Me Satan" Jesus dealt with both the natural (Peter) and the spiritual (Satan) simultaneously.

The word "savourtest" is referring to Peter's "Mindset" - not the attitude of his heart. Satan may have been able to influence Peter because of his mindset - but Satan was never able to enter Peter's heart.

Jesus rebuked Peter for seeing things merely from a human point of view and not from God's point of view. Seeing things merely from a human point of view allowed Satan to use Peter as a stumbling block and hindrance to Christ - and this was offensive to Christ. Peter was a hindrance to Jesus because he did not have in mind the things of God, but the things of men. And, it was because Peter had the things of men in mind that Satan was able to work through him.

Jesus rebuked Peter for becoming a stumbling block and hindrance to Him. Peter was a hindrance to Jesus because he did not have in mind the things of God, but the things of men. And, it was because Peter had the things of men in mind that Satan was able to work through him.

Christ rebuked Peter for having his mind set on an earthly kingdom which was contrary to the Spiritual Kingdom that was according to God's will for Christ. That Christ rebuked Satan at the same time Christ rebuked Peter - then it's obvious that Satan didn't want Christ to really go to the Cross - but wanted Christ to set up an "Earthly Kingdom" - setting aside the Doctrine of the Atonement - thwarting God's purpose for all of mankind.

The Biblical law of "Double Reference"

Jesus turned to Peter and said "Get thee behind Me, Satan"!

When Jesus to turned to Peter and said "Get thee behind Me Satan" Jesus dealt with both the natural (Peter) and the spiritual (Satan) simultaneously.

The Biblical law of "Double Reference" is referring to a situation that occurs in the Natural Realm and the Spiritual Realm simultaneously. While the natural realm is visible – the spiritual is not - nonetheless, those in the natural realm are influenced by the demonic in the spiritual realm. In these particular situations – the LORD deals with both simultaneously which can be thought of in terms of "Double Accountability".

For example, when Satan deceived Eve – Satan (the invisible) used a serpent (the visible) to operate through while remaining hidden. And for that reason when the LORD spoke to the serpent – the main rebuke was directed at Satan (Genesis 3:14-15). Likewise, when Jesus rebuked Peter (the visible) at the same time He also rebuked Satan (the invisible). Matthew 16:22-23

Invisible: Invisible simply means not in sight – it doesn't mean that a spiritual being doesn't have substance to their spiritual makeup. For example, Colossians 1:16 which reads:

Colossians 1:16 ¹⁶For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him:

We know from 2 Kings 6:17 that at times God opens man's eyes that he can see into the spiritual realm.

2 Kings 6:17 ¹⁷Then Elisha prayed, Lord, I pray You, open his eyes that he may see. And the Lord opened the young man's eyes, and he saw, and behold, the mountain was full of horses and chariots of fire round about Elisha.

Stephen saw Jesus standing at the right hand of God: Acts 7:56

David saw into the spiritual realm: 1 Chronicles 21:16-17

Even though God would not allow Moses to see His face – He did allow Moses to see His form: Exodus 33:18-23. Much as God the Father is invisible to us – we know that He exists.

Scripture reveals that Satan has to operate through God's creations – as he did through Peter. He cannot operate or exercise authority without the cooperation and willingness of man, whether it is unknowingly as it was with the Apostle Peter or knowingly if he finds a man with the wrong heart as he did with Judas.

When Jesus called each of the twelve disciples to follow Him in his earthly ministry - there is no doubt that they believed that He was the Promised Messiah - after all they witnessed Jesus' miracles, etc. Nonetheless, John 20:9 reveals that the Disciples did not understand the Scriptures that Christ must rise from the dead which would help us to understand why the disciples believed that Christ was going to establish an earthly kingdom and why they couldn't understand, even though Christ had made it clear to them that He was not going to establish an Earthly Kingdom. And, there is no doubt that like the other Disciples, Judas believed that Christ was going to set up an earthly Kingdom.

After Christ Rose - the Disciples Finally Understood the Cross: The Disciples had a measure of understanding concerning the Jewish Messiah but they didn't have enough understanding that they could apply these Scriptures to Jesus Christ. And, it was only after Christ had risen from the grave and He opened their understanding that they might fully understand the Scriptures that

the Disciples at long last fully understood the message of The Cross.

On the Road to Emmaus: Luke 24:18-50 reveals that after Christ rose He appeared to two of His Disciples on their way to Emmaus and their hearts burned within them as Christ explained the Scriptures to them concerning His death. And, as Christ broke bread with them their eyes were opened and they recognized Christ.

Eager to share the good news with Christ's eleven Disciples the two returned to Jerusalem where they found the eleven Disciples gathered together. As they began to describe what had happened on the road to Damascus and how they recognized Christ as He broke and blessed the bread, Jesus appeared to all of the Disciples gathered together.

And, it was at that moment in time that Christ opened their understanding that they might all fully understand the Scriptures concerning the nature of His death - that He had to go to the Cross and rise from the dead to enter into His glory Luke 24:26-32.

Luke 24:30-35 ³⁰ Now it came to pass, as He sat at the table with them, that He took bread, blessed and broke *it*, and gave it to them. ³¹ Then **their eyes were opened and they knew Him**; and He vanished from their sight. ³² And they said to one another, "**Did not our heart burn within us while He talked with us on the road, and while He opened the Scriptures to us?**" ³³ So they rose up that very hour and returned to Jerusalem, and found the eleven and those *who were* with them gathered together, ³⁴ saying, "The Lord is risen indeed, and has appeared to Simon!" ³⁵ And they told about the things *that had happened* on the road, and how He was known to them in the breaking of bread. **Luke 24:44-46** ⁴⁴ Then He said to them, "These *are* the words which I spoke to you while I was still with you, that all things must be fulfilled which were written in the Law of Moses and *the* Prophets and *the* Psalms concerning Me." ⁴⁵ And **He opened their understanding, that they might comprehend the Scriptures.** ⁴⁶ Then He said to them, "**Thus it is written, and thus it was necessary for the Christ to suffer and to rise from the dead the third day, NKJV**

The "Ascension" and the "Day of Pentecost": Even though the Disciples had a much better understanding of the Messiah's kingdom they were still hoping that, at least to some degree, that Christ would still restore a secular kingdom to Israel.

Just moments before Christ ascended the Disciples asked Him "Lord, are You restoring the kingdom to Israel at this time"? In response Christ tells them that "It is not for you to know times or periods that the Father has set by His own authority". And, then Christ turns their attention to the "Day of Pentecost" when they would receive power when the Holy Spirit came on them. Acts 1:6-8

Christ does not contradict their expectation that the kingdom would be restored to Israel instead he turns their attention to the "Day of Pentecost" when they would receive power when the Holy Spirit came on them. And, it was at that point in time, on the "Day of Pentecost" when 3,000 were added to their numbers and the church was born, that the Disciples never had any more thoughts of a temporal kingdom. After the outpouring of the Holy Spirit there could be no doubt

that the Messiah's Kingdom was a "Spiritual Kingdom" - it is the Gospel of Jesus Christ.

And, on the Day of Pentecost when all the Disciples were filled with the Holy Spirit and began to speak in the foreign languages of all the men from the other countries that were gathered together for the "Feast of Pentecost" and 3,000 of these men accepted the message of the Gospel of Jesus Christ and were baptized - this was probably the moment that the Disciples really understood the "Spiritual" nature of Christ's Kingdom.

Until the end when all of Christ's enemies are under His feet and He establishes His Kingdom - every time someone accepts Jesus Christ as their personal Savior - His Spiritual Kingdom here on earth will be continually expanding. And, every time that someone is set free of Satan, as Christ revealed to the 72 Disciples in Luke 10, Satan will be forever falling like lightning.

However, until Christ returns, the "spiritual forces of evil in the Heavens" will continue to oppose the Gospel of Jesus Christ.

Back to America and 1565:

Back to America's Spiritual Battle in the Heavens and the Spiritual Forces of Evil in the Heavens that Gained Access over America in 1565 still Affects Present Day America

Just as in the days of Christ - in 1565 the spiritual forces of evil in the Heavens joined forces with both Spain's Political leaders and Rome's Religious leaders to plot against the French Protestants known as the French Huguenots here in what is now known as America.

Because of their political and religious nature the spiritual forces of evil in the Heavens will always seek to bring both political and religious groups together to plot against God's people and plans. Again, Acts 4:25-27 is one of several account in Scripture where we see the "Political" (Herod and Pontius Pilate representing the Roman Government), the "Religious" (the Sanhedrin), the heathen and people in general coming together in an effort to thwart God's purposes to further their own personal agendas.

Acts 4:25-27 ²⁵ You said through the Holy Spirit, by the mouth of our father David Your servant: Why did the Gentiles rage and the peoples plot futile things? ²⁶ The kings of the earth took their stand and the rulers assembled together against the Lord and against His Messiah. ²⁷ "For, in fact, in this city both **Herod and Pontius Pilate, with the Gentiles and the people of Israel, assembled together against Your holy Servant Jesus**, whom You anointed, **HCSB**

The people of Israel, the Roman Government, the religious Sanhedrin - the kings of the earth took their stand and the rulers assembled together in a deadly confederacy against the Lord and His son the Messiah.

And, history bears witness that Satan and the Geographical Principalities have used this strategy throughout the ages. Even today we see this strategy manifesting in the halls of Congress and throughout our State Capitols as well as from the Pulpit.

And, just as the goal of these warring Principalities was to oppose God they will continue to use "Religious" people to "Manipulate" governments to push their own secular agenda and vice versa. Even as I am writing this section it's obvious that the **Spiritual Forces of Evil in the Heavens** have influenced many of the world governments and religions to oppose both Israel and the Gospel of Jesus Christ.

The goal of the Spiritual Forces of Evil in the Heavens and those they work through here on earth is to promote Islam and other false religions as well as promote "Secular Christians" who live their lives as though they are unbelievers that the Apostle Paul wrote about in 1 Corinthians 3:1-3.

The only thing that stands in their way is the "Spirit Led Believer" who embraces the Truth of the Gospel of Jesus Christ according to the teachings of the Apostles that wrote the New Testament Scriptures which is the true standard of teaching by which all other teachings are to be judged.

It may surprise some - but the Secular Christians who live their lives as though they are unbelievers are not a threat to the kingdom of darkness.

And, so it was here in America in 1565: The goal of the Roman Catholic Church was to "Supplant" the Gospel of Jesus Christ with the Gospel of Roman Catholicism. And, that meant that they had to murder the French Huguenots who rejected the Gospel of Roman Catholicism.

Roman Catholicism is a "Distortion of the Gospel of Jesus Christ". Their teachings that exalts the man-made traditions of the Roman Catholic Church nullify the Word of God. Roman Catholicism is not the Gospel according to the authors of the New Testament. It is "Man's Gospel" and does not pass the test according to the teachings of the Apostles that wrote the New Testament Scriptures which is the true standard of teaching by which all other teachings are to be judged.

Because the French Huguenots worshipped the Lord in "Spirit and in Truth" they were a threat to Satan as well as the Roman Catholic Church who turned to a different gospel whose teaching is contrary to the truth - distorting the Gospel of Jesus Christ.

Galatians 1:6-11 ⁶ I am astonished that you are so quickly deserting him who called you in the grace of Christ and are **turning to a different gospel**— ⁷ not that there is another one, but there are some who trouble you and want to **distort the gospel of Christ**. ⁸ But even if we or an angel from heaven should preach to you a gospel contrary to the one we preached to you, let him be accursed. ⁹ As we have said before, so now I say again: **If anyone is preaching to you a gospel contrary to the one you received, let him be accursed.** ¹⁰ For am I now seeking the approval of man, or of God? Or am I trying to please man? If I were still trying to please man, I would not be a servant of Christ. ¹¹ For I would have you know, brothers, that **the gospel that was preached by me is not man's gospel.** **ESV**

2 Corinthians 11:4 ⁴ For if someone comes and **proclaims another Jesus** than the one we proclaimed, or if you receive a different spirit from the one you received, or if you accept a different gospel from the one you accepted, you put up with it readily enough.
ESV

For example, Catholics teach that Mary, the mother of Christ, is co-redeemer and that is absolutely not true. Nowhere in Scripture did the Apostles who established the Church ever pray to Mary or pray in the name of Mary let alone pray that she intercedes with Christ on their behalf.

Scripture is clear "Christ" is the only Redeemer and the way to the Father is through the Son - not Mary.

John 14:6 ⁶ Jesus said to him, "I am the way, the truth, and the life. No one comes to the Father except through Me. **NKJV**

What? Like those the Apostle wrote about, the Roman Catholic Church "Preaches another Jesus"! Who can save more fully and more powerfully than that Jesus that Paul and the Apostles taught about.

1 Timothy 1:3 ³ When I left for Macedonia, I urged you to stay there in Ephesus and stop those whose teaching is contrary to the truth. **NLT**

Syncretistic Religion: The Roman Catholic's teachings are "Syncretistic" in nature - meaning they combine Biblical teachings with pagan customs. And, even though this is strictly forbidden in Scripture (2 Kings 17) when **Spain's Catholic Order of the Knights of Santiago came to America in 1565 they knelt down at the Cross and invoked Mary and "Santiago" the patron saint of Spain to come to their aid in destroying the French Huguenots.**

According to the Catholic Church "Santiago" is the Spanish word for "James" one of Christ's twelve Disciples. Once again, the Roman Catholic Church has perverted a Biblical figure to fit their own needs.

2 Kings 17 gives an example of syncretistic religion. The Israelites worshiped the God of Israel while continuing to worship pagan gods at the same time. Verses 24-41 gives an account whereby Samaria had been resettled with people from various nations who brought the worship of their national deity with them to Samaria. These people were taught about the God of Israel and the manner in which He was to be worshiped; however they continued to worship their own national deity as well, each according to the manner in which each pagan god required.

2 Kings 17:33-35 ³³ And though they worshiped the LORD, they continued to follow their own gods according to the religious customs of the nations from which they came. ³⁴ And this is still going on today. **They continue to follow their former practices instead of truly worshiping the LORD** and obeying the decrees, regulations, instructions, and commands he gave the descendants of Jacob, whose name he changed to Israel. ³⁵ For the LORD had made a covenant with the descendants of Jacob and

commanded them: "Do not worship any other gods or bow before them or serve them or offer sacrifices to them. **2 Kings 17:40-41** ⁴⁰ But the people would not listen and continued to follow their former practices. ⁴¹ So while these new residents **worshiped the LORD, they also worshiped their idols**. And to this day their descendants do the same. **NLT**

And, so it is with the Roman Catholic Church. For example,

Mary of the Catholic Church is not Mary the Mother of Jesus. Roman Catholicism's devotion to Mary and Santiago are examples of syncretistic religion. Menendez and Spain's Catholic Knights of the Order of Santiago brought the worship of Mary and Spain's patron deity "Santiago" with them when they supplanted the French Huguenots and built the first Spanish Mission and Shrine to Mary on soil now known as America.

According to "France and England in North America" written by Francis Parkman and published in 1865 when Menendez who was Spain's Catholic Commander of the Order of Santiago (Page 161) led the attack against the French Huguenots at Fort Caroline he invoked "Santiago" the patron saint of Spain". The following excerpt from page 111 reads:

"Santiago!" cried Menendez. "At them! God is with us! Victory!"

And, shouting their hoarse war-cries, the Spaniards rushed down the slope like starved wolves."

From the very beginning of establishing a Spanish colony in Florida, Spain's Catholic Knights and Priests invoked pagan deities. Even before Menendez attacked the French Huguenots at Fort Caroline he and Spain's Catholic Order of the Knights of Santiago worshipped the God of Israel at St. Augustine while at the same time invoking the satanic spirit operating behind Mary and Santiago to go with them into battle against the French Huguenots.

According to the Apostle John it is of the utmost importance that we test the spirits to see whether they be of God 1 John 4;1-3. And, when you test the spirits, Scripture condemns the Pope's interpretation of who Mary and James (Santiago) are as well as invoking pagan deities. The Mary of Catholicism is not co-redeemer along with Christ as the Catholics claim and James does not come back from the dead to lead anyone in battle.

Scripture warns Believers about the dangers of consulting the dead on behalf of the living and worshipping the pagan goddess's such as the Asherah's and the Queen of Heaven.

Isaiah 8:19-20 ¹⁹ And when they say to you, "Seek those who are mediums and wizards, who whisper and mutter," **should not a people seek their God? Should they seek the dead on behalf of the living?** ²⁰ To the law and to the testimony! If they do not speak according to this word, *it is* because *there is* no light in them. **NKJV**

The Prophet Isaiah expresses his indignation at the folly of those who consult the dead on behalf of the living.

Scripture forbids anyone to set up a wooden Asherah pole beside the altar of the Lord. Yet, you can see from the following picture taken from inside the "Mission of Nombre de Dios" that was founded at the site where Menendez and Spain's Catholic Priests and Knights of Santiago first set foot in St. Augustine, that's exactly what the Catholics did!

The wooden tree trunk that serves as a pedestal for the statue of Mary wearing a Queen's crown is none other than the wooden Asherah pole that is condemned in the Bible. In other words, Mary of Catholicism is simply the Catholics version of the goddess "Asherah" as well as the pagan Queen of Heaven as described by the Prophet Jeremiah (Jeremiah 44:17).

Deuteronomy 16:21 ²¹ “You must never set up a wooden Asherah pole beside the altar you build for the LORD your God. **NLT**

An Asherah pole is a reference to a wooden pole or tree that represented the Canaanite goddess Asherah. Notice in the following picture that Mary is portrayed as a “Queen”, seated on top of a “Tree Trunk” that has been placed beside the altar of the LORD in the Shrine to Mary in Saint Augustine, Florida. The wooden pole itself is the symbol of Asherah.

You can see that the statue of Mary portrays her as a Queen seated on the wooden tree trunk is symbolic of the Asherah pole beside the altar to the LORD as described in Deuteronomy 16:21 and is an abomination unto the LORD.



Interestingly, The Roman Catholic Church considers the Mission of Nombre de Dios as the most sacred site in America - yet Scripture reveals that it is an abomination to the Lord.

Following are two pictures are a close up of the wooden pedestal that Mary is seated on.



The Crown identifies Rome's Mary as a "Queen" yet the Apostles who wrote the New Testament Scriptures never identified Mary as a Queen.

The Second of the Ten Commandments is clear: Even more so, the second of the Ten Commandments is clear that we are not to make any graven image of man and this is a good example of why we are forbidden to.

Believers are not to make any carved image or show an idol reverence - yet the Catholic Church does just that. They show reverence to the man made idols of both Mary and James (Santiago) as well as many other so-called saints. The Lord is a jealous God - He is very jealous of His own honor - He will not tolerate respect and reverence due Him to bestowed on inanimate objects or other beings.

Exodus 20:4-5 ⁴ "You shall not make for yourself a carved image, or any likeness of *anything* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the water under the earth; ⁵ you shall not bow down to them nor serve them. For I, the LORD your God, *am* a jealous God, visiting the iniquity of the fathers on the children to the third and fourth *generations* of those who hate Me, **NKJV**

This particular statue of Mary seated on a wooden tree trunk portrays her as "Our Lady of La Leche the Virgin Mary nursing the infant Jesus. The devotion to Our Lady of La Leche was brought over Spain by Menendez and Spain's Catholic Order of the Knights of Santiago. And, the centerpiece of Mission Nombre De Dios is the Shrine of "Our Lady of La Leche" - the statue of the Virgin Mary nursing the infant Jesus, which is a replica of the Our Lady of La Leche statue placed in a cathedra Spain by Phillip III who personally undertook the erection of a shrine in honor of Catholicism Lad: La Leche.

The shrine is a popular religious pilgrimage site with pilgrims coming from all parts of the world to

for Mary to intercede for them. They pray for fertility, her blessings and intercession for a success pregnancy and delivery.

However, read what Jesus said about the nursing Mary - His answer is striking:

Luke 11:27-28 ²⁷ And it happened, as He spoke these things, that a certain woman from the crowd raised her voice and said to Him, "**Blessed is the womb that bore You, and the breasts which nursed You!**" ²⁸ But He said, "**More than that, blessed are those who hear the word of God and keep it!**" NKJV

The Roman Catholic Church does not keep God's Word!

When answering the woman Christ turns the focus away from such veneration of His mother. Notice that Christ recognizes Mary, not as Mother, but by the title of "Woman". And, as Christ was dying on the Cross once again Christ refers to Mary as "Woman".

What love Christ had for this Woman - as His last earthly care was for His mother. As Christ was dying on the cross He entrusted Mary to the care of the Apostle John. He said to His mother "Woman" behold thy son and to His disciple Christ said "Behold your mother".

John 19:26-27 ²⁶ When Jesus therefore saw His mother, and the disciple whom He loved standing by, He said to His mother, "**Woman, behold your son!**" ²⁷ Then He said to the disciple, "**Behold your mother!**" And from that hour that disciple took her to his own home. NKJV

Christ directs the focus to the only legitimate cause of His mother's blessedness. Christ's mother herself was blessed because she had submitted her will entirely to the will of the Holy Spirit. When told that the Holy Spirit would come upon her and she would conceive - Mary said:

"Behold the maidservant of the Lord! Let it be to me according to your word."

Luke 1:38 ³⁸ Then Mary said, "Behold the maidservant of the Lord! Let it be to me according to your word." And the angel departed from her. NKJV

Mary was not blessed because she was the mother of Jesus - Mary was blessed because she submitted to the Word of God. Mary was blessed because she was willing to submit to God's will for her life and to accomplish all the purposes of God's grace concerning her.

The only Relationships which Christ Recognizes are Spiritual Relationships: And, when Christ told the woman in Luke 11 that "yea *rather*, blessed are they that hear the Word of God, and keep it" like His mother - Christ was including everyone who hears the Word of God and keeps it - not just His mother. It was Christ "Spiritual Relationship" with Mary that was the higher.

Catholics may pray to the Catholic's version of Mary to conceive - however according to Genesis 2, 7, 22 as well as other Scriptures only God can open the womb.

Genesis 30:1-2 ¹ Now when Rachel saw that she bore Jacob no children, Rachel envied her sister, and said to Jacob, "Give me children, or else I die!" ² And Jacob's anger was aroused against Rachel, and he said, "Am I in the place of God, who has withheld from you the fruit of the womb?" **Genesis 30:22-23** ²² Then God remembered Rachel, and God listened to her and opened her womb. ²³ And she conceived and bore a son, and said, "God has taken away my reproach." **NKJV**

When tested by the Word of God it's obvious that "Mariology" lines up with the fertility gods and goddesses of Scripture.

The Mission of Nombre de Dios was founded at the site where Menendez and the Spaniards first set foot in St. Augustine, laying claim to Florida as well as what is now known as all of America in 1565. Considered by the Catholics to be the most sacred acre of land in all of America, the Marian Shrine is the first of all Marian Shrines established in America and is located where the first mass was offered by Mendoza, one of Spain's Catholic priests that accompanied Menendez in 1565 and who blessed the murder of the French Huguenots.

The Connection Between Mary and Santiago the Patron Saint of Spain: Even though the actual shrine to Mary was not built until 1620, intercession to Mary for victory over the French Huguenots began before the Spanish even landed and they continued invoking Mary as well as Santiago throughout the slaughters.

There is a reason why Spain's Catholic Knights of Santiago invoked the demonic spirits behind Mary at the same time they invoked the demonic spirit operating behind "Santiago" the Spanish word for "Saint James".

First of all, Saint James is the Roman Catholic Church's perversion of James one of Christ twelve disciples who is called "Santiago" in Spanish.

According to ancient lore, while James was in Spain, which doesn't line up with Scripture and before her death the Virgin Mary holding a baby appeared to Saint James. Again, this doesn't line up with Scripture either. Supposedly Mary told James to build a sanctuary where God would be honored and gave James a pillar with her image to be placed in the sanctuary. Then, supposedly, somewhere around AD 834, hundreds of years after his death, James miraculously appeared to aid the Spanish army to gain victory against the Moors who were invading their country.

This led to the shrine dedicated to Saint James (Santiago) and his being officially recognized as the Patron Saint of Santiago.

Like all other images created by the Roman Catholic Church the following image of Mary holding the baby Jesus when she appeared to James has had a tremendous emotional impact on Catholics.

This particular picture like all the statues of Mary are not simply works of art but are a driving

force in the daily lives of the many Catholics that pay homage to Mary. In other words, their devotion to Mary is directly associated with Marian art. Their devotion is not based on Scripture.

And, the following picture where Mary appears to James (Santiago), Spain's patron saint, has a special significance in the Spanish speaking countries.



Because the Roman Catholic Church and the Knights of Santiago who protected Spanish pilgrims on their way to the "Shrine of St. James (Santiago) intertwined the myth of Mary with that of Santiago (James) it would stand to reason why the Spanish Catholics built a "Shrine" to Mary on what is now known as America.

As we explore the symbolism of the statue of Mary atop the wooden tree trunk there are three objects in the picture of the statue of Mary atop the wooden tree trunk that are important to understanding how the Mary of Catholicism relates to this study.

1. The statue of Mary in her role as "Our Lady of la Leche" and as a Queen
2. The Wooden Tree Trunk
3. The Altar

Iconography: All images of Mary emphasize devotions to Mary. So, given that the devotion to Mary is intertwined with Marian art, before I go into further details concerning the symbolism of the three objects it's important to explain the concept of "Iconography" and how the Roman Catholic Church used this form of "visual communication" in their paintings and statues that have had the enormous emotional impact on Catholics that it does to this day.

Iconography, is a form of visual communication that uses images and symbolism in art to both reveal and conceal their ideology. For example, the artwork and statues that adorn the walls and halls of the Vatican and Catholic churches is meant to convey certain ideas to the everyday Catholic and the public – while at the same time the full meaning of the allegories incorporated into their iconography remains hidden from everyone other than those who the Catholic Church feels are enlightened and worthy of the hidden meaning.

There is no doubt that the Roman Catholic Church meant for the images of Mary to have an emotional impact on Catholics that would to their "devotion of Mary". The statues are not simply works of art but are a focal point of the daily lives of many Catholics who are devoted to Mary. For many Catholics their devotion to Mary is stronger than their devotion of Christ and their devotion to Mary is without a doubt intertwined with Marian art. The images of Mary are a blend of art, religion and spirituality - a combination that led to the veneration of Mary among Catholics worldwide.

Nonetheless, their devotion to Mary or any other Catholic idol is folly!

Isaiah 44:9-20 ⁹ **Those who make an image, all of them *are* useless,** And their precious things shall not profit; They *are* their own witnesses; They neither see nor know, that they may be ashamed. ¹⁰ **Who would form a god or mold an image *That profits him nothing?*** ¹¹ Surely all his companions would be ashamed; And the workmen, they *are* mere men. Let them all be gathered together, Let them stand up; Yet they shall fear, They shall be ashamed together. ¹² **The blacksmith with the tongs works one in the coals, Fashions it with hammers,** And works it with the strength of his arms. Even so, he is hungry, and his strength fails; He drinks no water and is faint. ¹³ **The craftsman stretches out *his* rule, He marks one out with chalk; He fashions it with a plane, He marks it out with the compass, And makes it like the figure of a man, According to the beauty of a man, that it may remain in the house.** ¹⁴ **He cuts down cedars for himself,** And takes the cypress and the oak; He secures *it* for himself among the trees of the forest. He plants a pine, and the rain nourishes *it*. ¹⁵ Then it shall be for a man to burn, For he will take some of it and warm himself; Yes, he kindles *it* and bakes bread; **Indeed he makes a god and worships *it*; He makes it a carved image, and falls down to it.** ¹⁶ He burns half of it in the fire; With this half he eats meat; He roasts a roast, and is satisfied. **He even warms *himself* and says, "Ah! I am warm, I have seen the fire."** ¹⁷ **And the rest of it he makes into a god, His carved image. He falls down before it and worships *it*, Prays to it and says, "Deliver me, for you *are* my god!"** ¹⁸ They do not know nor understand; For He has shut their eyes, so that they cannot see, *And* their hearts, so that they cannot understand. ¹⁹ And no one considers in his heart, Nor *is there* knowledge nor understanding to say, "I have burned half of it in the fire, Yes, I have also baked bread on its coals; I have roasted meat and eaten *it*; And shall I make the rest of it an abomination? Shall I fall down before a block of wood?" ²⁰ He feeds on ashes; **A deceived heart has turned him aside;** And he cannot deliver his soul, Nor say, "*Is there* not a lie in my right hand?" **NKJV**

The Images of the Mary of Catholicism are not in Agreement with Scripture

Even though Mary hardly ever speaks in the New Testament "Why" do Catholics consider Mary the most revered and well known woman in the world. The answer is simple: It's because of the "Images" of Mary created by the Roman Catholic Church. And, the images of the Catholic Mary do not agree with the account of Mary in the New Testament.

To illustrate my point, let's take the picture of Mary atop a "wooden tree trunk" in front of the

altar at the Spanish Mission in St. Augustine, Florida and as the Apostle John commands us I am going to "test the spirits" 1 John 4:1. Therefore, I'm going to go to God's Word to see if this portrayal of Mary is according to the teachings of the New Testament Apostles or if this portrayal of Mary is a manifestation of the pagan "Queen of Heaven" and the pagan goddess "Asherah" and the "Asherah Pole" that is an abomination unto the Lord.

Given that Deuteronomy 16:21 reveals that we must never set up a wooden Asherah pole beside the altar built for the Lord then we know the image of Mary seated on top of a wooden pole is none other than an Asherah pole beside the altar built unto the Lord and is an abomination unto the Lord.

Deuteronomy 16:21 ²¹ "You must never set up a wooden Asherah pole beside the altar you build for the LORD your God. **NLT**



Catholics will tell me that the image is of Mary - not Asherah - however Scripture says otherwise and Scripture is authoritative. Scripture never identified Mary as a Queen or wearing a crown or seated on top of a wooden pedestal. On the other hand, Scripture reveals that the pagans, as a family unit, worshipped the pagan "Queen of Heaven" - and according to Scripture "Asherah" was a pagan goddess. And, just as the pagan poured out a drink offering to the "Queen of Heaven" there are images of Catholics pouring out drink offerings to Mary.

In other words, it's obvious that the true meaning of the image of Mary wearing a crown seated on top of a wooden pedestal is hidden from the everyday Catholic.

More to the point - when you test the spirits, Scripture condemns the Pope's interpretation of who Mary is. Furthermore, the images of the Catholic Mary that portray her as co-redeemer alongside Christ is false teaching. Scripture warns Believers about the dangers of praying to the dead and on behalf of the dead - so needless to say the images of praying to the dead Saints is condemned by Scripture. And, so on and so on.

There was a time when Catholics were forbidden to even read the Scriptures: For hundreds of years the Catholic bibles were written exclusively in Latin - a language which was reserved for the "so-called" members of society, the "so-called" Scholars and Church leaders. Needless to say, the average working person who didn't know Latin could not read the bible for themselves even if they were allowed to. And, that was the whole point. Even more telling is that the Catholic masses were said in Latin which meant the everyday Catholic could not even understand the mass. However, it wasn't important or necessary that the everyday Catholic understand the mass - they had their Church rituals, the rosary and holidays all of which made everyone feel righteous.

Today Catholics are allowed to read Scripture - that is they can read the "Catholic Bible" - but are forbidden to read any Bible that has been translated by Protestant Scholars.

The following are two of the reasons that the Catholic Church felt they had to provide the everyday Catholic with a translated Bible they could read.

1. The Bubonic Plague was a turning point for the everyday Catholic who turned their anger against the Catholic Church because not only was the Catholic Church helpless to stop the Plague - many of their leadership died as a result of the plague as well. And, this was not supposed to have happened to Catholics - the Bubonic Plague was only supposed to affect the Protestants who they considered as pagans.

Faith in the Roman Catholic Church and distrust of the Pope and clergy began to emerge.

2. Feudal society had undergone major changes and during this time the Catholic Church lost a lot of the authority they once wielded over kings as well as people. And, all these changes helped bring about the "Protestant Reformation" something the Catholic Church never thought possible.

The Bubonic Plague also called the Black death, significantly impacted the social order, wealth, power and more importantly the way Christians thought in the Late Middle Ages. In addition to the Bubonic Plague wars were raging throughout Europe all of which brought instability to the Church of Rome.

The Church of Rome was the authority both politically and spiritually throughout all of Europe at all levels of society. However, now with disunity within the Church and death on every doorstep the everyday Catholic as well as high class society was thrown into a time of re-examining the authority and teachings of the Roman Catholic Church.

Prior to the Bubonic Plague, the Roman Catholic Church, governed by the Pope, wielded their

power over all of society as the sole guardian of religious thought and doctrine even pronouncing blessings and curses over people at their whim - which needless to say is not Scriptural. No one dare question the teachings or authority of the Roman Church less they be condemned, excommunicated with the threat of eternal damnation or even be tortured or burned at the stake.

But now, faith in the Roman Catholic Church and distrust of the Pope and clergy began to emerge and many Catholics began to inquire into the teachings of theologians outside the Roman Catholic Church.

As the power of the Roman Catholic Church declined a new breed of well educated Biblical Scholars outside of the Roman Catholic Church began to emerge and grow stronger. Men who translated the Bible into the common language of the people.

And, who can ever forget Martin Luther, a Catholic monk, who in 1517 nailed his 95 theses to the doors of the Castle Church in Wittenberg, Germany. Included in his theses Luther rebuked Pope Leo for the selling of indulgences. Luther correctly rejected the validity of indulgences. Based on Scripture Luther correctly asserted that no man could buy forgiveness of their sins or buy their way into heaven - that according to Scripture forgiveness and salvation was granted by God alone - not the Roman Catholic Church.

It was Luther's 95 theses that led to the birth of the Protestant Reformation. The focus of Luther's writings that the Bible is the "only source" of religious authority and that salvation is reached through faith and not deeds as Roman Catholicism led people to believe became the focal point of Protestantism.

Had it not been for the Protestants who started to translate the Bible into the common language of the common people I doubt that the Catholic Church would have ever approved of the Catholic Bible being translated into a language that their parishioners could read on their own and understand.

However, they had no choice to provide Catholics with a Bible, otherwise some Catholics might read one of the Protestant translations which is not in agreement with Catholic teachings.

In fact, it's not been all that long that the lay person in the Catholic Church was even allowed to read the Bible. Much to the dismay of the Catholic Church during the reformation the everyday working Catholic expressed a desire to read the bible - which meant the Catholic Bible that was written in Latin would have to be translated into the common language of the people.

And, to this day, Catholics are only allowed to read the authorized "Catholic Bible". Catholics are not allowed to read any Bible that was translated by Protestant Scholars - especially the King James translation.

The Pope does not consider the King James Translation a valid translation according to Catholic canon. However, there's another reason why the Pope's hate the King James translation - because they hated King James who they considered a thorn in their side.

King James was a Protestant who rightly rejected the power of the pope - especially when it came to the Roman Catholic Church meddling in the affairs of state - especially the king's affairs. King James believed that Kings as well as the common people are accountable to God and no one else including the Pope. And, this incensed the Pope to the point that in 1605 a group of English Catholics attempted to assassinate King James and replace him with a Catholic head of state. Thankfully, their attempts failed.

King James commissioned 47 scholars all of whom were Protestants - and all hated by the Pope. Not surprising the 47 scholars excluded the "Apocrypha" which is part of the Catholic Bible.

Bottom line is that the King James version is not in agreement with Catholic teachings - however what is important is that the King James is in agreement with the writings of the Apostles.

The Protestant translations were rejected by the Catholic Church simply because the Pope and Cardinals are not interested in knowing the truths of Scripture that expose all the pagan customs they "Christianized".

During the dark ages the everyday Catholic was forbidden to read the Scriptures - so they wouldn't know what God allowed and what God didn't allow. In other words the everyday Catholic had no way to test if what the Pope was telling them was according to God's Word or not.

And, it was only after a long period of time that the Catholic Church "had to" - allow the everyday Catholic to read the Scriptures - with the understanding that they were not to try and discern what the Scriptures were saying. And, with the understanding they could only read the "Catholic Bible" - not the King James Bible of the Protestants.

Unfortunately, whether Catholics read their Bible or not really won't make a difference because the Catholic Bible includes the **Apocrypha** which teaches doctrine that is not found in the teachings of the great Apostles Paul, Peter and other New Testament writers.

The Jewish scribes and translators of the Protestant Bible do not believe that the writings of the **Apocryphal** books were inspired and with good reason. For example, according to 2 Maccabees 12:38-46 of the **Apocrypha** Catholics are taught that they are to offer prayers for the dead and so on and so on.

Everyone loves art, and during the Protestant Reformation the Catholic Church was much more interested in using art as a meant to convey Church doctrine than allowing the everyday Catholic the right to have a Bible translated into a language they could read and understand. Which brings me back to iconography.

It is what the iconography meant to conceal from the public that is the most revealing. Why the need to conceal? They wanted to conceal their personal beliefs concerning their ideology and how they used their beliefs as a means to the end. And, history bears witness that throughout the centuries the Pope wielded an enormous power over kings and queens and governments who were led to believe that if they didn't yield to the Pope's authority they would

go to hell. And, a lot of those beliefs were conveyed in their art work and statues.

Again, iconography, images and symbolism used in art, is a form of visual communication that are used by those like the Catholic Church that want to both reveal and conceal their ideology concerning Catholicism. Though certain ideas are conveyed to the everyday Catholic and the public – the full meaning of the allegories incorporated into their iconography remains hidden.

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They also wanted to conceal that their fascination with ancient antiquity and their gods was more than just a fascination. In other words, America's Founding Fathers were actually "influenced" by the pagan belief system that their false gods ordained their rulers to govern the land and that's clear from all the pagan symbols throughout our government buildings. The worship of pagan gods was and is not just a meaningless tradition of man carried over from antiquity. It was and is a bona fide (false) religion. The spirits that operate behind these pagan deities are the angels that fell when **Satan, that old ancient serpent** fell. Daniel 10 is only one Scripture that clearly reveals that these pagan gods rule over geographical areas and have human representatives that maintain places of worship for them.

That Old Ancient Serpent: As Spirit led Christians we know that there is always a spiritual dimension to the earthly. One is not inconsistent with the other, as one cannot exist without the other. As it concerns animals, this all began when Satan used the serpent as a tool to hide behind when he tempted Eve. And, for that reason, there is a spiritual nature of the serpent that we should be aware of. Not only is the serpent man's natural enemy – the serpent also represents man's "Spiritual Enemy." Needless to say, it is significant that both the animal and Satan were two dominant entities in the Adamic dispensation and for that reason the spiritual connection or relationship between Satan and animals is of importance.

Back to the Symbolism of Mary portrayed on a wooden tree trunk in front of the altar built unto the Lord in Saint Augustine, Florida.

1. **The statue of Mary in her role as "Our Lady of la Leche" and as a Queen:** First and foremost Scripture does not portray Mary as a Queen nor made any statue of her to place in front of the Lord's altar or anywhere else. Nor did the Apostles ever burn incense to Mary.

However, Scripture reveals that the pagans did! There are many statues that date back to antiquity that portray a Queen of Heaven, including Ashera, wearing a crown and breast feeding their son as pictured above.

The Prophet Jeremiah reveals that the idolatrous worship of the Queen of Heaven was an abomination unto the Lord and anyone who participated in this idolatrous worship was sinning against the Lord. Jeremiah 7:18 and Jeremiah 44:17, 25.

Both the worship and visual image of the mother and child was so much a part of pagan tradition that when they joined the Christian Church, pagans were unwilling to let go of the mother goddess worship. To appease the people, Catholic leadership merely renamed the mother goddess “Mary” and her infant child “Jesus”. In other words, the Catholic Church compromised and combined Christianity with paganism. In this way it became acceptable to both.

A Matter of the Heart: Jeremiah 7:15-19 and Jeremiah 44:17-18 explain why men, women and their children will not give up the idolatry of the Queen of Heaven. **It was in their heart and continues down through time even unto today.** These Scriptures reveal their heart’s desire and their determination to have their rebellious will over the will of the LORD.

Just as the Israelites gave credit to the Queen of Heaven for their prosperity and not the LORD, I have personally heard Catholics give the Queen of Heaven, the Mary of the Catholic faith, honor, glory and credit for all the good in their lives. Obviously, they do not test the spirits, as we are told to do, and ignore the Scriptures that reveal that Satan counterfeits these things as well. **2 Thessalonians 2:9-11**

2. **The Wooden Tree:** Mary of the Bible was never portrayed seated on top of a Wooden Pole as portrayed in St. Augustine. However, Scripture does forbid Asherah poles and Asherah trees. NIV: Deuteronomy 7:5, Deuteronomy 16:21
3. **The Altar:** Mary was never portrayed seated in front of an altar seated on top of a tree trunk as portrayed in the above picture. However, Scripture forbids a tree or wooden pole in front on the altar. Deuteronomy 16:21

And, what about the Idolatrous Statue of Father Francisco Lopez De Mendoza that gave his Blessings to Menendez, Commander of the Knights of Santiago to Murder the French Huguenots?



There were other Priests on the voyage with Menendez; however Mendoza was the Chaplain which meant he had authority over the other Catholic Priests.

What? They built an Idolatrous statue of Father Francisco Lopez De Mendoza on the grounds of the Nombre de Dios Mission in St. Augustine, Florida? The very Chaplain who gave his blessings to Menendez to murder the French Huguenots - God's remnant people!

Just as the priests in Hosea 6:9 murder in the way by giving their consent – so did the priests that accompanied Menendez give their consent to the slaughter of the French Huguenots – Christians who desired to worship the LORD in spirit and truth.

The following is from page 120 of Francis Parkman's "Pioneers of France in the New World" and gives an account of Menendez preparing his attack on the beached Huguenots after a troop of Indians informed him of their whereabouts. One of the first things that Menendez did in preparation was to call for Mendoza, one of the company of priests who accompanied Menendez to Florida.

“Menendez instantly sent forty or fifty men in boats to reconnoiter. **Next, he called the chaplain, - for he would fain have him at his elbow to countenance the deeds he meditated, ...**”

Hosea 6:9⁹ And as troops of robbers wait for a man, so **the company of priests murder in the way by consent:** for they commit lewdness. **KJV**

day, the twenty-fourth, came our good general himself, with fifty soldiers, very tired, like all those who were with him. As soon as they told me he was coming, I ran to my lodging, took a new cassock, the best I had, put on my surplice, and went out to meet him with a crucifix in my hand; whereupon he, like a gentleman and a good Christian, kneeled down with all his followers, and gave the Lord a thousand thanks for the great favors he had received from Him."

In solemn procession, with four priests in front chanting the *Te Deum*, the victors entered St. Augustine in triumph.

On the twenty-eighth, when the weary Adelantado was taking his *siesta* under the sylvan roof of Seloy, a troop of Indians came in with news that quickly roused him from his slumbers. They had seen a French vessel wrecked on the coast towards the south. Those who escaped from her were some four leagues off, on the banks of a river or arm of the sea, which they could not cross.¹

Menendez instantly sent forty or fifty men in boats to reconnoitre. Next, he called the chaplain, — for he would fain have him at his elbow to countenance the deeds he meditated, — and, with him, twelve soldiers, and two Indian guides, embarked in another boat. They rowed along the channel between Anastasia Island and the main shore; then they landed, struck across the island on foot, traversed plains and marshes, reached

¹ Mendoza, 227; Solís in Barcia, 85; Letter of Menendez to the King, 18 October, 1565, MS.

Hosea 6:9⁹ And as troops of robbers wait for a man, so the company of priests murder in the way by consent: for they commit lewdness. KJV

St. Augustine and its environs was a city polluted and stained with footprints with the blood of

Spain's Catholic Knight of Santiago.

Hosea 6:8 ⁸ Gilead is a city of wicked men, stained with footprints of blood. **NIV**

Hosea 6:8 ⁸ Gilead is a city of them that work iniquity and is polluted with blood. **KJV**

Hosea 6:8 ⁸ Gilead is a city of evildoers; it is tracked with bloody [footprints]. **Amplified**

Santiago - the Sup Planter: The word Polluted in Hosea 6:8 (KJ) means to "Seize by the Heel", to Circumvent and to **Sup plant!** A Sup Planter is one who **follows on another's heels**. In the context of Hosea 6:8 according to Strong's Concordance, the meaning of the word "pollute" means "a knoll", tracked, to seize by the heel, **to supplant**, to circumvent, a footprint.

Keeping in mind, that the Spain's Catholic Knights of Santiago invoked "Santiago" (James) to come to their aid in "sup planting" the French Huguenots it's interesting that the meaning of the word Polluted as used in Hosea 6:8 is identical as that of James and Jacob. The New Testament was written in Greek and the Greek meaning of the word "James" is "**Sup Planter**". In other words, when James (Santiago) was invoked - it was the "Sup planter" that was invoked over what is now known as America.

And, that was one of the goals of the Roman Catholic Church and Spain's Catholic Knights of Santiago (James) - to sup plant the French Huguenots.

Satan the Sup planter: And, wasn't that the goal of Satan when he tempted Adam and Eve - to sup plant them! When Satan tempted Adam and Eve one of his goals was to "sup plant" them - which he did. The Lord banished Adam and Eve from the Garden of Eden. And, this was the goal of Spain's Catholic Knights of Santiago - to sup plant the French Huguenots by murdering them.

After the Spanish realized that Ribault had set sail for America in 1565, they too set sail. In other words, the Spanish followed on the heels of the French Huguenots. It was through the shedding of French blood that the Spanish were able to circumvent the establishment of a second French colony as well as supplanting the already existing French colony at Fort Caroline.

The "Sup Planting Spirit" is one of the Spiritual Forces of Evil in the Heavens that Gained Access over America in 1565 as a "Territorial Principality" that still Affects Present Day America.

Again, the goal of Spain's Catholic Knights of Santiago was to sup plant the French Huguenots by murdering them. Then, after murdering the French Huguenots, the Spanish further polluted the land with their footprints stained with the blood of the French Huguenots they murdered. Like Gilead in Hosea 6:8, St. Augustine, Florida was a city polluted with the bloody footprints of the Spain's Catholic Knights of Santiago who slaughtered the French Huguenots. The following account of their bloody footprints is from page 127 of Francis Parkman's "Pioneers of France in the New World".

Catholics, among the prisoners, they should be set apart. Twelve Breton sailors professed themselves to be such; and these, together with four carpenters and calkers, "of whom," writes Menendez, "I was in great need," were put on board the boat and sent to St. Augustine. The rest were ordered to march thither by land.

The Adelantado walked in advance till he came to a lonely spot, not far distant, deep among the bush-covered hills. Here he stopped, and with his cane drew a line in the sand. The sun was set when the captive Huguenots, with their escort, reached the fatal goal thus marked out. And now let the curtain drop; for here, in the name of Heaven, the hounds of hell were turned loose, and the savage soldiery, like wolves in a sheepfold, rioted in slaughter. Of all that wretched company, not one was left alive.

"I had their hands tied behind their backs," writes the chief criminal, "and themselves put to the sword. It appeared to me, that, by thus chastising them, God our Lord and your Majesty were served; whereby in future this evil sect will leave us more free to plant the gospel in these parts."¹

Again Menendez returned triumphant to St. Augustine, and behind him marched his band of butchers, steeped in blood to the elbows, but still unsated. Great as had been his success, he still had cause for anxiety. There was ill news of his fleet. Some of the ships were lost, others scattered, or lagging tardily on their

¹ For the original, see *ante*, note 2, p. 125.

Before going any further I want to remind those reading this article that the Mary and James (Santiago) that the Catholic Priests and Spain's Catholic Knights of Santiago invoked are not the Mary and James of the Bible.

Mary & St. James the Sup planter were invoked over America: That Menendez and others "invoked" the spirit behind Mary and St. James before and upon their arrival to Florida gave those particular spirits legal access here in America. The god or principality operating behind Mary, the Queen of Heaven and James the sup planter both require to be worshipped in the manner that they were worshipped in Santiago:

And, the goal was to sup plant the pure Gospel of Jesus Christ replacing it with Catholicism's "Syncretism" Gospel - a mixture of the Gospel of Jesus Christ with paganism.

It was the Gospel of Jesus Christ that the Huguenots preached that stood in the way of Roman Catholicism from spreading their doctrine that Mary is co-redeemer - who teach that the Roman Catholic Church has more authority than that of Scripture and so on and so on. Catholics follow a different way that pretends to be the Good News - but it is not the Good News at all. The doctrine of the Roman Catholic Church is a "different" Gospel than the Gospel found in the Scriptures.

Sarah the Matriarch is the Mother of all Nations - not Mary: Before going back to the historical account of the events of 1565 I want to include the following Scriptural account of "Sarah" the Mother of the Jewish nation. I do so, because the Church of Rome falsely claims that Mary is the mother of the church, the mother of all peoples as well as the lady of all nations.

However, Scriptures reveals that Sarah the first of the three matriarchs is the Mother of all nations as well as Mother of the Jewish Nation and that Believing women are her daughters.

The Mother of the Jewish Nation

Genesis 17:16 ¹⁰ And I will bless her and also give you a son by her; then I will bless her, and she shall be a mother of nations; kings of peo ples shall be from her."

The Lord Blessed Sarah as the "Mother of all Nations" - Kings of people would come from her. Needless to say, Sarah certainly was the most honored and well known woman in both the Old and New Testament.

Sarah was a type of the blessed Virgin Mary - Genesis 17:16; Romans 9:9; Hebrews 11:10-11. The Apostle Paul reveals that Sarah is a type of the New Testament and heavenly Jerusalem. And, just as all Believers are considered as the children of Abraham the faithful women are considered the daughters of Sarah, Galatians 4:22, 24, 26. See also 1 Peter 3:6.

Sarah, the Founding Matriarch of Judaism is rightly celebrated for her enduring faithfulness to God and His will for her life including her steadfast commitment to her husband Abraham.

She is honored in both Judaism and Christianity as the most important female figure in the world's history through whom all the nations of the earth were to be borne and blessed.

Isaiah 51:1-2 ¹ Listen to Me, you who pursue righteousness, you who seek the LORD: Look to the rock from which you were cut, and to the quarry from which you were dug.
² Look to Abraham your father, and to Sarah who gave birth to you in pain. When I called him, he was only one; I blessed him and made him many. **HCSB**

1 Peter 3:6 ⁶ as Sarah obeyed Abraham, calling him lord, whose daughters you are if you do good and are not afraid with any terror. **NKJV**

Hebrews 11:10-11 ¹⁰ for he waited for the city which has foundations, whose builder and maker *is* God. ¹¹ By faith Sarah herself also received strength to conceive seed, and she bore a child when she was past the age, because she judged Him faithful who had promised. NKJV

Galatians 4:21-26 ²¹ Tell me, you who desire to be under the law, do you not hear the law? ²² For it is written that Abraham had two sons: the one by a bondwoman, the other by a freewoman. ²³ But he *who was* of the bondwoman was born according to the flesh, and he of the freewoman through promise, ²⁴ which things are symbolic. For these are the two covenants: the one from Mount Sinai which gives birth to bondage, which is Hagar-- ²⁵ for this Hagar is Mount Sinai in Arabia, and corresponds to Jerusalem which now is, and is in bondage with her children-- ²⁶ but the Jerusalem above is free, which is the mother of us all. NKJV

Romans 9:9 ⁹ For this *is* the word of promise: "*At this time I will come and Sarah shall have a son.*" NKJV

Back to the Historical Account of Spain's Catholic Conquistadors and the French Huguenots and "What" Principalities are over America and "When" and "How" they found a place to set up a Stronghold over America it's important that you understand the Biblical Principals of Geographical Principalities and "Spiritual Warfare".

To understand how these satanic principalities gained access to establish a political and religious stronghold over America we need to go all the way back to 1565 when the first "Spiritual War" between the nations of Spain and France that was both political and religious in nature was fought in the New World on soil now known as America.

And, in 1565 when Spain's Catholic Priests and Knights of the Order of Santiago along with their leader Menendez invoked Mary and the spirit of Santiago they gave the satanic spirit operating behind Mary and Santiago the right to govern over America in the spiritual realm as Territorial Principalities.

Other Territorial Principalities: As time went on and other people came to what is now known as America other satanic spirits were invoked over America and they too gained access over America as "Territorial Principalities. This is discussed at the end of this section beginning on page 51.

Again, the spiritual truths of America's past are relevant to current and future events in America. And, the account of the French Huguenots is especially relevant to America's roots as a Christian nation.

The Original Sin of America is Religious Persecution

Secular Awareness: Most people believe that Slavery was the original sin of America -

however the "Original Sin" of America is Religious Persecution.

America's Spiritual Roots were laid down by the French Huguenots

The Spiritual Seed of the United States of America Was founded upon the "Word of their Testimony" and the "Blood of the Martyr"

Revelation 12:11 ¹¹“And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.” **KJV**

There is much discussion among the Christian community concerning the spiritual roots of America. Assuming that we do have a Christian foundation (and we do), some attribute this to the Founding Fathers and documents produced by them around the time of the American Revolution, others cite earlier roots with William Penn of the Colony of Pennsylvania, while still others refer to the Pilgrims and the Puritans in the New England colonies.

However, the real spiritual roots of the America can be traced back to 1565 to a little-known group of French Huguenots led by a man named Jean Ribault who established the first successful colony in what is now known as America.

The Huguenots were French Protestants who were persecuted by the Roman Catholic Church for their faith beginning as early as 1536 in France. Although they wanted to establish a colony for France, the primary reason that the Huguenots came to what is now known as America, was to establish a place where they could worship the LORD in spirit and in truth.

And, in 1565 the French Huguenots did indeed establish the first successful colony in what is now America, approximately 56 years before the Pilgrims landed at Plymouth Rock.

However, the thought that the French Huguenots had established a colony in the New World enraged the Pope of the Roman Catholic Church who commanded that the King of Spain commission Spain's Catholic Conquistadors to sail to the New World and massacre the French Huguenots.

And, it was here at Fort Caroline, the fort established by the Huguenots, and the environs of what later became the nearby town of St. Augustine, Florida, that when Spain's Catholic Conquistadors were about to murder Jean Ribault - he quoted Psalm 132 asking the Lord to remember his devotion and all the afflictions he had suffered in coming to the New World to establish a place where the Lord could be worshipped in spirit and in truth.

And, as he was facing his death at the hands of Spain's Catholic Conquistadors Jean Ribault swore an oath to the Lord and made a vow to the Mighty One of Jacob that he would not let himself rest until he found a place to worship the Lord in Spirit and in Truth - thereby establishing the spiritual foundation of America. And, as he finished quoting Psalm 132 Spain's Catholic Conquistadors murdered Jean Ribault.

Thus, his testimony, the vow and oath sworn by Jean Ribault was sealed with his blood - the blood of a martyr.

And they loved not their lives unto the death: The French Huguenots regarded not their present temporal circumstances, but gladly delivered up their lives to the fury of Spain's Catholic Conquistadors. And it was with his blood that Jean Ribault sealed the truth of Psalm 132 concerning God's Sovereign plan for America.

Ephesians 3:10¹⁰ [The purpose is] that through the church the [^a]complicated, many-sided wisdom of God in all its infinite variety and innumerable aspects might now be made known to the angelic rulers and authorities (principalities and powers) in the heavenly sphere. AMPC

When Spain's Catholic Conquistadors murdered the French Huguenots because they were Protestants - they and the principalities operating behind them thought they thwarted God's plan for America. But, they were wrong - because the blood of the French Huguenots - America's first Martyrs - still cries out from the ground. And, it was because of the blood of the Lamb and the by the word of the Martyr who did not love his life so much that he was afraid to die that Jean Ribault sealed with his own blood the truth of Psalm 132 that he prophetically spoke into the spiritual realm - that America is founded on!

When Jean Ribault spoke Psalm 132 into the Spiritual Realm he was speaking Prophetically. Psalm 132 Revealed God's Sovereign Plan for America: Spain's Catholic Conquistadors and the principalities operating behind them had not counted on Jean Ribault, leader of the French Huguenots to recite Psalm 132 into the spiritual realm when they asked if he wanted to save his life by recanting and return to Catholicism - just moments before they murdered him.

Psalm 132 was Ribault's prayer to God that the Lord would remember his purposes in coming to America. Like King David, Jean Ribault's intense desire was to find a place where God's people could worship Him in Spirit and in Truth - to see the establishment of God's worship as well as of His kingdom in what is now known as America.

And, it was when Jean Ribault spoke Psalm 132 into the spiritual realm that the principalities and powers in the heavenly sphere understood that the foundation of America was laid on the blood of the Lamb and by the word of Jean Ribault's testimony who did not love his life in the face of death.

And, it is the blood of the Lamb and the by the word of the Martyr who did not love his life so much that he was afraid to die thus sealing the truth of what he spoke into the spiritual realm with his blood - that America is founded on!

To escape persecution for their faith and even extinction, the French Protestants, known as the Huguenots, sailed to America in 1564 and established a permanent colony in modern day Florida. They founded Fort Caroline on June 30, 1564, and it was here at Fort Caroline that the Spiritual Roots of America were laid down on October 12, 1565 with the martyrdom of Jean

Ribault, the French Huguenot.

Previous to the Huguenots settlement, Spain had attempted to colonize America, but without success. When Spain learned that the French had established Fort Caroline, they were determined to sail to America and destroy both the fort and the Huguenots. Not only were the territorial interests of Spain at issue, but more importantly, their hatred of the Huguenots whom they considered heretics. The Spaniards destroyed Fort Caroline and subsequently established nearby St. Augustine on September 8, 1565. It is important to understand that Fort Caroline is approximately 15 months older than the town of St. Augustine and approximately 56 years older than the Plymouth (Rock) colony.

The Martyrdom of Jean Ribault: Jean Ribault was a French naval officer and devout Huguenot Protestant. In 1562 he led an expedition to establish a haven for French Protestants in the New World. Leaving another naval officer, Rene Laudonniere, in charge, he returned to France to re-supply the colony. Upon his arrival he found a religious war in France and had to seek refuge in England, but instead, he was imprisoned in the Tower of London. After his release in 1565, he led another expedition of soldiers and supplies to re-supply the colony. In the meantime, Laudonniere had moved the original colony south and established Fort Caroline near what is now St. Augustine, Florida in 1564. Ribault and Laudonniere tried to defeat the Spanish in a naval battle, but their ships were destroyed by a hurricane. In contrast, the Spanish chose a land route to Fort Caroline and massacred most of the Huguenots. Ribault was washed ashore after the hurricane, was captured by the Spanish and executed. Below is an account of Ribault's death.

“Solis de Meras, a Spaniard and an eyewitness to the scene, described the massacre in the following words: ‘The Adelantado [Menendez], taking Jean Ribault behind the sand hills, among the bushes where the others had their hands tied behind them, he said to these and all others as he had done before, that they had four leagues to go after night, and that he could not permit them to go unbound; and after they were all tied, **he asked if they were Catholics or Lutherans, or if any of them desired to make confession.** Undoubtedly Menendez was cruel and bigoted, but he was a product of his era. **He hated Lutherans, Huguenots, and other members of the new religious sects and showed them no mercy.**

Jean Ribault replied, "that all who were there were of the new religion," and he then began to repeat the psalm, "Domine! memento Mei"; and having finished, he said, "that from dust they came and to dust they must return, and that in twenty years, more or less, he must render his final account; and that the Adelantado might do with them as he chose." The Adelantado then ordered all to be killed, in the same order and at the same mark, as had been done to the others. He spared only the fifers, drummers and trumpeters, and four others who said that they were Catholics.

The man who actually killed Ribault first inquired of him whether the French commander did not expect his soldiers to obey orders, Ribault answered, "Yes." Then the Spaniard said, "I propose to obey the orders of my commander also. I am ordered to kill you." **The Psalm that Ribault recited before the dagger was thrust into his body was the**

132nd Psalm which begins "Lord, remember David"; but Ribault began it, according to an eyewitness, with "Lord, remember me." 2

“History has justifiably recognized the greatness of Jean Ribault. He and his followers chose to die for principle rather than recant and abandon their religion.”³

The Spiritual Roots of America: When Ribault recited Psalm 132 he spoke a “Creative Word” into the spiritual realm declaring God’s true purpose for him coming to America. It was at that time that Satan and the Kingdom of Darkness understood that Jean Ribault and many other Huguenots were willing to lay down their lives for Jesus Christ. Jean Ribault and other Huguenots with him overcame Satan by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.

Ephesians 3:10 ¹⁰“[The purpose is] that through the church the complicated, many-sided wisdom of God in all its infinite variety and innumerable aspects might now be made known to the angelic rulers and authorities (principalities and powers) and in the heavenly sphere.” **Amplified Bible**

Ribault had the same heart desire as David in seeking a place in the New World where God might be worshipped in freedom. Just as David vowed in Psalm 132 to find a habitation for God - so did Ribault.

Psalm 127:1 ¹Unless the Lord builds the house, its builders labor in vain.

Again, immediately before Ribault was martyred he quoted Psalm 132 and just as King David swore an oath to the Lord to find a habitation for God, Ribault too sought to find a habitation for God. **Ribault went into covenant with Yahweh with this oath just before he was martyred and at that time the LORD laid down the foundation or seed of our nation in 1565.**

Many others came from other countries to this land and they were eager to either buy or take land from the Indians. However, it is interesting to note that **Ribault's interest in the land was to find a habitation for God where God could be worshipped in freedom and in spirit and truth.** For God to build the house, to plant the seed of

America as a Christian Nation, a covenant was necessary between God and man just as God went into covenant with Abraham and Moses. All other covenants between men, whether they were covenants between two individuals or between two countries, would be building upon the foundation already laid in 1565. Although Ribault claimed the land for France, there is no record, at least to my knowledge, that Ribault himself purchased or went into any covenant for land with the Indians. In addition to Ribault, Rene Laudonniere, Governor at Fort Caroline, laid down the roots of Government in America.

Martyrdom: Revelation 6:10-11, Revelation 12:11 and others speak of the importance of the blood of the martyr. Among other things the blood of the martyr brings damage to the kingdom of darkness. We know that Jesus sits at the right hand of the Father. However, as Steven was being martyred, rather than being seated, Steven saw Jesus "standing" at the right hand of God (Acts 7:55-56). Scripture tells us that Jesus is seated at the right hand of the Father because His

work is complete. So for Jesus to stand at the martyrdom of Steven speaks volumes of how He views those who are willing to lay down their lives for Him. Just as praise and wielding the Word of God over the enemy weakens or pulls down principalities [Psalm 149:6-9] so does the blood of the martyr Revelation 12:7-13.

Bibliography: Fort Caroline and It's Leaders; excerpted from: Bennett, Charles E.: Laudonniere and Fort Caroline: History and Documents, University of Florida Press, Gainesville, 1964. Copyright 1964 by the Board of Commissioners of State Institutions of Florida. Reprinted by permission in 1983, 1991 and 1996 by Eastern National Park & Monument Association. (Note: This book can be purchased on site at Fort Caroline or ordered through the Eastern National Park & Monument Association for \$3.95. Bennett refers to at least 31 different resources used.)

America's Spiritual Battle in the Heavens

The Spiritual Forces of Evil in the Heavens that Gained Access over America in 1565 still Affects Present Day America

The "Why" "How" and "Who"

The Trinity of Evil: In 1565 the Trinity of Evil, Satan, the Anti-Christ and the False Prophet **joined forces to oppose God's Kingdom purposes for America and murdered the French Huguenots - the first to bring the Gospel of Jesus Christ to America.**

The following is not exhaustive but gives an overview as to how Satan the Supplanter - that old ancient serpent in the Garden of Eden alongside the Anti-Christ that symbolizes the deification of secular authority and the False Prophet that symbolizes religious compromise gained access over America beginning in 1565.

1. Satan the Sup-planter

Menendez and the Spanish Conquistadors, at the request of the Roman Catholic Pope came to America for the sole purpose of "sup planting - God's true Remnant - the French Huguenots".

And, just as Satan crafted a "Ruse" supplant Adam and Eve, Menendez crafted a ruse to deceive the French Huguenots.

And, like the Pharisees - the Catholic Priests who came with Menendez gave their consent to murder the French Huguenots

Hosea 6:7 ⁷ But like Adam they transgressed the covenant; there they dealt faithlessly with me. **ESV**

And, this spirit that was operating through Spain's Catholic Priests and Knights of Santiago also wanted to lord over the Protestant French Huguenots.

Supplant by Stratagem: This spirit will go about accomplishing its goals by operating through people in the same way that it did through Menendez did when he murdered the French Huguenots in the two attacks immediately after the initial attack on Ft. Caroline and that is to supplant by stratagem. The strategy of the supplanter is to operate through **Scheming, Undermining, Betrayal and Deception.** The sup planter will operate through compromising Christians as well as unbelievers

According to Webster's 1930 New International Dictionary to sup plant is "to remove or displace as by stratagem". And, stratagem means "**a trick in war for deceiving the enemy; have a deceptive device.**"

And, Menendez was no stranger to the deceptive devices of war when it came to trickery. When Menendez eventually caught up with the two groups who were away from Ft. Caroline when the Spanish attacked the French Fort he captured both groups through means of a "ruse". He tricked both groups of French Huguenots to surrender to him by leading them to believe that he would let them live only to have them slaughtered. It's not just that he misled them **it's the methods he used to mislead them - trickery.**

For example, when Menendez and his soldiers could not reach one of the groups without alerting them first, he put on the clothes of a sailor and rowed over to them, giving the appearance that he was coming in peace. In other words he was "acting".

After slaughtering the first group, and after finding the whereabouts of the other Huguenots, Menendez's soldiers purposely strolled into the path of the second group of Huguenots giving the appearance that they didn't feel threatened by the Huguenots which implied that the Huguenots need not feel threatened by the Spaniards.

When several of the Huguenots agreed to talk with Menendez he was courteous, he fed them, and even referred to some as brethren. It was not until Menendez had tricked them into surrendering to him, assuring them of their safety, that they realized that they would be killed.

Not fully aware of the Huguenots ability to successfully wage war against the Spaniards, Menendez devised a plan where he convinced the Huguenots to allow themselves to be transported in groups of ten over to where the Spaniards were camped. In this way the Huguenots could not possibly present a problem for the Spaniards. However, to accomplish this, Menendez used trickery to gain the trust of the Huguenots to agree to being separated out into groups of ten. And, it was only after each group of ten crossed over the sand hill and reached the line in the sand that Menendez had drawn did they realize the trap they had allowed themselves to become ensnared.

The following is a quote from *Pioneers Of France In The New World*:

"When the Adelantado saw the French fires in the distance, he lay close in his bivouac, and sent two soldiers to reconnoiter. At two o'clock in the morning they came back, and reported that it was impossible to get at the enemy, since they were on the farther side of an arm of the sea (Matanzas Inlet). ... A thought struck Menendez, an inspiration, says Mendoza, of the Holy

Spirit. **He put on the clothes of a sailor**, entered a boat which had been brought to the spot, and rowed towards the shipwrecked men, the better to learn their condition. A Frenchman swam out to meet him. Menendez demanded what men they were. ‘Followers of Ribaut, Viceroy of the King of France,’ answered the swimmer. ‘Are you Catholics or Lutherans?’ ‘All Lutherans.’ ... Menendez gave his word for their safety, and, returning to the shore, sent his boat to bring them over. On their landing, he met them **very courteously**. His followers were kept at a distance, so disposed behind hills and among bushes as **to give an exaggerated idea** of their force, ... Such were the Adelantado’s words as reported by a bystanders his admiring brother-in-law and that they contain an implied assurance of mercy has been held, not only by Protestants, but by Catholics and Spaniards. ... One of the Frenchmen recrossed to consult with his companions. In two hours he returned, and offered fifty thousand ducats to secure their lives; but Menendez, says his brother-in-law, would give no pledges. On the other hand, expressions in his own despatches point to the inference that a virtual pledge was given, at least to certain individuals.” 4

The following is a quote from **Pioneers Of France In The New World** regarding the events that took place when Menendez and his men found the second group of Huguenots, Jean Ribaut being among them:

“Day broke, and he could plainly see the French on the farther side. They had made a raft, which lay in the water ready for crossing. Menendez and his men showed themselves, when, forthwith, the French displayed their banners, sounded drums and trumpets, and set their sick and starving ranks in array of battle. **But the Adelantao, regardless of this warlike show, ordered his men to seat themselves at breakfast, while he with three officers walked unconcernedly along the shore. His coolness had its effect.** The French blew a trumpet of parley, and showed a white flag. The Spaniards replied. A Frenchman came out upon the raft, and, shouting across the water, asked that a Spanish envoy should be sent over.

‘You have a raft,’ was the reply; ‘come yourselves.’ ...

‘My brother,’ said Menendez, ‘go and tell your general, that, if he wishes to speak with me, he may come with four or six companions, and that **I pledge my word he shall go back safe.**’

La Caille returned; and Ribaut, with eight gentlemen, soon came over in the canoe. **Menendez met them courteously, caused wine and preserved fruits to be placed before them, – he had come well provisioned on his errand of blood,** - and next led Ribaut to the reeking Golgotha, where, in heaps upon the sand, – lay the corpses of his slaughtered followers. Ribaut was prepared for the spectacle, – La Caille had already seen it, – but he would not believe that Fort Caroline was taken till a part of the plunder was shown him. Then, mastering his despair, he turned to the conqueror. ‘What has befallen us,’ he said, ‘may one day befall you.’ And, urging that the kings of France and Spain were brothers and close friends, he begged, in the name of that friendship, that the Spaniard would aid him in conveying his followers home. ...

... In behalf of those who surrendered, Ribaut offered a ransom of a hundred thousand ducats. ‘It would much grieve me,’ said Menendez, ‘not to accept it; for I have great need of it.’

Ribaut was much encouraged. Menendez could scarcely forego such a prize, and he thought, says the Spanish narrator, that the lives of his followers would now be safe. ... Menendez directed an officer to enter the boat and bring over the French by tens. He next led Ribaut among the bushes behind the neighboring sand-hill and ordered his hands to be bound fast. Then the scales fell from the prisoner's eyes. Face to face his fate rose up before him. He saw his followers and himself entrapped, – **the dupes of words artfully framed to lure them to their ruin.** The day wore on; and, as band after band of prisoners was brought over, they were led behind the sand-hill out of sight from the farther shore, and bound like their general. At length the transit was finished. With bloodshot eyes and weapons bared, the Spaniards closed around their victims. **5**

2. The Spirit of Judas - a spirit of betrayal

And, like the priests of Hosea 6:7, who like Adam transgressed the covenant, Menendez shamefully broke the oath he gave to Jean Ribault and the French Huguenots not to kill them

Menendez gave Jean Ribault and the French Huguenots his word that he would let them live - and Ribault reminded him of that promise - to no avail

Hosea 6:7 ⁷ But like Adam they transgressed the covenant; there they dealt faithlessly with me. **ESV**

This spirit can only operate "after" someone has either entered into a covenant or taken a vow or oath or agreed to something

Francis Parkman: page 133 "Menendez met him with a face of friendship, and protested that he would spare the lives of the shipwrecked men, sealing the promise with an oath a kiss, and many signs of the cross"

Then, when Menendez proceeded to murder the French Huguenots "Ribaut vainly called on the Adelantado to remember his oath. page 134

Spanish Borderlands - page 146-147: "French reports state that Menendez, to induce the one hundred and forty men to surrender themselves, their arms, and ammunition without a blow, gave his oath to spare their their lives and to send them to France." However, on page 147 we find that Menendez did not spare their lives. page 147: There the Spaniards fell upon them, slew, and decapitated them. The stain on the ground where this bloody scene was enacted is ineradicable, and after three and a half centuries the place is still known as Las Matanzas (The Massacre).

Page 149 gives us an important fact concerning the oath Menendez gave to the French Huguenots: Some there were, of course, among his officers at St. Augustine, and among the nobility in Spain, who condemned Menendez for his cruelty and **for slaying the captives after having given his oath for their safety.**"

3. Mithra (the Biblical "Baal Berith") - pagan god of agreements, oaths and covenants

Judges 9:4 ⁴ So they gave him 70 pieces of silver from the temple of Baal-berith. Abimelech hired worthless and reckless men with this money, and they followed him. **HCSB**

Judges 8:33 ³³ When Gideon died, the Israelites turned and prostituted themselves with the Baals and made Baal-berith their god. **HCSB**

Judges 9:46 ⁴⁶ When all the lords of the Tower of Shechem heard, they entered the inner chamber of the temple of **El-berith**. **HCSB**

And, this spirit was also operating through Spain's Catholic Priests and Knights of Santiago who wanted to lord over the Protestant French Huguenots.

4. The Nicolaitan spirit - Menendez and the Spanish Conquistadors brought the first 500 slaves to what is now known as American in 1565

Jean Ribault and the French Huguenots brought the first black man to America - but they were not slaves - they were free men

In the context of Revelation 2:15 the meaning of the word Nicolaitan is to have victory over others - to lord over them. And, this spirit was also operating through Spain's Catholic Priests and Knights of Santiago who wanted to lord over the first slaves brought to America as well as the Protestant French Huguenots.

Revelation 2:15 ⁵ So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate. **KJV**

And, this spirit was also operating through Spain's Catholic Priests and Knights of Santiago who wanted to lord over the Protestant French Huguenots.

And, just as the spirit operating behind Santiago influenced our Spanish forefathers the spirit operating behind the principality Victory influenced our English forefathers in their attitudes toward Christians as well as Africans. Both were oppressed at the hands of our forefathers because of that influence albeit in different ways.

The Nicolaitan spirit was the spirit operating behind slavery that gained legal access to do so through America's British forefathers. And, even though this spirit was weakened at the end of the Civil War, it continued to operate and "lord over" African Americans through the invisible shackles of segregation and racism in America.

The following, while not exhaustive, gives an overview of other "Territorial Principalities" that have gained access over America

The Apotheosis of Washington

The Apotheosis of Washington is the most important feature of the Capitol's Rotunda. It is an allegorical painting over the eye of the dome as seen from inside the Rotunda and portrays

historical figures of American leadership combined with those of pagan deities. For example, Washington is deified as a triune god, including the personification of the god Jupiter,⁶ the Persian god, Mithra, and as a god himself in human form. Washington is surrounded by numerous other deities, including a composite of **Minerva**, Liberty,⁷ Bellona,⁸ and Mithra, seated to his right, a composite of **Victory**, Fame⁹ and **Juno** seated to his left, and finally, the goddess directly beneath Washington was a composite of America and Freedom ¹⁰. As composites, the deities can be understood as **One deity Out of Many** as well as **Many deities Out of One**.

“The focal point of the great Rotunda is the canopy of the dome where the fresco, ‘**The Apotheosis of George Washington**,’ may be seen 180 feet above the Rotunda floor. ... It is **an allegorical painting which combines mythological and historical figures**. In the center, **Washington apotheosized, is seated in majesty**. On his right is the Goddess of Liberty and on his left is a winged figure, symbolic of Victory and Fame, sounding a trumpet.”¹¹ (emphasis added)

“The iconography of the canopy fresco, with its conjunctions of deities and humans, may seem strange to us today. However, in the mid-nineteenth century the personification of abstract ideas by means of figures drawn from classical mythology and the association of historical figures such as George Washington and Benjamin Franklin with these was part of the cultural vocabulary. The gods and goddesses stood allegorically for universal virtues embodied in popular historical personalities. **Thus Washington sits enthroned in the pose of all-powerful Jupiter**, ...”¹² (emphasis added)

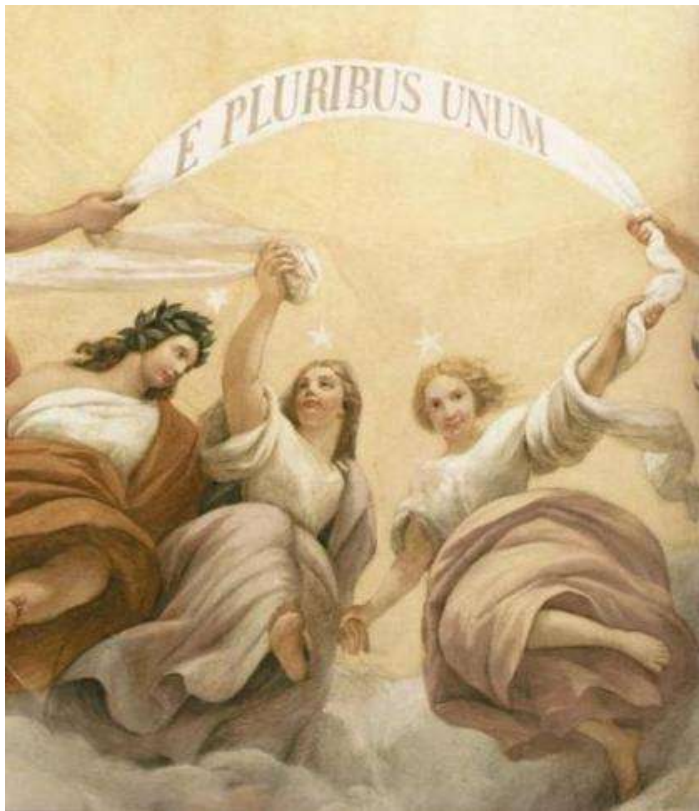
The Apotheosis of Washington is an excellent example of the double use of iconography. Given that an important part of Satan’s strategy is to remain hidden its understandable why our English founding fathers used iconography to reveal one message to one group of people while concealing its true meaning from the general public.

What is Revealed: the theme of gods and goddess are not generally viewed as out of the ordinary, rather, they are accepted as part of secular history and are commonplace – harmless so to speak. As a result, the public would not object to Washington being deified as a god or portrayed as the human representative of Rome’s pagan god Jupiter. Rather than be offensive **The Apotheosis of Washington** would be accepted at face value: a beautiful work of art, but meaningless in nature. That is exactly what was meant to be conveyed to those they felt could not even begin to grasp the deeper things of the spiritual realm (i.e., meaningless and harmless in nature).

What is Concealed: On the other hand, antiquity appealed to the intellect of Jefferson and Washington who believed that as intelligent men they understood what the common people did not: the deeper things of the spiritual realm, which are nothing more than “Satan’s so-called deep secrets” (Revelation 2:24). As a result, our Founding Fathers as well as the general public were under deception. The public did not understand the true intentions of Jefferson and Washington. Then again, Jefferson and Washington didn’t understand the wiles of the enemy; they themselves were under self-deception.

“Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. **Professing themselves to be wise, they became fools, And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.**” (Romans 1:21-23, KJV, emphasis added)

The Apotheosis of Washington reveals they like those of antiquity changed the glory and majesty of the immortal God for images resembling mortal man and animals. The following is a picture of **The Apotheosis of Washington** **13** in its entirety. As we go along, several close-ups will be included as well.



APOTHEOSIS OF WASHINGTON
Constantino Brancchi, fresco, 1805
Cassette of the Dome

In his heart, Satan said that he would be like God (Isa 14:13-14). Therefore, because God the Father, Son and the Holy Spirit are One (1 John 5:7), we should not be surprised that Satan’s imitation of God were **composites** of multiple gods **portrayed as one**, as can be seen from inside the Rotunda as we look at the Capitol’s dome.

Again, the focal point of the dome viewed from outside is a statue of the goddess, Liberty, atop which reads **E pluribus Unum**. The focal point of the dome as seen from inside the Rotunda is **The Apotheosis of Washington** with its only inscription: **E pluribus Unum**. In addition to the portrait composites in **The Apotheosis of Washington**, the thirteen goddesses surrounding Washington, which are shown below, **14** are symbolic of “many”, but at the same time, holding hands indicates they are “one”. The banner they are holding is the focal point and the inscription **E Pluribus Unum** clearly reinforces that the “**Many Out of One**” or the “**One out of Many**” are referring to pagan d

Unquestionably, Jefferson and Washington were as interested in the spirituality embraced by the Romans as they were in their government. Not only is the design of Capitoline Hill incorporated in the architecture of the United States Capitol, but the religious beliefs of the pagan gods of Capitoliu Hill were woven into the Capitol's iconography as well. Again, this is significant given that the Fi Amendment of the Constitution, according to Jefferson, was intended to erect "a wall of separation between church and state" and at the very least prohibits favoritism of one religion over another.

The Apotheosis of Washington is just one example where the personal beliefs of Jefferson and Washington continued to be incorporated into the Capitol's iconography long after their deaths. E though Washington had been dead for many years by the time **The Apotheosis of Washington** ha commissioned, it has been well documented that when planning the United States Capitol that Geo Washington personally identified with Jupiter and Capitoline Hill. It was with that understanding t his identity as Jupiter continued to be incorporated into icons portraying him as a god in human fo

Again, **The Apotheosis of Washington** is only one example that clearly conveys our Founding Fa reverence to the pagan gods.

It's important to understand that the objectives for the design of the Capitol were closely guarded a implemented by those political leaders that served after them., as attested to when the "final iconographic decoration" completed in 1916 repeated the same "basic themes first propounded as appropriate in the 1790's" **15**

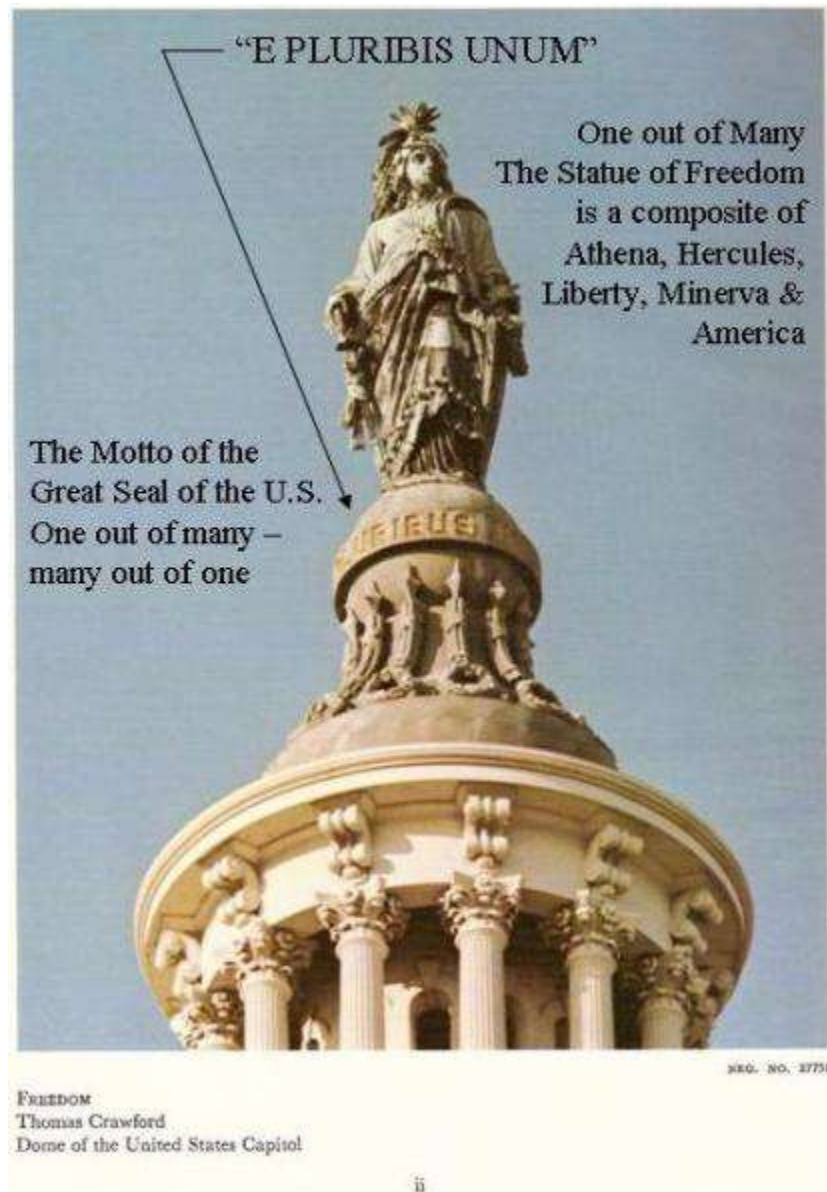
"The process of imagining, designing, constructing, and decorating the Capitol occupied statesmen, architects, and artists from 1791 to 1916. **Washington and Jefferson's idea th Capitol should convey America's new political, social, and cultural order was so stron it survived continual revisions and major additions to the design they had sanctioned i 1793.** Revolutionary-era events provided symbols and allegorical personifications that exp such concepts as liberty, justice, prosperity, and national union." **16** (emphasis added)

"Designing the Capitol demonstrated the imperceptible merging of architectural and politic interests in 1792 and 1793. **Washington's and Jefferson's involvement** attests to the Cap significance in their eyes: it must express America's political ideals while fulfilling Congre legislative needs. **Interaction of the country's most important political leaders with th architects who implemented their joint ideas continued into the Capitol's construction phase,** as successive presidents monitored the work of those charged with carrying out the Thornton-Hallet design." **17** (emphasis added)

Liberty – One out of Many

The iconography from early America reveals a great deal about George Washington, who he was, l ideology concerning the founding of America as well as how his contemporaries viewed him. As mentioned above, the Capitol's dome is the focal point of the United States Capitol both outside an inside. The American goddess, Liberty, is the **spiritual connection** between the two focal points. Therefore, of Liberty's many identities, the "many out of one" that we want to explore are her role: "**Liberty**" (**Minerva**) and "**Freedom**" that link her to the dome.

Atop the Dome: In this role, she was originally identified as “**Armed Liberty**”. However, she is more commonly recognized as “Freedom Triumphant in War and Peace”. She stands atop an orb inscribed with the inscription, **E pluribus unum**.¹⁸ (see below picture)



Inside the Dome: In The Apotheosis of Washington, Liberty (Minerva) is portrayed seated alongside George Washington under the banner with the inscription, **E pluribus unum**.

The following two quotes touch on the representation of Liberty in her role atop the Capitol’s dome as “one god fashioned out of many gods”:

“Once again, one single concept was not large enough to encompass the spirit of

America, and Crawford combined features associated with **Athena, Hercules, Liberty, and America** to create a suitable symbol.¹⁹ (emphasis added)

“This third and final version of the dome statue of Liberty addresses concerns about Indians and slavery. Freedom, according to the artist, remains the focus of the statue, whether in the official title, **Statue of Freedom**, preferred by the current (1991) Architect of the Capitol, or the more accurate title given by Crawford and used by Jefferson Davis, **Armed Liberty**, which accurately **conflates the two ideas manifest in this combined rendering of Minerva and Liberty.**” ... “Jefferson Davis’s rejection of the liberty cap and his recommendation of a ‘helmet’ led to Crawford’s conflation of three traditional allegories: **Liberty, Minerva, and America.**”²⁰ (emphasis added)

As can be seen, Liberty is a composite of at least seven deities: Liberty, Freedom, Minerva, Mithra, Athena, Hercules and America. Hence, “**One Out of Many**” and “**Out of Many, One**”.

Liberty is also a composite of the different forms of worship associated with each of the deities incorporated into her personification and as a result, she became America’s New Secular Religion. In other words, out of one religion came many religions. As a result, America embraces freedom of religion and religious toleration.

The Center of America

The orb on which Liberty stands ties her to both the heavens and the earth and thus identifies her as the **geographical principality** who is the guardian deity over America which also identifies her as **foremost** among the other geographical principalities. As already mentioned, in her role as Minerva she was portrayed as “**Minerva, Patroness of American Liberty**”.

The Capitol dome was believed to be the center of America and the focal point of the dome as seen from outside the Rotunda is Liberty atop the Dome’s orb. Just as the Sovereign Lord set Jerusalem in the center of the nations with countries all around her (Ezekiel 5:5), America’s Founding Fathers considered the Capitol and Washington D.C. as the geographical center of America.

“‘To found a City in the **center** of the United States, for the purpose of making it the depository of the acts of the Union ... is [to create] **a temple erected to liberty.**’ The Capitol’s location was in the **center** of Washington, ‘as the city is the **center** of The American empire,’ with its streets ‘directed towards every part of America, **to enlighten its inhabitants** respecting their true interests.’”²¹ (emphasis added)

Just as the Ark of the Covenant of the Lord was deposited by Solomon in the temple at Jerusalem (1Kings 8:1-6), the Capitol, America’s temple to Liberty, was described as the “ark of the American covenant”:

“Henry James, writing in *The American Scene*, perceptively described the Capitol as the ‘**ark of the American covenant**, ... as a compendium of all the national terms and standards, weights and measures and emblems of greatness and glory ...’” ²² (emphasis

added)

Revered as a temple and considered the center of America, as well as the ark of the American covenant, leaves no doubt that the Founding Fathers viewed all aspects of the Capitol as being sacred. This would explain why the dome of the Capitol was considered the key most crucial to the planning of the Capitol. For that reason, **The Apotheosis of Washington**, which is at the center of the Capitol's Rotunda, is the key of keys to understanding the hidden meanings of the Capitol's iconography.

In ancient times, the dome of a temple was symbolic of the heavens. Whatever icon was portrayed in the dome and elsewhere in the temple identified the ruling gods over that particular geographical area. These "centers" were considered "focal points" because they were believed to be geographical areas where the natural was linked to the spiritual realms. For that reason, these particular geographical areas became sacred meeting places.

The orb that Liberty stands on indicates that our Founding Fathers also viewed America as the center of the world with Liberty the vital link between the gods and America. The orb is also key to understanding the identity of one of the more significant principalities that was incorporated into America's rendering of Liberty, yet has remained hidden over the years: **Mithra**, a military deity and "**god of the covenant**" known as Baal Berith in the Bible – Judges 8:33; 9:4.

Of his many attributes, when Mithra was portrayed standing on an orb, he was portrayed with the head of a lion. This would explain why part of Liberty's headdress includes the paws of a lion hanging over both sides of her face. (see below picture²³)

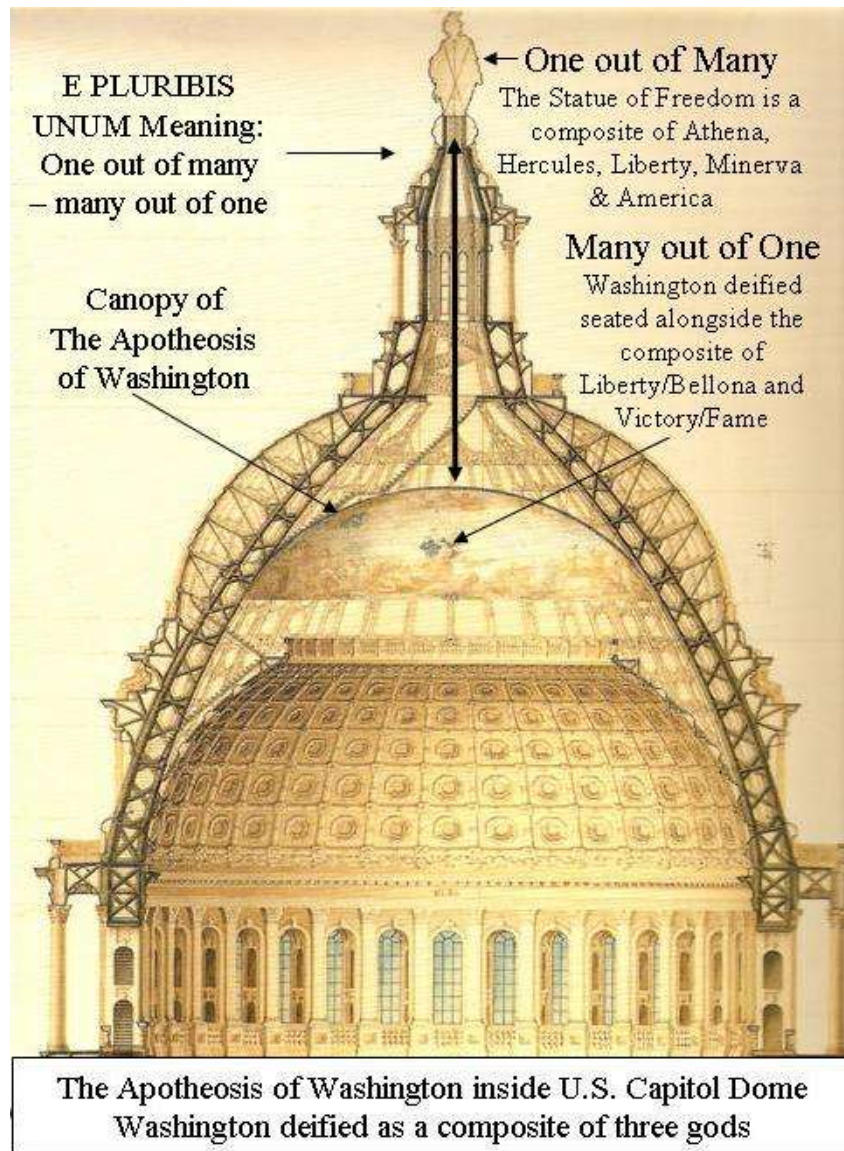


The masculine attributes of Mithra were also incorporated into Liberty's personification, which makes her an androgynous god, both sexes, male and female, united into one. This merger of male and female is the perversion of Genesis 2:21-24. When a man and woman married, they were to become one, forming an inseparable union. **The spiritual merger of male and female principalities was symbolic of this unity between a man and woman becoming one – an inseparable union – again, one out of many and many out of one.**

Details of The Apotheosis of Washington

We now want to look at the focal point of the dome as seen from inside the Rotunda, The Apotheosis of Washington, which is located directly underneath Liberty atop the Dome. As seen in the following diagram²⁴ (which has been annotated for clarity), the goddess Liberty is

positioned directly above The Apotheosis of Washington, which identifies her as both a geographical principality and a ruling principality over America. As such, every deity located beneath her, including Washington deified, is under her dominion.



It has already been pointed out that in addition to being the only inscription in The Apotheosis of Washington, the same concept of E pluribus unum was incorporated into its iconography. The thirteen goddesses surrounding Washington are symbolic of many, yet at the same time, holding hands indicating that they are one (referring to pagan deities). Liberty, in addition to being portrayed seated alongside Washington holding a copy of the Constitution, is portrayed in other scenes of the canopy in her roles as “Armed Freedom” and Minerva, all part of “America’s Capitol Hill Triad” – again **E Pluribus Unum**.

The following picture is of a close-up of Washington, Liberty and Victory seated alongside one another in The Apotheosis of Washington. Liberty is wearing Mithra’s Phrygian Cap, known in

America as the Liberty Cap. As the Phrygian Cap was one of Mithra's main symbols, we know that Mithra has been incorporated into this personification of Minerva/Armed Liberty atop the dome's orb.

A Composite of Jupiter and Mithra Portrayed in Human Form as George Washington



To Washington's Right:
**A Composite of Liberty,
Bellona, Minerva and Mithra**

To Washington's Left:
**A Composite of Victory, Fame
and Juno the Branch Bearer**

The Capitol Triad

As already mentioned, in ancient Rome, Jupiter was worshipped alongside the goddesses Juno and Minerva at their temple on Capitoline Hill and it was the worship of these three together that came to be known as the Capitoline triad. This concept was transferred to America's own **"Capitol Triad"**: Washington, Liberty and Victory as portrayed in The Apotheosis above seated alongside one another.

The following is a picture of The Apotheosis of Washington in its entirety, annotated to highlight "Mithra's rainbow upon which Washington sits.



APOTHEOSIS OF WASHINGTON
 Constantino Brumidi, fresco, 1865
 Canopy of the Dome

NEG. NO. 14451

The symbolism of the three seated directly over the rainbow is key to the spiritual interpretation of allegory of The Apotheosis of Washington and the inscription, E Pluribus Unum. Of Mithra's many manifestations, it was when he was portrayed **seated over a rainbow** that he was identified as "go the covenant" – the mediator between men and the gods. Therefore, Washington seated over the rainbow conveys the idea that as the human representative of Mithra, Washington was acting as a mediator on behalf of the gods who had entered into a "**spiritual covenant**" with mankind. The gods surrounding Washington were witnesses to the covenant.

Scripture reveals that a cord of three strands is not easily broken (Eccl 4:12). Whether it was Roman Capitoline Hill Triad or Washington's Capitol Hill Triad, the triad gods can be understood in terms "triple braided cord". All three deities seated directly over the rainbow indicate that all three were involved in the covenant between man and the spiritual realm. Coming together as a triple braided meant that the covenant would not be easily broken. This "spiritual covenant" pertains to the copy the Constitution of the United States that Liberty is holding.

The idea that Minerva and Liberty had a bearing on America's Constitution from its inception is supported elsewhere. One such example is the portrayal of Minerva dictating the Constitution to Young America and Victory leading Young America to swear fidelity at the altar of the Union inscribed at the base of a statue in honor of Chief Justice John Marshall as pictured below.

STATUE OF CHIEF JUSTICE JOHN MARSHALL

The sculptor has given us the posture of Marshall as the great jurist, sitting in the chair he used for so many years, rendering a judicial decision.

On the marble base is incised: "John Marshall, Chief Justice of the United States. Erected by the Bar and the Congress of the United States, A.D. MDCCLXXXIV." On the north side of the base is a panel in relief, "Minerva Dictating the Constitution to Young America." A companion panel on the south side, "Victory Leading Young America to Swear Fidelity at the Altar of the Union," is depicted in the accompanying photograph.



NEG. NO. 35111

JOHN MARSHALL
William Wetmore Story, bronze, 6'11"
Signed l. base W. W. Story, Roma, 1883
Capitol Grounds, West Front

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Even though all three of these gods are seated alongside one another in The Apotheosis of Washington they are not all equal. There is a chain of command within the dominion of a principality; therefore, the positioning and posture of the gods in relationship to one another is significant.

Minerva is seated shoulder to shoulder with Washington while Victory is seated slightly below the two. Minerva is seated to the right denoting the place of honor. Washington's right foot is pointed towards Victory, indicating that she is seated at the foot of Washington. (See the article on We the People of the United States of America)

When Washington points to the Constitution, he is directing our attention to Liberty as well as to the Constitution. Liberty, not Washington, is the one who is holding the Constitution and Washington acknowledges his regard for this particular deity, which links the American Constitution to the spiritual realm and to a spiritual covenant. In return, Liberty sets her eyes towards Washington, yet Victory, who sits at the foot of Washington, looks away from him. The symbolism supports Victory relationship to the goddess Minerva. Victory was frequently associated with Minerva in her role as Athena – the Greek manifestation of Minerva. Victory would also accompany Minerva (Athena) into battle and was portrayed standing in Athena's (Minerva's) hand.

However, there is something else that is extremely revealing: I believe that Victory in her role as Columbia is symbolically looking towards Florida and her ties to the Spanish and her male counterpart Santiago, the Moor Slayer. Blowing the trumpet of victory clearly conveys that in her role as Columbia – that one day the Spanish will once again lay claim to America.

The symbolism on the whole is of man going into covenant with pagan gods and even more significant, that the man was the first president of the United States.

Covenants and Pagan Deities

The worship of pagan gods was and is not just a meaningless tradition of man carried over from antiquity. It was a bona fide religion. The spirits that operate behind these pagan deities are the angels that fell when Satan fell. As previously mentioned Scripture clearly reveals that these pagan gods rule over geographical areas and have human representatives that maintain places of worship for them.

The Apotheosis of Washington reveals that the first President of the United States, like the Roman Senators of antiquity, went into covenant with these principalities. The United States Capitol was and is a place of worship for these same principalities and there are those who knowingly continue to maintain the Capitol as a temple in reverence of these pagan deities. Not only did Jefferson and other lawmakers of America want to meet on a hill symbolic of the hill where Rome's lawmakers met, it is obvious they also wanted to honor the Roman lawmaker's reverence to the pagan gods of Capitoline Hill.

Capitoline Hill was at the very center of Rome's political and religious existence. The lawmakers identified with the pagan gods and worshipped them accordingly. One did not exist apart from the other. **Lawmakers were known to have taken their vows in front of Jupiter who was concerned with oaths, treaties and leagues.** Likewise, George Washington and the other American patriots were also portrayed taking an oath before Jupiter.

“The iconography of the panels decorating the south wing (which was to contain the House of Representatives) is derived from the most powerful ancient god, Jupiter, ... In the central panel, a single standing figure (representing either **collective American patriots or Washington**) **takes an oath before the seated Jupiter** ... king of the gods in Roman mythology ... Oaths in ancient Rome were taken at the Temple of Jupiter

Optimus Maximus, located on the Capitoline hill.” 25

However, Scripture clearly warns man not to make covenants with pagan deities. The God of Abraham, Isaac and Jacob was very clear that the Israelites were not to make covenants with either the pagans or their gods:

“Thou shalt make no covenant with them, nor with their gods. They shall not dwell in thy land, lest they make thee sin against me: for if thou serve their gods, it will surely be a snare unto thee.” (Ex 23:32-33, KJV, emphasis added)

“That ye come not among these nations, these that remain among you; neither make mention of the name of their gods, nor cause to swear by them, neither serve them, nor bow yourselves unto them” (Joshua 23:7, KJV)

Nonetheless, the Israelites entered into covenants with the pagan gods, among them “Baal-berith”, the Canaanite “god of covenants and oaths” (Judges 8:33, 9:4, 46). The angels that fell with Satan are the satanic spirits operating behind Baal-berith and the other deities that the pagans worshipped as their gods. Baal-berith, as well as all other Baals, are the ruling principalities within the hierarchy of the fallen angels. The iconography at the Capitol suggests that America’s Founding Fathers entered into covenants with these same pagan gods as well.

Over time, the worship of Baal-berith found its way into other countries, including Iran and Rome, where this deity was known as Mithra. Interestingly, Mithraism dates back to Biblical times when Cyrus was king of Persia (modern day Iran) (Ezra 1:8). The name of Cyrus’s treasurer was “Mithredath”, which meant that he was either “given by Mithra” or “dedicated to Mithra”. Highly praised as a military deity as well as god of covenants, Mithra along with Jupiter was eagerly embraced by the Roman military as one of their foremost gods. Obviously, as Jupiter was also a god concerned with covenants, treaties and oaths, somewhere along the way the attributes of Baal-berith became incorporated into Jupiter’s identity as well as that of Mithra.

Finally, the worship of Mithra, like Jupiter, was brought to America where the attributes of these two military deities were combined with the attributes of George Washington, America’s military hero. As such, they are portrayed as one deity with Washington as their human representative in The Apotheosis of Washington. This is another example of E pluribus unum: **One out of Many – Many out of One.**

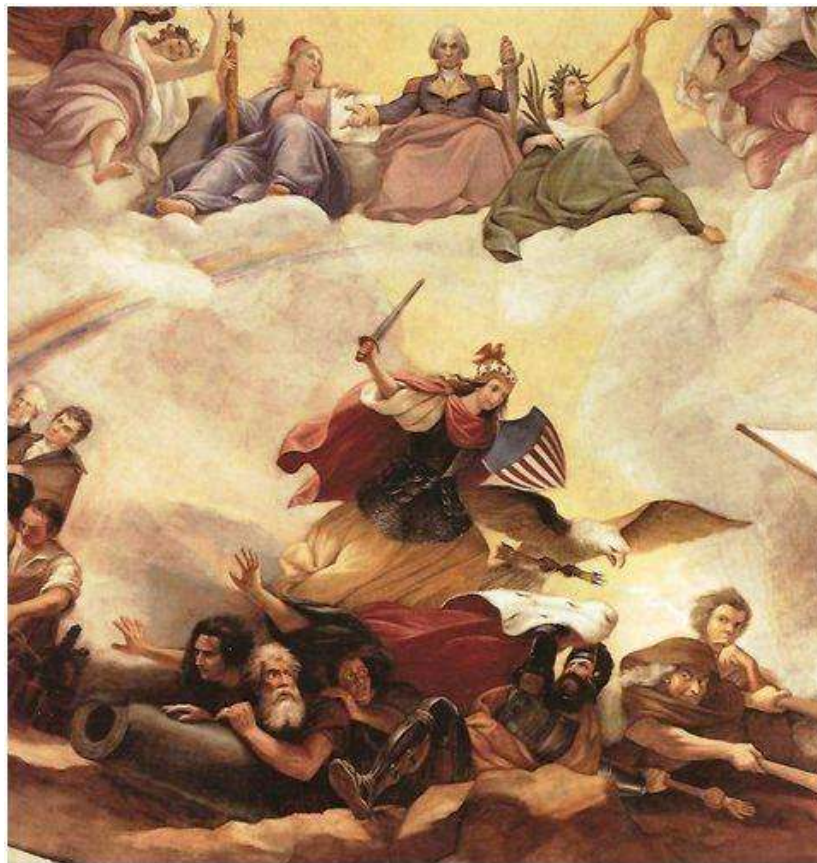
In antiquity, Mithraism was Christianity’s main rival. It is interesting that the symbolism of Mithra, albeit hidden, was incorporated into the images of George Washington defied as a god. Then again, our forefathers wanted to be “Liberated from Christianity”.

As in other countries, as the worship of the ancient gods were taken from one country to another and given new names, America’s forefathers renamed the ancient gods with names that Americans could identify with. However, the manner in how one change came about is most surprising. When Washington was portrayed as the human representative of the pagan gods Jupiter and Mithra, over time **his** identity became more prominent than that of either Mithra or Jupiter. He was no longer only seen as a “representation” of a pagan god – **he was viewed as a**

god. In other words, Mithra and Jupiter became “Americanized” through the image of George Washington.

Like the Assyrians in 2 Kings 18:33-35 and the Spanish Conquistadors, **The Apotheosis of Washington** reveals that our English Forefathers also believed that America’s success in war was attributed to a deity.

For example, in one of the six groups of figures that line the perimeter of **The Apotheosis of Washington**, in the section directly beneath Washington with Minerva seated at his side in her role as Guardian of the Constitution, Minerva is portrayed in her American role as a “goddess of War” under the identity of “**Armed Freedom**” **26** also known as “**Columbia**” as shown below.



The word “Columbia” is based on the surname of Christopher Columbus and it is common knowledge that the District of Columbia was named in honor of Christopher Columbus – who on behalf of the King and Queen of Spain supposedly discovered America.

In her newest role as the war goddess Columbia – America’s spiritual ties to Spain and Spain’s war deity Santiago, the Moor Slayer were strengthened. The goddess “Columbia” represents the feminine personification of the United States while Santiago represents the masculine.

In addition to the spiritual ties between Spain and America, in her role as **Columbia**, the goddess also spiritually connects the “tendrils” that sprung up from the roots laid down by America’s

English founding fathers to the “tendrils” that sprung up from the roots laid down by America’s Spanish founding fathers in Florida – intertwining and strengthening one another.

“Tendrils” are symbolic of spiritual cords as alluded to by Jeremiah:

Jeremiah 48:32 ³²“**O vine** of Sibmah, I will weep for thee with the weeping of Jazer: **thy plants are gone over the sea**, they reach even to the sea of Jazer: the spoiler is fallen upon thy summer fruits and upon thy vintage.” (KJV, emphasis added)

Amplified Translation: ³²O vines of Sibmah, I weep for you more than the weeping of Jazer [over its ruins and wasted vineyards]. Your tendrils [of influence] have gone over the sea, reaching even to Jazer. The destroyer has fallen upon your summer fruit harvest and your [season’s] crop of grapes.

Jeremiah was using the symbolism of spreading vines to convey a spiritual truth. Just as vines that grow and spread in a garden can cause destruction to crops – “spiritual influence” can grow and spread like tendrils from one geographical area to another causing destruction.

“Tendrils” or “spiritual vines” in the context of this study have spread between the District of Columbia and Florida. These spiritual vines are cords that spiritually connect our nation’s seat of government to the vines or cords established when Spain established their seat of government in the new world in 1565 at St. Augustine, Florida.

“Tendrils of influence” describes the Spanish influence that was produced by the tendrils that sprung up and started to grow from the Spanish roots planted in 1565 and whose tendrils as they continue to grow and reach maturity will influence America in a way that will be extremely destructive to our country.

As an example, for many years the Mexican cartels have been able to influence Americans with their supply of drugs. However, as the vines grow and mature we are now beginning to see the vines of the Mexican cartels spreading from Mexico reaching well within America’s borders. It is one thing for the cartels to stay within Mexico – their physical presence within the borders of America will be quite another matter. And, no one is denying the unspeakable fear and destruction they will bring. It will no longer be a matter of just buying or selling illegal drugs. Many of America’s youth will be influenced by the cartels to do their bidding – while others and their families will suffer at their hands for not doing their bidding. The families of drug users in America may suffer at the hands of cartels just as the family members of drug users in Mexico do. Neither is the everyday citizen who fails to show an outward expression of respect for gang members or cartels exempt from their cruelty. The cartels and Spanish gangs are part of the fulfillment of the Spanish Curse spoken over America by the Spanish Conquistadors as well.

And, no one can deny the influence the Spanish speaking immigrants have on America's politicians! With the appointment of Sonia Sotomayor, the Spanish tendrils of influence have now reached the Supreme Court.

This portrayal of Personified **Columbia** is from a World War I patriotic poster (Herbert Hoover Library). Obviously, the influence of this spirit is a spirit of seduction operating through the outstretched "tendrils" of this war goddess.



Christopher Columbus and his gods

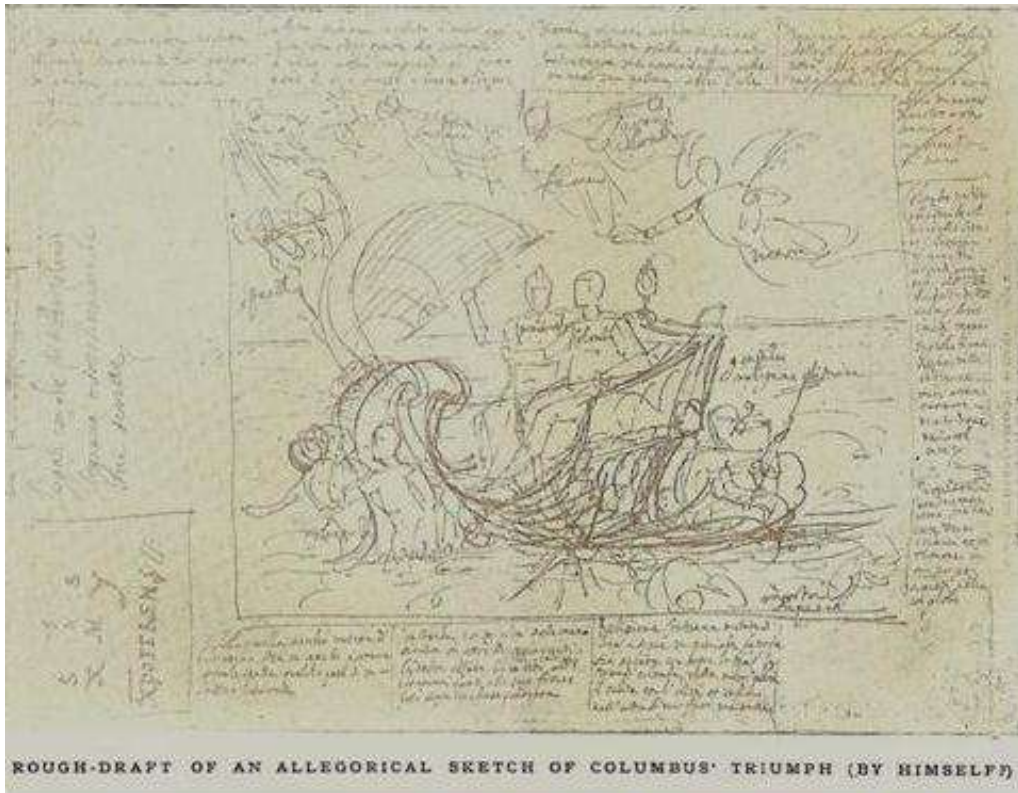
Interestingly, Christopher Columbus drew a self-portrait that reveals his belief that pagan gods of antiquity gave him victory in his supposed discovery of America. And just as **The Apotheosis of Washington** associates the goddess Victory with the founding of America, Columbus associates himself with the goddess Victory as well – floating above him.

Christopher Columbus' self-portrayal reveals that like many of America's Founding Fathers, he too has a certain self-perception of his own grandiosity. The District of Columbia is the namesake of Christopher Columbus and even though he never actually set foot on land that is now known as America, Columbus is one of few men who America has set aside a day to be honored by all Americans.

In an allegorical sketch personally drawn by Columbus, he portrays himself as a god. Columbus drew this sketch of his "triumphal entry" and upon returning to Spain, Christopher Columbus and his train was received by the King and Queen with all the pomp and ceremony of the "Roman Triumph". The following (self) sketch of Christopher Columbus and text are taken from *The New Complete History of the United States of America* by John Clark Ridpath.²⁷

In his sketch, Columbus portrayed the goddess Victory hovering over him, which is an indication she influenced his desire to be victorious in his endeavors. The goal of anyone influenced by the goddess Victory becomes blinded to reality. Their goal is to conquer – to lord it over others. Neither equality nor righteousness are part of the equation. Columbus and those who honor him called it discovery. Others, rightly so, call it "lording it over others".

It was not unusual for men like Columbus to invoke pagan gods through prayer. However, his self-portrayal would be more than just symbolism to him – he would actually be revealing something about his own beliefs to others.



ALLEGORICAL SKETCH OF COLUMBUS' TRIUMPH

ATTIBUTED to himself. Facsimile from the original in the city hall at Genoa, said to have been sent by Columbus from Seville in 1502. Columbus is drawn in a triumphal car, with Providence at his side (on the left). In the rear the Christian Religion marches as a guard, perhaps from the monsters Envy and Ignorance, crawling in the dust below; above floats Victory. In front march Charity and Constancy, with Hope flying above.

His sketch with Victory hovering over him indicated that Columbus had invoked Victory to come to his aid and that he believed it was this pagan goddess who brought him victory in battle. However, anyone influenced by the goddess Victory becomes blinded to what it means to be victorious in the Lord. Instead, like Columbus, they call evil good and good evil to justify their victories in war and whatever other endeavors they may engage in. To take land that is already inhabited is not discovery, yet those who honor Columbus call it discovery. Others recognize that he only discovered people who he was able to “lord over” in order to take their land.

Like our English forefathers, Columbus too was impressed with Rome’s deities.

After their victory in battle, Roman generals paraded the people they had conquered along their parade route when they were received with all the pomp of the “Roman Triumph”. In similar fashion, Christopher Columbus paraded some of the natives from the New World that he had triumphed over when he was received with all the pomp of a “Roman Triumph” when returning to Spain.

“When Columbus started to Barcelona, **the whole population along the way arose to greet him. His progress became a triumphal pageant.** Curiosity to see and hear

overmastered the multitudes. Their Majesties knew not whether to receive the Admiral as subject or as prince. **A royal canopy** was prepared in the open air, and there thrones were placed for the sovereigns. Ferdinand and Isabella sat side by side. There **Columbus with his train was received** and welcomed. He knelt and kissed the queen's hand. It was believed that the discoverer had found the Indies. The national imagination was inflamed to a fever of extravagant dreams. Columbus' story was heard by the sovereigns with the greatest interest. **He was confirmed in all his honors and emoluments.** The court and the hidalgos who surrounded it vied with one another in **doing obeisance to the great Admiral. Several of the natives of the West Indies had been brought home in the train.**"²⁸ (emphasis added)

Christopher Columbus like the Knights of Santiago and the spirit operating through Columbia, the goddess named in his honor, is a spiritual cord linking America to Spain. The following is a quote from Appleton's Encyclopedia in which the King of Spain expresses his belief that Columbus is an enduring bond between America and Spain:

"The accompanying illustration is a representation of a noble statue by Sunal, a Spanish sculptor, which will be set up in the Central park on the four hundredth anniversary of the discovery of our continent, an event which it is believed will be celebrated by the governments of Spain and the United States, other European and American nations perhaps participating in the quadricentennial of the momentous event. The late king of Spain, who said to the writer, 'Columbus should form an enduring bond between Spain and the United States,' was deeply interested in the proposed celebration, expecting to visit the New World with a large Spanish fleet, and perhaps to witness the unveiling of the Columbus statue in the Central park."²⁹

People also believed that pagan gods supported them in war – financially as well as on the battle field – this belief is also portrayed in The Apotheosis of Washington.

Mercury: The pagan god Mercury is portrayed in the **Apotheosis of Washington** – handing a bag of gold to Robert Morris, financier of the Revolutionary War. ³⁰

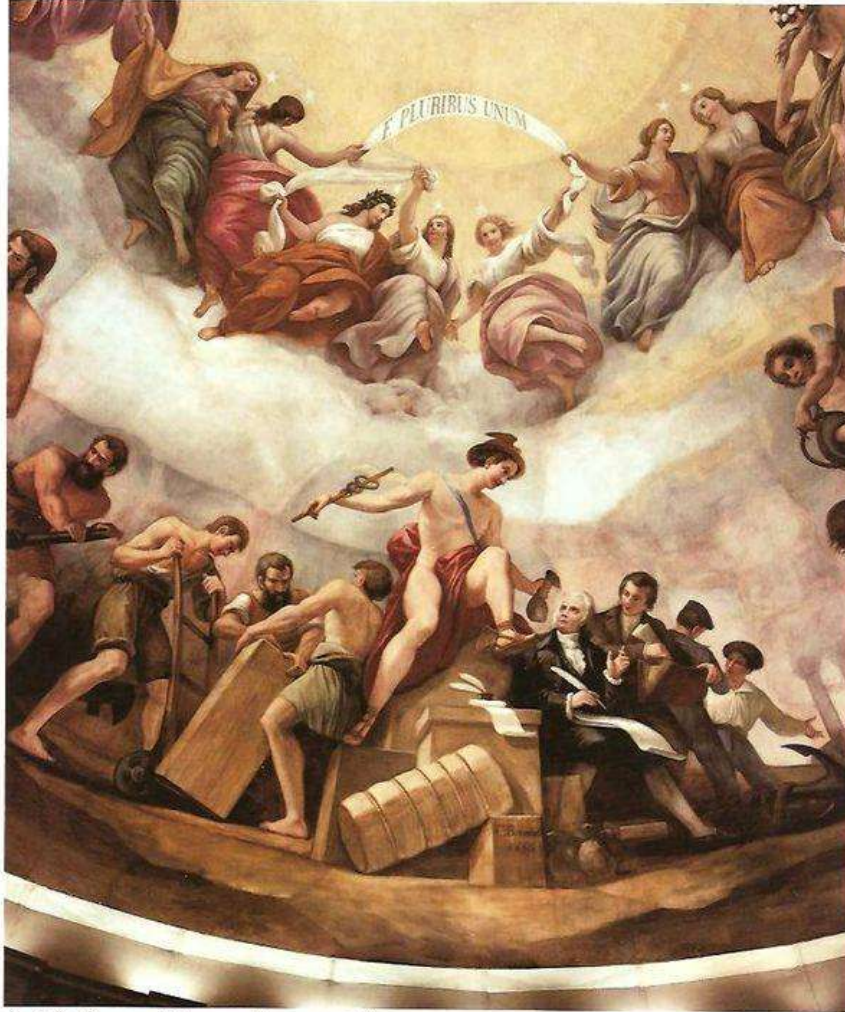


Fig. 9-19. "Commerce." Mercury, god of commerce, with his winged cap and sandals and caduceus, hands a bag of gold to Robert Morris, financier of the Revolutionary War, while men move a box on a dolly. The anchor and sailors lead into the next scene. Benvenuti signed and dated the canopy on the box below Mercury, Rotunda.

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In Biblical times money from the temple of the pagan god Baal-berith was used to hire mercenaries: **Judges 9:4** ⁴And they gave him threescore and ten pieces of silver out of the house of Baal-berith, wherewith Abimelech hired vain and light persons, which followed him. ⁵And he went unto his father's house at Ophrah, and slew his brethren the sons of Jerubbaal, being threescore and ten persons, upon one stone: notwithstanding yet Jotham the youngest son of Jerubbaal was left; for he hid himself.

The Christians and Second Heaven Warfare

We know from Ephesians 6 that a Christian's battle is not against flesh and blood but against principalities, powers,

It's obvious to those who understand the invisible operating behind the visible that our battle is not against those people who Satan operates through – but against the principalities and powers

that operate through them – Ephesians 6:12-18. More to the point our battles is not against flesh and blood but against those powers operating in the heavenlies.

I find it interesting that the setting of The Apotheosis of Washington and the six group surrounding Washington is actually portrayed in the heavens where Ephesians 6 reveals is the true battleground.

How interesting that the Apotheosis of Washington actually portrays the connection of America's historical figures to those of principalities.

Satan's Kingdom Suffers Defeat – His principalities shall come down

Jeremiah 13:18 ¹⁸Say unto the king and to the queen, Humble yourselves, sit down: for your principalities shall come down, even the crown of your glory.

I believe the teaching of the seventy-two that Jesus sent out in Luke 10 is among those teachings that are important to the advancement of God's Kingdom and the defeat of Satan's Kingdom.

Luke 10:18 ¹⁸And He said unto them, I beheld Satan as lightning fall from heaven.
¹⁹Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.

The word "beheld" in this context means to look upon or gaze at. It can mean to call ones attention to – to be discerning – to comprehend a matter. With that in mind, Jesus called attention to, looked into and understood second heaven dynamics, and He boldly declared the disciples authority in that area. In talking to them, Jesus begins the dialogue by looking into the second heaven, and He draws His disciples attention to it. While He had their attention on the second heaven, it was in this spiritual posture and focus that Jesus gave them authority over the demonic forces. Jesus spoke of the place where Satan dwelled and that is where He gave them authority.

Notice that in verse 1 that it was only those that Jesus "appointed" that were sent two by two ahead of Him to every town and place where He was about to go. Not everyone was "appointed" for this particular "calling". Nor did Jesus rebuke the 72 (or 70 depending on the translation) when they returned with joy, saying, Lord, even the devils are subject unto us through thy Name – verse 17. Rather, in verse 18 Jesus responds by stating that He had beheld Satan as lightning fall from heaven indicating that because the devils were subject to the 72 in the Name of Jesus that Satan's kingdom in the second heaven was suffering defeat. **This is only one of the aspects of what is known as "second heaven warfare"**. In verse 19 not only does Jesus give unto those appointed to second heaven warfare power to tread on serpents and scorpions, He also gives them power "**over all the power of the enemy**". Over all the power of the enemy means just that: over all the power of the enemy is not limited power.

In verse 20 Jesus states that they are to rejoice not in that the spirits are subject unto them in His Name; however they are to rejoice in that their names are written in heaven. Now notice that

Jesus did not distinguish between demonic spirits versus principalities. Spirits indicate both the demonic and principalities. Otherwise Jesus would have made a distinction.

Jesus goes on further rejoicing in spirit and thanking the Father that this type of second heaven warfare was not revealed to everyone. In verse 23 Jesus turned to His disciples and said privately, Blessed are the eyes which see the things ye see: [24] For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

Not everyone is called to second heaven warfare nor will everyone in the Body of Christ understand this type of warfare; however, blessed are those that have been appointed and who do understand what God has called them to.

High Places included altars and images of the gods they were worshipping as well as rituals. The images and altars differed from High Place to High Place depending upon the local gods being honored; however, all High Places were places of demonic activity.

For example, the account of Balak and Balaam is a **Biblical example** where those knowledgeable with the magical arts and who claim to have power with supernatural spirits would gather at the High Places of Baal to utter their enchantments and practice their divination.

Balaam for Hire as an Enchanter: Even though Balaam heard clearly from the LORD, he was also known for resorting to divination as well. And, it was because of Balaam's reputation as an Enchanter that whom he blessed was blessed and whom he cursed was cursed that Balak, the pagan king of the Moabites wanted to hire Balaam to curse the Israelites. However, the LORD gave Balaam the following message to take back to Balak: that He would not allow any enchantments or divination to come against the nation of Israel.

In his attempts to curse Israel, Balaam went to different High Places that the pagan King Balak took him to. Numbers Chapter 22 and 23

Numbers 22:41 ⁴¹And it came to pass on the morrow, that Balak took Balaam, and brought him up into the **high places of Baal**, that thence he might see the utmost part of the people.

Numbers 23:13 ¹³And Balak said unto him, **Come, I pray thee, with me unto another place**, from hence thou mayest see them: thou shalt see but the utmost part of them, and shalt not see them all: **and curse me them from thence.** ¹⁴And he brought him into the field of Zophim, to the top of Pisgah, and built seven altars, and offered a bullock and a ram on every altar. ²⁷**And Balak said unto Balaam, Come, I pray thee, I will bring thee unto another place;** peradventure it will please God **that thou mayest curse them from thence.** ²⁸And Balak brought Balaam unto the top of Peor, that looketh toward Jeshimon.

We are to know who our enemy is – because the enemy knows who we are!

Jericho was the Gateway into the Promised Land and it was here that the first battle was fought and won. The walls of Jericho had to come down before the Promised Land was taken. Jericho was the key to the Promised Land and the first battle upon entering the Promised Land involved eliminating the stronghold that had been set up in the Gateway at Jericho.

It might be of interest to take a look at the strategy that Joshua used. In **Joshua 2:1** ¹Joshua “secretly” sent two men as “spies” to go inside the enemy line to view the land – especially Jericho.

Just as the LORD used His people – Satan will also work through people and all too often these people come as an angel of light. Sometimes, it’s hard to tell those from the camp of the enemy from the LORD’s camp.

The importance to know the Word of God cannot be stressed enough. How can we “test the spirit” if we do not know Scripture. Without knowledge of the Word, the “angel of light” will appear just as that: the “angel of light”.

Just as it was necessary for Joshua to send out two spies for the purpose to obtain every possible piece of information about the enemy they were about to encounter, we too must be knowledgeable as to the identity of our enemy and his strengths and strategy as to how he will try and ensnare us on a personal level as well as congregational. It is absolutely important that we are knowledgeable of what and where the opposition is coming from. We must have a strategy and that strategy is given by revelation.

Even though we are considered as part of Israel (spiritually) one might wonder how we could possibly be connected to the battles that Joshua fought so long ago. According to Judges 2 [20] through 3 [4] it was to test us and to teach us warfare.

Judges 2:20 ²⁰And the anger of the Lord was hot against Israel; and he said, Because that this people hath transgressed my covenant which I commanded their fathers, and have not hearkened unto my voice; ²¹**I also will not henceforth drive out any from before them of the nations which Joshua left when he died:** ²²**That through them I may prove Israel, whether they will keep the way of the Lord to walk therein,** as their fathers did keep it, or not. ²³Therefore the Lord left those nations, without driving them out hastily; neither delivered he them into the hand of Joshua.

Judges 3:1 ¹Now these are the nations which the Lord left, to prove Israel by them, even as many of Israel as had not known all the wars of Canaan; ²**Only that the generations of the children of Israel might know, to teach them war,** at the least such as before knew nothing thereof; ³Namely, five lords of the Philistines, and all the Canaanites, and the Sidonians, and the Hivites that dwelt in mount Lebanon, from mount Baal-hermon unto the entering in of Hamath. ⁴And they were to prove Israel by them, to know whether they would hearken unto the commandments of the Lord, which he commanded their fathers by the hand of Moses.

Because the enemy had not been completely defeated during the conquest of Canaan we are still

at war with them from generation to generation.

The LORD still has an army today and we are part of that army. And we are to fight against the spiritual powers of the world who have set up strongholds against the LORD and who have lifted up their hands to the throne of the LORD. The people of old have passed on; however, Satan and the principalities that worked through them will continue setting up strongholds from generation to generation until the end of this age when they will be thrown into the lake of fire.

For example,

Exodus 17:14 ¹⁴ And the LORD said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven. ¹⁵ And Moses built an altar, and called the name of it Jehovah-nissi: ¹⁶ For he said, Because the Lord hath sworn that the Lord will have war with Amalek **from generation to generation.**

The conquest of Canaan also required that the land be cleansed of all remnants of paganism. The LORD not only dealt with the pagans themselves but also with their false religions and symbols. For those of us who stand in Gateways, the LORD will also require us to cleanse our homes of symbols that are not pleasing to Him.

As Christians, we are to put on the armor of God and after we have done all we can do we are to “Just Stand There” ^{Ephesians 6}. We who know that our identity is in the LORD Jesus Christ and who understand Gateways will exercise the authority that has been given to us and Jesus Christ Himself will enable us to stand.

The Gate of the enemy is a Gate whereby the enemy has set up a spiritual stronghold, a place of demonic activity. And we are to bring down these strongholds dislodging the ruling geographical principalities.

Jeremiah 13:18 ¹⁸ Say unto the king and to the queen, Humble yourselves, sit down: for your principalities shall come down, even the crown of your glory.

Proverbs 21:22 ²² A wise man attacks the city of the mighty and **pulls down the stronghold** in which they trust.

When Satan comes – can he find a place in you?

Before we pull down the strongholds of the enemy we need to be willing to pull down the strongholds in our own personal life. We will be required to go through the fire yielding to the LORD those things in our lives that give Satan power over us and that are unacceptable to the LORD.

John 14:30 ³⁰ I will not talk with you much more, for the prince (evil genius, ruler) of the world is coming. And he has no claim on Me. [He has nothing in common with Me: there is nothing in Me that belongs to him, and he has no power over Me.] **Amplified Bible**

Every time a Satanic stronghold is pulled down Satan's kingdom suffers defeat because of those who are called by God to that Ministry.

Endnot

1 Certain Man -- Daniel 10 refers to Gabriel as a "certain man". Daniel 8:16, 9:21 and 12:6 reveals that Gabriel whose name means "Man of God" an angel of the highest order - the heavenly messenger sent to Daniel to interpret his visions is the "Certain Man".

2 Fort Caroline and It's Leaders, p.42

3 Ibid, p.56

4 Francis Parkman Jr., *Pioneers of France in the New World*, p.65-66

5 Francis Parkman Jr., *Pioneers of France in the New World*, p.68-69

6 Barbara A. Wolanin, *Constantino Brumidi: Artist of the Capitol*, p.148

7 Architect of the Capitol, *Art in the United States Capitol*, p.302

8 Pamela Scott, *Temple of Liberty*, p.102

9 Architect of the Capitol, *Art in the United States Capitol*, p.302

10 Pamela Scott, *Temple of Liberty*, p.102

11 Architect of the Capitol, *Art in the United States Capitol*, p.302

12 Barbara A. Wolanin, *Constantino Brumidi: Artist of the Capitol*, p.148

13 Architect of the Capitol, *Art in the United States Capitol*, p.303

14 Barbara A. Wolanin, *Constantino Brumidi: Artist of the Capitol*, p.140

15 Pamela Scott, *Temple of Liberty*, p.105

16 Ibid, p.4

17 Ibid, p.43

18 Architect of the Capitol, *Art in the United States Capitol*, p.ii

19 Pamela Scott, *Temple of Liberty*, p.100

20 Vivien Fryd, *Art & Empire*, p.193-195

21 Pamela Scott, *Temple of Liberty*, p.47

22 Ibid, p.8

23 Architect of the Capitol, *Art in the United States Capitol*, p.408

24 Barbara A. Wolanin, *Constantino Brumidi: Artist of the Capitol*, p.145

25 Pamela Scott, *Temple of Liberty*, p.41

26 Barbara A. Wolanin, *Constantino Brumidi: Artist of the Capitol*, p.129

“War” Armored Freedom, sword raised and cape flying, with a helmet and striped shield reminiscent of those on the Statue of Freedom, tramples Tyranny and Kingly Power, assisted by a fierce eagle carrying arrows and a thunderbolt. Figures trampled by “*Freedom in War*”

27 John Clark Ridpath, *The New Complete History of the United States of America*, p.318-319

28 Ibid, p.318

29 Appleton's Encyclopedia, p.698

30 Barbara A. Wolanin, Constantino Brumidi: Artist of the Capitol, p.136

“Commerce” Mercury, god of commerce, with his winged cap and sandals and caduceus, hands a bag of gold to Robert Morris, financier of the Revolutionary War, while men move a box on a dolly.

**Chapter 25: The Original Sin of America is Religious Persecution
&
the Genocide of God's True Remnant - the French Huguenots**

**"Slavery" was "One" of America's Sins
However, Religious Persecution & Genocide was "The" Original Sin of America**

The principalities operating behind Spain's Catholic Conquistadors who murdered the French Huguenots because they were Protestants - they may have thought they thwarted God's plan for America. But, they were wrong - because the blood of the French Huguenots - America's first Martyrs - still cries out from the ground and it is the blood of the Martyr that America is founded on!

"The" original sin of America: To murder God's remnant who fled France because of religious persecution and came to America to establish a place where they could worship the Lord in spirit and in truth that is "The" original sin of America.

Again, in 1565, at the bequest of the Catholic Pope, the Spain's Catholic Conquistadors sailed all the way from Spain to what is now known as America to murder the French Huguenots who fled France and settled in what is now known as Florida because of religious persecution at the hands of the Catholic Church in France. The French Huguenots came to the New World and established the first successful colony on what is now known as American soil. It was here that they established a place where they could worship the Lord in spirit and in truth - only to be tracked down and murdered by Spain's Catholic Conquistadors.

Slavery was a sin of America - but it wasn't "The" original sin of America: Many people as well as Historians believe that the original sin of American Democracy was "Slavery - but not so. Spain's Catholic Conquistadors brought 500 African slaves with them in 1565 so without a doubt slavery was one of the original sins of America - but it is not "**The**" original sin of America.

"The" original sin of America was the Persecution and Murder of God's Remnant the French Huguenots!

And, just as Abel's blood cries out to the Lord from the ground, the blood of the martyred French Huguenots cries out to the Lord from the ground.

Genesis 4:10 ¹⁰ And He said, "What have you done? The voice of your brother's blood cries out to Me from the ground. **NKJV**

Revelation 6:9-11 ⁹ When the Lamb broke the fifth seal, I saw under the altar **the souls of all who had been martyred for the word of God and for being faithful in their testimony.** ¹⁰ They shouted to the Lord and said, "O Sovereign Lord, holy and true, how long before you judge the people who belong to this world and avenge our blood for what they have done to us?" ¹¹ Then a white robe was given to each of them. And they were told to rest a little longer until the full number of their brothers and sisters—their fellow

servants of Jesus who were to be martyred—had joined them. **NLT**
The Spirit operating behind Cain was a Murdering Spirit of Religious Persecution and it was this same Murdering Spirit that was Operating through Spain's Catholic Conquistadors: Just as the first murder committed in the world was the consequence of religious differences between Cain and righteous Abel, so it was with the first murders between Spain's Catholic Conquistadors and the French Huguenots on what is now known as American soil. Spain's Catholic Conquistadors murdered the French Huguenots as heretics - not because they were Frenchmen: hence the differences were religious in nature.

Spain's Catholic Conquistadors placed signs on the trees where they murdered the French Huguenots that read: as heretics - not because they were Frenchmen: hence the differences were religious in nature.

The murder of the French Huguenots as well as that of Abel were not the deaths of ordinary people, but the death of God's servants.

The Circumstances Surrounding Adam, Eve, Cain and Abel were a Foreshadowing of the Gospel of Jesus Christ

Abel's sacrifice was acceptable unto the Lord because he offered a "Lamb" - which was a foreshadowing of Jesus Christ who was crucified as the "Lamb of God" during Passover when the Israelites were actually slaughtering the Lamb for "Passover.

And, this indicates that Abel as well as Cain had the knowledge of the "Gospel of Jesus Christ". We know from the conversation God had with Cain that Cain knew what was right and acceptable in the eyes of God and what was not - Genesis 4:307

Hebrews 11:4 ⁴By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh. **KJV**

Hebrews 12:24 ²⁴And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than *that of* Abel. **KJV**

The Victory of the Cross: Genesis 3:15 reveals that the Lord put enmity between the serpent and the woman and between the serpent's seed and the woman's seed (a reference to Jesus Christ). There will be enmity and conflict man and his spiritual enemy - the spiritual serpent. The serpent may bruise our heel - but the seed of the woman will bruise the serpent's head - which manifest itself at the crucifixion of the woman's seed. The death and resurrection of Christ Jesus is the greatest example of the woman's seed bruising the serpent's head.

Cain's sacrifice was from the ground - which was unacceptable to the Lord - probably because like the Tree of the Knowledge of Good and Evil it grew from the ground and according to Genesis 3:17 the ground was cursed

Like Christ - Abel was an innocent man who was betrayed by someone he knew - his brother.

And, Christ was betrayed by Judas someone He knew and as Believers we are brothers and sisters of Christ. "Religion" was at the core of the betrayal of Abel and "Religion" was at the core of the betrayal of Christ.

The banishment of Adam and Eve from the Garden of Eden for disobeying God was a foreshadowing of the times that Israel was sent into captivity for their disobedience as well

Adam and Even ate a "Fig" - not an apple. That's why they clothed themselves with "Fig Leaves" which were symbolic of their sin for eating of the forbidden fruit. And, that also explains why the only thing that Jesus Christ cursed was the "Fig Tree" because like the forbidden tree in the Garden of Eden it bore no fruit that was good.

America's Sin of Genocide

When the Spanish conquistadors set sail in 1565 for what is now known as America, they were aware that upon their arrival there were two "nationalities" they would have to overpower in order to establish and secure Spain's foothold in Florida: the Native American Indians and the French Huguenots. Yet, Spain's approach to overpowering one nationality differed greatly with their approach to overpowering the other. The intent of the Spanish monarchy was only to subdue the Native American Indians, never to exterminate them. On the other hand, it was their intent to completely eliminate the French Huguenots who had established a French colony on American soil that the Spanish claimed as their own.

The conquistadors needed the Native American Indian for various reasons. They had heard many rumors about vast amounts of gold and other precious metals hidden in the Americas. They believed the natives, who were familiar with the lay of the land, would lead them to these locations. Moreover, the conquistadors needed additional slave labor to add to the 500 African slaves they brought with them.

They also needed to fulfill their "religious obligations" to convert the Native American Indians to Christianity – at least according to their **secular definition** of Christianity, which was unbiblical. It was while in bondage to the Spanish that the Native American Indians were forced to build the Spanish missions where the Priests would teach them about Roman Catholicism, which misrepresented Christ Jesus. Thus, the two came together. Sadly, the slaves were required to build the missions where they would be taught about the love of Jesus Christ – a love neither the conquistadors nor the priests understood or extended to the Native American Indians!

On the other hand, **the intent of the Spanish monarchy was the "genocide" (extermination) of the French Huguenots.** The French Huguenots were Protestants who dared to establish a French colony on soil the Spanish crown claimed as their own. The orders given to the Spanish conquistadors were to completely wipe out all French Huguenots – they were not to leave a trace of them or their Protestant Bibles on Florida soil.

The Sin of America's Spanish Forefathers

We know from Genesis 15:13-16 that the sins of a nation become "full" in the fourth generation

or approximately four hundred years, and it is at that time that the LORD will judge that nation if those sins have not been confessed on a national level.

While the sins of our English forefathers were acknowledged in 2007 on an international, national and state level, the sins of the Spanish, who were the first to bring 500 slaves to America and to inflict injustices on the Native American Indians at least fifty five years before the settlement at Jamestown, have never been publicly acknowledged.

As a result, illegal immigration and all the problems associated with it are only some of the consequences of these un-confessed sins.

In 2007, in celebration of the 400th anniversary of Jamestown, the sins of our English forefathers were confessed for the first time at all levels of government. At the international level – Queen Elizabeth; at the national level – President Bush; and at the state level – the lawmakers of Virginia and other states all publicly acknowledged the injustices that the Native American Indians and African Americans endured at the hands of America’s English forefathers. (See article on Jamestown at the end of this chapter.

In addition to the same sins committed by our English forefathers, America’s Spanish forefathers committed the **Sin of Genocide**. Genocide is the deliberate and systematic intent to destroy, in whole or in part, a religious, political or ethnic group.

The **first international war fought in North America** was the battle fought between Spain and the French Huguenots in 1565. When Spain brought their religious wars to America in 1565, the King of Spain instructed the conquistadors to kill **all** the French Huguenots – simply because they were “Protestants”. The leader of the Spanish conquistadors in Florida, Pedro Menendez, after murdering the French Huguenots at Fort Caroline, hung some of their bodies on trees and over their heads, placed placards that read: **“Not unto Frenchmen – but unto Lutherans”** **1**

This was a clear acknowledgement that they were not killed because they were French, but because they were Lutherans (Protestants). At that time, the Roman Catholic Church and those loyal to the pope considered all Protestant denominations as heretics – enemies of the Church. As a consequence, these heretics became objects of their wrath; if they did not recant and submit to the man made traditions of the Roman Catholic Church, the mistaken attitude was that they deserved to be put to death.

The following accounts support the premise that Spain’s objective to supplant the French Huguenots from Florida was not to just subdue the Huguenots, but was an act of genocide. Spain’s attack was deliberate and systematic with the intent to completely destroy a specific religious group – Protestants.

“If the settlement at Port Royal had been a disquieting intrusion, Fort Caroline, under the very nose of Havana and on the path of the treasure fleets, was an imminent menace to New Spain. **Its import was plainly stated in the reports to Philip from Mexico.** ... In urging action before Coligny could send Ribaut to relieve the colonists, the same report continued: **‘seeing that they are Lutherans ... it is not needful to leave a man alive,**

but to inflict an exemplary punishment, that they may remember it forever.” 2
(emphasis added)

“To expel and castigate the French and to plant his own power solidly in Florida, Philip had at last picked a man who would not fail. ... Menendez’s contract was a typical conquistador’s agreement. ... **Above all he was to see that none of his colonists were Jews or secret heretics. And he was to drive out the French settlers ‘by what means you see fit.’** ... Menendez sailed from Cadiz on July 29, 1565. ... On the 28th of August he dropped anchor in a harbor about the mouth of a river and gave to it the name of the saint on whose festival he had discovered it – Saint Augustine (San Agustin). Seven days later he went up the coast, looking for the French. In the afternoon he came upon four of Ribaut’s ships lying outside the bar at St. John’s River. Menendez, ignoring the French fire, which was aimed too high to do any damage, led his vessels in among the foe’s. ‘Gentlemen, from where does this fleet come?’ he demanded, as we are told, ‘very courteously.’ ‘From France,’ came the answer from Ribaut’s flagship. ... **‘Are you Catholics or Lutherans?’** ‘Lutherans, and our general is Jean Ribaut.’ In answer to like questions from the French ship, Menendez made reply: **‘I am the General; my name is Pedro Menendez de Aviles. The is the armada of the King of Spain, who has sent me to this coast and country to burn and hang the Lutheran French who should be found there, and in the morning I will board your ships; and if I find any Catholics they will be well treated.’**” 3

“Menendez, it is affirmed, hanged his prisoners on trees, and placed over them the inscription, **‘I do this, not as to Frenchmen, but as to Lutherans,’**” 4

Note: This was the first of three attacks on the French Huguenots. This attack took place at Fort Caroline. The few women and children that Menendez spared was because he feared God would punish him otherwise. Nonetheless, in keeping with his original objective, King Philip ordered that they too be killed either directly or indirectly.

Jean Ribault, leader of the Huguenots, and other French Huguenots were away from the Fort at this time. Menendez, intent on ridding Florida of all Huguenots, subsequently “systematically” and “deliberately” tracked them down – killing all who escaped or sparing only those women and children referenced above.

“After a brief rest at the post, which he rechristened Fort San Mateo, Menendez marched swiftly back to St. Augustine. He learned presently that one hundred and forty men from two French ships wrecked by the storm were nearby. ... **Menendez made a quick march to the spot. When the castaways pleaded that their lives be spared until the arrival of a French ship to take them home, Menendez answered that he was ‘waging a war of fire and blood against all who came to settle these parts and plant in them their evil Lutheran sect. ... For this reason I would not grant them a safe passage, but would sooner follow them by sea and land until I had taken their lives’**” 5

Note: This was the second of three attacks.

“Shortly after Menendez had reached St. Augustine, Indians informed him that Jean Ribaut and two hundred men were at Matanzas, having been cut off there, as the other Frenchmen had been ... Menendez set out immediately. Once more were the same ceremonies repeated; and Ribaut and his two hundred men were induced to surrender. When with their hands bound, ... they were asked: ‘**Are you Catholics or Lutherans and are there any who wish to confess?**’ **Seventeen Catholics were found and set aside. ... ‘I put Jean Ribaut and all the rest of them to the knife,’ Menendez wrote to Philip, ‘judging it to be necessary to the service of the Lord Our God, and of Your Majesty.’”** 6 (emphasis added)

Note: Jean Ribaut was murdered in this third and final attack. The Catholics in the group were allowed to live. Again, the Spanish wanted to rid Florida of French Huguenots, not Catholics. This is consistent with genocide.

“The fate of the captives may be gathered from the endorsement, in the handwriting of the king, on one of the despatches [sic] of Menendez. ‘Say to him,’ writes Philip the Second, ‘**that, as to those he has killed, he has done well; and to those he has saved, they shall be sent to the galleys.**’” 7 (emphasis added)

Note: The “captives” are from the group that had refused to surrender when Ribaut and the other French Huguenots were murdered, but who have now surrendered approximately three weeks later. Menendez felt they posed no threat because they were few in number, only to be ordered to be put to death by King Philip (the survivors being sent to the galleys meant sure death for them). Again, this is consistent with the definition of genocide.

Conclusion

For years some lawmakers on Capitol Hill have insisted that the country of Turkey publicly acknowledge that their forefathers committed an act of genocide against the Armenians during and after World War I. While Turkey acknowledges that many Armenians were killed – they deny that the intent was genocide. Furthermore, Turkey has made it clear that if these accusations continue, the relations between the United States and Turkey could be negatively affected.

Instead of pointing the finger at Turkey, America should step up and publicly acknowledge the genocide of the French Huguenots that occurred here in America at the hands of Spain's Catholic Conquistadors. In light of the available documentation, it is unmistakable that the objective of King Phillip of Spain was genocide, the extermination of all French Huguenots in Florida. The sins of King Phillip of Spain who ordered the genocide of the French Huguenots, the sins of the Spanish conquistadors who carried out the genocide and the sins of the Roman Catholic Church who murdered by consent when they approved of the massacre of the French Huguenots, should all be brought to light. America should publicly acknowledge these transgressions against the French Huguenots.

To murder God's remnant who fled France because of religious persecution and came to America to establish a place where they could worship the Lord in spirit and in truth that is "The" original

sin of America.

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Endnotes

1 As a note, even though the French Huguenots were not followers of "Martin Luther" like Martin Luther they were Protestants. Spain's Catholic Knights of Santiago referred to all Protestants as "Lutherans" because it was Martin Luther that started the Protestant Reformation and Rome hated Luther who was once a Catholic monk.

2 Herbert E. Bolton, *The Spanish Borderlands*, p. 138-139

3 Ibid, p. 140-143

4 Francis Parkman Jr., *Pioneers of France in the New World*, p. 61

5 Herbert E. Bolton, *The Spanish Borderlands*, p. 146

6 Ibid, p. 148-149

7 Francis Parkman Jr., *Pioneers of France in the New World*, p. 72