

1662 AD – RELIGIOUS BONDAGE: THE BOOK OF COMMON PRAYER

“Then said the LORD to me: ‘Even if Moses and Samuel stood before me, my soul [could] not [incline] toward this people; let them not see my face: march them out!’” (Jer. 15 v 1)

EVENTS IN 1662 AD

In **1660 Charles II** returned to England and was crowned King.

In **1661** the dead corpse of **Oliver Cromwell** was exhumed, hung up by chains, and thrown in a pit. His head was put on a spike outside the Royal palace as a warning to future deponents.

(See our papers [1642 AD English Civil War](#), [1660 AD Monarchy Restored](#))

The crowning of **Charles II** ended an eleven year interregnum when there was no King on the throne of England. Since the King is the head of the **Church of England**, during the eleven year period the **Church of England** was technically without a head.

Charles II's Parliament enacted the Clarendon Code, a series of Parliamentary laws designed to enshrine the **Church of England** as the national religion and suppress all other faiths:

- **1661** Nonconformists to the **Church of England** excluded from public office
- **1662** The Book of Common Prayer (BCP) made compulsory in all religious services

In **1662** the BCP was edited with minor changes (see Appendix). It hasn't changed since then.

The BCP serves as the liturgical master of all **Anglican Church** religious meetings to the smallest detail. Following the BCP is compulsory. An order of Bible readings through the year is ordained. Lay people may stand up, sit down, say 'Amen', or read Scripture out loud but only when the clergyman tells them it is appropriate to do so in the 'Order of Service'.

The key word is 'liturgy'. Clergymen become actors in a religious drama in which (almost) their every word and body movement is dictated by the rules laid down in the BCP. Lay people are the audience who gather to watch the same religious play over and over, and over and over, for their entire lifetimes.

Today, there are 80 million Anglicans: like robots, mindlessly observing liturgical rituals.

PROPHECY OF JEREMIAH 15 V 1

“Then said the LORD to me: ‘Even if Moses and Samuel stood before me, my soul [could] not [incline] toward this people; let them not see my face: march them out!’” (Jer. 15 v 1)

Just imagine what it would be like in a human relationship if there were no spontaneous words or actions – if human life were bound by a liturgy.

Under such a regime, when a son or a daughter came home from school they would go directly to a pew before an altar in the living room. They would silently kneel with heads bowed. The mother would come through a side door to the altar (facing away from the children of course) and repeat a mantra of praise to the virtue of the father. The children would depart to their rooms, the mother to the kitchen, and the father would never be seen.

No way to carry on a family is it? Soul-destroying isn't it? Meaningless exercise isn't it?

Religion is a set of man's rules for how to gather and worship **God** – which has the exact reverse of the desired effect: communication and relationship with **God** ceases.

All Gentiles who ever came to **Jesus Christ** were saved out of cultures that formerly worshipped idols in pagan temples:

‘Howbeit then when ye knew not God, ye did service unto them which by nature are no gods.’ (Gal. 4:8)

The Bible warns believers in **Jesus Christ** against reverting to pagan ways and going back in bondage to religious practices:

‘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?’ (Gal. 4:9)

‘Ye observe days, and months, and times, and years.’ (Gal. 4:10)

‘I am afraid of you, lest I have bestowed upon you labour in vain.’ (Gal. 4:11)

When a nation who professes to honor **Jesus Christ** reverts to a super-repressive religion like the **Anglican Church**: they are merely practicing **Paganism** with a veneer of Christianese.

God hates **Paganism**! God hates religion! **'Let them not see my face: march them out!'**

God has not been kind to **Paganism**. Looking back over the sweep of history since the Flood (worship of the giants – half men, half fallen spirits); the Tower of Babel (worship of Nimrod and the stars); Conquest of Canaan (worship of the Baals); right up to the Fall of Rome (worship of the full pagan pantheon); and even to the present day **God** has been on a mission to destroy **Paganism** from the earth. This will reach its culmination in the Great Tribulation when **Paganism** will be destroyed forever.¹

God will not be kind to England for this horrendous sin and insult to his face. We see that in our following papers: 1665 AD (Great Plague of London), and 1666 AD (Great Fire of London).

SPIRITUAL NUMBER ANALYSIS

For a mind that has wisdom please read on. See truth from another perspective.

PART ONE

Chapter **15** of Jeremiah is the **84th** chapter of The Prophets.

The spiritual number **84** means 'Court of the LORD'

How great can the insolence of men be: to dictate man's rules for how to worship God? The Bible is the super-naturally inspired Word by which men might know how to enter a one-on-one relationship with God through the mediator Jesus Christ. There is no other way. Any other way suggested by men is by definition the wrong way. The Bible also provides all the necessary guidance for born-again believers to meet for the purpose of loving one another and sharing spiritual gifts for the edification of the invisible body of Christ's redeemed church. **Religion**, which is any set of rules made-up by men imposed upon free believers, is not only unnecessary it is blasphemy which makes our faith of no effect.

'Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.' (Gal. 5:1)

'Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing.' (Gal. 5:2)

¹ Key to its destruction will be the Jews accepting Jesus as Messiah after which Satan is kicked out of Heaven.

PART TWO

Jeremiah **15 v 1** is the **19,317th** verse in the whole Bible starting at Gen **1 v 1**.

The number **19,317 = 137 x 141**

The spiritual meaning of **137** is 'Quarreling'

The spiritual meaning of **141** is 'Teachable'

The **137th** chapter of the Bible is the account of Moses striking the rock twice when God told Moses to strike it once. In effect, Moses was inventing his own religion by perverting the words of the LORD. As a result, God forbid Moses to enter the Promised Land.

'And the LORD spoke unto Moses and Aaron: Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them.' (Num.20:12)

Religion, even the smallest departure from God's revelation, is a punishable offense.

The **141st** chapter of the Bible is the account of Balaam blessing the tents of Jacob.

'How goodly are thy tents, O Jacob, and thy tabernacles, O Israel!' (Num.24:5)

God has chosen our bodies – our tents - to be the temple of the Holy Spirit. It is perversion in the extreme to postulate that the God of the Bible dwells in temples of wood and stone. Such are the immense errors of the Anglican religion.

Even God himself dwelled in the midst of Israel in a tent – the desert tabernacle - prophetically pointing to Jesus – the Word made flesh.

The Holy Spirit is each believer's Teacher – and he speaks to us in our spirits – in our bodies. Christianity is not a religion – it is a one-to-one relationship with God.

This administration of the desert tabernacle was never done away until the Cross. The stone Temple of David was never in the mind of God. Its design and conception came out of the mind of David – it was a man-made religion and the mother of many other man-made religions to this day. (See our paper '[I Am The Sinner](#)')

PART THREE

Jeremiah **15 v 1** is the **1662nd** verse of The Prophets starting at Isaiah **1 v 1**.

The number **1662 = 2 x 831**

The spiritual meaning of **2** is 'Division'

The spiritual meaning of **831** is 'Pharaoh of Egypt is not God'

When **Charles II** became King, he took his place as the head of the **Anglican Church**. This administration effectively exalted the earthly King of the Land – 'Pharaoh of Egypt' - into the Divine Person – 'God' - lord of the church of all believers.

What kind of a person was **Charles II**?

Charles was popularly known as the Merry Monarch, in reference to both the liveliness and hedonism of his court. Charles's wife, Catherine of Braganza, bore no live children, but Charles acknowledged at least twelve illegitimate children by various mistresses.

In other words, Charles II was famous for siring bastards. He gave them all royal titles and estates in England.

Anglican Church: is this your god? Aren't you in the same way just another illegitimate child of the flesh and not of the Spirit?

APPENDIX – AMENDMENTS TO THE BOOK OF COMMON PRAYER 1662

Source: Wikipedia

The work of 1549 was the first prayer book to include the complete forms of service for daily and Sunday worship in English. It contained Morning Prayer, Evening Prayer, the Litany, and Holy Communion and also the occasional services in full: the orders for Baptism, Confirmation, Marriage, 'prayers to be said with the sick' and a Funeral service. It also set out in full the "propers" (that is the parts of the service which varied week by week or, at times, daily throughout the Church's Year): the collects and the epistle and gospel readings for the Sunday Communion Service. Old Testament and New Testament readings for daily prayer were specified in tabular format as were the Psalms; and canticles, mostly biblical, that were provided to be said or sung between the readings.

In 1604, James I ordered some further changes, the most significant of these being the addition to the Catechism of a section on the Sacraments. Following the tumultuous events leading to and including the English Civil War, another major revision was published in 1662 (Church of England 1662). That edition has remained the official prayer book of the Church of England, although in the 21st century

The Convocations made some 600 changes, mostly of details, which were "far from partisan or extreme".(Spurr 1991, p. 40) However, Edwards states that more of the changes suggested by high Anglicans were implemented (though by no means all (Edwards 1983, p. 312)) and Spurr comments that (except in the case of the Ordinal) the suggestions of the "Laudians" (Cosin and Matthew Wren) were not taken up possibly due to the influence of moderates such as Sanderson and Reynolds. For example, the inclusion in the intercessions of the Communion rite of prayer for the dead was proposed and rejected. The introduction of "Let us pray for the whole state of Christ's Church militant here in earth" remained unaltered and only a thanksgiving for those "departed this life in thy faith and fear" was inserted to introduce the petition that the congregation might be "given grace so to follow their good examples that with them we may be partakers of thy heavenly kingdom". Griffith Thomas commented that the retention of the words "militant here in earth" defines the scope of this petition: we pray for ourselves, we thank God for them, and adduces collateral evidence to this end.(Griffith Thomas 1963, pp. 508–521) Secondly, an attempt was made to restore the Offertory. This was achieved by the insertion of the words "and oblations" into the prayer for the Church and the

revision of the rubric so as to require the monetary offerings to be brought to the table (instead of being put in the poor box) and the bread and wine placed upon the table. Previously it had not been clear when and how bread and wine got onto the altar. The so-called "manual acts", whereby the priest took the bread and the cup during the prayer of consecration, which had been deleted in 1552, were restored; and an "amen" was inserted after the words of institution and before communion, hence separating the connections between of consecration and communion which Cranmer had tried to make. After communion, the unused but consecrated bread and wine were to be reverently consumed in church rather than being taken away for the priest's own use. By such subtle means were Cranmer's purposes further confused, leaving it for generations to argue over the precise theology of the rite. One change made that constituted a concession to the Presbyterian Exceptions, was the updating and re-insertion of the so-called "Black Rubric", which had been removed in 1559. This now declared that kneeling in order to receive communion did not imply adoration of the species of the Eucharist nor "to any Corporal Presence of Christ's natural Flesh and Blood"—which, according to the rubric, were in heaven, not here.

Unable to accept the new book, 936 ministers were deprived. (Spurr 1991, p. 43: see[n 1]) In effect, the 1662 Prayer Book marked the end of a period of just over 100 years, when a common form of liturgy served for almost all reformed public worship in England and the start of the continuing division between Anglicans and Nonconformists.(Edwards 1983, p. 313) The actual language of the 1662 revision was little changed from that of Cranmer. With two exceptions, some words and phrases which had become archaic were modernised; secondly, the readings for the epistle and gospel at Holy Communion, which had been set out in full since 1549, were now set to the text of the 1611 Authorized Version of the Bible. The Psalter, which had not been printed in the 1549, 1552 or 1559 books—was in 1662 provided in Miles Coverdale's translation from the Great Bible of 1538.

It was this edition which was to be the official Book of Common Prayer during the growth of the British Empire and, as a result, has been a great influence on the prayer books of Anglican churches worldwide, liturgies of other denominations in English and of the English as a whole.