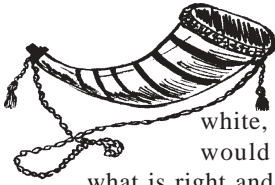


From the inkhorn



I reckon all could agree on what is black and what is white, but how many would also agree on what is right and what is wrong?

We could agree on what is good and what is evil, but can we agree on what point the scales balance between the two?

God brought a judgment upon King Darius and he lost his kingdom. God is going to have a time of judgement again, and whether we possess our kingdom, our physical body, or only a soul, is the judgment that is to be decided. The ultimate, to possess our Kingdom, our Physical Body changed from mortal to immortality, can only be achieved by living a life like Jesus did, and this involves becoming "SINLESS IN HIS SIGHT". This is the pinnacle of Faith and Works that God has promised, but it involves personal commitment, both in belief and to a physical and practical following in God's ways. The interesting thing is that God has promised spiritual help so that we can achieve this worthwhile goal, but he does ask for us to make a finite commitment in our faith. The deeds will be balanced on God's scales. What is right and wrong will be measured by His rules as kept by Jesus. He has promised spiritual help so that we can achieve.

Enjoy this issue, especially the greater depths of God's secret ingredient shown in Weighed and Wanting, plus the knowledge of the Day of Atonement in the article Expand your Bible, and how this dilemma which faces us today regarding keeping all or only part of the Bible instructions was present when St. Paul spoke at Corinth.

Feel free to ask any questions on doctrine and faith which have been woven into these articles.

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The writing was on the wall.... page 8

The following has been presented as a possible Report of a special meeting called by Caiaphas on the day of Jesus' resurrection. The Report assigns various attitudes and beliefs that the Scriptures indicate may have been held by the various members.

As word spread the Council members started to assemble. They thought the problem in the community

had been solved by the crucifixion of Jesus, but now this! He was not in the grave and rumour had it He was resurrected bodily. There were groups all over the building talking, abusing, some even shouting, in this Holy Place. Caiaphas called for all to assemble in the meeting room; Nicodemus, one of the radicals rushed forward and commanded the floor.

"I tell you it had to happen. It is in our Scriptures, 'Your covenant with death shall be disannulled, and your agreement with hell shall not stand' is what is recorded in Isaiah 28:18 and Hosea 13:14 says 'I will ransom them from

50:20) and again 'for I will forgive their iniquity, and I will remember their sin no more' (Jer.31:34). Our nation the descendants of Jacob, the twelve tribes, have many promises which have not been fulfilled. To us, belong the Scriptures and the promises of God."

Joseph of Arimathea came to the platform and before Caiaphas could have him restrained, spoke to the assembled group who were trying to work some reason into this series of events that had disrupted their lives, and threatened to revolutionise belief of the people.

Sinless In His

the power of the grave; I will redeem them from death; O death I will be thy plagues.' Here are two of our Scriptures which declare people without sin cannot be held in death, hell or the grave."

By this time the elders who had become seated were murmuring amongst themselves and Caiaphas, obviously very shaken by the news, called for quietness as a studious scribe pushed Nicodemus aside and spoke from the platform.

"Our brother Nicodemus has condemned himself because both Scriptures speak of a people, not singularly of an individual man. Now we know and teach the prophets and the Scriptures testify that God will forgive sins. Jeremiah, our great light of prophecy, told us 'the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found: for I will pardon them whom I reserve' (Jer

"God is his own interpreter, and He can and will make things clear to us, provided we ask Him in prayer. I know you leaders of the Jews and Israelites believe this, otherwise we would not be instructed to pray regularly. Now this man whom this council condemned and had put to death, believed this also, but, and here is a vital issue, he taught that instead of praying direct to God, we could pray through a mediator, someone who would approach God on our behalf. We offer a lamb as a sacrifice. Well this man Jesus is 'our Lamb', our mediator to approach God on our behalf."

At these words a great uneasiness moved through the crowd and Caiaphas guards, who had only just arrived, moved forward to take Joseph from the platform; Caiaphas was digesting Joseph's remarks and gestured at the guards to restrain them.

“How could this man be the Lamb when he had sin, and was an ordinary man like you and me,” interjected Caiaphas.

“I was checking our records about this birth, and did you realise Mary was carrying Him before Joseph and she were married,” replied Joseph.

“Human nature isn’t what it could be you know; usually these things are covered up, but you say it is in our records?”

“Yes, and I will also point out that angels reassured Joseph and Mary, at separate times, that this wasn’t broken trust, but that it was the Hand of God at work,” replied Joseph. Luke 1:28-38, Matt. 1:20.

Sight

“But why should this human being be any better than the rest of us? We all accept God as our Father in Heaven”, chided Caiaphas.

“Leviticus records the sequence God has placed in the body of women, and we understand that they can conceive, giving their child a new body that contains nothing of the mother’s inherent evil condition. Jesus by the Power of God, was conceived and grew in that state, so he did not have within Him the seed of Adam’s transgression, the evil nature which we have to overcome,” replied Joseph. Luke 1:35

Caiaphas was spellbound. Was it possible that this man was born without an evil nature? None of the accusations at His trial were really proved, so no sin was recorded against Him! He was condemned for blasphemy, but even that was doubtful. Was His previous trial a miscarriage of justice? His meditation was disturbed as he

caught Joseph’s words “.....and Jesus also said that He would send a second Holy Spirit to help believers. The Comforter, the Holy Ghost, are some of its personal names, while Shiloh and Zion Above were used to combine the two immortal spirits as one. Remember these names in our holy teachings?”

“This Jesus, whom this council condemned, had to be crucified to fulfil Scriptures and now His resurrection proves His Power.”

This last phrase hushed the room. Joseph had put into words that which others had feared to say. Jesus had been resurrected, His Body had not been physically stolen away by human hands, but by the Power of God, had been returned from the grave which could not hold it. By this time the studious scribe had beckoned to Caiaphas, who had his guards seat Joseph, and the scribe took the platform.

“Do you mean to tell me,” he said speaking in defiant tones, “that the doctrines of this mocking preacher Jesus, are the gospel light that the prophets foretold?.....and that the Scriptures regarding the sinless Lamb are fulfilled in Him?and that this council was doing the work of God when it condemned Him to death?”

“Yes I do,” interjected Joseph, “He is all of these,” and amongst the council many others nodded their heads in agreement.

“And what is more”, Nicodemus exclaimed, “Jesus was to be the firstborn among many doing God’s will fully, so the Scriptures I quote do apply to all (the Children of Israel) who will be willing and obedient.” (Isa. 1:19).

“Don’t tell me there are going to be others resurrected,” exclaimed Caiaphas.

“There will be, but not just now,” replied Nicodemus. “And what is more there will be others who will be translated, without seeing physical death.” Nicodemus paused, then hastened to add, “Just like our Scriptures record

of Enoch and Elijah.”

The council was hushed. These Bible passages do prove a point. The Scriptures are developing and being fulfilled in our generation.

Nicodemus continued, “The prophecy of Isaiah 59:21 can be fulfilled in us if we ask, then this is my covenant with them, saith the Lord, ‘My Spirit that is upon thee’ and we all accept that God influenced Isaiah, ‘and my words that I have put in thy mouth shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seeds seed, saith the Lord, from henceforth and forever.’ This is a covenant to the Children of Abraham, that God will give His Spirit to help all who will seek willingly to be obedient to His Ways. The scattered children of Abraham, Isaac and Jacob can claim this promise. My brethren, God’s call is to scattered Israel and their seed. Jeremiah penned this promise also, acknowledging that in return for our commitment to Him, God would make a commitment to us, ‘this shall be the covenant I will make with the House of Israel’; brothers this promise is to us and to our seed, to those of us who will accept and be obedient to His Laws and Commands. And listen to the strength of this promise. ‘I will put my Law in their inward parts, and write it in their hearts; and I will be their God, and they shall be my people.’ God will give Spiritual help. Jesus told us of the Spiritual help and how the Holy Spirit can make us “Sinless in His Sight!” (Jer. 31:33, Ezek. 36:2)

“Do you believe that this Holy Spirit is going to help others to live without sin, and to seek to overcome their inherent evil?” asked Caiaphas, Nicodemus paused, then spoke in a pensive tone,

“I know these things have not happened before, but they are a promise that is on record in the Scripture. Jesus did say it would happen at an ordained time, and maybe that time is not here yet. But who amongst you can deny the promise ‘Your covenant with death shall be disannulled, and your agreement with Hell shall not stand.’ I

ask if this doesn’t mean people won’t die physically as cursed in Genesis 3:19. What does it mean?”

“Men of Israel, this is a promise to us and our children that we can become sinless in His Sight, and through being sinless, and subduing the evil, by the Holy Spirit we can be changed in a moment, in the twinkling of an eye, as Enoch and Elijah, to inherit physical immortality. My brethren, in doing this we are showing the power of good and right over wrong and evil. This is our chance to transform our minds, by the will of God to be ready to inherit His promised Kingdom.

“How can that be!” exclaimed Caiaphas. “To think that ordinary people like you and me can become sinless in His sight.” If it wasn’t for the way Jesus interpreted the Scriptures, I couldn’t have believed either,” said Joseph. “I thank God that regular prayer, from a believing heart, is enlightened. I am willing to believe, and willing to be obedient to His calling. Are you?” Joseph looked at the Council members, and then at Caiaphas. This challenge “are you” disturbed him; he was now called to accept or refuse! In his position how could he explain these things! Resort to the easy answer! Why try to stand out in the crowd! Why worry about them today when they can be thought about tomorrow! He regained his composure and spoke.

“What good are we going to do believing these new ideas? Is the time here for them to be fulfilled?” He paused and then continued in a voice of command, “For our immediate problem, let us offer the guards money to say they went to sleep, and His disciples stole away his body. That will fix it.” There was a general consensus amongst the council. Joseph shouted over the noise, “It won’t hold; it was my tomb he was in. We must face the promises of the Bible. He was the firstborn among many brethren we can be translated physically too, showing the power of God.”

Caiaphas spoke again, “All agreed we bribe the

soldiers,” Council dismissed.

“Sinless in His sight, and He was the first amongst the children of Israel to receive it,” was the shout Joseph made as the council rose and disbanded.

“Why won’t people consider this Bible promise of physical immortality. Is it too great, is their thinking too small?” demanded Joseph of Nicodemus as they met.

“They haven’t sought for the Spirit to help them believe,” was his simple and straightforward reply.

“How long before Israel’s descendants will wake up?” Joseph asked.

“It will happen just before he comes again, so they can be ready. Meanwhile the promises are held in trust, waiting.”

They walked off together to report to the other disciples.

FOOTNOTE:

The CIC teaches that the call to scattered Israel was started in the 19th Century when John Wroe was given the mission to “renew the former laws and commands to gather together the Israelites.” The specific call of the church is for a “willing and obedient people”, who through the help of the two Immortal Spirits, will be “sinless in His sight” (Rev. 14:5) having overcome sin and evil ready for His return.





"Joshua! Joshua! Where are you!"

"In the loungeroom, waiting for you to come back. The kids are driving me crazy. I thought you were just going down town for a few minutes, Essie. You've been gone for hours!"

"Stop being crabby, Josh. I've just been talking to Priscilla. She's been handing out leaflets down near the local shopping centre. They're all about this guy that was on info-line..... you remember, We rang up and listened to him.....he had some story about revolutionising religion."

"Something about forgiving sins, and converting the masses. We thought he was crazy."

"Yes, well, she checked it out, and says there's more to it than that. He's done a lot of miracles; made people well, made a lame man walk.... He's here in Corinth! I heard him talking down there this morning. He's unreal. He's giving another talk soon. I came home to get you."

"Sure! And what about the kids?"

"No worries. We'll take them."

They hustled the children into the car, and took off down to the shopping centre. It was very busy and by the time they had found a parking space, Paul had already begun to speak: "It doesn't matter who you are. The message of God is for you. God's love extends to all people. It wraps around you like a warm blanket on a chilly night. You do not need to fear God, but to love him, just as he loves you."

He wove his magic spell around the crowd. They were silent, hanging on his words.

"Most of you people are not Jewish. That does not matter. You need not follow all the traditions and laws. You need only to believe and repent of your sins to be saved. But you must truly put God first: not your need for success, or your love of money, your fast cars or the high life."

There was much, much more. Of course there were hecklers in the crowd. That was only to be expected. But Paul was a cool customer. He could handle them.

The next few days were so exciting. Joshua and Esther were Jewish and they always followed the laws and traditions. What's more, they loved them, and the closeness and justice that they

Corinthian

Jennifer Gruber



brought to their people. But Paul had created a schism in their community, and they must make a decision.

They had been to see Paul a number of times privately. If God loved everyone they could see that everyone should certainly have access to God. They had always thought of him as their private God, but really he wasn't. The Jews could hardly be considered to have been faithful. They deserved no monopoly on him!

Once they had accepted that, and that Jesus was the Messiah, they must then decide where their future lay. Did they continue on, following the laws and commandments given by Moses, without changing their lives? Could they? Or, should they just believe in Jesus. Paul summarised to the masses: "Accept Jesus - repent and be saved". Jesus died on the cross so that they could have this gift. To believe in Jesus and not to accept his gift would really be looking a "gift horse in the mouth".

They spoke to Paul of their dilemma. He had a simple solution: ACCEPT BOTH.

"Jesus," he said, "has not removed everyone's obligation to fulfil the law. If you would like to be on his first grade team in the end, then you must try your best. He knows you won't make it without His help. It is impossible not to slip up. But if you keep trying, then he'll keep helping. If you try hard enough, and with the right spirit, then one day you may even be in the "pick of the crop".

That made sense to Essie and Josh so they decided to accept both. Would you do the same thing?

Correction



The Judgement and Lesson of Belshazzar

Belshazzar literally saw the writing on the wall.

“MENE;.. MENE;.. TEKEL;.. UPHARSIN”.

Not understanding what it meant he called Daniel to interpret God’s message to him.

“MENE: God hath numbered thy kingdom and finished it.

TEKEL: Thou art weighed in the balances, and art found wanting.

UPHARSIN: Thy kingdom is divided, and given to the Medes and Persians.” Dan.5:26-28

That night his palace was attacked and he was killed. His kingdom was taken as God had said.

God’s judgment against Belshazzar was, “Thou art weighed in the balances and art found wanting”.

Weighed and

How would you feel if that judgement was passed on you right now?

You might ask; where am I wanting; what more do I need to do; are there things I need to change?

Ultimately our reward is our own responsibility, “.my reward is with me, to give every man according as his work shall be.” Rev. 22:12. We must each weigh our own lives and decide where and how we are wanting. But how do we weigh our lives? What standards do we use? As Shakespeare so aptly put it “To thine own self be true.” Follow your conscience for it is your conscience which ultimately must answer for your life.

Weighing your life turns you inward, causes you to search your heart and motives, and in order to do this we should remember God’s command that “just balances, just weights, a just ephah and a just hin shall ye have” Lev. 19:36. It is significant that the word ‘just’ is repeated. It stresses that in weighing anything you must be honest and fair. This particularly applies when weighing your life; you should

Kerry Harrison

not be too soft on yourself, you should not set your standards too low, but neither should you be too hard.

Looking at your life objectively can be difficult. You have to try not to be gauging yourself by other people's standards, by acting for other people's approval. There are people who belong to church groups who believe that the road is narrow and everyone must approach God their way or else be lost. However when we try this against the Bible as our yardstick, does it hold true? Everyone will never be, or believe, exactly the same way. Think of all the people in your life and the different ways they look at the world. Being different doesn't make them right or wrong, they are, after all just different!

There are those around us who we may feel are straying off the straight and narrow. There are also those

Wanting

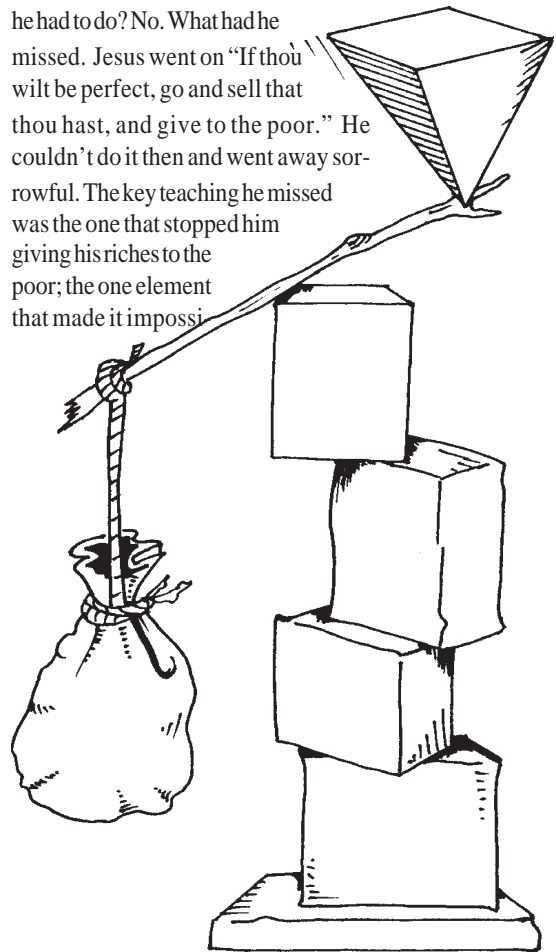
who we see to lead a godless or evil life and by our standards they could be judged as wrong, but they too will eventually have a place in God's kingdom. "Judge not lest ye be judged. For with what judgment ye judge, ye shall be judged and with what measure ye mete, it shall be measured to you again." Matt. 7:1-2. Philippians 2:10-11 reminds us that "at the name of Jesus every knee shall bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord". This must be so or else where is God's victory over Satan?

If we take the Bible as a starting reference point there are many who would say that there are parts which appear to contradict each other. Do they? Or are they differing messages for different people. Isaiah 44:5 mentions three groups of people but even these three divisions are not definitive. The impact of a belief in God will cause our life to fall somewhere along a spectrum which shows at one end those who seek to be justified by works, who

follow the law. At the other end of the line there are those who seek justification by believing in Jesus and accepting the forgiveness brought by his death. Towards the centre there are those who seek both. Bear in mind Jesus' words "In my house are many mansions: if it were not so I would have told you". John 14:2. (1)

If you were to place your life on this continuum where would you aim for? Now according to this what set of standards do you weigh your life by?

A ruler once asked Jesus the key question "what shall I do to inherit eternal life?" He was looking to see how to set his scales. Jesus answered this by listing the 10 commandments, but the man eager to prove his worth said he always kept these commandments. Was that all he had to do? No. What had he missed. Jesus went on "If thou wilt be perfect, go and sell that thou hast, and give to the poor." He couldn't do it then and went away sorrowful. The key teaching he missed was the one that stopped him giving his riches to the poor; the one element that made it impossi

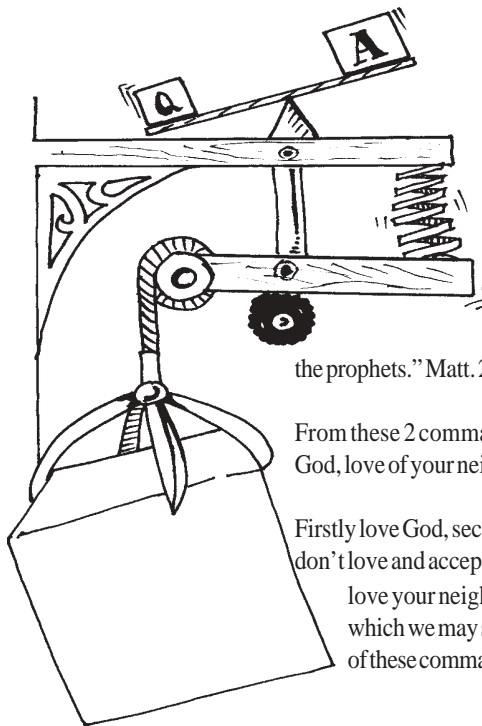


ble for him to follow Jesus - love. Jesus believed in the necessity of the law in our lives but he added love. Love is the greatest commandment of the law, "love worketh no ill to his neighbour, therefore love is the fulfilling of the law." Rom. 13:10

We return to the question - How do I weigh my life? Am I wanting? Look back to where you placed your beliefs on the spectrum. Now on top of that ask yourself - What is life for?

Should you look at it in terms of achievements? Then of course by what criterion are achievements scaled? Achievements can be loosely categorised into two groups. What we get or do for ourselves; and what we give or do for others. If we decide to weigh our lives by what we are getting, then what is the greatest gain - money, fame, honour..? If weighed by what we give to those around us in our lives then what should we be giving?

Again one is left pondering. But would it be true to say that we all have one thing in common? We want love. We need love!



the prophets." Matt. 22:37-40.

From these 2 commandments there are 3 loves we need in this life: Love of God, love of your neighbour and love of yourself.

Firstly love God, secondly your neighbour, and lastly yourself because if you don't love and accept yourself to a point where you can accept love, you can't love your neighbour in the fullest sense. All the standards of behaviour which we may set ourselves ultimately come down to how we view each of these commands.

And although each of us wants love, desires unconditional acceptance and craves approval we find these things hard to give. Why?

Is it that we are scared? People are often hesitant to get too close to someone, to let anyone see them naked so to speak. Love, in its fullest form accepts a person, faults and all, but we don't like our faults, so how could anyone possibly love us? Once they find out what or who we really are they won't be able to love us - we'll get hurt. Once into our shells we are safe, we can't get hurt but while we keep them at a safe distance we keep ourselves away from them, we stop ourselves being able to reach out and love. To be able to give love you have to be able to accept love.

"There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love." 1 John 4:18

If we summarise what the Bible teaches, and even without a solid belief in God there is much that can be learned from the Bible, we have three commands. If these were followed our life would never be weighed and found wanting.

Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

This is the first and great commandment.

And the second is like unto it, Thou shalt love thy neighbour as thyself.

On these two commandments hang all the law and

There are many ways of loving and many depths of loving. In following these commands “let us not love in word, neither in tongue; but in deed and in truth.”

1 John 3:18

Love is giving to another of yourself.

“Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; Rejoiceth not in iniquity, but rejoiceth in the truth; Beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth..” (1 Cor. 13:4-8)

As discussed, to love is not easy. To ultimately succeed we need to accept God’s love for us. He knows our very deepest thoughts and ways and still loves us all. He may hate the sin but the promise is there that he will always love the sinner. By accepting His love for us we have to accept ourselves, or at least admit where our lives need straightening out. Then we will be able to love others the way that we would have them love us.

“..love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love.” 1 John 4:7-8

Everyone of us needs to look at our life and see where it is wanting. Even though we may have professed God in our lives for years have we really come to the point where we have honestly accepted God’s love for us in more than theory?

God’s love is something to be depended on when no one else is there. He will not let you down though time after time you will let him down. Peter asked how many times he should forgive his brother. Jesus told him seventy times seven (Matt. 18:21). Likewise God will continue forgiving us. But each time we sin we are hurting God for he loves us and has said “If ye love me keep my commandments” John 14:15. It is better to prove your love in deed

than to merely say it in words.

It is by accepting God’s love and living with Him working within you that will tip the balance such that you will not be weighed and found wanting.

Do you want to be found weighed and not wanting
- Tip the Scales on the side of love by having God on your side.

1. Should you desire further information on Universal Salvation please contact us.

DEBUG YOUR BIBLE

Perhaps I should explain the inspiration behind this section, "Debug your Bible". There are a lot of us out there - people who have difficulty reconciling the Bible and religion with Scientific fact. Should we even attempt to support the Bible through Science? Should we leave Science and Theology as two different realms and mutually exclusive realms? My answer to that is "why not merge the two? Why not see if they agree?"

Nowadays there is a lot of literature about that IS reconciling Science and Theology. The realm of Science is opening up more and more questions as it continues to grow at an unprecedented rate. That makes our mission that little bit harder - but undoubtedly more interesting. But the reconciliation of Science and the Bible is not new. Moses Maimonides, who is considered by many an authority in Theology, wrote in "The Guide for the Perplexed" in 1190AD: " Conflicts between Science and Religion result from misinterpretations of the Bible".

Clearly Maimonides believed Science and Religion could be reconciled. In fact a lot of religious commentaries, past and present, have expounded that Science and Religion do agree. Many philosophers and theologians believed that the bible contains the riddles of the world - the riddles of religion and science. (Many who make these claims look at the original manuscripts - and invariably query some translations in the King James version of the Bible.)

If there's no God - where's the Chaos?

The Big Bang Theory expounded



Darren Gray

Admit it, you've asked it! I know I have - in fact probably everyone that has ever lived has asked this same question at one time or another! What is the question? - "Is there a God?"

Of course you and I both know He's out there even though a lot of us may doubt at one time or another. I mean let's face it, we're a pack of skeptics, but when you

really really think about it there is only one answer. No matter which way we look at it, from a scientific or religious viewpoint, God exists.

The Scientist and the Theologian have argued whether God exists since the dawn of time. Theories of evolution were supposed to prove there was no God, because Man wasn't created - he evolved. The Big Bang theory was supposed to prove there was no God because there was no classic creation, but this theory opened up more questions than answers. Even these fundamentals of Science that provided an alternative to there being a God are now being disproved, or at least God has crept into the picture. The scientist has to admit there is a greater power - there is no alternative anymore.

Let's consider the Big Bang theory just briefly. You've no doubt heard of this theory if only by name. We could perhaps summarize this theory by the following. Let's imagine all of the matter and energy in the universe squeezed into an infinitely dense state. Somehow this "giant egg" of subatomic particles (as it is sometimes called) exploded hurtling particles right left and centre, creating a huge disordered chaos of matter and energy at immense temperatures of around 10 to the power of 32 Kelvin (which is billions of times the boiling point of water: to write the number itself would take $1/2$ page). . This marked the beginning of space and time. At this stage we had a huge soup of subatomic particles, which eventually combined to make the atomic particles (of electrons, protons, and neutrons you've probably heard about) and after a lot longer time we saw the atoms forming, mainly of hydrogen and helium, and then the other atoms formed, which compose matter. Clouds of hydrogen and helium gas began to contract and produce stars, and planets began to form and take up precise orbits around these stars. Hence our humble Universe is formed.

We are still left with the one big question, "How did the 'giant egg' get there in the first place?" Physicists and mathematicians can break down the 'model' of the Big Bang, and do a number of mathematical manipulations that they claim proves this is possible without a God - but is it really?

Let's consider how the second law of thermodynamics relates to all this. This law, one of the most basic and fundamental laws in Physics, can be stated as:

"When real processes occur, the degree of disorder in a system increases. When a process occurs in an isolated system, ordered energy is converted into disordered energy. The measure of disorder in a system is called entropy."

or we could also phrase the law as:

"there is a tendency for natural processes to proceed towards a state of greater

disorder."

The reason this is a law of thermodynamics (thermo=heat) is because heat is really just disordered energy.

So what does this all mean? You and I can take it to mean that things will tend towards chaos rather than order. Let's take an example a bit closer to home. Do you have to teach children to be good or be bad? Of course you have to teach them to be good, they're bad all by themselves (I'll probably get into trouble for saying this). This is a prime illustration of how things tend towards bad or disorder or chaos rather than good or order. In the context of the Big Bang we got a lot of order out of a lot of disorder, directly contradicting the law of thermodynamics as stated above. According to the laws, things are supposed to get worse - not better.

Somehow out of all this chaos of the Big Bang we got particles combining to form ordered particles when everything was supposed to be disordered. Somehow we got clouds of gas combining to form stars, and our sun was born. Somehow planets formed around these suns in an exact and intricate orbit - our own planet Earth was born. Somehow these planets produced a stable atmosphere - and somehow this atmosphere was able to support life. This isn't a bad progression from a system that was in complete chaos, and according to the above law was supposed to remain in chaos, and get worse! We haven't even considered the incredible tales of evolution - where intricate molecules formed, eventually producing organic compounds, and then producing life itself! All of this exquisite and complex order out of a system in chaos!!

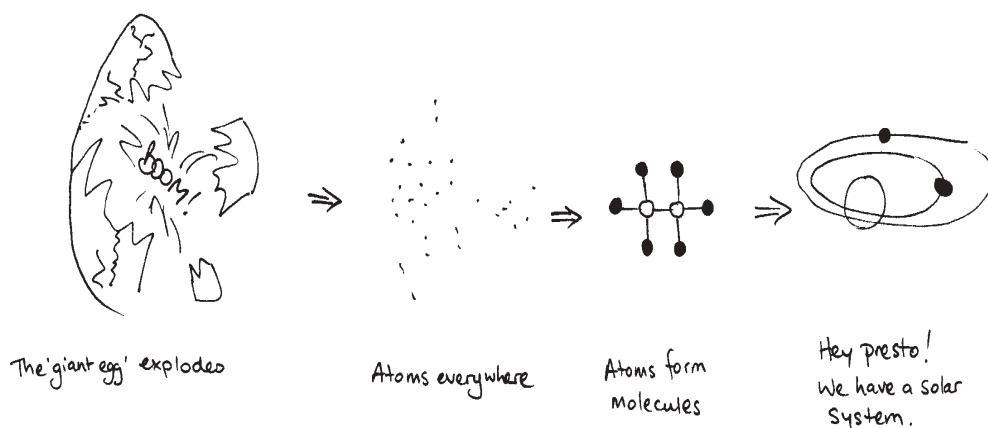
But look around you. Can you see any of this chaos? Everything is exact and in its place. The Universe is in harmony. There is no chaos. Even if this world could have formed through natural random reactions - isn't it unrealistic to think that ALL chaos has gone and ALL chaos has turned into order? One point I found particularly interesting is that because of the Big Bang, the universe is still expanding away from the point of the explosion. This shows that there was a precise

amount of matter and energy in this “giant egg”. If there was too little the universe would have flown apart into infinity and no galaxies would have formed. If there was too much, the Universe would have collapsed under gravity, back into a “giant egg”. (That one may take a lot of thinking about).

Another interesting point is that according to the 2nd law of thermodynamics, the amount of disorder is increasing - useful energy is being converted into disordered energy. A prime example is the sun. The sun produces energy, which we can

enough, considering the laws of probability, random reactions could occur that could create the compounds necessary for order and life. Indeed Stanley Miller in 1953, found that he could synthesise amino acids, the basic building block of life, using simple inorganic compounds in random reactions - the same random reactions needed to produce order after the Big Bang. But this cannot have been a purely isolated experiment as would have been the Big Bang. But on the scale of the number of ‘random’ reactions that needed to occur to produce this amount of order out of the amount of

BIG BANG THEORY: it goes against the ~~1st~~^{2nd} law of thermodynamics.



see as light. This energy is converted when light crashes into matter here on Earth, and to a great extent its energy is lost - or at least lost as a useful form. The sun does not get its energy topped up - once, it is gone it is gone, so following this line of thought, if the universe had existed forever, if there were no beginning, all of the useful energy in the universe would have been converted or used up, the entropy of the universe would have increased and there would have been no order anywhere. This is an argument to show there was a **creation** of some form, be it classical creation or Big Bang..

You see everything is very precise - laws of probability and chance, and laws of chaos only make this more clear!

Now there is a good argument that says given long

chaos at the Big Bang, even in the 15 to 20 billion years allotted timespan, it is completely impossible, ie impossible if there were no DIVINE GUIDANCE. We can't get numbers high enough to describe the chance of this occurring. Hence, no matter which argument you use, it is not possible for the process of Big Bang or evolution to produce the amount of order we see before us without the guiding hand of the Almighty.

So where does this leave us? We know that the theory of Big Bang is entirely feasible; it is still popular with the great scientific minds of our time. But still we are left with the question “who put the stuff there in the first place?” - leading to the only possible answer - GOD. In fact without God any system will tend towards chaos rather than order according to the 2nd Law of Thermodynamics.

No matter which argument we use, from any realm of science, the answer is as clear as the sun - God IS out there! Now what are you going to do about Him.

The Sermons We See

I'd rather see a sermon than hear one any day;
I'd rather one should walk with me than merely tell the way.
The eye's a better pupil and more willing than the ear;
Fine counsel is confusing, but example's always clear;
And the best of all the preachers are the men who live their creeds,
For to see good put in action is what everybody needs.

I soon can learn to do it if you'll let me see it done;
I can watch your hands in action, but your tongue too fast may run.
And the lecture you deliver may be very wise and true,
But I'd rather get my lessons by observing what you do;
For I might misunderstand you and the high advice you give,
But there's no misunderstanding how you act and how you live.

One good man teaches man, men believe what they behold;
One deed of kindness noticed is worth forty that are told.
Who stands with men of honor learns to hold his honour dear,
For right living speaks a language which to everyone is clear.
Though an able speaker charms me with his eloquence, I say,
I'd rather see a sermon than hear one, any day.

Anon

All Round Health with James Harrison

“For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God’s.” 1 Cor. 6:20.

What we eat today walks and talks tomorrow.

In the last issue we left you with the thought that God created man to eat a vegetarian diet, and that in his new creation he wants us to return to this state. Perhaps one of the most impressive Scriptures on this point is Isaiah, where it says:

“the wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice’ den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.” Isaiah 11:6-9

If in the new creation these avaricious meat eaters are happy to eat plant life how much more will man who has the knowledge of God in its fullness.

What should we do if we want to give up meat now? To many the image of a vegetarian is a skinny weakling that hangs around health food stores, deficient in protein and iron, and greatly in need of a “good feed of steak”.

Dorothy Hall, a well known Australian naturopath and health writer, who is not actually vegetarian herself says “vegetarians who fail to remain healthy fail through a lack of knowledge rather than through vegetarianism.” 2 (p.166).

The vegetarian diet may be deficient in protein, iron, phosphorus, B group vitamins, vitamin B12 and vitamin A where the diet is dependent on processed and refined foods. For example white sugar provides energy but few vitamins and minerals and no protein, but unless we take care it can become a significant part of our daily food intake. Similarly the use of white flour and other refined grains reduces the quantity of E and B group vitamins available. We may also become deficient in these vita-

FOODS COMBINED	C
Milk and wheat or other cereal grains	Sound familiar for b increase protein util
Cheese or milk with rice, milk with potatoes	Typical meal combi
Legumes (beans, peas and lentils) with rice	
Beans (eg. baked beans) with wheat (toast)	Common, easy meaz
Beans with corn	
Peanuts with wheat and milk	The humble peanut
Pasta with vegetable and lentil or soyabean sauce	

mins and minerals if our diet is very dependent on fruit.

The table summarizes the uses and sources of these key substances, and unless we have a particular metabolic problem it is easy to see that sensible eating will give us more than adequate nutrients.

ITEM	USE IN BODY	DII
PROTEIN	Growth and development of body tissues, eg. blood, hair, nails, skin, organs and muscles.	Grain veget produ comb for th absor nuts, dairy cerea nuts,
IRON	Primarily for making red blood cells to carry oxygen.	Green of ve sesar kelp, prune avoca short!
PHOSPHORUS	Maintains health of mind and nervous system.	Whole If you you r
B GROUP VITAMINS	Maintains health of nervous system.	Whole white rice a many been proce in B g

Don't be confused by food combining to increase the protein available to us because in any cases we do it naturally. The book "Diet for a Small Planet" gives lots of details on this.

"Diet for a Small Planet", F. M. Lappe. Balantine Books, New York. 1983

"The Natural Health Book", Dorothy Hall, Nelson, Malbourne, 1987.

"Nutrition Almanac, 2nd Edition". J. Kirschmann (director), McGraw Hill, 1984.

LENTIL LASAGNE

Serves 4-6

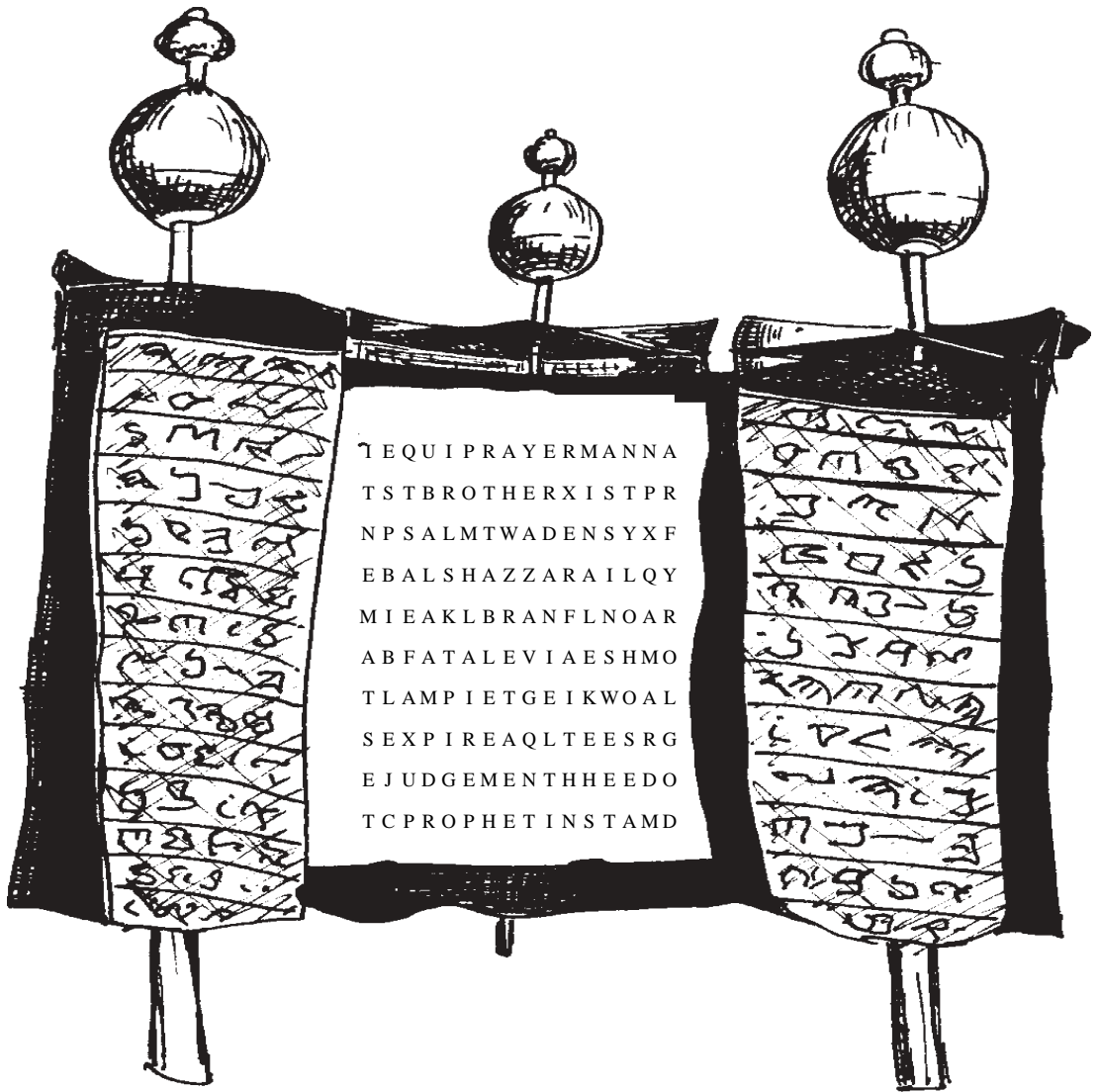
250g/9oz split red lentils
2 tbsp vegetable oil, plus 1 tsp extra
1 onion chopped
2 cloves garlic, crushed
1 small green pepper, deseeded and chopped
400g/14oz can tomatoes
1 bay leaf
14ml/14 fl oz vegetable stock or water
2 tbsps tomato paste or tomato sauce
pinch each of dried oregano, thyme and basil
salt and freshly ground black pepper
125g/4oz dried whole-wheat lasagne
1 1/2 quantity cheese sauce
50g/2oz Cheddar cheese, grated

CHEESE SAUCE

25g/1oz butter
25g/1oz wholemeal or plain flour
300ml/1/2 pint milk
100g/4oz Cheddar cheese, finely grated
1 tsp French mustard

Melt butter in a small saucepan, sprinkle in the flour and stir over low heat for 1-2 minutes until straw-coloured. Remove from the heat and gradually stir in the milk. Return to the heat and simmer, stirring, until thick and smooth. Stir in half the grated cheese and the mustard. Season to taste with salt and pepper

1. Heat the oven to 200C/400F/Gas 6.
2. Heat 2 tablespoons oil in a saucepan, add the onion and fry gently for 10 minutes. Add the garlic, lentils, pepper, tomatoes, bay leaf, and stock. Bring to the boil and simmer gently for 45 minutes, until the lentils are tender. Remove the bay leaf, add the tomato paste/sauce and herbs, and season to taste with salt and pepper.
3. Meanwhile, cook the lasagne in a very large pan of boiling water, with 1 teaspoon oil added to it, for about 12 minutes or until just tender. Drain, rinse under cold running water, then leave to drain on absorbent paper.
4. Put a layer of the lentil mixture into a shallow ovenproof dish and cover with some pieces of lasagne; follow this with another layer of the lentil mixture, then more lasagne and any remaining lentil mixture. Pour the cheese sauce over the top and sprinkle with the grated cheese.
5. Bake in the oven for about 45 minutes, until golden brown and bubbling.



Bible Puzzler

Find the following words in the law book.

LEVI
BALSHAZZAR
PROPHET
BALAAM
MAGI
MINA
FAST
DRAMA
ASS

EQUIP
FEAST
JUDGEMENT CUP
PSALM
ATE
SHEKEL
HOSEA
SINS
MATS

PRAYER
DANIEL
BROTHER
BRAN
TESTAMENT
HEED
GLORY

EXPIRE
LAMP
BIBLE
TABLE
LAW
FAITH
TALE
WADE
YAHWEH
HOLY
MEEK
GOD
MANNA

The Feast That Went Wrong

The King was going to give a big party and anyone who was anyone had been invited. The King had been a soldier and quite often when he fought in different countries he would bring home valuable things which he put into his treasure house. Once, he had fought with the Israelite people and had brought home some of the golden goblets and plates and some beautiful silver dishes from the Temple of the Israelite God. For this party he had decided he would use these goblets for their wine and the plates to serve food.

As the party went on, of course people ate and drank so much that they became drunk and started to say very stupid and rude things. Before long they were making fun of the Temple of God and even of God Himself.

Suddenly, while they were laughing and mocking God and the Temple somebody screamed out and then pointed to the wall - "Look! Look up on the wall! There is a hand writing on the wall! Just a hand and nothing else! Look, the hand keeps on writing!"

"What is it writing? Is it a message?"

Suddenly the laughing and joking stopped and everyone looked scared and worried! Some people even fainted with fright! What was the message that the hand had written? Who had written it?

Nobody in the king's court could tell them the meaning and they all became more and more worried and afraid. At last somebody had an idea. This person remembered that there had been a very special wise man called Daniel who had been at the court many years before. Perhaps Daniel could tell them what it was all about.

When Daniel was brought to the banqueting hall to see the writing on the wall he became very worried and upset, because the message was not a very happy one. He told everyone that this was a message from God, the message was written in Aramaic and the meaning in our English language is "You are weighed in the balances and found wanting."

Does that mean anything to you? To the king it was a message that said that God was not pleased with him because of his pride and his lack of faith in God so his kingdom would be taken from him and he would no longer be King.

Are we like the king who didn't care about doing what God wanted? Are we like the King - weighed and wanting? If the bad things we do are put on a balance and weighed against the good - which way would the scales tip for you?

Audrey Harrison

ME NE ME NE
TE KEL U PHAR SIN



Expand Your Bible

The Day of Atonement (At-One-ment)

The Importance of the Scapegoat

".....but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement." Romans 5:11.

Today was a most important day for Aaron, the High Priest of the Tabernacle. It was the eighth day after the New Year - the tenth day of the seventh month Tishri. In fact it was such an important day that it was declared a national fast (not feast) day - a day when people had been told to put aside all business and to spend the day in humiliation, prayer and fasting. Today was the day of Atonement. It was Yom Kippur.

was the only Aaron had been preparing himself for this day for many weeks with prayer and meditation. Today

day in the year when anyone at all was allowed to go into the most sacred part of the Tabernacle - The Holy of Holies -the place where God would show His presence if this was to be shown at all. Aaron was very conscious of the fact that he as High Priest was the only person permitted to enter this most holy place and prayed that he would be worthy of the honour.

Throughout the year, Aaron and the other priests had offered sacrifices of all types for their fellow Israelites. The sins of the offenders had been transferred by the priests by way of the blood of the sacrifices to the Sanctuary; this now theoretically contained all the sins of the people.

"Today," thought Aaron, "is the day when the Sanctuary is cleansed of these sins, a new start can be



The Laver

made for the new year and the people will be at one (atone) with God.”

As he was thinking, Aaron had moved to the huge basin in the Tabernacle courtyard, removed his regular garments, washed himself, and moved on into the Holy Place to put on his special garments for Atonement Day. His next task was to offer a sacrifice of a bull for himself and his fellow priests following the instructions given (read Leviticus Chapter 16).

Meanwhile two goats had been chosen from those that people had offered for the purpose and brought to Aaron for the next part of the service. He drew straws (by lot) to see which one would be sacrificed and which would become the scapegoat.

Having made the choice he offered the sacrificial goat as a sin offering for the people and for a second time went into the most Holy Place. This time he was sacrificing for the people. The first had been an atonement for himself, his fellow priests, the Holy Place and the Tabernacle of the Congregation, but the second was for the people.

Out again to the courtyard Aaron went, and here the scapegoat was waiting. Aaron lay both his hands on the goat's head and thus transferred the sins of the people which had been before the Holy Place to the goat.

Jethro was waiting outside. He had been specially chosen to lead the scapegoat away into the wilderness and leave it there in a solitary place. Thus symbolically the sins were removed to a far place. The goat was never allowed back into the camp. Jethro performed his task well, but before he rejoined his family he washed himself and his clothes outside the camp.

Aaron's day ended when the sacrifices which had been made for the sin offerings were taken outside the camp and burned. Aaron thought of this special day with joy. The Sanctuary was cleansed and all was ready for the next year.

Aaron knew that the Tabernacle and its services were all symbolic of things to come and looking forward he saw things yet to be. Looking back we can see what has been and what is still to be.

Paul, the apostle, writes in the book of Hebrews of the earthly tabernacle and how it is symbolic of the heavenly counterpart. On the Day of Atonement we become aware of two missions that Christ had to fulfil. First, He was the sacrifice whose blood was an atonement for our sins, and then He as High Priest took on Himself the sins of all, acting as the mediator, between God and Man. Just as the High Priest by virtue of the blood of the sacrifice offered for sin removed the sins from the sanctuary and placed them on the scapegoat (Azazel) so will Christ by virtue of his own blood remove the sins from the heavenly sanctuary when His work of ministry is completed there and place them back on the scapegoat, Satan. As the scapegoat was sent away to the desert and never allowed back into the camp, so will Satan and sin be forever banished from God's creation and all will be reconciled to Him.

FOOTNOTE

The Tabernacle and its services and the symbolism of these is a fascinating and involved topic. Leviticus chapter 16 and Hebrews chapters 8 and 9 make interesting reading.

This year the Jewish New Year is September 28th and the Day of Atonement October 7th.

We Believe.....

We believe that the Day of Atonement was a type to show that ultimately all people will be saved by the sacrifice of Jesus (scapegoat and passover-lamb).

When Jesus returns, those who have died accepting his love and believe in the healing power of his sacrifice will be brought back to life. They will live with God as celestial or heavenly beings. Those who have not accepted Jesus will be judged unworthy to live, and be returned to their graves - the "lake of fire and brimstone". Although they are banished to the eternall "lake", their stay is only for 1,000 years. During this time they accept Jesus' sacrifice and are found worthy to live with God at the second resurrection.

Remember as "one star differeth from another star in glory".

1 Cor. 15:41. "..... for as in Adam all die, even so in Christ will all be made alive."

As well as those who have died and are resurrected there will be those who do not die, but are preserved alive in spirit, soul and body - the goat which is sent into the wilderness.

The Israelite Archivist

We are going to take this opportunity to give some details of the history of the Maitland body and its members during the last century.

According to local historians in the Maitland area the Christian Israelite church was located at Largs. They had a hall type building where they held their meetings. Local folk lore history remembers the Gould sisters who were seamstresses and the quaint church dresses which they made. The period for which the church was active is thought to have been from 1848 through to 1910.

Members were notable people of the Hunter are , as well as farmers and labourers. Most of the families were of Assisted Immigrant stock recently having migrated from the United Kingdom. An Assisted Immigrant was a migrant who was actually helped by the Government to migrate out to Australia. These people were free immigrants encouraged to emigrate by the government. Most assisted immigrants coming to NSW between the years 1832 - 1845 came under the "Bounty Scheme". A "bounty" (reward) was paid to recruiting agents in Britain to find skilled labourers and tradespeople to ship out to Australia. Private agents sponsored the immigrants and later were reimbursed by the colonial government. A bounty was also paid to the ship's masters for the safe delivery of their immigrants under the scheme. The Bounty System was financed from the proceeds of land sales in the colony. Most free Crown land grants in NSW ceased in 1831 and the revenue from subsequent land sales by auction was used to finance the scheme. The typical bounty paid was 19 pounds for an adult and 5 pounds for a child. Favour, of course, was shown towards newly married couples or single men and women. The other type of general immigrant was the Unassisted Immigrant. This category covers those free settlers who paid their own passages and who often arrived as Cabin or Intermediate passengers.

The Christian Israelite church in Maitland was made up of the following families:

Ashton, Balston (Boston, Boulston), Bradbury (Bradbery), Cook, Cox, Davies, Eastes, Gould, Gourlay, Harman, Hayes, Hume, Isted, Jarvis, Lambert, Morley, Morris, Paskins, Saunderson, Wilcher (Wilshire), and Wilkes to name the families. Mis-spelling or differing spelling was common amongst early records owing to the literacy (or illiteracy) on some occasions of the Travelling Preacher.

Some of these families have remained in the Church until present times.

Maitland. NSW

<p>BOSTON Thomas Boston and his first wife Ann Bruce joined the Church in 1848. They were living at Bolwarra, which is near Largs. His occupation was given as gardener. His first wife Ann died and was followed by a second wife, Mary Ann Pierce. The family was still living at Bolwarra and this second Mrs. Boston also joined the church. No children are listed for this couple.</p>	<p>chemist. He was the son of Charles Eastes and Ellen Moore. They are listed in the census as being at West Maitland in 1892. Their children were: Alexina F. Charles H.; David; Reuben; John; Norman B.; Olive, George, Mary, Benjamin, Henry. The Eastes family are still members of the church today. The Eastes family moved on from Maitland to establish firm roots in Melbourne, Vic. They are listed as being at Waverley Road, Woollahra in 1894, Surry Hills in Sydney in 1896 and Campbell Street Sydney in 1900.</p>	<p>and then moved on to become stalwart members of the Singleton Christian Israelite church. Other descendants of the Gould family who have not remained in the church still live in the Maitland and Hunter area.</p>	<p>Lochinvar, where a family cemetery is located dedicated to the Harman family. Walter Harman and Mary Ann with their children were members, Mary Ann died and Walter's second wife Charlotte Isted (nee Ashton) also joined with her children. Her sister and various relations joined the Maitland body. Harman is still a popular Hunter Valley name, most of them tracing their origins to Walter and Mary Ann/Charlotte.</p>
<p>BRADBURY The Bradbury family, consisting of Daniel, Elizabeth, Job, Rachel, Richard, Sarah Ann, Thomas and William.</p>	<p>GOULD The Gould family migrated as Assisted Immigrants in the year 1838 to be commissioned or employed by a Mr. Richard Jones who at that time had ownership of a property near Maitland called Bolwarra. A large number of members were living at Bolwarra in the 1840 - 1860 time frame. Henry Gould and his wife Eliza Wicks joined the church in Maitland in 1848 and their descendants have stayed in the church to this day. The Gould family stayed in Maitland till the mid-1860's</p>	<p>GOURLAY Thomas Gourlay and his wife Hannah McElwee joined the church in 1848. His father was Henry Gourlay a music manufacturer. Their children were Thomas, John and Edward that are recorded in our records.</p>	<p>HAYS William Hays and Jane Bush joined in 1848, but Jane Bush was the wife of James Gould who had died shortly after their mi-gration to Australia. The Hayes lived at HorseShoe Bend in Maitland - they had a child Sarah whose family were also members.</p>
<p>COOK The Cook family married into the Gould family. The father James Cook married Elizabeth Gould and his step daughter Mary Ann Cook married Elizabeth's brother John Gould.</p>	<p>HARMAN The Harman family were Assisted Immigrants migrating on the same boat as the Gould family - the "Woodbridge" in 1838. They also were commissioned to Richard Jones and taken to Bolwarra to become Christian Israelites from 1848 onwards. The two families were not friends prior to their migration, but after their arrival, and a number of inter-marriages, they became lifelong mem-bers of this church. Their marriage into the Gould family makes them the progenitors of many of our members today. They moved from Bolwarra in the late 1850's to Oswald near</p>	<p>HARMAN The Harman family were Assisted Immigrants migrating on the same boat as the Gould family - the "Woodbridge" in 1838. They also were commissioned to Richard Jones and taken to Bolwarra to become Christian Israelites from 1848 onwards. The two families were not friends prior to their migration, but after their arrival, and a number of inter-marriages, they became lifelong mem-bers of this church. Their marriage into the Gould family makes them the progenitors of many of our members today. They moved from Bolwarra in the late 1850's to Oswald near</p>	<p>HUME David Hume was a local shopkeeper, son of Andrew Hume, and wife was Hannah Johnson. They joined in 1848 at West Maitland. Children to this couple were James Hall, Jane, John, and Matilda Jane.</p>
<p>DAVIS John Davis, the local Shoemaker, and his wife Harriett Wildman joined in 1848.</p>	<p>ISTED The Isted family, as has been stated, were children of the second wife of Walter</p>	<p>ISTED The Isted family, as has been stated, were children of the second wife of Walter</p>	<p>ISTED The Isted family, as has been stated, were children of the second wife of Walter</p>
<p>EASTES Charles Eastes and Alexina Cuthill joined around the 1890's at Maitland. Charles was a local</p>	<p>ISTED The Isted family, as has been stated, were children of the second wife of Walter</p>	<p>ISTED The Isted family, as has been stated, were children of the second wife of Walter</p>	<p>ISTED The Isted family, as has been stated, were children of the second wife of Walter</p>

Harman. They were living at Oswald, but as to their descendants little is known.

JARVIS

The Jarvis family made up a large number of the Maitland congregation. James Jarvis and his wife Martha Bartlett were in their 40's when they joined the church at Maitland in 1847. They lived at Monkey Place in Maitland. Their children were Charles, John, George, Ann, Elizabeth, David, and James. These children married Wilchers, Hayes, and Greens, some also moved to Wollombi. George and John Jarvis stayed in the Maitland area and descendants contact us periodically for family history details.

LAMBERT

William Lambert and his wife Louisa Ashton joined the church in 1848. Ashton being a popular surname due to Charlotte and Mary. Their children were Emmanuel and William.

MORNS Wanting more information on the Morns family of the listed families, or any other Christian Israelite family, don't hesitate to contact Lynne Gray at 28 Clergy Road, Wilberforce. 2756

The Christian Israelite Church beliefs are fully supported by the scriptures. Here is an outline:

We Believe.....

- In God Almighty creator of all things
- In the existence of Satan, the Devil, in whom God allowed iniquity to be placed
- That God created a spirit-world in which the devil manifest evil and caused a rebellion
- That God created our physical world, to which each person comes with a body and a soul made alive by a spirit from the earlier time
- That God gave His people instructions on the way they should live, which instructions were "for their good always"
- That all have sinned and come short of the glory of God
- That God has reconciled the (whole) world to Himself through the sacrifice of Jesus
- That through belief in the sacrifice of Jesus believers are counted as righteous before God, and can be assured of the resurrection their souls at Jesus' return
- That there will be a small number who will fully prove their faith by a work of true obedience to God's instructions and will thereby receive the prize of the highest calling of God the redemption of spirit and soul and body
- at the Second coming
- That Jesus Christ will return to this earth again, subdue the power of Satan and reign for ever and ever
- That the return of Jesus Christ is near and we are living in the period described in Scripture as the latter days
- That there are promises in the scriptures especially to Israel - God's chosen people
- That although Israel of old did not accept the challenge of spiritually being God's peculiar people, a remnant of their descendants will come forward in the latter days to fulfill the obligations and receive the promises
- That the Mission of the Christian Israelite Church is to awaken the lost ten tribes of Israel to this special inheritance and to be the vehicle for the task of bringing them all together at God's appointed time.

We believe that God is the absolute Judge and Arbiter and that we as His servants have an obligation to respond to what He puts in each heart, and that whilst we seek to proclaim and discuss our beliefs, that we have no right to contend with other people about them.

God in the Garden

“Thou that dwellest in the gardens, the companions hearken to thy voice: cause me to hear it.” Song of Sol. 8:13

Of all the places we can spend our time with God, one of the most valuable is the garden. All of us can appreciate the work involved in a garden, and the beauty of the plants and animals in it. We can give our love and care to each tree and flower, knowing that we have worked to make our garden perfect. People in Biblical times realised the worth of gardens for bringing us closer to the God who created us. So many verses in both the old and new testaments speak about gardens, whether for their peaceful nature, the beauty they inspire, or the closeness we can feel to our Creator. As a place for relaxing and quiet prayer, they are unrivalled. If you don't want to sit or walk in the garden, you can work. Solomon speaks of this in Ecclesiastes 2:5: “I made me gardens and orchards, and I planted trees in them of all kinds of fruits: “. Ever present jobs are weeding, watering, planting, composting, cultivating, pruning, mowing, and many others. I find that the most effective way to relax if I'm tense or upset, is to work in the garden, and to pray and think on God's word at the same time. This allows me to work off energy, and leaves my mind free to meditate on the Lord.

Some of the gardens mentioned in the Bible were very important to the people who kept and used them.

Eden is the most famous garden in the world, not only in the Bible. Genesis 2:15 tells us that “the LORD God took the man, and put him into the garden of Eden to dress it and to keep it.” Man was to look after the beautiful paradise in which he lived, and to get his food and strength from it. It was in this garden that Adam and Eve both spoke one-on-one to God, and it was here that the LORD

God gave man his first command for how we should live our lives (Gen 2:16-17).

Just outside the east wall of the city of Jerusalem, across the small Cedron valley, is the Garden of Gethsemane. It was here that Jesus Christ went to pray in the last few hours before He was taken away to be tried and crucified. John 18:1 tells us that he “went forth with his disciples over the brook Cedron, where was a garden, into the which he entered and his disciples”. Verse two tells us that this was not an unexpected occurrence, “for Jesus oftentimes resorted thither with his disciples.” (read also Matt 26:36; Mark 14:32; Luke 22:39).

Those last few hours when Jesus could be alone with God, must have been the most important of His whole life, He chose to spend them in this garden. It was a place where He could find peace, and be close to His LORD.

Solomon also had beautiful gardens, and he writes of these in the Song of Solomon. “Awake, O north wind; and come, thou south; blow upon my garden, that the spices thereof may flow out. Let my beloved come into his garden, and eat his pleasant fruits.” Song of Sol 4:16.

“My beloved is gone down into his garden, to the beds of spices, to feed in the gardens, and to gather lilies.” Song of Sol. 6:2

Isaiah writes of gardens as something which will be bestowed upon the children of Israel as a reward. In his eyes they are something very valuable and well worth striving for. “For the LORD shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the LORD; joy and gladness shall be found therein, thanksgiving, and the voice of melody.” Isa 51:3.

So much of the language of the Bible is written in gardening terms. I suppose it was easy to explain spiritual things in simple terms, which every one can relate to.

Jeremiah 17:7-8 tells us that blessed “is the man that trusteth in the LORD, and whose hope the LORD is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when the heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit,” and, “he shall be like a tree planted by rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.” Psa. 1:3

Nebuchadnezzar’s dream in Daniel 4:10-37 describes his kingdom as a tree: “I saw...a tree in the midst of the earth...and the height thereof reached unto heaven...The leaves thereof were fair, and the fruit thereof much.”

John the Baptist told the Jews, “Bring forth therefore fruits worthy of repentance...now also is the axe laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire.” Luke 3:8-9 (also Matt 3:10)

God is continually working in His garden, tending to His trees, finding those which are grafted, and caring for them, and removing from His garden all

those trees which don’t bear good fruit. Six days will He work in His garden, making it perfect. And on the seventh day He shall rest, and all the trees of His garden will be with Him, perfect as He is, enclosed by His immortal spirit.

“A garden enclosed is my sister, my spouse; a spring shut up, a fountain sealed. Thy plants are an orchard of pomegranates, with pleasant fruits; camphire with spikenard, spikenard and saffron; calamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all chief spices.” Song of Sol 4:12-14

The kiss of the sun for pardon,
The song of the birds for mirth,
One is nearer to God in a garden
Than any place else on earth.

Anon

Twelve Apostles

Andrew



The First Disciple

Following on in our series on the twelve disciples (or apostles) that accompanied Jesus in his mission work and, after his death, aided in the spread of christianity worldwide we are going to have a look at the life of Andrew. This article is not as large as the last one on Peter, owing to the limited information available on Andrew and the limited mention he gets in the Gospels.

We know from our Bibles that Andrew was the brother of Simon Peter. He was a disciple of John

the Baptist and was responsible for introducing Simon Peter to Jesus (John 1:40-42). Andrew and Peter's families resided together at Capernaum, although they were both born at Bethsaida. Andrew was involved in the fishing trade with his brother, his father Jonas and the family of Zebedee which involved the other disciples James and John. They fished from the Sea of Galilee, an area famed for its turbulent and violent storms. This area is known for its powerful winds that sometimes sweep down from the mountains onto the shores of the lake, clashing with heat waves rising from the water's surface. The resulting turbulence creates sudden violent storms as shown in Matthew 8:27. Andrew, as with his brother Simon Peter, was called from his fishing trade to become fishers of men with Jesus.

The Gospels mention very little about Andrew. We know it was Andrew brought the boy with the loaves and fishes to Jesus after the perplexed Philip had brought the boy to him not knowing what to do (John 6:5). Again, when faced with Philip's hesitation, Andrew was the disciple that directed the enquiring Greeks to Jesus (John 12:22). Andrew was present at most major events

in the gospels, eg. he was with Peter, James and John with Jesus on the Mount of Olives when they asked for signs of the earth's end which inspired the eschatological discourse in Mark chapter 13. He was present at the first Pentecost meeting in the Upper Room after the crucifixion, for the descent of the Spirit upon them. He was also present at the Jerusalem Council.

Andrew is always mentioned with the first four apostles, showing his status in this group as important. Byzantine tradition calls Andrew "protokletos" meaning first called. The only gospel to throw some light on this strong but silent disciple, is the Gospel of John. This could well have been because Andrew was a companion of John.

From the above details given in the gospels, we can discern that Andrew was a dedicated disciple. Strong, reliable, trustworthy and ever present, even though he tended to stay unobtrusive, his name and deeds are still an ever present part of today.

We know that Andrew is the patron saint of Russia, Scotland, Scythia and Epirus. Eusebius states that Andrew went to Scythia and was martyred at Patras (Patrai) in Achaia. Achaia was a Roman senatorial province consisting of Greek mainland south of Macedonia, including Thessaly, Epirus, Acarnania. Achaia had a history of christian sympathy demonstrated in Romans 15:26 by the province's financial help given to the "poor saints which are at Jerusalem." It was a place with christian converts where Andrew felt he had sympathisers (notable christians in Achaia at the time are mentioned by Paul, these were Stephanus and Fortunatas 1 Cor. 16:15). Ancient legends also include that of a trip to Ethiopia, preserved in the Old English poem "Andreas" and another work known as "Acts of Andrew in the Country of the Cannibals."

Lynne Gray

Traditionally it is said that Andrew was crucified on 30th November between 60 and 70 AD - this day of course is known as St Andrew's Day. He is said to have been crucified on a crux decussata (x) henceforth known as a St. Andrews Cross. It is also said that he was crucified after preaching for two days at Patras.

A notable Andrewan cult spread to Rome in the 5th century and from there spread to France and England. Churches were dedicated to him from early times in Italy, France, as well as Anglo Saxon England, where Hexham and Rochester were the earliest of 637 medieval dedications.

Andrew was still hitting the headlines as late as 1964, for even in rest he cannot be left alone. St. Jerome records that Andrew's relics were taken from Patras to Constantinople by command of the Emperor Constantine II in 357 AD. From there the body was taken to Amalfi, Italy (Church of St. Andreas) in 1208. In the 15th century the head was taken to Rome (St. Peter's, Vatican City) where it was a most prized and sacred relic, up until 1964. In September of 1964, Pope Paul VI returned Andrew's head to Patras as a gesture of goodwill to the separated Christians of Greece.

Another tradition states that Andrew's relics were translated from Patras to Scotland by Rule in the 8th century. He is said to have stopped at a place in Fife now called St. Andrews and built a church there, which, of course, became a centre for evangelization and pilgrimage. It is for this reason that Scotland adopted Andrew as their patron saint.

As with the other disciples, there are apocryphal writings attributed to Andrew, these being: "Acts of Andrew", "Acts of Andrew and Matthias" and "Acts of Peter and Andrew".

In closing, we can say that Andrew was the first disciple called to follow Jesus, he had Christian sympathies from his following of John the Baptist. He was part of the elite inner circle of disciples closest to Jesus. As with his brother Simon Peter and James and John, these were all fishermen by



trade, perhaps illiterate, yet forged ahead to spread the Word to the known world. He is immortalised in Anglo-saxon and European history with dedications to him still occurring today. He is a prime example of a true christian, spreading faith through works and deeds rather than through oral discourses. The one requirement of an apostle was to serve Jesus and this task Andrew fulfilled with zeal and faith.

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7

Bones of New Testament priest found

J E R U S A L E M : Archaeologists believe they have found the 1st century bones of Caiaphas, the high priest who handed Jesus over to the Romans, it was reported yesterday.

The age of the bones, the elaborateness of the box in which they were stored,

Telegraph Mirror 15 August, 1991

and the inscriptions with the name Caiaphas found on the side of the casket, all point to the man described in the gospels, according to a report published in the Biblical Archaeology Review.

The finding is striking since it represents the first archaeological evidence of the remains of any major figure in the New Testament,

Ronny Reich of the Israeli Antiquities Authority said.

Mr. Reich said he could not say positively tht it is Caiaphas, but it was the first time the name has been found on an inscription.

Archaeologists found the bones in November, 1990 during the building of a water park in Peace Forest, on the outskirts of Jerusalem.