



From the Inkwell

In our Western Civilisation basic schooling is offered free by governments and is compulsory. Almost everyone can read and write, and after basic schooling people go on to learn a trade or profession through post-school training. The purpose of this education is to assist people to get a job, develop their unique abilities, and earn money to support themselves in society. Without further education the chances of getting a job are reduced.

In a similar way Paul tells us that the Old Testament (The Law), which sets out a way of life, gives us a basic understanding of God's purpose and design for this world and points to the reconciliation of this world to God through the sacrifice of Jesus.

The discussion about the role of the Law continued throughout the New Testament, emphasising many times that without the grace of God manifest through Jesus Christ, the Law in itself is powerless to save. The 'job' to be undertaken for survival is through God's grace; living a life with faith in God and His Son Jesus Christ. People who believe that obedience to laws can equate to, or substitute for, God's grace, are referred to as 'legalists'. They are still at school and have not moved on into a real job!

The theology of the Christian Israelite Church is not legalistic; but the Church does teach its members to remember what they 'learnt in school' and to continue to adopt the way of life set out in the Old Testament to show their level of dedication to God.

This concept is brought out throughout this issue of Latter Rain. Ruth believed in the God of her mother-in-law and through following the way of life implicit in this faith will always be remembered; and Jonah shows how God often has to take control if 'we want to do it our way'! History has shown that society often tries to denigrate anyone who dedicates their life to God. John Wroe, the founder of the Christian Israelite Church was no exception, and history has fuelled many myths and legends about alleged bad conduct in his life. The response to a book published in 2005 about his life endeavours to present some of the facts surrounding these false allegations. The article in Debug Your Bible presents the qualities and attributes required of Christian leaders, again as a "Schoolmaster" teaching us what we will need to do when we leave school and get a job! As servants of God we should not be satisfied with only doing what is demanded of us - belief through faith in the sacrifice of Jesus, but we should be prepared to demonstrate this faith in practice through the life-style that we live - modelling ourselves on the life of our Saviour (Luke 17:10)..

Index

Behaviour Befitting God's Children	2	Jonah & the Big Fish	20
Response to Edward Green's book	4	Expand Your Bible:	22
Hymn No. 10	10	The Gleaner Girls	
Scientific Facts in the Bible	11	Statement of Belief	24
What Makes a Christian Israelite		Communication	25
Different?	12	Will I Pray?	27
Debug Your Bible:	15	Vegetarian Recipes:	28
<i>Leaders</i>		Nutty Salad	
Puzzle Page	19	Kedgereee	

Behaviour Befitting God's Children

Matthew 5:48 records Jesus as saying, "*Be ye therefore perfect, even as your Father which is in heaven is perfect*".

In James 2:10 it is recorded that "*...whosoever shall keep the whole law, and yet offend in one point, he is guilty of all*". This may seem a hard statement, but 'perfection' is not perfection if it is not perfect is it?

Let us consider these two verses, and the reason why they are recorded in the Scriptures, because "*All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:*

that the man of God may be perfect, throughly furnished unto all good works" 2nd Timothy 3:16-17. Note that just because we have not achieved perfection does not mean we have not achieved something, but should we be prepared to

accept a lesser standard when God through Jesus has requested us to be 'perfect'.

We know that when we sin we can ask God for forgiveness and the sin is forgotten, leaving us as though we were perfect. Paul refers to this state when he says "blessed is the man to whom God imputeth (counts) no sin." Through faith in Jesus we can be counted as righteous before God (or be seen as perfect), but there is also the hope set before us to obey God's laws and commands, and be truly perfect. Some people may say "Oh I am perfect through faith so I don't have to seek to be perfect in deed", and for those people that condition may satisfy them. But looking at the verses above we see an opportunity

to seek to show a greater level of dedication to God in seeking to be obedient to His requirements - see Exodus 19:5,6; Philippians 3:14,15. We are not saying that we are perfect, but that we have an objective, through God's help, to become perfect, which we expect might not happen until Jesus Christ's return.

As a starting point let me ask you, "Where are you heading?" I don't mean short term like getting the groceries, washing the car, but where are you heading in your life, and what investment are you making in your eternal future?

As believers in an Almighty God, One who is in control of the Universe and all that is in it, we are looking to improve ourselves, to come into some better relationship with God and His purposes, so

As Jesus said, "*...He stands at the door and knocks...*" and we need to open the door, with prayer.

that we are not always having to strive to have harmony and peace in our actions, but that harmony and peace will exist as the natural thing; we want a situation as Isaiah describes in 11:6, "*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*". God has promised here, and also in other Scriptures, that mankind will not always be striving to overcome wrong thoughts and situations, but that in His good time, and at the right place, namely at the return of Jesus Christ to this World, evil and sin will be replaced by good and righteousness as the normal thing. How about if one lion was bad but

all the others were quiet and the children could play with them, would peace exist? No, because if one offends in one point, the whole is guilty or suspect. It is the same with us, if we offend in one point, we are not perfect.

The purpose of God giving the Laws is to prepare us for the standard which will be the normal thing in His Kingdom. It was not to make living hard, but to help us and prepare us. But why do we kick against some of His instructions? It is the inborn human nature which is proud and is rooted in the like and dislikes of this world and not of the world to come. We cannot help it, it is innate, but we can elect to choose the things God prefers, and strive, toward them.

This is what Paul was speaking of in Romans 12:2, “...*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*”. How can we achieve this? Through the spiritual help that is extended to us from God, through the sacrifice of Jesus Christ, and the Immortal Spirits. This help does not come from some physical person working beside us, but through a strengthening of our mind and will by the invisible spiritual force. We cannot receive this strength unless we tune into God through prayer and positive thinking. As Jesus said, “...He stands at the door and knocks...” and we need to open the door, by our prayers.

All actions start with thought, environment or by what we hear or see, and today we are being fed, through radio, television, unacceptable language, and these can rule us unless we put on the brakes and recognize many of these things as not meeting that standard God wants us to aim for, perfection. I know perfection is a high standard, and it is a real challenge

especially in the world of today, but Jesus did make the request for us to strive to be perfect, so it is up to us whether we take up the challenge or not.

One of the biggest problems we have to overcome is that it is only a little sin, and not a real bad one, but it prevents us from being perfect, and really laughs in our face saying unto others that you are not sincere in your acceptance of ‘perfection’. The other problem we have is that we know it is wrong, but we do get earthly enjoyment from it, so, um, um, maybe I should start tomorrow.

Romans 12:1 reads, “*I 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*”. Paul exhorted, in fact he beseeched his fellow believers, to sacrifice the seeming pleasures of this world and to prepare their physical body for the perfect Kingdom of God. Paul knew it would not be by their own works that they could achieve this, but that they would need the mercies of God (grace), the spiritual strengthening in their mind and heart, if they are going to achieve it. But note his last comment, that this is your “*reasonable service*”, your opportunity to improve yourself (although God does the work then gives us the credit) along the lines God has extended to us.

It all comes back to us; have we given sufficient time to think about where we are heading long term? Or are we just living day to day, knowing that some time in the future we should think about it and do something about it? Let us remember that if we are striving to attain to true physical obedience and offend in one point, we are guilty of all, because we have not reached the perfection Jesus asked us to achieve, and must fall back on the counted perfection received through faith.📖

Historical Facts with Lots of Fiction

A Response to the Book: “*Prophet John Wroe: Virgins, Scandals and Visions*” by Edward Green

(Sutton Publishing 2005)

Please Note: This is an abbreviated presentation of this Response. A more detailed document can be found on the Church History Web Site at www.cichurchhistory.com.

In June of 2005 there was a book released on the life of John Wroe. Edward Green’s book, “Prophet John Wroe: Virgins, Scandals and Visions” was published by Sutton Publishing UK, supposedly being the first book written about the life of John Wroe. Many historians were looking forward to an intellectual and intelligent book on John Wroe, but unfortunately this was not the case, as could be inferred even from the title of the book. Whilst there is evidence of some genuine historical research associated with the book the presentation of John Wroe seems to be very much based on a bringing together

of unsubstantiated myths and stories about the man that have been commonly portrayed by other historians over the years. In many areas it would appear that the author has based much of the information presented on reported hearsay rather than on researched facts. This article will respond to some of the issues raised in the book, and will put forward a more factual analysis of the historical circumstances surrounding these particular issues.

Quoting from the flyleaf of the publication:

“PROPHET’ JOHN WROE is perhaps best known for the scandalous story of the seven virgins: he claimed heaven had ordered his followers to provide him with their maiden daughters to ‘comfort and cherish’ him. The girls did not remain virgins for long. In this, the first biography of John Wroe, Edward Green uncovers the full story of Wroe’s bizarre career and reveals that the scandal of the seven virgins was just one event in a long and controversial life.

“John Wroe found fame through the foundation of the Christian Israelite Church in the early 1820s. Finding the Established Church lacking, this sect - composed in part of the new, self-made middle class - believed that their Lancastrian town of Ashton-under-Lyne would become the New Jerusalem and that they were the Chosen People. Despite the Yorkshire prophet’s capacity to generate both financial and sexual scandals, his charismatic preaching turned the sect into a popular movement which eventually spread to America and Australia.

Among Wroe’s ‘embarrassments’ was his baptism in the River Aire near Bradford. Thirty thousand spectators lined the banks expecting him to divide the waters, but no such miracle occurred. Wroe also declared that he would father Shiloh, the second Messiah. A child was born - but it was a girl. Wroe’s crowning achievement was building a private mansion, Melbourne House

near Wakefield, which was funded by his followers. Some of them ended their days in the workhouse after contributing all of their savings. Edward Green places this religious maverick within the context of a newly industrialised people struggling to find identity and values. *Prophet John Wroe* is a celebration of a rich, if eccentric, tradition where religion, sex, politics and money struggled for possession of the nation's soul."

This cover outline of the book includes a summary of the major historical inaccuracies that the book contains. These include:

- Presenting "The Seven Virgins" myth as fact;
- Reference to the Christian Israelites as a sect;
- The claim that Christian Israelites saw Ashton-Under-Lyne as the New Jerusalem;
- John Wroe being purported as "Charismatic Preacher" with an inference of illegitimate persuasion of believers to accept ideas;
- John Wroe's publicised Baptism being called an attempt to divide the water;
- The unsubstantiated claim that John Wroe said he would father the Shiloh, and
- The inference that John Wroe did not have legitimate entitlement to Melbourne House following forty years of unpaid dedicated servant-hood to the organization.

There are also other unsupported allegations made in Edward Green's book, but these will be covered in greater detail individually in time on the Christian Israelite Church's History Web Site (www.cichurchhistory.com). This article will specifically address four issues referred to above:

1. Reference to The Christian Israelites as a Sect;
2. John Wroe's baptism in the River Aire;
3. The fathering of Shiloh, and
4. The Seven Virgins debacle.

The following is presented in reply to these issues which are raised in this book.

Reference to The Christian Israelites as a Sect

The Christian Israelite Church is not a **sect**. A sect, generally, is a group that "rewrites" the Scriptures to suit themselves or their own particular doctrine. Christian Israelites do not rewrite the Bible but accept as unquestionably authoritative the King James Version of the Bible. The Christian Israelite Church is a fundamental Christian Church the same as many other Christian Churches, based on an acceptance of the sacrifice of Jesus and acceptance of the Holy Bible as God's Word. John Wroe frequently exhorted his followers to prove what he said by The Bible, and if found wanting to reject what he said in preference for The Bible.

John Wroe's Baptism in the River Aire near Bradford

The public baptism at Appersley Bridge in the River Aire is another exaggerated newspaper episode in the life of John Wroe. The newspapers of the time reported that John Wroe was going to walk on water and divide the waters as Moses did. Many fliers were distributed around the Bradford area announcing this baptism and what John Wroe said he was going to do was be baptised. Followers such as Samuel Walker and William Childs Masterman were already displaying their discontent with John Wroe as a potential leader, and it appears that these gentleman encouraged and fed the local newspapers with this false expectation with regards to

walking on water, etc. in an attempt to attract a crowd and hopefully humiliate John Wroe. It didn't work.

As the fliers were widely distributed at the time advertising the event, it was publicly known what John Wroe intended to do. A copy of the flier is below:

**The public are respectfully informed
that John Wroe
The prophet of the Lord,
Will be
Publicly Baptised in the River Aire,
Near Idle Thorpe
At half past one o'clock,
On Sunday,
21st day of the 2nd month,
1824,
at which holy ordinance
appropriate hymns (accompanied
by a select band of
music) will be sung,
and immediately after,
William Twigg,
One of the witnesses mentioned in
Revelation, chap. ii.,
will preach the everlasting Gospel,
as revealed by the
Redeemer of the World**

The Appersley Bridge site had this flier on their website page regarding the baptism, but the website also repeated the newspaper reports. When it was pointed out to the site that John Wroe did what he advertised he was going to do, no more and no less, their response was to remove the legitimate flier and just leave the misinformation from the newspapers! The account of 30,000 spectators appears to be quite exaggerated. The population of the town of Bradford around this time was 22,000 people, so the newspapers wanted their readers to believe that equivalent to

the entire population of Bradford and an extra 8,000 people from outlying areas came and congregated on a bridge which was only built to take horses and carriages (so it wouldn't be big) to watch John Wroe get baptized. The question must be asked, who would have counted the people to estimate this figure? Maybe thousands of people may have lined the streets and bridge to watch, but clearly they could not all have "lined the banks" to watch. Given the population of the time, and the logistics of a crowd that size, 30,000 would appear to be a gross overstatement of the number who would have or could have watched the public baptism which took place.

The Fathering of Shiloh

This is another unsubstantiated piece of fiction presented as fact. The flyer states; "Wroe also declared that he would father Shiloh, the second Messiah. A child was born - but it was a girl." Edward Green in his book actually went very close to showing that John Wroe could not have fathered the child spoken of, but did not recognize the potential conclusions of his findings. One might cynically suggest that book sales and fiction were more important than an historically correct conclusion!

Ashton-under-Lyne had a large body of Joanna Southcott followers, who after her death in 1814 had appointed George Turner as their leader. George Turner had been a close friend and follower of Joanna Southcott and she had accepted his communications that he received as being of divine origin. However, George Turner, with the group he ran, was not the only prophet - his group had many prophets and also a strong belief in dream interpretation. When you read John Wroe's journals between 1822 - 1826 you find this trend continuing amongst the Christian Israelites

of Ashton. Robert Harling, Samuel Walker and William Cooke, were some of the other prophets of the Ashton group. Thus when the newspaper *The Republican* reproduced an article from *The Times* in March 1825 which stated ‘that Lees had been induced to sanction a mock marriage of his own sister, at the chapel of their sect, to **one of the pretended Prophets** of their community, in the expectation that from the marriage the real Shiloh was to arise’, there were at least half a dozen contenders for the title of father of this child. This statement also further confirmed that there was more than one prophet of the community at that stage. There was no inference in this article that John Wroe was the Prophet referred to.

When John Wroe first experienced his Divine Visitation he had had no experience with any particular religion other than what was required by the State with regards the Church of England. He had not been a member of, or even interested in, Joanna Southcott prior to 1819. Then after his divine journey started he was instructed firstly to go to the Jews, then the Catholics and lastly to the followers of Joanna Southcott.

John Wroe, therefore, had no belief in a child Shiloh being born as did the Johanna community members, neither is there any record of him claiming any intention to father such a child. Winifred Bowman supports this in an article to the *The Daily Telegraph*, dated November 6th, 1970 where she states; “Joanna had predicted that the Shiloh (the Messiah of Peace) would be born of her on October 14th, 1814 which fact John Wroe accepted”, and she goes on to say, “Wroe entered a meeting of the Southcottites about 1822 and predicted there would be no Shiloh, in the face of the leaders. It is evident from

the earlier statement that at least some of the leading followers of the deceased prophetess were still in expectation of the birth of a holy child. William Shaw, Robert Blackwell, William Cooke and George Turner, were leaders of the Johanna in Ashton before ever Wroe appeared on the scene. Turner, on a mission in Yorkshire, during which Wroe proclaimed himself, announced that the Shiloh would appear on October 14th, 1820. Wroe contradicted this assertion as above mentioned. This suggests that the strength of the Johanna in Ashton, before Wroe’s influence was felt there, was possibly the source of much which was eventually associated with this prophet to whom the Ashton leaders eventually transferred their allegiance”. So John Wroe accepted that “Shiloh” had been born to Joanna, and he had no expectation of any other “Shiloh” needing to be born, nor is there any inference that he was to be associated with the birth of any such child.

There was in fact a child born on 17th July 1824 as a result of the above reported relationship. When the child would have been conceived John Wroe wasn’t even in the country. John Wroe was in France, which fact is recorded and witnessed in his journal. (See *Life and Journal of John Wroe*, Volume 1, pages 126-146 which cover this time period.) There is no mention in John Wroe’s journal of this child, yet he (John Wroe) admonishes ‘another prophet’ of the group for having had an adulterous relationship and an illegitimate child as a result.

The truth is that John Wroe was not the father of this child, one of the other prophets was. If John Wroe had been the guilty party, why didn’t his “enemies” (Samuel Walker and W.C. Masterman) bring this case up with the 1830 trial – it certainly would have added great weight

to their argument – but this didn't happen, indicating that by then an outcome had been accepted in John Wroe's favour.

The Seven Virgins Debacle

The flyer states: “‘PROPHET’ JOHN WROE is perhaps best known for the scandalous story of the seven virgins: he claimed heaven had ordered his followers to provide him with their maiden daughters to ‘comfort and cherish’ him. The girls did not remain virgins for long.”

The Seven Virgins claim was made infamous thanks to Jane Rogers' professed fictional account (Ref 1), which has been presented yet again as fact. As with other modern fictional works such as “The Da Vinci Code” just enough facts are recorded to make the whole book appear as though it could be factual, but closer analysis and comparison with other historical information available shows that it could not possibly be true.

Jane Rogers writes in the Historical Note of her book: “Of the Seven Virgins ...there is no record at all, which makes it possible for me to write about them”. (Ref 2) The book was turned into a Television Series by the BBC. Of this production the Producer wrote: “Obviously, your own view of the historical evidence of what happened to John Wroe and our fictional portrayal of him differs.” (Ref 3). The concept of the Seven Virgins has been contained in myth and folk-lore about John Wroe, but here the author of the book about the Seven Virgins authoritatively states that there is no record at all about them. The BBC, to the extent that they are required in their responsibility of accurate reporting, has accepted research and acknowledged that the story is based on fiction.

So where did the story come from? It would appear that the whole concept of

The Seven Virgins was derived from a report based on an article published in “The Voice of the People” newspaper on 5th March, 1831. Interestingly the article states that John Wroe was “received, believed and obeyed as a prophet by the Israelites...until about the 10th October last”. John Wroe kept a journal of his travels and communications for his 40 years of ministry work –these are available as a reference of his activities - and the important point to note with regards this journal is that each entry was written by someone as a witness. John Wroe could not write so he was accompanied by a writer in all his travels. It is not likely that a second party who had been appointed to ensure accuracy and independence would record lies especially when the writings were to be open for public scrutiny before being published in a Volume. The reputation of that professional writer would be at stake as well as that writer potentially losing credibility with others who may have been present at the time if events were not recorded correctly.

To understand the situation better it is necessary to look at the relationship between John Wroe and Samuel Walker. On 3rd October, 1830 the following communication, from which all the controversy appears to have arisen, was given: “...thou shalt put it upon seven men's shoulders, and these seven shall go into seven nations, they shall preach the gospel of the kingdom to conquer and reconquer and to gather the bones of the virgin...” Any careful reader will see that John Wroe was making a spiritual reference to the Christian Israelite Church mission work in overseas countries. However, further into the communication there is a sense of major unrest between John Wroe and Samuel Walker with the following (a

Communication from The Lord to John Wroe): “And for Judge Walker, I tell thee he is asleep, and shall not be waked out of his sleep; how does he judge my writings? He has not inquired at my hand.”

Samuel Walker had been a Johannite/ Turnerite who accepted John Wroe with the rest of the Ashton and Bradford group as George Turner’s successor in about September, 1822; “He (John Wroe) sent Samuel Walker, one of the committee of the believers at Bradford” but unrest started developing within the year for we read on the 28th June, 1823, “And there is yet one in my committee at Bradford who has doubted in his heart concerning thee, when thou ordered him to preach my word, and he refused; but I will bring him forth as bold as a lion, and he shall declare my word, and he shall not be afraid of them: this will I do to let thee see, that I bring every thing in its regular order and course” - this was fulfilled; the person alluded to was Samuel Walker, and he was brought forth as here spoken. About a year later he went to reside at Ashton, and became a preacher there.

On the 19th November, 1831 it is recorded; “And for Samuel Walker, he shall never be joined with my people any more; his name shall be sent to all places; he who receives him into his house in my name, shall not meet with my people; Israel shall look on him and loathe that serpent as though they loathed eating the dead of their own people.”

Conflict between Samuel Walker and John Wroe seems to have begun around March 1823 so by 1830 this had been brewing for 7 years. Samuel Walker, with others, are known to have fed misinformation to the press of the day about John Wroe’s activities, as also noted earlier in this article relating to the incorrect reporting of John Wroe’s Baptism. From

other events there is evidence that Walker and Masterman, with the help of Thomas Spencer, fed the newspapers the type of information that got reported, whether it was true or not. At that time there would have been very little recourse for suing somebody for defamation or incorrect reporting.

Samuel Walker, William Masterman and Thomas Spencer seem to have had a vendetta against John Wroe. Perhaps they believed someone else was better suited as the major prophet for the Turner group, but a complete outsider in John Wroe, walked in and took over the leadership, having had no history with the group. There was clearly a lot of resentment, not just from Samuel Walker, but from many of the prophets of the Ashton and Bradford groups of Turnerites towards John Wroe entering their group and gaining the leadership.

The conclusion that seems to emerge from this information regarding the concept of the Seven Virgins as it has come down in folk-lore is that the whole concept was contrived by Samuel Walker in an endeavour to smear John Wroe’s character. There never were “seven virgins” and John Wroe was never guilty of misconduct in this manner.

In Conclusion

It was felt by many continuing members of The Christian Israelite Church that there should be some comment made on this new book. Unfortunately it is disappointing that the same fiction has been rehashed, put in another format, and redistributed yet again without thorough historical scrutiny. Harold Woods, the last Officer of the Christian Israelite Church in the UK to hold an Office directly passed down from an appointment by John Wroe, commented in the 1950’s, “there will be

no accurate or successful history of John Wroe or the Christian Israelite Church written from the outside; a successful history can only be written by someone who is on the inside, a member, and a member of long standing”. There had been an example of a man, James Elishama ‘Shepherd’ Smith, who joined the Christian Israelites in the 1830’s purely so he could write about the experience in his book “The Coming Man”. Mr Woods was explaining that such writers, without a knowledge and experience of the long-standing ethos within the community, would most likely be unable to report correctly on the events which they observed were happening.

It is also interesting to note that any supposed ‘scandals’ had happened within the first 10 years of John Wroe’s establishment of the Christian Israelite Church, and that they were instigated and promulgated at Ashton-under-Lyne and Bradford only, and that they appear to have been caused by members of George Turner’s group who saw themselves also as prophets and may have been envious of John Wroe’s elevation in acceptance by the believers. After 1830 John Wroe’s life was


Reference 1: Jane Rogers, Mr Wroe’s Virgins – Faber and Faber, London 1991

Reference 2: Ibid 1, Historical Note

Reference 3: Letter from John Chapman, BBC Television Producer of the series, “Mr Wroe’s Virgins”, to Dr R Gray dated 25 March 1994.

not touched by scandals regarding females again and many of those who had been implicated as victims in the scandals remained faithful followers of John Wroe for the remainder of their lives. This is not likely to have happened if the accusations had been correct. His accusers though, cannot claim the same release from further accusations in later years.

John Wroe had an amazing life without the innuendos and lies that the newspapers of the time were so fond of repeating, and which now historians are rehashing with little, if any, examination of the climate within the Church at the time. There is an amazing story to be told with the true history of John Wroe and the Christian Israelite Church and perhaps someday someone will rise to the challenge to present an honest history based on truth and facts and acknowledge the enormous Power of God’s Spirit to use ‘cracked vessels’ to achieve His divine purpose.

For further information please refer to the Christian Israelite Church History Web Site – www.cichurchhistory.com. 

Hymn No. 10

O all ye nations lift the voice,
To Jah Jehovah make a noise;
The marriage of the Lamb appears,
Within the present thousand years.
The Lord the man and woman makes,
Who of His crown and throne partake;
He gives to them the kingdoms all,
Which over spread this earthly ball.

All you who love these things make haste,
And of the living waters taste;
Here’s wine and milk in rich supply,
Here’s honey too, draw near and buy.
He fights the battle - gains the day,
Drives Satan and his host away;
Oppresses him that did oppress,
Spoils him that spoil’d - to earth gives
peace.

Scientific Facts in the Bible

1. Only in recent years has science discovered that everything we see is composed of invisible atoms. Here, Scripture tells us that the things which are seen were not made of things which do appear.

2. Medical science has only recently discovered that blood clotting in a newborn reaches its peak on the eighth day, then drops. The Bible consistently says that a baby must be circumcised on the eighth day.

3. At a time when it was believed that the earth sat on a large animal or a giant (1500 BC), the Bible spoke of the earth's free float in space" *"He...hangs the earth upon nothing"* Job 26:7.

4. The prophet Isaiah also tells us that the earth is round: It is he that sits upon the circle of the earth (Isaiah 40:22). This is not a reference to a flat disk, as some skeptics maintain, but to a sphere. Secular man discovered this 2,400 years later. At a time when science believed that the earth was flat, it was the Scriptures that inspired Christopher Columbus to sail around the world.

5. God told Job in 1500 BC *"...can you send lightnings, that they may go, and say to you, Here we are?"* Job 38:35. The Bible here is making what appears to be a scientifically ludicrous statement that light can be *sent*, and then manifest itself in speech. But did you know that radio waves travel at the speed of light? This is why you can have instantaneous wireless communication with someone on the other side of the earth. Science didn't discover this until 1864 when British scientist James Clerk Maxwell suggested that electricity and light waves were two forms of the same thing (*Modern Century Illustrated Encyclopaedia*).

6. Job 38:19 asks, *"Where is the way where light dwells?"* Modern man has only recently discovered that light (electromagnetic radiation) has a way, travelling at 186,000 per second.

7. Most cosmologists (scientists who study the structures and evolution of the universe) agree

that the Genesis account of creation, in imagining an initial void, may be uncannily close to the truth (*Time*, December, 1976).

8. Solomon described a cycle of air currents two thousand years before scientists discovered them. The wind goes toward the south, and turns about unto the north; it whirls about continually, and the wind returns again according to his circuits, Ecclesiastes 1:6.

9. Science expresses the universe in five terms: time, space, matter, power and motion. Genesis 1:1,2 revealed such truths to the Hebrews in 1450BC, *"In the beginning (time) God created (power) the heavens (space) and the earth (matter) ...and the Spirit of God moved (motion) upon the face of the waters"*. The first thing God tells man is that He controls all aspects of the universe.

10. During the devastating Black Death of the 14th century, patients who were sick or dead were kept in the same rooms as the rest of the family. People often wondered why the disease was affecting so many people at one time. They attributed these epidemics to bad air or evil spirits. However, careful attention to the medical commands of God as revealed in Leviticus would have saved untold millions of lives. Arturo Castiglione wrote about the overwhelming importance of this biblical medical law. The laws against leprosy in Leviticus 13 may be regarded as the first model of sanitary legislation (*A History of Medicine*, Grant R. Jeffrey, *The Signature of God*).

11. The greatest biological truth concerning the importance of blood in our body's mechanism has been fully comprehended only in recent years. Up until 120 years ago, sick people were bled, and many died because of the practice. If you lose your blood, you lose your life. Yet Leviticus 17:11, written 3,000 years ago, declared that blood is the source of life: *"For the life of the flesh is in the blood"*. 📖

Bibliography: "The Evidence Bible" King James Version, 2003, Bridge-Logos Publishers.

What Makes a Christian Israelite Different?

Firstly I believe it is the aim, hope or vision that a Christian Israelite has that makes us different. Proverbs 29:18 says, *“Where there is no vision the people perish”*. It is the hope and vision of this Church that God will use it to draw together a remnant of His chosen people in these last days. It is our vision and prayer and hope that we may be one of those that *“will not perish”*. Our church is one of the few that teaches members to seek for the life of the body without physical death, making us different from most faiths which teach that physical death is inevitable and all must die.

Having that hope or vision to live, the role of the Christian Israelite Church is to show the way we believe it can be achieved. Just as God gave laws and commands to the Israelites of old, so too we believe that He has given instruction and renewed those Laws and Commands, to prove who are Israelites and who are not.

Being a member and having a hope or vision is just the start, for we have to combine works with faith (James 2:17-18) asking the Two Immortal Spirits to work a good work in us so that with their help God can display our faith through our works. The way of life we chose to follow is another thing that makes us different. Let us look at some of the things we believe we should do.

The Church Setup.

Basically the Church is very simple. All that is required for primary membership, is

a belief that Jesus died on the cross to save our souls, an acceptance that the Books of Moses and the Four Gospels have been given by the inspiration of God, and a conscious desire that you will be led by the Spirit that did the work in Jesus. We observe one hour on Sunday morning between ten and eleven o'clock. Keeping this hour dedicated to God is a disciplining measure as well as a learning time. We meet together behind closed doors, so as to be all in one accord, to hear God's revealed word for us today. All we have to do is listen; what we get out of the hour is dependant on what mood we enter it.

The Church setup allows people to progress in their faith at their own pace. Those that can see the advantage of keeping two hours a week can go on to do so, combining the Law, as represented by keeping an hour on Friday nights, with the Gospel as represented by keeping an hour on Sunday mornings. Those that wish to develop a deeper commitment to their faith can do so by making a Covenant with God and thereby have access to further information, seeking additional help from God.

We could say then, that the first difference is keeping an hour each week with God; not just when you want to, but as an unquestionable dedication of that time.

Tithing

Tithing is not unique to the Christian Israelite Church but is a requirement of God to raise funds for the work of the ministry. However it is binding on Covenanted Members. Many Uncovenanted Members also have found that paying tithe is a help

...a personal perspective...

to their finances. Yes, a help, for we are told in Malachi 3:10 *“Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it”*. To those who have not given much thought to tithing, give it your serious consideration or even undertake a trial period, for many have said that since paying tithes their finances are better off. The Church does not take up a collection at meetings, but leaves the act of giving as a personal activity between each person and God.

Tithing is a help to God’s Ministry and a blessing to us.

Living Instructions

The Laws and Commands the Christian Israelite Church teaches are based on both the Old and New Testaments. The laws were given by God to the Children of Israel for their good always, but unfortunately many of them have been set aside by most people, thinking they have been done away with, or are not necessary now. Keeping these laws makes us different, as they affect our way of life, as they become our way of life. How we wash our cloths, hygiene in the kitchen and bedroom, the foods we eat, etc., God, through these laws has shown what is best for us. Sometimes we may not understand why certain things are done, but in these last days, as the evil increases and problems in the world increase, we see much evidence of the benefit of these laws and commands. Yes, commands, the little extra things God has asked us to do. Laws we

are required to do but commands prove who wants to do that little extra will of God, again for our own good always. Commands are not binding on us, but they do prove each person, and God does look to the heart. This Church teaches us to give good gifts unto our children, by conceiving them in the right time according to the Laws of God (Leviticus 15:25-28).

The Laws and Commands make us different, and are for our good always.

Separation From The World

The church requires Covenanted members to wear a uniform and although generally wearing a uniform is not different, the Christian Israelite uniform is different, as it is the same as that worn in the mid 19th century. Even to the clothes we wear, the warp and weft must be of the same material, so we do not wear a garment of mixed materials, symbolical of not mixing the evil with the good (Leviticus 19:19). Also a man by his apparel shall not assume to be a female, nor a female a male (Deuteronomy 22:5).

Clothes can make us appear different, and are a figure of separation from the evil in the world.

Removing The Evil

The Christian Israelite Church believes that the Scriptures show that the evil in man is in the blood and it is passed on to each generation from parent to child. It is this evil that Satan works on and attracts to tempt us to do wrong deeds. We are told that Israel will have their blood cleansed (Joel 3:21) and it is through the Covenant that we believe this will be done. Once the blood is cleansed of this evil taint,

we will not sin any more and so be ready to meet our Lord when He returns, and be able to stand in His Presence.

God has always said not to eat blood, and even meat eaters should not eat it (Leviticus 7:26 and Acts 15:20). Many Christian Israelites choose to be vegetarian thus overcoming this problem.

Where possible, if a member needs a blood transfusion we try to get blood from another member. Even the rules affecting this are changing making it harder to do, as the problems due to the Aids virus and other pollutants grow. All of this is the workings of Satan in these last days

Believing that the evil is in the blood is different.

Personal Hygiene

Male circumcision is a God given instruction to Abraham and to the children of Israel (Genesis 17:10-12). Many doctors and people today do not see the need to circumcise and speak out very strongly against it. People are lobbying governments to make it a criminal act to circumcise. Satan is working through these

people saying the Word of God is not good for us. We believe the whole Bible is the Word of God, and it is not right to say one part is correct while another part is incorrect. The same God that sent His Son to die on the cross for our sins, has told us to circumcise our male children. To be in the running for immortality we believe that males need to obey God's commands and be circumcised, and it is a requirement of being a Covenanted Member of the Christian Israelite Church.

Being circumcised is to obey God's command and to be different.

From the above one can see being a Christian Israelite is a way of life, and there is no greater hope than to be called by God to be ready to meet our Lord. He says *"Behold I come quickly: and my reward is with me, to give every man according as his work shall be...blessed are they that do his commandments, that they may have right to the tree of life, and may enter through the gates into the city"* (Revelation 22:12,14).

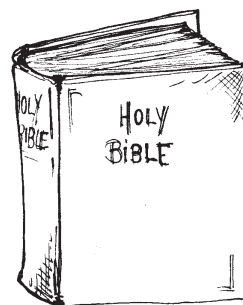
What a wonderful ideal for which to be different.📖

"The Law does not only mean what it says in words, but it has deep things hidden in its bowels. It says, "Thou shalt not commit adultery" but it means as Jesus has it, "He that looketh on a woman to lust after her has committed adultery with her already in his heart". It says, "Thou shalt not take the name of the Lord thy God in vain". It meaneth that we should reverence God in every place, and have His fear before our eyes, and should always pay respect to His ordinances and evermore walk in His fear and love. My brethren, surely there is not one here so foolhardy in self-righteousness as to say, "I am innocent". The spirit of the Law condemns us. And this is its useful property, it humbles us, makes us know we are guilty, and so we are led to receive the Saviour."

Charles Haddon Spurgeon

Debug Your Bible:

“Leaders”



Leadership is an important function in any Christian Church. There are many guidelines laid down in the Bible with regards leadership, and there are many people who demonstrated good leadership in their lives the details of which we are also given in our Bibles.

Paul was a very effective early Christian leader and he laid down principles for leaders in his letter to Timothy (1st Timothy chapter 3). He tells us in the first verse that it is good to aspire to be a leader and then goes on to detail the qualities necessary for effective leadership using the offices of ‘bishop’ and ‘deacon’ as examples.

The word ‘bishop’ comes from the Greek word ‘*episkopos*’ meaning interestingly overseer, superintendent. Therefore anyone in a church who has any responsibility over the congregation is regarded in Pauline terms as a ‘bishop’ and anybody who does any form of formal church work is regarded as a ‘deacon’. Paul has some instructions for these bishops and he is writing to Timothy and Titus detailing to them how to choose leaders who will be effective and display the humble attributes so essential for people in these positions. For those of us in leadership positions, these are worth more than a cursory glance.

We’ll start with the position of bishop or elder and look at what Paul requires of these people. For those of us in leadership positions these quotes help us understand that the position enables us to do God’s

Will, not our own.

1 Timothy 3:2 *“A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity; (for if a man know not how to rule his own house, how shall he take care of the church of God?) not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover he must have a good report of them which are without; lest he fall in to reproach and the snare of the devil.”*

Titus 1:7 *“For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate; holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.”*

These are the 2 passages given by Paul as a guideline to leaders of Christian congregations. The points in both quotes give us 16 qualifications for bishops/leaders:

1. Blameless in conduct from the Greek *anepileptos* meaning blameless/unrebukable. It means not only to be morally upright, not able to be apprehended for law breaking but also one

who uses the proper or right way of conduct. A person who has lost credibility in their congregation should not be a bishop/leader.

2. Husband of one wife which means of course no polygamists. You could of course be unmarried and be a bishop but you could not be a polygamist. You could also be a widower and remarry and be a bishop. This requirement is referring to the moral conduct of the husband, he should not be flirtatious or a womaniser. In these days of female equality in the churches this would be the same requirement for a female bishop or leader.

3. Vigilant from the Greek *nephalios* having a similar meaning to sober but meaning something a bit stronger. It is totally self control with all things. Proverbs 25:28 concerns this principle, “*Whoever has no rule over his own spirit is like a city broken down, without walls.*”

4. Sober from the Greek *sophron* meaning of sound mind, discreet, prudent, moderate, self-controlled, temperate, sane. Prudence and temperance are 2 words not used very often in today’s world. Prudence is watching what you say and temperance is the non-abuse of anything. These days people think of temperance as being alcohol related but it relates to anything which can be taken to excess.

5. Of good behaviour from the Greek *kosmios*, meaning well ordered, moderate, regular, or well-behaved. In other words not an extremist. You could sum it up in one word – modesty.

6. Given to hospitality from the Greek *philozenon* which means a ‘lover of strangers’. Paul isn’t the only one to stress the importance of this one. Peter in 1st Peter 4:9 we are instructed to “*Use hospitality one to another without grudging*”. Paul also reminds us again in Romans 12:13 “*...given to hospitality*”.

This word encompasses more than just one’s immediate family, it means one who encompasses all of those members of God’s family and even those who haven’t found Him yet. There is no better way to get to know people than to share a meal with them – just look at the biblical precedent already set with regards this with Abraham and the 2 angels who visited him.

7. Apt to teach from the Greek *didaktikos* meaning capable of teaching. Not everyone has the ability to teach. It takes a lot of patience and time, forbearance and understanding to teach.

8. Not given to wine from the Greek *paroinos* meaning not a winebibber or a drunkard. This is self explanatory saying that a drunkard cannot be an elder or leader in the Church.

9. No striker from the Greek *plektes* meaning not to be quarrelsome. The bishop/leader needs to be someone that doesn’t strike back at those who don’t agree with him or displease him. A bishop/leader doesn’t persecute those who differ from him. They must have the ability to disagree agreeably and allow their congregations the freedom to have their own opinions.

10. Not greedy of filthy lucre from the Greek *aischrokerde* meaning to not be desirous of monetary gain. The person in leadership should not be someone capable of fraud or deception, someone with integrity to handle other people’s money honestly.

11. Patient from the Greek *epielkes* meaning meek and gentle.

12. Not a brawler from the greek *amachos* meaning to be of a calm spirit, not contentious.

13. Not covetous from the greek *aphilarguros* which covers a lover of money or one who desires the office for personal gain. Paul referred to this aspect in Hebrews 13:5, “*Let your conversation*

be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee". Covetousness has been forbidden since the dawn of mankind, just read Exodus 20:17, "*Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbour's*". And you thought keeping up with the Jones' was a recent thing.

14. Ruler of his own house, not in a tyrannical fashion but with honesty and love. Not turning a blind eye to the sins of your children as Eli did, but rather correcting them in love and guiding them to follow God's laws and decrees.

15. Not a novice from the Greek *neophuton* meaning a new convert to the faith. The person must have had a reasonable amount of time walking with God.

16. Of a good report from outsiders and above reproach from the world.

These 16 points are just the instructions to the bishops, there is another list that covers what should constitute a position of deacon, and we will look at these now.

The English word deacon comes from the Greek word *diakonos* which means one who executes the command of another. The word is used in relation to:

1. Servants of kings in Matthew 22:13
2. Servants at feasts in John 2:5,9
3. Ministers or officers of civil governments in Romans 13:4.
4. Men and women servants of churches in Matthew 23:11, Mark 9:35 and Romans 16:1.

So it could be said that a deacon is basically a servant of the church – anybody that fulfills a function in their church. Unfortunately we have fallen into interpreting these words in light of what

the Roman Catholic and Anglican churches have done with these positions. All Christian churches have bishops and deacons in that all churches have officers, elders, people in positions of authority and these are loosely called, in Pauline terms, the bishops and deacons of the churches.

"Likewise must the deacons be grave, not doubletongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them use the office of a deacon, being found blameless. Even so must their wives be grave, not slanderers, sober, faithful in all things. Let the deacons be the husbands of one wife, ruling their children and their own houses well. For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus" 1st Timothy 3:8-13.

In 1st Timothy 3:8-13 Paul outlines the qualifications necessary for successful deacons. These can be broken down into 13 qualifications essential for effective deaconing:

1. Grave coming from the Greek word *semnos* which can also be interpreted as honest. Church members have to be able to trust those who lead them, so leaders must have integrity, from which will come respect from the group. No church leader can achieve anything if he doesn't have the respect of his congregation.

2. Not double-tongued from the Greek word *dilogos* which means liars. This refers to people who say one thing to one person and another thing to the next person on the same subject. This is the only time this word is used in the New Testament. This would also cover back-biting, which is another form of being 'double-tongued'. As early as Leviticus 19:16-18 God was

warning Israel of the dangers of malice and slander, *“Thou shalt not go up and down as a talebearer among thy people: neither shalt thou stand against the blood of thy neighbour: I am the Lord. Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him. Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the Lord”*. Paul understood the problem of backbiting when he said in Ephesians 4:29 *“Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers...Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ’s sake hath forgiven you”*. No leader should ever listen to or spread slander on anybody, perhaps that is why the Greek word for slander is the same as the Greek word for Satan, *diabolos* – that is when mankind is at its most evil.

3. Not given to too much wine, and that includes even unfermented wine. This is the same instruction as given above to the bishops. Obviously a lover of wine could not hold an office in the church because he could be distracted, and something else (the wine) holds a greater part of his heart than God.

4. Not greedy of filthy lucre, similar to the instruction on the subject given to the bishops.

5. Holding the mystery of the faith in a pure conscience. Deacons must be people of conviction and faith.

6. Let them be proved. This is similar

to the instruction given to the bishops above that they could not be a new convert.

7. Blameless, from the Greek word *anegkletos* translated blameless and unprovable which means they must be above reproach.

8. Their wives must meet certain qualifications:

- a. they must be grave
- b. they are not to be slanderers from the Greek word *diabolos* which also means Satan – this shows how closely related slander and lying is to Satan
- c. Sober, again a non abuser of wine.
- d. And faithful in all things.

So you see there was also a responsibility on the spouses of officers to have attained a certain spiritual level as well as have acquired respect and integrity.

9. The husband of one wife, again as cited above with the bishops they are not to be polygamists, etc.

10. He must also be the ruler of his own house, which is also required of the bishops above.

An official position in any church does not come lightly. The responsibility of those who hold the positions, as well as their spouses, is enormous. The best model for this type of servanthood is the “Servant King” or Jesus Christ. He demonstrated whilst He was with us how to truly lead, how to conduct ourselves, how to walk in humility, how to take time to listen to the Father, etc. Without His help, no officer could hope to effectively lead any Christian Church. A truly good leader in any Church is the one that becomes more of a servant than a ruler and keeps their focus God-ward rather than self-ward. 📖

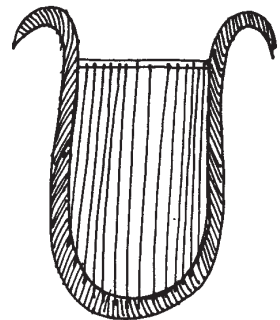
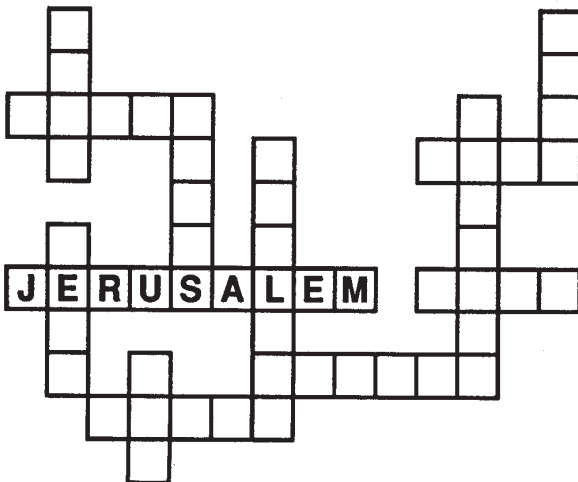
Homesick Jews

The people of Judah, now called Jews, were captives in Babylon. There were Babylonian idols all around them, but the Jews only wanted to serve God. God sent prophets to encourage the people.

The people taught their children about God and Jerusalem. They often sang songs about Jerusalem, which is also called Zion. One of the songs is found in Psalm 137.

By the rivers of Babylon we sat and wept
 when we remembered Zion.
 There on the poplars
 we hung our harps.
 for there our captors asked us for songs,
 our tormentors demanded songs of joy;
 they said, "Sing us one of the songs of Zion!"
 How can we sing the songs of the LORD
 while in a foreign land?
 If I forget you, O Jerusalem,
 may my right hand forget its skill.
 May my tongue cling to the roof of my mouth
 if I do not remember you,
 if I do not consider Jerusalem
 my highest joy. (NIV)

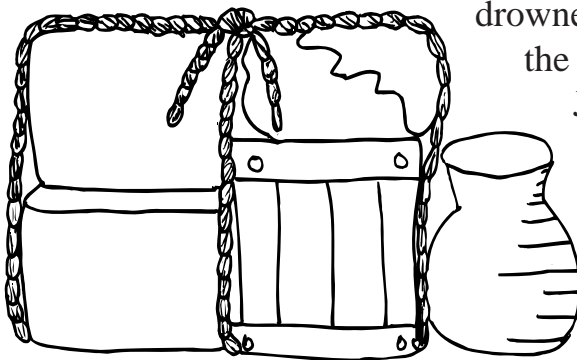
Fit the underlined words into the stack-a-word puzzle below.



Jonah & the Big Fish

When Mummy tells you to do something, do you do it immediately? Sometimes? Other times you play a little longer - then maybe fall over and hurt your knee - you go crying to Mummy - who perhaps says, “If you had done that job for me right away, you would not have been running for the ball and would not have fallen over”. By obeying Mummy the first time she speaks, you can save yourself and her so much trouble! It would be good too, if we obeyed God’s Word first without having to try some other way of our own, for we always find that the right way is God’s way!

The Bible tells us about Jonah who was a statesman and a prophet. Jesus spoke about Jonah too. God told Jonah to go to the city of Nineveh, which was in enemy country, to tell them not to be so wicked. Jonah did not go - instead he ran away. Then Jonah found a ship going to Tarshish, paid his fare and went aboard but soon found he could not run away from God. The wind blew so hard they feared the ship would sink - the sailors were frightened - they threw everything overboard to make the ship lighter and every man prayed to his God for help. Through all this, Jonah slept! However, the Captain woke him, asking Jonah to pray to his God too, that they might not be



drowned. When they found out that the storm had been sent because Jonah had run away rather than do what God had asked him, the men said, “What can we do to you that will make the sea calm again?”. Jonah said, “Throw me into the sea, it is my fault”. Eventually they

threw Jonah into the sea and the sea was calm.

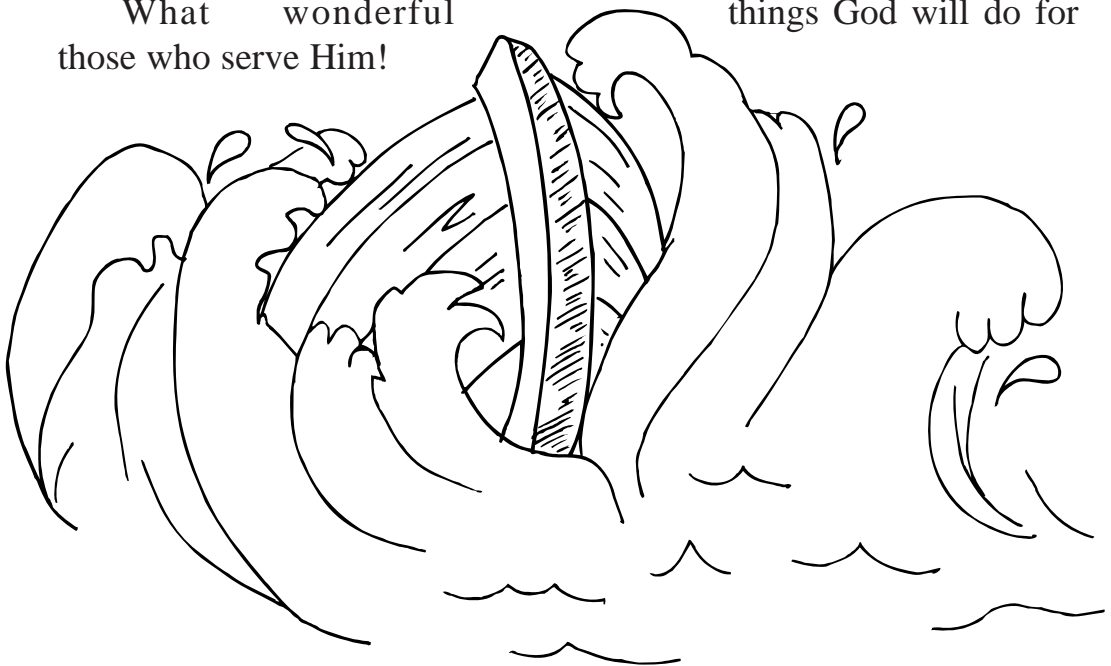
Now God had prepared a huge fish to swallow Jonah - it was waiting and it did swallow him up. Jonah lived in the belly of the fish

for three days and three nights and he prayed to God - he realised he could do nothing without God's help. Then God made the fish cough Jonah up on to the dry land.

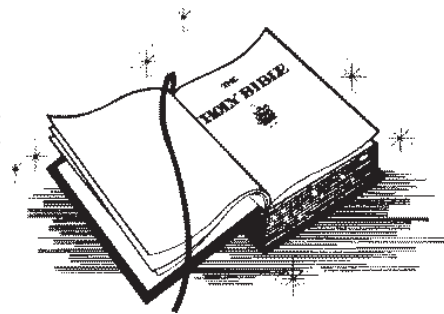
God asked Jonah the second time to "Go to Nineveh". God had to repeat His call - how much better if Jonah had obeyed at once. Nineveh was a huge, wicked city and Jonah walked the streets telling the people that within forty days the city would be destroyed, overthrown by their enemies. However, the people of Nineveh believed God and listened to His message. Imagine the people of one of the greatest cities in the world, suddenly, because of the preaching of one prophet, all being sorry for their sins and turning to God - it would be a miracle. But this is what happened when Jonah preached in Nineveh. The poor and the rich all did what they could to show God they were sorry. The King heard about it too, and sent out orders that everyone must turn from their evil ways, for he said, "Perhaps God will not be angry with us then and so will not destroy us".

God saw how they had changed and so would not let them be hurt after all.

What wonderful things God will do for those who serve Him!



Expand Your Bible:



The Gleaner Girl

Out of curiosity I checked in the Dictionary the meaning of the word 'relation' from which the word 'relationship' is derived.

There were several definitions given that were similar but different. These are listed below:

1. 'what one person or thing has to do with another';
2. 'way in which one stands or is related to another'; and a
3. 'kind of connection or correspondence or contrast or feeling that prevails between persons or things'.

The most accepted of these ideas I felt was 'the feeling that prevails between two persons or things'.

One person has so many relationships. In fact we have a different relationship to every person and indeed thing if we include inanimate objects. We can have a relationship with a pet. To some people a cat or a dog, or even a bird, is a companion and there is a bond of understanding between them.

Each role we play in life involves a different relationship with those involved. As we go through life we change our attitudes and our roles.

We begin with a parent-child relationship and it doesn't matter whether we are the parent or the child, a real bond forms. It certainly changes as we travel through life but it is a very strong bond and the child-grandparent relationship is also very special.

There is the sibling relationship which is very variable and may involve all sorts of feelings: envy, hatred, love, respect, hero worship, etc., and that feeling that nobody is allowed to criticize them, not to us anyway although we may do it all the time.

The 'relations' relationship of aunt,

What does the word 'gleaning' mean? Translated from two Hebrew words *laqat* meaning 'to gather' and *alal* meaning 'to roll, glean, suck' usually of grapes. Amid the rejoicing of harvest time a kindly Israelitish law upheld the custom whereby 'the poor, orphans and strangers were allowed to glean grain, grapes and olives'. "*And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest. And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard; thou shalt leave them for the poor and stranger: I am the Lord your God*" Leviticus 19:9,10. Ruth took full advantage of the practice. Gideon used it in a striking illustration of the superiority of Ephraim in Judges 8:2 and Jeremiah made of it a metaphor to express the complete annihilation of backsliding Israel (Jeremiah 6:9; 49:9-10). The custom of gleaning still persists in certain eastern countries.

uncle, cousin, etc., is quite complex while the interaction of school mates and acquaintances or friends are all different.

Our role as a sweetheart and then husband or wife is a very challenging one and the success of this depends largely on our ability to understand and to love and try to meld our desires and actions with those of our partner.

From each relationship whether it be a good or a disappointing one we draw what we can to improve our life skills.

As we look through the Bible we see a great variety of relationships: David and Jonathon, Moses and Aaron, Samson and Delilah, Timothy and his grandmother, etc.

To me one relationship that really stands out is that of Ruth and Naomi. This lovely story can be found in the book of Ruth. Most people are familiar with the story but a quick review will remind us of it.

Naomi and her husband Elimelech lived with their two sons, Mahlon and Chileon, in Bethlehem. There was a famine in the country so the family decided to migrate to Moab to escape from it. Here the boys grew up and married girls of Moab. Mahlon to Ruth and Chileon to Orpah. For 10 years all went well but then, sadly, both boys died.

Naomi decided that she would be better off if she returned to her own kin and her old home of Bethlehem, and the two girls, because of their love for her, decided to go with her. Naomi was quite concerned about taking the girls from their own people and customs, and tried to persuade them to stay where they were.

Eventually Orpah decided to remain, but Ruth would not leave her mother-in-law, Naomi. Instead she spoke these beautiful words, "*Intreat me not to leave*


thee, or to return from following after thee: for whither thou goest I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God" Ruth 1:16. What a wonderful affinity and relationship between these women.

So Naomi and Ruth returned to Bethlehem. Ruth was well received and accepted and her devotion to Naomi was observed and admired by all. Ruth went out to glean in the fields to obtain food. It was a custom in Israel that when harvesting "scraps" (or gleanings) were to be left for the poor to be able to pick up, and the act of picking up the scraps was called gleaning. Whilst gleaning Ruth was noticed and befriended by Boaz, the rich owner of the wheat and barley fields. Boaz eventually married Ruth and they had a son, Obed, who was a progenitor of David and further down the line to Jesus.

What a wonderful outcome from this beautiful relationship which involved loving, giving, understanding and tolerance.

The ultimate relationship we know is the one we have with God. This relationship affects the whole of our existence both now and later when we all must answer for our deeds, good and bad.

The perfect relationship with God is shown to us by God's son Jesus Christ. It involves respect, recognition of God's greatness, the knowledge that He is everywhere, knows everything and is all powerful, but at the same time will listen to us and love us for ourselves making each person feel of worth and that He encompasses all the good values of life and love.

May our aim be to be like Jesus was, and to grow in grace and stature with God and man (Luke 2:52) as He did. 

Statement of Belief

The Christian Israelite Church beliefs can be fully supported by the Scriptures. Here is an outline:

We Believe

- * In God Almighty creator of all things (Genesis 1:1).
- * In the existence of Satan, the Devil, in whom God allowed iniquity to be placed (James 2:19; Ezekiel 28:14,15).
- * That God created a spirit-existence in which the devil manifested evil and caused some of the spirits to rebel against God (Isaiah 14:12-14; Jude 6).
- * That God created our physical world, to which each person comes with a body and a soul made alive by a spirit from the spiritual creation (Luke 9:55; Genesis 2:7).
- * That God gave His people instructions on the way they should live, which instructions were "*for their good always*" (Deuteronomy 6:24).
- * That all have sinned and come "*short of the glory of God*" (Romans 3:23; 2 Corinthians 5:19).
- * That God has reconciled the (whole) world to Himself through the sacrifice of Jesus (John 3:16,17).
- * That through belief in the sacrifice of Jesus believers are counted as righteous before God, and can be assured of the resurrection of their souls (a Spiritual body) at Jesus' return (1 Timothy 4:10; 1 Corinthians 15:44).
- * 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 - this living mortal Body made Immortal without seeing death (1 Thessalonians 5:23; Revelation 14:1-5; Hebrews 11:39,40).
- * That Jesus Christ will return to this earth again, subdue the power of Satan and reign forever and ever (Revelation chapters 19 and 20).
- * That the return of Jesus Christ is near and we are living in the period described in Scripture as the latter days (Matthew chapter 24; Mark chapter 13 and Luke chapter 21).
- * That there are promises in the Scriptures especially to Israel - God's chosen people (1 Peter 2:9).
- * 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 (Revelation 7:1-8).
- * That the Mission of the Christian Israelite Church is to awaken the lost ten tribes of Israel to this special inheritance to be the physical Immortal "Bride of the Lamb" and to be the vehicle for the task of bringing them all together at God's appointed time (Matthew 10:5,6; Revelation chapter 19).

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, we have no right to contend with other people about them.

Communication

We are all familiar with the telephone, ring, ring, and you answer, “Hello?”. Maybe not as familiar with the two way

Radio - “Yes that is right, over”, and

maybe not with the voice over the

internet, where the internet is used

to transmit pictures and

v o i c e messages

thousands of miles

and you c a n

observe each

other’s expressions and

reactions as you talk. But with God, we don’t use any of these touch, hear, feel forms of media, we use the power of the mind and heart to communicate. Our feedback is different also; it is an inner warmth of emotion and peace when we receive our answer. Let us consider some of the examples of communication between man and God from the Scriptures.

When the Israelites were grouped as a nation, their national communication to God was done by the High Priest. He had a special breastplate and on it were 12 stones, representing the twelve tribes of Israel, and also 2 larger stones, the Urim and Thummin, set each side at the top, one of which represented a “Yes” answer, and one of which represented a “No” answer. When the High Priest asked for an answer it was to be a yes or a no, and the respective stone would glow to show God’s direction.

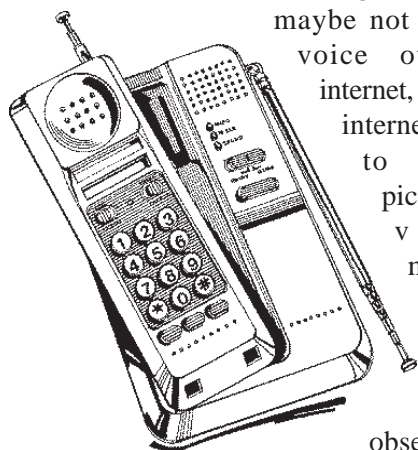
When King David had the town where he was living pillaged by an enemy,

he sent for the Priest and asked by the Ephod and was answered and told to pursue the enemy and he would regain all that was taken (see 1 Samuel 30:6-7).

When King Saul asked God for direction, he did not answer him “...by dreams, by Urim, nor by prophets...”. Saul sought a witch to tell him what he should do. This was because Saul had lost contact with God through his behavior, by not listening to, or obeying, God’s instructions (see 1 Samuel 28:6-7).

Prayer is the earnest desire of the heart offered to God, in thought, in word, and sometimes in action. It is our way of communication with the invisible Almighty Creator. Jesus was asked, “...Lord, teach us to pray, as John also taught his disciples...” Luke 11:1, and hence Jesus taught his disciples the Lord’s prayer as recorded in Luke 11:2-4. In John 17 is recorded a prayer by Jesus about the time of his crucifixion. This is a different prayer as it gives us His reflection on circumstances that were around Him, and asking God to guide events in these circumstances. We notice also Jesus’ prayer when He was about to enter His last trials, and He asked “... if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done. And there appeared an angel unto him from heaven, strengthening him” Luke 22:42-43. Even Jesus, with his foreknowledge given to Him from God, and His special conception and spiritual help, asked if He could be relieved from the responsibility entrusted to Him, that of crucifixion, the Lamb offered to God, for the sins of the World.

In our lives we experience times when we are strong, and times when we



are weak in our faith. We strive always to be strong, but somehow temptation, in many forms, sneaks into our orbit and we wonder at what we are doing, feel inadequate, and begin to doubt. It is then that we need to strive to pray harder, removing the wrong thoughts and temptations from our thoughts, and repeating positive and uplifting phrases, thinking on how God has delivered His people in the past, and how He can and will deliver us if we can be strong enough.

Elijah, that prophet whom we all remember from the time of the Kings of Israel, was such a man as us. He was bold to go to the King, and tell him there was to be no rain or dew on the ground, until God allowed it. He was believing enough to hide himself in the mountain, as God directed, and to allow the ravens to feed him (see 1st Kings 17:1-7); he obeyed when he was sent to receive provisions from a widow (1st Kings 17:8-16); he obeyed when he was told to go to the King, and to gather the prophets of Baal to be tested against God Jehovah, by seeing which God would show his power; he showed God's power when he ran before Ahab's chariot all the way to the city of Jezreel.

When Jezebel, Ahab's wife threatened Elijah, he became afraid and fled, and went into the wilderness and requested for himself that he might die.

What a let down; consider all the mighty miracles Elijah had been involved in, and now, just because he was threatened by a powerful woman, he left everything, went into the wilderness and asked God that he might die. Seems a bit drastic, but read about this in 1st Kings 19.

God wanted Elijah to still do more tasks for Him, so as he slept he was woken and fed; this happened a second time and this food lasted him for forty days. He then

journeyed to Horeb the mount of God and lodged there in a cave.

Elijah was then asked why he was there; he explained that he was very upset and distressed because of the way the people had neglected God. *"...I have been very jealous for the Lord God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away"* 1st Kings 19:10.

Elijah was told to stand in the mouth of the cave, and behold the Lord passed by, and a great and strong wind rent the mountain, and brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake: but the Lord was not in the earthquake: and after the earthquake a fire: but the Lord was not in the fire; and after the fire a still small voice (v11-12). Elijah was then given some tasks to perform for God, which he proceeded to do (v13-21).

Elijah, after performing these and other tasks for God, was taken up to Heaven, physically, as recorded in 2nd Kings 2.


The interesting thing to me is that an individual, who was used by God to perform so many miracles and to withstand the King, could become afraid when his life was threatened by a woman, but then I realize that he was a man, like you and me, subject to the passions and human frailties of this human existence, so, although God did choose him for a special instrument to do His work, he could still have his serenity invaded by the devil and his angels. Elijah, like you and me, had to keep his mind and spirit on the right thoughts and ideas, not some of the time, not most of the time, but all of the time, if he did not want the evil thoughts to dominate him.

We need to keep up our

communication with God, through positive, good wholesome thoughts, if we are going to keep in tune with Him. Faith is our major building block. Just as a brick wall is made up of brick upon brick, so we need to add faith to faith, so that we can grow to have implicit faith and knowledge in God if we are going to succeed and block out our wrong thoughts. As the father of the child said to Jesus, “...*I believe; help thou mine unbelief*” Mark 9:24.

God is there to listen to us; He, through the spiritual help of the “Comforter” which is promised to mankind, will strengthen our mind, our heart, and our will so that we

become one in our thinking and actions with Him. When we reach the state of being one with Him in thought, action and voice, we are fully prepared to enter into the Kingdom of God and its righteousness.

The key to success is communication, and then building upon the communication in our heart and mind with actions. Our communication with God is through prayer, quiet time, study and meditation, all of which He will help us to do, when we ask. We need to seek to God to increase the capacity of the communication links between us and Him so we can be strengthened and prepared for His coming Kingdom. 

Will I Pray?

Sometimes I have so much to do
I think it must be done.
I'll work so very, very hard
From morn till set of sun,
But here is something I have found;
This really doesn't pay.
I've always found I've weaker grown
If I have failed to pray.

Sometimes 'twas something for myself,
Sometimes it was for God,
Sometimes it was for other folks
That many steps I trod.
But 'tis no matter who 'twas for,
I truthfully must say,
My faith and trust had smaller grown
Because I failed to pray

So I am trying hard to learn
That nothin's really great
If it must take my praying time,
So praying has to wait.
It's praying, makes me fit for work;
It is my staff and stay,
And work will never be the best,
If I have failed to pray.

Vegetarian Recipes

Nutty Salad

Salad:

1 Cos lettuce, washed and torn
into bite size pieces
125 grams pine nuts
125 grams cashews

125 grams almond slivers
½ to 1 bunch of shallots, chopped
1 packet Chang's Fried Noodles

Lightly roast the nuts under the griller until golden brown and allow to cool. When the nuts are cool, combine with the remaining salad ingredients.

Dressing:

½ cup cold pressed olive oil
½ cup castor sugar
¼ cup balsamic vinegar

1 tablespoon white vinegar
1 tablespoon soy sauce

Mix the dressing ingredients really well in a shaker to dissolve the sugar and make sure all of the ingredients are well combined.

Combine the lettuce, nuts, noodles and dressing and toss well. **Important - Assemble the salad at the last minute, just prior to serving, otherwise the dressing will make the nuts and noodles go soggy.**

This salad could be made the day before. Prepare the lettuce and shallots and store in the fridge in an airtight container. Prepare the nuts, let cool and store in an airtight container. Prepare the dressing and store in the fridge in an airtight, leak proof container. Just prior to serving, combine all the ingredients together and toss well.

Nancy GRAY

Kedgerree

1 cup brown rice
4 tbspoons butter or margarine
1 onion, diced
1 cup split peas, soaked in water overnight
salt and pepper to taste

3 hard boiled eggs
parsley, fresh and chopped
1 teaspoon Cumin
pinch of Chilli powder

Wash rice and leave to drain. Melt butter/margarine in frying pan, add onion, cumin and chilli powder and fry till onion is transparent. Drain the split peas and add them to the pan, also add the rice and stir until all ingredients are combined well. Fry the mixture over a low heat for 3-5 minutes. Add just enough water to cover what is in the pan, bring to the boil and then cover. Reduce heat and simmer for 40-45 minutes or until the water is absorbed and the rice and split peas cooked. Season to taste with salt and pepper. Slice the eggs. Turn the mixture out on to a serving dish and top with chopped parsley and eggs. **Serves 4.**