



From the Inkwell

To those who were following the Scriptures, the first coming of Jesus, although perhaps difficult to understand, was not unexpected (Matthew 2:5; Luke 2:25,26; Acts 17:2,3). In the same way Paul says to those looking for His second coming, “Ye, brethren, are not in darkness that that day should overtake you as a thief” 1st Thessalonians 5:4.

Jesus spoke on many occasions of a greater understanding that was to come. “I have yet many things to say unto you, but ye cannot bear them now” John 16:12. He spoke of the time when our blindness would be removed and we would see clearly (1st Corinthians 13:12). John in the Revelation also found that there were things still hidden from man’s understanding (Revelation 10:4).

When then, were these things to be revealed? Jesus said, “There is nothing covered that shall not be revealed; and hid, that shall not be known” Matthew 10:26. “For the vision is yet for an appointed time...though it tarry, wait for it” Habakkuk 2:3. Daniel had been told of knowledge that was to be sealed up, ‘even to the time of the end’. The outpouring of the Holy Ghost on the “Day of Pentecost” (Acts 2:1,4) was but as a forerunner of God’s power to be poured out in the latter days (see Joel 2:28; 3:1,2).

How, then, is this knowledge to be given to mankind? Peter said that the Scripture is not subject to private (individual) interpretation (2nd Peter 1:20,21), but that it is expounded through the words of the prophets. Paul said “how shall they hear without a preacher? And how shall they preach except they be sent? Romans 10:14,15.

This magazine looks at one such line of Preachers in these Latter Days. This work has not been ‘hidden’, but, like a “thief in the night” the Messengers have come and gone with little notice being taken of the SPIRITUAL knowledge that they were charged to expound.

Paul said, “Hast thou faith? Have it to thyself before God?” Romans 14:22. John Wroe, laying his hand upon the Bible, said, ‘Weigh what has been said this day with this book; if you do not find it weight and measure, trample it under your feet; but if it is weight and measure, the Lord will require it of you and me” (Birmingham 2nd February, 1840).

It is God alone who plants the seeds of faith in each individual heart, which will grow to yield understanding and possible acceptance of these things (Jeremiah 10:23; Song of Solomon 1:4).

We trust you find this edition interesting not only from an historical perspective, but from the message of receiving physical life without death at Jesus Christ’s return which these Messengers proclaimed.

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John Wroe & the Christian Israelite Church

The Christian Israelite Church commenced in December 1822¹ at Wakefield in Yorkshire, England and was started by a man called John Wroe. John Wroe was born in Bowling, a parish of Bradford on 19th September, 1782 and registered and baptized 8th December, 1782 at the local Bradford Church.² John Wroe was the son of a worsted³ manufacturer and was raised to follow his father in his trade. He was put to school, but from want of capacity or of application he made such poor progress that when he left it he read very imperfectly, and he never acquired a facility of reading.⁴ After a rather scanty education he entered his father's business for a time, but later took a farm on his own account. Eventually he married (Mary Appleby, daughter of Benjamin Appleby) and raised a family - at least 6 children, some of whom died in infancy. His family would follow him in their membership of the Church, his daughters married members, and his descendants would remain in the Church in England until the 1930's.

In 1819, some time after his marriage, John was afflicted with a very acute fever and his life was considered to be in serious danger by two doctors who attended him. Considering his recovery was improbable he became seriously concerned about his spiritual welfare and expressed a wish for a minister to come and pray with him. Although his wife sent for four Methodist ministers in turn, each refused his request. His wife then asked if she should send for the minister of the established church at Bradford. As it was getting late, though, John requested her to read a few chapters

of the Bible to him. However, he received little comfort at that time. After a while he gradually recovered his bodily health, but his distress of mind continued and it is on record that he 'wrestled with God' day and night for some months.

A little later he commenced to experience what might be termed trances or visions, which were usually preceded by his being struck blind and dumb. After one of these visions he remained blind for six days. During these periods, many remarkable events were foreshadowed and revealed to him.

The church officially started with a gathering that went for 36 hours commencing at midnight on the evening of the 13th December 1822. John Wroe left the Meeting at 1.00 am to commence his public Mission, which lasted for 40 years (until February 1863) when he was 81 years of age. Members still keep an hour at this time every year in commemoration of the Church's beginnings, and looking for the Latter Rain of God's Spirit to commence the promised Ingathering of Israel.

John Wroe was then directed by the Spirit to relinquish his worldly employment and he became wholly engaged in the 'work of the ministry'. He extended his travels and took with him a few of his followers to act as writers and generally assist him. John did not handle money himself nor did he write his own Journal, but always had a Writer accompany him to write records of his activities, and to pay expenses.

It is not to be wondered at, however, that in certain quarters John was subjected to persecution and derision as has been the

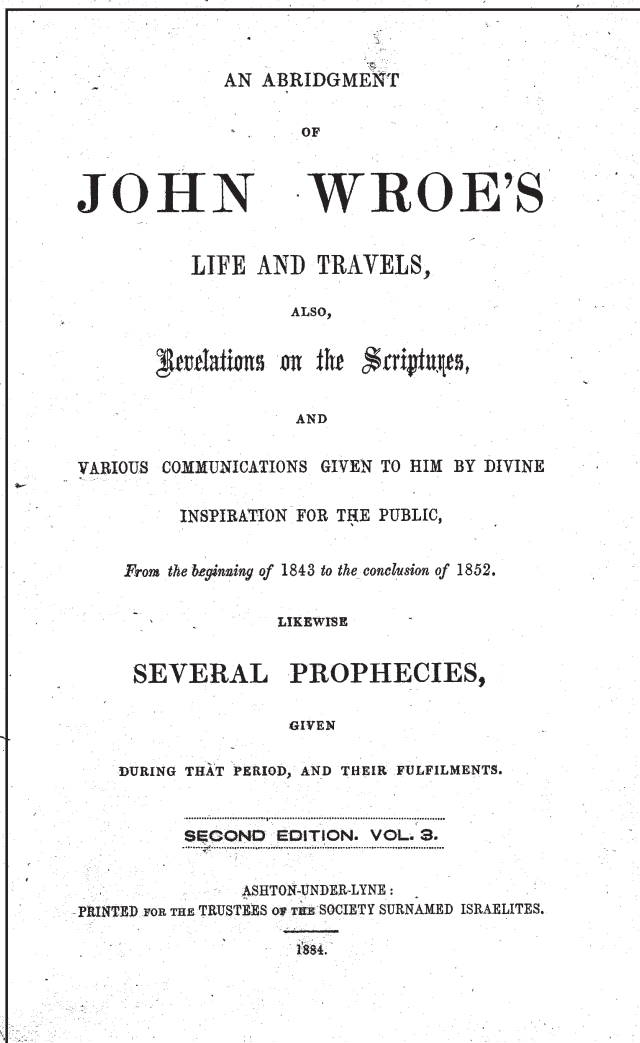
experience of most men or women down the ages who claimed to have received spiritual communications, or who expounded doctrines which were not entirely in harmony with the accepted opinions of the time. Even our Lord was no exception to this, for amongst other things it was said of Him "*He hath a devil, and is mad; why hear ye him?*" John 10:20.

John Wroe was a man of his convictions. He practiced what he preached. With the reintroduction of the rite of circumcision amongst members, John Wroe underwent public circumcision in April 1824 (he would have been about 40 years of age) in support of this belief. No man would undergo this operation, especially in public, light-heartedly.

The Christian Israelite Church has always had two levels of membership known as Covenanted Members and Uncovenanted Members. Covenanted members are those who Covenant to aspire to keep the instructions as laid out in the Mosaic Law

and follow the example of the life led by Jesus Christ. Uncovenanted members sign to a belief that the 4 books of Moses (Exodus, Leviticus, Numbers and Deuteronomy) and the 4 Gospels (Matthew, Mark, Luke and John) were given by divine inspiration, and that they have a desire to aspire to the example of the life led by

Jesus, but do not make an outward covenant to this aspiration. (Please note here that Genesis is an important part of the Pentateuch and the 1st book of Moses but it is generally accepted that Moses compiled Genesis from various other books, such as The Book of Jasher, but that the remaining 4 books of Moses are directly dealing with the giving of the Law and Israel's



response to that Law.)

Large numbers of Southcottians, especially in the Ashton-under-Lyne area of Lancashire were attracted to the visitation of John Wroe, and the Christian Israelites grew quickly and of quite considerable numbers

between 1822 and 1830. With the advancement of any community, especially where there is money involved, came opportunistic people with a wish to make profits, usually for their own pockets. A form of co-operative known as the "Shop Company" was formed with wealthy Christian Israelites and non-Christian Israelites financing the enterprise to sell goods and services from the Shop Company to Church members. Through the running of this "Shop Company", Samuel Walker and William Masterman who were treasurers of the Society of Christian Israelites also became treasurers of the "Shop Company". A disagreement arose surrounding some credit that had been given to John Wroe, when it should not have been given. In an effort to further slander John Wroe's name, a young girl was procured to testify against him (a young lass whose father was not a Christian Israelite) and filed false testimony of rape against him. These allegations were found to be false. Masterman and Walker then attempted to discredit him further by alluding to the 'fictional seven virgins' which have now gained notoriety thanks to a modern day author, Jane Rogers. But, again, in a trial amongst his peers, allegations were again proved false. Unfortunately the Ashton-under-Lyne community of Christian Israelites suffered and many of the members left. These members, as you will read later, formed the basis for the New & Latter House of Israel group, and some, for a time, followed John aka Zion Ward.

Competition amongst the prophets in the early 19th century was fierce, and matters amongst the Christian Israelites were not helped by John aka Zion Ward being accepted by some of their members. Such was the case in 1830 when Samuel Walker and William Masterman (mentioned earlier) led the wave to gain

the down fall of John Wroe. These two Christian Israelites had become influenced and converted to the ways of John aka Zion Ward (he had risen in prominence from 1815 to c1835 and gained the support of many of the Southcottians that had not supported John Wroe - but as with some of his predecessors, he was threatened with being declared insane). Zion Ward's error appears to be that he thought he was Shiloh and his ego suffered accordingly.

Once the controversy died down over the Ashton affair, John Wroe resettled at Wakefield in Yorkshire and proceeded to lead a healthy church till his death on 4th February, 1863 whilst on a trip to Melbourne, Australia.

John journeyed over many parts of Europe and the most remarkable of these travels in the first ten years were those to Gibraltar, Spain, France, Germany, Italy, Scotland Ireland, and Wales. In addition to his many later travels throughout Europe and the British Isles, the 'Messenger' made several voyages to America, Australia and New Zealand.

Some of his early travels to these countries were made in sailing ships in rough weather and are recorded as being fraught with many dangers and hardships which he endured for the faith he held.

In many of his travels, his message was well received and bodies of members were established from time to time. Many bodies of members were established in the British Isles by John Wroe and his Traveling Preachers, including such towns as Gravesend, London, Lincoln, Sheffield, Bradford and Huddersfield, with several in Ireland and Scotland.

Ashton-Under-Lyne in Lancashire had, of course, long been associated with this movement dating from about 1824 when John Wroe first visited the town. Later he

preached to large congregations there, sometimes in the open. Several bodies were formed in and around this district.

Members of the Christian Israelite Church built John Wroe a mansion named Melbourne House, at Wrenthorpe near Wakefield in Yorkshire. The building has just been completely restored and added to, to accommodate 'Torch Telecom', a telecommunications business.

Originally at Gravesend, the headquarters of the Church were later transferred to Ashton where the Church

printing press had long been established.

During his last visit to Australia in 1863, John Wroe died at the age of 81 in Melbourne, leaving the Church to continue to operate in the hands of Trustees. During his lifetime he frequently impressed upon his hearers not to follow John Wroe as anything more than a man, for he was but human, but to follow the Spirit, of which he was merely a mouthpiece. He said time and time again that if what he said did not align with the Bible that people should not accept it.⁵ 📖

Bibliography

- ¹ J. Wroe, *The Life and Journal of John Wroe with Divine Communications Revealed to Him*, Volume 1, 1859.
- ² Copy of Church Register for Bradford Church entries for 1782.
- ³ Closely twisted yarn or thread.
- ⁴ S. Baring Gould, *Yorkshire Oddities, Incidents and Strange Events*. Prophet Wroe, SMITH SETTLE, 1984, page 19.
- ⁵ Summarised from the first 40 pages of *The Life and Journal of John Wroe*, Volume 1, 1862.

Compensation

The flowers have gone in the hedgerow green,
Their radiant beauty no more is seen,
But the holly gleams on the distant hill,
And I know my Father loves me still.

The swallow has left her cosy nest
In the eaves of the house, her summertime rest;
But I hear the robin's cheery trill
And I know that my Father loves me still.

For He never leaves us quite alone,
Though flowers have faded and songbirds flown;
He gives new pleasures in wintry days,
Filling our hearts with grateful praise.

Being a Christian Israelite

There are 2 levels of membership in the Christian Israelite Church. These are referred to as Uncovenanted members and Covenanted members.

Uncovenanted Members

This level of membership is provided as a preparatory stage of membership for people who want to join the Church, but need time to learn and understand more about the teachings and way of life. However, many Uncovenanted members in their own lives of dedication do fulfil many or most of the requirements which become part of the commitment of Covenanted members.

There are 3 primary requirements of Uncovenanted Members:

1. Signing to be a member – all must make a Statement of belief and acceptance of Jesus Christ as their Saviour and Redeemer, and a physical signing to this as described in Isaiah 44:5, “...and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel”.
2. Baptism - in the Christian Israelite Church baptism involves total immersion in an open river or sea and is seen as a confession to God of sins committed with belief of forgiveness, coupled with the desire for Spiritual Strength to forsake the sin in the future.
3. Worship – Uncovenanted Members are obliged to keep 1 hour – the eleventh hour – on Sunday morning in accordance with Jesus’ instruction given in Matthew 26:40, “What, could ye not watch with me one hour?”

Covenanted Members

As the name implies the commitment attested to by Covenanted members involves a greater observance of God’s Law as given to Israel. Below is a list of some of the laws embraced in a way of life followed by covenanted members. The list is indicative, and does not include everything done by members in seeking to follow the way of life exemplified by Jesus when he was here on Earth.

1. Again there is a ceremony involved but this time the member is making a Covenant with God to seek help from the two Immortal Spirits, Christ and Jerusalem Above (the Holy Ghost) to do a work in them similar to that done by Jesus Christ.
2. The dietary laws as given in Genesis 9:4, “But flesh with the life thereof, which is the blood thereof, shall ye not eat” and Leviticus 17:12,14, “Thereof I said unto the children of Israel, No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood. ...or of the strangers that sojourn among you, which hunteth and catcheth any beast or fowl that may be eaten; he shall even pour out the blood thereof, and cover it with dust. For it is the life of all flesh; the blood of it is for the life thereof: therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh: for the life of all flesh is the blood thereof: whosoever eateth it shall be cut off.” God gave clear instructions what Israel could and could not eat in Leviticus chapter 11. Israel is given a very detailed list of those

animals that are unclean – the beasts that could be eaten had to chew their cud and have a divided hoof (not one or the other, but both). Many Christian Israelites follow a vegetarian lifestyle but those that do not abstain from eating flesh from 6pm Friday night to 12 midday Sunday in observance of the Sabbath – the Seventh Day. The Seventh Day is seen symbolically as symbolizing the Millennium or New Creation when no animals will be killed, thus Christian Israelites abstain from flesh on the 7th day in anticipation of this. These instructions are seen as guidelines for a good, healthy God fearing life. A lot of these dietary instructions gain extra impact in light of current world events such as ‘Mad cow disease’ and the over-hormoning of chickens in the chicken and egg industry.

3. With regards clothing, Covenanted members wear pure materials – materials in which the warp and weft are of the same thread. Members abstain from wearing solid black as black is traditionally seen as the colour of mourning and death. Covenanted members also have a particular form of clothing that they wear for worship. Men have a suit with a long coat, with top hat, vest etc. and women wear a long dress with a 19th century style cap. The clothing is seen as a form of separation from the world – the fashions of the world are not to be Israel’s focus, God is.
4. Covenanted members take on for life (rather than just a period of time as Paul did) the Nazarite vow detailed in Numbers 6:1-8, “*And the Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them, When either man or woman shall separate themselves to vow a vow of a Nazarite, to separate themselves unto the Lord: he shall*

separate himself from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried. All the days of his separation shall he eat nothing that is made of the vine tree, from the kernels even to the husk. All the days of the vow of his separation there shall no razor come upon his head: until the days be fulfilled, in the which he separateth himself unto the Lord, he shall be holy, and shall let the locks of the hair of his head grow. All the days that he separateth himself unto the Lord he shall come at no dead body”. Israelites take on a lifelong dedication to the Lord, thus the men have uncut hair and beards, and the women uncut long hair. Razors don’t touch women’s legs, etc. The majority of Christian Israelites are also teetotalers. This was exemplified in Scriptures by Samson, Samuel and John the Baptist.

5. Covenanted members pay one tenth of their earnings to the Church for the work of the ministry according to Malachi 3:8-10, “*Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. 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.”* Jesus Christ reinforced the need for tithe in Matthew 23:23, “*Woe unto you scribes and Pharisees, hypocrites! For ye pay tithe of mint and anise and cumin, and have omitted the weightier matters of the law, judgment, mercy, and faith: **these ought ye to have***

- done, but not to leave the other undone”.*
6. Christians Israelites take literally Deuteronomy 4:15-18, *“Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day that the Lord spake unto you in Horeb out of the midst of the fire: lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female, the likeness of any beast that is on the earth, the likeness of any winged fowl that flieth in the air, the likeness of any thing that creepeth on the ground, the likeness of any fish that is in the waters beneath the earth...”*. Members don’t have any pictures of anything regarded as an image (a likeness of anything God has created or caused to grow) in their houses, or on their clothes. In the early days members would even paste brown paper over the pictures on the front of piano music sheets and in books and novels. Clothing isn’t worn with flowers or images on it, and invariably photographs are not kept. History wise, this makes it difficult for visual images because there are none; but as we want God to forget our past, so we too seek not to keep a record of it.
7. Circumcision is a pre-requisite for male Covenanted Members in the Christian Israelite Church in accordance with Genesis 17:10,12 *“This is my covenant,*

which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised...And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed” . It is seen as a sign of the Covenant and a sign of the shedding of blood for remission of sins. Circumcision is performed as God ordained, on the 8th day after birth. Members’ children who have not been circumcised and registered according to the Law of the Land (as Jesus was in Luke 2:21) cannot be named in the Church.

8. Covenanted members, as stated earlier, seek the help of the two Immortal Spirits. The Two Immortal Spirits are the Spirit of Christ (Father) and Jerusalem Above/ Holy Ghost (Mother) to do the work of redemption in Israel - (see John 14:16.)
9. Israelites do not venerate death as do some other Churches – there is no Burial Register, no commemorative plaques in the Church and funeral services are held in a private home or in the open air, usually at the graveside. We firmly believe that the Church is for the living, not the dead. However, members have no fear of death, and accept that, according to God’s grace, each will receive the reward God has in store for them.📖

The Making of an Israelite

*“But if a man be just, and do that which is lawful and right, and hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, neither hath defiled his neighbour’s wife, neither hath come near to a menstruous woman, and hath not oppressed any, but hath restored to the debtor his pledge, hath spoiled none by violence, hath given his bread to the hungry, and hath covered the naked with a garment; he that hath not given forth upon usury...hath walked in my statutes, and hath kept my judgments to deal truly; he is just, he shall surely **live**, saith the Lord God”* Ezekiel 18:5-9

The Beginnings of the Christian Israelite Church in Australia

The first mention of Australia in John Wroe’s Journals was on 1st October 1834, where he stated that *“Tho ye are few in number ye will be scattered – one here and one there, one in a town and one in a city, one in America and one in Botany Bay, and declare the glad tidings of the kingdom”*¹.

The first Travelling Preachers² sent to do mission work in Australia were Charles Wilson and Charles Robertson both of the UK. These two preachers had been active in England and Scotland. At the end of May in the year 1839 these two gentlemen embarked for Australia.³ On 31st May, 1839 their departure is referred to in this manner, *“Now is the fulfilment of the word – men shall go out without purse or scrip – those who are gone to Botany Bay are gone so; yet the command is to the people to give money to try them.”* During the year 1840 they were joined by John Tuckwell who was chiefly preaching in New South Wales in the country adjacent to Sydney.⁴

These early Travelling Preachers met with some success, especially in the Sydney – Penrith region. 1843 saw the first of 5 Mission Trips undertaken to Australia by John Wroe. The success of the Christian Israelite Church in Australia can be attributed to the efforts of these Travelling Preachers. Whether these early preachers sent from England were married is not mentioned, but it would have been a difficult life for their wives if they had been. Charles Wilson, for example, was in Australia from 1839 to 1851.

Travelling Preachers were not limited to being sent to English speaking countries either. In April 1851, Joseph Donnolan and Charles Robertson sailed from Australia for China for mission work. This trip was unsuccessful, no groups were founded, Joseph Donnolan died in China and Charles Robertson is said to have died on the return voyage at the end of 1851, early 1852.⁵

John Wroe made 5 voyages to Australia. A summary of these trips shows the enormous interest and support in Australia for his message.


First Voyage	September, 1843 to March, 1844	Sydney, Penrith, NSW.
Second Voyage	September, 1850 to June, 1851	Hobart, Little Scotland, TAS; Collingwood, VIC; Sydney, Penrith, Liverpool, NSW.
Third Voyage	November, 1853 to July, 1854	Collingwood, Geelong, VIC; Adelaide, Willaston, Gawler Town, SA; Hobsons Bay, VIC; Sydney, Penrith, NSW.
Fourth Voyage	October, 1859 to March, 1860	Collingwood, Ballarat, New Chum Gully, Geelong, Upper Plenty, VIC; Adelaide, SA; Hobart, Launceston, TAS; Sydney, NSW.
Fifth & Final Voyage	August, 1862 to January, 1863	Melbourne, VIC

As can be seen John Wroe's visits encompassed more centres as time went on.

Unfortunately, as can be seen on the chart, on the last trip John Wroe made to Australia he wasn't well and actually died in Melbourne on this trip. He is buried at Melbourne Cemetery in an unmarked grave.

By 1859, and at the conclusion of John Wroe's Missionary Journeys, groups of Christian Israelites in Australia had been established at:

- **Sydney, NSW**
- **Pitt Town, NSW**
- **Liverpool, Camden, Penrith and Dural, NSW**
- **Wilberforce, NSW**
- **Goulburn, NSW**
- **Paddy's River, NSW**
- **St. Albans, NSW**
- **Maitland, NSW**
- **Grahams Town, NSW**
- **Cockfighters Creek near Wollombi, NSW**
- **Singleton, NSW**
- **Wiley's Flat (now known as Gouldsville) near Singleton, NSW**
- **Mittagong/Berrima/Bowral, NSW**
- **Kempsey, NSW**
- **Penrith, NSW**
- **Melbourne, Victoria**
- **Geelong, Victoria**
- **Ballarat, Victoria**
- **Hobart, Van Diemens Land/Tasmania**
- **Launceston, Van Diemens Land/Tasmania**
- **Adelaide, South Australia**
- **Gawler Town, South Australia**

John Wroe had established a hierarchy of Officers to run the Church, so subsequent to his death an operational structure was firmly in place, and the Church continued in Australia as elsewhere, under the operational guidelines that had been established. 

Footnotes

- ¹ J. Wroe, *The Life and Journal of John Wroe with Divine Communications Revealed to Him*, Volume 2.
- ² The Christian Israelite Church does not have ordained clergy, instead they have appointed Local and Traveling Preachers. The Preachers are not paid and the Traveling Preachers had to rely on the sale of Church literature to finance their travels. These days the Preachers have temporal employment as well as undertaking preaching duties.
- ³ Extracts of Letters and other Writings of the Israelite Preachers, 1839, p.4
- ⁴ Extracts of Letters and other Writings of the Israelite Preachers, 1840, p.4
- ⁵ J. Wroe, *The Life and Journal of John Wroe with Divine Communications Revealed to Him*, Volume III, published 1884, p. 410.

The Two Aspects of Bread and Wine

This article will deal mainly with two aspects of the meaning of Bread and Wine, and mainly comprises quotations from the Bible and from Christian Israelite Volumes known as the Public Word. There are many other quotations that are not included in this article.

Two symbolic words used are 'word', which is the information about, and the receiving, of the Spirit of God. The other is 'bread', which is obedience to the instructions.

The Two Aspects of Bread and Wine

One is preparation for spiritual life after death – the other, the life of immortality without death. One of our Christian Israelite church hymns says,

*“Christ Jesus in the Gospel said,
I am the true and living Bread.”*

The great work of Jesus was that the sins of all believers would be forgiven at the 1st Resurrection as a result of His sacrifice.

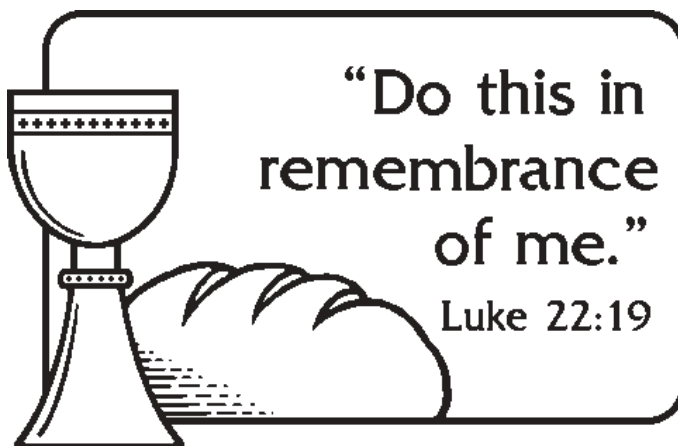
On the occasion of the Last Supper

(Luke 22:14-20) Jesus sat with His disciples to observe the Passover. He took bread, and gave thanks, and brake it and gave unto them, saying, *“This is my body which is given for you; this do in remembrance of me”*. Likewise also the cup after supper, saying, *“This cup is the New Testament in my blood which is shed for you”*. This was done as a resemblance of remembering the sacrifice of His body and blood.

His sacrifice was a tremendous sacrifice in not only His physical sufferings but also in the great humiliation of the Son of God to be crucified by men influenced by Satan, and yet for Him to remain passive, and even to say, *“Father, forgive them for they know not what they do”* Luke 23:34.

This great sacrifice then was that people who would accept these truths and believe in the great reward for obedience to His Commands, would receive these benefits at the 1st Resurrection – at which time they would receive a spiritual body as the angels, whereas people who did not

accept the forgiveness of His sacrifice would be returned to the grave until the 2nd Resurrection. In the meantime, they would have realised that their sins could be forgiven by accepting the sacrifice of Jesus which had been done for the benefit of all, and so they rise at the 2nd Resurrection and receive the benefits of the sacrifice.



We have the Old Testament and later the New Testament. I wanted to find the meaning of Testament. My Bible dictionary reads, "Testament" see the word "Covenant". "Covenant" denotes an agreement between persons or nations, more often between God and man.

God in His good time fixes the terms which man accepts. The Old Testament contains the Covenant or Covenants made by God with His people, Israel, before the coming of Jesus Christ. When a covenant was made either between God and man, or between one man and another, an animal was slain, sacrificed and divided (see Genesis 15:1-15; Exodus 24:5-8; Hebrews 9:11-28; Hebrews 10:5,10; Hebrews 12:24).

The New Testament contains the New Covenant made between God and man ratified by the shedding of the blood of Jesus (Matthew 26:28) which quotes, "*For this is my blood of the New Testament which is shed for many for the remission of sins*". Hebrews 9:22 states, "*Without the shedding of blood there is no remission*".

Hebrews 2:14, "*Forasmuch then as the children are partakers of flesh and blood, He also Himself took part of the same, that through death He might destroy him who had the power of death, that is, the devil*". So the blood of Jesus was given in sacrifice for the people who will believe that this was done that their sins would be forgiven at the 1st Resurrection, and that their soul and spirit would be reunited, and they would be as the angels. This is a most wonderful privilege to realise that the only one who was eligible for this sacrifice did so on behalf of all people. To people then, this work has been done for them if they will accept that this debt has been paid.

As a regular reminder of this sacrifice, He recommended the regular remembrance of this important event, "*For as often as*

ye eat this bread, and drink this cup, ye do show the Lord's death till He come" 1st Corinthians 11:26.

Today, the Communion Service referred to in 1st Corinthians 10>16, observed by most Christian Churches, is taken in remembrance of the request by Jesus at the Last Supper of Jesus and His disciples in the breaking of bread and sipping of wine. Those taking part in this service of remembrance are expected to prepare for this serious sacrament by repentance of sins committed, and to realise the seriousness and purpose of the sacrifice of the blood of the Saviour.

As this reward is prepared for by the majority of Christian believers, it is referred to in Jude 1:3 as the Common Salvation, also in Titus 1:4 as the Common Faith. To quote Jude 3 in full, it reads, "*Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write and exhort you that ye should earnestly contend for the faith once delivered unto the saints*", the Law Book states, "which is the promise of the mortal body being made immortal" (Public Volume 1, page 330).

This talk now will deal with some aspects of the redemption of spirit, soul and body which is the life of immortality.

Hebrews 6:1 quotes, "*Therefore, leaving the principles of the doctrine of Christ, let us go on unto PERFECTION*". Public Volume 2 page 54 quotes, "Ye must leave the principles of the doctrine of Christ which is the doctrine of the salvation of the soul, and pursue for the redemption of the body".

The crucifixion of Jesus was to remove the curse on the soul by the forgiveness of sins, and in the overcoming of the power of death, to life of obedience to the Laws of God. Public Volume 3 –

page 108 says “For if the body is preserved, the soul is also”. Public Volume 1 – page 435 says, “The resemblance of bread and wine to be taken until I turned My hand a second time to gather together the dispersed of Judah. And now when I visit (that is, the Visitation to bring to Christian Israelites the doctrine of the redemption of spirit, soul, and body – this is referred to as ‘the Word’), the Word is that bread of the sacrifice, and he that eateth of the Word, eateth My body, and he that obeyeth My Commands is washed by that blood which I shed upon the cross. The fruits of his body shall possess the heaven and the earth’.

Public Volume 2 page 40 “In this manner will I conquer the evil power by revealing My Word to the house of Israel”.

Public Volume 3 page 341, “But it is the Word that is to be eaten, and those who eat of it, cannot taste of death, neither can their body see corruption”.

John 6:33, “*For the bread of God is He which cometh down from heaven and giveth life unto the world*”.

James 1:22, “*Be ye doers of the Word and not hearers only*”.

Volume 3 page 428, “For the Visitation is the oil – for where there is no visitation the people perish (Proverbs 29:18).

Volume 2 page 261,262 – “God sent Jesus, the cleanness of the tree, for seed to the sower and bread to the eater. HE gave His blood for seed to the sower to be sown in the earth, that they who received it should be raised incorruptible, but He gave His flesh for bread to the eater, that they that eat it by His Word abiding in them, their bodies should not die, but put on immortality”.

John 6:48-58, “*I am the bread of life. Your fathers did eat manna in the wilderness and are dead. This is the bread which cometh down from heaven that a man*

may eat thereof and not die. I am the living bread which came down from heaven; if any man eat of this bread, he shall live for ever, and the bread that I will give is my flesh which I will give for the life of the world. The Jews therefore strove among themselves, saying, ‘How can this man give us His flesh to eat?’ Then Jesus said unto them, ‘Verily, verily, I say unto you, Except ye eat the flesh of the Son of man and drink His blood, ye have not life in you. Whosoever eateth My flesh and drinketh My blood hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood, dwelleth in me and I in him. As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me. He that eateth of this bread shall live for ever’.


The taking of bread and wine is being grafted into the death of Jesus, but another ideal is to be grafted into the LIFE He possessed after His resurrection when He received the immortal life of His body. “*He that liveth and believeth in Me, shall never die*” John 11:26. This faith means living one’s life in preparation by obeying the life of obedience to the Laws of God as given in the Old Testament, and which Jesus obeyed, and fulfils the quotation from Deuteronomy 30:16, “*See, I have set before thee this day life and good, and death and evil*”. Deuteronomy 30:18, “*I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing, therefore choose life, that both thou and thy seed may live*”.

The immortality attained by Jesus was made possible by Him obeying the Law of God in His life, and showing the EXAMPLE of “*Whoso liveth and believeth in Me, shall never die*”. If a person has

risen to the condition of not dying, then the curse of death has been overcome in them also. This is claimed to be possible by receiving the Visitation of God's Spirit through the WORD, and living by the instructions given. And if immortality, that is NO DEATH – then the great hold on mankind by Satan has been overcome removing Satan's power over mankind.

This, then, was the great work performed through Jesus, and it is offered to faithful followers of His example.

I will conclude by repeating the

earlier quotation of the two aspects of bread and wine that are offered to mankind, one the spiritual life after the death, the other, the life of immortality without death. Public Volume 2 pages 261,262 – “God sent Jesus, the cleanness of the tree, for seed to the sower and bread to the eater. He gave His blood for seed to the sower to be sown in the earth, that they who received it should be raised incorruptible, but He gave His flesh for bread to the eater, that they who eat it by His Word abiding in them, their bodies could put on immortality”.

Hymn No. 49

(Leviticus 25:8-10; Isaiah 51:11; Luke 21:1-4)

Henceforth let no man in his learning confide,
Nor those who have riches be puffed up with pride;
The poor shall compete with the noble and great,
For gold can't redeem the long mortgag'd estate.

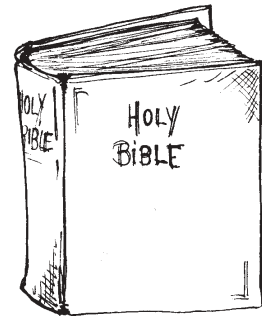
Behold! The grand Jubilee year is at hand,
Legitimate heirs may with confidence stand,
And claim their inheritance free of all cost,
Although it was by Satan's craftiness lost.

The great proclamation is publish'd abroad,
By orders received from Israel's God;
That all the true children of Abraham's race,
Return now with joy to their own native place.

They come unto Zion, the Lord's holy hill,
Their mouths sweet rejoicings and laughter doth fill; -
All pain, sorrow, sighing, and tears flee away,
And darkness gives place unto permanent day.

Debug Your Bible:

A Line of Messengers



Theologically the Christian Israelite Church would be classified as having come from the Southcottian movement. We believe that a line of messengers was sent in these latter days as had been foretold in Scripture. The messengers were as set out below. Each of these messengers contributed a theological aspect which has been included in the Christian Israelite Church teachings. Central to the beliefs of all of these groups is the figure of “Shiloh”, and as an introduction to the messengers, it is important to present some background to this topic. This is done below.

Who is Shiloh?

To understand the concept of Shiloh one has to consider the person of Jesus Christ from two aspects. Firstly there is Jesus the man from his birth to his baptism, that man being different from us in that He was born of the pure seed of the woman unsullied by man’s seed (that is without an earthly father) and secondly from His baptism when the Spirit of Christ and the Holy Ghost descended upon and covered Him until His crucifixion. It is only from His baptism that He is surnamed Christ.

In the creation sequence in Genesis chapters 1-3, God originally created mankind as dual beings, “...*male and female created he them...*”, (for this is prior to the fall) in a spiritual existence. In this balance of male/female everything has its partner. In the

Trinity there is God the Father, the Holy Ghost/Jerusalem Above the Mother and Christ the son. Mankind, in this world is a tripartite being containing spirit, soul and body, and as Jesus Christ retained his physical body without it going to corruption (even though it laid in the grave three days) and as Enoch and Elijah who were physically taken to heaven without seeing death, so too will 144,000 members of spiritual Israel be preserved without physical death. In the Millennium those that are saved with their physical bodies will return to the pre-fall state of existence of duo beings (male and female in a combined existence), but also have their soul and body which they have redeemed.

It is commonly understood that **Jesus Christ** represented the **male** aspect of the Son of the Trinity. **Shiloh** is seen as representing the **female** partner of the man Jesus Christ. When male and female are united they are referred to as male. Shiloh is believed to be the child spoken of in Revelations chapter 12. The Bible says regarding Shiloh, “*The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be*” Genesis 49:10.

A brief overview of some prophets or messengers from the latter day movement is given below.

Jane Lead

Although not normally included in the line of messengers associated with John Wroe, Jane Lead shared a lot in common with his understanding and preceded him by at least 150 years. She was before her time, but laid a foundation stone which John Wroe built on nearly 200 years later. She was referred to by both John Wroe and Joanna Southcott and her writings are still regarded as important by the Shakers in the US and the Israelite House of Mary at Benton Harbour, Michigan. Jane Lead lived from 1623 to 1704 and wrote numerous papers, many of which were published and are still available. She founded the Philadelphian Society in 1652.

In her Sixty Propositions written in 1699 (remember this was on the eve of a new century), Jane Lead presents some amazing similarities to many of the Christian Israelite beliefs held today. Some similarities are included below.

- a. "Then it (the Philadelphian church) would go on to multiply and propagate itself universally, not only as the number of the firstborn (144,000) but also the remnant of the seed (aliens), and strangers, against whom the dragon shall make war.
- b. This will be the standing up of Michael the great Prince of Israel, and will be as the appearance of Moses against Pharaoh in order that the chosen seed may be brought out of their hard servitude.
- c. For nothing must remain in this church but what can remain in the fire, Holy Ghost. For as a refiner will the Lord purify the sons and daughters of the living God, and purge them into **perfect righteousness**.
- d. There may be some at present living who may come to be thus fully and totally

redeemed having another body put on them, ie., after the priestly order.

- e. Upon this body will be the fixation of the Urim and Thummim, that are to be appropriated to the Melchisedecan order whose descent is not to be counted in the genealogy of that creation (under the fall) but is another genealogy, which is from the restoration.
- f. There must be a manifestation of the Spirit whereby to edify and raise up this church suitable to the ascension of Jesus Christ.
- g. This manifestation must be the absoluteness of power and in the beauty of holiness, so bringing down heaven upon earth and representing here the New Jerusalem State.
- h. In order to which, spirits that are thus purely begotten, conceived and born of God, can ascend to Jerusalem above, where their head in mighty majesty doth reign, and there receive such a mission whereby they shall be empowered to bring down to this world its transcendent glory.
- i. Therefore there should be a holy emulation and ambition stirred up among all true lovers of Jesus so that they may be the first fruits unto Him that is risen from the dead, and so be made principle agents for Him and with Him that they may be, if possible, members of the firstborn of Jerusalem above, our Mother."

These are only 9 out of the 60 Propositions and many of the rest carry a similar genre and also bear some amazing similarities to the beliefs that John Wroe much later expounded.

Richard Brothers

In the late 18th century pre-millennial fever was at its peak. With the advent of

the French revolution, many people saw the French Revolution as the start of the millennium and thus people became very concerned about their own spiritual future. In the midst of this pre-millennial fever was a gentleman called Richard Brothers. Details of his life are patchy but we do know that he was born on 25th December 1757 (which date would gain in importance to him as his mission revealed itself) at Placentia, Newfoundland. He was a member of Her Majesty's Navy from which station he retired around 1784.

He was married in 1786, but this only lasted a very brief time (apparently whilst Richard was away his wife had started a relationship with another gentleman and started having quite a considerable family to him). Faced with the obvious, he left her to her own devices.

In 1790, the "Spirit of God began to enlighten his understanding" and he started to adopt some of the Quaker doctrine (eg. the banning of oath-taking based on the precept that Jesus said, "Swear not at all"). This particular aspect of his newly acquired doctrine would create considerable problems for him – the fact that he didn't back down is perhaps a reflection of the calibre and fibre of his person and his personal sense of commitment to his mission. Because he was retired from Her Majesty's Navy, Richard Brothers was eligible for a ½ pay pension on condition that he did not receive any other form of employment under the Crown during the six months prior to his eligibility. Because of his new attitude to oath-taking, Richard, of course, could not in clear moral conscience, swear to this. Thus his pension was cut and his financial situation worsened. Firstly he was committed to the Workhouse for being unable to pay his rent (a landlady had sued him for 1/3 of what was due to her and his incarceration was the result of this

court case). In 1792 he left the workhouse but only to repeat the same as before because he still had no income, but this time the court sentenced him to do 'time' in Newgate Prison. Instead of the private room that he had had to himself at the Workhouse, he was forced to share his accommodation, menial as it was, with 14 others. By November 1792 he had signed Letters of Attorney finally authorising his pay to be drawn, and he was released.

It was in this period, 1792-1793 that Richard Brothers became convinced that he was the Prince of the Hebrews and Nephew of the Almighty. The London Times dubbed him the "Great Prophet of Paddington Street" (pertaining to the area where he had taken up residence in London). Over the next few years his mission would really take off. Between the years 1794-1795 it is stated that Brothers was visited daily by many people. Of course all of this attention could not go unnoticed by the authorities and again on 4th March, 1795 he was arrested by the authorities to have his writings examined because they 'have for several months alarmed and agitated the minds of the people (being the crowds that visited him daily)'. He was declared insane (undoubtedly because of his refusal to swear the oath required at the beginning of any court case) and he was removed to Fisher House, Islington, which was at that time a private asylum. He stayed in this asylum for 11 years in which time he kept writing. In 1806 a handful of supporters (for that was all that was left) gained his release and he then lived with friends until his death in 1824. He was buried at St. John Wood where Joanna Southcott is also believed to have been buried in 1814.

J.F.C. Harrison stated that "Brothers teaching was based on a knowledge of Scripture but not dependent on any deep

study of the Bible”. Brothers used dreams, visions and divine interpretation to give an inspired pre-millennial message for which many people, academic and lay, were prepared, even if not actively looking, at that time. Unfortunately for Brothers, like many other prophets, an attempt to be over accurate in his predictions could well have been part of his downfall. For example at the dawn of the 19th Century he predicted that the millennium would start on 19th November 1795, at or about sunrise, in the latitude of Jerusalem.

The observations that could be made about the Richard Brothers’ contribution include:

1. He maintained that the last days were at hand and that mankind should prepare to meet its maker;
2. He believed that he would lead the return of the ‘invisible’ Hebrews (the lost 10 tribes) to the Holy Land;
3. He believed that he would rebuild Jerusalem – supposedly in 1798;
4. He highlighted the British Israel identity theory which had lain under the surface of many British myths since the birth of Jesus – some of which have a strong level of scholastic support;
5. He speaks of London (as did George Turner and John Wroe) as being destroyed at a future time by earthquakes in retribution for the city’s sinfulness;
6. He believed he had visions and revelations that were divinely inspired by the Holy Ghost;
7. Other than during his time in Paddington Street, he did not preach or hold any kind of public meeting and all his followers were gained by his publications; he made no attempt to form an organization or church with these followers nor did he travel to gain support;
8. His followers included members of

society, well-to-do people, workers, academics, etc., from all walks of life; and

9. He attempted to address the theological problem of a morally corrupt England – which Turner would also later repeat in his mission.

Joanna Southcott

Joanna’s early life was relatively normal. She was the 4th daughter of William and Hannah Southcott, born 25th April, 1750 at Tarford in Devonshire. She was raised in the Church of England faith and her father made his children read and discuss a passage of Scripture every evening. She joined the Wesleyans at Exeter, with whom she had long held sympathies, ‘by divine command’ at Christmas 1792. It was in this same year, 1792, that Joanna began to have sensations of the “Spirit” where the Spirit would enter into her, and for the period of time that the Spirit had possession of her, she could not remember anything about what she said or did. Eventually she came to believe, through these divine visitations, that she was the “Bride of Christ” or more importantly the “woman clothed with the sun” spoken of in Revelation chapter 12.

Joanna Southcott gained many followers to her group, and organised many of them, unlike Richard Brothers, into groups of followers that met together and had some form of organisational structure. She gained many of the people who had followed Richard Brothers but had become disillusioned when he was imprisoned for so long in the private asylum. Joanna Southcott was the answer to their prayers, so adherents flocked to her call, most especially after the release of her first book “The Strange Effects of Faith”.

Joanna was always trying to have

her writings examined by the clergy of the established Church (the Church of England) but always her demands would not be met. In December, 1801, was the first such trial of her writings wherein she assembled the “Seven Stars” (Richard Sharp, George Turner, Morison and John Wilson with Reverend Stanhope Bruce, Webster and Foley) and five clergyman were invited, including a bishop and the archdeacon (the number to make up 12). The members of the clergy declined to review the writings and they were placed in a sealed box until the 12 could be got together to examine the contents. The box has still not (in 2002) been opened and the contents examined by any committee – many false boxes over the years have come forward but these have proven to be fakes. The real box is said to be in the possession of the Panacea Society in Bedford, England.

Joanna Southcott had a ceremony wherein she ‘sealed’ her followers by them signing their name on a printed seal for the overthrow of Satan. Her followers eventually reached from “Lands End to Newcastle” (in England). There were and are some Southcottians in Australia and New Zealand and the US but figures for these are unavailable.

Aligning herself with the ‘woman clothed with the sun’ spoken of in Revelation, Joanna also noticed that the text said that ‘she brought forth a man-child’ and the child was to be ‘caught up unto God’ immediately after its birth. Early in 1814, Joanna’s “voice” declared that she (Joanna) ‘in her 65th year should bear a son by the power of the Most High’. Add to this the passage from Genesis 49:10 and Joanna Southcott believed that she was to bear the spiritual child, Shiloh, whose

coming would bring in the Millennium. In her “Third Book of Wonders” published in March, 1814, she alerts her followers to the exciting prospect ahead.

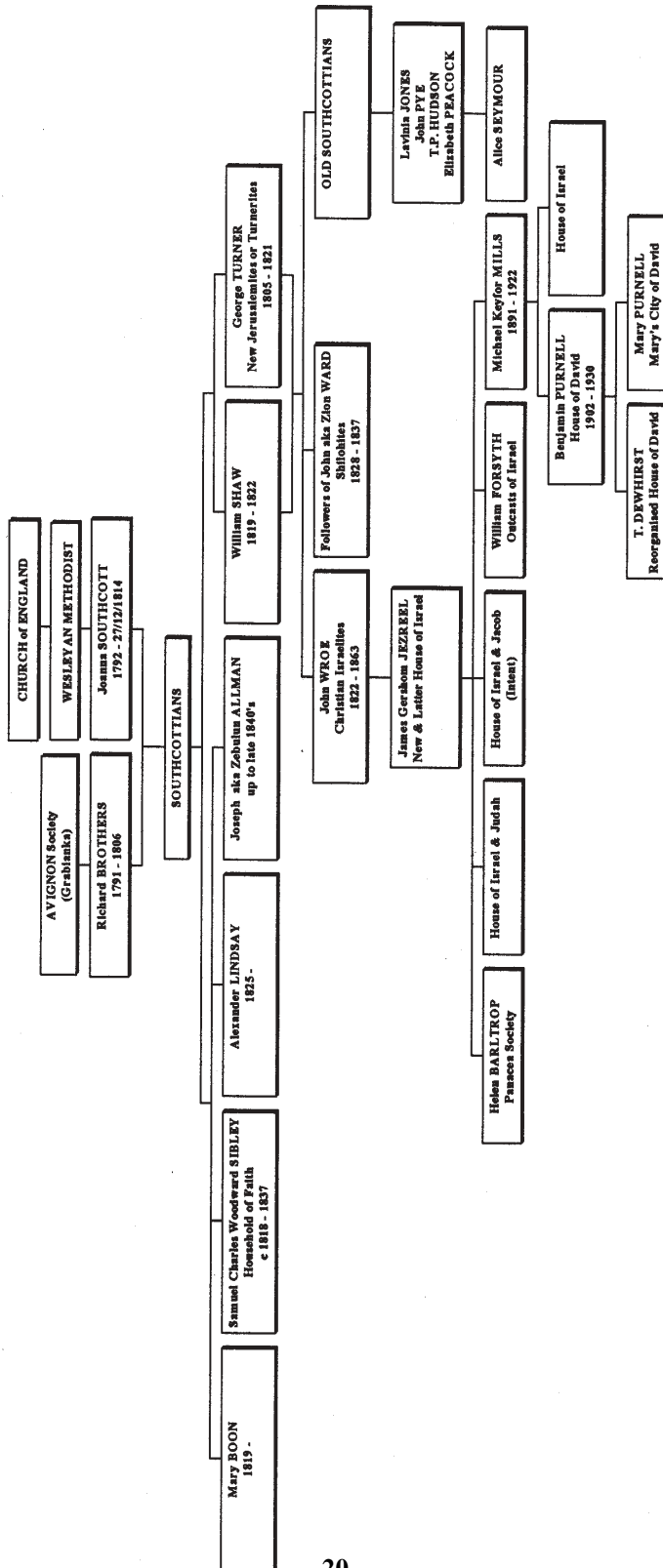
Joanna Southcott died on 27th December, 1814, 2 days after delivering the spiritual child “Shiloh”. The child was born on 25th December 1814. The child was born of substance, but without blood. She left many unanswered questions. Being a spiritual child there was nothing for the 3 doctors who were present, or the attendants to see when she delivered, thus adding to many questions and theories being raised. Even the examination of her body after death could not determine, firstly why she had died, and secondly, what had happened to the baby which appeared to have been born but was not present. If her pregnancy had not been real, but had been for example a cancerous growth, as was the case with Mary Tudor (Henry VIII’s daughter) then the growth or tumour would still have been there – instead there was absolutely nothing to account for the stomach distension and the symptoms and signs of pregnancy or the fact that the pregnancy went for a normal full-term (March to December, 1814) and had consummated in a normal physical process.

George Turner

Very little is known about George Turner. We do know though, that he was a follower of Richard Brothers and a follower of Joanna Southcott. He was a merchant of Leeds and he gained the support of many of the Southcottian believers in the North of England.¹

George Turner was one of the “seven stars” named above who had been chosen to examine Joanna’s writings in December

Table 1 - Table of Southcottian Groups




1801. He published several books of communications, from at least as early as 1805², which was during Joanna's lifetime, which had Joanna's endorsement as being of a divine nature. After the death of Joanna Southcott, George Turner assumed the position of her successor. His message reiterated the imminence of the coming of Shiloh and various dates and prophecies were put forward towards the coming of this event. Unfortunately, none of the prophecies came true in the way expected and George Turner, as had Richard Brothers, ended up committed to a local asylum because of his assessed 'delusions'. Turner had been charged with high treason because of his radical demands for changes in social order (including free postage, abolition of taxes and cheap ale). His term in the asylum at York lasted for 2 years. His main contributions to the lineage with regard to his position in the line of prophets was the revival of Brothers' concept of the lost tribes of Israel and most particularly the aspect that the members of these lost tribes were resident in the UK and environs (essentially British Israelism).

In July, 1820 he was pronounced cured and released (with much effort being placed in his release by his sons and followers), and on his release proceeded to travel amongst his followers in the UK implementing new procedures and services - one in particular was a form of marriage ceremony wherein the females became "Brides of Christ".³ Although the idea has appeared absurd to many historians the fact is that there were still a great many people who

adhered to and followed Turner's ideas. In London at the climax to his missionising and marriage effort, Turner held a Marriage Supper at Westminster for 700 London believers on 30th August 1820 - therefore between his release in July to the 30th August in the same year, the believers in London alone totalled more than 700 who totally supported Turner's marriage ceremony, and presumably accepted him as a latter day prophet.

William Shaw

Little is known about George Turner but even less is known about William Shaw. He received communications from 1819 to 1822. These communications were never printed into book form but achieved wide circulation in manuscript form. He also spoke of London suffering at the hands of a great earthquake as retribution for the city's sinfulness.⁴ William Shaw died in 1822. He was recognised by the Southcottians as a prophet.

Over the years many historians and theologians have endeavoured to understand the reasons behind the activities of these prophets. One writer, Balleine, entitled his study "Past Finding Out". In the Epilogue to his book he wrote: "The question remains, Why did this happen?...And what has enabled it to survive for more than 150 years?...For the moment it seems quiescent; but there are many believers in England, and still more in America, Australia, and New Zealand. Some day they may surprise us once again..."

Bibliography

- ¹ The Second Coming, Popular Millenarianism 1780 - 1850, J.F.C. Harrison, p. 119
- ² Communications of the Holy Spirit of God given at Different Times to George Turner of Leeds, 1805.
- ³ Past Finding Out, Balleine, p. 80
- ⁴ Past Finding Out, G. R. Balleine, p. 73

Saving?

I'm sure you have a money-box or savings account and you save every cent you can. Why do you save? Yes, to be able to buy something that you really want. It is a great satisfaction to know that you worked for, and saved the money yourself, isn't it?

The Bible says, "*Believe on the Lord Jesus Christ and thou shalt be saved*" Acts 16:31. What does this mean? Of course it has nothing to do with saving money, has it? Well, my dears, you know what believing means, yes, to have faith in someone, knowing that they are truthful and good - so, we believe Jesus is God's Son, and we must sincerely ask Him to forgive us our sins, and we will be forgiven, or 'saved' from the evil of Satan.

God had so much to tell us, so He sent Jesus to explain things. Then, later Jesus was crucified - killed - not because He had done wrong, the judge could find no fault in Him, but because some people did not believe He was the Son of God, and had Him punished because He said He was. This seems sad, doesn't it? But we find it was part of a plan to show how much God and Jesus love us. In early Bible days, the Israelites used to offer animals for sacrifices, as a way of asking forgiveness for their sins - it was the custom - but Jesus came and He was sacrificed for us all, and so did away with that custom. "*By grace are ye saved, through faith, and that not of yourselves, it is the gift of God*" Ephesians 2:8.

Then came the resurrection - Jesus was raised from the dead and first had a body like an angel. This He showed, so that we would know the reward for those who had died, but had believed and had asked forgiveness for their sins - they would be 'saved' in this way. Now earlier, Jesus had asked Mary, "*Whosoever liveth and believeth on Me shall never die, believest thou this?*" John 11:26. To never die - how wonderful!!! So later, to show us what was meant, Jesus' spiritual body (like an angel) was changed again to a glorious body of flesh and bone, and He is still alive, like this, today!

Jesus said, "*He that endureth to the end shall be saved*" Matthew

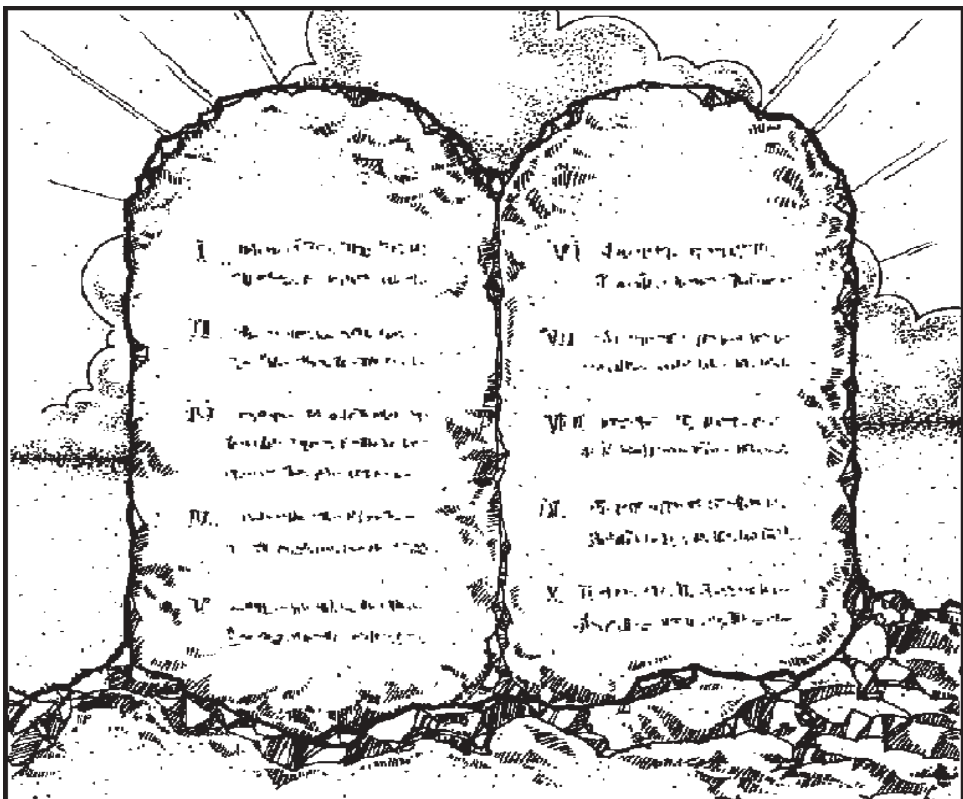
For What?

10:22. But to receive this reward, one must not only **believe** but must **do** what Jesus said - must fight Satan with a stronger and more determined effort! Jesus said. *“He that believeth on Me, the works that I do shall he do also”* John 14:12.

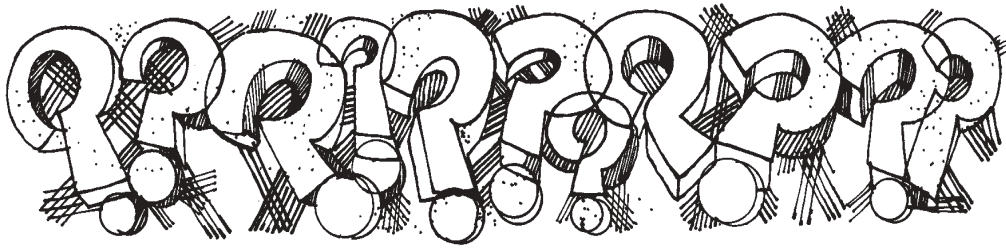
Are you the best scholar in your class? Or, maybe you are the best at sport? If you are not the best, you are always trying, aren't you? That is what is really important, for, you get put into a higher class accordingly.

So it is with God's Plan. We must prove ourselves worthy to receive His Promises. When Jesus comes again, there will be people who are alive and ready for His Coming - is this what you want, what you are working and 'saving' for?

God's Law is like our Money Box



CODED MESSAGE



God said this about Himself.

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2 16 22 2; 3 117 12 4 10, 1 18 10 23 13 2 21 2 3 22

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The Key:

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A	E	I	O	U	Y	W	B	C	D	F	G	H	J	K	L	M	N	P	Q	R	S	T	V	Y

Statement of Belief

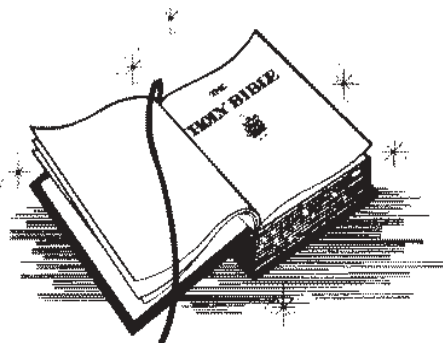
The Christian Israelite Church beliefs can be fully supported by the Scriptures. Here is an outline:

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.

Expand Your Bible: of Prophets.....



There is a commonly known song from a popular musical about the lot of a policeman which ends up with the words, 'When there's lots of horrid duties to be done, A policeman's lot is not a happy one.' This sentiment could also apply to being a prophet.

When God told Elijah (1st Kings 19) to seek out Elisha and anoint him as his successor, he found Elisha going about his ordinary duties, ploughing the fields. His family must have been quite well off as his team consisted of 12 yoke of oxen – a big team. When Elijah approached Elisha he threw his mantle (cloak) over his shoulders. No spoken word is recorded but Elisha knew exactly what was meant. He left the oxen and ran after Elijah, but asked permission to say good bye to his parents before he followed him.

Elijah's reply, "Go back again, for what have I done to thee?" implied that the old prophet knew that once chosen to follow him, Elisha's life would be completely changed. His life from then on would be as God's spokesman to the people. He would be the bearer of both good and bad tidings and in many cases would be or could be ridiculed and persecuted because of these messages.

Elisha had no hesitation in accepting his calling. He knew when Elijah was going to be taken away and asked that a double portion of the Spirit which rested on Elijah would rest on him. He was to be granted this request if he saw his master

being taken away by a whirlwind into heaven.

He did witness this and in the power of this Spirit Elisha became a prophet of great importance, performing many great deeds over a period of time.

The prophet Jonah was one who felt his lot to be very unfair, so much so that he tried to run from his commission, hiding on a ship which was going completely in the other direction to that which he was told to go. The story is well known of how Jonah was thrown overboard and then swallowed by a 'big fish', ending up exactly where he started with his mission restated. The second time he obeyed God and ended up at the city of Ninevah as instructed. Here again, Jonah felt his lot was unfair. He warned the people of Ninevah to repent and when they heeded his warning and did so and were saved from destruction he was most unhappy, saying to himself that this was just as he had thought – he would be made to look like a false prophet, and this was the reason he ran away in the first place!

Jeremiah was a prophet with an unhappy message for Israel, so much so that he was called the 'weeping prophet'. As a boy Jeremiah loved the Lord and thought perhaps he might serve Him as his father had, as a Priest, but God had plans for him. In Jeremiah chapter 1 we read of his calling. *"The word of the Lord came to me saying – Before I formed thee in the belly, I knew thee, and before thou camest forth out of*

the womb I sanctified thee, and ordained thee a prophet unto the nations". What was Jeremiah's response? "Ah, Lord God! Behold, I cannot speak for I am a child", God would not accept this as an answer. He told Jeremiah, "Say not, I am a child; for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. Be not afraid of their faces for I am with thee to deliver thee" saith the Lord. And then an even more wonderful thing happened. The Lord put forth His hand and touched Jeremiah's mouth saying, "Behold I have put my words in thy mouth". And so Jeremiah's turbulent era as a prophet began becoming one of the greatest prophets of all times. He had the unenviable job of calling the people of God to change their ways and repent, or they would be overcome by invading armies and taken captive. The people called him a prophet of doom and took no notice of his warnings. Eventually the rulers became so annoyed and irritated by his prophecies, that they tried to kill him, throwing him into the miry dungeon. However, God had told Jeremiah He would protect him and so He did, even amidst all the destruction of Jerusalem.

As a prophet, Isaiah was called in a spectacular way to his vocation. He describes (Isaiah chapter 6) how he saw the Lord sitting upon a throne, high and lifted up, and his train filled the temple. He also saw seraphims, praising God, "*Holy, holy, holy is the Lord of hosts, the whole earth is full of his glory*".

Isaiah was afraid for he had seen a vision of God and expected to die, but he tells the story, "*Then flew one of the seraphims to me, having a live coal in his hand which he had taken with the tongs from off the altar. And he laid it upon my mouth*

and said 'Lo this hath touched thy lips and thine iniquity is taken away and thy sin purged'". Isaiah continued that he heard the voice of the Lord saying, "Whom will I send and who will go for us". Humbly, Isaiah replied, "*Her am I, send me*".

And so it was Isaiah began his lifework, offering encouragement, promises, warnings and the eventual restoration of the earth to its former glory, when "*they shall not hurt nor destroy in all my holy mountain*" saith the Lord.

The life of a prophet has not always been easy. More recently we think of the prophet John Wroe who we believe was called by God to proclaim the message of the Christian Israelite Church – the renewal of the promises made to Israel and the redemption of our complete being – spirit, soul and body – without death.

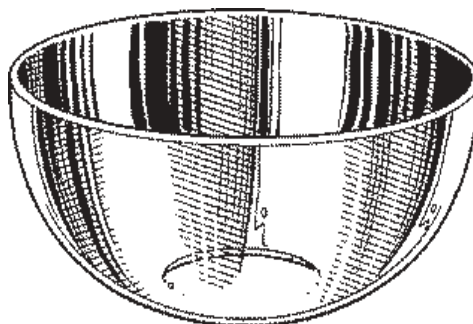
John Wroe went through many trials before he set out on his missionary trips. He was unwilling to leave home in the first place, due to severe illness, but was told that if he didn't go, his illness would be terminal. As he travelled his health improved and he was given the strength to travel throughout England, Ireland, Scotland, Europe, America and Australia, delivering the message for 40 years – a lot of travelling for that era! Many times he was belittled and persecuted but remained faithful. As he travelled, John Wroe not only proclaimed the message of redemption of the body, but he also spoke quite a number of prophecies relating to events of the time and future.

Some prophets had sensational callings, some accepted willingly, some unwillingly, but God's message will be taken where He wants it to go and it needs to go, despite human failings. 📖

Vegetarian Recipes

American Salad

- 1 large peach
- 2 sticks celery
- 2 oz/50g mushrooms
- 1/2 cucumber
- 1 small red pepper
- 2 tomatoes
- 1 large orange
- 1 large banana
- 1/2 lettuce (optional)
- 1/4 pint/150ml Lemon and Honey Dressing (see below)
- 8 oz/ 225g cottage cheese
- watercress to garnish, if desired.



Wash and slice the peach, removing the stone. Chop the celery. Clean and

finely slice the mushrooms, together with the cucumber. Dice the red pepper, removing the seeds, and quarter the tomatoes. Peel the orange, removing as much of the pith as possible, and slice the flesh into very thin circles. Slice the banana.

Wash, drain and shred the lettuce, if used, and arrange it on a serving plate. Lightly mix all the prepared vegetables and fruits together, pour over the dressing and toss. Serve the salad in a bowl or on the bed of lettuce and pile the cottage cheese on top. Garnish with the watercress, if used.

Serves 4.

Lemon & Honey Dressing

- 2 tablespoons vegetable oil
- 2 tablespoons clear honey
- 2 tablespoons lemon juice
- salt and pepper to taste

Whisk all the ingredients together well and keep in a cool place until needed.