

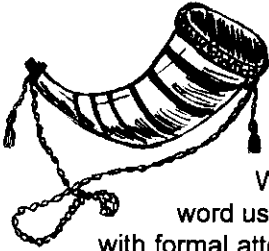
Latter Rain

Magazine of the Christian Israelite Church - Spring 1993



At the Well.....

From the Inkhorn



The main articles in this edition are based around Worship.

Whilst worship is a word usually associated with formal attendance at religious activities, it is made clear in these articles that a much wider interpretation should be applied. Worship in everyday life is perhaps the theme.

"Jesus Met the Woman by the Well" gives some insights into what true worship is about - a renewing of the mind.

The article "Tools of Worship" looks at the importance of attitude in correct worship - a theme supported and developed in the parable of the Pharisee and the Publican.

For our Archives section we have a copy of the Israelite Alphabet put together

by one of our early members when he was a Sunday School teacher at Melbourne Church in 1916. The poem was found handwritten in a Sunday School book.

And was Bartholomew healed by Jesus as a child? We don't really know from the Bible but it supports the view of the level of worship which Jesus showed throughout those years of which we know little, ie. until He was thirty.

Churchwise is planned to be a regular feature in the future - do you have any questions you would like to ask about the Christian Israelite Church - either theological, doctrinal or social?

Well, happy reading once again, and may your worship of God be expanded as you consider these articles in this edition of "Latter Rain"

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Jesus Met the Woman.....

Jesus had sent the disciples to buy food in the village and He was alone. John was returning from time with the Baptist in Aenon and the memory of the Baptist's frightening arrest was still fresh in his mind.

"He would never forget finding Jesus at Jacob's Well. John had not known that his master had returned into Samaria. He had expected after leaving Aenon, to find him still in Judea. It had been a joyous surprise to him when, after skirting the village of Sychar, he glimpsed the Nazarene seated at the city watering place, called Jacob's Well, just outside town.

"But, as he was still a good distance from the Master, another part of the scene had dawned on him. Jesus was speaking alone with a woman - something unheard of for a proper rabbi. And she was a samaritan woman at that! Had all this not been enough to insult the values and hot bigotry of the disciple, the woman was obviously of ill repute, an outcast in her own society, for she had come to the well to draw water at noon, in the heat of the day, when no other women would be present. Jesus had been speaking to her when his disciples were not with him - when they were not near to see his true colours, John had reasoned, where they were, John had not known. The Master had apparently sent them on some errand, so that he might be on his own, was John's conclusion." (1)

This possible reaction credited to John by the biblical fiction writer Ellen Gunderson Traylor could belong to anyone of us. In our ignorance we could think the worse of Jesus but He had no

such intention. Instead He reached out His hand in compassion to a woman walking on the "bad" side of life. Someone who had lost sight of God and the ability to worship Him. She fought against His gentle challenge that her way of life needed to change, and that her focus on God needed to be redirected. She tried to sidetrack Him by reminding Him that He was a Jew and that a myriad of racial and social differences separated them. She pointed out that their ancestors had never agreed on the right way to worship God, differing in almost every point (see John 4:1-42).

However, Jesus was not sidetracked by the issues of worship she brought out. He said to her that the place of worship did not matter because whether we are in Samaria's holy mountain, the Jerusalem temple or another place, what is important is our attitude. We must worship "in spirit and in truth". These simple words contain a wealth of meaning.

We can only worship in spirit by being tuned into God's wavelength. There is no point worshipping God while we are thinking of new clothes, what we are going to have for dinner, or the make of the next car we are going to buy. We must come to Him on His terms. Paul explains that the "fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance" (Galatians 5:22,23). Ultimately these are the actions that will be evident when we worship in spirit. On the flip side we have the "works of the flesh.....adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance,

emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like" (Galatians 5:19-21) and when any of these attitudes are with us we cannot be worshipping in "spirit".

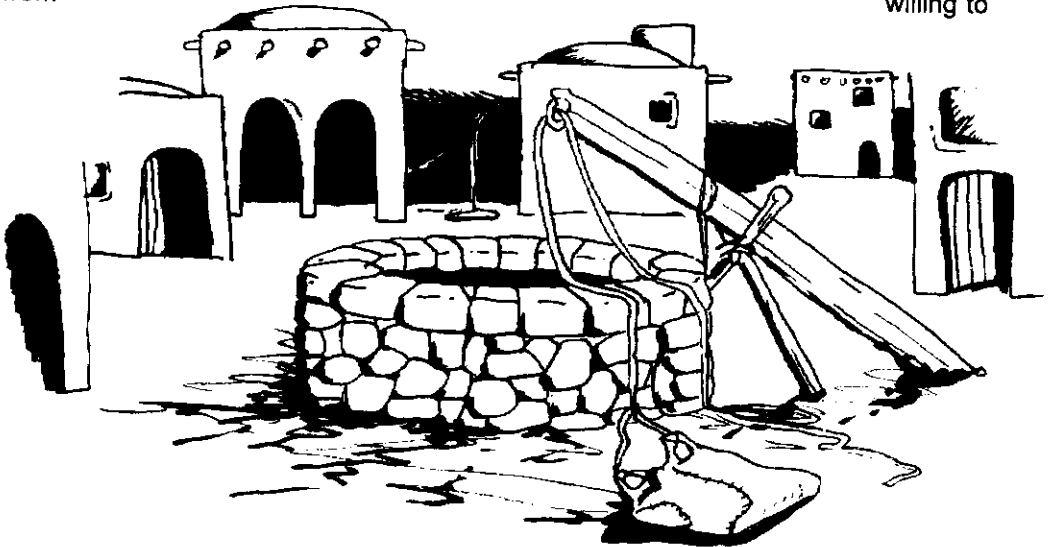
Jesus taught that the attitude of the publican "God be merciful to me a sinner" (Luke 18:13) is preferred to that of the self righteous Pharisee. Worshipping in spirit is an offering of ourselves to God so that He may glorify us (build us up). David said, "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise" Psalm 51:17.

Ezekiel prophesied "a new heart also will I give you, and a new spirit will I put within you.....and ye shall be my people, and I will be your God" Ezekial 36:26-28.

And Paul added "for the law of the Spirit of life in Christ Jesus hath made me free from

the law of sin and death" Romans 8:2. So ultimately through worshipping in spirit, the Spirit (Christ) will free us from the law of sin (the works of the flesh) and death (the evil in the body) and make us alive to God.

Hand in hand with the Spirit goes the truth. Jesus told the Samaritan woman she did not know who she worshipped because she ignored the "truth". History tells us that the Samaritans, although they worshipped God, believed only the writings of the Pentateuch (the books of Genesis through to Deuteronomy). They did not accept that the writings of the prophets were given by inspiration from God and therefore missed out on the benefit of this learning about the nature of God, His promises, and the Messiah. The woman decided to accept Jesus as the Messiah purely on the strength of His prophecy - His knowledge of her life. She was willing to



.....by the Well

accept the truth. (2)

Jesus has promised that our search for truth can be guided today just as if He was still here with us. He said "when the Comforter (Holy Ghost) is come.....even the spirit of truth.....he will guide you into all truth.....and he will show you things to come" (John 15:26;16:13).

When Jesus spoke to the woman of worship "in spirit and truth" He was telling her that our attitude is far more important than the ritual and place of worship. But He was also telling her much more. He was telling her that to worship God in "spirit and in truth" is to worship in God's

Two Immortal Spirits, Christ and the Holy Ghost. Christ the Spirit of Power, and the Holy Ghost the Spirit of Truth. He was saying that if we come in humility, seeking Spiritual Power, truth and knowledge to overcome the evil side of our lives we can truly enter the tabernacle (or Two Immortal Spirits) anywhere. We will then join with David in saying "Lord, who shall abide in thy tabernacle".... and the answer...."He that walketh uprightly and worketh righteousness, and speaketh the truth in his heart" Psalm 15:1-2 (Isaiah 66:1-2; John 14:3).

1. pp 161-162, E.G. Taylor, John, **Son of Thunder**, Tyndal House, Wheaton, Illinois. 1979.USA
2. pp 407-408, W. Neil, **One Volume Bible Commentary**, Hodder & Shoughton, Sydney 1973

From the Hymnal

Hymn No. 30

When God shall take the veil away,
Which covers all the earth,
And bring to man the heav'nly day,
The day of second birth.

The glorious restitution day,
The year of Jubilee,
The time for which man long did pray,
With joy he now shall see.

Those bodies once of flesh and blood,
And fill'd with darkest night,
Will be the mansions of their God,
And everlasting light.

Tools of Worship

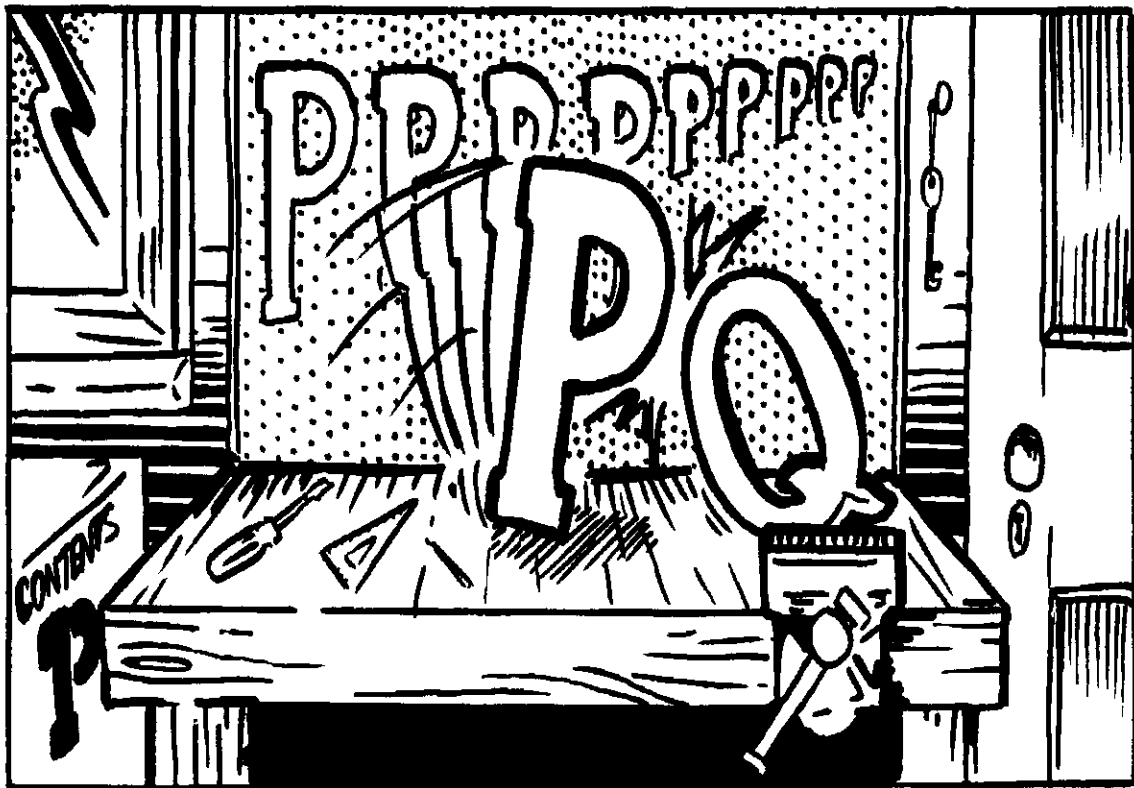
“Study to show thyself approved unto God, a workman that needeth not to be ashamed....” 2 Timothy 2:15.

All people need tools to help them do their work, whether they be simple traditional tools like hammers and chisels, spades and picks or more complex mechanical tools like a hoist for the car mechanic and scaffolding for a builder. A desk worker needs pen, ink and paper and today more than ever, software programs to run the computer which is also helping.

Often we think of the “hardware” (physical items) but forget the importance

of the “software” (the thinking or spiritual component) of the tools that we need to do a job.

As workpeople for God in this life, we seek to worship Him, for it is through the directing of our minds, thoughts and actions to God that our strength is renewed and we are refreshed to continue along the journey of life. “But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be



weary; and they shall walk, and not faint" Isaiah 40:31.

What tools, then, do we use in the worship of our great and mighty God?

There are, of course, the obvious hardware tools; the Bible and other books which expand the Bible and open new thought processes so that we may learn about different aspects and applications of God's relationship with us. There is the Church - the building where we go to represent ourselves to God and to have fellowship with other like-minded believers. For many, there are musical instruments which are used to worship God, the expression of inward feelings through an outward noise, and singing - the use of our own bodies as a musical tool to sing praises to God.

But there is a little verse in the Bible that reads: "Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools: for they consider not that they do evil" Ecclesiastes 5:1.

If we are to worship God effectively and receive the blessings that He has promised those who truly worship Him, (see Isaiah 58:1-8), we must prepare ourselves inwardly. The tools to do this are equally important as the outwardly seen tools, and represent the thinking or in computer terms, the "software" of our devotion.

At the Christian Israelite Convention held in Sydney at Easter 1993, the theme was "Worship". One session looked more closely at Tools of Worship and suggested: "We are often told to mind our

'Ps and Qs', or in other words to watch the essentials of a situation." The session went on to consider essential aspects of worship - or tools that we can use in worship - that begin with the letters P and Q.

The list turned out something like this:

HELPING TOOLS - Prayer, Praise, Peace, Patience, Preparation, Promises, Quiet-time, Quality

DESTRUCTIVE TOOLS - Pride, Power, Problems, Pagan, Quarrel, Quibble, Quit.

Clearly the list could go on, and there are another 24 letters left in the alphabet!

It is interesting to look again in the light of the need for both hardware and software tools, at Paul's exhortation Romans chapter 12, verses 1 and 2: "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. And 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."

To truly show the will of God in our lives we need to combine the right state of mind with a direction of obedience. God will not accept our body in physical acts of worship unless our mind is also dedicated to Him. The process starts with getting out the tool-box and using the essential items to help us prepare our whole life in all aspects to be fit to be offered to God.

"And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" 1 Thessalonians 5:23.

P's and Q's

Mind your P's and Q's.
What a silly thing to say;
What about the others,
Like J or L or K.

What makes P and Q special
Makes them different from the rest?
What makes P and Q better?
Here I'll put them to the test.

Sure P is for politeness and pleasure and play,
But what about problems or prickles or pit;
Yeah, Q is for quiet and query and quest,
But what about quarrels or queer or quit.

But now I think about it,
P and Q do stand out;
God's got a place for these two,
They're never left out.

Q is for Questioning,
To find out what's in store;
And quiet times to listen,
And hear God talk some more.

And P, P is for praise,
And prayer and peace;
And more important perfection,
Which is where we want to reach.

So now in life remember,
To mind your P's and Q's;
Remember they mean something,
That all of us could use.

Mind that pleasant, persistent and polite,
But never puffed-up with pride;
Mind you pray, and pray, and pray,
Don't use God for the ride.

Mind you question, query and quest,
Never quarrel, that's just not it;
Mind your quality, quiet and qualify,
Never quibble and never ever quit.

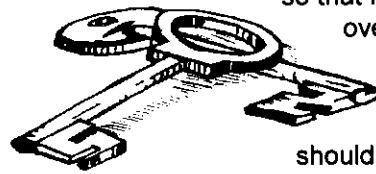
Worship

We are dealing in this issue with some of the aspects of worship, such as the ways, spirit, place, methods and reasons for our worship. These are important aspects in our communion with God. But have we considered the purpose of our worship? To be at one and have communion with God so that He can reveal His will for us, to us, individually. This should be the focus of our worship. But preparation on our part is essential to have that full communion with God.

When we read God's words as revealed in the Bible, we find often that on first reading a passage we get an understanding - perhaps not clear - but an understanding. The next time we read it, because of what we have learnt further on, we get a better understanding of the passage. It is an increase of knowledge which develops as we progress. Perhaps this is better summed up by Isaiah the prophet in verse 28:9 and 10 where he says "Whom shall he teach knowledge? and whom shall he make to understand doctrine?.....For precept must be upon precept; line upon line; here a little and there a little". In other words those who seek for this communion with God, when they have sufficient confidence in God to look to Him to interpret knowledge to them, they will grow in their understanding.

So what is our purpose of worship? To have communion with God. How can

we, who are subject to sin and of an evil nature, dare to hope that our Creator will commune with us? Paul expresses this view when he speaks of his evil nature in Romans 7:14-28 and assures us that "all have sinned and come short of the glory of God" (Romans 3:23) and "that the wages of sin is death" (Romans 6:23). Here Paul gives us the key to our dilemma. It is the evil nature within each of us that keeps us from God. We desire to do good, but because the evil is present in us, we fail. Sin is the performance of evil



so that if we can overcome the evil we will not sin. This should therefore be our prayer and purpose of worship, that we are given the power to overcome the evil. There is an old saying that actions speak louder than words. This was probably an extension of the words of James 2:17 "even so faith, if it have not works, is dead, being alone." Or in the present case to have the condition come about when we can overcome the evil these two must go hand in hand. "For by works is faith made perfect" James 2:22. First, and very importantly, to know what we ask for and secondly to act to bring it about, which we can only do with the help of God's Immortal Spirits. James said in his epistle 4:3 "ye ask, and receive not, because ye ask amiss, that ye may

- the Purpose

consume it upon your lusts". We are inclined to ask amiss because we do not ask according to God's will (1 John 3:22; 5:14).

Moses exhorted the children of Israel to keep all God's instructions and to fear the Lord for our good always (Deuteronomy 6:26). The result of obedience and close communion with God, will be that our life is filled with a passion to learn more and more of Him and His great love, a desire even greater than that of a man and woman who are in love. The promise God gives to those who reach this stage, when the evil within is overcome and removed, is life without death - immortality. Jesus exhorts his followers to lose their life to find it, meaning to let go our present sin-filled life and seek for a God-filled life in eternity.

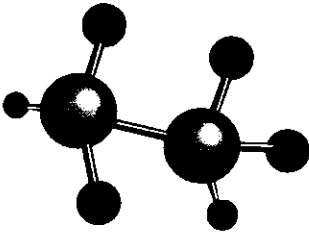
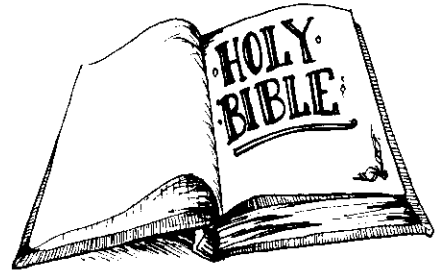
What should be the substance of our worship or prayer? To be at peace with God we must be obedient to His instructions. Remember the words of Moses "and the Lord God commanded us to do all his statutes and commands.....to fear the Lord our God for OUR GOOD ALWAYS". Yes not to please God but for our own good. But for what must we ask so that, as James said, we do not ask amiss. God will answer our prayer if we ask according to His will.

If we do not understand His will how can we know what to ask for? How can we be prepared if we know not what to expect? God in His infinite wisdom lets

us set the stage for Him to fulfill His promises in us. Apart from being ready and available to God, we must have our expectations. How can we accept the presence of an Almighty Perfect God in our evil condition? We must first seek through our acceptance of the sacrifice of Jesus to have our sins (whose wages is death of the body) obliterated and then seek for the cause of sin to be removed.

What is this cause of sin? It is the evil which we all have inherited from our first parents, our natural tendency to sin. If God starts us on the path of obedience and understanding, the next logical step is to show Him our appreciation. That is to show adoration and praise to Him. This, in the same way as interaction between a parent and child, will strengthen our relationship with our Creator. Praise to Him is an important ingredient in our relationship to help cement our commitment to our new way of life. What is the ultimate that God asks of us? The promise is in the scriptures and can be summed up in the words from the Book of Wisdom in the Apocrypha "God created man to be immortal and made Him in the image of His own eternity". What a great aspiration! What a mighty promise! God has promised and He will deliver if we do our part. Are we prepared to put our being to the test, to lose our evil life so that God can give us an immortal God-filled life?

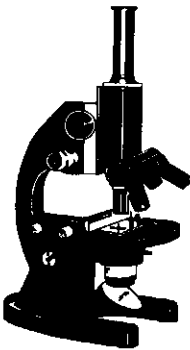
Debug Your Bible: What's got into you?



In previous articles in this section we've talked about how we came to exist, also the big bang theory, and then some interesting scientific theories about how time's changing, and how some of those miracles in the Bible could have a scientific explanation, and even what was that "star" at Christmas. All of these articles revolved about planets (or maybe planets revolved around them!) and some have dealt with "heavier" religious topics. This article concentrates on something a little closer to home - a lot closer actually - in fact it concentrates on you! And let's face it, you are definitely worth writing about!

I was hoping you'd join me in thinking about something that I'm sure we've all asked. How many times have we asked the question "why do we die?" and perhaps "why do some of us live longer than others?" I'm sure most of us would answer that question from some religious or philosophical point of view. We might even consult the Bible. But the fact is that our body regenerates itself, so the question remains "why do we die?"

Let's just think of the biology of the situation for a minute. Our body and all our tissues and organs are composed of cells. We eat, and our cells are replenished, and replenished at a rate of about 2.5 million per second. Our cells perform about 40,000 trips around our body (taking about 120 days) by which time they die. A figure of 2.5 million might sound quite a lot, but when we realise there is about 5.5 million cells in a drop of blood (5 million red "nutrient" cells,



and 0.5 million white "infection-fighter" cells), it isn't that shattering. But what it does mean is that our body is being constantly renewed, and more importantly that our bodies are capable of fixing and renewing themselves.

OK, we've established that our bodies are getting renewed - so why do they still die? Let's just look quickly at the process of aging. There is no end of theories on the aging process. It is believed that the body's tissues and organs begin to deteriorate at a slow but constant rate from about age 30. (My apologies to all those over 30. I hate being the one who told you that.) It is believed that at this stage there are imperfections that creep into our cells which are being replenished. Basically to produce more cells, a cell divides to produce two cells, and if there are no mistakes we end up with two identical cells. There are many ways in which this new cell can be imperfect because it wasn't copied correctly, but it seems that with increasing age there are increasing numbers of impaired cells. A number of things could happen with imperfect cells: they could just die, they could get attacked by white blood cells, or they could remain and accumulate (which is important in the aging process). If the latter occurs you can imagine the problems. For example a Muscle cell that lacked the enzyme for energy release would be a burden in the muscle. It is impaired. Cross-linking between proteins in cells that causes skin to lose its elasticity and bone connective tissue to become brittle and lose strength. I'm sure you've all heard how ultra violet light ages the skin - breaking it down and losing its elasticity.

In light of the last couple of paragraphs I think it's fair to say that when cells aren't reproducing correctly, we start to age.

Now I don't know about you, but I find this whole concept both fascinating and confusing. How come we start out at birth increasing in size and strength (and number of cells), and reach a point at which imperfections creep into the picture, with increasing number, causing us to age? It seems quite strange that a body which one minute is happily growing and reproducing itself would become increasingly unreliable. It's understandable that a piece of metal may deteriorate, get fatigued and break, but the body has this ability to grow and renew itself.

To get back to the question of "why does our body die?", I guess scientifically speaking it doesn't really *need* to, and the fact we replenish ourselves implies we don't need to, so it must be something else. About the only reason I can see is our "imperfection" - the inability for our cells to perfectly reproduce themselves - and not reproduce properly when broken down. It seems like the body is designed to live, but imperfection takes life away.

It's good to know we aren't the first to think along these lines. Looking at the authors of the Bible we see that they were perplexed by the same questions. Some offered their own explanation, some expounded ways to avoid death, some resolved themselves to the fact that they must die, but most talked of eternal life in one form or another.

So why were we created to die when our body has been given the ability to renew itself and why, after years of reproducing cells, does imperfection creep in and we begin to deteriorate?

Let's think about it for a second. In the beginning God saw that creation "was very good" (Genesis 1:31), it wasn't perfect and hence we're not perfect. Since the Universe

isn't perfect (in which case we can expect the laws of chaos to have some part to play) "imperfect cell reproduction" is entirely feasible - not only feasible but highly probable. The fact is we are an imperfect being which is why we are only in the "image" of God.

We are told in Ecclesiastes 7:20 that "there is not a just man upon the earth, that doeth good, and sinneth not" and Paul says in Romans 6:23 "the wages of sin is death". Now if we sin, we can't be perfect. If we aren't perfect, why should our bodies be perfect. If our bodies aren't perfect, how can we expect them to live.

So does this mean that God has designed man to die? That this old body is just an interim step to something greater - perhaps a spiritual body? Well, if we look in the Apocrypha we see a pretty important quote "man was created to be immortal" in the Wisdom of Solomon chapter 2 verse 23. Well, if this is anything to go by it explains why our bodies are capable of renewing and growing. Looking at the last paragraph we have an explanation of why the perfect process is thwarted by the imperfect man. Jesus encouraged us with the words in Matthew 5:48 "Be ye perfect, even as your Father which is in heaven is perfect." Would He have said this if it is impossible for us to reach perfection? Paul wrote in Ephesians 4:13 "Till we all come...unto a perfect man" and in Hebrews 6:1 "...let us go on to perfection" and later in Hebrews 13:21-22 "Now the God of peace...make you perfect in every good work". Well, he thought we should go for it. And if we were perfect would our body functions and cell reproduc-

tion be imperfect?

So is this body just a transitory state and a far cry worse than a spiritual body? If this were the case, surely when Jesus raised Lazarus from the dead He was taking Lazarus' "better" spiritual body from him. Was Jesus Christ prolonging Lazarus' agony in this world, or was it that Jesus saw that this body and this gift of life was more important? Could that be why Christ raised the body of Jesus physically from the grave? He obviously thought that the life of the body was pretty important. Could this be why God granted good King Hezekiah another fifteen years of life after telling him he was to die? Is that why Proverbs 10:27 reads "the fear of the Lord longeth days."?

Since I started this article I have been trying to think of a good way to wind it up. It's a big topic! (I'm sure I haven't covered all the answers but that was never my intention.) So where does this leave us? If we can draw anything out of what's been said it's that our bodies seem capable of the perfect process of renewal - but it's the evil that stops our "perfect process" being "perfect". So this is where we get our challenge! We have all the ingredients for a body "immortal" as God intended it. It's up to us (oh, and some help from above) to put the pieces together and get ourselves the way that God intended us to be.

"Who will render to every man according to his deeds: To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life" Romans 2:6-7.

The Trustees of the Christian Israelite Church do not necessarily agree with the views expressed in this section but appreciate that some readers would find them informative and of interest.

CHURCHWISE

Why the Christian Israelite Church?

People who come across the Church for the first time may say "not another church!", whilst many who know of the Church still wonder, "What is the difference?"

You may remember that Jesus said to His disciples, "I have yet many things to say unto you, but ye cannot bear them now," (see John 16:12). And even as late as in The Revelation, John was told not to write certain things because they were still sealed up.

We believe that, to make these things known God, through a Prophet John Wroe, established a Church in these "latter days". John Wroe, from near Bradford in England, undertook a Missionary career at the age of 40 in 1822, which lasted until 1863 that is just over 40 years.

During this time John Wroe explained the Bible in a particular way relating to Israelites - descendants of the 10 lost tribes, who are dispersed among all Christian folk, that is to say Christian Israelites. John Wroe did not establish a sect, but he was an evolutionary teacher of the Scriptures rather than a revolutionary. (See Isaiah 28:9-11 where this work was foretold.)

So what are some of the things that the Christian Israelite Church teaches which others do not?

- That we are living in the time when Jesus Christ will return to this earth, bind the power of Satan, and restore our Creation to its original ecologically designed state.
- We who are alive at that time (not being so "just by chance") have the hope to be physically transformed, so that we might live forever, transcending physical death.
- That God is our Mother as well as our Father, and the spiritual Power of the Holy Ghost (Mother) will be given to us by Jehovah to overcome the forces of corruption within, so that we might attain to our hope.
- This message of physical immortality was given to Israel some 3,500 years ago (Deuteronomy 30:15-19) and is extended today to their descendants, the lost ten tribes scattered all over the earth (Deuteronomy 30:1-5).

There are of course many beliefs which we hold in common with Christians and with Jews. But many of the Church teachings are unique, hence the need for a special Church.

Churchwise is directed towards explaining beliefs and customs of members of the Christian Israelite Church. If there are any questions you would like to ask please do so by contacting us at Latter Rain Magazine, PO Box 127, Singleton. 2330.

DANIEL

Today's story is about worship - that is spending time with God and giving thanks to Him. You know we are very lucky! In our country, today, we are free to worship our God in our own way. Many years ago, however, this was not the case. People were often not allowed to worship their own God and were forced to worship other gods. In some countries today people still do not have freedom of religion. Imagine not being free to worship God.

This was the case in the time of Daniel. You can read about it in your Bible in the Book of Daniel Chapter 6. Daniel was from Judah, but he and many others had been taken captive and forced to live in Babylon. Because God helped Daniel understand things he was very wise and clever. God showed this to King Darius so he made him the chief of the presidents who governed the kingdom.

Unfortunately, though, the other presidents and princes were jealous of Daniel and plotted to bring him down. Daniel was a good man so they couldn't find any fault with him. The only thing they could think of was his religion. Three times a day Daniel would open the windows in his room toward Jerusalem and kneel down and worship God.

So the jealous men formed a plan. They went to King Darius and asked him to sign a decree stating that for thirty days no one should ask anything of any God or man other than King Darius, and if they did they would be thrown into a den of lions. King Darius liked the idea because he wanted to feel very important, so he signed the decree.

Now what was Daniel going to do? Every day since he had been taken captive he had openly prayed to God, but now he knew that if he did so he would be thrown into a den of lions. Maybe he should close the windows and pray privately where no one would see him. What would you do if you knew you would be killed for praying to your God? Daniel must have been very scared. So what did he do? Well, Daniel must have been a very brave man. Even though he knew he would be thrown into the lion's den he came right out that next day and worshipped God just as he had always done. The jealous men came and told the King. The King was sorry as he liked Daniel, but there was nothing he could do once a decree had been made, so that evening Daniel was thrown into the den of lions.

That night the King could not sleep. He was so worried about Daniel. The next morning King Darius rose early and went to the lion's den and called

out, "O Daniel, servant of the Living God. Is the God who thou servest continually able to deliver thee from the lions?" (Daniel 6:20).

What do you think happened? Did anyone answer? Yes, Daniel answered the King, "O King, live forever. My God hath sent his angel and hath shut the lions mouth that they have not hurt me." (Daniel 6:21,22).

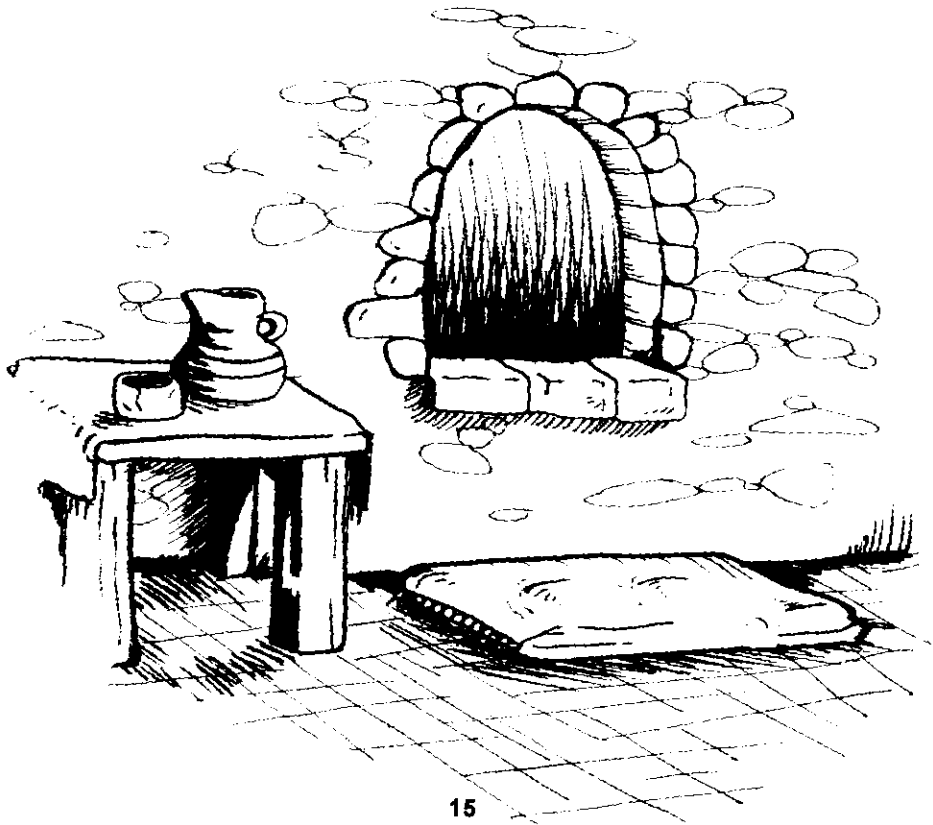
What a miracle!

The King was so pleased that he made a decree saying that everyone in his kingdom should "tremble and fear before the God of Daniel, for He is the living God and steadfast forever" (Daniel 6:26).

Because Daniel was brave and had faith that God would protect him all the kingdom came to honour God. What about you? Would you have been brave like Daniel? Let us be thankful that we are free to worship but still like Daniel stand up for what we believe and gladly spend some time each day worshipping God.

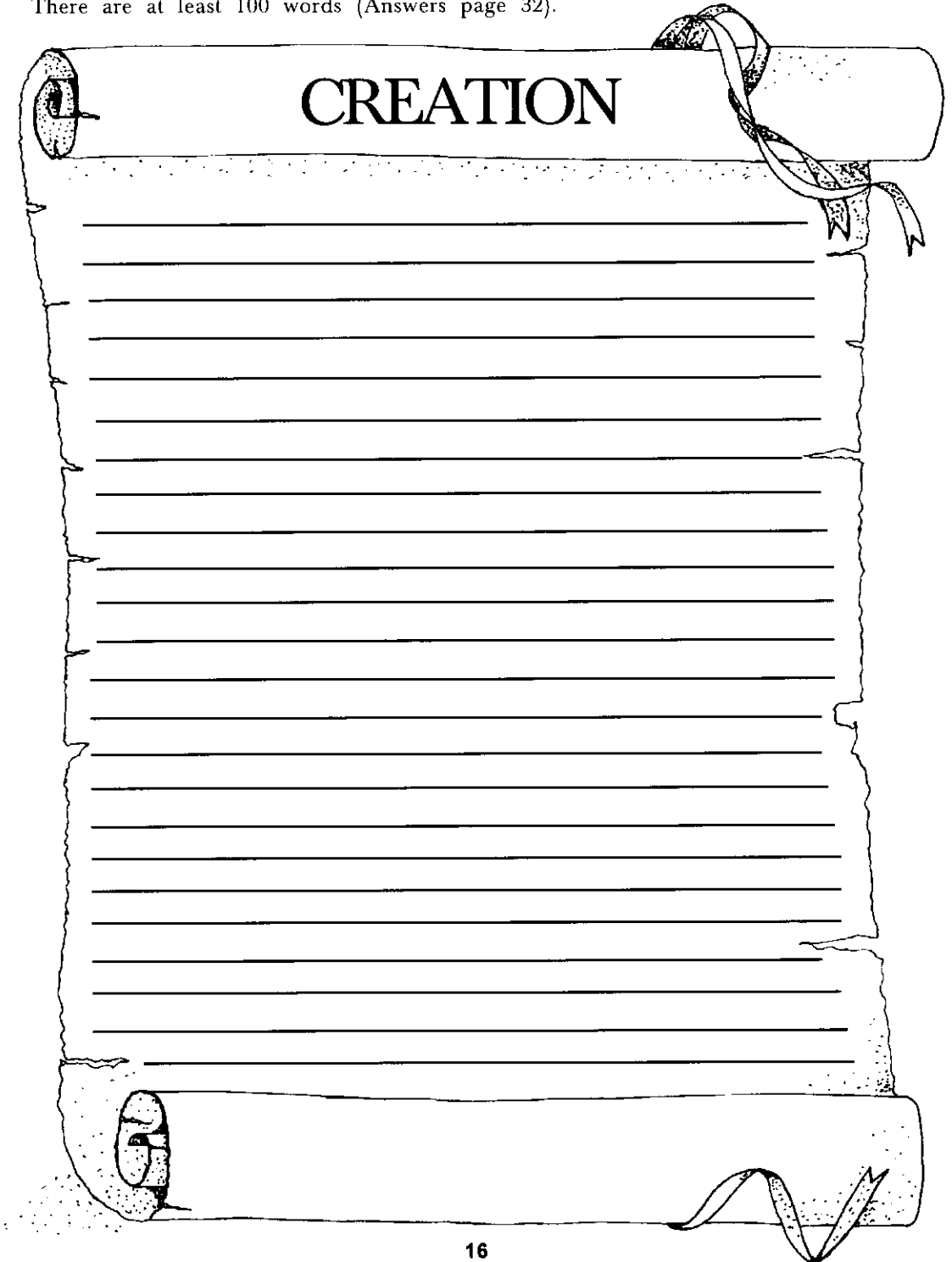
As for the jealous men, well they were thrown into the lion's den along with their families and the lions ate them up. The lesson we learn is on how God will look after those who pray to Him from their heart.

What an awfully amazing story!



Puzzle Page

See how many words you can make using the letters in the word "CREATION".
There are at least 100 words (Answers page 32).

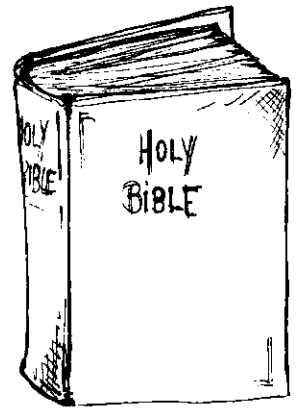


Israelite Alphabet

- A**bstain from all appearance of evil, 1 Thessalonians 5:22.
- B**lessed are they that do His commandments that they may have right to the tree of life, and may enter in through the gates into the city, Revelations 22:14.
- C**ome My people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast, Isaiah 26:20.
- D**raw nigh to God, and He will draw nigh to you, James 4:8.
- E**vening, and morning and at noon will I pray and cry aloud and He shall hear my voice, Psalms 55:17.
- F**ear not little flock, for it is your Father's good pleasure to give you the kingdom, Luke 12:32.
- G**od is our refuge and strength, a very present help in trouble, Psalm 46:1.
- H**ear my voice O God, in my prayer preserve my life from fear of the enemy, Psalm 64:1.
- I**f it be possible, as much as lieth in you, live peaceably with all men, Romans 12:18.
- J**udge not, that ye be not judged, Matthew 7:1.
- K**eepest thy tongue from evil, and thy lips from speaking guile, Psalm 34:13.
- L**ove not the world, neither the things that are in the world, 1 John 2:15.
- M**ake haste to help me, O Lord of my salvation, Psalm 38:22.
- N**o man can serve two masters, Matthew 6:24.
- O**h that My people had hearkened unto me, and Israel had walked in My ways, Psalm 81:13.
- P**ray without ceasing, 1 Thessalonians 5:17.
- Q**uench not the Spirit, 1 Thessalonians 5:19.
- R**ecompense to no man evil for evil, Romans 12:17.
- S**earch the Scriptures, John 5:39.
- T**rust in the Lord and do good, Psalm 37:3.
- U**phold me according to Thy word that I may live, Psalms 119:116.
- V**erily, verily, I say unto you, if a man keep My sayings he shall never see death, John 8:51.
- W**atch and pray that ye enter not into temptation, Matthew 26:41.
- X**amine yourselves, 2 Corinthians 13:5.
- Y**et the Lord will command His loving kindness in the daytime, and in the night His song shall be with me, and my prayer shall be unto the God of my life.
- Z**ion heard and was glad, and the daughters of Judah rejoiced because of Thy judgments, O Lord, Psalm 97:8.

Expand Your Bible:

The Pharisee and the Publican



“And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others: Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.” Luke 18:9-14

On first reading, this parable has a fairly simple message which can be summed up by saying we will not be justified in the sight of God if we pride ourselves that we are being obedient to God’s instructions. The Pharisee, who boasted about how good he was and how he was carrying out God’s requirements, was doing so to gratify his own self righteous interests rather than showing his love and appreciation of God’s gifts. The publican who recognised his sins and sought for their forgiveness showed his love and appreciation of God’s gifts.

Let us now look at some of the ramifications of this parable. The Pharisee, we believe, was obedient and carried out all the instructions which he believed God had given, and made sure that all knew what he had done. He exalted himself above his fellows and particularly above the publican whom he perceived to be of much less worth. His self-righteousness and justification of his actions seems

to make God his servant rather than he being the servant of God. He left little room for God to come and live with him. The publican who asked God for forgiveness in all humility, extolling the love God has for His creation, was more prepared to receive virtue from God because he, by confession, was attempting to clear his person of sin. He was preparing to let God come into him. Jesus said, understandably, “that the publican was justified rather than the Pharisee”. Neither came up to God’s standard. Neither was completely justified in God’s sight, although each had attained a level of justification. Complete justification (obedience) can only come by complete fulfilment of God’s will (John 14:15).

Where do we fit into this picture and what should we learn from this example? Where did these two fail in approaching full justification? Both had a part but neither had complete justification. We should seek to build on from where

these were after having combined parts of the attributes of both - the perceived temporal obedience of the Pharisee and the humility of the spirit of the publican.

In the case of the Pharisee, he said he carried out all God's laws. Perhaps he did in his own sight but how did God view it? Jesus in speaking of the Pharisees in general said. "Woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgement and the love of God: these ought ye to have done, and not to leave the other undone" Luke 11:42. What was Jesus implying here? He implied that what they were doing was right but that their reason for doing it fell short. They had learnt the instructions of God, carried them out, but had not sought for a union with God so that spiritual understanding might be given them. They did those things which would earn them praise of men but the important unseen actions seen only by God they often omitted. These were of a spiritual nature and required greater understanding and communion with God. Their old self-interest needed to be overcome and replaced with an earnest, sincere and humble desire to be subject to God's will.

On the other hand the publican repented of his sins and sought for God's mercy and forgiveness. He abased himself and realised his unworthiness and dependence on God. We must wonder whether he, after having accepted for-

givenness through the sacrifice of Jesus, sought to be obedient and to learn the way of righteousness and seek for the evil (the cause of sin) to be removed from him.

From these examples we realise that, as the Pharisee, we must learn about our Creator's instructions and His plan for mankind. But this is of to avail unless we, like the publican, confess our shortcomings and seek to learn by God's Spirit and ask that the evil be removed from us.

Our earnest desire and prayer should be to have fulfilled in us the words of the prophet Jeremiah chapter 32 verses 37-40. *"Behold, I will gather them out of all countries, whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely: And they shall be my people, and I will be their God: And I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them: And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me"*

The time when God's Spirits will live in us and our life will be one of complete dedication to our God. His Spirits are available to us now. Are we seeking for Them?

A Parable about Attitudes and Actions

Psalms of Solomon No. X

Happy is the man whom the
Lord remembereth with reprovng,
And whom He restraineth
from the way of evil with strokes,
That he may be cleansed from
sin, that it may not be multiplied.
He that maketh ready his back
for strokes shall be cleansed,
For the Lord is good to them
that endure chastening.
For He maketh straight the
ways of the righteous,
And doth not pervert them by
His chastening.
And the mercy of the Lord is
upon them that love Him in truth,
And the Lord remembereth
His servants in mercy.
For the testimony is in the law
of the eternal covenant,
The testimony of the Lord is
on the ways of men in His visitation.
Just and kind is our Lord in His
judgements for ever,
And Israel shall praise the
name of the Lord in gladness.
And the pious shall give thanks
in the assembly of the people;
And on the poor shall God
have mercy in the gladness of Israel;
For good and merciful is God
for ever,
And the assemblies of Israel
shall glorify the name of the Lord.
The salvation of the Lord be
upon the house of Israel unto everlasting gladness!

Statement of Belief

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

- * 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; Ezekial 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 (Revelations 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 (Revelations 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; Revelations chapter 19).

All Round Health

with James Harrison

"For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" 1 Corinthians 6:20.

Stress is a key "buzzword" of the twentieth century and nearly everyone admits they have felt stressed at some time or other.

Often when we refer to stress we are thinking of a single incident, say the occasional pressure of a difficult job or the effects of a row at home. Stress, however, is more than this.

In 1936 a Canadian researcher, Hans Selye, proved that chronic stress leads to chronic illness. He did this by subjecting various research animals to poisons and extremes of heat and cold. To understand how stress affects us, imagine our ability to tolerate it as a bucket. Into that bucket go all the stresses in our lives and when our bucket is full, the overflow is potentially dangerous. Hans Selye insisted that "stress is only harmful when we constantly encounter frustration and failure and our struggles are unsuccessful. The stress involved in a successful activity leaves virtually no scars, but only a feeling of exhilaration" (1)[p.50].

Selye saw the "overflow" of stress as causing three stages of reaction:

1. Alarm - where the body is aware of the stress but is deciding how to deal with it.
2. Resistance - where the body mobilises its energy to deal with the stress.
3. Exhaustion - where the pituitary and adrenal glands in the body can

no longer deal with the stress and the body is exhausted. In this state we react inadequately to things we could cope with easily before.

We can come and go from the "alarm" and "resistance" phases but once we reach the "exhaustion" phase we are in trouble. As we approach our "coping" or "safe" level we often find that even small things like an unkind word, a lost jumper or slow traffic will cause an "alarm" reaction. We may become aggressive and explode, or we may withdraw.

Dr. S. I. McMillen, a United States Medical Doctor and author of the book "None of These Diseases", claims "a large percentage of most physicians' practices are made up of patients whose illnesses are directly or indirectly the result of emotional stress." (2)[p99].

Over many years of practice he found that an upset mind led to a sick body. He explains "how certain emotions can cause bodily diseases such as strokes to the brain, fatal clots in the heart, bleeding ulcers of the intestinal tract, spasms in the back muscles and gangrene of leg tissue - to mention only a few of the conditions. The brain, where all emotional stress is processed, is the control centre of the entire body. From the brain millions of nerve fibres course out to every organ in the body. Chemicals released from these nerve fibres control or influence every chemical reaction in every organ of the body.

Because our health is dependent on the proper balance of all of these chemical reactions, it is no wonder that emotional upset in our brains can disrupt chemical reactions in a far-removed organ and cause disease.

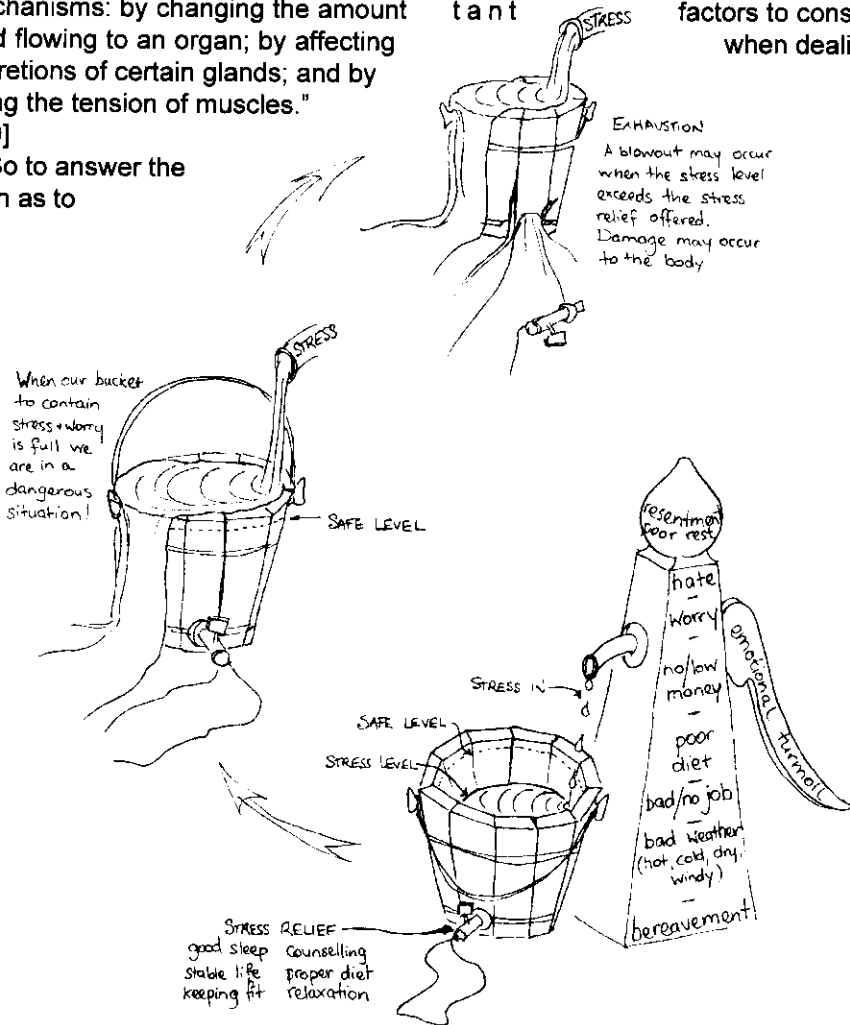
The brain produces these wide-spread changes by means of three principal mechanisms: by changing the amount of blood flowing to an organ; by affecting the secretions of certain glands; and by changing the tension of muscles."

(3)[p.99]

So to answer the question as to

what diseases stress can be associated with take a look at Dr. McMillen's list. (Note - while stress has been shown to be involved in these diseases it is not the only cause.)

What can we do about it? Correct nutrition, physical activity and avoiding man-made chemical pollutants are important factors to consider when dealing with



stress. It is also important to schedule time for relaxation and working out problems in relationships with others. But the most important thing we can do about our stress is to accept that God loves us and He is looking after us. In our worship and prayers we have this assurance that "perfect love casteth out fear: because

fear hath torment" (1 John 4:18). Just as Selye found that stress with a favourable outcome had almost no effect on experimental animals we can be assured that accepting the promise that "all things work together for good to them that love God" (Romans 8:8) will help us deal favourably with our day to day stress.

Dr. McMillens List:

Disorders of the Digestive System

Ulcers of the stomach and intestines
 Ulcerative colitis
 Loss of appetite
 Hiccups
 Irritable bowel syndrome
 Achalasia (a type of swallowing difficulty)

Disorders of the Circulatory System

High blood pressure
 Paroxysmal tachycardia
 Atherosclerosis
 Coronary thrombosis or spasm
 Strokes
 Abnormal heart rhythms
 Migraine headaches
 Angine pectoris

Disorders of the Genito-Urinary System

Lack of menstruation
 Vaginismus
 Frequent and painful urination
 Impotence
 Dysfunctional uterine bleeding
 False pregnancy
 Infertility

Disorders of the Nervous System

Headaches of several types
 Epileptic attacks
 Psychoneuroses
 Hyperventilation syndrome

Disorders of Glands

Hyperthyroidism

Diabetes (insulin dependent diabetes of juvenile onset)

Chronic pancreatitis
 Allergic Disorders
 Hives
 Hay fever
 Asthmatic attacks
 Muscle-Joint Disorders
 Backache
 Tension Headache
 Rheumatoid arthritis
 Myasthenia gravis
 Infections
 Infectious Mononucleosis
 Chronic tuberculosis
 "Strep" throat
 Inflammatory and Skin Diseases
 Neurodermatitis
 Raynaud's disease
 Systemic lupus erythematosus (SLE)

Nutritional and Drug Disorders

Anorexia nervosa
 Obesity
 Drug addictions (including alcohol, cigarettes, marijuana and caffeine)
 Vitamin abuse
 Cancers
 Lung cancer
 Gastric cancer
 Childhood cancers
 Cancers of many types.

1. "Why Do I Feel So Awful", Dr. D. R. Collison & Timothy Hall, Angus & Robertson, Nth Ryde, Aust. 1989.
2. p. 99 "None of these Diseases", S.I. McMillen, Marshall, Morgan Scott, London 1989
2. p. 99 ibid.

Spanakipita or Spinach Pie

1 box Filo dough
2 lbs fresh spinach
1 lb feta cheese
2 medium onions, sliced
2 large cloves garlic, crushed
½ lb fresh mushrooms, sliced
juice of 1 lemon
1 stick of butter
lots of fresh parsley
small amount of herb salt (optional)
a pinch of basil (optional)

Cook spinach ever so slightly. Drain well and set aside. Melt 5 tbsp butter in pan - add sliced onion, crushed garlic, sliced mushrooms and parsley. Saute 5-10 minutes. Add herb salt if desired. Mix spinach with sauteed vegetables. Squeeze the lemon on top (removing seeds). Crumble feta cheese and mix in. Now take 8 sheets of Filo dough and place 1/3 spinach mixture about a third of the way from the bottom of sheets (you will be treating this like a jelly roll or strudel) - roll up and place on buttered biscuit tray. Repeat with rest of Filo and mixture, making 3 rolls (using approximately 8 sheets at a time and 1/3 spinach mixture for each). You could also do this in a casserole dish, placing 8 sheets on bottom, then ½ spinach, then 8 more sheets, then rest of spinach, and remaining sheets on top. Melt the remaining butter and brush over strudel or casserole. Bake at 350degF for about 40 minutes - till golden.

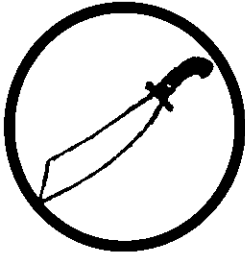
Vegetable Curry

1 medium broccoli, cut into flowers
1 medium onion, sliced
2 medium garlic cloves, pressed
2 carrots, chopped
1 stalk celery, chopped
1 small can of crushed tomatoes
1 tsp curry powder (mild or hot)
½ tsp cumin
½ tsp tumeric
tamari or soya sauce to taste
1 cup plain yoghurt
2 cups cooked brown rice

Saute onion and garlic in a little vegetable oil for about 5 minutes. Add celery, carrots and broccoli. Saute another 5 minutes or so. Add tomatoes, spices and tamari (or soya sauce). Cover and cook till broccoli and carrots are tender (don't overcook - the vegetables taste great a little crunchy and the less cooked, the better for you). Add yoghurt right before serving. Spoon over rice and serve with Indian side dishes such as tomato and onion, banana and coconut, etc.

The Twelve Apostles

Bartholomew



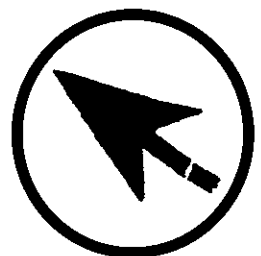
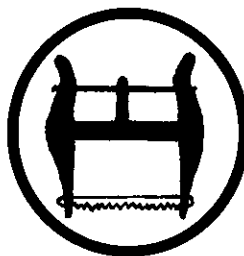
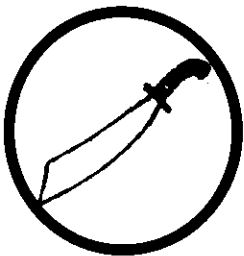
The Apostle with No Guile

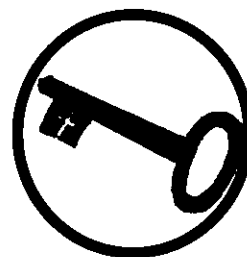
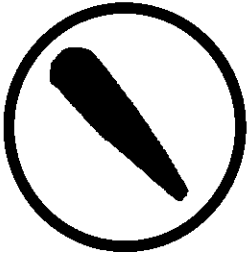
Gospel according to John, Bartholomew is referred to as Nathanael, which is a patronymic for Bartholomew.

Philip was responsible for taking his brother Bartholomew to meet Jesus. Jesus, when He saw Bartholomew coming towards Him, said "Behold an Israelite in whom there is no guile." (1) Without guile meaning without deceit. Bartholomew expressed surprise "Whence knowest thou me?" (John 1:47-51). This may even show that Bartholomew was no stranger to Jesus. In an ancient book titled "The Protevangelion; or, An Historical Account of the Birth of Christ, and the Perpetual Virgin Mary, his Mother" by James the Lesser, Cousin and

This issue we are going to look at the apostle known as Bartholomew but also referred to as Nathanael. Bartholomew was from Cana in Galilee as most of the other apostles were. He was the son of Talmai and brother of the apostle Philip. In the

Brother of the Lord Jesus, chief Apostle and the first Bishop of the Christians in Jerusalem, James writes of the childhood of Jesus and tells us that Bartholomew knew Jesus as a child. This book tells us that a woman of the same city as Mary and Jesus had two sick sons. When one was dead, and the other was lying near to death she took in her arms this child and took him to the Lady St. Mary, and pleaded with her for her son. Mary seeing and hearing of the woman's great sorrow, told her to place her son (Bartholomew) in the child Jesus' bed and cover the child with the bedclothes. Just as the child was placed in the bed he was about to close his eyes and die, but as he touched the bed and was covered with the bedclothes his eyes opened and he called for his mother to get him some food. The final word on this story is in Chapter 11:7-8 "Then his mother said, O Lady Mary, now I am assured that the powers of God do dwell in you, so that thy son can cure children who are of the same sort as himself, as soon as they touch his garments. This boy who was thus cured is the same who in the Gospel is called Bartholomew". Interestingly this particular book by James attributes Jesus with the power to heal and drive out evil spirits from his birth rather than just from his baptism.

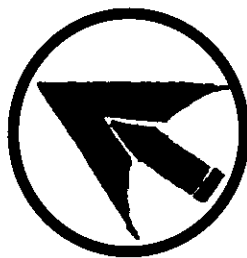
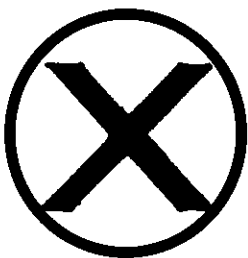
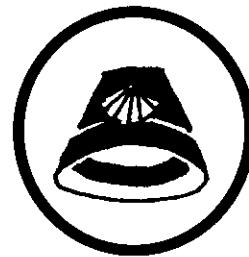




Unfortunately in the traditional gospels there is very little mention of Bartholomew. We can understand Jesus' instant trust and understanding of Bartholomew with the revelations of James in the Protevangelion for, as a childhood friend, Jesus of course would have understood him. This may have played some part in the fact that Bartholomew accepted immediately that Jesus was the Son of God and King of Israel. We are also able to see that Bartholomew must have had a frank, honest and spiritual nature as indicated in his level of understanding, faith and trust of his Master. Bartholomew was ordained with the other apostles, "that they should be with Him, and that He might send them forth to preach, and to have power to heal sicknesses, and to cast out devils:" (Mark 3:14,15). He was also present in the upper room (Acts 1:13) after the crucifixion with the other apostles and Mary for Pentecost and for the descent of the Holy Ghost.



Bartholomew saw many great works as promised by Jesus when He told him that "thou shalt see greater things than this". He saw all the great works of Jesus for three years and, if one takes seriously the authenticity of the ancient manuscripts, had an association with Jesus from his childhood, actually owing his life to this early association. Together with Simon Peter, Thomas (Didymus), Nathanael



(Bartholomew) of Cana in Galilee and the sons of Zebedee and two others went fishing and Jesus appeared on the shore to them for the third time after the resurrection.

So, where, after the disciples dispersed to spread the Word did Bartholomew go and what contributions to early Christianity did he make? Again, as in the Bible little is known but he is said to have preached the Gospel in NW India, Syria, Phrygia (West Asia Minor) and Greater Armenia. Again, if we look at the ancient writings we read of the impact Bartholomew must have had in India in the preserving of a manuscript taken there by Bartholomew in the first century. Pantaenus the philosopher, a member of the school of believers in Alexandria and leader of this school, was said to have travelled as far afield as India to preach the gospel of Christ to the peoples of the East. Pantaenus found that the gospel according to Matthew had arrived before him and was being held by people who had already come to know Jesus. Bartholomew had already been to India before Pantaenus' mission,

himself on a mission to spread the Gospel. He took with him a copy of the gospel of Matthew written in actual Hebrew characters and left it with them. This ancient copy has been preserved by believers in India.

Tradition says he met his death (or more accurately martyrdom) tied to a cross head down, beaten to death (or flayed alive) and beheaded by King Astyages in Armenia. His alleged relics are enshrined in Rome on the island in the Tiber called after him, Isola di San Bartolomeo.

As with all of the apostles there are early writings referred to in ancient texts that may or may not still be in existence today. Unfortunately the apocryphal works attributed to Bartholomew no longer exist other than some minute references in earlier works dating back to the first and fourth centuries AD. These writings attributed to Bartholomew were "The Writings of Bartholomew the Apostle" and the "Gospel of Bartholomew". Bartholomew is usually depicted as an elderly man holding a flaying knife and a human skin.

(1) Some believers believe that Jesus was referring to Himself as the Israelite without guile, but as with everything in the Bible, it is all open to interpretation.

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Answers to Puzzle page 20								
ace	can	cite	earn	iron	or	reaction	tea	ton
acne	cane	coat	eat	it	orate	rent	tear	tone
acorn	can't	con	eon	near	ore	retina	ten	tonic
acre	car	cone	era	neat	race	rice	tern	tore
act	care	corn	ice	nice	rain	rite	tic	torn
action	cart	core	icon	nit	ran	roan	tie	trace
actor	carton	cot	in	no	rant	rot	tier	train
air	cat	crane	inter	nor	rat	rote	tin	trance
an	cater	crate	ion	not	rate	taco	tine	
ant	cent	crate	iota	note	ratio	tan	tire	
at	certain	ear	irate	on	ration	tar	to	
			ire	one	react	tare	toe	