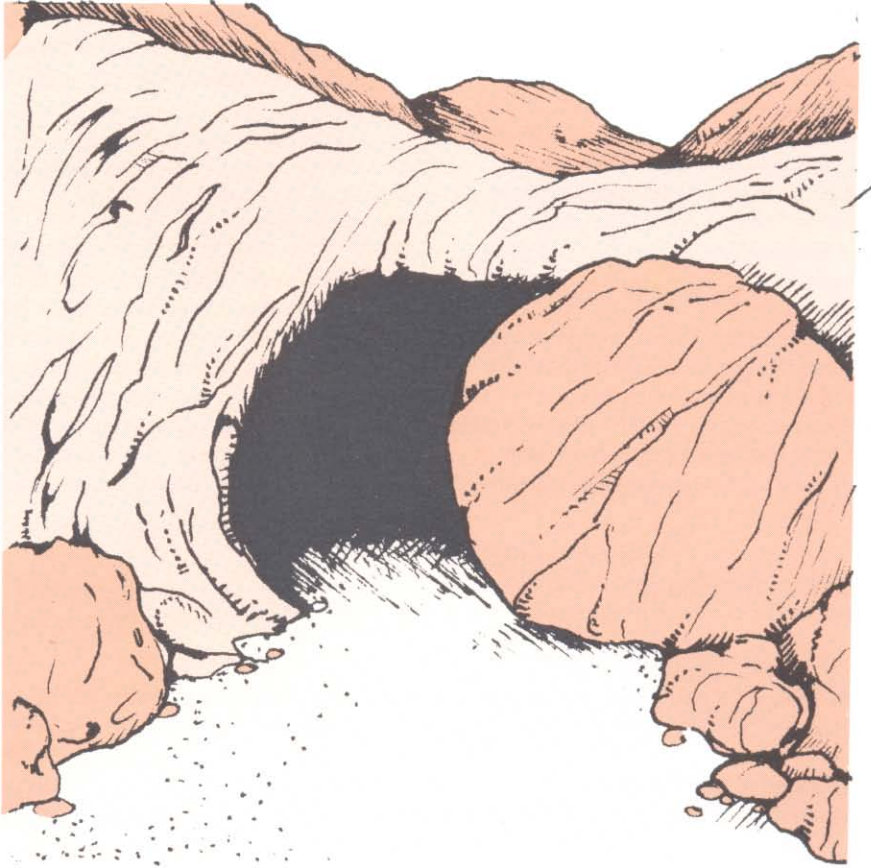


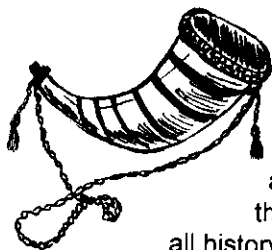
Latter Rain

Magazine of the Christian Israelite Church - Autumn 1995



He was Raised, that
through Faith our Hope
would be Fulfilled

From the Inkhorn



During the season of this issue we celebrate the anniversary of the pivotal point of all history- the crucifixion and resurrection of our Lord.

The message from this event is portrayed in this issue from several different aspects. From the article on the cross, to the implications of hope and faith, the significance of stones and the story of goats etc the writers have approached the subjects in varying ways. God gave us the role model of His son Jesus, which, if we follow His example, and keep the laws and commands as given by God, we will achieve a state of immortality as He did.

Another important annual day we also observed during this season was Mother's Day. We have an article to remind us of the importance of "mothers" both physically and spiritually.

With this hope we leave you to read, enjoy and ponder upon the various points raised and discussed in this issue.

We trust that as you read these articles that your mind will be opened to think about these things and through prayer your understanding of God's great promises will be increased.

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The Message of the Cross

Of all the symbols used throughout Christianity, perhaps the most universal is the cross. For all Christian churches and Christians, the cross epitomises the Christian message: that Jesus the Messiah died for us, allowing all who believe in Him to have soul salvation at the resurrection.

In addition to this important message, the cross is not only capable of symbolising Jesus' death, but also His life and His message.

When asked by the scribe (Mark 12:28) and again by the lawyer (Mat 22:35) what was the greatest commandment that God has ever given, Jesus' response was: *"Thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy mind, and with all thy strength:"* (Mark 12:30). *"this is the first and greatest commandment."* (Mat 22:38).

Physically speaking, the whole structure of a cross relies on the vertical post (up and down, for those of you who, like me, get those words confused). Without it there would be no way of firstly, supporting the cross beam and secondly, the cross would be an ineffective method of torture and death, as the victims feet would still be on the ground.

Spiritually, Jesus came as our mediator between God and man ie. the heavenly 'up in the sky' and earthly 'feet on the ground'. Without Him God's

redemptive power was not available to anyone other than the Jews (who were having trouble keeping the laws anyway which was the means of their salvation.) Because of Jesus' sacrifice He opens the way for man to come to know God. In this way Jesus becomes our 'post'.

The second part of Jesus' answer to the scribe and lawyer goes like this: *"And the second is like, namely this, Thou shalt love thy neighbour as thyself"*. (Mark 12:31)

Jesus life epitomised this philosophy. This love for mankind was evident in every healing, every sermon, every casual contact - the well to do, the poor, the people in power, the ostracised, the sinners. It didn't really seem to matter to Jesus - if they came to

Him He responded with compassion (how often does that word arise?) and helped them along, either spiritually and/or physically. One of Jesus many teachings in this regard can be seen in John 15 verse 9 *"As the Father hath loved me, so have I loved you: continue ye in my love"* and in verse 12: *"This is my commandment that ye love one another, as I have loved you"*.

Jesus not only exemplifies behaviour of people towards people but He exhorts us to at least try the same standard of behaviour in our own lives.

I don't know about you, but I can see a cross emerging: vertical God - Man

What was God's first
and greatest
commandment?

relationship; horizontal Man - Man relationship.

As mentioned, the effectiveness of the cross beam rests on the upright beam; if the upright beam is missing the cross is no good; if the upright beam is not strong enough the whole structure collapses on the ground. In the world today where it is difficult to find integrity and truth, and easy to see greed, selfish

motives and dishonesty, perhaps this view of the cross can make the impact of Jesus' words all the more tangible in our lives.

Jesus completes His answer: "*On these two commandments hang all the law and the prophets*". Matthew 22:40.

An interesting choice of words isn't it?

*“ T h o u
shalt love
the Lord
thy God
with all
heart, and
with all thy soul, and with all thy mind. This is
the first and greatest commandment. And the
second is like unto it - Thou shalt love thy
neighbour
as thyself.
On these 2
command-
ments hang
all the law
and the
prophets.”*

See Matt 22:37-40

Worship -

"But surely they knew what they were asking for. Wasn't Jesus being a bit hard on the group?" queried Tom.

"Ignorance is no escape for not knowing, especially if you have the opportunity to know and to learn, and you neglect it", replied Bruce, the instructor at the Bible discussion group. He didn't like to be called an instructor as he felt that mankind are always learning the ways of God, and he classed himself in with everyone else. It wasn't the degrees, or the hours that he had put into religion that had given him this understanding, but it was the quality of his closeness to God's spirits that had helped his inquiring mind. He would often reflect on the Bible verses: "*Seek ye first the kingdom of God....*"(1) and *Ask and ye shall receive that your joy may be full*"(2) and in the purity of the wisdom in these statements he had found a development and strength in his Religion.

"I haven't neglected the Scripture, I accept that God created the world and mankind. That He gave each of us a spirit, a soul and a physical body, and that we are on this earth working out our destiny for the future. I also accept Jesus Christ as my Saviour and that I receive forgiveness through his shed blood", affirmed Tom.

"Good, these are foundations. Do you recall what James said about the devil and his angels? They also believe that there is one God, and what is more, they tremble at this knowledge, knowing that it is accepting a power that is greater and mightier than they themselves (3). Bruce continued, "do you know the difference between salvation and redemption, as refers to religion?"

"Jesus saves us, there is no question about that", said Tom indignantly. He was a sincere believer in the return of Jesus and the resurrection of believers from the grave at His return. He knew that his faith was based on the New Testament principles: belief in Jesus' sacrifice (4), the principles of the doctrine of Christ, repentance from dead works and faith toward God, the doctrine of baptisms, the laying on of hands, the resurrection of the dead and eternal judgment. (5).

Mary, Tom's fiancée spoke up. "Isn't redemption the same as salvation?"

"No, they are different. To be saved - salvation - is rescuing what you can from destruction, in this case the soul from the curse pronounced on man after his sin(6); where as redemption is the buying back, or ransoming of, the body from the curse which causes death. I, as a Christian Israelite believer, do not want to allow Satan to honour that curse by destroying my physical body", said Bruce.

"But you cannot do that", interjected Dick, "because everyone has died".

"Not quite everyone", continued Bruce. "There was Enoch(7), and Elijah(8), and Jesus who was not able to be held in the grave (9). Besides the Scriptures say '*Your covenant with death will be disannulled*'(10) and '*I have no pleasure in the death of him that dieth*'(11), and '*He will swallow up death in victory: and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it*' (12). I could go on to quote other passages from the Scriptures that promise that it is not necessary for mankind to see

Which Direction?

physical death", said Bruce, getting excited at this attack on his personal faith.

"If what you are saying is true, why haven't people been translated more often?" queried Dick.

"If an individual can accept the absolutes of the Bible they could be", said Bruce, in a voice so composed and firm that you would have thought he was making a holy pronouncement. "In today's world individuals are doing more and more what they did before the flood, ie *'what is right in their own eyes'* (13). That is a far cry from God's standard of doing what is right in the teachings of the Old and New Testaments, or following God's Absolutes of right."

"Are you trying to say that God's laws and commands, will prove who are the dedicated and true followers preparing for the Kingdom of God?" asked Dick.

"Well I wouldn't quite have put it that way, but yes. It is logical that if you are looking for a New Kingdom and you know it has certain standards, that you prepare to live there by living up to those standards now", replied Bruce.

"How strict are these absolutes? No one in their present mind can live up to God's absolutes as Jesus spoke of them in the Sermon on the Mount and as in the Ten Commandments can they?" asked Dick.

"You are right. The recognition of this is a basis from which our Christian dedication grows. If we recognise that we are born in sin and shapen in iniquity (14), we then realise that we need external help if we are going to achieve our goal", said Bruce.

"You mean like help from the Holy Spirits, Christ and Jerusalem Above", said Mary.

"Yes", Bruce continued, "most definitely yes. Knowing this is still not enough. Just like the devils who know and recognise God exists, it does them no good (15). We have to do something with this knowledge. This is where secularism and humanism are undermining the strength of the power of God. They have their place, but they are going away from trust in God and looking to man as controller of his own destiny".

"What do we have to do? Aren't my Christian principles enough?" asked Tom.

"I'll put the question back to you. If they were enough why haven't many good living people been translated?" asked Bruce.

"That is simple Bruce. The time of God honouring those promises had not come, so they were called away in their faith, and they will be there in the resurrection, prepared by God, as John said, *'Everyone in their own order'* (16). God's plan for this World allowed for six days of trial between good and evil before Jesus was to come back as Lord of Lords and King of Kings (17)", replied Dick.

"Is that time up yet?" asked Mary.

"Haven't you noticed the signs of His coming being fulfilled in world events and in people's behaviour? Just as the shoots on the bare tree show winter is over, don't you see these signs that Jesus spoke of around you today?" (18), asked Bruce.

"Yes, definitely Jesus' return is near", replied Dick.

"Well, why can't you accept the promises and the prophecies of the redemption of your whole spirit, soul and body?" asked

Bruce.

"If I am alive I will", affirmed Dick.

"But it is not enough to be alive. You need to prepare for it through accepting God's laws and commands, and keeping them through the help of the Holy Spirits. Do you think that the ram that was caught by its horns in the thicket when Abraham was called to offer it instead of Isaac, was there by chance? Don't you believe it would have been God planning the location, the timing and the events", said Bruce.

"Yes, I accept that God is in control", said Dick rather indignantly, "what am I supposed to do then?"

"Ask and believe. Believe and ask. Ask and believe", replied Bruce. "And while you are increasing in your belief, seek to the Scriptures and learn more of the ways of God. Isaiah said we learn, line upon line (19). It is the foundation of Christianity that we need to build upon. The hope of the life of the physical body is a high aspiration and should not be taken lightly. It is a presenting of ourselves to God for Him to accept and use us, to work in us, to mould us by His laws and commands, to be fit to enter into His Kingdom of righteousness and peace. We are not mixing the pleasures of this world and the knowledge of the Kingdom. We are seeking, through humility to present our whole self as a vessel for Him to work through and, in effect, we are sacrificing our life while living, preparing for the Kingdom to come"(20).

Bruce continued, "Matthew said (21) 'Whatsoever ye shall ask in prayer, believing ye shall receive'. John tells us John chapter 16:24 'Hitherto have ye asked nothing in my name; ask, and ye shall receive that your joy may be full' and again in a most powerful verse, which brings in another sphere of God's plan, 'Ye have not chosen

me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you'(22). God has promised. We need to ask, but to ask in faith and to act as if we already possess it and then we will have the reassurance within ourselves of possessing it and through the faith in action of possession, we have the Peace of God within our heart."(23).

"How do we increase our faith?" asked Mary.

"Pray for it to be increased (24). But in our prayer we have to acknowledge what we are asking for and who we are praying to, so that our development or growth can be real and our worship in combination with the Old and New Testament teachings, strengthens us", said Dick.

"Our worship, to help us, must have direction. We won't just turn up at Jesus' return. We need to study the Scriptures, meditating upon their promises and then prayerfully prepare ourselves so that we can and will be physically alive and ready to enjoy the change from mortal to immortal that Paul spoke of, '*Behold I shew you a mystery; we shall not all sleep (physically die) but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality.....then shall be brought to pass the saying that is written, death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory.....thanks be to God, which giveth us the victory through our Lord Jesus Christ.*' The promise is there. We can accept

Christian teachings and have them diluted with the ways of the world, or we can accept Christian teachings and build upon them prayerfully pursuing the absolutes of God", said Bruce.

"It sounds quite logical the way you put it", said Tom.

"Our direction of worship is moulded by our faith!" said Dick, "I want to know God's direction for me! Do you think all people have the same direction?"

"No. This world has given us options so that what is the right direction for one might not be right for another. It is our individual pursuance of hope and faith that will show us our direction", answered Bruce.

"The greatest challenge then is to follow Paul's request in Romans 12:1-2 and to let that be the direction and purpose of our worship - *'that ye present your body (physical) a living sacrifice, holy accept-*

able 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'", said Bill.

Only by our sincere study and committed worship which is hope and faith in action will we be available for God to impart to us, and make available to us, the power of the Spirits to show us the goal He has set for us. *"For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory"* 1 Corinthians 15:53,54. Which goal are you striving for?

1. **Matthew 6:33**
2. **John 16:24**
3. **James 2:19**
4. **Romans 10:9**
5. **Hebrews 6:1,2**
6. **Hosea 13:14**
7. **Genesis 5:24**
8. **2 Kings 2:11**
9. **Acts 2:31**
10. **Isaiah 28:18**
11. **Ezekial 18:23, 32**
12. **Isaiah 25:8**
13. **Genesis 6:5-7**
14. **Psalms 51:5**
15. **James 2:19**
16. **Revelation 22:12, Matthew 16:27, Isaiah 40:10**
17. **Revelation 17:14**
18. **Matthew 24:32,33**
19. **Isaiah 28:10**
20. **Romans 12:1,2**
21. **Matthew 21:20**
22. **John 15:16**
23. **John 16:33**
24. **Luke 17:15**

CHURCHWISE -

Who Is Really the Boss

Church members are told that they 'must obey the law of the land'. Where a particular act required by 'the law of the land' is contrary to our teachings, we would appeal under whatever process may be available. If unsuccessful the law should be obeyed.

An example of this from the past is the Church belief that members should not serve in the National Defence Forces. In Australia there has been an opportunity to appeal against serving in the Defence Forces on the grounds of 'conscientious objection'. Members have generally appealed on these grounds, but, particularly during the Second World War, they were not always successful. When not successful, members enlisted as they were directed rather than break the law and be sent to gaol.

I guess it is pretty hard for us to imagine today what things were like even fifty years ago, let alone two thousand years ago.

Doing business on Sunday (observing the Sabbath) was a minor issue over past generations - a cheque dated on a Sunday was not 'legal tender' until about thirty years ago. In the time of Paul, society as a whole probably did not especially respect one day of the week above another, and that seems like where we are heading again. The decision to trade on Sunday has moved from 'law of the land' control to much more of a personal belief.

But should we accept the law of the land if it is contrary to our beliefs?

Paul said in Romans 13:1 *"Let every soul be subject unto higher powers."*

And specifically to servants (or workers) he said *"Servants obey in all things your master according to the flesh"*.

We accept that God has the ultimate power to direct not only activities but outcomes (see Jeremiah 17) He wanted Israel of old to stand still and let Him do the work! But they wanted to help, so He accepted that as an alternative.

So whilst we always **hope** that things will turn out the way we want, we have **faith** that God is always in control and live our lives in accordance with the instructions laid down by Him.

Anyone with any questions about the Christian Israelite church or anything in this magazine, please feel free to write to us at the address given on the inside cover of every issue of this magazine. We look forward to your enquiries and comments.

Rodney Gray

Faith & Works

If we say we have faith, do we prove our faith by our works? James tells us in James chapter 2 *"Yea, a man may say, Thou hast faith, and I have works, shew me thy faith without thy works, and I will shew thee my faith by my works"*.

We can see there are two types of faith, one of faith alone, which means we trust or believe something without necessarily doing anything. Secondly, we may give evidence of our faith by our works (conduct). Paul tells us about it in Romans 10:9, *"That if thou shalt confess with thy mouth the Lord Jesus, and believe in thy heart that God has raised Him from the dead, thou shalt be saved."*

We know that by having faith, and believing that Jesus was raised from the dead, our soul shall be saved. He also tells us that by grace are ye saved through faith, and believing that Jesus was raised from the dead, our soul shall be saved. He also tells us, By grace are ye saved through faith, and that not of yourselves, it is the gift of God, not of works, lest any man should boast. This glory, given us by the grace of Jesus Christ is the salvation of our souls. It is not given as a reward for something we have done, but is by grace, a gift from God. He gave His only Son upon the cross, to save the souls of all mankind especially of those that believe (1 Timothy 4:10). It is not a reward for our works, lest any man should boast (Ephesians 3:9). *"If it is a gift by grace, then is it no more of works, otherwise grace is no more grace, then is it no more of works, otherwise grace is no more grace, but if it be of works, then is it no more grace, otherwise work is no more work"* Romans 11:16.

We can see this glory is given to us by grace through our faith. Can faith alone

save man? Yes; but only the soul (not the physical body). James chapter 2:26 tells us *"Even so, faith if it hath not works is dead, being alone. Seest thou how faith wrought with his works, and by works was faith made perfect. Ye see then by works is a man justified and not by faith only. For as the body without the spirit is dead, so faith without works is dead also"*.

Now we see from these verse of James it is necessary to do the works as well as have faith. But you might ask, if we have already been given the salvation of the soul by faith, why need we do the works, what else is there to gain? Paul says, *"Now to him that worketh is the reward not reckoned of grace but of debt"*.

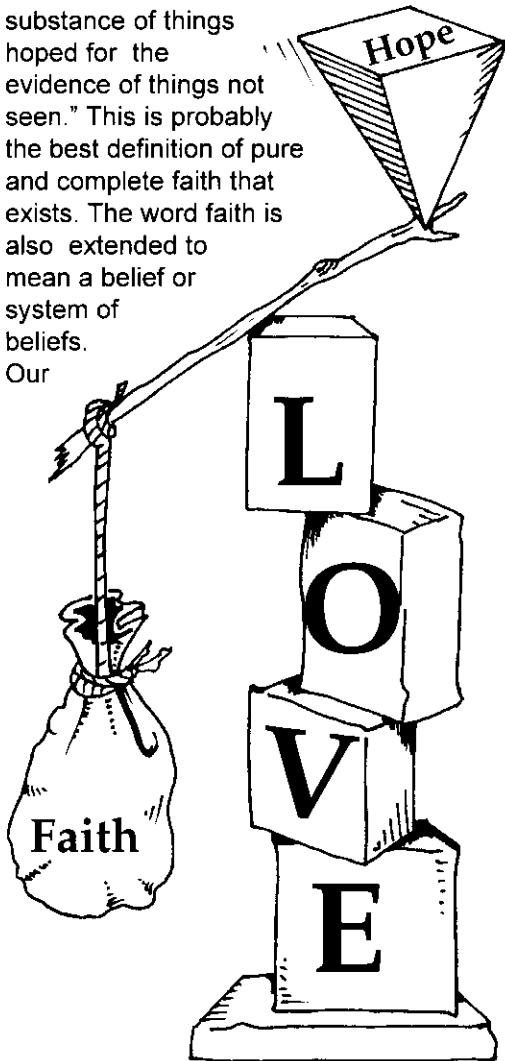
Immortal life to the mortal body is the debt owing to mankind, and that is the reward, which will be given to him who worketh. Good works are understood to be all manner of duties toward God and man, including thoughts, as well as words, and actions; which are embraced in the laws of God, and proceed from a pure heart, and of faith unfeigned (1 Timothy 1:5). We have to seek for God's Holy Spirit to help us to enable us to keep His law and Gospel.

When God gives us His Holy Spirit, our spiritual strength will be increased and we will be able to do the works He wishes us to do. The body is taken from man because of the evil within, but if this evil is removed from within us, our physical body will be pure, and free of subjection to sin. True righteousness will be manifested by keeping God's laws and commandments, and not sinning at all.

"For in the way of righteousness is life, and in the pathway thereof is no death", Proverbs 12:28.

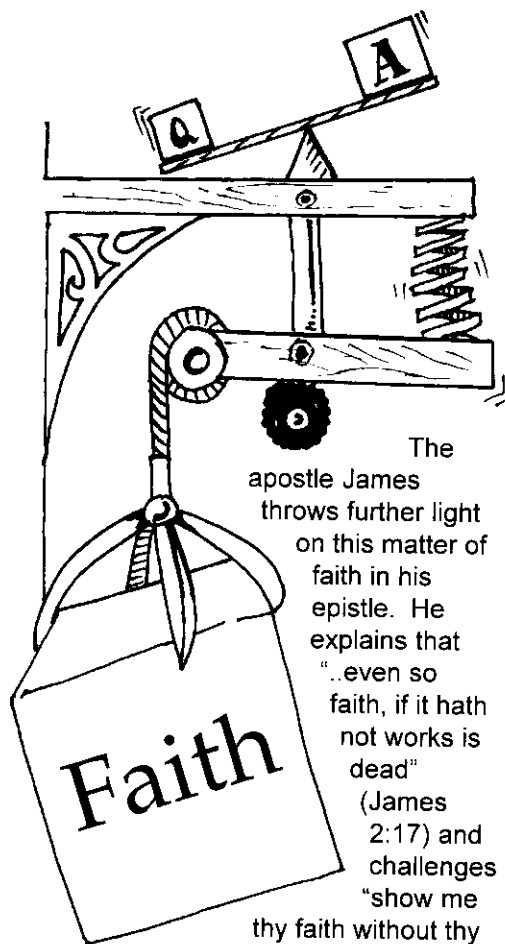
Faith & Hope

Generally, these two words are associated as "faith and hope" but shouldn't the order be "hope and faith" as faith usually develops as a progression from hope? Paul tells us in Hebrews 11:1 that "faith is the substance of things hoped for the evidence of things not seen." This is probably the best definition of pure and complete faith that exists. The word faith is also extended to mean a belief or system of beliefs. Our



faith is evidenced by our complete conviction in and observance of these beliefs. We hold a belief that certain tenets are true and that a certain creed is correct. Faith goes far beyond hope and belief. Let us each ask ourselves this question. Would our faith be able to hold out against many days or perhaps years of persecution and contradictions and not waver? How about the ravages of discomfort, starvation or physical abuse - can we guarantee to be able to stand against these and still hold our faith without wavering? If we are unsure then our faith is still not complete and requires more development before it develops into absolute faith.

Many years ago there was a radio serial being broadcast in which two young people were in a world of make believe. Faith and hope were personified by two powers. When they hoped for something, the power of hope came to show the possibilities of obtaining it but also let them see the obstacles and fears which would prevent them from reaching these goals. When they exhibited a firm conviction and an assurance that their goal would be attained (in other words showed their faith) it became attainable and the doubts which arose while they only hoped disappeared. To me this showed the great difference between hope and faith. A great effort is required to get faith because all doubts and thoughts which do not lead to the attainment of the goal must be cast aside and given not even the smallest consideration.



works and I will show thee my faith by my works" (James 2:18). Probably many of us have gone along believing we had a faith in or to do a certain task, only to find that when we tackled it, we gave up or lost heart or began to believe another way. That faith was only an untried belief. Faith must be tried and tested if it is to be proved. We must have a sure conviction and an unswerving knowledge of that in which we have faith. It is not a material attribute but a spiritual. It is not tangible but intangible. It is an internal condition of our mind and being.

Having thus far glossed over the meaning of hope and faith let us now consider it in our relationship with God. No one at any time has seen God but we know He exists. No one now living saw Jesus crucified on the cross but we know it occurred and are convinced that His sacrifice is sufficient for the forgiveness of our sins. Through prophecy we believe Jesus will return to rule over this world and usher in an era of peace and righteousness.

Jesus' disciples, even when with Him during His earthly ministry, lacked faith. When He sent them out to spread the gospel with authority to work in His name, they were unable to always cast out devils and effect healing in Jesus' name. When confronted with this, Jesus said that this kind of faith came only with prayer and fasting. The disciples asked then of Jesus "Lord increase our faith".

We can have no faith without the beliefs and hope on which it is founded. As followers of Christ we base our faith on His teachings and the interpretations as given by the apostles in their various epistles. Our faith can be the basic aspiration that Jesus mentioned to Martha recorded in John 11:26 "...he that believeth in me though he were dead yet shall he live" or the greater aspiration of John 11:27 "and whosoever liveth and believeth in me shall never die".

We all have our levels of hopes and faith. When we drive on the road we have faith that the oncoming traffic will drive on the other side of the road. We have faith that the sun will rise tomorrow morning. And many more examples can

be found of our faith in mundane things. Perhaps you will say that these are from knowledge and experience. But let us consider for a moment, the situation with the sun rise. In the time of Joshua when the children of Israel were fighting the Amorites the Scripture tells us that the sun hastened not to go down by the space of a day. In the time of Hezekiah the sun went backwards 10 degrees. I do not propose to muse over the possible explanations of these events but only to show that many things we take for granted we do so by faith. Such was the situation of Abraham who is said to have been the friend of God. Many promises that God made to him he accepted by faith as in his time their fulfilment was not possible and may even have seemed impossible. However Abraham accepted these by faith and acted accordingly.

The disciples of Jesus when they realised their lack of faith after having seen faith expressed by Jesus prayed to

Jesus " Lord increase our faith." They could see their lack and did not know how to overcome it.

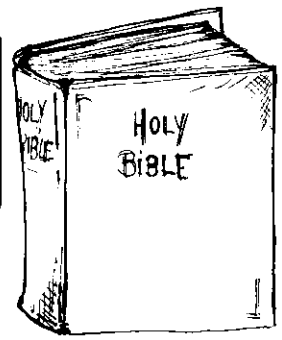
Jude in his epistle to those who were "sanctified by God the Father, and preserved in Jesus Christ, and called " (verse 1) exhorted them that they "should earnestly contend for the faith which was once delivered unto the saints." (verse 3). What was this faith? They were already cleansed and preserved by the atoning blood of Jesus so what was this faith for which they were to contend? This faith is to be kept in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life (verse 21).

In considering the many areas of faith in our relationship with God we, like the apostles, need to seek through prayer and meditation to build a real faith where doubts do not exist and be prepared to meet our Lord at His return being a faithful servant able to receive the fullness of God's power.

The Earth does not belong to us -
We belong to the Earth.
Mankind did not weave the web of light
We are but one strand within it.
Whatever we do to the web,
We do to ourselves."

Chief Sleath, 1844, Oregon Territory.

Debug Your Bible:



Jewish Sects and Parties

To try understand the political as well as social history surrounding the crucifixion and resurrection of Jesus is an interesting exercise. To do this effectively, so one may understand better what was occurring at the time, one must have a basic understanding of the different Jewish sects and parties that were contemporary with Jesus. A brief outline of these sects and parties is given below.

There were five main Jewish groups around the time of Jesus. These groups were the **Pharisees**, the **Sadducees**, the **Zealots**, the **Essenes** and the **Sanhedrin**. These larger groups had lesser groups such as the **Scribes** and the **Qumran** community. I will briefly outline the basic tenets of these religious groups below, and also show that the crucifixion of Jesus was very much a political as well as spiritual based decision.

The **Pharisees** were a lay movement which was against Hellenism (the influence of Greek customs) and generally exerted a good influence over the Jewish community at a time when it was particularly susceptible to the pagan ways of Hellenism. The Pharisees were the "Godly people" or "pious ones" who were passionately devoted to God. They followed strict laws such as ritual purity and followed the food laws as laid down in Leviticus. They had a strict and uncompromising observance of the Sabbath and the law of tithing, ie. 10% of everything grown or earned is given to God. Their observance of the Old Testament was tantamount in their faith. The Pharisees emphasised the sover-

eignty of God and believed in the survival of the soul and the literal resurrection of the body. They also held very strong views on the Messiah - they believed that he would be more of a military Messiah. There were two different schools of thought amongst the Pharisees - the more moderate view was held by the followers of **Rabbi Hillel**, the more radical view was held by the **Shammai** school which was of course very strict and bitterly opposed to Rome. As an organisation it must be noted that the **Scribes** who will be described further on, were Pharisees. Pharisees generally were not priests, the priests were usually Sadducees, but that does not mean that you could not be a priest and a Pharisee. They were generally representative of the middle class and exercised an influence on Judaism out of all proportion to their size. Pharisees also carried out missionary work as can be seen in Matthew 23:15. Pharisees were exclusivist to the point that they separated themselves from the non-Jewish peoples who they regarded as unclean. Unlike the Sadducees, the Pharisees had a highly developed doctrine of angels and demons.

The **Essenes** were the ascetics and their modern day equivalent would be those Christians who led a monastic life. They are said to have arisen from the Hasidim during the Maccabean era. The Essenes led a very strict disciplined life. They worked at agriculture whilst studying theology and philosophy. Some were celibate but it was not a requirement. Celibate members tended to live within the community. They had ritual cleansing and sang praises before and after meals. Everything was done in moderation: eating, drinking, sleeping. They even wore linen habits and carried a trowel for personal toilette purposes.

They held very strict views on the Sabbath and attended the synagogue when they could. They obviously had a hierarchy because they spoke, in the community, in

order of seniority. The Essenes were generally held to not offer sacrifices. They looked for the coming of the Messiah, as did most Jewish sects of this time, and refused to do any form of military service, take any oaths or touch any of Rome's coins. They believed that they were an elite remnant living in the last days. They also believed in the immortality of the soul and the resurrection of the body. It is widely believed that John the Baptist was an Essene.

The **Qumran** community was an offshoot of the **Essenes**, famous these days for the Dead Sea Scrolls. They are said to have begun as early as 196BC and their beliefs coincide with the Pharisees, Zealots and Essenes. The community was governed by a council of 15

and had a definite hierarchy: Priests - Levites - Elders - Rank & File. Acceptance in to the community involved a series of procedures and inspections that the candidate would have to pass. This community also worked on the principal that after two years property would be forfeited to the community treasury. To be a member of the community one had to take a solemn vow to be faithful to the covenant. Like the Essenes they worked at agriculture whilst they studied theology. The Qumrans looked forward to the resurrection age and the coming of the archangel Michael, but unfortunately, the

community was destroyed in AD66 by fire and sword. They practiced ritual washings, common meals and divided their nights into three study watches with 1/3 members praying and reading their books all

night. From this community we have the Dead Sea Scrolls and the Damascus document.

The **Zealots** are said to be the spiritual children of the Maccabees, the Maccabees being revolutionaries of the Jewish world - the zealots were also revolutionaries. They were prepared to use violence to overthrow Rome and to this cause they were dedicated. Josephus even goes so far as to blame the Zealots for the destruction of Jerusalem in 70AD, but it must be pointed out that Josephus was pro-Roman thus his writings will reflect this bias. The Zealots refused to pay tribute to Caesar and were not prepared to acknowledge any Gentile ruler. They generally held similar views to the Pharisees, but were op-

**The Sadducees, Essenes,
Pharisees and Zealots all
played important roles
in paving the way for
Christianity**

posed to them in their acceptance of the need for violence.

The **Scribes** were the layworkers within the Church/Synagogue, scribes, rabbis, teachers, etc. and are said to have originated from Ezra the Scribe and those who taught and interpreted the law. They were the professional interpreters and exponents of the law in everyday life. They taught in the temple precincts and synagogues and had their own disciples who learnt from their teachers the details of the law. Many of the Scribes were also Pharisees.

The **Sadducees** were made up of the wealthy aristocracy. Most of the members were probably priests but not all priests were Sadducees. They are accorded the credit of maintaining the status quo. The Sadducees were opposed to the Pharisees oral interpretations and believed the Torah had total authority. The Sadducees' main interest was in the temple and they controlled the priesthood. They were responsible for preserving the priestly traditions and roles, observing the temple sacrifices. The Sadducees believed that only the priest had the power to interpret Scripture, thus it was a very elite group. They were conservative in politics and stood for the Israelite ideal of a theocratic state with a high priest as ruler. The Sadducees were suspicious of the coming Messiah. They denied the resurrection of the body, clinging to their belief in Hades and also denied the existence of spirits, angels and demons. They were the only Jewish group that supported the Hellenists and the Hasmonaens. Most members of the Sadducees were affluent and wealthy but

all this power disappeared with the destruction of the temple in Jerusalem in AD70.

The **Sanhedrin** was the council representing the body of elders and responsible for the governing of Jewish affairs and said to have been "stacked" with Sadducees. Joseph of Arimathea was a member of this council. Thus it could be said that the Sanhedrin consisted of the wealthy Sadducees and aristocracy. Herod recognised the responsibility of this group. The Sanhedrin was resided over by a high priest. They met on a daily basis, except for the Sabbath and feast days, and they met in the temple area. They had their own police force. The Sanhedrin consisted of 70 members and was responsible for civil and criminal law - they could order arrests, judge cases but could not impose capital punishment. This we are aware of with their treatment of Jesus - to obtain his execution the Sanhedrin had to go to Rome's representative, Pontius Pilate, for him to pass the death sentence.

This is an introductory overview of the basic tenets of the Jewish sects and parties at the time of Jesus. By examining these one can see a great diversity of belief within the Jewish culture and faith at the time, and that politics, as today was a major ingredient in their ultimate decision making process. By looking at the way in which these people with diverse approaches upheld common goals we can learn a lot about how the church of Christian believers should uphold the message of God through Jesus Christ in the world today.

It is all a Question of Faith

There is a story in the Bible about a woman who was healed of a sickness because she had faith in Jesus and hoped that God would heal her.

The Bible doesn't tell us her name. She had heard how Jesus healed sick people and she knew He was a great teacher. This woman had been to many doctors and they could not make her better. Twelve years had passed and she was still not well. She believed in her heart that Jesus could make her better, if only she could see Him and perhaps touch His clothes. There were such huge crowds of people who pushed to get close to Jesus she just hoped that she could get near enough to touch the hem of His garment. She didn't want to make any fuss or stop His teaching. She decided to follow Him and try to touch His garment if an opportunity arose.

One day after Jesus had left the Sea of Galilee where He had been teaching the people about the love of God, this woman followed Him. Suddenly Jesus stopped, "Who touched me?" he asked, "Someone has touched my clothes!" Everyone looked around because there were lots of people pushing, trying to get close to Jesus.

The woman who had been sick had touched Him. She started to cry with tears of joy. Jesus saw her and smiled at her. He knew that she was afraid to come and talk to Him and didn't want to make a fuss. He knew she wanted to be healed.

"Be of good comfort, your faith has made you better", Jesus said so kindly.

The woman was healed and she knew that Jesus had made her better. The Bible doesn't tell us very much about this woman, but we can imagine how excited she must have been as she disappeared in the crowd making her way home, ever so thankful to Jesus for making her better. She was healed because of her faith in Jesus.

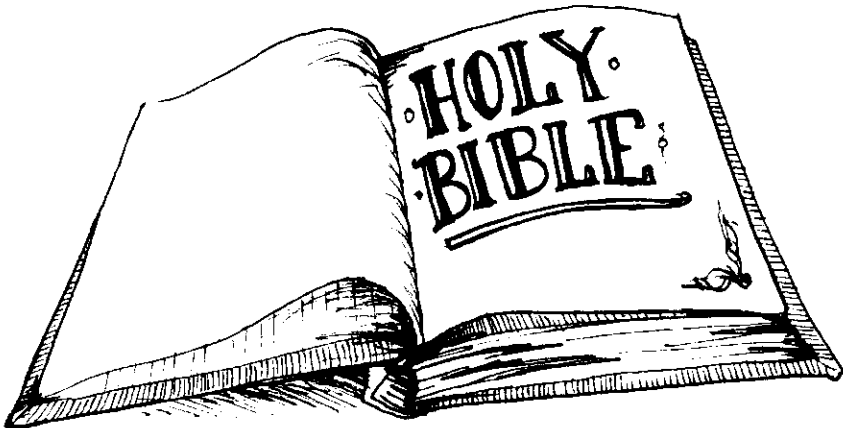
Sandra Pethick & Janice Burchell

We can't see Jesus or go and visit Him like this woman did but we can talk to Him in prayer. We too can have faith that Jesus can do wonderful things for us.

There is a verse in the Bible in Mark 11 verse 22 which says ***"Have faith in God"***perhaps you could learn this verse.



Through reading your Bible your faith and understanding will grow.



BOOK LOOK

Read up, down, forward, backward, or diagonally to find these New Testament books:

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

Acts
Hebrews
Mark
New

John
Revelation
Romans
Testament

Jude
Luke
Books

Galatians
James
Of

Matthew
Titus
The

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

Expand Your Bible:



Urim and Thummim - Yes or No?

And thou shalt put in the breastplate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart, when he goeth in before the Lord: and Aaron shall bear the judgment of the children of Israel upon his heart before the Lord continually. Exodus 28:30

When the law was given to Moses on Mount Sinai he was also given instructions to build a place of worship to be called the Tabernacle. Priests were to carry out the duties in this tabernacle, the high priest being the one in charge. To quote from Exodus, for the high priest "holy garments for glory and for beauty were made".

As Aaron the high priest was dressing in preparation for his duties at the Tabernacle he recalled how the Tabernacle had been built from free will offerings and in all ways as Moses had been commanded.

He dressed in his priestly garments - first the white robe, held in place by a beautifully embroidered linen girdle. Then a blue robe woven in one piece. The hem of this robe was embroidered with pomegranates of blue and purple and scarlet and between these were hung little golden bells. Next he put on an ephod - a short, sleeveless garment divided beneath the arms, but covering the breast and back. The shoulder pieces of this beautifully embroidered garment were joined by two onyx stones set in gold on which were engraved the names of the twelve tribes of Israel. The most beautiful and holy thing the high priest wore was the breastplate. This was made of a square piece of linen cloth embroidered with precious stones and fastened to the front of the ephod by blue cords and golden rings.

Audrey Harrison.

There were twelve precious stones on the breastplate and on each was the name of one of the twelve tribes of Israel. Besides these twelve stones were two others called the Urim and Thummim by which God made His will known to the people.

On many occasions a decision had to be made by the high priest. Wearing the breastplate over his heart reminded him as he prayed to God for the correct decision, that all the tribes were represented before God and that he carried with him the means of God's answer being shown.

In Hebrew Urim is the plural of the word "ur" meaning light and begins with the first letter of the Hebrew alphabet, while thummim is the plural of "tom" meaning perfection and begins with the last letter of the Hebrew alphabet.

Urim and Thummim were sacred lots and were often used in times of crisis to determine what was to be done. It has been suggested that if urim (curses) dominated when the lots were cast, the answer was 'no', but if thummim (perfections) dominated the answer was 'yes'. It is thought that the stone which gave the answer glowed at the time the answer was given. In any event their "*every decision was from the Lord*".

The Book of Exodus chapter 28:15-23 records the origin of Urim and Thummim.

Hymn No. 7

Christian Israelite Public Hymn Book

(Isaiah 66:1,2)

God hath declared in each time,
By His own holy pow'r divine,
That men would build a house for Him,
That he with them would dwell therein.

'Twas in the first that Enoch came,
He was a priest unto His name;
His faith was like to purest gold,
With him man's perfect image mould.

Elijah in the second came,
And he with silver built the same,
And of the tribe of Levi he
Who from the dross was them to free.

Behold from Judah's tribe the Lion,
Chief corner-stone of house of Zion;
Foundation laid in earth and heav'n,
Engrav'd with Spirits - eyes of sev'n.

Which did in the third time or age,
Break open wide the mystic page,
It shining forth unto their view,
Revealed to His chosen few.

That has been sought in ev'ry age,
By priest, and prophet, and by sage;
But now, the fourth time, it is here,
Revealed is in light most clear.

That by it now man might obtain
The endless power to live and reign;
His body a transparent light
Of God's immortal city bright.

“That your FAITH and HOPE might be in God”

- 1 Peter 1:21

“Faith” translated some 240 times from the Greek word *‘pistis’* in the New Testament. The word “Faith” is used only twice in the Old Testament (Deuteronomy 32:20 and Habakkuk 2:4), although the same Hebrew word based on *‘emun’* is rendered faithfulness some 20 times.

Perhaps the Old Testament equivalent to faith is belief *“...and the people feared the Lord, and believed the Lord...”* Exodus 14:31. Trust and belief seem to be identical with faith. See for example Psalm 22:4 *“Our fathers trusted in thee: they trusted, and thou didst deliver them”*.

Jesus also emphasised the word “Belief” in His teachings - see for example Mark 1:15 *“...repent ye, and believe the gospel”*.

Faith, it would seem, is centred around an action of the mind - the acceptance of something beyond the human dimension. *“Now faith is the substance of things hoped for, the evidence of things not seen”* Hebrews 11:1. It allows us to accept concepts which we cannot understand.

Paul in Hebrews chapter 11 cites the actions of many of the Patriarchs as being demonstrations of faith.

On the other hand there are nine different Hebrew words which are translated “Hope” in the King James Old Testament. In the New Testament

“hope”, the noun, is used around 50 times and is translated from the Greek *“elpis”*.

A dictionary definition of hope is “a desire accompanied by the expectation of what is desired”. Peter said in 1 Peter 3:15 *“...be ready always to give an answer to every man that asketh you a reason of the hope that is in you...”*. *“...but we glory in tribulations also: knowing that tribulation worketh patience; and patience experience; and experience, hope”* Romans 5:4.

According to Scripture, after being justified by faith, we can expect the devil to tempt us (1 Peter 5:8) and try us which will develop patience (think of Job!). The patience will develop in us experience (Hebrews 5:14) and through this we will learn the things for which we should hope.

As our faith develops we come to understand what things we should hope for. As Christians we have faith in God and in the efficacy of the sacrifice of Jesus to forgive our sins. As Christian Israelites we have a hope - to seek to God to remove the evil from within us so that we will sin no more - the hope of the life of the body.

“Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness”, “that your faith and hope might be in God” (2 Peter 3:13; 1 Peter 1:21).

What is a Mother?

**It takes a Mother's Love to make a house a home
A place to be remembered; no matter where we roam.**

**It takes a Mother's Patience to bring a child up right
And her Courage and her Cheerfulness to make a dark day bright.**

**It take a Mother's Thoughtfulness to mend the heart's deep 'hurts'
And her Skill and her Endurance to mend little socks and shirts.**

**It takes a Mother's Kindness to forgive us when we err
To sympathise in trouble and bow her head in prayer.**

**It takes a Mother's Wisdom to recognise our needs
And to give us reassurance by her loving words and deeds.**

**It takes a Mother's Endless Faith, her Confidence and Trust
To guide us through the pitfalls of selfishness and lust.**

**And that is why in all this world there could not be another
Who could fulfill God's purpose as completely as a Mother.**

H.S.R.

These attributes spoken of a temporal mother, also apply to our Spiritual Mother, "Jerusalem, which is Above is free, which is the mother of us all", Galatians 4:26. This kindly care of the Mother Spirit is what Jesus spoke of when He said, "how often would I have gathered thy children together, as a hen doth gather her brood under her wings", Luke 13:34. It is the aspect of a comforting mother that is mentioned when the Holy Mother Spirit is spoken of as the "Comforter.....whom I will send unto you from the Father, even the spirit of truth which proceedeth from the Father, he shall testify of Me", John 15:26. Note here the masculine "he" is used, but it must be remembered that the New Testament was written in Greek, and in Greek there is no gender as we know it, consequently interpreters recorded as they understood, and used "he" which while not incorrect, would have been better understood if "she" had been used.

Have you companionship with the Holy Spirit, Jerusalem Above, the Holy Ghost, the Mother of us all?

This companionship is essential if we are going to aspire to God's promises.

The Twelve Apostles



James the Lesser

First Christian Bishop of Jerusalem

James the son of Alphaeus, brother of Matthew and Judas Lebbaeus. He is known as James the Lesser or James the Righteous, not to be confused with the James the Elder who was the brother of John, son of Zebedee - (see Matthew 10:3 and Acts 1:13). There is not a lot of information given on this James in the New Testament, but thanks to the pre-eminent position he attained in the early Christian Church, Paul records some of his activities and all early Church historians have left their record of James. James is also accorded the honour of being of close kinship to Jesus. History records the kinship in various ways, eg. that James, Matthew and Judas were sons of Joseph; that James, Matthew and Judas were sons of Joseph's brother, Alphaeus thus making them first cousins to Jesus or thirdly, that James was the son of Mary and brother of Joseph as mentioned in Mark 15:40. Thus the record of kinship is traced in these traditions and it is fairly safe to say that James was a cousin or brother to Jesus.

Eusebius tells us that Peter, James and John, after the Ascension of the Saviour, did not claim pre-eminence because the Saviour had already specially honoured them, but they chose

James the Righteous as Bishop of Jerusalem. Thus James became the first Christian bishop of Jerusalem (see Acts 15 and 21:18) and is responsible for the calling together of the first Apostolic Church there. This is the first Council of Apostles on record. The next Council was called by the British born Roman Emperor, Constantine the Great, three hundred years later. James was favoured with a special appearance of our Lord before the Ascension. When Paul went up to Jerusalem three years after his conversion, and his relationship with the other apostles was still one shrouded in suspicion, James appears to have given Paul a welcome greeting. One can assume that James and Paul were closely associated in their preaching. His interest in working amongst the Gentiles can be read in the Acts of the Apostles 21:18 with this interest repeated in a curious verse in Acts 15:14 "*God at the first did visit the Gentiles, to take out of them a people for His name*". Peter, after his escape from prison, sent a special invitation to James, apparently as to one whose pre-eminence was recognised among the early Christians of Jerusalem. It was also James, who, at the Council of Jerusalem mentioned in the Book of Acts, voiced the conclusion to the Assembly with the words "*it hath seemed good to the Holy Ghost and to us*" Acts 15.

This James was also the author of the Epistles in the New Testament bearing his name. James is also recorded in ancient annals as having visited Britain, or the Isles of Britannia in his mission work. Flavius Dexter, quoting the ecclesiastical Benedictine histo-

rian, Cressy, in his *Church History of Brittany*, states: "In the one and fortieth year of Christ (AD41) St. James, returning out of Spain, visited Gaule and Britain". Other records confirm this date, and more amazingly others also claim that he was present at the death of Mary at Avalon in Britain in AD48.

His memorial tablet attributes most of his mission work amongst the Greeks. He is also credited with founding the Spanish church through his mission work there and through this must have also had a close association with the apostle Philip, who was sent to Gaul on mission work.

Eusebius, the noted church historian, asserts that the destruction of Jerusalem was God's wrath for the death/martyrdom of James the Lesser. James was stoned to death by the Jews in the year AD62, four years before Paul suffered martyrdom. Clement tells us that James was thrown from the parapet and clubbed to death. But the most detailed account of James is given by Hegesippus, who belonged to the first generation after the apostles. In his fifth book he writes (and I will quote as it is interesting reading in itself):

"Control of the Church passed to the apostles, together with the Lord's brother James, whom everyone from the Lord's time till our own has called the Righteous, for there were many Jameses, but this one was holy from his birth; he drank no wine or intoxicating liquor and ate no animal food; no razor came near his head (Numbers 4:1-5); he did not smear himself with oil, and took no baths. He alone was permitted to enter the Holy Place, for his garments were not of wool but of linen. He used to enter the Sanctuary alone, and was often found on his knees beseeching forgiveness for he people, so that his knees



grew hard like a camel's from his continually bending them in worship of God and beseeching forgiveness for the people. Because of his unsurpassable righteousness he was called the Righteous and Oblas (a Hebrew word) - in our own language Bulwark of the People, and Righteousness - fulfilling the declarations of the prophets regarding him.

"Representatives of the seven popular sects already described by me asked him what was meant by the door of Jesus and he replied that Jesus was the Saviour (John 10:9). Some of them came to believe that Jesus was the Christ: the sects mentioned above did not believe either in a resurrection or in One who is coming to give every man what his deeds deserve (Revelation 22:12), but those who did come to believe did so because of James. Since therefore many even of the ruling class believed, there was an uproar among the Jews and Scribes and Pharisees, who said there was a danger that the entire people would expect Jesus as the Christ. So they collected and said to James: 'Be good enough to restrain the people, for they have gone astray after Jesus in the belief that he is the Christ. Be good enough to make the facts about Jesus clear to all who come for the Passover Day. We all accept what you say: we can vouch for it, and so can all the people, that you are a righteous man and take no one at his face value. So make it clear to the crowd that they must not go astray as regards Jesus: the whole people and all of us accept what you say. So take your stand on the Temple parapet, so that from that height you may be easily seen, and your words audible to the whole people. For because of the Passover all the tribes have forgathered, and the Gentiles also.'

"So the Scribes and Pharisees made James stand on the Sanctuary parapet and shouted to him: 'Righteous one, whose word we are all obliged to accept, the people are going astray after Jesus who was crucified; so tell us what is meant by "the door of Jesus"'. He replied as loudly as he could "Why do you question me about the Son of Man? I tell you, He is sitting in heaven at the right hand of the Great Power, and He will come on the clouds of Heaven". Many were convinced, and gloried in James's testimony, crying: "Hosanna to the Son of David". Then again the Scribes and Pharisees said to each other: "We made a bad mistake in affording such testimony to Jesus. We had better go up and throw him down, so that they will be frightened and not believe him". "Ho, Ho!" they called out, "even the Righteous one has gone astray! - fulfilling the prophecy of Isaiah: 'Let us remove the Righteous one, for he is unprofitable to us. Therefore they shall eat the fruit of their works" Isaiah 3:10).

"So they went up and threw down the Righteous one. Then they said to each other "Let us stone James the Righteous" and began to stone him, as in spite of his fall he was still alive. But he turned and knelt, uttering the words "I beseech Thee, Lord God and Father, forgive them; they do not know what they are doing". While they pelted him with stones, one of the descendants of Rechab the son of Rachabim - the priestly family to which Jeremiah the Prophet bore witness, called out: "Stop! What are you doing? The Righteous one is praying for you". Then one of them, a fuller, took the club which he used to beat out the clothes, and brought it down on the head of the Righteous one. Such

was his martyrdom. He was buried on the spot, by the Sanctuary, and his headstone is still there by the Sanctuary. He has proved a true witness to Jews and Gentiles alike that Jesus is the Christ.

"Immediately after this Vespasian began to besiege them."

Thus was the degree of holiness and respect that James had obtained that even noted Jewish historians and aristocracy of the time accord him the honour of being the cause of God's wrath on Jerusalem. Josephus, and I quote states: *"These things happened to the Jews in requital for James the Righteous who was a brother of Jesus known as Christ, for though he was the most*

righteous of men, the Jews put him to death".

James is usually symbolised by a Club.

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The Map

The Bible is a global map,
A network of highways and byways
Crisscrossing each other over continents.
Showing travellers where they have been,
Where they are now, and marking
Each freeway to their best destination.
Smooth expressways, rough roadways,
Scenic thoroughfares beckon, and
Each must choose his own route.

The Map marks cities, town, and crossroads
Where wayfarers may rest and play,
Nurture their bodies, and quench their thirst.
Peaceful valleys and still waters
Where they may refresh themselves
And worship God.
Road signs warn of detours, curves and dangers.
Through it all, the Map directs
Sojourners up the last hill to the Celestial City.

RECIPES

Zucchini Casserole

4 zucchini squash
1lb sharp cheddar cheese
1 large container tomato paste
parsley
oregano
basil
salt & pepper
olive oil

Grate cheese. Wash and slice zucchini. Oil a 2 quart casserole with lid. Layer casserole with, a layer of zucchini, sprinkle of salt and pepper, then a heavier sprinkle of parsley, oregano and basil. Then add a layer of cheese and scatter a few dabs of tomato paste on the top. Sprinkle lightly with olive oil. Continue to layer until you reach the top. Cook, covered 1 1/2 to 2 hours at 350degF.

Creamy Rice Pudding

Serves 4
1/2 cup uncooked rice
2 cups milk
2 eggs, separated
1/4 cup honey
1/4 tsp salt
1 tsp vanilla
1/2 cup raisins (optional)
pinch of cinnamon

Place rice and milk in top of double boiler. Cook - covered for 45 minutes. Beat egg yolks, honey and salt together. Stir some rice mixture into yolks. Add yolks to hot mixture - cook for 2 minutes stirring constantly. Remove from heat. Add vanilla. Whip egg whites till fluffy. Fold into rice mixture. Add cinnamon and raisins if desired. Serve warm or chilled.