

From the Inkhorn

Once again there are a variety of issues and topics presented in this edition of *Latter Rain*. This time, however, through coincidence rather than design, the theme of the importance of women has emerged. *Deborah, Women and Luke, The Power of Prayer* which looks at the role of the Comforter or Mother Spirit, and the need for wisdom, the female attribute in *Proverbs* which is discussed in *Truth*, all demonstrate the important part females play in this world. Today in Western Society we generally accept the equality of men and women, although there are still some residual areas within some groups where it is not fully accepted.

The Christian Israelite Church has always had an organisational structure in which the roles of males and females are paralleled. There have been female Preachers from the early days of the Church. Theologically we believe that male and female were created as duo-spirits, which were separated in coming to this mortal life, and the dual nature will again be seen in the new creation.

The prophesied role of the woman as a helpmeet for man is yet to be fulfilled when the Comforter, the Holy Ghost, comes in power in the last days ('the Latter Rain') to join with Christ to overcome the evil in Israel so that they may be obedient to God's will, and be prepared for the coming of the Lord to establish His Kingdom on the Earth. But to be prepared each of us may need *A Change of Name ...and Direction* to also become Israelites "in whom there is no guile". Working truth in our lives is not easy – for example we must always be consistent in what we say – if we 'reinterpret' a situation to present different meanings for different parties, then we may be guilty of 'twisting the

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truth'. Sometimes we may need to take a fresh look at our actions to assess how close to God we really are! Only we know what is in our thoughts – let us be truthful to God, to ourselves and to others.

We trust that you will receive a blessing as you read these articles.

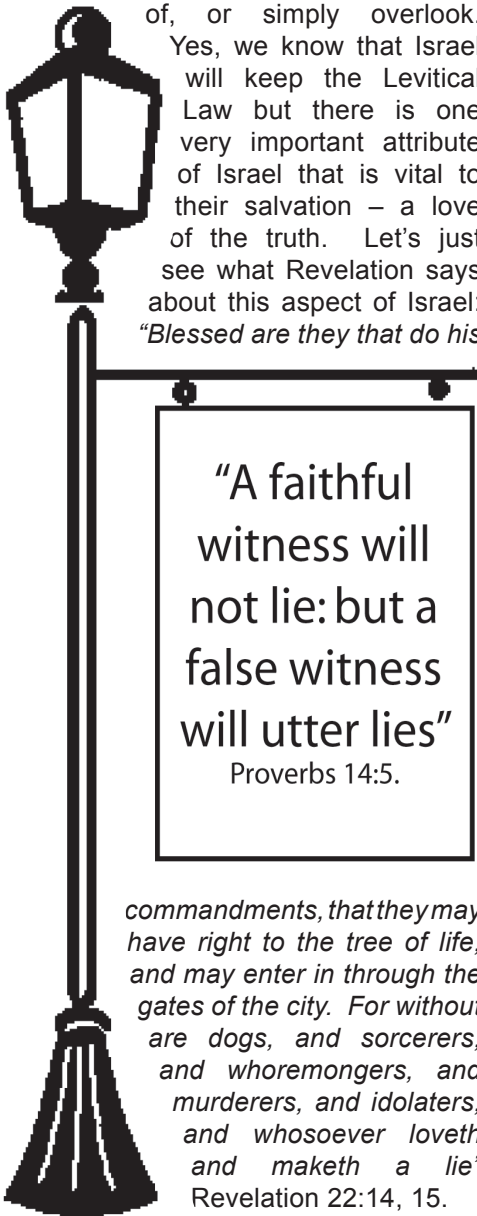
The Editor.

The Truth Shall Make You Free

by Lynne GRAY

Recently whilst doing some research for a Bible study on the 144,000 that are mentioned in Revelation, I was struck by some requirements on Israel (144,000) that people generally may not be aware of, or simply overlook.

Yes, we know that Israel will keep the Levitical Law but there is one very important attribute of Israel that is vital to their salvation – a love of the truth. Let's just see what Revelation says about this aspect of Israel: *"Blessed are they that do his*



"A faithful witness will not lie: but a false witness will utter lies"
Proverbs 14:5.

commandments, that they may have right to the tree of life, and may enter in through the gates of the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie"
Revelation 22:14, 15.

In relation to the city of new Jerusalem (Revelation 21:2), *"There shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life"* Revelation 21:27). Here we are clearly told that anyone who lies will not be entered into the Lamb's Book of Life, so immortality is out of the question. It is fairly obvious that to even hope to be of Israel, you have to honour the truth and reject totally the temptation to ever speak or repeat a falsehood, or something you do not know as truth yourself.

Israel's need to love and embrace the truth is referred to throughout the Bible with Psalms and Proverbs devoting quite a few verses to the theme:

"Blessed is that man that maketh the Lord his trust, and respecteth not the proud, nor such as turn aside to lies" Psalms 40:4.

"The wicked are estranged from the womb; they go astray as soon as they be born, speaking lies" Psalms 58:3.

"He that worketh deceit shall not dwell within my house: he that telleth lies shall not tarry in my sight" Psalms 101:4.

The Hebrew words used for the word lie are *kazab* meaning 'a lie, untruth, falsehood, deceptive thing' and *shaqar* meaning 'to do or deal falsely, fail, lie' (The Old Testament Hebrew Lexicon).

Looking at what Psalm says in connection with those who lie or tell falsehoods, you can see that all Christians, but particularly Israel, will attain blessedness if they trust in the Lord and do not speak lies. Similarly we are told that those who are of their father, Satan, go astray from birth and emphasises that lying is an aspect of those who follow the Prince of this world, Satan. We are told in John 14:2 that *"...in my Father's house are many mansions"*, but to those that tell

lies there will be no mansion or house for them as they will not be able to be within God's presence.

The Proverbs give us further understanding with regards the danger of lies and falsehoods:

"These six things doth the Lord hate:; yea, seven are an abomination unto him: A proud look, a lying tongue, and hands that shed innocent blood, an heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and he that soweth discord among brethren" Proverbs 6:16-19.

"A faithful witness will not lie: but a false witness will utter lies" Proverbs 14:5.


"A false witness shall not be unpunished, and he that speaketh lies shall perish" Proverbs 19:5 and 9.

The prophet Jeremiah refers to lies as *"committing iniquity"* (Jeremiah 9:5) but I will leave the final Old Testament word to the prophet Zephaniah, *"The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth: for they shall feed and lie down, and none shall make them afraid"* Zephaniah 3:13.

To value the truth shows you value sincerity and honesty. It also means people can trust what you say and know you will keep your word – you will do what you say you will do. How often do we hear parents in queues at the local picture theatre, encourage their children to tell a lie about their age to get a lower price ticket. How often, when expecting payment for something, do you follow it up to be told 'the cheque is in the mail', but days, or weeks later the cheque still has not arrived – obviously never posted in the first place.

Lying has been with mankind since the beginning. Sin entered the world through a lie – *"...the serpent was more subtle than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said,*

*Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, **Ye shall not surely die:** for God doth know that in the day ye eat thereof, **then your eyes shall be opened, and ye shall be as gods, knowing good and evil**"* Genesis 3:1-5 (emphasis mine). Emphasised in bold are the two half-truths or deceptions that Satan deceived Eve with. Satan is the Prince of this world, and it is Satan that attracts the spirit of man to speak lies, practice deceit and generally leave God's way to follow Satan's way. When speaking to *"those Jews which believed in him"* (John 8:31) about what works they should do, Jesus replied, *"Ye do the deeds of your father...Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is not*



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Zephaniah 3:13

truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it" John 8:41, 44.

Many of us become victims of deceit and lies. Sometimes it may be unintentional or unrealised by the perpetrator and at other times, the opposite,

the deceit or lie intentional and aimed to hurt those it is aimed at. Many times our ego or self-righteousness will deceive us into believing that what we want is the truth without weighing the matter justly against Law and Gospel.

We don't understand why others attack us in this manner, but there is nothing we can do about it. You just have to trust and pray that God will shine some light into their hearts to show them what truth is and who He is, and through the influence of the two Immortal Spirits, their attitudes will change. If you have asked for the two Immortal Spirits to guide and lead your life, lying and deceit should be repugnant to you and those who are numbered amongst Israel will not utter deceptive words or untruths. John Wroe, the founder of the Christian Israelite Church gave sound advice with regards unjust accusations:

"Jesus did not the things laid to his charge, and those who have not done the things laid to their charge will be bolder than the lion and fiercer than the tiger. Jesus railed not against the tempter, but overcame temptation. Let us not enter into temptation, lest we be overcome by it" (Divine Communication dated 05/09/1855).

John Wroe explains further that those who are of Israel, their petition or prayer is to forsake the evil they have done and not do it again.

"Where there is envy or malice one of another, we are of him who abode not in the truth. The sealed number (144,000) pray - take away the evil from me, both in my heart and mind. They are against the liar - they seek to live by the truth, and the truth shall deliver them into immortality" (Divine Communication dated 29/07/1855).

John Wroe also draws the interesting analogy of truth and deception being a garment and using the analogy of joining

these two garments together, shows that it is impossible:

"Now, Joseph Shaw, I will put this question to thee: If thou put a new piece of cloth unto an old garment, will not it be rent? This truth is a new garment, put it to a falsehood to make it true, are they not both alike?"

"Answer – No.

"Question – Understand me: if thou put a new piece of cloth upon an old garment, will not the one rend the other?"

"Answer – Yes.

"Question – Then if I put the truth to cover a lie, to make that lie truth, will they be one garment?"

"Answer – No, it will be rent.

"So is every one who tries to make lies the truth; it is like putting a new piece of cloth unto the old garment. What do I mean? I mean those who turn and twist the truth into another meaning, for the truth often is turned by twisting, to evil; and this twisting is of the cunning serpent. They that twist are of him, and there are these in the house of Israel - but they are not of Israel.

"Now, I will tell you what I saw this morning before it was light; Israel will not twist. If a question is asked, they will not answer wrongly, for if they turn and twist that is wrong, and is of the serpent.

"If any be given to this that are joined in the covenant, let them cease, and me also. I am bound to link myself with the vilest of the land, to bring the vilest out. I am to do the work of Israel, and not do the wickedness of the world. The world put the piece of new cloth into the old garment, and this is to many. What shall I liken it to? What did the Lord mean when he spoke to Moses of the mixed raiment? "Neither shall a garment

mingled with linen and woollen come upon thee” Leviticus 19:19? It is as mixing evil with good, and the good with the evil, and the raiment is but a figure.

“Now for types and shadows. If Israel meet a man speaking falsely, and turning and twisting, why should he fear that man?

“Jesus did not the things laid to his charge, and those who have not done the things laid to their charge will be bolder than the lion and fiercer than the tiger. Jesus railed not against the tempter, but overcame temptation. Let us not enter into temptation, lest we be overcome by it” (Divine Communication dated 05/09/1855).

Even the Mosaic Law as recorded in Leviticus gives instruction to Israel on honesty, *“Ye shall not steal, neither deal falsely, neither lie one to another”* Leviticus 19:11.


In Galatians 5:19-21 we are given a detailed list of the *“works of the flesh”*, *“Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.”* Paul did not leave the picture there, though, for in the next paragraph he lists those attributes that display outwardly the indwelling of the Spirit, *“But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law.”* There are no laws, either temporal (of the land) or spiritual (levitical/Mosaic) against any of the fruit of the Spirit, but there are many laws against the ‘works of the flesh’.

The Bible and John Wroe make it very clear that to be of Israel (144,000), lying and deception will be anathema to the sealed. Those of Israel know that

lying, deceit and false witnessing are of the Prince of this world, Satan, and do not want to follow his path, for Satan’s path leads to death. The path of the ‘hope of the life of the body’ is available to those who speak the truth, do not bear false witness, and do not intentionally twist and malign what is the truth, to suit their own ends. Israel should not even be tempted to lie, for being clothed with the two Immortal Spirits, should make this an impossibility. Psalm 15:1-3 gives a clear picture of the type of character God requires and wants, *“Lord, who shall abide in thy tabernacle? Who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, **and speaketh the truth in his heart.** He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour”* (emphasis mine).


Law 12, First Book of the Laws in the Law and Testimony of the Christian Israelite Church states, *“Whosoever loveth or maketh a lie shall not enter into the city (Revelation 22:15), into the Spirit, which is Zion Above: being Christ and Jerusalem.”*

I hope this article has given you food for thought as it did for myself. The truth is precious, and in this world, a rare thing. Let those who aspire to be numbered in Israel be ambassadors of the truth, showing the world what it is like to live rightly, adhering to the word of Truth. After all, God cannot lie, is incapable of lying, and if we hope in any form to return to our pre-evil state, the cause of that Fall (lies and deception) have to be done away with. Remember we were originally made in God’s image, and if we hope to return to that we must emulate God’s attributes, not Satan’s faults.

Let each of us take care lest in any way Satan deceives us (by a lie) and makes us think that we can twist what we think to represent the truth, when in fact it is based on our own thoughts and represent our own ego and preference rather than God’s truth. With truth comes righteousness and peace, with deceit and lies comes self-righteousness and turmoil. 

The Power of Prayer

by Paul GRAY



James recorded some interesting statements in his epistle (2:19) *"Thou believest that there is one God; thou doest well: the devils also believe, and tremble."* Would you have thought that the devils (note the plural) believe in God Almighty? Would you have thought that they respected His Authority and Power?

Another interesting verse similar to this is in Matthew 8:28-29, when Jesus was met by two men who were possessed with devils, *"... coming out of the tombs, exceeding fierce, so that no man might pass by that way. And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?"*

In Mark 5:1-20 is recorded another incident where 'a legion of devils' cried out and said, *"...What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God that thou torment me not. For he said unto him, Come out of the man, thou unclean spirit. And he asked him, What is thy name? And he answered, saying, My name is Legion: for we are many"* (vv7-9). The devils recognized the power and aura that surrounded Jesus, and they were afraid of it. They also recognized that at some time in the future this authority was going to be over them and they would be in a state of torment.

Another incident is recorded in Luke 4:33-34. *"In the Synagogue there was a man, which had a spirit*

of an unclean devil, and cried out with a loud voice, saying, Let us alone: what have we to do with thee thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God."

There are other passages which give greater understanding of this subject, but this article is not looking at that level of detail. These texts from Jesus' time on this earth show to us that the devils:

- a. recognize that there is a God;
- b. know that they have a limited time of authority on this earth;
- c. know that there is to be a time when the earth will be ruled by God;
- d. have names, and are identified by them; and
- e. know that sometime in their future they are to be tormented.

This World, as we know it, is ruled by the "prince of this world" who is Satan, helped by his bad (evil) angels. Jesus recognized this when He was talking to God in anguish and prayer prior to His crucifixion, and said, *"...for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father; and as the Father gave me commandment, even so I do...."* John 14:30-31. Do you consider Jesus was complaining about the situation, or stating the facts? I believe these statements help us to put a picture together that helps us gain an understanding of God's ways. Jesus knew that many things that happen in this world are not the way God would like it to happen but that the Prince of this world rules for a certain length of time - but only for a certain time - and with some limitations on his power. We can note from the above, that those who work with the devil know that a time of torment is coming,

Referring again to the epistle of James (1:2-4) can open our mind to broader thinking

regarding trials and difficulties that we experience in life. *"My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing."* Did you get from this that temptations and trials are allowed by God for a purpose? I know, looking forward these things pose great walls of difficulty, but if your company is right, with good angels feeding you positive thoughts, the burden is lessened and you can survive it, and eventually at the right time come through it, achieving its purpose, *"that ye may be perfect"*.

Throughout the Scriptures are many promises of the return of complete peace and harmony to creation. Acts 1:1-12 tells of Jesus' return, *"... this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven"* (v11). We could mention many Scriptures to support the return, and even say that just as God worked six days in creation, then rested the seventh day, so he will allow the Prince of this world to tempt His creation for six days and Jesus will return for the seventh day of rest.

It is interesting to note the predictions given on the survival of civilization on this earth, because of the greenhouse effect, the pollution of the planet and its atmosphere, etc., etc. not to mention the running out of natural resources and over-population. These line up with God's allowed span of 6,000 years from the fall of Adam and Eve.

Our loving God has allowed this Creation to develop as it is for our good; yes for the good of you and me. *"For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature*

(mankind) was made subject to vanity (evil), not willingly, but by reason of him (God) who hath subjected the same in hope, because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now." Romans 8:18-22 (emphasis mine).


This is why Jesus is going to return. This is why temptations and trials are able to make us perfect. This is why the demons, and the Prince of this world, know that they are going to lose their battle and be tormented.

But make no doubts a b o u t it, even though they know this is going to h a p p e n , they are going to put up a

struggle, and make it as difficult as they can for anyone aspiring to live a Godly life.

Why are you and I here? What is the opportunity that is set before us? You and I are here to make a choice between good and perfection, or sin and falling short of perfection. *"See I have set before thee this day life and good, and death and evil...I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live"* Deuteronomy 30:15,19. The devils know their place, to

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respect God, but they will not be tormented before the time. The Prince of this world knows he is to be put into the bottomless pit.

So what is our ultimate purpose in being here? To present ourselves to God, for God to work perfection in us, by the keeping of all of the instructions He has given in the Old and New Testaments, *"... that ye present your bodies a living sacrifice (free of evil and sin), holy, acceptable unto God, which is your reasonable service"* Romans 12.1 (emphasis mine).

To show our alignment to good and life what is our most important tool? It has to be prayer, our communication with the giver of spiritual strength. We need to pray, amongst other things, for that spiritual strength to help us overcome earthly difficulties, and even

the temptations which come into the mind, so that we can cast them out, just as Jesus cast out the devils in other people. Make no mistake, it is not something that you can do alone, because the devil has a myriad of evil spirits helping him, and unless we ask for God's help, we are only one alone against them. But the reassuring thing is that God, through Jesus, invites us to look for His Strength, *"Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me"* Revelation 3:20

What is prayer? "Prayer is the earnest desire of the heart, offered to God" (Christian Israelite Catechism answer to question 220). Prayer needs to be earnest, the desire of the heart, an offering to God Almighty. In Latter Rain 40 there is an article which deals with the ramifications of prayer, and presents prayer more broadly, but in this article we are looking at the purpose of prayer, and the personal element that we need to put into it.

If Satan wants to stop us from praying he will try to flood our minds with other thoughts, but if God's Spirit is with us, it is a barrier against Satan. So the fundamental for all prayer is to ask for God's Spirit to be with us and to guide us in our words and thoughts. Grace before a meal, or hymns sung as praise are important, but to develop a closeness to God we need our personal

earnest desire, offered from our heart, to our Creator. We can pray when we are walking, "working at the wash tub", and doing so many routine chores where our mind is not required to be fully involved. Satan is seeking ways to deceive us, but if we have God's Spirit with

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us, we will overcome him.

Do we need to be down on our knees, or to have our hands together to pray to Him? These postures can help us turn our attention from things around us, but do not necessarily enhance the prayer. Does God hear long prayers more than short ones? I often think of the short simple prayer of the father who asked for his child to be healed, *"...Lord, I believe; help thou my unbelief"* Mark 9:24. We often have good intentions about praying to God sincerely from our heart, but we have to break the devil's opposing forces so that we can get earnest 'thought time' with God. Our hope and strength is in the Spiritual support He has promised, so let us seek that Power as the method that we will follow for our desire to be like Jesus. There are many steps and

stages in this growth, but as we seek and grow, God will give us further strength and will increase this strength as our desire and dedication develops.

What a challenge we have before us! What an opportunity! But unless we do something about it, it will sit as a stagnant pool.

Paul's advice in Romans 12:2 gives us directions on how to grow, *"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."*

Paul also said, *"I press toward the mark for the prize of the high calling of God in Christ Jesus...Who shall change our vile body (earthly body of sin), that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself"* Philippians 3:14, 21. Prayer is our tool we can use to achieve this noble ambition. 📖



Evening and Morning and Noon...Pray

(Psalm 55:17)

by Margaret Gibson

I lift my heart in prayer at Dawn,
Ere I the day begin;
That He Who kept me through the night
Will shield my soul from sin.
In silence I await God's voice,
To learn what He will say;
Lest from the path of truth and love
My erring feet should stray.

Again, when noonday comes, I pause,
My busy soul to calm;
To realise my Saviour near
Is swift and healing balm.
Wisdom I need, and patience too,
And guidance every hour;
And thus I ask, and so receive
His wondrous touch of power.

As twilight falls, and homeward goes
The tired and hurrying throng;
I still in my mind, and in my heart
I raise my vesper song.
As evening shadows gather round,
Once more I kneel and pray;
And thank the Lord for mercies great
And small, throughout the day.

Deborah

Judges Chapters 4 & 5

by Kerion FELLOWES

The story of Deborah dates to approximately 1300 BC.

Deborah's story is found in chapters 4 and 5 of the book of Judges. The narrative form of her story is found in chapter 4. The Song of Deborah which basically recounts the same story in poetic form is found in Chapter 5. The Song of Deborah is one of the earliest known forms of Hebrew poetry and one of the oldest texts in the Bible. Deborah was unique among all the women in the Bible in that she was a prophet, judge and a military leader. There are only two other examples of this in the Bible: Moses and Samuel. Deborah had authority and a voice in serious matters when, socially, most women did not.

In keeping with patriarchal times in which it was written, Deborah is identified by her husband Lapidoth (Judges 4:4). The interesting thing about this is his name. Lapidoth can mean 'fire'. Deborah is close to the Hebrew for 'she speaks'. Her husband, having identified her as being married and therefore not some single woman trying to give advice, promptly disappears from the text. He has no role in this story.

Deborah is introduced as a 'prophetess' (Judges 4:4). A prophet was not someone who foretold the future as is today's common understanding. Prophets 'heard' a message from God in some way and passed it on to the people of Israel. Often the message was about staying apart from the surrounding cultures and maintaining the unique identity and beliefs of Israel or a call to return back to God as Israel was prone to stray to other gods.

Deborah gave judgment on matters when sitting under a special palm tree in the hill country of Ephraim (Judges 4:5). It was improper for a woman to be alone in a house with a man. So she went outside and sat down in a public place under a palm tree where she

instructed the people. This palm tree was the ancient equivalent of a judge's circuit, a place where people went when they needed a dispute settled. It may have also been more than just a common place. The palm tree and place where Deborah judged may have been a semi-sacred place, as were certain trees, mountains and locations in Israel.

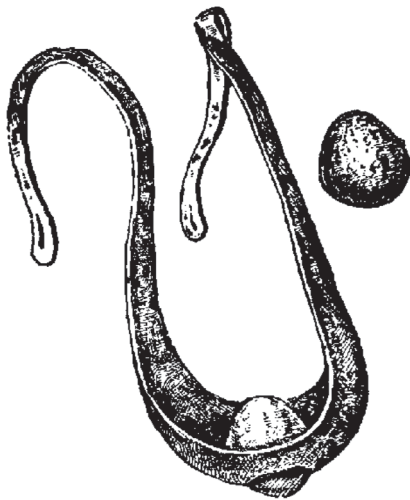
Deborah was not to be allowed to remain peacefully in Ephraim. Law and order in the country had deteriorated.

Deborah asked Barak to take ten thousand soldiers and fight against Sisera on Mount Tabor. *"Go...and take with thee ten thousand men of the children of Naphtali and of the children of Zebulun? And I will draw unto thee to the river Kishon Sisera, the captain of Jabin's army, with his chariots and his multitude; and I will deliver him into thine hand"* Judges 4:6, 7.

Barak does not quite believe her. He honours that she is a prophetess and giving him a summons from God but he does not trust that the outcome will be as she says. As a prophet she has the right to call him. Deborah says to him *"...the Lord God of Israel commanded..."* (Judges 4:6). Yet Barak refuses to go without her.

Barak answered Deborah: *"If thou wilt go with me, then I will go."* *"I will surely go with thee,"* Deborah agreed, but adds *"Notwithstanding the journey that thou takest shall not be for thine honour"* (Judges 4:8-9). Deborah warned Barak that she would be remembered as the real leader. This prophecy was accurate as Sisera met his end at the hands of a woman named Jael and Deborah was considered to be the real leader of the people.

He is a general. She is not. She cannot command the army. He can. Why this reluctance to follow through with the plans being given to him from God. Perhaps



Sling and Stone

the Canaanites nine hundred chariots of iron might have something to do with it? Deborah knows that if the battle is lost she will most likely lose her life, but she has no doubts in God and quickly agrees to go with him. Her bravery is inspiring.

There is probably another reason why Barak may have wanted her with him where the troops could see her. The role of both prophets and women in battle at that time was crucial. Deborah goes with him to where the troops are assembling and then watches the battle. She does not fight. Yet she has a weapon just the same. Her words are her weapons. Her role is to inspire the troops just as Moses had watched battles before her.

Hazor was a large, fortified city-state in upper Canaan. King Jabin may have been the leader of a confederation of Canaanite city-states. His aim was to restore Canaan's power by exterminating the Israelite invaders (Judges 4:6-11 and 5:12-18).

The Canaanites ought to have won the battle easily as the main force of their army was chariots. Any infantry army that comes against chariots is usually defeated. The Canaanites did not win the battle. There was a tremendous downpour and the 900 chariots, meant for quick manoeuvring on firm ground, became bogged down in the mud. A flash flood swelled the nearby Kishon River and turned the battleground into deep mud, giving the Israelite foot

soldiers the advantage over the Canaanite chariots.

This seemed doubly ironic as Baal, the main god of the Canaanites, was god of storms and weather. He was worshipped by the Canaanites, with Anat, a fierce goddess who fought vigorously to protect her family. Yet the Canaanites, ignored by their god, lost the battle because of a storm. The Israelites could hardly believe their luck. God, their god, had clearly demonstrated complete superiority over the god of the Canaanites.

Abandoning his army, Sisera fled on foot towards the encampment of Jael, the Kenite woman (Judges 4:12-16).

The next phase of the story of Deborah is when Jael meets Sisera and kills him (Judges 4:17-24 and 5:24-27)

"Blessed above women shall Jael the wife of Heber the Kenite be, blessed shall she be above women in the tent" Judges 5:24.

Jael was a tent-dweller. Her family were tinsmiths, who made farming utensils, domestic items, and weapons. They travelled whenever they could find work. Her campsite was close to the battlefield because her family was making and supplying weapons for the army.

Through her husband, Heber, Jael had kinship ties with the Israelites. Heber was descended from Jethro who had been the father of Moses' wife. She



was therefore bound to the Israelites by kinship obligations.

At the same time Heber, a sensible businessman if ever there was one, was on good terms with the Canaanites, so Sisera saw the encampment of Jael and Heber as a safe place.

Jael had her own tent, which was separate from her husband's tent. At this period in Israelite history, it was still common for several women to be married to one man. In such a case, each wife had her tent, which she made, pitched and maintained herself. When she had children, they would live with her in this tent.

"Notwithstanding the journey that thou takest shall not be for thine honour; for the Lord shall sell Sisera into the hand of a woman" (4:8-9). This prophecy was fulfilled in Judges 5:26, 27, *"She put her hand to the nail, and her right hand to the workmen's hammer; and with the hammer she smote Sisera, she smote off his head, when she had pierced and stricken through his temples. At her feet he bowed, he fell, he lay down: at her feet he bowed, he fell: where he bowed, there he fell down dead..."*

After the battle is won, the song of Deborah was composed and the battle celebrated. The people of Israel continued on their rocky road as people of faith trying to continually prove who they were and whose they were. Peace broke out for forty years. Deborah, judge of Israel is remembered and honoured as one who created order from chaos and kept firm her faith in God despite overwhelming odds against her and her people.

Deborah was a strong woman who emerged in a chaotic time with spiritual gifts that enabled her to successfully lead her people. She looked to God for help. One point of the story is not that Barak was cowardly for asking Deborah to go with him but that he did not trust God enough to go on faith alone. Deborah was the one who did as she says in the Song of Deborah: *"O my soul, thou hast trodden down strength"* (Judges 5:21).

Deborah is a woman who is defined by

her role as leader. Despite her husband's name, she stands alone. Strong independent women who lead, like Martha, Phoebe, Priscilla and others, are a feature of the New Testament where they are numerous and do not seem unusual. Perhaps they looked to Deborah as an example of how a strong woman should behave. 📖

In the Bible there are a total of **nine women** who are named as prophetesses:

1. Miriam - *"And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances. And Miriam answered them, Sing ye to the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea"* Exodus 15:20,21.

2. Deborah - *"And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time. And she dwelt under the palm tree of Deborah between Ramah and Bethel in mount Ephraim: and the children of Israel came up to her for judgment"* Judges 4:4,5.

3. Huldah - *"So Hilkiah the priest, and Ahikam, and Achbor, and Shaphan, and Asahiah, went unto Huldah the prophetess, the wife of Shallum the son of Tikvah, the son of Harhas, keeper of the wardrobe; (now she dwelt in Jerusalem in the college;) and they communed with her"* 2nd Kings 22:14; 2nd Chronicles 34:22).

4. The prophetess who bore a son - *"And I went unto the prophetess; and she conceived, and bare a son. Then said the Lord to me, Call his name Maher-shalal-hash-baz"* Isaiah 8:3.

5. Anna - *"And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Asher; she was of a great age..."* Luke 2:36.

6-9. Philip's four daughters - *"...we entered into the house of Philip the evangelist...and the same man had four daughters, virgins, which did prophesy"* (Acts 21:8,9)

Statement of Belief

The Christian Israelite Church beliefs can be fully supported by the Scriptures.

Here is an outline:

We believe...

- In God Almighty creator of all things (Genesis 1:1).
- In the existence of Satan, the Devil, in whom God allowed iniquity to be placed (James 2:19; Ezekiel 28:14,15).
- That God created a spirit-existence in which the devil manifested evil and caused some of the spirits to rebel against God (Isaiah 14:12-14; Jude 6).
- That God created our physical world, to which each person comes with a body and a soul made alive by a spirit from the spiritual creation (Luke 9:55; Genesis 2:7).
- That God gave His people instructions on the way they should live, which instructions were "for their good always" (Deuteronomy 6:24).
- That all have sinned and come "short of the glory of God" (Romans 3:23; 2nd 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 (1st Timothy 4:10; 1st 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 (1st 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 (1st 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 19).

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

Debug Your Bible:

by Lynne GRAY

Women in the Workforce

Have you ever noticed, when reading the New Testament, the important role that women played in the early days of Christianity. Interestingly, the work known as Luke-Acts (Luke and Acts both having been written as a continuing historical account) mentions the role of women more than the other 3 Gospels, but each of the Gospels agree on the major points with regards the importance of the example of discipleship and witnessing actively demonstrated by the women in the Gospels. The author of Luke is 'often viewed as the evangelist most concerned about the place of women in the new community of Jesus the Christ' (Shillington, 2007, p105). When examining the Gospels, Luke mentions women more often in his narrative than either Matthew, Mark or John. Sometimes, though, women are missing from the narrative of Luke-Acts by 'explicit exclusion', or 'implicitly absent' from these narrative settings by remaining unidentified (Shillington, 2007, p107), but they are there in the crowds and amongst the disciples who follow and listen to Jesus (Luke 6:17; 8:2, 3, 19; 11:27; 23:55,56).

Luke is the only Gospel that gives women a voice to interpret their own experience: Elizabeth, Mary and Anna are the first examples of women mentioned in Luke-Acts, and these three women all separately fill the role of a prophetess – the three all make prophetic utterances. The three women come from that section of society that is the lowest: Elizabeth is old and barren, Mary is an unmarried pregnant young girl, and Anna is a widow living at the Temple. Elizabeth uses prophetic utterance in response to God's favour (1:25; 41-45) when she learns she is pregnant with John the Baptist.

At the beginning of Luke's Gospel, women are given voice to the extent that

they are the beginning of the Gospel and from the beginning of Luke-Acts to the end the faithfulness and loyalty of the female disciples and followers of Jesus far outweighs their male counterparts. For example, Elizabeth is prophetic in her speech and faithful to God, but her husband Zechariah disbelieved the words of the angel, Gabriel, and loses his power of speech until his son, John, is born (1:20,64).

The second woman mentioned in the Lukan narrative is Mary the mother of Jesus.

Elizabeth

Luke 1:42-45

"Blessed art thou among women,
and blessed is the fruit of thy womb.

And whence is this to me,
that the mother of my Lord
should come to me?

For, lo, as soon as the voice
of thy salutation sounded in mine ears,
the babe leaped in my womb for joy

And blessed is she that believed:
for there shall be a performance
of those things
which were told her from the Lord."

Mary is not barren like her cousin, Elizabeth, but a virgin, who is pregnant - this condition would have been just as shameful, if not more so, culturally, than Elizabeth's. This was a pregnancy outside of marriage. The Protevangelion speaks of Joseph having to answer to the Council for the Virgin, who they had placed into his care, for obviously being pregnant (Protevangelion, chapter 11). Mary, like Elizabeth, takes on the form

of a female prophet with her prophetic oracle (1:46-55). Mary introduces, in her prophetic oracle (referred to as The Magnificat), major themes that will reappear throughout the Lukan narrative, these themes being that:

- God favours the lowly (1:48);
- God shows mercy (1:50);
- God brings down the powerful (1:52);
- God fills the hungry (1:53);
- God sends the rich away empty (1:53);
- God helps/saves Israel (1:47; 54-55).

‘These two founding mothers (Elizabeth and Mary) exemplify the equalizing grace of

God to female servants’ (Shillington, 2007, p117). Mary and Elizabeth stayed together for three months. Mary does not appear again (apart from the birth narrative) in the Lukan narrative except for a brief mention in Luke 8:19-21 with Jesus’ brothers, and then Mary is not mentioned again until Acts 1:14 where she is listed by name among “...*the women that followed him from Galilee*” Luke 23:49. Mary is the only one of the believing women in Jerusalem that is named as “...*all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren*” Acts 1:14.

It is interesting to note Mary’s presence at the beginning of Jesus’ life and again at the beginning of the life of the Christian Church. Luke uses a deliberate contrast between Zechariah and Mary, and in contrast to Zechariah, Mary holds no official position and is not described as ‘righteous’, as Johnson states, ‘she is among the most powerless people in her society: she is young in a world that values age; female in a world ruled by men, poor in a stratified economy’ (Johnson, 1991, p39). The final contrast comes in the signs given to Zechariah and Mary. Zechariah is struck dumb, whilst Mary is told of the fulfillment of an earlier prophecy (Luke 1:31). This is a ‘favourite device of Luke’s...one character’s experience of God’s fidelity is used to give confidence to another character’ (Johnson, 1991, p39) and its use becomes more unique when the contrast is being made between a man and a woman.

There is a third prophetess mentioned in the early chapters of Luke - Anna (Luke 2:36) - a female prophetess of advanced age who lives at the Temple. The Lukan narrative does not say what Anna spoke, but her prophetic status is on an equal footing with her male counterpart, Simeon (Luke 2:25-28). Anna accepts who Jesus is, unquestioningly (Luke 2:36-38) and becomes another female witness and disciple of Jesus, for “*And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem*”

The Magnificat
 Mary’s Song - Luke 1:46-55

“My soul doth magnify the Lord,
And my spirit hath rejoiced
in God my Saviour;

For he hath regarded
the low estate of his handmaiden:
for, behold, from henceforth
all generations shall call me blessed.

For he that is mighty
hath done to me great things;
and holy is his name.

And his mercy is on them
that fear him from generation to generation.

He hath shewed strength with his arm;
he hath scattered the proud
in the imagination of their hearts.

He hath put down the mighty from their seats,
and exalted them of low degree.

He hath filled the hungry with good things;
and the rich he hath sent empty away.

He hath holpen his servant Israel,
in remembrance of his mercy;
As he spake to our fathers,
to Abraham,
and to his seed for ever.”

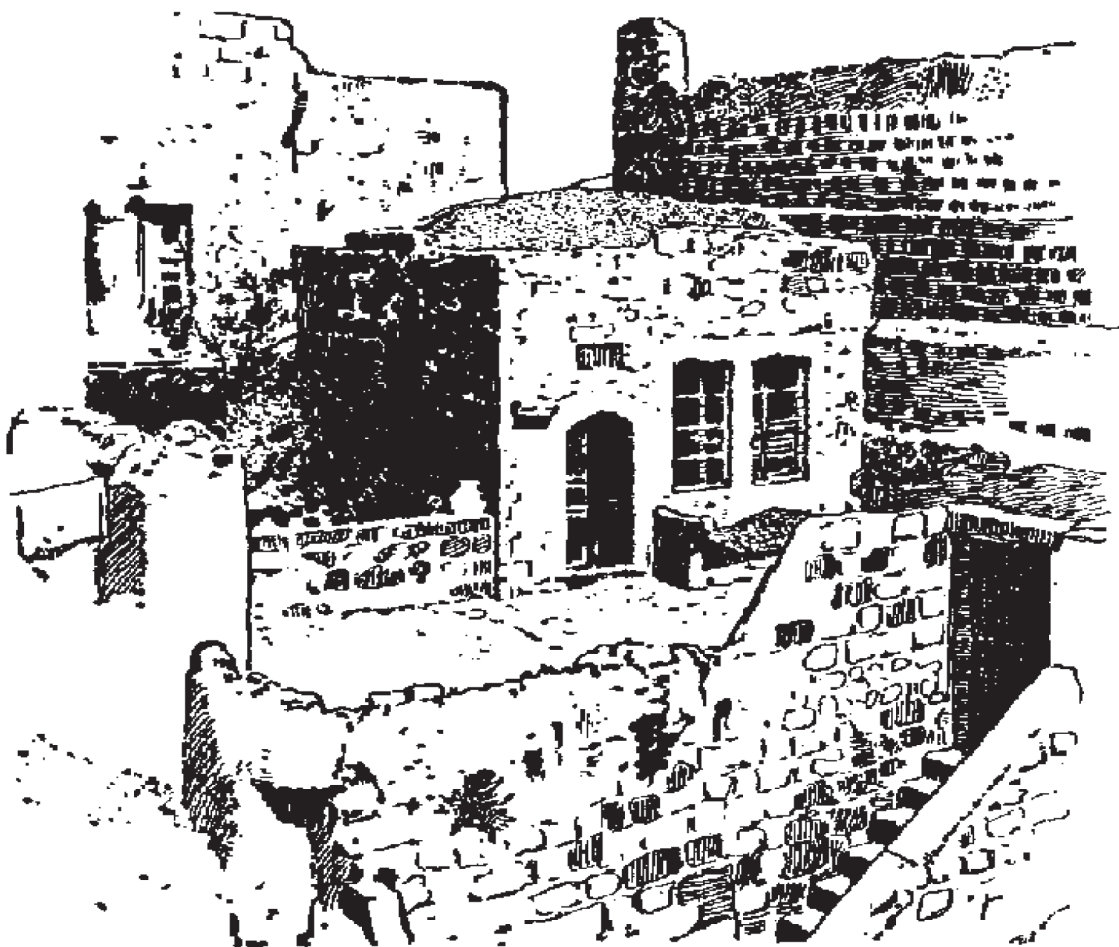
Luke 2:38, demonstrating the discipleship and faithfulness that would be synonymous amongst Jesus' female followers.

Luke demonstrates the equality of women in this new era with the reporting of Jesus' second act of healing (Luke 4:38,39): Jesus heals Simon's mother-in-law who has been ill. The important role of serving and discipleship is demonstrated with Simon's mother-in-law, in reaction to Jesus' healing, *"...she arose and ministered unto them"*, emphasizing 'her service and implicit gratitude' (Fitzmyer, 1985, p549).

Another woman mentioned in the Lukan narrative is the widow of Nain (Luke 7:12). This episode is an echo of an earlier biblical prototype of Elijah's raising of the son of the widow of Sarepta (1st Kings 17:20), and as with Elizabeth and Anna, this woman would have been part of the lower echelon of Jewish society.

This is a common Lukan theme – the liberation of the downtrodden and underprivileged, those that society tends to forget about - the impoverished, are saved through Jesus Christ. This theme of liberation of those that are oppressed is repeated in the depiction Luke gives of the woman with the myrrh ointment who anointed Jesus (Luke 7:37-50). This woman is identified as a sinner, a member of the outcast poor, and she shows by her acts of hospitality, that she accepts the prophet Jesus, but in contrast the Pharisees invite Jesus to their table and then violate all the rules of hospitality, and the Pharisee ultimately 'shows that he does not accept Jesus as God's prophet' (Johnson, 1991, p129).

In Luke 8:3 the women followers of Jesus' Galilean ministry are introduced. The women in Luke 8:3 are described



in situations unusual for the community of which they were a part. The women are shown as ministering to Jesus and the Twelve, providing for them, with the unusual mention that this provision came from the women's own means. This inclusion of the women, at this stage, is a preamble to the vital role the women would play at the crucifixion and the events that would happen afterwards. In Acts 1:14 'the women' are again depicted in association with the Twelve, Mary and the brothers of Jesus, all prayerfully awaiting the promised Spirit with one accord. Therefore another important aspect of women in Luke-Acts is their role as providers or ministers to Jesus and the Twelve.

In Luke 8:40-48 you have Jesus perform two separate miracles: the first the raising of Jairus' daughter and the second the touching of Jesus' hem by an unknown woman who had suffered from haemorrhages for twelve years (8:43). In both of these stories 'one has to note the relation of faith to salvation...the faith that is intended is the confidence of the individuals in the power of Jesus' (Fitzmyer, 1985, p744) to heal them. These women were delivered through faith.

The story of Martha and Mary (Luke 10:38) is not mentioned in the other Gospels; in Luke alone do we have this special example of active discipleship. In this story female discipleship is encouraged, sitting at the feet of their teacher, learning from his words. The contrast comes, in this story, with the depiction of Martha, whose focus is on hospitality and cooking, whilst her sister Mary focuses on Jesus and learning, and she stays at His feet to listen and learn. Luke is using the women in this story to give an example of discipleship. A true disciple will know that 'The proper service of Jesus is attention to his instruction, not an elaborate provision for his physical needs' (Fitzmyer, 1985, p893). For 'Mary is learning the thought and life of the Lord, without which she cannot become a witness to him' (Shillington, 2006, p119). The Lukan Jesus legitimates Mary's role

as a disciple, irrespective of the gender conventions of the day.

Staying loyal to the end, at the final stages of the crucifixion, when the whereabouts of the male disciples is unknown, the Lukan narrative draws attention to the presence of the women disciples that followed Jesus from Galilee (8:1-3). These women were the only disciples to be eyewitnesses of the crucifixion of Jesus. Throughout the Lukan narrative these women have been faithful followers and eyewitnesses of Jesus' ministry, often accompanied by Mary, the mother of Jesus – her friendship and testimony would have been a powerful witness to these other women. 'In contrast to their male counterparts, the women do not desert Jesus at the time of his arrest, nor do they betray him and deny their discipleship' (Clifford, 2006, p78). Their presence at the crucifixion, from a distance, shows their faithfulness and also provides the Luke-Acts narrative with a required 'continuity of memory following the resurrection' (Green, 1997, p828). All the Gospels relate that the women prepared ointments for the body of Jesus, but only Luke pays any attention to the role these women played as eyewitnesses (Johnson, 1991, p384).

The 'Galilean women's' primary role of observation provides a link between the scenes of the crucifixion, burial and resurrection – they were the only group to witness all three. It is only the women that find the empty tomb and receive 'heavenly communication about these goings-on...only the women receive insight into the importance and significance of these things.

The women that followed Jesus were privy to His teachings, especially those concerning His suffering, death and resurrection. *"And as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead? He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. And they remembered his words"*

Luke 24:5-8. This passage shows that they were privy to Jesus' teaching concerning His suffering, death and resurrection and that the women were truly disciples of Jesus during his ministry in Galilee. These women disciples were part of a larger group of disciples resident in Jerusalem, for the narrative tells us that the women "returned" to the "eleven and to all the rest" Luke 24:9, and told them what they had witnessed and that the tomb was empty (Luke 24:10).

In Acts 9:36-49 there are two miracles performed by Peter: the healing of a paralytic and the resuscitation of the widow known as Tabitha. These miracles are an echo of the healing mission of Jesus Christ (Luke 5:17-26; 7:11-16) which was an echo of earlier prototypes provided by Elijah and Elisha (1 Kings 17:17-24; 2 Kings 4:32-37). Again, as is Luke's pattern, there is shown the universality of the healing power of the Spirit, both men and women are equal recipients of God's healing power through Jesus Christ and God's grace.

Women as well as men were equal recipients of Saul's persecution of Christians (Acts 8:3; 9:2). Men and women would be judged equally, as shown in Acts 18 with Ananias and Sapphira (Acts 5:1-11). The story of Ananias and Sapphira is similar to the story of Achan in the book of Joshua, where Achan held back something for himself against God's instructions (Joshua 7:1).

In Luke 10:1-20 the selection of the seventy is given and they are simply called "others" (Luke 10:1), and considering the male-female composition of Jesus' followers in Galilee and Jerusalem it would be reasonable to assume that some of the seventy (two) may have been women, especially in light of the women who joined Paul in his missionary activity in Acts: Lydia (16:14-15), Damaris (17:34) and Priscilla (18:18,26).

Lydia is a woman who Luke makes effective use of in his text to highlight the new role of women under Jesus Christ. Lydia belonged to a group of female Christian followers in the Roman colony of Philippi. Uncharacteristically for women

at the time, Lydia speaks on her own behalf" *...If ye have judged me to be faithful to the Lord, come into my house, and abide there*" Acts 16:15. Lydia follows a similar pattern of discipleship to Paul that was demonstrated by Martha and Mary to Jesus (she listens to Paul talk about Jesus as Mary listened to Jesus and she offers Paul hospitality as Martha did for Jesus). Women were prominent in the early Christian community, especially at Philippi,

Wisdom in Ecclesiasticus

(Ecclesiasticus 1:1-11, 14-15, 18)

All wisdom cometh from the Lord, and is with him for ever.

Who can number the sand of the sea, and the drops of rain, and the days of eternity?

Who can find out the height of heaven, and the breadth of the earth, and the deep, and wisdom?

Wisdom hath been created before all things, and the understanding of prudence from everlasting.

The word of God most high is the fountain of wisdom; and her ways are everlasting commandments.

(To whom hath the root of wisdom been made manifest? and who hath understood her great experience?)

There is one wise and greatly to be feared, the Lord sitting upon his throne.

He created her, and saw her, and numbered her, and poured her out upon all his works.

She is with all flesh according to his gift, and he hath given her to them that love him.

The fear of the Lord is honour, and glory, and gladness, and a long life...

To fear the Lord is the beginning of wisdom: and it was created with the faithful in the womb.

She hath built an everlasting foundation with men, and she shall continue with their seed...

The fear of the Lord is a crown of wisdom, making peace and perfect health to flourish; both which are the gifts of God: and it enlargeth their rejoicing that love him.

with Paul mentioning Euodia and Syntyche “...these women which laboured with me in the gospel...” (Philippians 4: 3. The writer shows us in Acts that women worked as equals alongside their male counterparts in the spread of the Gospel. ‘There is a promise in Luke-Acts, especially in the attitude and action of the Lukan Jesus toward women: promise of equal status between women and men in all aspects of socio-cultural and churchly life and work’ (Shillington, 2007, p106).


When the day of Pentecost had come, the Holy Spirit descended like a rushing wind and filled the house where the disciples and women were gathered. “And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance” Acts 2:4. Note the words ‘all of them’, meaning men and women. ‘Both female and male disciples receive the outpoured Spirit equally, which means both are equally empowered for prophetic witness (Shillington, 2006, p115), both sons and daughters, both genders will be actively engaged in bringing the reign of God in the Lord Jesus.

Although Acts speaks in support of women as prophets and co-inheritors of the promises, unlike the Gospel of Luke (where Mary, Elizabeth, Anna, to name a few, make prophetic utterance) there is no prophetic utterance recorded by a woman in the book of Acts. There are details given on Philip the evangelist, and that he had four unmarried daughters who were all acknowledged as prophetesses (Acts 21:9), but there is no record of what they said.

Luke identifies women as providing a pivotal role model of discipleship in practice,

for ‘through their fidelity the women define discipleship for Christianity, even though none of the Gospels explicitly applies the term to them’ (Clifford, 2006, p78). Luke’s use of women in the narrative gives women of all ages examples in discipleship and service, faith and constancy, that are necessary in all ages. When Jesus spoke of children, he did not differentiate between girls and boys, thereby showing these children from an early age, that there was equality in worship and discipleship under Jesus Christ.

There are women in Luke-Acts who provide a great role model in discipleship and witness for the present-day Church and world. But there are also women in Luke-Acts who serve as examples of what not to be: Sapphira (Acts 5:1-11) and Herodias (Luke 3:19). It could be argued that the role of women as recorded in Luke-Acts (and to some extent the other Gospels) was such that the mission of Jesus could not have been fulfilled without them. They performed the role of mothers, supporters, servants, case-study examples and eye witnesses to important events. Without their eye witness reports the history of Jesus could not have been told. After all where would the crucifixion and resurrection reports be without the testimony of the women. And without the women and their testimony, would any of us be where we are now?

It is interesting to note the understanding of the Christian Israelite Church in which equal male and female roles are recognised, and through the belief that the Holy Ghost is the Mother Spirit, the role of the female is essential in bringing Israel to perfection. 

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Children's Story: God's Miracles

by Heather KNIGHT

We are talking in this article about miracles. There were men mentioned in the Bible besides Jesus that did do miracles. They of course didn't do the miracles - God did the miracles for them. But back in Elisha's days there were no scientist.

Elisha was a prophet who God instructed to tell the people His will and to show the people what to do by performing the miracles that God did through him.

The Bible tells of three miracles that Elisha the Prophet did.


The first miracle was when he was in Jericho - the spring water had become contaminated causing the crops to die and the land to become a desert. Elisha threw salt in the spring water, killing the bacteria so the water became clear and the plants could grow again.

The second miracle attributed to Elisha was to heal Naaman of his leprosy. In Old Testament times leprosy was thought to be highly contagious but nowadays it is rarely seen - but if you get it, it can be very disfiguring to your body. Naaman had leprosy and Elisha told him to bathe in the River Jordan seven times. Having faith in the fact that Elisha's God had told him to do this is what helped Naaman to be cured but still it was a miracle.

The third miracle that we are talking about in this lesson is about the head of an ax. Do your parents have axes at home? You will know that axes have a metal sharpened head on top of a handle of wood.

Because the handle is wedged into the head sometimes they wear loose. One son of a prophet was cutting beams of timber near the river Jordan. The ax head dropped off into the water and the boy was upset because he had borrowed the ax. The Bible tells us that when the man of God (Elisha) was shown where the ax head fell into the water, he cut a stick and cast it into the water and *"the iron did swim"*. I don't know of any scientists or magicians that can make iron swim. This was God's help.

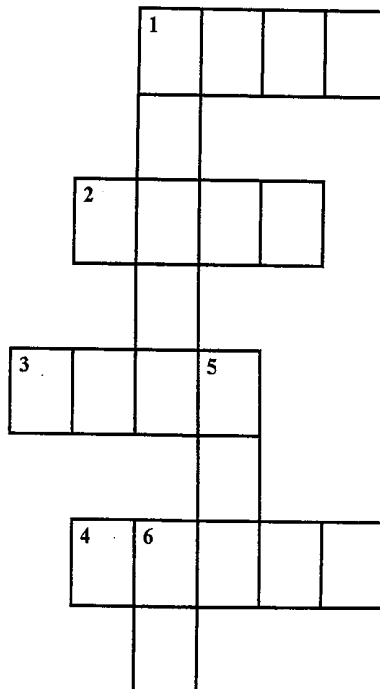
What do you think the lesson from this is? These miracles show that God is in control and at special times, He uses chosen people to show His power. Do you think that miracles happen today? Can you think of some miracle that has happened in your life?

Do you give thanks when good things happen to you? 



ACROSS:

- 1) The axehead dropped and _____ into the water - rhymes with "well"
- 2) Something wooden is made of _____
- 3) Opposite of "Out Of"
- 4) Clear liquid flowing in a river



DOWN:

- 1) Opposite of sink - rhymes with "boat"
- 5) Opposite of "In"
- 6) Tool used for chopping wood - rhymes with "Max"

The Faith of Israel

by Ralph GRAY

A few days ago I opened a book and read in one of its chapters the following sentence, "The city and the temple may be destroyed and the tribes exiled and dispersed. Yet the altars and faith of Israel are still preserved" (reference unknown).

I thought how true this was. You remember how history tells us about the carrying away of the tribes of the children of Israel, the destruction of the wonderful temple which King Solomon had built and how the tribes were forced to give in to a stronger power which overtook them and eventually overtook the tribes of Judah as well, who shared the same fate as Israel and were carried away captive into a strange land where they could no longer call upon their God as in days gone past. Those people truly became dispersed - dispersed among the peoples of that day.

Yet we find through the ages as recorded in the Bible - in books written by the great prophets of old - and also in books kept by historians that were independent of the biblical record - that the faith of these people could not be destroyed or utterly crushed. When ever an opportunity arose we find the

wisdom and power of these people rising again, and their influence being felt by those who surrounded them.

We also find through the ages that, like today, while the great majority of people know not God or did not show any interest in serving a Divine Power, yet almost unbeknown to the great mass of people, the faith of Israel was still being preserved and cherished and handed down from generation to generation. The Laws of Moses were being kept as best as could be under the existing conditions.

Let us leave the matter of the dispersion of Israel for a few minutes and see if it is possible to make any link up with the so-called new State of Israel today. You might say that Israel is no longer dispersed, that they are now a nation of great strength and power considering the short time they have been established as a nation. You are correct, they are strong and powerful indeed, but as to their faith and as to calling them Israel, you will remember that the section now returned to Palestine is only two of the tribes of the children of Israel, and that there are yet another ten tribes somewhere in the world still dispersed among the people of the nations.

Now to bring my point home to you. I must now take you to the Bible. The prophet Isaiah (chapter 44) spoke of what is going to take place in the last days, he speaks of three distinct classes of people:

1. the Lord's,
2. Jacob's, and
3. another shall subscribe with his

hand unto the Lord and surname himself by the name of Israel.

It is the last group with the two names that I am interested in. The Lord's and Israel.

Who is our Lord? Jesus said, "*Ye call me Master and Lord: and ye say well; for so I am*"




John 13:13. So these latter people with these two names are going to be interested in the Lord and in Israel. They will be interested in the teaching of our Lord, namely the Gospel, and in the teachings of the Old Testament, the Laws of Moses, which teachings are cherished and taught by Israel today.

So then we now have a people with a combined faith and entitled to two names. You should be able to guess by now what these two names would be, but in case you can not I will repeat them for you, CHRISTIAN (in other words, the Lord's) and ISRAELITE (the following of the Mosaic teachings) - CHRISTIAN ISRAELITE.

So today we have explained to you in simple words how we as a people call our Church the Christian Israelite Church. We feel that the time is close at hand when the prophecy of Isaiah is going to be fulfilled,

and that this people with a dual name will become a strong and powerful people and will form part of the great New Kingdom over which the Son of David, Jesus, is going to be Lord and King.

This day is close at hand and a special preparation will be necessary by each and everyone of us if we want to be of that Kingdom. It will be necessary for us to put on the whole armour of righteousness and be fully prepared for the return of our King.

The time is here when we must make the best of our talents which God has given us and be not as the steward who hid his talent and feared the Master's return, but be as spoken of in Luke 12:43,44, *"Blessed is that servant, whom his lord when he cometh shall find so doing. Of a truth I say unto you, that he will make him ruler over all that he hath"*. 

Psalms of Solomon No. 9

from the Lost Books of the Bible

"When Israel was led away captive into a strange land, when they fell away from the Lord who redeemed them, they were cast away from the inheritance, which the Lord had given them.

Among every nation were the dispersed of Israel according to the word of God, that Thou mightest be justified, O God, in Thy righteousness by reason of our transgressions; For Thou art a just judge over all the peoples of the earth.

For from Thy knowledge none that doeth unjustly is hidden, and the righteous deeds of Thy pious ones are before Thee, O Lord; where, then, can a man hide himself from Thy knowledge, O God?

Our works are subject to our own choice and power to do right or wrong in the works of our hands; and in Thy righteousness layeth up life for himself with the Lord; and he that doeth wrongly forfeits his life to destruction; for the judgements of the Lord are given in righteousness to every man and his house.

Unto whom art Thou good, O God, except to them that call upon the Lord?

He cleanseth from sins a soul when it maketh confession, when it maketh acknowledgement; for shame is upon us and upon our faces on account of all these things.

And to whom doth He forgive sins, except to them that have sinned?

Thou blessest the righteous, and dost not reprove them for the sins that they have committed; and Thy goodness is upon them that sin, when they repent.

And, now, Thou art our God, and we the people whom Thou hast loved: behold and show pity, O God of Israel, for we are Thine; behold and show pity, O God of Israel, for we are Thine; and remove not Thy mercy from us, lest they assail us.

For thou didst choose the seed of Abraham before all the nations, and didst set Thy name upon us, O Lord, and Thou wilt not reject us for ever.

Thou madest a covenant with our fathers concerning us; and we hope in Thee, when our soul turneth unto Thee.

The mercy of the Lord be upon the house of Israel for ever and ever."

Puzzle Page

David and Bathsheba

2 Samuel 11

King David wanted Bathsheba to be his wife. But she was married to a soldier named Uriah. David sent a message to Captain Joab about Uriah.

Use the International Morse Code to decipher King David's message.

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a . _	b _ . . .	c _ . . .	d _ . . .	e .	f
g _ . . .	h	i . .	j . _ . . .	k _ . . .	l
m _ . .	n _ .	o _	p . _ . . .	q _	r . . .
s . . .	t _	u . . .	v	w . _ . .	x _ . . .
y _	z _ . . .				

God sent a message to David by the prophet Nathan. God was going to punish David for his sin.

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Expand Your Bible: A Change of Name & Direction

by Audrey HARRISON

In biblical times we often read of a person having a 'name change' usually following a spiritual and life changing experience. This article tells of one such case.

Jacob was afraid...more than afraid; he was 'scared stiff'!

He feared not only for himself but for his family as well...his wives and his children, ranging in age from Reuben, his oldest son, down to baby Joseph, who was only a toddler. What would happen to them all?

He had been gone from his home for more than 20 years. What a time that had been!

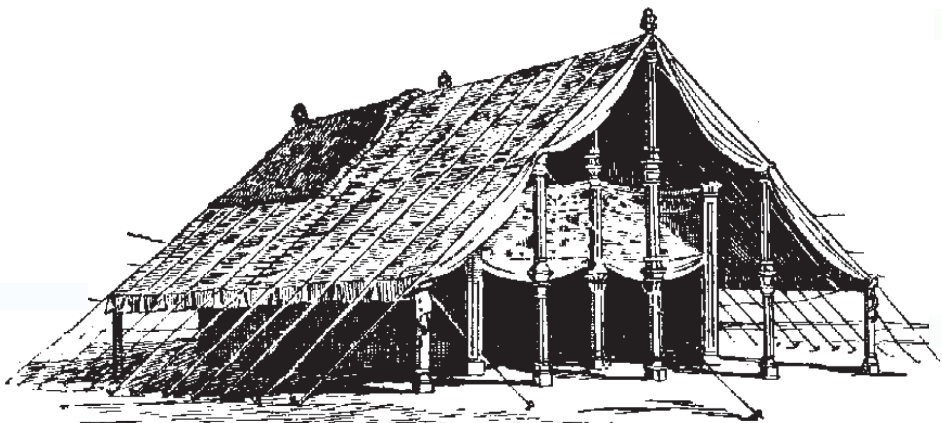
He recalled the events that had taken place during that time. To begin with, being encouraged by his mother, Rebekah, he helped his aged father, Isaac, give him the blessing usually reserved for the oldest son. A 'deceiver', he was told by his brother – that's what he was. Yet Jacob hadn't looked on himself as that. Esau had earlier sold him the birthright, maybe thinking it a joke – but shouldn't the blessing now have been his?

"Anyway," he thought, "That is in the past now...he had experienced his fair share of deception - he had been deceived many times." First of all there was the deception of his Uncle Laban giving him Leah his older daughter as his wife. The agreement had

been that he would work without wages for seven years for Rachel, the daughter he loved, but he had been deceived. True he was also given Rachel as well, but another seven years of servitude was the payment for that, and the household wasn't always a happy one with the two sisters often envious of each other.

Deception again when Jacob, having served time for his wives without payment, asked for payment in kind for his future wages. Jacob asked that all the speckled, spotted or dark coloured sheep in the flock be his, and the rest Laban's. Secretly Laban and his sons removed all the animals fitting this description from the flock before the animals were divided up, taking them away 'three day's journey', leaving very few for Jacob to claim. However, God looked after Jacob and most of the newborn animals were either speckled, spotted or coloured, and became his.

Laban's sons accused Jacob of robbing their father, and both Rachel and Leah felt they had been disinherited by their father, resulting in a household that was not a very happy one at all. So, when God told Jacob to return to his home in Canaan his decision was quickly made and acted upon without any consultation with Laban. No doubt he



feared further deception from his uncle.

Of course, Laban was not happy that his 'star employee' had taken off, and immediately set out to confront him. However, Jacob was not to be deterred and he instead confronted Laban with all the ways he had been deceived by him. Somehow, Laban realized as well, that God was with Jacob, so he backed down and used the excuse that he just wanted to say goodbye to his daughters and grandchildren.

So now traveling back to Canaan, Jacob was crossing from Laban deception country into Esau deception country. Would his brother forgive him? Could his brother forgive him? He sent messengers ahead to tell his brother that he was returning home after his twenty year sojourn with his uncle.

Imagine his dismay and apprehension when he was told that his brother was coming to meet him with four hundred men!!!

Jacob devised a plan. He selected groups of animals to be sent in 'waves' – one group after another to his brother with the message that they were gifts from his brother Jacob thinking these gifts might appease his brother. He then divided all that were with him into two groups, with Rachel and Joseph last, thinking that if one group was attacked the other might escape.

They reached the River Jabok, and Jacob sent his family and goods across to the other side, remaining alone with only his staff – just as he had been all those years ago when as a young man he had fled from home. As he thought on the past, he realized that he was not alone. A mysterious stranger had appeared from seemingly nowhere and started to wrestle with him. All night they wrestled without either appearing to be the victor, and as the day broke the stranger touched Jacob's hip so that it was dislocated, saying to Jacob, "Let me go for it is daybreak." Jacob then realized that even a touch from this stranger could disable him and that he must be of a spiritual nature.

However, Jacob replied, "I will not let you go until you bless me."

"What is your name?" the man asked.

"Jacob," he replied.

The stranger said, "Your name will no longer be Jacob but Israel, because you have wrestled with God and with men and have overcome."

"Please tell me your name," Jacob asked. But the only reply was, "Why do you ask my name?"

All of his life Jacob had struggled with men – first with Esau and then with Laban, but now as he was about to re-enter Canaan he was shown that it was with God and his conscience he must wrestle or struggle, and not man, and that it was God who held his destiny in His hands.

Now that Jacob was willing to acknowledge God and had accepted Him as the source of blessing as He was about to re-enter the Promised Land, the Lord accepted Jacob as His servant by changing his name to Israel.

From Father Jacob/Israel the nation of Israel got her name and characterization – the people who struggle with God (immortalized in the name of Israel) and with man (immortalized in the name of Jacob) and overcome. From them Jacob's descendants became known as Israelites or the Children of Israel.

After this encounter with God (and his conscience), Jacob went on his way and looking ahead saw Esau and his men approaching. Hastily he again divided his household and went on alone to meet his brother. But Esau ran to meet him embracing him warmly, asking of him, "Who are all these people and what is the meaning of these droves of animals I met?"

Jacob replied that these were indeed his family and the 'droves of animals' a gift for his brother. But God had been at work and had so blessed Esau that he no longer held a grudge against his brother.

Jacob insisted that Esau accept his gifts and in a way this was a type of reconciliation with him. Jacob in a sense was giving back the blessing he had stolen from his brother from the blessing that God had given him. Jacob realized now too that the blessing he had struggled for was from God.

What a turning point in Jacob's life.

As we think, especially on the struggle Jacob had with the stranger, we ask "Was the man really a man? Was this interlude an allegory – a type of the struggle we all have as to the part we want God to play in our lives?"

In the Christian Israelite Hymn Book there

is a hymn describing this encounter between Jacob and the unknown traveller. As you read it through follow the thoughts put forward. It is a wonderful summary of our attitude and struggle with our conscience as we ask, "Art thou the man that died for me?"

Hymn No. 130

Come, O thou Traveller unknown,
Whom still I hold, but cannot see!
My company before is gone,
And I am left alone with Thee:
With Thee all night I mean to stay,
And wrestle till the break of day.

I need not tell Thee who I am;
My misery and sin declare;
Thyself hast call'd me by my name,
Look on Thy hands and read it there:
But who, I ask Thee, who art Thou?
Tell me Thy name, and tell me now.

In vain Thou strugglest to get free,
I never will unloose my hold!
Art Thou the Man that died for me?
The secret of Thy love unfold:
Wrestling, I will not let Thee go,
Till I Thy name, Thy nature know.

Wilt Thou not yet to me reveal
Thy new, unutterable name?
Tell me, I beseech Thee, tell,
To know it now resolved I am:
Wrestling, I will not let Thee go,
Till I Thy name, Thy nature know.

What though my shrinking flesh complain,
And murmur to contend so long?
I rise superior to my pain:
When I am weak, then I am strong!
And when my all of strength shall fail,
I shall with the God-Man prevail.

The story of this encounter is recorded in the book of Genesis chapters 32 and 33. 

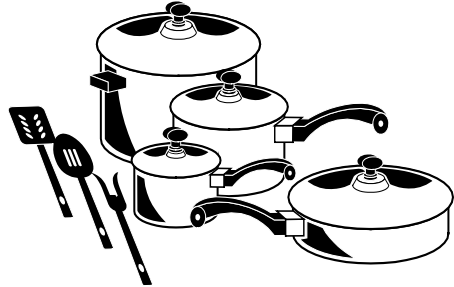
Vegetarian Recipes

Vegetarian Sausage Mince

suitable for rissoles, sausage rolls, etc.

Boil together:

1 cup rice
½ cup chopped parsley or celery
1 medium onion chopped fine
2 peeled and chopped tomatoes
1 tspn Marmite or Vegemite
salt and pepper
500 mls vegetable stock



After mixture has cooked and cooled slightly add:

1 tblspn peanut butter
1 egg
pinch of mixed herbs
1 cup of stuffing mix crumbs

Mix well and leave till cool enough to handle. Shape and roll in breadcrumbs/stuffing mix for rissoles or lay out on puff pastry and roll for sausage rolls. Leave rissoles in refrigerator till cold, overnight if possible. Fry when needed. Mixture makes about 20 and keeps well in the refrigerator.

Sate Sauce

125g (4oz) peanuts, finely chopped
½ cup vinegar
1/3 cup sugar
1 tspn salt
2 tblspns peanut butter
1/3 cup fruit chutney
1 cup water

Oil for frying
1 onion, finely chopped
2 cloves garlic, crushed
2 tspns curry powder
½ tspn chilli powder
2.5cm piece green ginger

Heat 2 tablespoons of oil in a pan. Add onion and crushed garlic and saute gently until onion is golden brown. Add chilli powder, curry powder, peeled & grated green ginger, and skinned, roasted and finely chopped peanuts. Saute mixture for 2 minutes.

Add vinegar, sugar, salt, peanut butter, fruit chutney and water. Stir until combined. Bring to boil; reduce heat, simmer slowly for 30 minutes or until mixture is thick.

Can be served hot or cold and makes a great accompaniment to the Vegetarian Sausage Mince recipe given above.