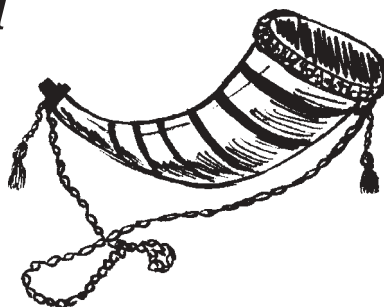


From the Inkhorn



We trust that you will enjoy the series of articles on "Grace" along with the other regular items in this edition of Latter Rain.

The well known hymn says, "Tis grace that taught my heart to fear, and grace that fear relieved.."

The first article identifies that grace is The Foundation of All, and discusses our responsibility in responding to God's Grace. The other two main articles show that even though we believe that we should seek to prove our faith by our works, the process of Sanctification itself depends on the release of Power, through the Grace of God.

It is through grace that we can seek to receive power from God to go beyond basic salvation, and seek to be living examples for God in the world. For the greatest demonstration of God's grace will be when 'ordinary' people are changed in spirit, soul and body and made wholly like Jesus Christ, "the first born of many brethren" (Romans 8:23,27-30).

Look To The Skies looks at current astronomical events and their possible significance to the Scriptures; the Lord uses all types of vehicles to remind us of His presence and promises.

Joseph of Arimathea presents a view of history relating to events soon after Jesus' ascension. This will be of interest to many.

"But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" 2 Peter 3:18.

Index

| | | | |
|---------------------------------------|-----------|-----------------------------|-----------|
| A Response to Grace | 2 | Expand Your Bible: | 14 |
| From the Hymnal | 5 | Words! | |
| ..it's the Thought that counts | 6 | Israel God's Elect | 16 |
| Sanctification & Grace | 8 | God's Way is Best | 17 |
| Debug Your Bible: | 10 | Forgiving Each Other | 18 |
| Look to the Skies! | | Two Way Puzzle | 22 |
| Statement of Faith | 13 | Joseph of Arimathea | 24 |
| | | Vegetarian Recipes | 28 |

A Response to Grace

“Grace” is one of those words which represents something that is very difficult to define. In this respect it is like “light”. We all know what it means but how do you define it. We can specify the characteristics of being in its presence, but it is difficult to define what “it” is!

One common theological definition of “grace” is “unmerited favour”. In a legal sense it means being absolved or forgiven for a responsibility or debt owing.

Theologically if we accept that God is Omnipotent, Omnipresent and Omniscient then we see His grace extended to us in a number of major ways. For example:

- our very existence is an act of God’s grace: whether we believe in a direct creation by God of mankind or, as some, a sequence of creation cycle which evolved to mankind, it was by the grace of God, or divine will of God, that we are here. Christian Israelites fully believe in the direct creation of mankind on this earth. Those who believe in evolution would need to accord a greater degree of grace to God in bringing us to where we are.

- the reconciliation of our contrary nature to God, or our “salvation” in eternity, has been brought about through God’s grace, in the sending of His Son in human likeness to bear the cost of the reconciliation process (we do not know how Jesus dying on the cross was able to do this, but through revelation from God Himself through Holy people we believe that this was essential).

- the promise of redemption to save some people wholly without experiencing the normal process of humankind

that of physical death is another example of God’s grace towards us. This will be perhaps the fulfilment of the ultimate act of grace in that God has promised to take ordinary people like you and me, and change us to be like His Son Jesus Christ. This surely is something we could not even commence to attain to through our own actions, but it is through God’s grace that we can first receive the promise and then be given power to achieve this great “reward”.

Given the realisation then, of the wonderful manifestations of the grace of God, our response should surely be to tell others of it, and to want to share the understanding with others. In fact the Scriptures mandate that we should do this.

“..be ready always to give an answer to every man that asketh you a reason of the hope that is in you” 1 Peter 3:15.

“Whosoever shall confess me before men....” Luke 12:8.

Of course because of the very grace of God through which we have been created and given understanding, each of us has a different way, or combination of ways, in which we would seek to fulfil this responsibility. Some of the different approaches which are adopted are discussed below. Whether we are sharing with people about a basic belief in God, telling about the Christian message of forgiveness and reconciliation or proclaiming the hope of being preserved alive and changed when Jesus returns, most of us would use a number of these methods without thinking about it. But sometimes a little consideration before we speak may help our words to be better directed.

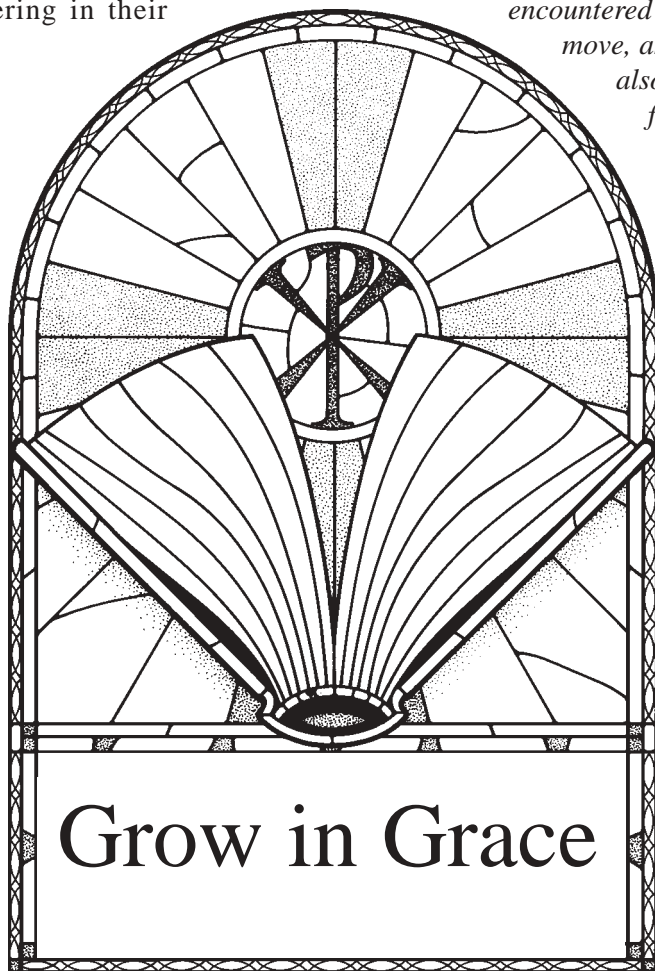
Tell It Like It Is: This was the approach adopted by Peter on the day of Pentecost. Peter spoke directly to the assembled Jews in a very forthright manner (see Acts chapter 2 verses 14-22). *“Him ye have taken and by wicked hands have crucified and slain...(v 23) Now when they heard this they were pricked in their heart...(v 37)”*. The situation was obvious, and Peter went straight to the cause. Moses had adopted a similar approach with the Israelites when they had been caught out for idolatry. *“Who is on The Lord’s side”* he thundered in Exodus.

To-day we so often see people floundering in their

lives because they will not take the obvious step of surrendering their lives and minds to God. Sometimes we use a soft-sell approach with these people, afraid that they might be turned off if we are too direct, when really what they want is someone to be forthright and direct, to tell it like it is, to 'close the deal'!

The Intellectual or Common Sense Approach: This is a different approach, as it calmly develops an intellectual and reasoned philosophical argument why we should believe along a certain path. This was used by Paul in Acts chapter 17 when at Mars Hill in Athens. *“Then certain philosophers encountered him. For in Him we live, and move, and have our being; as certain also of your own poets have said, for we are also his offspring. Because he hath appointed a day in the which he will judge the world...And when they heard of the resurrection of the dead some said we will hear thee again on this matter”* (see verses 16 to 32 for the full account).

This approach is well and good for many people, but it only appeals to a certain audience. It is defensible, but impersonal, credible but can get caught up in debate. Logic opens the mind, but sometimes we need a bit of emotion to open the heart to lead individuals to make a commitment to God in their lives. Sometimes people may tell you to cut the formality and say what it means to you!



The Sharing Personal Experience or Testimonial Approach: When the blind man was brought to see in John chapter 9, he gave a clear testimony as to why he believed in Jesus. “I was blind and now I see”. A personal experience which cannot be denied, and through the telling of which others may be brought to believe in the healer also.

We have all heard testimonials from people about all sorts of things, and may even ourselves have told others of the wonderful things God has done in our own lives and what our beliefs have meant to us. This is easy to understand but care must be taken in telling the story that the focus is on the healer and not the healed, the director and not the performer, and that the time and place are relevant to the story.

The Getting To Know You Approach: We see Matthew after he had been called by Jesus spreading the news by holding a party at which he was able to share his new found ideas with his friends. This interpersonal approach is clearly built on love, although there may have been some come to the party, have a good time, and go home without realising the message Matthew was really wanting to get across (Luke 5:29). This approach is the basis for much social work and good deeds done by Christian groups and organisations.

The Come and See for Yourself Approach: The example of this approach was Andrew - John 1:40-42. “*Andrew findeth his brother Peter and saith to him, I have found the Lord. Come and see.*” He didn’t try to put over the arguments second hand, nor did he try to convince his hearer. He felt the Power of God in the Presence of many believers and wanted that Power to do the convicting.

It is not only if people feel inadequate to explain something themselves that they will use this approach, but when they recognise the strength of the Power of God in the Assembly of The Church and the meeting together of believers.

The Serving Others or Good Example Approach: Dorcas built her life on serving others - Acts 9:36 - and whilst she probably never preached a sermon in her life, she lived one every day and may have influenced more people to think about and believe in God through her actions than if she had used words. This approach of serving shows a Christ centredness in our lives, but we must always be careful that we do not end up with the wrong focus and be overcome by pride.

When we consider the various approaches to proclaiming God’s grace we find that each of us probably uses a number of the approaches in our everyday lives without realising that it is happening. When we get together as a group, that is The Church, we still use the same approaches but in a much more formal arrangement.

But the important thing is that each one takes and makes opportunities to tell of God’s grace to others whether it be simply to tell that He IS, to profess the message of salvation that He has manifest through His Son Jesus Christ or to proclaim the Glad Tidings of The Kingdom of God shortly to be established on this earth.

“Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.

But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To Him be glory both now and for ever. Amen.” II Peter 3:14,18.



From the Hymnal

Hymn No. 76

(Haggai 2:6,7; Revelation 7:9,10)

**People of every race,
Of every tribe and tongue,
Receive Jehovah's grace,
And lift the voice in song;
And live on earth a thousand years,
Quite free from pain, and sighs, and tears.**

**Array'd in robes of white,
Prepared by the Lamb,
They walk within the light
Of new Jerusalem:
Their honour and their glory bring
Into the city of their King.**

**The King they wish to see,
'Tis He for whom they long;
Desire of nations He,
The subject of their song:
To fill His house with glory bright,
That they may walk within the light.**

**All these believe in Christ,
As in the Scripture said,
And in their faith persist,
Until the end is made;
When they will perfect men be made,
When they've the holy law obey'd.**

...it's the thought that

Grace is fundamental to both faith and works. It is through the grace of God that we know to believe, have faith, or are given the power to do the “works” that fit us for immortality.

What is grace? The Oxford dictionary defines grace as “Attractiveness, charm or becomingness; favour of God, divine regenerating and inspiring influence”.

Grace is that virtue of God which allows Him to see imperfect man as if he had reached his full potential as the “*image of God*” Genesis 1:26.

Paul explains grace in this way, God “*hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began*” 2 Timothy 1:9. He sees grace as a gift



from God which reconciles us to God and by which our faith and desire to serve God stands equivalent to actually have done so. Perhaps “grace” here is well demonstrated by the colloquial phrase “it is the thought that counts”. In this we allow that somebody’s good inten-

tion is appreciated and stands to their credit although the action (or works) itself may be wanting.

Jesus said “*No man can come to me, except the Father which hath sent me draw him*” John 6:44, acknowledging that in our natural state it would never ever occur to us to seek Jesus out nor to try to find our way back to God. This :”*holy calling*” was planned by God from the beginning of the world (see 2 Timothy 1:9) and shows the “regenerating and inspiring” influence of grace.

Again Paul says “*All have sinned, and come short of the glory of God*” Romans 3:23. This has happened in spite of God seeking out Israel, separating them from other nations and giving them a set of laws which defined Godliness and spelt out the “right way” to live. He goes on to say that nevertheless we are all “*justified freely by his grace through the redemption that is in Christ Jesus*” Romans 3:24.

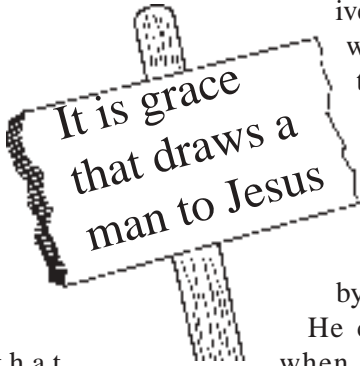
So it is grace that calls us to believe in God’s salvation and it is grace that reconciles or makes us “right” before God.....but is there more?

Yes, but it is a paradox. The paradox is that while grace gives us the power to do the “works” of Godliness and obey God’s law, it, grace, is doing the work that God will reward us for (Revelation 22:12). Paul talks of a remnant of Israel that is saved by grace (Romans 11:5). He develops this theme showing how the Jew’s (Israel’s) rejection of Jesus has led to the acceptance of

...but getting

counts....

the Gentiles. He then explains that all believers can be grafted into Jesus (the olive tree root),



w h e t h e r they be Jew or Gentiles (Romans 11:17-25) simply by believing.

t h a t He concludes when Israel is grafted back into the root marvellous things will happen. *“And so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob: For this is my covenant unto them, when I shall take away their sins.....For the gifts and calling of God are without repentance”* Romans 11:26, 27, 29. If these people of Israel are to be without repentance then they must be perfect, and if they are perfect then their reward is one of works. Jesus said *“If a man keep my sayings he shall never taste of death”* John 8:51,52.

“Keep my sayings....”. Is this works and not grace?

James links faith and works in the following passages. He says *“For as the body without the spirit is dead, so faith without works is dead also”* James 2:26 and *“the*

trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing” James 1:3,4. Thus we have a connection that God reaches out to us through His grace, accepts us through His grace by counting our faith as a kind of righteousness, and then faith, work and patience go hand in hand to bring us to perfection. James explains further in the next verse, that this process takes wisdom to progress and this wisdom is a gift from God to those who ask for it. He says, *“If any of you lack wisdom (to achieve this) let him ask of God that giveth to all men liberally”* James 1:5. We can show from the Scriptures that wisdom is synonymous with the Holy Ghost which Jesus promised would be given to lead men into all truth (John 14:16,17,26). Thus again we see grace at work. It is grace that draws a man to Jesus, it is grace that works on his faith, and it is grace that provides wisdom (the Holy Ghost) to work that perfect work of patience. Finally we reach the point where Paul says *“Now to him that worketh is the reward not reckoned of grace but of debt”* (Romans 4:4), but remember that it is grace that has brought us to this point.

Remember that although *“it is the thought that counts”* it is even better to get it right.

it right is even better!

SANCTIFICATION

& G R A C E

Many times in the Bible we read about the heart of man. Passages such as *“for out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies”* Matthew 15:19. *“The heart of man is deceitful above all things and desperately wicked: who can know it?”* Jeremiah 17:9. *“Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind”* Matthew 22:37.

The heart as referred to in all these passages is not the physical heart but a spiritual heart which is the seat of our emotions, actions and thoughts. Evil thoughts and actions as well as good thoughts and actions are generated in our spiritual heart. The heart is considered to be the source of our existence. We do, however, have physical feelings which appear to come from the area of our body around where

our heart is situated.

When our spiritual heart is influenced by the evil which is activated by the power of Satan, it causes us to think an evil thought and if we put that thought into action it becomes sin. Sin is evil in action. Depending on the level to which the evil has control of our heart as compared to the influence which we permit God’s Spirit to have, so too is the amount of sin which we commit. In other words our ability to sin is inversely proportional to our nearness to the influence of God’s Spirit. The closer we come to having God’s Spirit influence us the less the evil will be able to tempt us and our ability to overcome the evil will be greatly enhanced. The ideal situation is to subdue the evil and be completely attuned to God’s righteousness.

What has this to do with Grace? Grace, which theologically speaking is the unremitted forgiveness given by God to us through the sacrifice of Jesus, is the means whereby we will be forgiven of our sins. It is not earned but freely given. We would be unable to receive it if it depended on our works because our thoughts and actions are influenced by the evil within us. Every action has a reaction. If we allow our thoughts to be evil then our actions will be evil. If we allow our thoughts to be righteous then our actions will be righteous. If we sin we receive the wages of sin, which is death. At present, because evil is a part of our existence, *“All have sinned and come short of the glory of God”* Romans 3:23, so we can

expect the wages of our sin. However, this is where Grace comes in. It is freely offered to us by the death of Jesus, because He died in our stead. We must truly accept this gift, confess with our mouth belief in the Lord Jesus and be baptised into Him. No other effort is required to receive this Grace otherwise Grace would be no more Grace (Romans 11:6). Every true Christian believer is under Grace.

Whether we accept this Grace or not, Jesus' sacrifice was made for each and every one of us to bring about our soul salvation at either the first or final resurrection.

Having accepted God's Grace it is then up to us to appreciate that gift. We should seek for sanctification (spiritual purity) that our being might be worthy of that gift. We realise that we cannot be completely sanctified in this world with our present evil nature. As mentioned earlier we have within our heart the two opposing forces. If we add evil to evil we get more evil, conversely if we add good to good we get more good. If within our hearts we attempt to express only the good then good will become the main driving force. Evil seeks destruction of that to which it is opposed. So if we seek for the destruction of evil then we are using an evil action to try to increase our good. We are therefore increasing our evil but not our good. Evil was created by God (Isaiah 45:7) to show His goodness and He commanded man not to touch it (Genesis 2:17). Man did take (eat) of the evil and it has prospered in him since creation. Each

of us must seek to be justified if we are to overcome the evil within us. We must seek to have our life controlled by the good and not the evil.

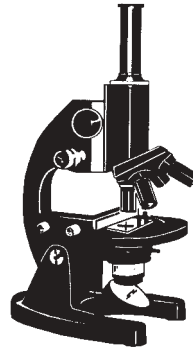
The acceptance of Grace should bring to us the desire and humility to seek for sanctification. Paul in Romans 12 says "*I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of the mind, that ye may prove what is that good, and acceptable, and perfect, will of God.*"

Having accepted Grace in our heart, the renewing of our mind becomes the next step towards our sanctification. If we do not prepare our minds to receive the blessings that come from our acceptance of Grace then we will be unable to progress to our completed state. 1 Thessalonians 5:23 reads "*and the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ*". Being sanctified will bring preservation of our complete being.

Grace is offered to everyone and whether we want it or not we have it. Romans 4:4 and 5 tells of three groups. Those who work, those who believe through faith, and the ungodly, all of which will be saved by Grace. The first of these will humbly attain to sanctification through Grace offered by the love of our Lord Jesus Christ.

Debug Your Bible:

Look to the Skies!



“The appearance of a vast shining object out beyond Jupiter is electrifying astronomers worldwide in anticipation of what some say may prove the comet of the millennium. The cosmic giant appears to be 1000 times larger than the comet Halley, huge enough to shine in daylight, as it approaches the earth in the next 18 months” Julian Cribb (Science and Technology writer) The Australian, August 1, 1995.

“O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?” People are always looking and asking for signs from heaven. History has shown us, as believers, that signs from the skies often tell of a greater happening about to occur. It is God’s way, one could say, of showing us to watch and wait for something to happen. As Christians we watch and wait for the return of Jesus Christ to start the new millennium or period of His Reign. Taking literally the *“signs and seasons”* of this particular point of time prove to be very interesting both in their size and timing.

Just as the first coming of Jesus was marked for wise men by a heavenly sign (Matthew 2:2) so too His return to the Earth will be marked by events in the heavens, and a great sign which wise men will see and understand.

“Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory” Matthew 24:29,30.

If the above prophecy from Matthew 24 were to be fulfilled within the bounds of known natural astronomical phenomena, what would be the most likely explanation? One avenue to be investigated is the occurrence in the last 33 months of 3 notable comets.

Comets are not rare and history records many outstanding sightings of them. However, there can have been few if any periods, more marked with notable cometary events, than the period July 1994 to March 1997.

1. Comet Shoemaker-Levi (July 1994)

First came the comet Shoemaker-Levi which was remarkable in scoring over 20 direct hits on the planet Jupiter, over a period of several days in July 1994. Almost as remarkable, pictures of these impacts were observed by the Magellan space probe close to Jupiter. Such events would have gone unseen and unrecorded at any previous time in human history. However, in 1994 they were recorded and beamed back to earth. The



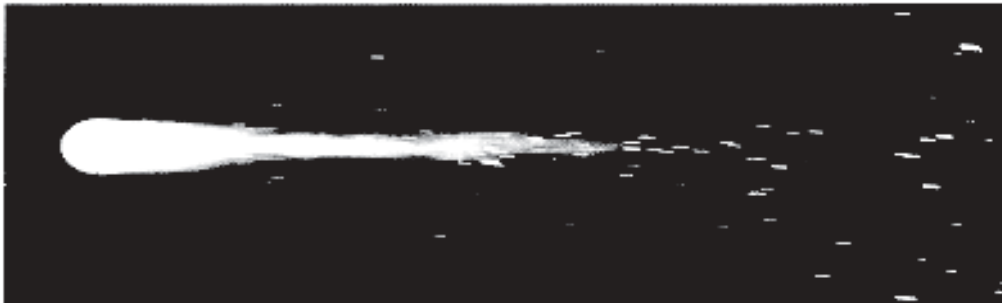
significance of comet Shoemaker-Levi was considered in an article entitled “*Stones from Heaven*” (Bible Truth Sept/Oct 1994 No. 170). This article noted that the first impact of the comet on Jupiter was on July 18th, the anniversary of the final fall of Jerusalem to King Nebuchadnezzar of Babylon in 586BC.

2. Comet Hyakutake (March 1996)

Second came the notable comet Hyakutake which passed close to us (15,000,000 kilometres travelling at a speed of about 58 km/sec - this corresponds to one tenth of the distance between the Earth and the Sun and, in cosmical terms, the passage is therefore a very close one), crossing earth’s orbit on 25th March, 1996. An article in Britain’s leading science journal (Nature, Vol. 380 p. 108, 14th March, 1996) noted: “*If the current brightness predictions hold, it will be the most active comet to pass so close to Earth since 1556 (B. Marseen, IAU Circ. No. 6329).*” Comet Hyakutake passed within a couple of degrees of the North Star on 27th March. It was observable from London by the naked eye as an unusual bright smudge in the night sky. Good Friday (Passover) was on April 5th, 1996, thus, comet Hyakutake crossed Earth’s orbit in the first week of the first month of the new year which began in March 1996. There was a total eclipse of the moon in that first month (on 4/5th April), an event to be repeated on 27th September, 1996. Interestingly, Brian Marsden of the Central Bureau for Astronomical Telegrams of the International Astronomical Union (Cambridge, Mass., USA) was able to compute a preliminary orbit which showed that the comet moves along a parabola - or at least an extremely elongated ellipse - and that it must have come from far away and may never have been near the Sun before.

3. Comet Hale-Bopp (March 1997)

A third remarkable comet is now approaching. According to an article in Nature (Vol 380 p. 104, 14th March, 1996): “*When the comet, officially known as C/1995 O1, was discovered in this past summer it was exceptionally bright considering that it was about seven AU from the sun - still well outside the orbit of Jupiter (one AU(*), or astronomical unit, is the mean radius of the earth’s orbit). The dust production rate was one of the largest ever observed for any comet, at any heliocentric distance.....*” According to reports, comet Hale-Bopp may be a thousand times larger than Halley’s comet, and may prove to be “*the most spectacular comet of the millennium*”. Interestingly, it is expected to cross Earth’s orbit on March 23rd, 1997, which is Palm Sunday - the anniversary of Christ’s triumphant entry into Jerusalem (John 12:13). It will come from the south, go over the top of the Sun and then plunge down again. It will be best seen from the southern hemisphere, except when it is at its brightest (March, April, 1997) when it will



only be seen in the northern hemisphere. This comet will not be close to the Sun (138,000,000kms or less than 1 AU. Its orbit takes 3000 years. It has been through the inner solar system before. The comet is part of our solar system and is in orbit around the Sun.

Jesus' birth and the Possible Significance of these Comets

Because of a mistake made by a monk many, many years ago, the date of the birth of Christ was recorded wrongly - Jesus was not born in AD1 but some years earlier. We generally, therefore, accept that Jesus was born in the Autumn of 4BC. This makes the visits by Gabrielle to Zacharias and Mary to have taken place between 5BC and 4BC. 2,000 years on from these events includes the period 1996-1997. 1997 is highlighted as the year containing the 2,000th anniversary of the birth of Jesus Christ. In analysing these dates and figures it must be remembered that years in the "religious" calendar used by Israel (Exodus 12:2) start in March or April, not January. On this basis, the 2000th year from the conception of John the Baptist runs from Spring 1995 to March 1996. This then makes the first year of the new Millennium, containing the 2000th anniversary of the birth of Jesus in northern hemisphere Autumn 1997 (ie. southern hemisphere Spring 1997), running from March 1997 to March 1998. Now align these dates up with the dates of the comets above:

The year containing the 2000th anniversary of the birth of John and the conception of Jesus (1996/1997) was marked in its first three days by the notable comet Hyakutake crossing the earth's orbit (25th March, 1996).

The year containing the 2000th anniversary of the birth of Jesus, will be marked in its first month by perhaps the most spectacular comet in the millennium crossing the Earth's orbit on March 23rd, 1997 (on Palm Sunday).

***AU - Astronomical Unit** = 149.60 million kilometres (the mean distance between the Earth and the Sun).

Sources

Based upon an article "Signs of the Times in Heaven" by Dr. Michael Bennet (Bible Truth No. 181, July/August 1996).

ESO Press Release 06/96, 16 February, 1996, at <http://www.hq.eso.org/educnpubrelns/press-releases-list> and on CompuServe (space science and astronomy area).

Statement of Belief

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

Here is an outline:

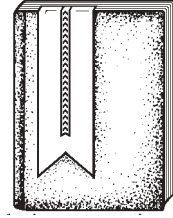
WE BELIEVE

- * In God Almighty creator of all things (Genesis 1:1).
- * In the existence of Satan, the Devil, in whom God allowed iniquity to be placed (James 2:19; Ezekiel 28:14,15).
- * That God created a spirit-existence in which the devil manifested evil and caused some of the spirits to rebel against God (Isaiah 14:12-14; Jude 6).
- * That God created our physical world, to which each person comes with a body and a soul made alive by a spirit from the spiritual creation (Luke 9:55; Genesis 2:7).
- * That God gave His people instructions on the way they should live, which instructions were "*for their good always*" (Deuteronomy 6:24).
- * That all have sinned and come "*short of the glory of God*" (Romans 3:23; 2 Corinthians 5:19).
- * That God has reconciled the (whole) world to Himself through the sacrifice of Jesus (John 3:16,17).
- * That through belief in the sacrifice of Jesus believers are counted as righteous before God, and can be assured of the resurrection of their souls (a Spiritual body) at Jesus' return (1 Timothy 4:10; 1 Corinthians 15:44).
- * That there will be a small number who will fully prove their faith by a work of true obedience to God's instructions and will thereby receive the prize of the highest calling of God, the redemption of spirit and soul and body - this living mortal Body made Immortal without seeing death (1 Thessalonians 5:23; Revelation 14:1-5; Hebrews 11:39,40).
- * That Jesus Christ will return to this earth again, subdue the power of Satan and reign forever and ever (Revelation 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 24; Mark 13 and Luke 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 Isarel 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, that we have no right to contend with other people about these beliefs.

Expand Your Bible:

Words!



RIGHTEOUSNESS BY FAITH

Every group, no matter what the occupation, has its own “jargon” or terminology - a selection of words which have particular meaning for that group. A person outside the group has to listen to and learn the “jargon” and understand the meanings of the word before they can understand what people in the group are talking about

As Christians we too have our “jargon” or terms of reference. We use terms such as “justification”, “grace”, “faith”, “works”, “being saved”, to name but a few. What do these terms mean?

What is “justification”? According to the dictionary the theological meaning of justify is “to declare a person free from the penalty of sin on the ground of Christ’s righteousness”. Justification then is the act of being made just or right or righteous. We read in Romans 3:23 that “*all have sinned and come short of the glory of God*” so everyone is in need of justification.

How are we Justified?

It would seem that there are three steps in justification. First and foremost we are justified by God’s grace. Titus 3:7 reads, “*Being justified by His grace....*”.

The second step in justification is by the blood or sacrifice of Christ, “*much more than being now justified by His blood....*” Romans 5:9.

The third step in justification is faith - that is our part. Romans 3:28 reads, “*therefore we conclude that a man is justified by faith without the deeds of the law*”.

Grace then is God’s part of justification - the groundwork or foundation. Grace is the gift of God lest any man should boast.

The means of justification is Christ’s blood. His sacrifice has made

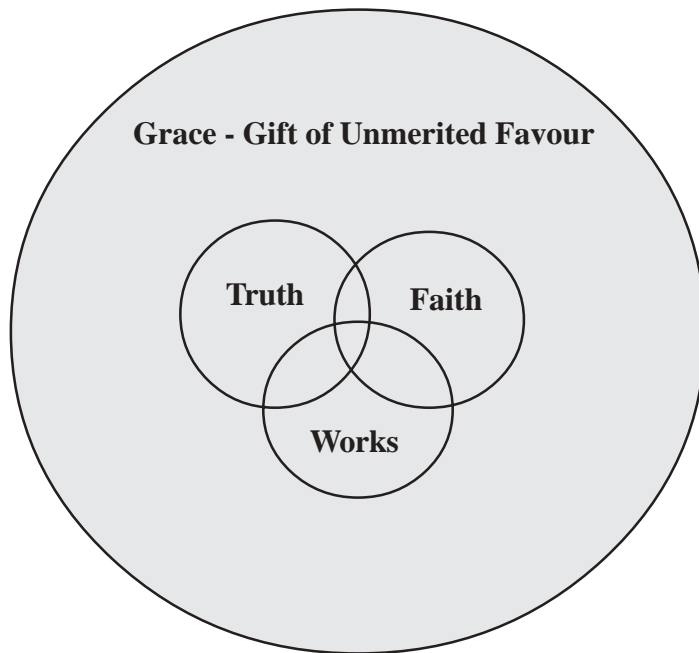
it all possible. So, blood is Christ's part.

And now the third step - our part - the **how** (or how it happens) of justification - and this is where faith comes in. We must believe in the process, we must accept God's grace, we must accept Christ's sacrifice all by faith. All of this is the ground-work. If these three phases haven't been accepted, then we can't even begin to start on the road to salvation

and redemption.

What a wonderful gift is grace - given freely - given to all - given because God loves us. There is nothing we have done that earns it. There is nothing we can do to earn it. It (grace) is the gift of God - not of works lest any man should boast (see Ephesians 2:8,9).

Perhaps the diagram below could show the interdependence of the different facets of belief.



ALL must accept "grace".

Israel God's Elect

The glory which awaits the dead, and those who will yet die, is a great one, but the remnant of the Twelve Tribes of Israel will seek something higher; their faith will take them onward, to behold the glory of the Lord in the land of the living. It is the spirits of the just, those who stood loyal to their Creator during the rebellion of Satan, which have now, at the fulness of the Gentiles, been blessed with bodies in which they will be enabled to overcome all evil, and, as true children of Abraham, become inheritors of the promise made of God unto their fathers. They will receive the redemption of the body - not be taken out of the world, but be kept from evil.

The remnant of Israel and of Judah will be gathered out of the countries whither they have been scattered, and, receiving an outpouring of the fulness of the Spirit, will enter into covenant with God to keep His commandments. They will be enabled to reach the standard for which man was created, to be made perfect in body, soul and spirit - sanctified holy. Thus they are spoken of as God's elect; the first fruits unto God and the Lamb; to be made manifest as the sons and daughter of the living God. This is not life after death, but a reprieve this side of the grave. It is the faith once delivered to the saints; the highest prize held out by God, the glory of the sun. A healing of all their infirmities, a cleansing of their bodies, which will be changed from mortal to immortal. This includes the salvation of the soul, for it is the redemption of the whole being.

"It shall come to pass in that day, that the Lord shall set His hand again the second time to recover the remnant of His people, which shall be left.....and He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth" Isaiah 11:11,12.

"They shall no more be two nations" (the remnant of the ten tribes, Israel will be re-united to a remnant of the other two tribes - the Jews), "neither shall they be divided into two kingdoms any more at all; neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling places, wherein they have sinned, and will cleanse them: so shall they be My people and I will be their God" Ezekiel 37:22,23.

"The Lord doth build up Jerusalem: He gathereth together the outcasts of Israel. He healeth the broken in heart, and bindeth up their wounds" Psalm 147:2,3.

"Ye shall be gathered one by one, O ye children of Israel" Isaiah 27:12.

"When I shall have gathered the House of Israel from the people among whom they are scattered, and shall be sanctified in them in the sight of the heathen, then shall they dwell in their land that I have given to My servant Jacob" Ezekiel 28:25.

"He that scattered Israel will gather him and keep him as a shepherd doth his flock" Jeremiah 31:10.

"I will even gather you from the people, and assemble you out of the countries where ye have been scattered..... and I will give them one hear, and I will put a new spirit within you..... that they may walk in My statutes and keep Mine ordinances and do them: and they shall be My people, and I will be their God" Ezekiel 11:17-20;

Psalm 14:7; Joel 3:2,20,21.

"The Lord hath chosen Jacob unto Himself and Israel for His peculiar treasure"

Psalm 135:4.

"For Jacob, My servant's sake, and Israel Mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known Me" Isaiah 45:4.

"In those days and in that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found for I will pardon them whom I reserve" Jeremiah 50:20.

"Hath God cast away His people? God forbid.... God hath not cast away His people which He foreknew.... Blindness in part is happened to Israel..... until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written. There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob; for this is My covenant unto them when I shall take away their sins" Romans 11:1,2,25,26.

God's Way is Best

We may not see just why our path should lie,
O'er rugged ways, beneath a stormy sky,
Why birds glad songs are hushed, and sweet flowers fade,
But we can trust and whisper undismayed,
God's way is best!

It must be best, for only He can know
Just what is good for us while here below;
How much of joy the human heart can bear;
He loves us so - we're ever in His care,
God's way is Best.

Some happy day when all our work is done,
And we are waiting at the set of sun,
Our Master's summons to the heavenly shore,
I think that we shall know as ne'er before,
God's way is best.

Lilian G. Heard.

Forgiving

When Jesus was here on earth He was a great teacher and preacher. Often we read in the Gospels from the Bible that crowds of people would follow Jesus and want to learn from Him. Jesus very often healed the sick and we can read lots of stories about these wonderful things that Jesus did in the Bible.

Because Jesus was really God's Son, He had a deep understanding of everything that was happening. He was able to see into people's hearts and minds and He knew when people were trying to trick Him.

In the Gospel of John chapter 8 we can read a story about a group of people called the scribes and Pharisees, who brought a woman who had been doing things that were not right. She knew that she shouldn't have done these things and these people just wanted to get her into trouble and try to trick Jesus.

You can just picture these people dragging this poor woman along, all shouting out as they passed through the streets till they came to the place where Jesus was. Already a great crowd had gathered to hear Jesus speak so it wasn't hard for them to know where He was. They pulled the woman who had been doing bad things into the crowd and sat her in the middle of the big crowd of people.

"This woman has sinned", they said, "and according to our laws that Moses wrote she should be stoned to death", they added.

FAITH
HOPE
& LOVE

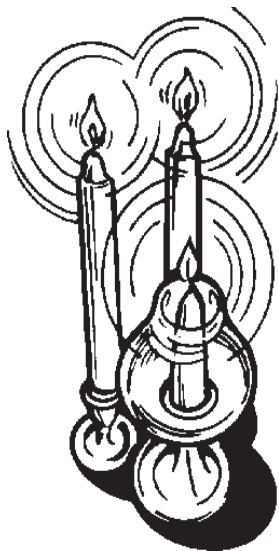
Jesus heard them all right, but He pretended that He hadn't heard them at all. They all wondered what He would say next. Jesus just bent down and wrote on the ground with His finger, pretending that He had not heard them. Then Jesus stood up and said, "He that is without sin among you, let him cast the first stone at her".

Jesus just went on writing on the ground and waited. One person after another quietly walked away because they knew in their own hearts that each one of them had done things that were not right.



When Jesus looked up there was no one left except the woman and Himself. Then Jesus asked the woman where all the people had gone and she told Him that they had all left, one after another. Then Jesus said those wonderful words, “Neither do I condemn you, go and SIN NO MORE”.

You see children, Jesus could forgive her sins just like He can forgive us our sins because He died as our sacrifice. We call this GRACE. By the Grace of Jesus this woman was allowed to go free, but as Jesus told her, be careful not to do those wrong things again. Paul explained this to some people at Jerusalem, he said, “We believe that through the GRACE of the LORD JESUS Christ we shall be saved”.



**THE
TRUE LIGHT,
WHICH
ENLIGHTENS
EVERYONE,
WAS COMING
INTO
THE WORLD.**

— JOHN 1:9

In this story we can see that Jesus can pardon our sins, He can forgive us by His GRACE. It doesn't matter how clever we are or how much money we have, we need the Grace of Jesus to forgive and pardon sins. We cannot buy forgiveness of sins, we cannot work out solutions by mathematics or science to overcome our sins, we just have to believe in the GRACE of JESUS. Another verse in the Bible says,

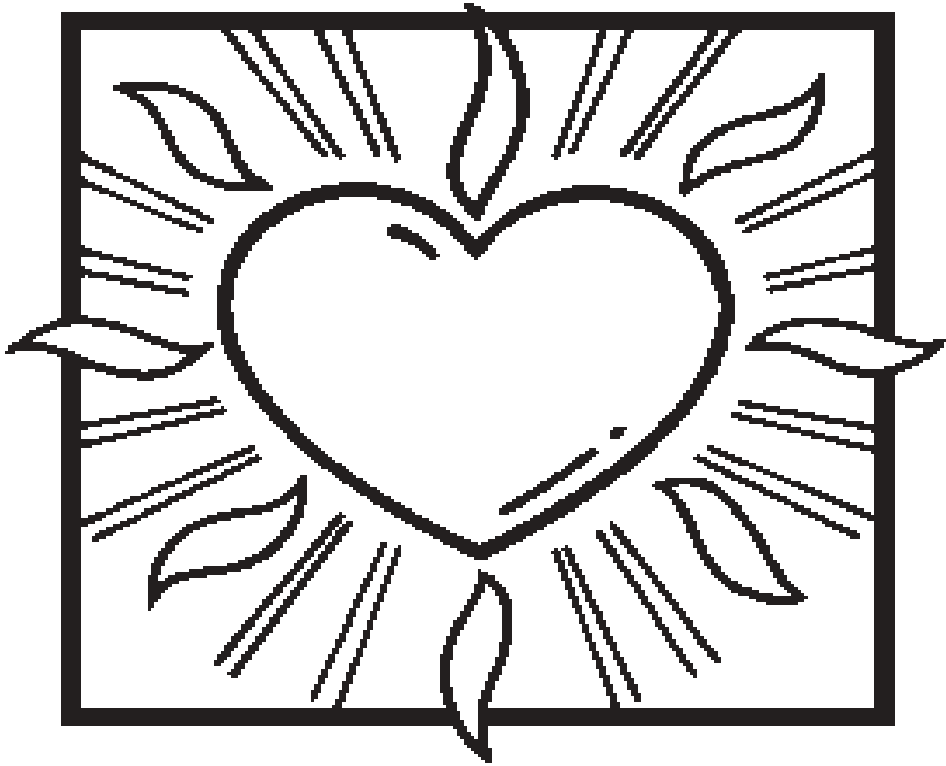
“My GRACE is sufficient for thee....”. Isn’t it wonderful that we just have to ask Jesus to forgive us our sins and HIS GRACE is enough to forgive us.

I wonder what happened to the woman in our story whom Jesus forgave; I wonder if this changed her life and if she went home and didn’t sin anymore?

Of course it is best if we don't do bad things at all but just sometimes we do wrong things even though we may not mean to. Always remember that Jesus will and can forgive us for our bad ways just as He forgave that woman in the story. There is a verse in the Bible from Titus chapter 2 verse 11 that says,

For the GRACE
of God that
bringeth
salvation hath
appeared to
all men....”

that really means, Jesus has given us all forgiveness through HIS GRACE.



*We love
him, because he
f i r s t
loved us.*

1 John 4:19

Two Way Puzzle-

First we give you an opportunity to test your knowledge of the geography and history of the Bible before you begin your search for the names listed in the second column.

1. _____ City associated with Sodom.
2. _____ Philistine town taken by David and later ruled by the kings of Judah.
3. _____ Island visited by a ship on which Paul was a passenger.
4. _____ City to which Jonah preached.
5. _____ Home of Goliath.
6. _____ City where Paul preached on Mars hill.
7. _____ Town through which the Israelites passed on their journey to Canaan.
8. _____ Town near which Naboth had his vineyard.
9. _____ Town thought to be the home of the prophet Micah.
10. _____ Hivite city that made an alliance with Joshua.
11. _____ City where Philistines fastened the bodies of Saul and his two sons to a wall.
12. _____ Birthplace of Jeremiah.
13. _____ Phoenician city over which King Hiram ruled.
14. _____ City famous for schools; most famous son, Paul.
15. _____ Town in which Joseph's body was buried.
16. _____ City Solomon strengthened; Josiah was slain here.
17. _____ City where Lot's wife was turned into a pillar of salt for looking back on it when she was leaving.
18. _____ Town occupied by Philistines during Samson's time.
19. _____ A city of refuge; home of Jephthah; site where Ahab was killed.
20. _____ City in Asia Minor which receives only commendation in the Book of Revelation.
21. _____ City where Saul began his military career.
22. _____ City in Asia Minor where there existed a "lukewarm" Christian church.
23. _____ Village in which Mary, Martha and Lazarus lived.
24. _____ City where Demetrius lived.

Column 2.

| | | | | | |
|-----------|-----------------|-----------|-----------------------|-----------|----------------------|
| A. | Anathoth | I. | Gomorrah | Q. | Ramoth-gilead |
| B. | Athens | J. | Jabesh-gilead | R. | Rhodes |
| C. | Bethany | K. | Jezreel | S. | Shechem |
| D. | Bethshan | L. | Laodicea | T. | Sodom |
| E. | Elath | M. | Megiddo | U. | Tarsus |
| F. | Ephesus | N. | Moresbeth-gath | V. | Timnah |
| G. | Gath | O. | Nineveh | W. | Tyre |
| H. | Gibeon | P. | Philadelphia | X. | Ziklag |

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

Joseph of Arimathea

Who was Joseph of Arimathea? We remember him from our Bible studies as the man who gave his crypt for the interment of the body of Jesus. He was also the man who claimed the body of Jesus from the Sadducees and helped prepare it for burial with Nicodemus - one of the disciples. This is basically what most people know of Joseph but a far more extensive story is revealed when one looks through the annals of history. History books clearly relate that this man, Joseph, laid the foundation stone for the spreading of the word of Jesus. He was the first to set up Christ's standard in Britain 562 years before St. Augustine the attributed bringer of Christianity to Britain. He also erected the first above ground Christian Church in the world in Britain.

Joseph was a wealthy man, purported to be one of the wealthiest men in the known world. He had major interests in lead and tin mines which led to his association and knowledge of Britain and particularly in the area of Cornwall. Cornwall, at this stage in history, was the major supplier of tin throughout the known world. Tin was a major element in the mixing of alloys which were in high demand. He was well educated, a member of the Jewish Sanhedrin (to become a member of the Sanhedrin a person had to be extremely influential), a Roman citizen and Legislative member of the Roman Senate and owned a large home in

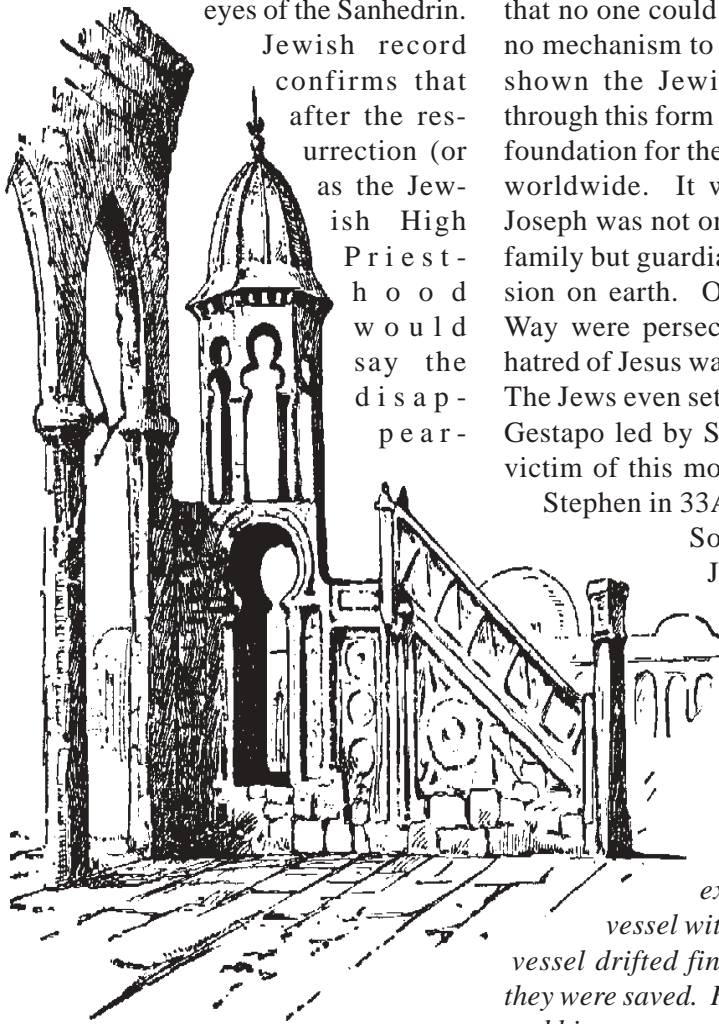
Rome, a country residence near Jerusalem and another estate at Arimathea. All this points to a very wealthy influential man. Yet the disciples describe him as a 'just man', a 'good man', 'honourable' and a 'disciple of Jesus'.

Along with these interests he was also granted power of Paranympchos which means attendant to the Blessed Virgin. This shows an interesting relationship between Joseph and the family of Jesus. The Talmud records that Joseph of Arimathea was the younger brother of Mary the mother of Jesus' father - this would make him Mary's uncle and Jesus' great uncle. Being granted power of Paranympchos would come only with the death of the male leader of the family - hence Joseph, step father of Jesus and husband of Mary, must have died when Jesus was in his teenage years - hence Joseph was granted guardianship of the family being the closest male relative.

Now to incidents at the death of Jesus. As we all know Joseph was the one who requested the body of Jesus from Pilate. Normally a person would approach the Sanhedrin and that would be ample approval but with the animosity the Sanhedrin held towards followers of The Way, Joseph approached Pontius Pilate directly - the highest authority available. All the disciples bar three had fled - those remaining were Nicodemus, Peter and John. Pontius Pilate granted Joseph's

Bringer of Christianity to Britain

request for the body - maybe due to the respect which Joseph would have earned with his political and social standing in the community - and here on in Nicodemus and Joseph had to move quickly. Annas and Caiaphas were not going to be content with just killing Jesus - they wanted to obliterate every follower of The Way as well. Having gone to Pilate instead of the Sanhedrin made Joseph a doubly marked man in the eyes of the Sanhedrin.



Jewish record confirms that after the resurrection (or as the Jewish High Priesthood would say the disappear-

ance of the body) Caiaphas ordered that Joseph come and be questioned by the Sanhedrin about his role in these affairs. Joseph answered their questions with stony silence. A man in his position was practically untouchable to the Sanhedrin so they devised the most vindictive penalty they could. They cast Joseph and 12 followers into an oarless and paddleless boat adrift off the coast, to float where they will. Of course the Sanhedrin felt that no one could survive in a craft with no mechanism to move it, but as will be shown the Jewish High Priesthood, through this form of punishment, laid the foundation for the spread of Christianity worldwide. It was at this stage that Joseph was not only guardian of Jesus's family but guardian also of Christ's mission on earth. Other followers of The Way were persecuted and driven out - hatred of Jesus was tantamount in 33AD. The Jews even set up a form of Christian Gestapo led by Saul. The first notable victim of this movement was of course Stephen in 33AD.

So, what did happen to Joseph and his band of loyal Christian followers? According to the Cardinal Baronius in his Ecclesiastical Annals referring to the exodus in 36 AD:

'In that year the party mentioned was exposed to the sea in a vessel without sails or oars. The vessel drifted finally to Marseilles and they were saved. From Marseilles Joseph and his company passed into Britain and after preaching the Gospel there, died.'

The passengers on the boat with Joseph, according to Cardinal Baronius, were reported to be the following Christian believers:

Mary Magdalene

Martha

Marcellus - Martha's handmaid

Lazarus - whom Jesus raised from the dead

Maximin - the man whose sight Jesus restored

Mary - mother of Jesus

Mary - wife of Cleopas

Joseph of Arimathea

Sidonius

Trophimus

Martial

Saturninus

Eutropius

Salome

and perhaps a man named **Clean**.

On arrival in Marseilles, they met Phillip - the disciple - who gave Joseph an Apostolic Appointment and consecrated him with the laying on of hands - this had to be done by one of the original Apostles. Joseph would be consecrated by Phillip another two times in the next thirty years. 160 followers are said to have been sent to Britain by Phillip at various stages.

Joseph did not linger long in Gaul - a delegation from Britain arrived to invite the party to Britain. The emissaries of Prince Arviragus offered land and safety to the followers. Arviragus was a Prince of the Silures in Britain, in the Dukedom of Cornwall. He was son of King Cunobelinus (Shakespeare's Cymbeline) and cousin of Caradoc (Caractacus). This was the powerful Silurian dynasty from whom would descend the Tudor sovereigns of Britain.

From this stage on wards Joseph becomes known as the Apostle to Britain.

When the party arrived in Britain, the spot being Avalon in Cornwall, Arviragus presented Joseph with a perpetual gift, free of tax, 12 hides of land, ie. 1 hide for each disciple. (1 hide equals 160 acres so the total gift equalled 1920 acres.) Record of this gift can still be seen in the Domesday Book. It is interesting to note at this stage that the traditions of Cornwall, Devon, Somerset, Wiltshire and Wales, have it that Jesus as a boy went with Joseph to Britain on at least one occasion. They also claim that after leaving India, Jesus went to Britain and built a wattle altar to the Glory of God. This perhaps does not sound as farfetched as it once would have now that we realise the interests Joseph his great uncle had in Cornwall and the frequency with which he would have visited Cornwall due to the tin trade.

St. Augustine acknowledges the existence of the wattle altar in a letter to the Pope. The site of this wattle altar is where Joseph on his arrival made the site sacred and built the first Christian church above ground in the world.

It is also stated that after the long journey they made their way up the hill where Joseph, weary and tired, stopped to rest, thrust his staff to the ground where it took root and blossomed - "The Holy Thorn" - the only thorn tree in the world to bloom at Christmas and May. The hill where this happened is still known to this day by the name Joseph gave it - "Weary All Hill". Against the odds, the "Holy Thorn" still blooms today in the churchyard of St. John of Glastonbury where the ruins of that first church lie. The lit-

tle church, built of wattle and daub (wattle being a common building timber) was 60 feet in length and 26 feet in width, and it followed the pattern of the Tabernacle. It was completed by Joseph and his followers in 38 - 39 AD.

In AD630 St. Paulinus cased the wattle church in lead for preservation and placed St. Mary's chapel over it. Unfortunately in 1184 AD a fire gutted the whole Abbey and with it perished the first Christian above ground church in the world.

Joseph was also said to have been present at the death of Mary the Mother of Jesus in 48 AD.

"Now here how Joseph came into Englande;

But at that tyme it was called Brytayne.

Then XV yere with our lady, as I understane.

Joseph wayted styll to serve hyr he was fayne."

Pynson.

The Abbey records say that St. Mary's Chapel was erected by St. David and was built over her remains.

Joseph was responsible for the baptism into the Christian faith of the British royal family, both in Britain and Rome. Caractacus, a British king, had been taken prisoner by Claudius back to Rome (this is another story for a future issue), Joseph baptised all the members of this illustrious family. Readers will be amazed in the next article at the significant contribution the Caratacan family had on the spread of Christianity throughout the known world.

Of his converts I will detail the effect a few had (and I stress the word few, to detail all of them would take far too

long):

Martial - stayed at Avalon at the right hand of Joseph with his parents and Zaccheus.

Parmena - a disciple of Joseph who became first Bishop of Avignon.

Drennalus - a disciple of Joseph who found the church at Morlais and became first Bishop of Treguier.

Beatus - educated at Avalon and founded the Church in Helvetia (Switzerland).

Mansuetus - a disciple of Joseph who founded the Lotharingian church, that is the mother church of Gaul, and founded the church at Lorraine.

Marcellus - was converted and baptised by Joseph and became the first bishop of Tongres and first Bishop of Treves.

Cadval - was an Avalon convert and founded the church at Tarentum Italy in 170 AD.

A legion of Christian converts left Avalon and spread the Christian message throughout the known world. What an illustrious assemblage of faith and all overseered by Joseph the kinsman of Jesus Christ.

Joseph lived to see all but one of the original Apostles of Christ go to their eternal reward. 50 years after he laid Jesus' body in his tomb, Joseph died on the 27th July in 82 AD. He was laid to rest beside the grave of the Virgin Mary at Avalon. Numerous old records even attest to the position in the graveyard of Joseph, Mary and at least 11 of the original followers all being buried at Avalon. He died a natural death (one of the few early Christians) at the age of 101. What an interesting and effectual life this man had led.

Finally on the stone lid of the sarcophagus where his bones were buried, under his initials it states:

"Ad Brittanos veni post Christum

Sepelivi. Docui. Quieri."
Which translated reads -

**To the Britons I came after I buried the
Christ. I taught, I have entered my rest.**

Bibliography

"**The Drama of the Lost Disciples**", George F. Jowett, 1988.

"**The Coming of the Saints**",

King James Version Bible.

Ecclesiastical Annals, Cardinal Baronius.

The History of the Church, Eusebius.

VEGETARIAN RECIPES

NORMANDY PIE

1 large tin nutmeat (grated)
1 1/2 tablespoons chopped parsley
1 medium onion, chopped
2 teaspoons celery salt
1/2 teaspoon sage
4 oz melted butter
2 beaten eggs
2 cups breadcrumbs
2 cups warm milk.

Mix all ingredients together well. Pour into a well-greased, oven-proof baking dish and bake in a hot oven for 30-40 minutes. Let stand for 10 minutes before serving.

VEGETARIAN SAUSAGE MEAT

Boil together:

1 cup rice
1/2 cup chopped parsley or celery
1 medium onion (cut finely)
1 peeled chopped tomato
1 teaspoon Marmite or Vegemite
salt and pepper.

When cool, add 1 tablespoon peanut butter, 1 egg, pinch of herbs and 1 cup of fine breadcrumbs.

Mix well and leave till cool enough to handle. Shape and roll in breadcrumbs. Leave in refrigerator till cold, a day at least if possible.

Fry when needed. Mixture makes 20 and keeps well in refrigerator.