

# Contents:

## ISSUE 2: NOVEMBER 1999

### INTRO:

2 FROM THE EDITOR & PUBLISHER

### ANALYSIS

3 PROSPERITY - ALLAN WEATHERALL

### INTERVIEW

6 WHAT HAPPENS WHEN A RABBI TURNS TO JESUS? - RABBI HAROLD VALLINS

### REFLECTION

8 NO MAN AS RICH AS I - CHRIS NUGENT

### WORLDVIEW

9 BROTHERS IN TROUBLE - SONDY WARD

### ISRAEL

12 ISRAEL'S CRY - RESTORE US! - PETER HAYLOCK

### REFORMATION

13 REALISING THE NEW COVENANT PART II: LAW - ALLAN WEATHERALL

### DISCIPLESHIP

17 THE PRIME DIRECTIVE - JON C FRANK

### HEALTH

18 EAT, LIVE AND BE HEALTHY - GREG WOOD

### SELF SUFFICIENCY

19 WORM FARMING ~ PART II - KEN WEATHERALL

### GLOBAL TRENDS

20 DRINKING WATER: AN INCREASINGLY RARE COMMODITY - ALLAN WEATHERALL

### FRIENDS OF UGANDA WORLDWIDE

21 AFRICAN ORPHAN PROJECT

### SUBSCRIPTION

22 FINANCIAL POLICY

Edited & published  
by Allan Weatherall,  
Insight Graphics,  
Victoria, Australia.  
All correspondence  
should be directed to:  
adweath@bigpond.com  
or Insight Graphics,  
PO Box 700, Belgrave.  
Victoria 3160 Australia.  
Ph: +61 3 9754 4744  
Fx: +61 3 9754 4944.

© Copyright Insight Graphics 1999  
Articles may be freely reproduced  
for personal and educational  
purposes unless otherwise specified.  
Permission must be obtained from  
original writers for republication.  
The views expressed in  
Worldview do not necessarily  
represent the views of all the  
contributing writers.  
Insight Graphics accepts  
no responsibility for  
inaccuracies of any  
claims made by  
writers.



## Send it to a friend!

**Worldview Magazine**  
is distributed globally by  
you — the reader!  
Feel free to forward it  
on to as many people as  
you wish and remind  
them to ask us to put  
them on our direct  
mailing list.  
**Worldview** is not a  
commercial venture but  
is dependant on the  
support and prayers of  
the body of Christ. If you  
would like to assist us  
with 'whatever you can  
afford' see page 22 for  
details.  
Insightful articles are also  
welcomed. Please feel  
free to email them in  
plain text format to  
**Worldview Magazine:**  
adweath@bigpond.com

## Intro:

# From the Publisher

**Allan Weatherall**  
Editor and Publisher  
adweath@bigpond.com

Welcome to the second edition of *Worldview*. Since the release of the first issue many people have asked us how often *Worldview* will be published. Our goal is to make it a bimonthly publication, but since it is not a “deadline driven” commercial publication, the determining factor will continue to be whether or not we have material that is worth publishing.

The feedback from our first issue has been encouraging and I thank all those who took the time to read the articles and respond. The hard work of producing a magazine like this is made all the more rewarding when you know people are actually reading it—and being blessed in the process.

In this issue we are dealing with a number of controversial issues and a lot of time and effort has gone into rigorous and prayerful evaluation of the material. Special thanks is due to the contributing writers who worked with us through this process. My own articles have not been exempt from this refinement process as I have submitted them to colleagues for critical evaluation. The end result of this corrective process, I hope, are some

thought-provoking articles that have a prophetic edge. Nevertheless, the evaluation process is not finished when the magazine is published — it still must face the critical evaluation of the readers who, in many cases, are more knowledgeable and just as insightful as the writers. The editorial policy of *Worldview* is to be open to criticism and to accept comment from anyone who feels the truth has been in any way compromised. Our only request is that those who respond articulate their views in an intelligent and informed way.

Four of the articles in this issue in some way refer to Israel and the Jewish people. The views expressed in these articles may contain views which are in some ways contrary to commonly held Jewish beliefs. It should be clearly understood that no disrespect is intended or implied. For the record let me say that I have the highest regard for the Jewish people and in no way seek to vilify them or their faith.

I wish to thank, once more, those writers who have kindly contributed articles for publication and have made this issue possible. I wish to also thank those who kindly referred me to articles they felt

were worthy of publishing. Such assistance is greatly appreciated. At the end of the day any magazine is only as good as the material which it contains. For that reason I welcome contributions that are of an insightful nature — articles which challenge us to “think outside the box” of our usual paradigms and basic assumptions. I personally have a particular bent for subjects which explore issues of alternative lifestyle: Eg: Self-sufficiency, alternative building, home education, etc... because I believe that people of faith should also be innovative and resourceful... not just “going with the flow” along with the masses, but rather exploring different and more enriching ways of living. Having cited a few of my personal interests I should reiterate; we are interested in hearing about anything that is interesting on a broad range of issues.

I look forward to hearing from you and hope that you enjoy this latest issue of *Worldview*.

**Allan D Weatherall**  
Publisher

### ...FEEDBACK...

*Just a quick note to thank you for your views on the ‘Signs of God’. I had similar thoughts about it as well (I still don’t know what to make of it all, but whatever you make of the program as a whole, the final thrust of Katya’s message seemed very sound, and not self gratifying, but pointing people to God — very, very powerful I thought) Your thoughts on a spiritual experience always being distorted as it filters through our own human experiences was interesting, I had never thought of it like that. I appreciated reading it soon after the event, helped me chew over it a bit more. - David*

*Yes please!!  
I received an edition from a friend and loved it. I DO think it worthy enough to support financially also, though would like to make contributions at my discretion. Could you please add me to the direct subscribers list? How often will editions come out ? Keep up the good work, Allan! Blessings, - Wayne*

*Thanks for this, it looks good.  
Just an initial response, for those of us Luddites who occasionally print things out, a black front page is a disaster for our printers.  
All the best. - Tim*

*Good Stuff! Read the lot and found it interesting. - Ken*



# PROSPERITY

by Allan Weatherall

*The current trend in the Christian church which places an emphasis on material wealth and success as the sign of God's blessing has been likened by some critics as being a cancer in the body of Christ. Although the prosperity message is really nothing new, it does seem to have become more evident in Australian churches in recent years. Many believers feel a little uncomfortable about this trend, but often can't quite articulate why. And with such views being strongly expressed by high profile charismatic Christian leaders, many are reluctant, or maybe even afraid, to question or criticise.*

In its most crude form it is known as 'name it and claim it' or 'blab it and grab it'. But its subtle variations are more effectively permeating the Church as high-profile charismatic personalities articulate and model the prosperity lifestyle.

You don't have to be Sherlock Holmes to trace the origins of this recent trend to the US, where advantageous tax laws for religious institutions and a healthy economy has been favourable soil for the growth of rich religion. The process of syncretism is now well advanced as the secular values of capitalism have merged with an affluent church to produce this hybrid consumer-oriented version of Christianity. Gone are the days of humility and self-denial; well-paid prosperity pastors wear expensive suits and drive expensive cars, regularly dine at expensive restaurants and stay in luxury hotels — and all this is viewed as a sign of God's blessing and is celebrated by followers who similarly aspire to the external trappings of success. So pervasive has been the influence of these prosperity teachers and so appealing to the masses has been their message, that their teaching can be found right around the world.

What makes some false teaching so appealing to the masses is that it contains elements of truth. The proponents of prosperity teaching base their ideas on carefully selected Bible verses which speak of God's promise to provide. But they also often quote other verses out of context and apply contorted interpretations to justify their presuppositions. Their major focus is on faith and they strongly encourage their followers to show their

faith through giving (often to their "ministries") in the form of tithes and offerings.

Prosperity teaching also appeals to the flesh. Many believers dig deep into their pockets in the hope of a multiplied return, or simply feel obligated to support the church. It's not uncommon to hear prosperity teachers give prolonged appeals for money, teaching at great length on the principles of faith as applied to finances.

## Definitions

Opposition to prosperity teaching need not dispute that the Bible contains promises that God will care for and meet our needs. Where much teaching on prosperity goes astray is not in the promise of prosperity itself, but in its basic definition. If we take biblical promises and apply modern western capitalist definition of prosperity, we are in danger of embracing a whole range of excesses and harmful influences. But it would appear that this is exactly what many prosperity teachers today have done.

It would be easy to point the finger and say that these false teachers are simply motivated by greed and impure motives. But in fairness, some confusion over prosperity may stem from the fact that we have biblical examples of Old Testament patriarchs who were apparently blessed with great material wealth. By contrast, in the New Testament we have Jesus and his followers who had few worldly goods and lived simply. These two extremes have led to some confusion and division in the church over the issue of money and the role it plays in our lives.

To make sense of all this we need a biblical definition

# Analysis

# Beliefs

of prosperity which explains some of these apparent contrasts. It's imperative that we avoid the temptation to listen only to those verses which appeal to us. We must be careful to listen to all of what all scripture says about prosperity and the dangers of wealth. To fail to do so is not only bad hermeneutics—such careless use of scripture will invariably result in damaged people as well.

What many prosperity teachers fail to realise is that the very concept of individualistic personal wealth as we know it in the 20th century has been nonexistent throughout most of human history. Today it is possible for even a moderately wealthy person to have their own house, hoard their individual possessions and bulging bank accounts, travel with freedom and independence and, having everything they need, live with minimal dependence on others. Due to technological labour-saving devices and readily available essential services, we can live like virtual kings and queens.

In our consumer society, security devices and insurance have replaced the need for guards and watchmen to protect our riches; washing machines and dishwashers have replaced household servants; cars and public transport have replaced camels and the staff needed to care for such livestock. Personal wealth and independence is the aspiration of many today—and yet this definition of prosperity is fundamentally at odds with scripture.

Consider Abraham for example. When God prospered Abraham he was also blessing Abraham's extended family and a host of servants and slaves who constituted his wider entourage. When Abraham was blessed, he was blessed to BE a blessing to all those around him who shared his life. Abraham's wealth was shared wealth, not personal wealth. Abraham's wealth also brought with it the responsibility to care for and protect and provide justice for all those who were part of his extended family. The same could be said of King David and Solomon. When the Bible speaks of blessing in the form of material wealth it addresses a culture in which the extended family was the norm, and in which the concept of separate and individual wealth was virtually nonexistent.

***“Where much teaching on prosperity goes astray is not in the promise of prosperity itself, but in its basic definition.”***

***“Personal wealth and independence is the aspiration of many today — and yet this is a definition of prosperity which is fundamentally at odds with scripture.”***

## The New Covenant

People have always been selfish — even in biblical times. But what is interesting is that when the Holy Spirit came on the day of Pentecost the resultant transformation attacked the very root of selfish individualism. People sold their possessions and gave to any who had need as the love of God compelled them to care for the whole community. Individual wealth became corporate or shared wealth.

This is one of the most powerful signs of the inbreaking of the Kingdom of God. The story of Ananias and Sapphira<sup>1</sup> is one sobering example of how seriously God views selfishness and dishonesty in the church. There are also numerous other verses in the New Testament which address the inherent dangers of wealth. Here are a few verses you probably won't hear prosperity teachers use:

### ***Sell your possessions and give to the poor<sup>2</sup>***

Perhaps you could argue that this is not a general directive, but at least it highlights that there are times when God requires us to make hard and sacrificial choices as we follow Christ. How many unneeded possessions do you have that would be better off being sold and the money given to someone in genuine need? (*And I don't mean the church building program!*)

### ***Seek first the Kingdom of God and His righteousness<sup>3</sup>***

This is from Jesus' sermon on the Mount where He taught that we should not be concerned with the things on which “pagans centre their interest.” What does “seek first the Kingdom of God” mean to someone in business? What does “and His righteousness” mean to a used car salesman? Our priorities and our integrity are often the things which are most challenged when we venture into the commercial world.

### ***Keep your lives free from the love of money and be content with what you have<sup>4</sup>***

In a recent interview on ABC Radio a prominent leader of a Pentecostal denomination in Australia was asked to

comment on the statement that “the overwhelming emphasis of the Bible was on the danger of riches and that it's better to live simply.” I was astounded to hear this leader reply, “*That's a tragic view, it's a very tragic view... sadly its usually people who hold that view that actually take scripture out of context.*”

This is an example of how beguiling prosperity teaching can be. It actively encourages people (often young, poor and impressionable people) to ignore the clear reading of scripture and to aspire to pursue wealth as if doing so were virtuous—the exact opposite to many scriptural injunctions!

### ***But if we have food and clothing, we will be content with that...<sup>5</sup>***

*“...People who want to get rich fall into temptation and a trap and into many foolish and harmful desires that plunge men into ruin and destruction. For the love of money is a root of all kinds of evil. Some people, eager for money, have wandered from the faith and have pierced themselves with many griefs. But you, man of God, flee all this...”*

### ***Give me neither poverty nor riches...<sup>6</sup>***

*“...But give me only my daily bread. Otherwise I may have too much and disown you and say, ‘Who is the Lord?’ Or, I may become poor and steal, and so dishonour the name of my God”*

### ***Though your riches increase...<sup>7</sup>***

*“...do not set your heart on them.”*

### ***Whoever trusts in his riches will fall...<sup>8</sup>***

*“...but the righteous will thrive like a green leaf.”*

### ***Cast but a glance at riches...<sup>9</sup>***

*“...and they are gone, for they will surely sprout wings and fly off to the sky like an eagle”*

### ***It is hard for a rich man to enter the kingdom of heaven...<sup>10</sup>***

# Analysis

# Beliefs

*“Again I tell you, it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God”*

***You will be made rich in every way so that you can be generous on every occasion...<sup>11</sup>***

***Command them [the rich] to do good, to be rich in good deeds, and to be generous and willing to share<sup>14</sup>***

***Woe to you who are rich...<sup>12</sup>***

*“...for you have already received your comfort”*

***Now listen you rich people, weep and wail...<sup>13</sup>***

*“...because of the misery that is coming upon you.”*

***You say, “I am rich, I have acquired wealth and do not need a thing”<sup>15</sup>***

*“...But you do not realise that you are wretched, pitiful, poor, blind and naked.”*

As you can see, it requires quite a bit of theological gymnastics to turn the general emphasis of scripture: *“It is hard for a rich man to enter the kingdom...”* into a message that says, *“You need more money”* and *“God wants you to be rich.”* Nevertheless, this is exactly what the prosperity teachers are doing. But should we be surprised? After all, in the Apostle Paul’s letter to Timothy he spoke of, *“...men of corrupt mind, who have been robbed of the truth and who think that godliness is a means to financial gain.”<sup>16</sup>*

None of these scriptures quoted assert that it’s not legitimate to be involved in business. Nor do they convey the notion that poverty is somehow virtuous. But there is enough here to conclude that making the acquisition and accumulation of wealth one’s primary focus — even the focus of one’s faith — is a very spiritually dangerous thing to do. Prosperity teachers almost universally omit such pastoral warnings. Or if they do include any, their emphasis nevertheless tends to be in the direction of, *“go for it”* rather than *“be careful.”*

***“...when the Holy Spirit came on the day of Pentecost the resultant transformation attacked the very root of selfish individualism.”***

***“This is an example of how beguiling prosperity teaching can be.***

***It actively encourages people — often young, poor and impressionable people — to ignore the clear reading of scripture and to aspire to pursue wealth as if doing so were virtuous — the exact opposite to many scriptural injunctions!”***

## The Dangers

As wealth increases we can all be subject to seductive influences which can potentially undermine our faith. We run the very real risk of losing a sense of practical dependence on God. We can become proud and deceived by a sense of self-sufficiency and we may not be wise enough to manage the temptations that come our way due to increased resources. Beyond the harm that too much affluence can do to us, wealth also brings with it increased power, responsibility and increased accountability to God. If we have the means to assist the poor, we are accountable to do so. Failure to respond to the needs of others will invariably affect our relationship with God.

Of course it is good and desirable to have resources to give... but it requires a level of maturity and consecration that is extremely rare in our time. The rich clearly have a sobering responsibility towards those that are poor. In an newspaper interview the British music legend, Sir Cliff Richard, was asked how much money he had. He replied, *“Let me put it this way, I will probably never be a millionaire.”* But a long and very successful music career he has given Cliff, a committed Christian, the opportunity to be a millionaire many times over. Instead he generously gives to the poor and supports many worthy causes. He is one example of a believer who has heeded Jesus’ call to *“...provide for yourselves purses that do not wear out...”*

## Prosperity — Towards a Biblical Definition

Perhaps true prosperity could be defined as having food and shelter; wisdom and the knowledge of God; healthy relationships with friends and family; children who love and serve God; time to spend with/for God, others and yourself; freedom/opportunity and resources to use your God-given gifts and talents; protection and safety from enemies; enough money to pay your bills and the wisdom to live within your means; good health, inner peace, joy, etc. But anyone lacking these things is not necessarily lacking faith or not being blessed. But in this fallen world any of these good things can be snatched away from us. God sometimes allows us to periodically go through trials where

some (or even all) of these marks of prosperity can seem illusive. It is in such trials and tribulations—*“in all these things”<sup>17</sup>*—we are more than conquerors. Like precious gold, our faith is tested and refined by fire. The kind of faith that pleases God is at its most refined when we continue to trust God even when our circumstances seem to indicate that all blessings are gone.

Prosperity teachers would have us believe that faith will allow us to triumphantly ride a wave of economic success, while those who do not reach such splendid heights of plenty are somehow lacking. But such false teachers are themselves spiritually bankrupt. The richest and most generous people I have met have been subsistence farmers in Africa. They are invariably economically disadvantaged and humble, and yet they have an amazing ability to rejoice in the midst of their tribulation. It is no wonder that the scripture says, *“God has chosen those that are poor in the eyes of the world to be rich in faith and to inherit the kingdom he promised...”<sup>18</sup>*

This article is not an attempt to divide the church or to encourage people to move into camps of those who are “for” or “against” the prosperity message. It’s an attempt to restore some biblical balance and to highlight the fact that today’s church has a very, very big problem. If anyone is preaching a false message we clearly need to pray for them. When Bible teachers assert views that are clearly at odds with the clear reading of scripture then we can be sure that there is a spiritual deception at work. Such people are often oblivious to the extent of damage they are causing and need our prayers.

### Bibliography

<sup>1</sup>Acts 5:1-11; <sup>2</sup>Luke 12:33; <sup>3</sup>Matt 6:33; <sup>4</sup>Heb 13:5

<sup>5</sup>1 Tim 6:8-11; <sup>6</sup>Proverbs 30:8,9; <sup>7</sup>Ps 62:10

<sup>8</sup>Prov 11:28; <sup>9</sup>Prov 23:5; <sup>10</sup>Matt 19:23,24;

<sup>11</sup>2 Cor 9:11; <sup>12</sup>Luke 6:24; <sup>13</sup>James 5:1; <sup>14</sup>1 Tim 6:18

<sup>15</sup>Rev 3:17; <sup>16</sup>1 Tim 6:5; <sup>17</sup>Rom 8:37; <sup>18</sup>James 2:5

## Interview

# WHAT HAPPENS WHEN A RABBI TURNS TO JESUS?

RABBI HAROLD VALLINS RECENTLY SENT SHOCKWAVES THROUGH THE JEWISH COMMUNITY IN MELBOURNE BY REVEALING THAT HE HAS COME TO BELIEVE IN JESUS AS HIS MESSIAH. WORLDVIEW MAGAZINE OBTAINED THIS INTERVIEW:

**Worldview:** *I understand that there are a number of sects within Judaism just as there are denominations within Christianity. What part of Judaism do you relate to?*

**Rabbi Harold:** I was brought up in an Orthodox synagogue and at the age of seventeen I joined a progressive synagogue and remained a progressive Jew until 1997, at which time I became a Messianic Jew.

**Worldview:** *When you say you've become a Messianic Jew I understand that to mean that you have come to accept Yeshua (Jesus) as the Messiah.*

**Rabbi Harold:** That's right.

**Worldview:** *To some people the thought of a Rabbi accepting Jesus (Yeshua) as the Messiah is unthinkable. What reaction have you had from your family and the rest of the Jewish community?*

**Rabbi Harold:** To the Jewish community I am a traitor and I have betrayed them. In the words of my mother's husband I am finishing off the job that Hitler started. I've lost all my Jewish friends. That was pretty extreme but it is quite normal when a per-

son leaves the Jewish faith and turns to Jesus — the fact that I was a Rabbi has made the reaction even stronger. My wife has left me. I tried very hard to leave Jesus because I didn't want to break up the family. But once I had accepted Jesus into my life is just became impossible for me to remove him and although there is pain and suffering involved, every day that I live with Jesus I am just very thankful to him for having revealed himself to me and I am benefiting more and more from my walk with Jesus.

My children (I have been married twice and have two older children) my son is 21 and I have a daughter who is 20. Their attitude was "Dad there's nothing you can do in life that will surprise us anymore, so whatever you want to do with your life, if that makes you happy that's OK with us." Since then my son has now come to Jesus himself and he has now been living for 12 months in Washington DC and he is working with a Christian organisation there and he is doing really well. My daughter is studying at Melbourne University and her

attitude is that she's an agnostic. She's happy for me but she doesn't feel that Jesus is relevant to her. From my second marriage I have two younger children — a son who is three and a half years old and a daughter who is now 4 months old.

**Worldview:** *I guess it goes without saying that it must be a source of great grief to be separated from them. Do you have access to your children?*

**Rabbi Harold:** Yes, my wife and I still talk to each other quite a lot, and although I have not pushed Jesus on her she does say that she wants the separation to be permanent. But we have agreed to remain friends and I get to see the kids every second weekend.

**Worldview:** *How has your own Synagogue reacted? Do you still see the people?*

**Rabbi Harold:** When they heard they fired me. That was 18 months ago. They tried to keep going for another 6 months but eventually folded up — most have gone back other local synagogues.

**Worldview:** *Are you getting much support from other Messianic Jews?*

**Rabbi Harold:** I belong now belong to an organisation called *Celebrate Messiah* which is a Messianic Jewish organisation. It was founded by a guy called Lawrence Hirsch and he is the director. They have set up a synagogue called *Beit HaMashiach* which is Hebrew for *House of the Messiah* and I attend there for worship and at the same time I am attending Tabor College and trying to build upon the solid foundation of my experience of Jesus. We'll see what the future holds.

**Worldview:** *That leads on to my next question. Were you first prompted to consider Jesus as the Messiah as a result of your experience or what you read in scripture?*

**Rabbi Harold:** It was totally personal experience. My only previous experience with the New Testament was in Rabbinical College in London and that was only to prove that it was wrong. What I'm doing now is learning all over again and unlearning all that I learned in College. I was in Rabbinical College from 1961 to 1970 so I have a lot of 'learning' to undo and it's a real joy doing that.

# Interview

**Worldview:** *So how did it all happen?*

**Rabbi Harold:** I had a lot of problems with a lot of congregations that I was a Rabbi of, mainly due to how we processed converts who came to Judaism. The Jewish way is to put people off and push them away. I found that very hard to take because I always thought that God would want people to come to Judaism rather than be pushed away. And of course I tried to do the opposite and that got me on the wrong side of my colleagues and I was always having fights with them. It culminated in 1991 with my being voted out of my existing congregation and that resulted in me heading up my own synagogue. This new synagogue had an open door policy where whoever wanted to come in could be a part of our congregation without having to go through all the rules and regulations of formal membership. And because they were more open it allowed me to become more open. There was a man in the congregation by the name of Brighton Horshaw who had been a friend of mine for many years. He underwent a kind of this great change of character from being a hard-headed businessman to being a more humane and likeable person. When I asked him what had happened to him he told me that he'd been to the Presidential Prayer Breakfast in Washington DC and as a result had formed a prayer group when he returned to Melbourne. He met with some other men to pray and study the Bible and to discuss each other's problems. I told him that this was just the kind of group I was looking for but fearing that I would disapprove and be angry he tried to persuade

me that it wasn't a group that I would like. Eventually when I managed to get them to let me to come it was obvious that they were a group that prayed to Jesus and I noticed from just the way that they prayed that it was really very good and I liked it very much, so I kept on going back. They took me the next year to the next Presidential Prayer Breakfast in Washington which was attended by 4000 people and when I was in that atmosphere on the third night of the conference I just experienced Jesus and asked him to come into my life as my Messiah. I had several experiences that reinforced that, so when I came back to Melbourne I really had undergone this huge experience and then had the job of weighing the consequences of it. That's putting it in a very bare bones kind of way.

**Worldview:** *How did you then raise the issue with your congregation?*

**Rabbi Harold:** They found out by accident. I attended a conference in Canberra which was run by the National Student Leadership Forum, and during that time I was asked if I would say grace before meals. When I finished off the grace I said "In the name of Jesus Christ our Lord." What I didn't know was that amongst the students were two students from the National Union of Jewish Students and when they heard me say that they were very angry and wrote to the Anti-Defamation Commission of Victoria which kind of keeps tabs on the enemies of Jews. The president of my synagogue actually worked for them and that's how they found out and soon after that we parted company.

**Worldview:** *Why do you think that you came to consider Jesus more seriously at this point in your life than at any other?*

**Rabbi Harold:** I guess all my life I have been on a search and have struggled with Judaism and its legalism. It seemed to me that Judaism seemed to make a virtue out of legalism so that law became an end in itself. I couldn't help thinking that the Law should be a means to an end. It wasn't until I came to Jesus that the whole thing just slotted into place and opened my eyes to the fact that Jesus is the obvious answer to law and that all our lives should be geared to using law to come to Jesus. People often ask me now, "Are you a Christian?" Every time I give the same answer: I am not a Christian, I am a complete Jew. A whole Jew. Jesus was Jewish and was Jewish all his life and I now have this fantastic benefit of now being able to live my life as Jew having come to accept Jesus as my Messiah.

**Worldview:** *That leads to my next question... how do you regard the Law of Moses now that you have come to faith in Yeshua? What purpose does the Law now fulfil?*

**Rabbi Harold:** The Law is a guide as to how we should live, but it is not the be all and end all. Their attitude is that if you keep all the law, the Messianic age will come. My attitude is that if you use the law as a means to come to an understanding of the Messiah then you eventually become a believer in the Messiah and thus your life changes forever. So the law for me is a guide. It is not the be all and end all.

**Worldview:** *Most Christian's understanding of law is basically limited to the 10 commandments...*

**Rabbi Harold:** There are 613 laws!

**Worldview:** *Yes, so what relevance do the 613 laws have for you now that you have been justified through your faith in Christ? Say dietary laws for example?*

**Rabbi Harold:** For me laws such as dietary laws don't have much relevance. I could see that they could have a use for someone whose Judaism is tenuous and they could use dietary laws as a means of strengthening their Jewish identity. But for me they don't serve that purpose and I don't place any value on keeping the dietary laws. If I am in mixed company I tend not to want to upset Jewish people by eating things that they would find offensive.

**Worldview:** *Of course this was an issue back in the early church. In Acts 15 and in other places we read of the struggle that early Jewish believers had to accept that gentiles could be accepted by God on the basis of their faith in Jesus alone.*

**Rabbi Harold:** That's right.

**Worldview:** *Is this a big struggle for Messianic Jews today?*

**Rabbi Harold:** No, from what I know of Messianic Jews, no.

**Worldview:** *What advice would you give to gentile Christians who want to communicate God's love to Jewish people?*

**Rabbi Harold:** This is a very, very difficult problem. Really difficult. Because the minute you say "Jesus" to a Jewish person they've closed off from hearing. I would honestly say to any Christian person with a Jewish friend, the best thing you can do is what St Francis of Assisi said; "Preach about Jesus all your life, but only use words when absolutely necessary." So live for Je-

# Interview

sus all your life — just live His life. And the more you can live His life the more chance you will have of making Jews jealous of the way that you live. And if you make Jews jealous of the way you live, I think that's how you bring Jews to Jesus. So when people ask me about my faith I speak about it openly and I speak about it with a lot of love. I never try to preach. I guess that's the way I have brought some Jews to Jesus. It's not a quick method obviously because you can't go to Jews and say, "This is what Jesus said..." So the best way is to live as well as I can using Jesus as my example and hope that they happen to see the sense of purpose and direction and love will make them want to find out more.

**Worldview:** *Christians are being asked to give money these days to help Jews in Russia and other places relocate back to Israel. A lot of people are starting to question perhaps whether this is something Christians should be involved in — particularly where it may involve displacing Palestinians in order to accommodate them. Do you have any thought on that?*

**Rabbi Harold:** (A deep sigh).

**Worldview:** *I guess the general question is that if we see that the return of the Jews to Israel is part of prophecy being fulfilled, do we as Christians have a role in helping to fulfil that?*

**Rabbi Harold:** What a question...

**Worldview:** *It's a hard one isn't it?*

**Rabbi Harold:** Ummm... I've got to say that my answer may upset many Christian people. But anything that causes an injustice to occur should not be done. And if bringing someone to Israel means displac-

ing Arabs from their homes, which they may have lived in for centuries, to me that is wrong. For whatever reason God gave land to Israel and man has allowed Palestinians to live there for the past 2000 years. One cannot wipe out 2000 years of history. I really feel there has to be an understanding of the Palestinian position. They need their homeland just as much as Jews need their homeland and I'm sure a way can be found whereby a Palestinian and an Israeli homeland can exist side by side in peace. We've done it with Egypt and we've done it with Jordan and I'm certain that we can do it with the Palestinians, but there has to be very much good will on behalf of Jews in order to live with Palestinians.

It worries me that a lot of Christian people tend to see Palestinians as the enemy, and that saddens me. And I would suggest that they are as much God's people as the Jews are and I don't think God would want to see anyone be thrown out of their home which they have lived in for hundreds of years.

**Worldview:** *If the Jews returning is part of God fulfilling prophecy then He will do it, regardless of whether we are actively involved or not?*

**Rabbi Harold:** Absolutely. So that people don't suffer.

*Editor's note: Please remember to pray for Rabbi Harold as he continues to go through testing times. He can be contacted by email: rabbiharold@bigpond.com*

## NO MAN AS RICH AS I

*by Chris Nugent*

*I live in a tiny mountain cabin and I am currently surviving on social security benefits yet:*

*When I turn on my TV I have day long access to up to five entire troupes of entertainers. When I operate my radio and tape hi-fi system I command literally thousands of bands and orchestras.*

*At the flick of others switches I have immediate access to light, heat and cooling. A machine washes my clothes.*

*Without leaving my cabin I can talk to virtually anyone on the planet: I am on the phone, and when I get re-employed I will be on internet too.*

*I am a reasonable cook and I eat food that comes from all over the world, I also have hot and cold running water. Wine isn't scarce either.*

*When I set into my public (only) transport I ride in vehicles that are vastly more comfortable than anything that any Roman emperor ever rode in.*

*This time last century, no man in the entire world was as rich as this. And when I get a job I'll be even richer.*

### **Motto:**

*When you learn to count your blessing  
Then you learn that what you've got  
Is richer than confessing, Your need for what is not.*

# BROTHERS IN TROUBLE

**Sondy Ward**

*has been writing for as long as she can remember and has a BA in Visual Art (Major in Literature, extended Major in Visual Art). You can email her at: budgetpc@netlink.com.au*

***The restoration of Israel has now become widely accepted in the Christian Church as part of God's prophetic agenda for the last days. Christians are now being asked to help support efforts to relocate dispersed Jews from all around the world back to Israel. But does the Bible call for our involvement in this? Or is the relocation of Jews a distraction from what is clearly the main mission of the Church—and are we becoming unwitting participants in Israeli injustices against Palestinian Arabs and Christians? Sondy Ward examines this critical issue and challenges us to look again at the scriptures for an answer to these questions.***

When our Palestinian guests came to dinner they brought gifts—one of them being the book, “Remembering Deir Yassin: The future of Israel and Palestine.” It is a compilation of essays with the purpose of building a memorial to those massacred at Deir Yassin on April 9, 1948. It was written so that public acknowledgment of Palestinian suffering can begin and is edited by Daniel McGowan, professor of economics at New York, and Mark C Ellis, a Jewish theologian and scholar. Our guests wanted to share their grief over their people.

### **Palestinians in Trouble**

Our guest mentioned that he can't even visit his own country using his Palestinian passport but has to use his Australian one. Because building permits are not issued to Palestinians, after years of waiting in cramped conditions the people begin building anyway out of frustration. The Israeli government has bulldozed 3000 Palestinian homes this year alone. Most Palestinian men are denied the right to work because permits restrict them. Water is a critical issue—Israeli cattle have

better water access than his people do. The Israeli government restricts it to Palestinians but lets it flow freely to Jews. His story was heart-rending.

Elias Chacour, author of *Blood Brothers* and *We Belong to the Land*, is a Palestinian Christian descended from those who accepted Christ in the region 2000 years ago. He works incessantly towards peace in the area. According to Zionists and their supporters (the American moral majority), Palestinians—much less Christian ones—do not exist.<sup>1</sup> Chacour says “We are not against Christians supporting Israel. Everyone has a right to a homeland. We are against Christians giving unconditional, unilateral support no matter whether that support goes to oppress or to prosper.”<sup>2</sup>

Being pro-Israel does not require that we pretend Israel can do no wrong. Should we believe that God condones and approves of this kind of treatment of Palestinians?

### **Jews in Trouble**

Various Christian groups have dedicated themselves to rescue Jews (from persecution and poverty) by returning them to

Israel from ex-Soviet nations. According to just one organisation's literature, it has helped over 30,000 Jews to return to Israel from the Former Soviet Union since they started 8 years ago. This organisation asks for help with humanitarian aid to Jews and Christians who, they say, are literally starving to death.

Challenged by their cry for help, I checked out some quoted Scripture verses:

*“They (gentiles) were pleased to do it, and indeed they (gentiles) owe it to them (Jews). For if the gentiles have shared in the Jews’ spiritual blessings, they owe it to the Jews to share with them their material blessings.”<sup>3</sup>*

Though this Scripture is not specific about how to fulfil this duty, the debt is undeniable. By all means, we ought to bring material help, not just to Jews but to other Russians also.

*“See, I will bring them from the land of the North.”<sup>4</sup>*

The NIV study Bible suggests that the generally accepted view is that this verse is talking about Assyria's northern provinces, to which many Israelites had been

**“Being pro-Israel does not require that we pretend Israel can do no wrong.”**

exiled. (From a Palestinian point of view, even attacks from Babylon, which was to their East, came from their North). However, the rescuing groups read it as being about Russia, the extreme North.

*"Hear the word of the Lord, O nations; proclaim it in the distant coastlands: He who scattered Israel will gather them and will watch over his flock like a shepherd."<sup>5</sup>*

*"I will say to the North, 'Give them up!' and to the South, 'Do not hold them back!' Bring my sons from afar and my daughters from the ends of the earth—everyone who is called by my name, whom I created for my glory, whom I formed and made."<sup>6</sup>*

These verses also proclaim God's promise to protect and redeem Israel from all directions. It is questionable whether this means everyone called by His name to bring back his children or whether He will bring back everyone called by His name. But there is no specific biblical directive to participate in this, unlike *"therefore, go into all the world."*<sup>7</sup>

Isaiah 49:22 is cited as the reason Christians have a responsibility to support the prophetic regathering of Israel. This Scripture reads *"See, I will beckon to the Gentiles, I will lift up my banner to the peoples; they will bring your sons in their arms and carry your daughters on their shoulders."* The NIV Study Bible notes on Chapter 11:11,12 state God had already done this several times. This is the only Scripture I can find that says anything about gentile involvement, and I believe you cannot make a whole doctrine out of one Bible verse.

One of these organisations' prayer letters prominently states: "The work of ... is

to prepare the way for the return of our Saviour and is for His glory alone." Even if the Scriptures quoted earlier relate to bringing Jews out of Russia, how can such actions be a prerequisite for Christ's return? Scripture not only specifies the North but also says 'the ends of the earth'. I am not aware of anyone devoted to bringing 'home' the American Jews, though more Jews live there than in ex-Soviet nations and Israel combined! Israel is already highly populated. If all Jews were to return, more Arab land would be required. It would also make Israel vulnerable for any nation with a vendetta.

The Bible doesn't give us a mandate to fulfil prophecy. Peter was distressed when he found himself fulfilling prophecy in denying Christ.<sup>8</sup> Nor do we applaud Judas for it.

### Immigrants in Trouble

Commenting on a friend's bumper sticker that read "Pray for Palestine" brought the reply that people often prayed for Jerusalem (a biblical directive) but that the plight of the Palestinians (Arabs and Christians) is often conveniently ignored. Listening with interest to my friend who has lived for years in the Middle East, I gleaned these tidbits about the immigrants who have returned:

- Many (of those from ex-Soviet nations) are not descended from Jews, but from converts to Judaism. They look different, that is, they look European. They don't assimilate well with Arab, Jewish and Christian descendants of Abraham.

- They often find the conditions as stressful as those from which they escaped,

having to face unemployment, severe housing shortages, language difficulties and so on, some women resorting to prostitution to survive. If they wish to leave they must return all benefits supplied by the Zionist scheme. However, if they can't find work, they aren't able to repay their debt and so are forced to stay.

- Many are not Jews (up to 15% being Christians) and find themselves second class citizens. Anyone would like to escape horrendous conditions (equally harsh for other Russians) if someone were offering to pay their fare and relocate them with Government assistance. Jewish connections are sometimes forged.

Here is a transcript of a recent interview:  
**WEF Reporter:** *What kind of persecution do believers experience in Israel?*

**Lieberman:** *The government itself does not actively persecute or harass believers.*

*Persecution comes mostly from the Orthodox. They paint us as subversives, therefore a believer could lose his job, especially if he teaches children. Renting or owning property for worship or ministry purposes is difficult. A known Messianic believer may have a hard time getting a passport or ID card, and rabbinical pressure can result in permits being denied. There is some talk of revoking the citizenship of all converted Messianic Jews.*

*"Vigilante persecution" also exists—overt acts of violence, firebombing of our meeting places, rocks thrown through windows, tires slashed, threats against people and the like.<sup>9</sup>*

The Law of Return passed in 1950 in Israel defines a Jew as, "a person born to a Jewish mother or who converts to Judaism

and professes no other faith."<sup>10</sup> According to the article, atheist Jews and new-age Jews qualify for automatic citizenship but Messianic Jews do not.

The hope of the 'rescuers'-to usher in the 2nd coming of Christ by fulfilling the prophecy of transposing the Jews—doesn't help the plight of displaced Palestinians. There is no justice in alleviating the suffering of one people by increasing that of another. And no matter how well-intentioned, giving the Jews false hopes doesn't help them either. One can only kindly assume that Christians bringing the olim (immigrants) don't know what happens to them once they arrive in Israel. Jesus said He wouldn't return until all nations have the gospel preached to them. Bringing Jews back to Israel doesn't achieve this.

### Christians in Trouble

I visited one of these 'rescuer' groups. A lady introduced the organisation, saying that the founder had a prophetic word given in 1991 saying "Now is the time to bring my people home." She related a story of great faith in God to provide passage and humanitarian aid that was met with miraculous provision; of the dedication and self-sacrifice of many involved in their ministry. Last year alone, 10,000 Jews 'went home'. She then introduced the visiting overseas speaker.

He said there were 5 prerequisites for Christ's return:

1. The gospel is to be preached to all nations.<sup>11</sup>
2. The bride (the church) is to be prepared.<sup>12</sup>

*“We must also be aware of the full implications of our humanitarian efforts, being careful that in helping one, we are not destroying another.”*

3. His Spirit is to be poured out on all flesh.<sup>13</sup>

4. The Lord will return to the Mountain of Olives.<sup>14</sup>

5. The restoration and redemption of Israel. He stressed that there is only one way to redemption-through Jesus-but that in bringing the people home God has a covenantal promise to redeem them.

The speaker stated that if Israel is not restored, Jesus would not come back; that the very history of Israel is a tool for evangelism. Ezekiel 36:23-28 is supposed to be the promise.

These people were totally committed and believed in their ‘calling’. Commitment and faith are not necessarily the marks of truth. Love is.<sup>15</sup> Do we love the Jews enough to lead them to the Truth?

To insist that all believers have a duty to somehow participate in bringing Jews to Israel, is a 180° deviation from the task Christ gave us-to bring His gospel of peace. To tell Jews that God expects them to ‘make Aliyah’-that is, to go home in order to be saved (from persecution, from their circumstances, from poverty)-is a detour from truth of the greatest magnitude. If that includes a promise of eventual collective salvation, the lie is greater still. It is preaching Salvation by Land-a gospel other than the one by which we were saved. Jesus never said that the Jews would be saved en masse when they were all gathered in Israel.

If we truly love the Jews, we ought not to deceive them but to tell them the truth-that the only escape from their human condition is through their Messiah who has:

- already fulfilled the requirements of their law.

- paid the penalty for their sin in full.

- given them direct access to God (if they will receive his free gift-the atonement made on their behalf by Christ on the cross).

- allowed them to be born of the Spirit and to be sons and daughters of the living God through faith in Christ.

These promises apply to Jews, Palestinians, myself and everyone. Nothing can be eternally resolved without Christ (the first and final Word of God).

Could it be that when God speaks to someone saying “Now is the time to bring my people home” that He means spiritually-that is, to their eternal home-to God?

Organisations, churches and individuals have been persuaded to believe that they are being of some special service to God by relocating Jews. These organisations’ volunteers are often prohibited from preaching the gospel to the Jews in order to avoid offending the Jewish authorities that support them. I understand their compassion, their zeal, sense of duty and their willingness to be silent in order to achieve the ends they believe God intends. But this can also be misguided. How does a message that makes Christians and Christianity look good (but not Christ) fit with ‘for his glory alone’?

The push to ensure the ‘prophetic regathering of Israel’ is not sowing Christ but fear. Its fruit is not freedom but oppression, political instability and grievance.

If we are truly concerned about the welfare and safety of Jews abroad there

must be another solution which includes the gospel and confronts anti-Semitism at a local level. We must also be aware of the full implications of our humanitarian efforts, being careful that in helping one, we are not destroying another. Any time we ‘help’ someone in our own strength, it can result in tragedy. Each of our steps must be birthed in Christ, directed by Christ, empowered by Christ and bathed in His presence, or they are not worth taking.

© Sony Ward, 1999

### Bibliography

1 “Prophecy and Politics” by Grace Halsell

2 Galilee, October ‘94, source: C. Mallouhi

3 Rom 15:27; 4 Jer 31:8; 5 Jer 31:10;

6 Is 43:6; 7 Matt 28:19-20;

8 Matt 26:75; Mk 14:72;

9 Source: World Evangelical Fellowship,

PO Box WEF, Wheaton, IL 60189

10 “Who is a Jew?” by Lyn Cryderman (Christianity Today).

11 Mk 16:15, Matt 24:14; 12 Eph 5:27

13 According to the speaker, this began at Pentecost but is not yet completed. He said that the ‘and afterwards’ in Joel Chapter 2 means after the restoration and redemption of Israel.

14 Acts 1:11, Zech 14:3,4

15 1 Jn 4:16

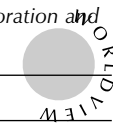
### ...FEEDBACK...

*Allan, thanks for the Worldview magazine. I love it !! I’ve sent it to my family, my pastor, and a few other friends, with a note that it’s worth the effort and wait to download. I can only imagine the amount of work it took to produce. I only found two typos so far. Congrats on a great magazine — consider me a fan! - Barb*

*Good day Allan! Yes, thank you, I finally got to read it this past weekend and have passed it on to 11 of my friends. It will be interesting to hear the reaction you receive, especially from non-Christians. - Greg*

*Greetings Allan Thanks for the magazine. I have had a very quick browse through it and I like what you’ve put together. I know how much effort it must have taken — so please be encouraged. The topics you’ve covered are great. I look forward to reading through it in-depth. - Blair*

*Hi Alan, I just received Worldview, and so far, I like it! It seems to be a very interesting mix (social issues, worms!), and I look forward to seeing it progress. On that note, I’d like to subscribe to Worldview. I can’t really afford to support financially at the moment, but that may be possible in the future. I look forward to taking part in this project! God Bless - Steve*



# Israel

## ISRAEL'S CRY... RESTORE US! הַשִּׁיבֵנוּ

**Peter Haylock** is a Biblical student and teacher who lives in Melbourne Australia with his wife, Marilyn and children Rebekah (21) and Joshua (18).

Feeling a strong identification with the Jewish people, Peter reflects on Israel's yearning for God and urges Christians to respectfully remember that God has not forgotten His eternal promises to His ancient people.

Every Sabbath morning in the Synagogue, as the *Sepher Torah* is returned to the Ark, the congregation sings a plaintive cry from biblical book of Lamentations (5:21) 'Restore us O Lord to yourself that we may return, renew our days as of old,' and as the cry goes up the curtain of the Ark closes as if to say, "God has spoken — what will be your response, your expectation?" For many there is a profound longing that things will return to the way they were in the days of King David and King Solomon when God displayed His pleasure in Israel before the whole world, and all the peoples held the God of Israel in awe. There is a hope that someday soon — in our lifetime — that the divine calling to be a blessings and a light to the peoples will be profoundly restored.

Toward the end of the service in 'Aleinu' we pray, 'We therefore hope Oh Lord our God, soon to behold the glory of your might. Then will false gods vanish from our hearts and the world will be perfected under your unchallenged rule. And then all will acclaim you as their God, and, forsaking evil, turn to you alone.' Followed by a declaration from the prophet Zechariah, (14:9) '...and as it has been said, "The Lord shall reign over all the earth, on that day the Lord shall be One and His name shall be One.'"

The theme of Zechariah the prophet is a call to repentance to Israel in *galut* (exile) in Babylon<sup>1</sup>, with a promise to restore

Jerusalem and the temple, while judging all who have triumphed over her and her exiles. The Lord's declaration to them is universal, "Return to me and I will return to you."

The oracles of the prophet have certain implications for the exiles in Babylon<sup>2</sup>, but there are clear Messianic phrases which go beyond that time to the "Day of the Lord."<sup>3</sup> This is a time when the Lord will send His Anointed<sup>4</sup> (interpreted by Christian theologians as Jesus of Nazareth riding into Jerusalem humbly on a donkey), and then 'appearing over them,' 'sounding the trumpet'<sup>5</sup> (interpreted as His second coming), leading his people to repentance and to the realisation that He had been before.<sup>6</sup>

His feet will finally stand on *Har HaZeytim* (the Mount of Olives) with all His holy ones<sup>7</sup> and establish his undisputed, unrivalled kingdom — literally on the earth<sup>8</sup> — with Jerusalem as capital and the nations who have survived His judgements, coming up to Jerusalem to keep *Chag haSukkot* (the feast of Tabernacles),<sup>9</sup> the joyous climax to the high holy days of awe and repentance of the month of *Tishrei*.

There is no mention in this oracle of the need for the nations to keep *Yom Kippur* (the Day of Atonement), since the work of being turned back to God is complete, *duy cry 'Hashiveinu'* (restore us), having been<sup>2</sup> heard.

### FROM THE PROPHET ISAIAH:

CHAPTER 52:13 - 53:12

See, my servant will act wisely; he will be raised and lifted up and highly exalted.

Just as there were many who were appalled at him — his appearance was so disfigured beyond that of any man and his form marred beyond human likeness — so he will sprinkle many nations, and kings will shut their mouths because of him. For what they have not heard, they will understand.

Who has believed our message and to whom has the arm of the Lord been revealed? He grew up before him like a tender shoot, and like a root out of dry ground. He had no beauty or majesty to attract us to him, nothing in his appearance that we should desire him. He was despised and rejected by men, a man of sorrows, and familiar with suffering. Like one from whom men hide their faces he was despised, and we esteemed him not.

Surely he took up our infirmities and carried our sorrows, yet we considered him stricken by God, smitten by him, and afflicted. But he was pierced for our transgression, he was crushed for our iniquities; the punishment that brought us peace was upon him, and by his wounds we are healed. We all, like sheep, have gone astray, each of us has turned to his own way; and the Lord has laid on him the iniquity of us all. He was oppressed and afflicted, yet he did not open his mouth; he was led like a lamb to the slaughter, and as a sheep before her shearers is silent, so he did not open his mouth. By oppression and judgment he was taken away. And who can speak of his descendants? For he was cut off from the land of the living; for the transgression of my people he was stricken. He was assigned a grave with the wicked and was with the rich in his death, though he had done no violence, nor was there any deceit in his mouth.

Yet it was the Lord's will to crush him and cause him to suffer, and though the Lord makes his life as a guilt offering, he will see his offspring and prolong his days, and the will of the Lord will prosper in his hand.

After the suffering of his soul, he will see the light of life and be satisfied; by his knowledge my righteous servant will justify many and he will bear their iniquities. Therefore I will give him a portion among the great and he will divide the spoils with the strong, because he poured out his life unto death, and was numbered with the transgressors. For he bore the sin of many, and made intercession for the transgressors.

Scripture taken from THE HOLY BIBLE, NEW INTERNATIONAL VERSION®. Copyright © 1973, 1978, 1984 by International Bible Society. Used by permission of Zondervan Publishing House. All rights reserved.

#### Bibliography

1. Zech 1:3-4

2. Zech 2:7-13

3. Zech 9:16, 14:1-9,20

4. Zech 9:9

5. Zech 9:14

6. Zech 12:10

7. Zech 14:4,5

8. Zech 14:9

9. 14:16-19

# Reformation

## REALISING THE NEW COVENANT

### Part 2:

# LAW

By Allan Weatherall  
adweath@bigpond.com

***Part 1 of this series asserted that the four essential components to the Old Covenant — Law, Temple, Priest, Sacrifice — each have their corresponding meaning and significance in the New Covenant, being shadows of a reality that was waiting to be revealed in Christ<sup>1</sup>. But has the Church today fully realised the implications of the New Covenant? Particularly in relation to law? Or are we have drifted back to a previous mode where holiness is understood purely in terms of “do’s” and “don’ts”?***

### The First Believers

To explore this issue it is imperative that we remember that the earliest Christians were, in fact, Jews. They believed that their law was given to Moses by God on Mt Sinai and that law contained detailed instructions governing every aspect of life among God’s people. Christianity would not exist today if it were not for the faith and testimony of those first Jewish believers. After His resurrection, Jesus commanded them to “Go into all the world and... be my witnesses.”<sup>2</sup> Confronting a sometimes hostile gentile world with a new faith was not a task to be relished — especially for Jews who had been taught that their people were God’s chosen and that gentiles were, for the most part, to be considered unclean and rejected by God.

But as they went they were amazed that the gentiles actually did believe and were converted. When gentiles began to believe the gospel, the Jewish church was immediately confronted with a dilemma: What do we teach these gentile converts? Were they to obey the law of Moses? All of them or just some? If so which ones? Were

they completely exempt? Was it just enough for them to believe in the Messiah? What did the Old Testament prophets have to say about the matter? There was quite a bit of debate in the early church about these very things. Paul, for example, was constantly on the lookout for the “Judaisers”... legalistic Jewish believers who undermined the faith of new converts by insisting that all male converts should be circumcised according to the law of Moses. Others also insisted that gentile converts should comply with certain Jewish regulations concerning food.

Thankfully, Acts chapter 15 sheds light on this subject. The Apostles called a meeting in Jerusalem to discuss what to do. Paul and Barnabus gave a report of all that God had done through them among the gentiles and Simon Peter stood up and described the law as a “yoke that neither we nor our fathers have been able to bear.” He went on to assert that it is through grace alone, and not adherence to law, that people are saved and that gentile believers should not be expected to comply with Jewish laws. But it appears that James had the last say. After appearing to agree and quoting some verses from Amos which affirmed God’s plan for the gentiles, he then went on to recommend that the gentile churches be given at least a minimal set of instructions: To abstain from food sacrificed to idols, from the meat of strangled animals, and from sexual immorality. And so it was finalised — the recommendations were sent to the gentile churches along with a rather loose summary: “We think you will do well to avoid these things. Farewell.”

We are left to wonder why these directives were considered to be of primary importance when weighed against the backdrop of all 613 Judaic laws. Since food is central in Jewish faith to ritual cleanness, maybe they just couldn’t quite get over of all those years of cultural con-

# Reformation

## Realising the New Covenant - Part 2

ditioning. Jesus himself upset many teachers of the law by refuting common notions of ritual purity. He asserted that “...*nothing that enters a man from the outside can make him ‘unclean’.*”<sup>3</sup> We also know from an earlier account that Peter would have been reluctant to go into the house of Cornelius (a gentile) had God not told him through a vision that he must not regard as unclean those things which God has declared clean<sup>4</sup>. Whatever the reasons for these instructions, it would appear that “men from James” continued their troublesome circumcision crusade<sup>5</sup>. It is also interesting that Paul, in apparent contradiction to James’ recommendation, later taught that “eating meat offered to idols” was a matter of individual conscience<sup>6</sup>.

What is clear, however, is that Jesus’ appeared to have little regard for rigid and narrow interpretations of law. He ate without washing his hands, he sat with outcasts and sinners, touched sick and dead people — he worked on the Sabbath. But rather than having a blatant disregard for the law, Jesus had clear insight into its real purpose. By healing on the Sabbath Jesus was, in fact, upholding the spirit of the law and doing his Father’s work. Jesus was also keenly aware of how the Pharisees had imposed their own rigid interpretations over the law

in a way that actually nullified and shrouded it’s original intent. He rebuked them sharply, calling them a “*brood of vipers*” and nailed them with the accusation “*You have let go of the commands of God and are holding onto the traditions of men!*”

The problem with the Pharisees was that they believed that it was so imperative that people not break God’s commandments that they invented even more rigid instructions believing that they were “building a hedge around the law” to prevent people from breaking it. In reality they were just being religiously pious and muddying the water for God’s people. The result was a perversion of God’s original intent. When the law decreed that men “keep the Sabbath” the teachers of the law even came up with detailed descriptions of exactly how far it was permissible to walk on the Sabbath. Instead of the Sabbath being a day of rest, it became just another burdensome law to observe. There were many other examples like this.

This phenomenon is still apparent to this day. Whilst in Jerusalem in 1997 a friend of mine met an anxious devout Jewish man on the street one Friday night. This man begged my friend to return to his home with him where his family had inadvertently been distracted whilst preparing their meal. When the sun went down, marking the official beginning of the Sabbath, they faced a dilemma. They needed a gentile to turn off their oven and remove the food for them, which they felt the law prohibited them to do. My friend gladly complied and they were all very grateful. On another occasion whilst enjoying a kosher Pizza at a sidewalk cafe in Jerusalem, my friends and I were politely asked to leave. My friends were eating meat at the same table where I was eating cheese (apparently a no no). Other customers had complained to the management and so, not wanting to offend their religious convictions, we respectfully made our departure.

But this kind of legalistic thinking is certainly not limited to Jews. Many Christians today suffer under similar misunderstandings about what God requires and what constitutes “holiness.” Sadly, many churches actively de-

fine Christian living in terms of adherence to particular rules and regulations. Sometimes it’s a particular dress code, sometimes it’s about alcohol or smoking, sometimes it’s about a style of music or the length of one’s hair. It can be about tithing or submission to authority, about a particular Bible translation or a particular theological view on Christ’s return. It can be about anything. In some cases these rules are not so explicitly defined but are more subtly implied. I have recently been so confronted with examples of this that I began to wonder how much of the Church really understands the New Covenant at all. It seems one form of rigid narrow thinking eventually gives way only to be replaced by another one equally devoid of grace.

So should we just shrug our shoulders and accept this as an inevitable part of church life, or should we be more disturbed? The insidious thing about legalism is that it has the appearance of godliness whilst at the same time opposing the very heart of the gospel. When dealing with the circumcision issue the apostle Paul made this remarkable statement: “*Mark my words! ...if you let yourself be circumcised, Christ will be of no value to you at all.*”<sup>7</sup> At first glance this seems a bit extreme — after all, how can the removal of the foreskin negate the work of Christ? Legalists, whatever their particular bent, deceive their followers and bring them under condemnation by prescribing an *alternative* way of obtaining God’s approval — a false way that is *not* based on faith and trust but is based on compliance to law and works. In short, they preach a false gospel.

Justification by adherence to laws places the responsibility on the individual to save themselves and undermines the message of grace. It robs the believer of any understanding of God’s grace and love, and the joy that comes with salvation. These people can look like they are very godly — they can preach from the pulpit or sit alongside you in church and even attend prayer meetings — they can be zealous believers who simply don’t understand the message of grace. The legalists that Paul battled with in his day were not unbelieving Jews — they

***“Jesus was also keenly aware of how the Pharisees had imposed their own rigid interpretations over the law in a way that actually nullified and shrouded it’s original intent.”***

# Reformation

## Realising the New Covenant - Part 2

were deceived “Christians” on a crusade and who sincerely believed that they had a divine mandate to prescribe laws to new believers. Paul was not prepared to abandon the doctrine of Christian liberty, nor was he prepared to surrender his beloved sheep to the wolves. Instead, he contended for the faith and lovingly warned them of the dangers of such false teaching. Those letters sound a warning to us today.

But given the clear message of grace in the gospels, why do we have this trend in the church? Has the significance of the reformation been lost in history? Why in times of spiritual decline does the Christian church gravitate back to law as if we are somehow still under legalistic governance? Is the message of free grace considered too good to be true? Or is there some perverted desire within us all to want to try and justify ourselves with laws? Clearly one of the greatest dangers in religious life comes from the fact that we deal in the business of “righteousness.” We advocate righteousness, we applaud it, and we try to emulate it. But if we lose site of the fact that we are not, humanly speaking, capable of living up to God’s standard of righteousness then we run the very real risk of manufacturing a more attainable counterfeit. ie: Self righteousness. It is profoundly true that self righteousness

has great appeal to human pride. Our consciences are aware that we should be holy because we know that God is holy. We feel a little bit better about ourselves if we try to excel in self-improvement—and human nature is such that we like to have someone else to look down our noses at! This kind of self-elevation is perennial in religious life because humans tend to be proud and sinful at heart. Perhaps this is why Jesus told the parable of the Pharisee and the tax collector who went up to pray. We are told that the Pharisee stood and reminded God of all his good deeds but the tax collector was penitent and, being overwhelmingly aware of his unworthiness, pleaded with God for mercy. Jesus said it was he who went home forgiven — and not the Pharisee<sup>8</sup>. A sobering lesson to us all.

### Holiness

The manifestation of rigid legalism is sometimes an attempt to legislate for holy conduct. Disturbed by prayerlessness in the church some well-meaning and no-doubt sincere person invented the tradition of the one-hour morning “quiet time.” Now prayer is a good thing — but after seven years of unsuccessfully trying to regularly “have a quiet time” my prayer life dramatically improved when I decided to give up! For me, I realised that I could not successfully fit God into a rigid program anymore that I could systematise any of my other important relationships in life. I found it necessary for me to have a more fluid and spontaneous prayer life and only when I realised that did my prayer life develop naturally. I applaud those that do keep to such an agenda, but for me it was a noose around my neck until I learned that my faith was an ongoing relationship with God, not something that I “did.” I acknowledge that there are times when the flesh resists prayer and that we sometimes need discipline to persist. But I discovered that the more one prays, the more one wants to pray! The desire for intimacy with God compels you to seek Him. Love for others compels one to pray for them, etc.

I only cite this as an example because it can even be “good things” that can become burdensome to us when

we approach them legalistically. The scriptures say that “the joy of the Lord is our strength.” Rigid legalism — even regarding “good things” can poison our joy and rob us of our strength and motivation. Instead of serving God in a spirit of devotion we can become heavy-hearted and despondent. Galatians 5:1 tells us *“It is for freedom that Christ has set us free. Stand firm, then, and do not let yourselves be burdened again by a yoke of slavery”*

### Freedom

But how much freedom is a good thing? Surely unless we spell out clearly what is right and what is wrong people will just run off and do their own thing? When speaking of the new covenant God told Jeremiah *“I will put my laws in their minds and write it on their hearts.”* And *“No longer will a man teach his neighbour, or a man his brother, saying ‘know the Lord’ for they will all know me, from the least of them to the greatest”* and *“I will forgive their wickedness and remember their sins no more.”*<sup>9</sup>

The new covenant is clearly about inner transformation, not adherence to external rules. The book of Romans tells us that Christ died for our sins so that *“the righteous requirements of the law might be fully met in us, who do not live according to the sinful nature, but according to the Spirit.”* In numerous places there are also references to “the Law of the Spirit” and Galatians 5:18 tells us *“if you are led by the Spirit you are not under law.”*

So is our freedom only limited by what the Spirit expressly prohibits? Can we just do what we like? In a fallen world where believers are constantly being bombarded with worldly philosophies and seductive temptations, a libertine attitude can become a convenient excuse to cast off restraint and follow sinful urges. The doctrine of Christian liberty cannot be divorced from the imperative that we walk by faith. If we walk by faith, then we are not under law. But Christians are still subject to the principle of sowing and reaping<sup>10</sup>. If we sow to the flesh (ie: feed our mind on worldliness and cultivate carnal habits) then

***“Rigid legalism — even regarding “good things” can poison our joy and rob us of our strength and motivation. Instead of serving God in a spirit of devotion we can become heavy-hearted and despondent.”***

# Reformation

## Realising the New Covenant - Part 2

we are in danger of reaping a hardened heart which is unresponsive to God. Unless the human heart is softened by repentance and communion with God, it eventually grows unresponsive to the point where it will no longer desire God's company. If allowed to go unchecked, sin can overtake a person's life. Whilst legalism is a cruel bondage, sin can be an even more cruel task master! Jesus said, *"He who sins is a slave to sin, but if the son sets you free you will be free indeed."*<sup>11</sup>

When this principle is understood, any argument about what is 'allowed' and what is not becomes fruitless. The scripture plainly says *"everything is permissible, but not everything is beneficial"*<sup>12</sup>. The freedom that Jesus spoke of is freedom from both the tyranny of law and from the tyranny of sin. The moral imperatives of the epistles are not legalistic directives, but pastoral warnings against the danger of being overtaken by the deceitfulness of sin. The distinction between a pastoral warning and a legalistic directive is an important one to make.

The New Testament doesn't negate the notion of law but introduces a different understanding of it: The law of liberty, sometimes called the law of love, the law of the Spirit or the law of Christ.... these terms refer to that of which Jeremiah spoke: The law which God writes on the

hearts of those that believe. Christians are not bound or obligated to adhere to Jewish law. The ethic that now governs their lives is no longer written on tablets of stone, but resonates within them through the indwelling and abiding Spirit of Yeshua (Jesus) the Messiah. Through Christ, God introduced a New Covenant — a new way of putting people right with himself — a way that is founded on His own mercy and unmerited favour.

Jesus' said, *"If you love me you will obey what I command"*<sup>13</sup>. His direct commandments were few but are binding on those who wish to be His followers: Be baptised; love God and your neighbour (for in this all of Mosaic law is summarised); forgive; be His witnesses throughout the world; teach others to obey all that He has commanded. Herein the issue of law and it's application to our lives is settled. Even so, Jesus was quick to assert that He did not come to abolish the Law, but to fulfil it. In fact, He said it would have an ongoing purpose until such as *"heaven and earth disappear"*<sup>14</sup>. If Old Testament law has an ongoing purpose, what is it's application today?

### The Ongoing Purpose of Law

There are those that assert that the appropriate use of law today is in preaching the gospel to the unsaved. It is to be sure that doing so would get a reaction! How can people come to Christ in repentance unless they are convicted of sin? *"Indeed, I would not have known what sin was, except through the law..."* - Rom 7:7 How can they even know they are sinners unless the moral law of God awakens them to the fact? Especially in this pluralistic and permissive age.

*"Therefore no one will be declared righteous in His sight by observing the law; rather, through the law we become conscious of sin"* - Rom 3:20

Preaching the gospel used to be about inducing conviction of sin in order to lead a person to repentance and salvation through faith in Christ. Today the gospel message is all too often reduced to an invitation to a life of prosperity, health, happiness and success. In society today all

manner of conduct is now widely accepted and the distinction between right and wrong has become blurred. In the absence of clear absolutes the best the world can emulate is some kind of situation ethics which change with time and trends in political correctness. The commandments of God, however, are not so arbitrary. They are not a set of rules that God made up one day as if he had nothing better to do! They are, in fact, a distillation of His values — a description of His very nature. They describe His character, His righteousness, His social agenda, His compassion and justice. In short, they describe the universal values upon which creation was founded.

For the Christian the law is a means for us to grow in our knowledge and understanding of God. Since the law is a distillation of His values we can get to know him more by studying and meditating on them. Psalm 1 declares: *"...his delight is in the law of the Lord, and on His law he meditates day and night..."* Psalm 19 says, *"The law of the Lord is perfect, reviving the soul"* If we believe that the Spirit which resides within us is the same Spirit which raised Jesus from the dead<sup>15</sup>, then the Spirit which resides within us is also the same Spirit which inspired the prophets and the writing of the law. Observation of law is no longer the means for our justification before God — we no longer have to fear setting foot wrong in relation to law — our justification has been secured. But for those of us who are sons and daughters of God, the revelation of Christ in and through the law is to us a sacred pool of living truth to which we can go, to renew our minds and grow in our knowledge and understanding of God.

***"In the absence of clear absolutes the best the world can emulate is some kind of situation ethics which change with time and trends in political correctness. The commandments of God, however, are not so arbitrary."***

### Bibliography

<sup>1</sup>Heb 10:1; <sup>2</sup>Acts 1:8; <sup>3</sup>Mark 7:18; <sup>4</sup>Acts 10:15;

<sup>5</sup>Galatians 2:12; <sup>6</sup>1 Cor 10:25-27; <sup>7</sup>Gal 5:2;

<sup>8</sup>Luke 18:10-14; <sup>9</sup>Jer 31:31-34; <sup>10</sup>Gal 6:8; <sup>11</sup>John 8:36;

<sup>12</sup>1 Cor 6:12; <sup>13</sup>John 14:15; <sup>14</sup>Matt 5:18; <sup>15</sup>Rom 8:11

# Discipleship

## THE PRIME DIRECTIVE

### Jon C Frank

is originally from the US, and currently works for the Himalayan Evangelical Mission, based in Gorakhpur, Uttar Pradesh, India. He is married to Rebecca, a citizen of India, and has three young children. He can be contacted by email: JCFrank@flashmail.com

In the missions scene today we hear much about church planting — especially pioneer church planting. In many circles this is taken to be the ultimate endeavour of the universal church. This can be illustrated by a well-known Christian organisation focusing on mobilising vision for reaching the unreached which has as its motto: *A church for every people and the Gospel for every person by AD 2000*<sup>1</sup>. Another global plan envisages a local church within walking distance of every inhabited locality in every country<sup>2</sup>.

Is church planting really our prime directive? Is building His Church the prerogative of the Church? No, this is the domain of the Head of the Church — not the Church itself. The Bible teaches and Jesus himself testifies that he is both the Chief Cornerstone and Chief Architect of his Church. This can be clearly seen in Matt 16:17,18; Eph 2:19-22; and 1 Cor 3:5-11.

### The Main Thing

What is Christ's prime directive to his Church? Matt 28:18-20 identifies discipling as our prime directive with going, baptising and teaching as the means to this end. In other references preaching to all people is given highest regard<sup>3</sup>. While on earth Jesus modelled both preaching and discipling. He preached and ministered to the masses yet at the same time raised up a leadership base by discipling the apostles and several others. Interestingly, Jesus did not start a big church in Jerusalem though he surely could have, nor did he chalk out an extensive church planting program that could be continued even after he departed. Rather, he focused his time and energy on a few "common citizens" of Israel. The common citizens later went on to become giants in the Kingdom, ie: founding apostles. How did this tremen-

dous transformation take place? Was it because they were members of *The First Church in Jerusalem*? No, it was because they followed Jesus as his disciples. This changed them so much that even the religious leaders took note that "they had been with Jesus"<sup>4</sup>.

Does this mean we are to eschew church planting strategies or neglect strategic envisioning? Absolutely not. They have their place but on grassroots level we must focus our time, energy, and priorities on discipleship rather than church planting for three basic reasons: First is the Biblical directive<sup>5</sup>. Secondly, it was the model of Jesus' ministry. Thirdly, it produces far more lasting results for the Kingdom in the long run.

### Church Growth or Discipleship?

In the contemporary scene there is a danger that our focus and efforts in missions will become tuned toward the automatic result of Christ's directive (ie: church growth) rather than following the biblical mandate and reaping its consequential fruit (making disciples). When this happens on the grassroots level it circumvents discipleship and contributes to the global malaise known as nominalism. This insidious invasion has already consumed much of the Church in general and threatens to engulf the missions movement as well.

Discipleship relates to being a disciple of Jesus and not of any specific person. Discipling is about mentoring and leading a new believer to become a disciple, not of one's own self, but of Christ in the same manner where Paul said: "Follow my example, as I follow the example of Christ."<sup>6</sup> When someone is a disciple of Christ they grow and mature into his image. We must never forget that in the New Testament followers of Christ were called disciples long after Christ ascended. Unfortunately the term

'Christian' doesn't convey the concept of discipleship that is incumbent upon every true follower of Christ.

When a person becomes a cultural Christian by means of a decision, water baptism, and church membership etc, without becoming a true disciple of Christ, that person will inevitably end up as a nominal Christian whose only function is to marginally change population demographics as being slightly more "Christian." What a farce! The Kingdom of God is not built on incremental reproduction of nominal churches but rather by people who, as true disciples of Christ, have the flame of his Spirit and power burning in their lives. These, indeed, are the people who can turn the world upside down and see the gates of hell demolished. In summary then it can be seen that missions is about going into all the world and making disciples — not churches.

### Bibliography

<sup>1</sup>Taken from the AD 200 and Beyond movement. They are doing an excellent work and the author in no way seeks to discredit their endeavour.

<sup>2</sup>Extracted from material by DAWN (Discipling A Whole Nation)

<sup>3</sup>Mark 16:15-17; Luke 29:45-49

<sup>4</sup>Acts 4:13

<sup>5</sup>Space does not permit an extensive study of the numerous examples of discipling and mentoring found throughout the Bible.

<sup>6</sup>1 Cor 11:1; 1 Cor 4:14-17

# Health

# EAT, LIVE AND BE HEALTHY

**Greg Wood** has widely researched and studied Nutrition at the Australian Institute of Applied Sciences, and is a freelance writer, speaker and counsellor on natural health issues. [gandjwood@telstra.easymail.com.au](mailto:gandjwood@telstra.easymail.com.au)

People in Western society absorb toxins from their environment and food, but don't realise it until pain or sickness strike.

In 1995, some 79,000 or 63% of all Australian deaths resulted from cardio-vascular (CVD) and cancer diseases.<sup>2</sup> (NB: The incidence of colon cancer in Australia has rated amongst the highest in the world for some time.) Tens of thousands more deaths were caused by diet related diseases.

Australia's diet and lifestyle are very similar to that of America's, and indeed much of the Western world, so we can also glean much from their experience. For example, in the same year, 80% of all Americans suffered from CVD and 33% developed cancer, with the latter expected to reach 50% by 2000.<sup>3</sup>

According to Thomas Jackson, a Christian health educator from Tennessee, USA, "Health is a natural, normal state and disease occurs when we fail to maintain health. The true science of conquering disease is by restoring health."<sup>4</sup>

So, how do we restore good health? Drugs, surgery and rehabilitation may enable us either to cope with or to provide a 'quick-fix' for the symptoms of sicknesses arising today; including arthritis, cancers, CVD, chronic fatigue, diabetes and osteoporosis.

However, medical treatments often do not prevent or fully cure such diseases. Consequently, many illnesses often recur

or remain and the overall incidence of disease and death is rising.

The situation is further underscored by the success of natural therapy in often curing diseases, especially through nutrition.

Quote in Trends 2000:

"A Boston study group has estimated that 30,000 Americans die each year from reactions to drugs." Source: Celente<sup>1</sup>, p113.

Many continue to suffer and die from diseases today, despite drugs, modern treatments and surgery. Nevertheless, complete faith and trust are placed in doctors, pharmacists, drug companies, etc. Sometimes their treatments work; sometimes they do not. Either way, people generally don't question the outcomes — although many are beginning to do so.

Whilst travelling to a speaking engagement in Queensland, I read an article in the Rockhampton daily newspaper which highlighted some interesting research. It revealed that about 50% of all Australians now look to natural therapy first to resolve their health problems. Though people may not talk about it openly, there is much dissatisfaction with modern medicine.

The Lord Jesus Christ created humans and knows that we are "fearfully and wonderfully made" (Psa 139:14). Having made us, our Creator knows how we function and also loves us dearly and wants the very best for us. The manual He gave us to cope with life, the Bible, deserves our under-

standing and it would be wise to apply the biblical keys to health and to explore some natural remedies. We can still seek medical alternatives if it become necessary.

The Lord Jesus promises restoration and quality of life; not addiction, sickness and pain. My family has diligently applied biblical principles since July 1997 and reaped much of this blessing. We are still learning and have seen many miracles and healings take place. God is so good!

## The Manufacturer's Handbook

In the first book of the Bible, Genesis, we learn that there are eight keys to God's plan for our health and well-being, summarised under the acronym: **BE HEALED**. **Breathing** (2:7) — God provided, and we constantly need, pure oxygen ("the breath of life") and fresh air for the lungs, blood, body cells and our living environments; **Exercise** (2:15) — God put man in Eden to care for and work the Garden, ensuring his mind and body would gain exercise; **Heat & Light** (2:15) — Sunshine and heat therapy — in working and caring for Eden, God ensured man would be open to invigorating sunshine; (the main source of daily vitamin D through skin exposure); **Escape** (2:2-3) — God rested from work each day and for one day a week. This example for man includes daily sleep, weekend rest and long-term rest periods from work. A simple lifestyle is also a key.

**Attitude** (1:28-29; 2:16-17) — God requires self-control and moderation in living, submission and obedience to Him in our hearts and minds and consideration of others, a life of cooperation, trust and faith.

**Liquids** (2:5-6,10) — God provided water as pure 'streams from the earth' and organic foods as critical to life — nourishment, cleansing and hydrotherapy.

**Environment** (2:8-9,15) — Our stewardship of Creation and awareness of the toxicity of modern living conditions.

**Diet** (1:29; 2:9,16-17) — The ideal types of food God originally gave to man for nutrition and sustenance.

Future articles will look at each of these in more detail.

## Bibliography

1. Celente, G., "Trends 2000", Warner Books, New York, NY, 1997.
2. Australian Bureau Of Statistics, "1995: Causes Of Death", Cat #3303.0, Canberra, ACT, 1996.
3. Malkmus, Dr. G. H., "God's Way to Ultimate Health", Hallelujah Acres Publishing, Eidson, TN, 1995.
4. Jackson, T., "The Secret Of Health Revealed: Session #1", Mountain View Lifestyle & Education Centre, Marysville, VIC, 1997 (video).



# AN EASY WAY WITH WORMS

**Ken & Chris Weatherall**  
live in the historic central Victorian goldfield town of Castlemaine, Australia. They run a Bed & Breakfast for people who need a quiet and interesting place to 'get away from it all.' For bookings, or for more information about worms, you can contact them at: [kenchris@castlemaine.net.au](mailto:kenchris@castlemaine.net.au) or ring 03 54725292

An easy way of keeping worms? Remember these worms are for domestic purposes, to convert your organic waste for garden use, not a commercial operation. This is why we can do it the easy way. In your backyard bin the aim is not to optimise production, just to have production.

Worms can be farmed in wide range of ways, even in just a mound on the ground. You could just add worms to your compost heap, but a box has many advantages.

In the last issue I warned against a very small worm farm. The size you need will depend on how much food (organic waste) you have to put in. Mine (made of treated pine boards) is 1m x 3m and 450mm high (3ft x 9ft x 18in). I don't put lawn clippings in, (I don't pick them up) and the couch grass would probably grow in the bin. At this size my bin seems big but occasionally I load it up with autumn leaves and cardboard and it seems full until some breaks down, so it is well sized.

Sitting the bottomless worm bin on the ground utilises its temperature stability to prevent rapid and excessive temperature changes due to climatic conditions.

Plastic underneath the box prevents invasion by plant roots seeking the moisture and nutrient and allows the liquid run-off to be collected for fertiliser with the ground sloped to provide drainage. A hole dug at the drainage point beside the bed can have a container placed in it with the plastic di-

rected into it. Care must be taken that the bed will drain. Material decomposing underwater will result in anaerobic bacterial activity, with an unpleasant odour, when worms require aerobic bacteria.

A lid can be considered to prevent excessive water from rainfall, hot sun directly on the bed, birds continually feeding on your worms, and pets disturbing the bed looking for edible scraps.

The box needs some 'bedding' material and food to be ready for the worms, but it shouldn't be filled up. Setting up I use pea or wheat straw with some old horse manure to ensure plenty of microbial activity is started. You could probably just use some compost. The idea is to give the worms enough to live in but not so much that they will spread out to the point that low population density lowers the breeding rate. Place the bedding in one end right across and to the top of the bin but extending no more than a half metre (18in). When this has a good population the bed will be ready for progressive addition of scraps.

The material should be moist enough to squeeze a little water out and this is the test you can always use to determine if it needs watering. Apply water as a fine soaking spray to avoid it running through without being absorbed. Compost worms do not need soil. They do need grit to ingest to help grind the food. To ensure that the bed is not grit deficient I add a hand-

ful of fine sand just spreading it on top.

The bedding material needs to be given some thought, particularly considering the expected temperatures over the next few weeks. Remember that any organic material will produce heat from decomposition while moist. The fresher or greener the material the greater the heat. Preparing the bed in advance is a good idea to establish if excessive heating is going to occur. Worms will die when they cannot retreat from bed temperatures over 30 degrees C. The bed temperature required for a good breeding rate is 18 to 23 degrees C.

Beware of using manures from animals that have been treated for parasitic internal worms. The drugs used will kill your compost worms too.

Having set up the box, some worms are required. Any quantity would get you started but I'd recommend half a Kilo or perhaps 1 Kg (1 to 2 lb). The compost worms you can buy in Australia will probably be a mixture of Tiger and Red types with perhaps some Indian Blues. I've found that the Tigers tend to predominate after a while but that may just mean that the conditions and food supply I give my worms favours them.

Gently tip your newly purchased worms out on top of the bed. They will wriggle down into it over a short time to get back into the dark. They cannot breathe in light as the breathing pores on their skin are

closed. Covering the bed will allow feeding on the surface at all times and help retain moisture. Old carpet is good because it lasts quite well but make sure it has been well washed to remove any harsh cleaning chemical residues.

Don't try to make the environment in the bed uniform so that your worms can have choices about what they eat, how wet they are and the temperature. It is natural for some to leave the bed but the explosive breeding rate will more than compensate. If mass migration occurs you have a severe problem such as too wet, too dry, not enough food, or incorrect temperature. If part of the bin is over dry this does not matter if most is damp enough. It may be worse if, in attempting to wet the dry portion, you over wet the rest. Some of the scraps you add might not be desirable while fresh. Onion scraps, for example, will be avoided until aged. Large food particles will generally take longer to break down because they have less surface area to be attacked by bacteria than if finely cut. It is therefore less available to the worms and will take longer to be processed but again this is not a real concern. The worms will congregate where they want to and not be stressed, and importantly neither will you. If conditions are generally good there will always be plenty of worms in your bed.

Happy worm farming!



## Global Trends Water Resources

# CLEAN DRINKING WATER: AN INCREASINGLY RARE COMMODITY

**Allan Weatherall** worked for World Vision from 1982 to 1983 where he first gained interest in aid and development issues. Since then he has travelled and ministered the gospel in East Africa and is currently the Australian Chairman of 'Friends of Uganda Worldwide'. Apart from publishing Worldview Magazine and being a part-time inventor, Allan earns his living as a freelance Graphic Designer. He lives with his wife, Roslyn, and their four children in Belgrave, near Melbourne, Australia.

According to the report of the Secretary General of the UN on global water resources, the world is facing a worsening series of local and regional water quantity and quality problems in the years ahead. The countries which will be worst effected are those which lack the necessary financial resources for sustainable development and management of water resources.

Even today more than one-fifth of the world's population do not have access to safe drinking water and it is estimated that at any one time half of the people in developing countries suffer from water and food related diseases. The World Health Organisation estimates that five million people die each year from diseases caused by unsafe drinking water.

Surprisingly, water contamination can be a bigger problem in regions where rainfall is plentiful. Excessive rain often causes pit latrines to overflow into water supplies which are used for domestic purposes. Micro-organisms found in human and animal wastes contain a wide range of bacteria, viruses, protozoa and other disease-causing organisms. But even in highly developed countries, runoff from fertilisers and detergents is causing excessive algae growth and leading to a decline in water quality. High nitrate levels in drinking water decrease the oxygen carrying capacity of haemoglobin in blood, which can threaten the health of infants. A UN study says that nitrate pollution will likely be one of the most pressing water quality problems in the coming decade.

Underground water currently supplies 30 percent of

the world's population and is the main or only source of water for rural dwellers in many parts of the world. For more than 20 years tube wells have been a cheap and effective way of avoiding outbreaks of diarrhoea and cholera. But the alarming problem of underground water contamination is now emerging. Heavy metals are found naturally in soil and water, but increased worldwide production and use by industry have released large amounts into the environment and are filtering into the underground water table. Babar Kabir, a hydrologist with the World Bank, estimates that 18 million Bangladeshis are now affected by arsenic from underground water, with some estimates that more than 50 million people are at risk.

In addition to the problem of contamination, underground water supplies are being heavily overused and water levels have dropped by tens of metres in some regions. This makes it difficult and expensive for people to access the water. When water levels drop, many people are forced to use lower quality underground water sources, some of which contain natural contaminants, increasing their risk of disease.

The World Bank estimates that about \$600 billion needs to be invested worldwide to repair and improve existing water delivery systems. It is estimated that about half of the available drinking water in existing systems is lost due to leakage, illegal hookups and vandalism. The UN Secretary's report on global water resources stated that to provide universal [water] coverage only in the ur-

*Continued on next page...*

### A Personal Note:

Whilst travelling in East Africa in 1996 I realised that many regions that have water problems are often regions where rain is plentiful. When I asked the locals why there was no effort being made to catch rainwater from the roofs of buildings I was told that the problem were economic: The cost of good quality material for constructing water tanks and transporting it to remote locations was just too expensive.

Upon my return to Australia I came up with an idea which I thought could be a solution to the economic problem, as well as overcome the other problem of transportation. My solution was the replace the tradition water tank with a flexible bladder that can be placed on the ground or within a structure. Conventional roof catchment can be replaced by a polyethylene sheet which is suspended on poles above the "tank" with a connection to direct the rainwater into it. Both these components are lightweight and can be folded small for ease of transportation. The entire system is made from a unique patented material which is both UV resistant and complies with Australian standards for containing water for human consumption (not all plastic is suitable for this application). The whole unit weighs a little over 2kg and folds down to a package not much bigger than a briefcase. It costs about AU\$95.

This system is now in production and is available to agencies that wish to purchase them for distribution in developing countries. I have also since designed a larger system for use in lower rainfall areas, and I am willing to act as a consultant to oversee the implementation of these systems abroad.

**Allan Weatherall**

For more information please contact:

**Alternative Concepts:** adweath@bigpond.com

Ph: +61 3 9754 4744 Fx: +61 3 9754 4944

<http://www.austore.com.au/Pelican>

# Global Trends

## Water Resources

ban areas of the most needy regions (ie: Africa, Latin America and South-east Asia) \$54 billion would be needed. The report went on to say that “There is no sign this amount of funding will be made available in the near future in the form of reallocation of internal government spending in nations, or in development assistance from abroad.”

Given these numerous problems — the growing problem of underground water contamination; the over utilisation underground water resources; the prohibitive cost of major water infrastructure; the contamination of rivers and reservoirs from chemical pollutants — it is now critical for the world’s governments and development or-

***Given these numerous problems — the growing problem of underground water contamination; the over utilisation underground water resources; the prohibitive cost of major water infrastructure; the contamination of rivers and reservoirs from chemical pollutants — it is now critical for the world’s governments and development organisations to rethink their approach to water supply.***

ganisations to rethink their approach to water supply.

Rainwater harvesting in the developing world is yet an untapped and unexplored field. If the economic and political resolve can be found to explore new and simple technologies, and to implement affordable rainwater harvesting systems on a wide scale, millions of lives could be saved and untold human suffering prevented. In non-industrial regions the cleanest water is always that which falls freely from the sky — rain. The natural water cycle is very effective in screening out contaminants and making water fit for human consumption. The widespread utilisation of rainwater can relieve demand on underground delivery systems and make the cleanest water in the world available to the poorest people in the world.

***Statistical data for this article was sourced from United Nations website:***

<http://www.un.org/esa/sustdev/freshwat.htm>

# FRIENDS OF UGANDA WORLDWIDE

*Friends of Uganda Worldwide* was established in 1996 by a small group of friends from Australia and Uganda in an attempt to help some of the AIDS orphans of Uganda. Unlike many large aid agencies we had very limited resources. Nevertheless, in the last 3 years we have managed to send AU\$20,000 to Uganda where it has been used to support 55 family business ventures, resulting in care for approx. 217 orphans and their host families. These numbers represent an extremely good result for such a small project and would be the envy of many larger agencies. All of this has been done with a small support base of committed givers — other ‘friends’ who believe in what we doing — and it has been done without spending any money on advertising or paid staff.

The project works by identifying families in Uganda who are willing to care for additional children. FOUWW works with the host family to devise a workable business plan that will enable them to become financially self-sufficient. In rural areas this can often be achieved with as little as US\$100. Typically the gifts usually range from US\$100 to US\$500, and the success rate of these ventures has been high. Through offering assistance to these African families who have responded to the needs of these orphans, we are helping African families become self sufficient as they help the orphans. In taking this approach we are attempting to avoid cultivation of foreign aid dependence — which is a huge problem in some parts of Africa.

Through the free medium of this magazine we are now inviting caring people from all around the world to become ‘Friends of Uganda’ too, and participate in helping these kids in a way that respects the culture and preserves the dignity of the African people.

If you would like to know more, please visit our website:

<http://www.pastornet.net.au/fouww>

# Subscription

# Financial Policy

# WORLDVIEW MAGAZINE

Like to receive Worldview Magazine for free? To be added to our direct mailing list, just send an email with the word 'YES' to: adweath@bigpond.com and we'll include you in the next mailing.

Would you like to see Worldview continue? Please consider supporting this venture with a donation of whatever you can afford. God bless you!

### ...MORE FEEDBACK...

Hi Allan,  
I have sent Worldview onto 11 other Christian's I know... and thus begins some more exposure for your magazine.  
-Warren.

Dear Allan,  
Thank you, and Congratulations on this your first publication of your "E" magazine. It looks great.  
- Jay

Alan, I have been reading the first edition of your "Worldview Magazine" of Sept. 99. Excellent! Thank you for inviting us to be on your email list. As you know we edit the Partnership Team newsletter. From time we include portions of writings from other sources. Can we include something from your magazine? At the moment I am specifically thinking of Paul Kent's article. I would like to include the end of the article when he discusses what real, Biblical holiness is — he stated it so very well. I will look forward to your response. Thanks!  
Shalom, - Terri

To receive **Worldview** direct and for free, simply write to: adweath@bigpond.com

Worldview is publishing articles under a broad range of subject categories and invites in-depth, insightful contributions:

**SELF-SUFFICIENCY**  
Practical guides to alternative living. Eg: survival, food production, solar power, alternative building...

**HEALTH**  
Healing, diet, nutrition, recipes, mental health...

**WORLDVIEW**  
Country profiles which examine cultural, political, social, economic and religious factors...

**GLOBAL TRENDS**  
Observation of social phenomena which are observable on a global scale...

**ANALYSIS**  
Scholarly evaluation of important issues...

**OPINION**  
Discussion on a broad range of topics...

**DISCIPLESHIP**  
On Faith, Commitment & following Jesus

**SEXUALITY**  
Discussion on an important part of our humanity.  
Suggestions for other categories will be considered!

Please charge my credit card account:

Bankcard  Mastercard  Visa

Card Number:

□□□□ □□□□ □□□□ □□□□

Expiry Date:

Amount: AU\$

Name:

Address:

Signature:

Email Address:

I prefer to send a cheque\*

\* Note: Please make cheques payable to 'Insight Graphics'. Cheques of Australian origin or international bank draft only please.

Any contributions made by credit card to **Worldview** will appear on your statement as 'Alternative Concepts'. Receipts can be issued if contact details are supplied.

Fax to: +61 3 9754 4944  
or post to:  
Insight Graphics,  
PO Box 700, Belgrave, Vic 3160.  
AUSTRALIA