



### Christopher Columbus, Secret Jew

What is the evidence that Columbus was a Jew?

By Barbara Penn

On February 15, 1493, Christopher Columbus sent out a letter to the European world, revealing the first time his discovery of America. His finding was the first step into a new world, which would become the symbol of religious tolerance and freedom. The real identity of Christopher Columbus sheds new light on the poignancy of this historical period, especially for the Jews.

To gain a better understanding of Columbus's legacy, it's important to note the historical background of his life. Columbus lived during the time of the Inquisition during which Anusim, Jews who practiced their faith in secret, were under constant threat of arrest and tortuous death. Tens of thousands of secret Jews were tortured during the Spanish Inquisition, many dying a martyr's death.

Columbus's identity has been shrouded in mystery and debated for some time. The Italians claimed that Columbus was born in Lugano, Italy, to Domenico Colombo, a tower sentinel. The Spaniards claim that he was born on Spanish soil, to a father with a different name and trade. Recently, as reported by Charles Garcia of CNN, Spanish scholars Jose Erugo, Otero Sanchez and Nicholas Dias Perez have concluded that Columbus, was in fact, a secret Jew whose voyage to the Indies had another altogether different objective than he claimed.

The content of Columbus's personal letters and diary entries prove most revealing. One telling difference between

Columbus's personal writings and those of his contemporaries was the language it was written in, namely one unrecognizable to most native Spaniards linguistics Professor Estelle Irizarry, after analyzing the language of hundreds of similar letters, concluded that it was written in Castilian Spanish or Ladino, a Jewish version of the Spanish language, analogous to what the Yiddish language is to German.

Another revelation is in the mysterious monogram on his letters, written right to left. To quote Semitic linguist, Maurice David, who discovered the meaning of the symbols. "On all of these.... Intimate letters the tentative reader can plainly see at the left top corner a little monogram which is... in fact, nothing more.... than an old Hebrew greeting.... Frequently used among religious Jews all over the world, even to this day. The symbol he was referring to were the Hebrew letters "bet" and "heh" which we know to stand for b'ezrat HaShem, or with God's help. Not surprisingly, Columbus's letter to the King and Queen was the only one of his 13 letters studied that did not contain this symbol.

Three of the wishes in Columbus's will and testament also lend a number of telling clues to his identity. On a request in his will was that one-tenth of his income to be given as charity to provide dowry for poor girls, a commonly practiced Jewish custom that stretches far back. He also requested to have one given to a certain Jew who lived near the Jewish quarter of Lisbon.

Another particularly telltale note in his will seemed to be somewhat of a hidden signature, a triangular form of dots and letters that resembled inscriptions found on gravestones of Jewish cemeteries in Spain. Columbus even instructed his children to maintain this mysterious symbol for perpetuity. The hidden signature, when translated, was actually prayer in lieu of the standard Hebrew Kaddish, which was forbidden in Spain. This ploy allowed Columbus to covertly instruct his children to recite the Kaddish prayer for him.

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“I WILL GIVE UNTO THEE

## THE KEYS OF THE KINGDOM”

A Timely Re-Examination of Peter’s Two Epistles  
as taught by Elder R. E. Dawkins, March, 1965



ELDER R. E. DAWKINS

In studying the writings of the Apostle Peter, my first thought goes back to Matthew 16:19, where Peter was told by Jesus Himself that he would have the keys to the Kingdom of Heaven. Let us give the exact quotation. *“And I will give unto thee the keys of the*

*kingdom of heaven and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven.”*

I’ve been a Bible student and an active gospel worker for over 30 years and I have heard it taught many, many times that Peter and the other Apostles had the keys to the kingdom, was taught as conversion, water baptism and the baptism of the Holy Ghost that puts you in the kingdom and that was the keys that all ministers possessed. Then I also realize that there are millions of followers of a certain group which say it was Simon Peter himself that Jesus said that He would build His church upon. But I always feel an inspiration to believe that the keys that Jesus had reference to in Matthew 16:19 was given Peter as an individual, and they were not used back there at Pentecost, for the kingdom of heaven did not come into existence until the Day of Pentecost.

Let us notice the text. Jesus was speaking, *“I will give unto thee,”* speaking to Peter the Apostle, *“the Keys of the kingdom,”* not to the kingdom of heaven. Conversion and water baptism, if they should be used as keys at all would have to be *“to the kingdom.”* It would be an opening. A key is that which allows you to enter in or hinders you from entering . It gives you control or keeps you from having control. But Peter was to receive the *“keys of the kingdom.”*

It does not bring out the point that he was to receive keys that would give him an entrance into the kingdom, but it certainly has always brought a strong thought to my mind when reading and studying Peter’s writings that he would have keys after entering into the kingdom which would be given to him as an official in the kingdom, that will allow entrances and control and will hinder those that would be hindered and give authority to those that would receive that authority. I am sure that the text will also bear out that it makes it plain that the keys OF the kingdom,

not TO the kingdom, was to give power to bind and loose, to that in the kingdom and not outside of the kingdom and if we will also notice the next says, *“whatsoever,”* not whosoever.

With this in mind, I like to study the sayings of Peter, but especially the words of his epistle that should be considered in this day, essential for us to study and understand as it will be used as the church is restored back into Apostolic Order. It will have its rightful place along with the Pauline epistles for the church. Paul’s writings, teachings and ordinances that he has given us for a restored church is backed up by the epistles of Peter for the purpose of helping the Jewish people who will embrace Apostolic Order and come into the church to receive a witness along with Paul’s teachings and the ministry of this day.

### PETER AND PAUL BOTH

#### MENTIONED IN THE NEW TESTAMENT

**According to my study, I have found Peter’s name listed over 150 times in the New Testament, over 65 times in the Acts of the Apostles and the epistles. Paul’s name is not mentioned in the four gospels but is mentioned in the Acts and the epistles; 127 times in the Acts and 28 times in the epistles. Paul mentions Peter’s name 5 times in the book of Galatians. Peter mentions Paul’s name once in the 2<sup>nd</sup> epistle by his own name. This just goes to show that these two men’s names were mentioned so many more times than any of the rest of the ministers in the early church. Thus, it should pay us to study carefully their writings. I will admit that generally when James and John’s names were mentioned, it was along with Peter’s name at least 12 times in the New Testament, being referred to as Peter, James and John.**

I can’t keep from believing that is the same James that writes the epistle according to James. It was Peter, James and John that the Lord always took with him on special occasions, and even after the Day of Pentecost, the Early Church came into existence. Peter and John were seen and in action together on many occasions. Some will say Peter called himself an Apostle and John was an Apostle, then why didn’t James address his epistle as being an Apostle? The reason John did not address his epistle to the 12 tribes of Israel, and he did not say he was an apostle in the beginning of First, Second and Third John. Those men had a knowledge that Paul and Peter were to be the two leading apostles for the message of the church of restoration.

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**THE KEYS OF THE KINGDOM.....***Continued from Page 2*

They also, no doubt in my mind, had a knowledge for this day also, just before the coming back of Jesus Christ, to set up His throne of glory in the Holy Land.

**PETER'S FIRST EPISTLE AND  
THE BOOK OF REVELATION**

If you will notice, Peter says in the first verse, he is the apostle of Jesus Christ to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia. All you have to do is to get a good encyclopedia and you will find all of these places mentioned were parts of Asia Minor, and would be addressed to the same people that read the letters that John gives us in the Book of Revelation when he wrote to the seven churches of Asia. He mentions that he is writing to the strangers scattered throughout all of this country. Of course, we know that as the Book of Revelation begins to unravel the four horses standing on the four corners of the earth, which is America, Scandinavia, India and Africa and throughout these strangers that Peter addresses and calls them the Elect according to the foreknowledge of God the Father, through setting them apart of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ; he sends them greetings and peace to be multiplied.

I intend to drop you a few keys to study because of not having time or space to elaborate. This third verse actually mentions Peter addressing the strangers scattered on the four continents according to the first and second chapter of the Book of Revelation and they are called the Elect, which is natural Israel, those elected of the 12 tribes that Jesus speaks about in the 24<sup>th</sup> chapter of Matthew. He says that his abundant mercy hath begotten us again. That is natural Israel coming back into God's favor, where they at one time were, unto a lively hope by the resurrection of Jesus Christ from the dead. There is a wonderful key there to connect this in the way that we are studying.

Notice, in the fifth verse he speaks about this salvation ready to be revealed in the last time, which is the time we are now in, and is ready for the revelation of the restoration being revealed. He is also speaking in the seventh verse, we might be found unto praise and honor and glory at the appearing of Jesus Christ. He is speaking about the appearing of Jesus Christ in honor and glory to Israel Restored. When Jesus makes His appearing to Israel, having not seen, ye love; in whom, though ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory. Verse 8.

Can you picture, my brother, if we, as God-called men and women dedicated to this cause, can show the wandering Jew throughout America and the world, their

hope in that land beyond the sea, where they and their peoples throughout the world can be set free. If we will do that with these wonderful scriptures that the Apostle Peter has given us to use, when we can expect results.

**THE PROPHETS ALSO TOLD OF THIS TIME**

In the tenth verse of the first chapter of Peter, it says, *"Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that would come unto you."* That was God's favor, which was His grace unto restored Israel.

*"Searching what or what manner of time the Spirit of Christ, which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that would follow."* Then notice in the 13<sup>th</sup> verse, *"Wherefore gird up the loins of your mind, be sober, and HOPE TO THE END for the grace that is to be BROUGHT UNTO YOU at the REVELATION OF JESUS CHRIST."*

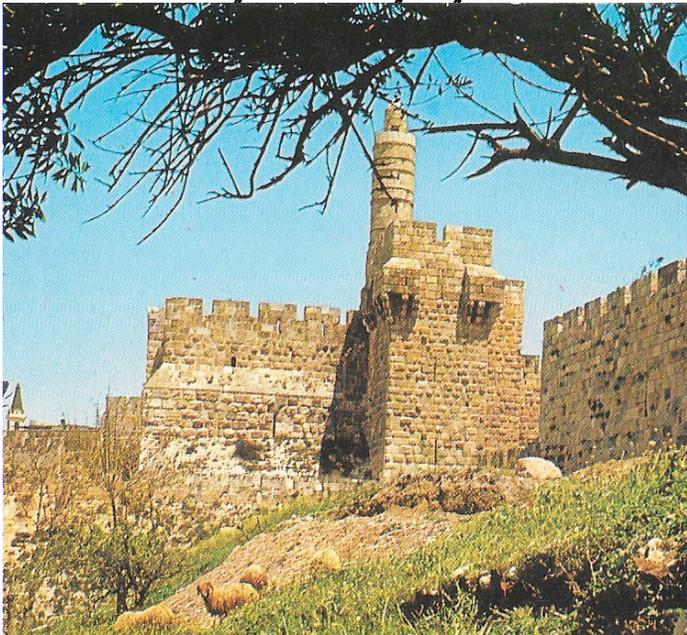
All you have to do, dear reader, is to go to the Book of Revelation, in chapter one, the first verse says the revelation of Jesus Christ which God gave unto him and here, Peter had just told us in his writing in the end time, that the grace of God would be brought up to them, the Jews, the revelation of Jesus Christ. Many people refer to the Book of Revelation as the Revelation of John, the Divine, which is also listed at the top of the Book of Revelation. But if you will notice, the actual scripture, the first four words is the revelation of Jesus Christ. It has the same headings and Peter had the same mind when he was writing to the strangers scattered throughout Asia Minor,, or the regions of Asia when he speaks about the hope that these strangers had to the end that was brought unto them at the revelation of Jesus Christ being the opening up of the Book of Revelation, the seven letters written to the seven churches of Asia and four beasts standing on the four corners of the earth holding back the four winds which is the sealing of the 144,000 in the seventh chapter of the Book of Revelation, which is Israel restored. This also connects with the fourth chapter and 13<sup>th</sup> verse of Peter.

Peter said "as obedient children," referring to the Jewish people of the 12 tribes of Israel that had been restored, that they have not fashioned themselves according to the former lusts. That is what caused the Jewish people to be cut off at the time that they went into their judgment. And I am sure if we would study closely, we could readily see in Chapter 1, verse 15, that it speaks about God that had called these Jewish people from all walks of life and sealed them with the Holy Spirit of promise, being holy also expected them to manifest holiness in their conversation. For he says, *"As it is written, be ye holy for I am holy."* And if you call on the Father, who, without respect of persons (meaning Jew or Gentile), *pass the time of your sojourning here in fear."*

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## MY LOVE FOR ISRAEL

by Brother Doug King



The first time that I saw Israel was in the Fall of 1971. I traveled with a large group of musicians and saints from Phoenix, Arizona and other U.S. cities, led by Brother Richard Tate. My wife, Faywanda, borrowed the money from the bank where she worked and paid my way so that I could fulfill a dream, while she remained at home with our son. We first went to Denmark, where we met with some wonderful saints of God and also met for a luncheon with the Chief Rabbi of Copenhagen. We were invited to Helsinki, Finland where our musicians and singers appeared before over 1,500 people, playing and singing the songs of Zion in both Hebrew and English. Having spent several days visiting and touring, we boarded an El Al plane and made our way to Israel.

We spent 13 amazing days in the Land that God promised to Abraham's seed, touring from Rosh Pina in the north, to Damona in the south, traveling along the shoreline of the Dead Sea and returning to Jerusalem. My first impression of the City of God was to see the sun rising upon the gold-covered Jerusalem stone of the buildings making it appear that the City was made of Gold.

We visited a kibbutz called Geshar HaZiv, in the north, close to the Mediterranean Sea. It extended north to the Lebanese border. We found many people from many foreign countries who had come there to learn from the Israelis about the agricultural techniques, so that they could return to their homelands and teach their people how to produce food for their families. Here, I met an Israeli who, when asked if he attended synagogue, he pointed to the country around us and said, "This is my synagogue. Here is where I find my God." While returning from there, Sister Ruth Moore, who is the editor

of this paper) received from the Lord the song "Shalom, Eretz Israel."

It was on this trip also that I was honored with the privilege of meeting and shaking the hand of Mr. David Ben Gurion, the first Prime Minister of the nation of Israel. I was able to visit, with no fear, the Old City and Bethlehem several times, as both were safely under the protection of the I.D.F. As we were preparing to return home, I said to my room mate, "I'm ready to go home. I can't stand anymore, I'm on Beauty overload. But, I'll come back and bring my family." I didn't know that in a short two years later, we would be there in the midst of war.

In the Fall of 1973, my wife, son and I went to Israel with another group of musicians and singers from various assemblies around the U.S. My young son, along with two other children, were a trio that sang Israeli songs in Hebrew. Again, we first went to Copenhagen, Denmark and worshipped with the Saints that we had been with before. As we were preparing to leave for Israel, we were informed that she had been attacked by the Arab countries on her borders once again; on the holiest day of their year, Yom Kippur, the Day of Atonement, in which the Israelis fasted for 25 hours, and we would not be able to continue our trip at that time. We were given a choice of returning to America or waiting until we could enter Israel. We voted among us and unanimously elected to wait and go as soon as we could. As we entered Israeli air space, we were joined by an escort of three fighter jets and asked to close our window shades. Upon landing, we were met by Tom Tate who had been living in Tiberius with his family for some time and traveled by automobile and van, with the headlights painted blue, to that city.

Shortly after our arrival there, we were given the privilege of traveling with an I.D.F. escort, to play and sing for the Israeli troops on the Syrian and Lebanese borders. As we did this, I was reminded of the scriptures, saying that we are to comfort and rejoice with this chosen people as God establishes them in the land of their promised inheritance. We were privileged to be with and among the soldiers for many days, then went to Jerusalem, that beautiful City of our God. There is much that I could write concerning this trip and my feelings but time and space doesn't allow at this time. Let it suffice to say that it was one of the highest points of my life and I am humbled that my Lord would give my family and I this blessing, to actually be physically involved in this promise to Israel.

In 1998, 25 years later, we returned to tour the Land once again. On this trip, we felt that we had returned home, being privileged to spend three weeks with Sister Vida and Brother Harley Henson, in the apartment owned by Gospel Tabernacle of Kansas City, Kansas. We rented a car and along with them, we toured Northern Israel and the Galilee, staying at the house owned by Brother Moshe Ben Shmuel, a Jewish believer who worshipped with us for

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**MY LOVE FOR ISRAEL.....***Continued from Page 4*

many years. While in the North, walking in a nature reserve in the area of Dan, the Spirit of the Lord allowed me to feel the overshadowing of His Presence in the Land. I said to my wife, "I know why Jesus loved this part of Israel and came back to it often to commune with His Father."

As we traveled down the Mediterranean coast on our return to Jerusalem, once again, I was overwhelmed with the beauty of Eretz Israel. We spent the weekend at the apartment and were in service with those who worshipped there. The next week, we took the car by ourselves and went south along the Dead Sea, spending a couple of nights in Eilat before returning through the wilderness and visiting Beer Sheva on the way back to Jerusalem. During our time in Jerusalem, we visited with Brother Richard Tate and the people that had gone with him to Israel many years before. Being in worship service with them, it was at this time that the Lord dealt with us that there should be peace between the two groups and we should all work together for the good of the people. After another service at the apartment, we reluctantly returned to Kansas City to await the leading and timing of the Lord.

Early in the 21<sup>st</sup> century, my wife and I were offered the privilege of going to Israel and living in the church's apartment at #5 David Alroi in Jerusalem for three months at a time. We continued to do this for eight years until situations allowed Brother Harley Henson to remain there full time. To have this honor, to live in the Land of God's promise to His Chosen People goes beyond anything that I could have expected from Him. To walk on streets that prophets, saints and kings had walked hundreds of year ago, to see the wonders of the Old City and the development of the New City, to mingle with the people He has brought home from the nations of exile, is something that cannot be explained with mere words, it must be felt!

Once a man told me that he could feel the same God here in the states as in Israel. While this may be true, the magnitude by which His Spirit is felt has no equal. One can walk anywhere in His City, and stopping for a moment, closing one's eyes and reaching out, you are able to feel the Presence that is in the very air. Whether you are on the street, in a super mall, restaurant, or in the midst of traffic on a crowded bus, He is there and you can talk to Him in a way that I personally have never found Stateside. Being there for an extended time allowed me to interact with the people daily in their own environment where I got to understand them and the humility that they keep hidden behind a wall of hardness to those who either do not have the time or just don't care enough to know the Israeli heart. That heart of flesh that their God has promised to give them as they return to the Land of their inheritance.

Today, we are watching as God is fulfilling His eternal promise to the Seed of Abraham, bringing them home from the nations of exile (graves) and giving them Life (resurrection), as He washes them and gives them a new heart, we are commanded to do only one thing: **COMFORT THEM.** God, Himself, will cleanse them, remove their hard heart and put a new heart in them on which He will write His Eternal Covenant. It is to this vision we have given our Love and our Lives and intend to continue as long as the God of Israel will allow.

**Your brother in Christ, Doug King**

**THE WONDER OF CHRISTOPHER COLUMBUS'S  
DISCOVERY MADE A PLACE OF REFUGE FOR  
THE JEWISH PEOPLE AND CHRISTIANS WHO  
WERE SUFFERING IN EUROPE WITHOUT  
LIBERTY TO SERVE GOD ACCORDING TO  
THEIR CONSCIENCE.**

**CHRISTOPHER COLUMBUS.....***Continued from Page 1*

People assume that King Ferdinand and Queen Isabella financed Columbus's journey. But according to Charles Garcia of CNN, two converses, Louis De Santangel and Gabriel Sanchez, along with the prominent Rabbi Isaac Abarbanel, took money out of their own pockets to pay for the voyage. This historical fact should raise yet another question: Why did these Jews take interest in Columbus's voyage?

Simon Wiesenthal suggests in his book, *Sails of Hope*, that the motive behind Columbus's voyage was to find a safe haven for the Jews. Similarly, others conclude that Columbus set sail to Asia for the purpose of obtaining enough gold to finance a crusade in an effort to take back Jerusalem and rebuild the Jews' holy Temple. According to Dr. Gerhard Falk, author of *A Man's Ascent to Reason*, he brought a Hebrew interpreter with him, with the hope of locating the ten lost tribes. (Hence, the popular lyric reads: In 1492, Columbus sailed the ocean blue. His interpreter was Lou, he was a Jew, and that is true.)

The day of Columbus's travels are also of noteworthy significance. It is said that he had originally planned on sailing on Tisha B'Av, but postponed his travels because the day is inauspicious for such ventures. Instead, he began his journey on August 3<sup>rd</sup>, the 11<sup>th</sup> day of Av, two days after the Jews were given the choice to convert or leave Spain. For our discerning readers, is this a fact of mere coincidence or of remarkable significance?

On the surface, it seems that an ordinary sailor set forth to find a different path to the Indies, and by a remarkable stroke of luck, landed in a land known for its benevolence and religious tolerance. However, upon exploring the true identity of Christopher Columbus, we come to know a man who, in his quest to free the Jewish people from their oppression, was brought to America by the hand of Divine Providence. ☆

## *My Personal Note.....*

by *Sister Ruth Moore*



When we study the last few days in the Gospels just before the Passover took place in the upper room. One of the discussions mentioned among the disciples in Matthew 18:1 was "who would be the greatest in the kingdom of heaven." Also, in Luke 22:24, it was

noted that among the disciples was the question "which of them should be the greatest." In Mark 9:34, it says that there was a dispute among the disciples concerning who should be the greatest among them.

In reading the answer Jesus gave them, we find in Matthew 18:4, He said, "whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven."

We often find this discussion among our brotherhood, wondering who should have authority or be the greatest among us and the answer in Matthew 18:4 gives a very simple solution but as we read on, we find another discussion which took place as the Passover was being taken.

Jesus said in Matthew 26:21, as they were preparing to eat. He said, "I say unto you, that one of you shall betray me." This made the disciples very sorrowful and every one of them said, "Lord, is it I?" Again, in Mark 9:18b Jesus said: Verily, I say unto you, one of you which eateth with me shall betray me." Again, it speaks of the sorrow that each one felt and how they asked the question in the 19<sup>th</sup> verse: "And they began to be sorrowful and to say unto him one by one, "Is it I?" and another said "Is it I?"

In 9:29, Peter said unto him, although all shall be offended, yet will not I." And Jesus replied in verse 9:30: "Verily I say unto thee, that this day, even in this night, before the cock crow twice, thou shalt deny me thrice." Again, in verse 9:31, "Peter spake more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all."

When the Passover was accomplished, they gathered together and went to the Garden of Gethsemane where Jesus was then taken by the High Priest and his men. It is all very interesting that the very words that Jesus told Peter happened in that judgment time.

It then tells how the cock crowed and Peter realized that the Lord had warned him of his boastfulness against the other disciples and allowed him to deny Him. I suppose the hardest thing that occurred at that time was when Jesus turned and looked at Peter. It probably woke him up more than anything else could have.

I'm sure we who have lost ministering brethren have some idea of the grief suffered by that disciple as he watched their wonderful Master being hung on a tree and the terrible pain of hammering the nails into his hands and feet but, the fact that he died, must have been almost more than they could bear. Yet, three days later, Mary and some of the ladies went out to anoint his body only to find that He was not there. As the angel appeared to them and said, "He is not here. He is risen," O Hallelujah, such joy really would be unspeakable and full of glory.

The few times that they were able to spend with Him were so precious. I can only imagine the excitement and thrill that they felt each time they looked upon His face and saw him alive forevermore. I would not know what that was but I long for that day when we will see Him face to face and see all of those who have been faithful to Him over the years as we gather around the Throne with them. No such joy and glory have we shared up to this time.

Something that brings that entire situation together is the time just before the Lord ascended into the heavens. In the book of John, we read the story. It tells of the third time that Jesus showed Himself to His disciples, after that he was risen from the dead.

In John 21:15, they had dined together and it says: "Jesus saith to Simon Peter, Simon, son of Jonas, lovest me more than these?" And Peter answered, Yea, Lord, thou knowest that I love thee, He saith unto Him, Feed my lambs."

I have often heard it preached that Jesus was asking him if he loved Him more than the fish that they were eating but It brings me back to the discussion that Jesus needed to have with the man who was to be the Apostle of the Jews. In other words, Peter, do you love me more than these disciples now? Of course, He asked him again, "Simon, son of Jonas, lovest thou me?" Again, Peter said, "Yea, Lord, thou knowest that I love thee." And Jesus said unto him, "Feed my sheep."

Then, again, he said the third time, "Lovest thou me?" Peter then was grieved and answered, "Lord, thou knowest all things; thou knowest that I love thee." Then, again, Jesus said, "Feed my sheep. Verily, verily, I say unto thee, when thou wast young, thou girdest thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not."

The 19<sup>th</sup> verse says that this denoted what death Peter would experience. For He said, "Follow me." when Peter turned around to the disciple whom Jesus loved and asked "Which is he that betrayeth thee?" And Jesus responded "If I will that he tarry till I come, what is that to thee?"

The saying went out that possibly John would not die but would tarry till Jesus came. This, I believe created a trust again among the disciples so much so that the trials which they faced in the future would keep them close to one another and knowing that Jesus loved them all and would return again at the time that His Father allowed, as He said in John 14:2:

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**THE KEYS OF THE KING.....**

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They also had a foreknowledge as the 18<sup>th</sup> verse says, “that ye know that ye were not redeemed with corruptible things, as silver and gold, showing that the Jewish people will be wealthy and able financially to buy everything that they could buy. As James speaks directly to them when he says, “Go to now ye rich men,” James 5:1, addressing his letter to the 12 tribes scattered abroad. But Peter says from your vain conversation received by tradition from your fathers,” that was the Jewish religion he was referring to. But it was through the precious blood of Christ as a lamb without blemish and without spot. In these last times it was foreordained before the foundation of the world that it should be manifest.

**BEING BORN AGAIN**

He speaks about the Jewish people being restored in the 22<sup>nd</sup> verse, souls being purified in obeying the truth through the Spirit unto unfeigned love of the brethren that is the whole 12 tribes loving one another with unfeigned love. He said, “See that ye love one another with a pure heart fervently, being born again,” that is out of the Jewish religion spoken of in the 18<sup>th</sup> verse, of the fathers, the old customs and genealogies of the corruptible seed, “but have been born again of the incorruptible by the Word of God, which liveth and abideth forever.”

THIS ARTICLE WILL BE COMPLETED IN  
THE June, 2017 ISSUED

**MY PERSONAL NOTE.....**

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*2 In my Father’s house are many mansions, If it were not so, I would have told you, I go to prepare a place for you*

*3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.*



**BRO, HARLEY HENSON**

We have enjoyed the ‘recent reports that we have had in the B’nai Shalom while he was in Israel. He spent four years there and was a blessing to the folks there as well as keeping us unformed about the events taking place there.

He became very ill about a month ago and was sent to the hospital. They told him some very serious conditions and he felt he needed to return to the states. He is now back in Belton, Missouri and being treated for whatever is the problem. I am sure he would appreciate your prayers. We are not sure what his future plans are but we are seeking the will of the Lord concerning the work in Jerusalem.

In the meantime, please pray that we will hear from the Lord and do what He desires of us.

It is wonderful to have a body of people who care for each of us and keeps us together as the body of Christ

continuing to follow the leading of the Lord for the future. A scripture that is very dear to us is in II Corinthians 1:3-7:

*3 Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the Lord God of all comfort;*

*4 Who comforteth us in all our tribulation that we may be able to comfort them, which are in any trouble by the comfort wherewith we ourselves are comforted of God.*

*5 For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ*

*6 And whether we be afflicted, it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer; or whether we be comforted, it is for your consolation and salvation.*

*7 And our hope of you is steadfast, knowing, that as you are partakers of the sufferings, so shall ye be also of the consolation,*

*‘Thank the Lord that we all suffer and are comforted of those with whom we share our vision. Then, we find that those same ones who comforted us are in need of our love and consolation and we in turn, can help strengthen one another in the family of Gd.*

*It is for our strength and consolation that we reach to one another in the Love of ‘god and keep each other going. Thank God for this great family!*

**IN LOVING MEMORY**

**RICKY WADE MCKINLEY**  
**Jan. 10, 1992 – Feb. 26, 2017**  
**Grandson of**  
**Bro. & Sis. Milford Burns**

**SIS. NORA LEE VANCE**  
**Oct. 12, 1929 – Feb. 28, 2017**  
**Mother of Sis. Lynette Stanton**  
**Arborknoll Gospel Assembly**

**MARY LOUISE PEARSON**  
**Sep. 20, 1928 – Feb. 28, 2017**  
**Sister-in-law to**  
**Bro. & Sis. Roy Pearson**

**B'NAI SHALOM**  
JERUSALEM DIGEST

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**PRINTING & CIRCULATION:**

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B'Nai Shalom-Jerusalem Digest  
811 S. Cleveland Avenue  
Belton, MO 64012

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