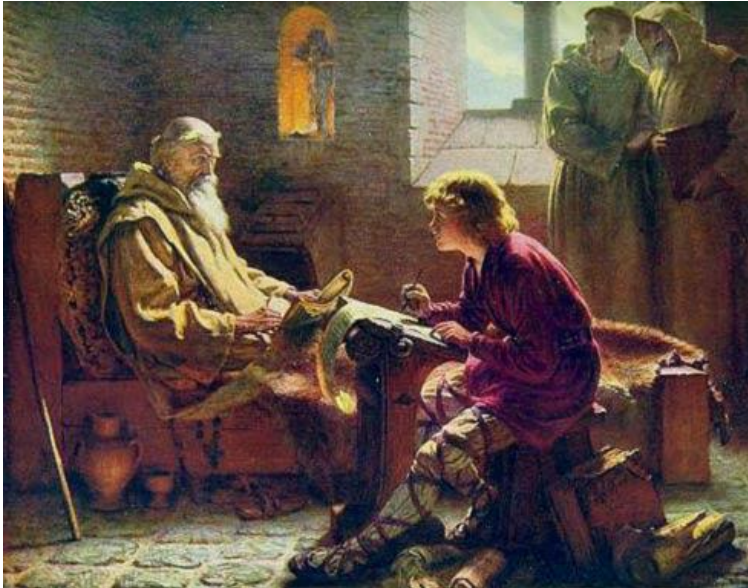


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A painting of the Venerable Bede, the greatest scholar and teacher in Saxon England, translating the Book of John by J. D. Penrose.

“But now thus saith the Lord that CREATED thee, O Jacob, and he that FORMED thee, O Israel, Fear not, for I have REDEEMED thee, I have CALLED thee by thy name; thou art mine.”

OUR BELIEF STATEMENT

The Federation accepts and adheres strictly to the Bible as the revealed Word of God, and as the only rule of faith and practice for Christians; to the Deity of Our Lord Jesus Christ and to the sufficiency of His Atoning Sacrifice for all mankind; and to the unconditional and unchangeable Covenant of God with Abraham as the fundamental truths by which all doctrine must be measured.

In particular the Federation holds as follows:—

That the Bible is Historically, Scientifically, and Doctrinally accurate.

That the Bible contains God's Plan for the Salvation of the Human Race and that this Plan is worked out through His People who:—

“ . . . are Israelites,

To whom pertaineth the Adoption,

And the Glory,

And the Covenants,

And the giving of the Law,

And the service of God,

And the Promises,

And of whom, as concerning the flesh, Christ came,”

(Romans 10:4-5)

That the Covenant with Abraham, Isaac, and Jacob is in the final stages of fulfilment through the descendants of the Ephraim-Israel Kingdom—as distinct from the Judah-Israel Kingdom.

That the descendants of the Ephraim-Israel Kingdom are officially organised today in the Commonwealth of British Nations, and in the United States of America.

That the correct interpretation of the Bible depends: upon the terms ‘House of Israel’, ‘House of Judah’, and ‘House of David’ being properly understood in their historical and prophetic settings, and upon an understanding of the distinction between Israel and Judah

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THE VENERABLE BEDE

Compiled by Michael Simmill

Bede (Latin: *Bēda Venerābilis*), was an English Monk at the monastery of Saint Peter at Monkwearmouth and its companion monastery, Saint Paul's, in modern Jarrow, Northeast England, both of which were located in the Kingdom of Northumbria. He is well known as an author and scholar, and his most famous work, *Historia ecclesiastica gentis Anglorum* (*The Ecclesiastical History of the English People*) gained him the title "The Father of English History".

In 1899, Bede was made a Doctor of the Church by Leo XIII, a position of theological significance; he is the only native of Great Britain to achieve this designation (Anselm of Canterbury, also a Doctor of the Church, was originally from Italy). Bede was moreover a skilled linguist and translator, and his work made the Latin and Greek writings of the early Church Fathers much more accessible to his fellow Anglo-Saxons, contributing significantly to English Christianity. Bede's monastery had access to a superb library which included works by Eusebius and Orosius, among many others.

Almost everything that is known of Bede's life is contained in the last chapter of his *Historia ecclesiastica*, a history of the church in England. It was completed in about 731, and Bede implies that he was then in his fifty-ninth year, which would give a likely birth date of about 672–673. A minor source of information is the letter by his disciple Cuthbert which relates Bede's death. Bede, in the *Historia*, gives his birthplace as "on the lands of this monastery". He is referring to the twinned monasteries of Monkwearmouth and Jarrow, in modern-day Sunderland, claimed as his birthplace;

there is also a tradition that he was born at Monkton, two miles from the monastery at Jarrow. Bede says nothing of his origins, but his connections with men of noble ancestry suggest that his own family was well-to-do. Bede's first abbot was Benedict Biscop, and the names "Biscop" and "Beda" both appear in a king list of the kings of Lindsey from around 800, further suggesting that Bede came from a noble family. The name "Bede" was not a common one at the time. The *Liber Vitae* of Durham Cathedral includes a list of priests; two are named Bede, and one of these is presumably Bede himself. Some manuscripts of the *Life of Cuthbert*, one of Bede's works, mention that Cuthbert's own priest was named Bede; it is possible that this priest is the other name listed in the *Liber Vitae*. These occurrences, along with a Bieda who is mentioned in the *Anglo-Saxon Chronicle* under the year 501, are the only appearances of the name in early sources. The name probably derives from the Old English *bēd*, or prayer; if Bede was given the name at his birth, then his family had probably always planned for him to enter the clergy.

At the age of seven, he was sent to the monastery of Monkwearmouth by his family to be educated by Benedict Biscop and later by Ceolfrith. Bede does not say whether it was already intended at that point that he would be a monk. It was fairly common in Ireland at this time for young boys, particularly those of noble birth, to be fostered out; the practice was also likely to have been common among the Germanic peoples in England. Monkwearmouth's sister monastery at Jarrow was founded by Ceolfrith in 682, and Bede probably transferred to Jarrow with Ceolfrith that year. The dedication stone for the church has survived to the present day; it is dated 23 April 685, and as Bede would have been required to assist with menial tasks in his day-to-day life it is possible that he helped in building the original church. In 686, plague broke out at Jarrow. The *Life of Ceolfrith*, written in about 710, records

that only two surviving monks were capable of singing the full offices; one was Ceolfrith and the other a young boy, who according to the anonymous writer had been taught by Ceolfrith. The two managed to do the entire service of the liturgy until others could be trained. The young boy was almost certainly Bede, who would have been about 14.

When Bede was about 17 years old, Adomnan, the abbot of Iona Abbey, visited Monkwearmouth and Jarrow. Bede would probably have met the abbot during this visit, and it may be that Adomnan sparked Bede's interest in the Easter dating controversy. In about 692, in Bede's nineteenth year, Bede was ordained a deacon by his diocesan bishop, John, who was bishop of Hexham. The canonical age for the ordination of a deacon was 25; Bede's early ordination may mean that his abilities were considered exceptional, but it is also possible that the minimum age requirement was often disregarded. There might have been minor orders ranking below a deacon; but there is no record of whether Bede held any of these offices. In Bede's thirtieth year (about 702), he became a priest, with the ordination again performed by Bishop John.

In about 701 Bede wrote his first works, the *De Arte Metrica* and *De Schematibus et Tropis*; both were intended for use in the classroom. He continued to write for the rest of his life, eventually completing over 60 books, most of which have survived. Not all his output can be easily dated, and Bede may have worked on some texts over a period of many years. His last-surviving work is a letter to Ecgbert of York, a former student, written in 734. A 6th-century Greek and Latin manuscript of Acts that is believed to have been used by Bede survives and is now in the Bodleian Library at Oxford University; it is known as the *Codex Laudianus*. Bede may also have worked on one of the Latin bibles that were copied at Jarrow, one of which is now held by the Laurentian Library in Florence. Bede was a teacher as well as a writer; he

enjoyed music, and was said to be accomplished as a singer and as a reciter of poetry in the vernacular. It is possible that he suffered a speech impediment of some kind, but this depends on a phrase in the introduction to his verse life of Saint Cuthbert. Translations of this phrase differ, and it is quite uncertain whether Bede intended to say that he was cured of a speech problem, or merely that he was inspired by the saint's works.

In 708, some monks at Hexham accused Bede of having committed heresy in his work *De Temporibus*. The standard theological view of world history at the time was known as the six ages of the world; in his book, Bede calculated the age of the world for himself, rather than accepting the authority of Isidore of Seville, and came to the conclusion that Christ had been born 3,952 years after the creation of the world, rather than the figure of over 5,000 years that was commonly accepted by theologians. The accusation occurred in front of the bishop of Hexham, Wilfrid, who was present at a feast when some drunken monks made the accusation. Wilfrid did not respond to the accusation, but a monk present relayed the episode to Bede, who replied within a few days to the monk, writing a letter setting forth his defence and asking that the letter also be read to Wilfrid. Bede had another brush with Wilfrid, for the historian himself says that he met Wilfrid, sometime between 706 and 709, and discussed Æthelthryth, the abbess of Ely. Wilfrid had been present at the exhumation of her body in 695, and Bede questioned the bishop about the exact circumstances of the body and asked for more details of her life, as Wilfrid had been her advisor.

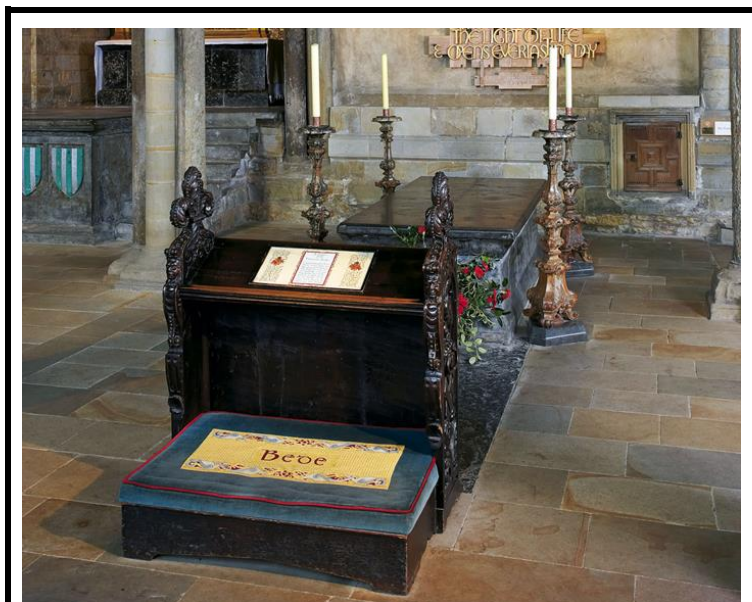
In 733, Bede travelled to York to visit Ecgbert, who was then bishop of York. The See of York was elevated to an archbishopric in 735, and it is likely that Bede and Ecgbert discussed the proposal for the elevation during his visit. Bede hoped to visit Ecgbert again in 734, but was too ill to make the

journey. Bede also travelled to the monastery of Lindisfarne, and at some point visited the otherwise-unknown monastery of a monk named Wicthed, a visit that is mentioned in a letter to that monk. Because of his widespread correspondence with others throughout the British Isles, and due to the fact that many of the letters imply that Bede had met his correspondents, it is likely that Bede travelled to some other places, although nothing further about timing or locations can be guessed. It seems certain that he did not visit Rome, however, as he would have mentioned it in the autobiographical chapter of his *Historia Ecclesiastica*.

Nothhelm, a correspondent of Bede's who assisted him by finding documents for him in Rome, is known to have visited Bede, though the date cannot be determined beyond the fact that it was after Nothhelm's visit to Rome.

Bede died on Thursday, 26 May 735 (Ascension Day) and was buried at Jarrow. Cuthbert, a disciple of Bede's, wrote a letter to a Cuthwin (of whom nothing else is known), describing Bede's last days and his death. According to Cuthbert, Bede fell ill, "with frequent attacks of breathlessness but almost without pain", before Easter. On the Tuesday, two days before Bede died, his breathing became worse and his feet swelled. He continued to dictate to a scribe, however, and despite spending the night awake in prayer he dictated again the following day. At three o'clock, according to Cuthbert, he asked for a box of his to be brought, and distributed among the priests of the monastery "a few treasures" of his: "some pepper, and napkins, and some incense". That night he dictated a final sentence to the scribe, a boy named Wilberht, and died soon afterwards. Cuthbert's letter also relates a five-line poem in the vernacular that Bede composed on his deathbed, known as "*Bede's Death Song*". It is the most-widely copied Old English poem, and appears in 45 manuscripts, but its attribution to Bede is not absolutely certain—not all manuscripts name Bede

as the author, and the ones that do are of later origin than those that do not. Bede's remains may have been transferred to Durham Cathedral in the 11th century; his tomb there was looted in 1541, but the contents were probably re-interred in the Galilee chapel at the cathedral.



Bede's tomb in Durham Cathedral

In fact, 'the Venerable Bede' comes from the Latin inscription on Bede's tomb in Durham Cathedral, reading:

HIC SUNT IN FOSSA BEDAE VENERABILIS OSSA

Here are buried the bones of the Venerable Bede

OUR NEGLECTED HERITAGE

by Gladys Taylor (CONTINUED)

A PERIOD OF GREAT PERIL

“My Druid is Christ, the Son of God.”

ST. COLUMBA'S *Song of Trust*

Of all the periods of adjustment in our complicated history, that which presented the greatest degree of peril to our Christian civilization was most probably the two centuries of which the smallest amount of written history has survived, from the fifth to the sixth.

The first three centuries of the Christian era saw steady, quiet progress, not only in missionary activity, but in the building of a strong Christian civilization. From the point of view of the plan of God, in order to build His Kingdom on earth, there must be a stable community. Any person, anywhere in the world, may benefit from a strong faith in Christ. His neighbours will benefit too and a group like a church will be a blessing to the community. This can happen anywhere in the world, but it is not enough to create the Lord's Kingdom.

From the very first, God declared that Israel was His nation. In spite of a false start and many sins, God continued to assure Israel that she was still His nation, that she would be restored and that this was an essential part of the plan. Righteous laws were requisite and with them a righteous

administration. A stable throne was necessary for reliable leadership and we are blind indeed if we cannot see this demonstrated in history. To this end, promises of the perpetual throne were given.

Accordingly, it was necessary that Israel's Appointed Place should not be settled in a haphazard fashion, but that, as the people came in, the law and the throne should be functioning. As the tribes arrived, they had to do so gradually, each portion settling in under the divinely-appointed rulership. That was not going to be easy. How could the Israel people be chastised into submission, yet arise strong and united?

Here in Britain, the preparations began even before Israel was carried into captivity. Those metal-working craftsmen, with their meticulous culture and worship of the Creator, who gradually built up a law-abiding community in Britain and western Europe, could only have sprung from the race of Shem. They laid a foundation on which the Christian faith could be planted in peace.

The experience of history has taught us the weakness of building a Christian community on a pagan basis. Of course the heathen must be converted, but it has been demonstrated that where Christianity was built on a basis of idolatry, the idolatry seeped through into the Christian worship, with results which are easy to see in the Roman Catholic Church.

The western churches, with their Druidic basis, received the faith most naturally. The progress was simple, as simple as it would have been if Israel in Palestine had remained faithful to God and had received the Saviour into their midst. The Druids of the west were the vanguard of Israel's priesthood, preparing the appointed place for the restoration of Christian Israel.

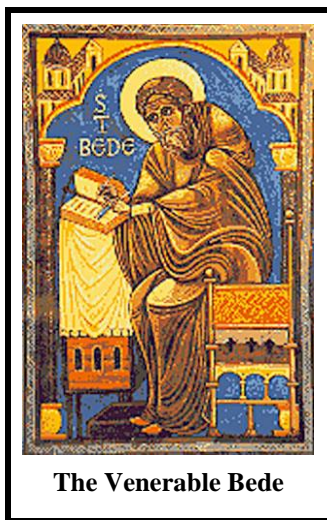
For this reason, we can see how the Culdee Church came into being and spread, with remarkable rapidity, throughout the whole of these islands. It was the church in

which Druids became ministers, Archdruids became Archbishops and bards became the leaders of the great Christian choirs like the one founded by the Princess Eurgain in South Wales, where the praises of God were sung continually, day and night, as in the days of Solomon.

A nation of poets used their poetic gifts in the praise of God. Throughout Britain, Christian Druidism, or Culdee worship, seems to have prevailed, just as the Druidic principle has continued unbroken in Wales to the present day. The effect of Druidism upon Christian worship is difficult to define, but it is palpable. It means a blending of culture and faith to their mutual enrichment, so that life becomes a complete whole and nothing in life is completely secular, wholly divorced from God.

The Venerable Bede, in writing of the second century Christian king, Lucius, tells us, “The Britons preserved the faith which they had received uncorrupted, and continued in peace and tranquillity until the time of the Emperor Diocletian.” The Romans liked neither Druidism nor Christianity, but they usually tolerated them in Britain, for they feared any uprising in these islands which might cause them to lose the territory already gained. Tacitus described the British as ‘a powerful people’ and it does seem that the Romans always regarded the Britons in that light.

So we see the simple faith of Druidism developing into the equally simple Christian faith, while the Druidic organization continued to function. The Druids had always administered the Law; that was like the work of the



The Venerable Bede

Levites in Israel. There was nothing in early British laws to offend against Christian principles, so far as we know them. Many have survived in the Welsh Triads. They had come initially from the laws of the Trojans and had been codified by Molmutius about five centuries before Christianity was brought to Britain. They are full of compassion for the weak, hospitality to the stranger and commendation of the virtues of chivalry and kindness. People trained according to those laws would be well prepared for the practice of Christian love. The king's chief adviser, the Archdruid, would be well equipped to function as Archbishop, once he had received the Christian Gospel.

It is probable that we should never have heard of King Arthur, any more than we hear of other kings who are simply names in genealogical tables, if the peace had continued. His name comes to light as leader of the British hosts in resistance to the Saxon invasion. Therefore, early Bardic romance singles him out as a hero and wraps many a legend around him. This was understood by our early historians, but ignored in later revivals. There are more flights of fancy in Malory than in Nennius. Layamon, in his poem *Brut* (the oldest extant copy is dated c. 1205) tells us, "Britons loved him greatly and oft said many things respecting Arthur that never was transacted in this world's realm." William of Malmesbury, writing during the twelfth century, said, "He is that Arthur about whom the Britons rave in empty words, but who, in truth, is worthy to be the subject, not of deceitful tales and dreams, but of true history, for he was long the prop of his tottering fatherland, and spurred the broken spirits of his countrymen."

William of Malmesbury was an outstandingly honest writer and we would agree with him. He spent much time in the great library at Glastonbury just before it was destroyed by

fire. Without William's books¹ we should be lacking much vital information.

He tells us that Arthur fought against the Saxons under the command of his uncle, King Ambrosius, who is known to history as Ambrosius Aurelianus, 'the last of the Romans', not because he was in fact Roman, but was the last to hold office under the Roman power. William describes him, in his *Gesta Regum*, in these words, "On the death of Vortigern, the strength of the Britons grew faint, their diminished hopes went backwards, and straightway they would have come to ruin, had not Ambrosius, the sole survivor of the Romans, who was monarch of the realm after Vortigern, repressed the overweening barbarians through the distinguished achievements of the war-like Arthur."

This is an interesting statement, for the Arthurian tales are full of the evidence of Druidic practice in the reign of Arthur. They are usually twisted in some way by the fairy tale attitudes of later writers, but the basic facts are there. There is the wise 'magician', Merlin, always his chief adviser, like the Archdruid advising earlier kings. The Greeks used the word 'magi' to describe the Druids, which simply defined them as 'wise'. The most reasonable derivation of the word 'Druid' is probably that taken from the Celtic 'Dru-vid' meaning wise.

The wisdom of the Druids was not apparently of a magical nature. This would not have earned them the respect of Greeks and Romans. Ammianus Marcellinus,² writing during the fourth century, described them as men of 'penetrating and subtle spirit' and tells us that they "acquired the highest renown by their speculations, which were at once subtle and profound. Both Caesar and Mela plainly intimate that they were conversant with the most sublime speculations of geometry and

¹ *Gesta Regum* and *De Antiquitate Glastoniensis Ecclesiae*.

² *Rerum Gestarum*

in measuring the magnitude of the earth.” They do, however, appear to have prophesied, like the prophets of Israel who were trained in schools of prophecy. Hippolytus, of the third century, tells us that they foretold events by the ‘Pythagorean reckonings and calculations’.³

Since Pythagoras studied under the ‘Galatea’, the Greek name for the Celts of Gaul, it is an open question whether the Galatea used Pythagorean reckonings, or whether Pythagoras used Druidic reckonings.

Nennius refers to King Vortigern summoning his ‘magi’, who were obviously Druids. All this gives considerable point to the position of the prince Ambrosius, who has been described as “the founder of the great sanctuary of Neo-Druidism” and “the fountain head of Bardic doctrine.”⁴

The sanctuary of Neo-Druidism was situated at Amesbury, in Wiltshire, which was named Ambres Burh, in Anglo-Saxon, after Ambrosius. In *Heath’s Guide to Wiltshire*, dealing with Amesbury, it is described “as the site of the choir or sanctuary of Ambrosius,” which “was probably the monastery of Britain, the centre from which flowed the blessings of Christianity and civilization.” This guidebook tells us he is “identified by Dr. Guest with Natan Leod, the Prince of the Sanctuary.” Whether Natan Leod was indeed Ambrosius or another person with the same ideas, it makes no difference to the strong impression we receive of this revival of Christian Druidism at the time when many churches had been destroyed by pagan Saxons.

Ambrosius is remembered in Welsh literature under the name of Emrys. In fact his Neo-Druidic movement appears to have been universal in Britain.

³ *Philosophumena*.

⁴ A. Herbert, *Britannia After the Romans*.

Bede also mentions him in a paragraph that shows the difficulties of that period, “When the victorious army, having destroyed and dispersed the natives, had returned home to their own settlements, the Britons began by degrees to take heart, and gather strength, sallying out of the lurking places where they had concealed themselves, and unanimously imploring the Divine assistance that they might not utterly be destroyed. They had at that time for their leader, Ambrosius Aurelius, a modest man, who alone, by chance, of the Roman nation had survived the storm, in which his parents, who were of the royal race, had perished. Under him the Britons revived, and offering battle to the victors, by the help of God, came off victorious. From that day, sometimes the natives, and sometimes their enemies, prevailed, till the year of the siege of Baddesdown-Hill, when they made no small slaughter of those invaders, about forty-four years after their arrival in England” (*Eccles. Hist.*, Bk. I, ch. 16).

So then, the hero of south-century Christendom inherited the faith of the Culdees. The name Culdee is derived from an Irish word meaning ‘God’s Ally’, a suitable description of these practical Christians whose faith filled the whole of life, enriching it with the arts, while they waged spiritual warfare against every kind of evil. Their reputation for song continued long after the English choirs had been absorbed by monasteries of the Roman Church. The Culdees continued to function in Scotland—full communities, including their wives until the fourteenth century, and in parts of Ireland for two centuries longer.

Here was a way of life that was enduring and satisfying, but in England it was interrupted during the fifth and sixth centuries, then followed by Roman interference in the seventh, so that it was never able to function to the full again.

This then is a fitting background to the life of King Arthur and helps to explain why, though he died in military

defeat, he was remembered with such affection throughout Britain and the Continent. The French poets, for centuries after his time, gave him the full heroic treatment which amounted, in their exaggeration, to fantastic legend. In correspondence, we learn from Miss Helene van Woelderens of a thirteenth-century book in Flemish, by Jacob van Maerlant, in a library at The Hague. This deals with the British King 'Ultherius Pendraco' and his son the King 'Arthurus'. It draws upon older Flemish manuscripts and gives details of Arthur's life which are unknown in British literature. Richard Blackmore, a seventeenth-century court physician, wrote an epic poem entitled *King Arthur*, in which he deals with Arthur's campaigns in northern France. It described the King's dream in which he sees seven men coming for his aid, which is followed by the arrival of four leaders from 'Gallia' and three leaders from 'Neustria', which is Normandy. They are Celtic people appealing for his help in driving the oppressive Franks from their territory.

The Franks had invaded France from their home in central Europe, coming undoubtedly as emissaries of the Holy Roman Empire. The deliverance of northern France effected at that time may well be the historical reason why these Celtic peoples have retained such a measure of independence and have not forgotten their ancient language.

Frederick Harrison sums up the contents of Malory's *Morte D'Arthur* by telling us, "He had possessions in England, Wales, Scotland, Orkney, Ireland, Flanders, France, Holland and Germany."⁵ To discover this it is necessary to know the location of the ancient place names. Writers up to the end of the eighteenth century must have had a key in the shape of old manuscripts. In an early copy of Blackmore's *King Arthur*, in private possession, a seventeenth century list of the French

⁵ *A Book About Books.*

towns mentioned is given. In the poem, ancient names are used, suggesting that Blackmore had access to some very early sources, probably French. It is known that Armorican manuscripts (early Breton) were used for some of the Arthurian material.

Now the archaeological findings at South Cadbury hill have roused considerable interest because the fortress built there was used over a long period, including Arthurian times. Whether it was indeed Camelot or not, it certainly played an important part in the Celtic struggle against the Saxons and much more detail as to life in that period will probably be revealed. Enough may be uncovered there and at Cadbury Congresbury, nearby, to show us what that way of life was really like which the Celts struggled so hard to preserve. Enough bias has been found already to show that they were civilized people and the artefacts they used had come from very far afield.

The finds from the Near East show that the legend of Arthur's pilgrimage to Jerusalem is not far-fetched. On his return he is said to have worn the device of a Cross on his shield. He was in the tradition of his earlier kindred, Helena and Constantine.

Geraldus Cambrensis tells us, concerning the Battle of Badon in which Arthur was victorious, that "he carried the Cross of Christ for three days and three nights on his shield and the Britons were victorious." This was dated by Giraldus as 516, which is the year in which Gildas the Wise was born. Then began the period of darkness for Celtic England, with Saxon, Dane and Norseman bringing their pagan ways. By the time they were won for the Lord, the Roman Church had clamped down upon the land and the Middle Ages had begun.

These are called the Dark Ages, when the light that had been was well-nigh quenched.

THE INTEGRITY OF BRITISH CULTURE & FAITH MUST BE CONSERVED

‘The Bounds of their Habitation’

By Michael A Clark (2016)

To protect and preserve British traditional culture, faith and values, we cannot do without *true* Christianity. Not only has Christianity been part of them since time immemorial but also they cannot continue their existence without it.

Powerful developments have been undermining the integrity of the unique British culture which formed the foundation of Christian civilization in the world, leading to increasing multicultural pressures within the physical constraints of the British Isles. The Christian British family seeing that its government has lost all control of the situation fears as to what the future may hold.

Theresa May, as Home Secretary, in her speech to the Conservative Party Conference in Manchester on 6 October, 2015, said that mass immigration has forced thousands of British people out of jobs and is making it “impossible” to build a “cohesive society” and that there “is no case in the national interest for immigration of the scale we have experienced over the last decade.”

The United Kingdom would not adopt a common EU policy “**in a thousand years**” she said, promising a “new British approach,” including tougher treatment for people who have travelled to the UK from other safe countries. They were fine words but in five years of government, she and the Prime Minister have been part of the problem not the solution.

Quoting the Office of National Statistics (ONS), net immigration to the UK in the year ending March 2015 was 330,000, a 28% increase since March 2014. This was 10,000 higher than the previous peak in 2005. 61% of EU immigrants had jobs to go to while 9,000 fewer people have emigrated since 2014.

Figures published for the first time in an ONS bulletin on births in England and Wales in 2014 record that **more than a third of babies born are no longer classified as white British.** The first ethnic breakdown of births (while the ethnicity of a baby is not recorded on the birth register, midwives are required to record it during the birth notification) showed that 65.3 per cent were born to mothers who put the ethnicity of their child as white British. Among the third of babies said to be members of ethnic minorities, 10.3 per cent were recorded as ‘white other.’ The relatively high proportion appears to mirror increased immigration from Europe.

Already, to cope with the rising population, forty towns and cities in southern England must be doubled in size to deal with the housing crisis. A blueprint for ‘bold state action’ drawn up by George Osborne’s new planning tsar, Lord Adonis, calls for thousands of acres of green belt to be concreted over for a new generation of ‘garden city’ extensions to existing towns. The population of Oxford – a city specially named – would shoot up from 150,000 to 300,000.

Mass immigration is the least thing and the last thing that the over-crowded islands of the United Kingdom need. This is an officially recognized self-evident truth. Yet we appear powerless to prevent the harm that is being caused to our society. Large alien populations inevitably impose cultural and religious distortions upon our ‘**laws and customs**’ which the Coronation Oath Acts require The Queen to uphold.

THE GREATEST NEED

Large Mosques and Temples are now prominent in our cities and the religious Islamic dress code of the black face veil is spreading with frightening speed in some areas of our major cities. The face veil which comes from the Wahabi Saudi Islamic cult that took off in the 1970s, is against every aspect of Britain's laws and customs. France and Belgium outlawed the wearing of the full face veil in 2011 and so should the United Kingdom if society is to be fully integrated – as is the stated aim.



**Incompatible cultures or beautifully diverse?
A scene typical of Britain today**

Yasmin Alibhai-Brown's book *Refusing the Veil*, which argues that veiling conceals abuse, is an important contribution to this topic (pub. 2014, Biteback Publishing, ISBN 978-1-84954-750-5). It is a passionate treatise against what she – as a Muslim, feminist and liberal – considers being submission to a

misogynistic symbol of women's inferiority. "The veil," she argues, "in all its permutations, is indefensible and unacceptable."

There is therefore the greatest need to raise the subject above the ignorance, confusion and dogma with which it is surrounded. The indigenous inhabitants of the United Kingdom must now take stock of the situation in order to help our people create a real basis for good race relations.

Christian people in particular must look at the situation in the light of prophecy and the overall plan of God for the differing races. It is simply not an adequate answer to dismiss the problem confronting the nation by saying we are, or should be, "all one in Christ."

Theology today is in the grip of a spurious doctrine which, under the cloak of brotherhood and a professed love and compassion for all mankind, is paralysing the will and instinct of the Anglo-Saxon people to stand up for their national integrity. Those teachers who ignore the potent forces of race, national and family identity, the immense powers of tradition, history, civilization and religion, become instruments of destruction for the foundation peoples and covenant nations of the world.

After all, the essential nucleus of Anglo-Saxon civilization represents only about one-tenth of the world's population – a tithe if we like to think of it when it comes to mixing ourselves and our culture with other nations. The need for the conservation of our culture and Christian faith is manifestly obvious and crucial to the peace, security and order in the earth.

INTEGRATION AND THE LAW OF THE LORD

Until very recently, all aliens who settled in the United Kingdom have been granted immediate equal rights and

privileges and at the same time have been **given complete liberty to promote their own culture, customs and religions.**

Yet under the Law of the Lord many generations had to pass before anything approaching equal right could be attained by the stranger – even then, there was absolutely no question of false religions being given sanction or of strangers having governmental authority in the land (*Deuteronomy* 17:15 and 23:3). In this way God’s Kingdom Law – the basis of all civilization – was safeguarded from generation to generation.

The word ‘integration’ is perhaps the most abused word today, for it has been distorted beyond recognition from its original meaning. In essence, integration is about integrity, or the entireness and wholeness of a number and group as opposed to a fractional and dissimilar group. To be integral, is to be capable of being integrated into one complete homogeneous family unit, having the same nature throughout.

It therefore follows that the word ‘integration’ is incapable of being applied to the creation of a multi-faith and multi-cultural society, also that those who follow popular trends and debase the English language in this way are being intellectually dishonest.

One cannot study the Bible without realising that God deals with races, nations and individuals. In *Deuteronomy* 32:8 we read: “When the Most High divided to the nations their inheritance, when He separated the sons of Adam, **He set the bounds of the people according to the number of the children of Israel.**” Israel was always the smaller nation amid a world in which “the heathen rage.” They were the remnant, called out by God to establish Kingdom civilization and as such needed to be protected within their borders from being subsumed by the teeming multitudes of other more numerous nations and races.

God Himself separated the people and He set certain bounds, the crossing of which leads to confusion and violence.

In the day before the great Deluge, we are told that “*the earth was filled with violence*” and that “*all flesh*” had become corrupt (*Genesis* 6:11-12). Quite clearly there was a direct link between moral and racial degeneracy and the disintegration of society into violence.

The Apostle Paul emphasized and confirmed that these original racial bounds are of Divine origin. When preaching on Mars’ hill he declared that God “*hath made of one blood all nations of men to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation*” (*Acts* 17:26). It is significant that the word ‘blood’ does not occur in the original texts; the ‘one’ in this verse refers to the *dust* from which all created beings were formed.

History has established beyond all doubt that trouble and unrest is always just below the surface in a highly concentrated multi-racial society. So apparent is this fact that to see our politicians rejecting this lesson of history makes it obvious that they have been mere pawns in a global revolution aimed at breaking down the sovereign integrity of the covenant nations of Protestant Anglo-Saxondom – the Christian West.

THE PEACEABLE LAND DESTABILIZED

As the era of Empire ended during the twentieth century, the huge vacuum left by Britain and the other European nations was filled by chaos and revolution. The left-wing Labour Party leader, Jeremy Corbyn, during his leadership campaign of 2015, declared an admiration of Karl Marx and that Britain can learn from the founder of Communism. It was Marx of course who supplied one reason for flooding our country with immigrants, when he said: “The British will never make their own revolution; foreigners will have to make it for them.”

Everywhere today we can see how faithfully this aim has been played out. The Anglo-Saxon peoples have become

guilt-ridden and bemused through the immoral and intellectual dishonesty of the Christian modernists, the

leftist-liberals and the ‘one-worlders.’ A very destabilizing dogma is being promoted by those who control the media and educational institutions.

Politically correct, but spurious doctrines manifest themselves in the popular statements such as: “All men are brothers under the skin” and “All men are equal, irrespective of race, colour or creed.” It is tragic but significant that many Christian folk are beguiled by this jargon into thinking that statements like these are in line with the words of the Apostle Paul when writing to the Galatians: “*There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus*” (Galatians 3:28).

To think that the obvious spiritual meaning of this verse can be construed to mean that racial and national identity no longer have any purpose in the plan of God for this world is to express great shallowness of thought and study as to the directives of God concerning race relations, as recorded in Scripture. It is indeed intellectual dishonesty to ignore the Divine law of Life and Nature, to advocate doctrines which flout genetics or the study of generation and heredity and disregard all the anthropological lessons of history. The subversive doctrine that all men are equal does not have its roots in anything that God has declared. The second paragraph of the 1776 United States Declaration of Independence, which states that “all men are created equal,” is in the context of equality before the law for “Life, Liberty and the Pursuit of Happiness.”

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THE GREAT NATIONAL IMPERATIVE AND VISION

It is a fact that all races and peoples seek to retain their own identity as the most natural and legitimate objective in the world. All races have a Divine spark to preserve their identity “after their kind” and of necessity need a national territory to preserve and safeguard that identity.

The vision that Jacob-Israel received at Bethel, as recorded in *Genesis* 28:14, was one of an **expanding** kingdom, for God declared that his descendants would migrate to the four points of the compass bringing “blessing to all families of the earth” (*Genesis* 12:3). The very reverse of this has been taking place since the end of empire and the world is now filled with violence and death.

Since the colossal folly of the *British Nationalities Act* 1948, making 800 million UK “citizens,” the policy of successive British governments brought about mass immigration and the subsequent importation of pagan alien religions that has been totally against the will of God. While Israel were commanded to receive genuine refugees as their own (*Leviticus* 19:33-34), it was on the specific qualification that they accept the laws, religion and way of life peculiar to God’s servant people (*Isaiah* 14:1; 56:6-8).

From just a casual reading of *Genesis* 6, it is obvious that the onset of a multi-cultural society was the principal sin of the world prior to the Deluge. A little more than a century after the Almighty judged the world by water we are informed that all peoples were speaking one language. There was a great movement, just like we have today, to organize people into an

integrated society and bring unity into human activities and endeavours.



The EU Parliament building at Strasbourg

The emphasis was entirely on the activities of the flesh and a great ‘United Nations’ tower block began to be constructed to exalt their accomplishments as a testimony to human greatness. This was the Tower of Babel which in an almost unbelievable defiance of this history, the edifice of the EU Parliament in Strasbourg was designed to represent in its unfinished appearance. What Nimrod failed to do at Babel we will complete, the Europeans declared, in open defiance of God’s judgment.

So the great national imperative and vision is set before us. Britain, together with the United States, constitutes the nucleus of the modern-day Israel of God centred upon the Royal *Davidic* British Throne. We must rediscover our true

calling and commission of leading the nations into the paths of righteousness. Let us now repent of our gross national transgressions and seek the God of our forefathers, for as we are informed concerning the ultimate day of crisis now approaching: *“I will yet for this be enquired of by the house of Israel, to do it for them”* (Ezekiel 36:37).

The article above and the following article are from a series of free booklets titled **“The Foundations of the Nation Must be Restored.”** This is No. 5 of the series.

Titles available in this series:

Number One: Constitutional Illegality and the EU

Number Two: Britain’s role and Destiny after the EU

Number Three: Britain’s coming Freedom outside of the EU

Number Four: Royal Assent & our Laws and Customs

Number Five: ‘The Bounds of their Habitation’

Number Six: The Covenant Nations – a Natural Union

Number Seven: The Many Nations of Israel

ANOTHER KING

By Stephen Green

(The following is an excerpt from *Christian Voice*, Newsletter)

FOREIGN GODS HARD TO DISLODGE

The people of [the Kingdom of] Judah and the people of [the Kingdom of] Israel had experienced the effects of outsiders coming in, and even their own kings adopting foreign customs and changing their religious-moral system to one which chose death through its human sacrifices and cultic practices rather than life.

Revivals against paganism were rare. The closest post-Solomon Israel came to it was Elijah's attempted coup against Ahab and Jezebel in I *Kings* 18. In Judah, apart from Asa and Josiah, only Jehoshaphat and Hezekiah followed the Lord.

The lesson of scripture is that foreign religious systems are tempting and that once such a system becomes established it is hard to dislodge. It needs a mighty move of the Holy Spirit in which the Lord raises up a perceptive spiritual tough guy as a leader.

It is easier – although still not easy – not to allow the problem in the first place. The Slovaks were perceptive when they said they would prefer Muslims not to come to Slovakia because there were no mosques there and they had no intention of allowing any to be built. To the annoyance of EU politicians, they made it very clear that they preferred Christians and why: “Slovakia as a Christian country can really help Christians from Syria to find a new home in Slovakia,” said Ivan Netik, the Interior Ministry spokesman.

The trouble is, in addition to Slovakia, it seems only Hungary, Bulgaria, Poland, the Czech Republic, Cyprus and Australia are adopting this politically-incorrect approach. If the

lessons of history are true, the other countries of Europe, Germany in particular, are welcoming in those bent on replacing their belief system with another god, one Allah.

The United Kingdom has been allowing Muslims to immigrate for decades now. Britain can hardly make the argument that there are no mosques here. Local authorities have been approving them with abandon and the building of every mosque encourages more Muslims to come to the UK and turn the area around each mosque into an Islamic enclave. The moment when through natural fecundity Muslims form thirty-per-cent of the population and begin to mature desires for an Islamic state in these shores is not many decades away.

Seeds of Destruction

Economic benefits there may be from immigration, but without either the spiritual resilience of ancient Judah under its reforming kings, or the religious self-confidence of Rome, Western Europe is sowing the seeds of its own destruction by admitting waves of Muslims. Their religion is completely opposed to that of their host countries and they will inevitably demand concessions and eventually the establishment of Islam as the dominant politico-religious system. When that happens, today's leaders will take no responsibility although they will have no excuse. At least the Greeks in the Trojan Horse were hidden. [The so-called] 'Islamic State' today is openly boasting of how many agents – claimed to be in the thousands – it has placed in Europe.

With respect to Germany's 'belief system' today, this is not a *Christian* belief system. Secularism has been gradually taking over during the last sixty years and now runs riot through Britain, most of Western Europe, North America and Scandinavia. It is a pagan religious system. Secularism worships the wisdom of mankind. In abortion it too has its

version of child sacrifice and it has its high priests of depraved sexuality.

Secularism will never resist Islam, for two reasons.

Firstly, Secularism has no spiritual core to give it any resilience. Nature abhors a vacuum and a spiritual one is not granted an exception. If Christianity is pushed out from our law-making, Islam will flood in.

Secondly, Secularism is wedded to multi-culturalism, which was developed in the 1970s to destroy Christianity. So secularist ideology demands a welcome for Muslims and for that matter for Hindus, Zoroastrians, Sikhs, Yazidis (if there are any left), Shintos and whatever other non-Christian religious group you can think of. Secularist ideology also allows no criticism of any of their various religions. Crucially, there is a refusal to admit there is anything even remotely contentious with Islam. Islam has to be characterised by secularists, despite all the evidence to the contrary, as a 'religion of peace.'

Whenever we hear such an expression from [the establishment élite], we are hearing a secularist multi-cultural mantra. Mr Cameron said in [his Munich speech of 5 February], 2011, that the 'doctrine of state multiculturalism has failed,' but it was only replaced, if at all, with 'community cohesion' which leads to the same denials of anything adverse about any non-Christian religion. When the secularists realize their mistake about Islam it will be too late.

[In his important speech on Counter-Extremism Strategy to the multi-cultural Ninestiles School in Birmingham on 20 July, 2015, David Cameron made a huge play for a Counter-ideology to extremism because of our 'shared British values' and 'way of life.' This surely implied that the integrity of British Culture and Faith must be conserved?].

The State as Ultimate Authority

Nevertheless, secularist states have been starting to flex their muscles against certain other religious dissidents. Just as they refuse to do in ancient Rome, forthright Christians will not bow and worship the new Secularist gods of the West. Now as then they are ready to give whole-hearted allegiance to the state, so long as it allows them to hold and express their beliefs – especially that Jesus Christ . . . is King of kings.

Just like Caesar of old, the rulers of Western nations will not tolerate such sedition. The State must be the ultimate authority. There is no room for another king – one Jesus Christ.

That explains why Christians have fallen foul of equality laws in Britain. None has lost his life, but many have lost their livelihood. It explains why Pastor Ake Green (pronounced ‘grey-urn’) was convicted of ‘disrespecting’ homosexuals contrary to a law passed in 2002, in a sermon he preached in Sweden. The country’s Supreme Court eventually quashed his conviction, saying it would not stand in the European Court of Human Rights, but the law itself has never been repealed.

The elevation of the State to divine status also explains why a draconian judge in Rowan County, Kentucky, USA, jailed Christian marriage certificate clerk Kim Davis for six days for refusing to sign off ‘gay-marriages.’

Secularist America, like Secularist Britain, has replaced its Christian theological integrity with that of Secularism. That is why Christians are now coming under attack in previously and even, in Britain, in constitutionally Christian nations. How ironic it is that the Secularist system, so tough on Christians, will be powerless to resist the religion of Islam. Its ideology demands it welcomes in Islam’s practitioners – and they are coming, across the sea and overland, in their current hundreds of thousands [and in the future, even millions].

WHO ARE GOD'S SHEEP?

by John Trotter

In the Old Testament it is clearly stated that Israel as a nation are His sheep. The following are a sample of the verses that clearly state the above:

¹⁷ Which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in; that the congregation of the **LORD** be not as sheep which have no shepherd. (Numbers 27:17)

¹⁷ And he said, I saw all Israel scattered upon the hills, as sheep that have not a shepherd: and the Lord said, These have no master: let them return every man to his house in peace. (I Kings 22:17)

⁷ For he is our God; and we are the people of his pasture, and the sheep of his hand. Today if ye will hear his voice, (Psalms 95:7).

³ Know ye that the Lord he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture. (Psalm 100:3)

⁶ All we like sheep have gone astray; we have turned everyone to his own way; and the Lord hath laid on him the iniquity of us all. ⁷ He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. (Isaiah 53:6, 7)

⁶ My people hath been lost sheep: their shepherds have caused them to go astray, they have turned them away on the mountains: they have gone from mountain to hill, they have forgotten their resting place. . . . ¹⁷ Israel is a

scattered sheep; the lions have driven him away: first the king of Assyria hath devoured him; and last this Nebuchadrezzar king of Babylon hath broken his bones. (Jeremiah 50:6, 17)

²³ Woe be unto the pastors that destroy and scatter the sheep of my pasture! saith the Lord. (Jeremiah 23:1)

⁶ My sheep wandered through all the mountains, and upon every high hill: yea, my flock was scattered upon all the face of the earth, and none did search or seek after them. . . .¹¹ For thus saith the Lord God; Behold, I, even I, will both search my sheep, and seek them out. ¹² As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. (Ezekiel 34:6, 11-12)

From the above and many other aspects of Old Testament history, no one can deny that the "sheep of His pasture", is Israel. There are also many verses showing that the shepherds of Israel were not only not feeding the flock but also helped in scattering the sheep. Such conditions are seen in the following verses;

¹¹ Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand: they all look to their own way, every one for his gain, from his quarter. (Isaiah 56:11)

Israel finally ended up with no leadership. It is hoped that the above few chosen verses will clearly show that Israel of the Old Testament were seen as sheep.

The question that I would like to put to you is, "Who are the sheep of the New Testament?" One of the necessary practices when studying the Bible is to maintain the continuity of the symbols and their meanings into the New Testament. Two such examples of this is that of the fig and live

trees. The fig tree is a symbol of the Southern House and the olive tree is a symbol of the combined *two* Houses of Israel. This practice must also be applied to the term sheep. The commonly held view of Isaiah 53:6, namely that the sheep mentioned here applies to every sole on earth, does not hold to the practice that I believe is necessary if we are to understand this mystery of God's mercy to Israel. In saying the above, I am not suggesting that Christ is not the Saviour of every human being, for He most certainly is.

Now to the use of the word sheep as used in the New Testament. Can we be confident that the word sheep as used in the New Testament relates to the same people as used in the Old Testament. I believe so! Below are some of the many verses that have been chosen: Matthew 9:36 — having no shepherd ; 10:6 — lost sheep ; when you look at the meaning of the word "lost" the association becomes clearer ; 10:16 — sent out as sheep amongst the wolves; 15:24 — Jesus only sent unto the lost sheep of the House of Israel. Again meaning of the word "lost" will show the connection; 25:32 — Sheep and goat nations; 26:31 — sheep are scattered. Mark 6:34 — refer to Matthew 9:36; 14:27 — refer to Matthew 26:31; Luke 15:6 — found the lost sheep; John 10:3 - the sheep hear His voice; 10:11 — Shepherd gives His life for the sheep; 10:12 — sheep scattered — refer to Matthew 26:31; 10:15 — Shepherd lays down His life for the sheep — refer to John 10:11; 10:16 — other sheep I have that are not of this fold (this is a reference I believe to those of the Northern House, many of whom were still living in the areas where the Gospel was sent in the first 100 years after His death and resurrection); Hebrews 13:20 — Jesus the Great Shepherd of the sheep and finally 1 Peter 2:25 where it refers to sheep going astray. James 1:1 and 1 Peter 1:1 need to be mentioned in the context of the above verses. As Paul asks in Romans 11:1, 2: Has God cast off His people? The answer is an emphatic NO.

There are many verses in the New Testament that do not use the word sheep, yet when clearly understood can only refer to the Israel descendants of the sheep as mentioned in the Old Testament. One such example is John 7:35 which says,

"Then said the Jews among themselves, Whither will He go, that we shall not find Him? Will He go unto the dispersed among the Gentiles, and teach the Gentiles?"

Who are the dispersed as mentioned in this verse? Even Strong's Concordance (#1290) says they are converted Israelites who are living in "Gentile" countries. This word refers back to #1289 which means, "to sow throughout, distribute to foreign lands". What does Jeremiah 31:27 say,

"Behold the days come, saith the Lord, that I will sow the house of Israel and the house of Judah with the seed of men and with the seed of beast."

See also Jeremiah 16:14, 15, 23:8 and Amos 9:9.

⁹ For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth.

Could it be any clearer! It is interesting that the word gentile as used in John 7:35 means Hellen or Grecian. To understand that word would require another article to explain more of the scattering of Israel amongst the nations. The erroneous teaching of Replacement Theology, that is, the church has replaced Israel as a nation, is not only contrary to the unconditional New Covenant with Israel (Jeremiah 31:31 and Hebrews 8:10), but it has also destroyed the prophecies that relate to both the body of Christ (*ekklesia*) and the wife-husband relationship of Israel and God (Jeremiah 31:32). The regathering of Israel is not only a prophecy yet to be completed, but in conjunction with His *ekklesia* (called out or

separated ones), is to form a vital part of reconciliation within God's plan in 2 Corinthians 5:17-21.

¹⁷ Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. ¹⁸ And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; ¹⁹ To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. ²⁰ Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. ²¹ For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

There is another point that needs to be expressed here and that is the constant practice of personalising sections of Scripture that primarily have a national or Kingdom message. This is especially the case with the Parables of the Kingdom. For example how can you personalise or spiritualise the "sheep and goat nations" as in Matthew 25:32?

³² And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:

When you consider the different traits of sheep and goats you begin to understand why is stated in Matthew 25 that a separation is to take place. It is my view that because this separation is a national issue, it does not exclude the fact that there are disciples of Christ in all nations on earth. Even amongst the sheep nations there is to be considerable purging as stated in Ezekiel 20:38.

³⁸ And I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not

enter into the land of Israel: and ye shall know that I am the Lord.

I ask the question, are these the tares of Matthew 13? This practice mostly destroys the meaning of Israel as a nation. This view in no way does away with the fact that Christ died for our sins and is our Saviour. He also counts the very hairs of our head and sees us as more valuable than many sparrows (Matthew 10:29-31).

In view of the above few Bible references I must ask the following question: Where and who are the sheep of His pasture today? May be the clue is to be found in Jeremiah 31:10-14.

¹⁰ Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock.

¹¹ For the Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he.

¹² Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil, and for the young of the flock and of the herd: and their soul shall be as a watered garden; and they shall not sorrow any more at all. ¹³ Then shall the virgin rejoice in the dance, both young men and old together: for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow. ¹⁴ And I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness, saith the Lord.

It is in these verses that we have a condensed vision of God's election for His wife. The election of God will cause redeemed Jacob (verse 11), the supplanter, to become Israel (princes and rulers with Christ). Whilst all this is thought for another subject, namely the regathering of Israel, it is hoped that Paul's thoughts in Romans 11:1-7 have been confirmed.

God has not cast away His people, for at this present time there is a remnant according to the election of Grace who have not bowed the knee to the image of Baal. During this age of end-time prophecy I implore you that some consideration be given to the question, WHO ARE HIS SHEEP?

MY SHEEP HEAR MY VOICE

²⁷My sheep hear my voice, and I know them, and they follow me: (John 10:27).

In the foregoing I have clearly stated that only Israel can be God's sheep. It is my opinion that the vast majority of the sheep are presently in the Western Nations. It would be generally agreed that the Assyrians and the Babylonians of the Old Testament are not the sheep. Those races who are clearly not of Israel cannot be sheep in the national sense of the word. This does not mean that individuals of all races cannot be followers of Christ and even be willing to suffer for their faith. They will have their reward, because of their faithfulness. These people are not the subject of this article.

Because of the spiritualising of many verses in the Scripture, including the false belief that Israel has become the Church (Replacement Theology), the understanding now is that all "Christians" are now the sheep. It is my view as well as a number of religious authors, what is called "Christianity" today is a fusion of truth and Babylonian teaching. That is another subject. The Bible is full of verses showing how the teachings of the prophets and Christ have "fallen in the street" (Isaiah 59:14).

The New Testament has many mentions of conflict between those of the Southern House of Judah and Christ. There is also historical evidence that amongst those who opposed Christ is the influence of Edom. Who was on the throne at the time of Christ's birth, Herod the Idumean? I

believe it can be safely stated from the words of John 8:33 that because certain Jews said they were never in bondage, that they certainly were not of Israel because Israel had been in bondage in Egypt. A knowledge of intertestament history would show the complexity of the ethnic groups of Christ's time. It is my view that those of Esau were not His sheep. I believe those who Christ was speaking about in John 10:16 were His sheep, for He says to them, "Other sheep I have". Verses 19 to 21 shows the type of division occurring when Jesus spoke. In verse 26 Jesus refers to "my sheep" in the context of believing, when He says, "But ye believe not, because ye are not of my sheep, as I said unto you".

To add to the complexity, you have to make a distinction between "sheep" and "my sheep". My sheep are a special remnant. Many of the sheep did not follow Christ and many were willing to become part of the groups who carried out the "lusts (desires) of the devil" (John 8:44). We are told that many will be cast out of the Kingdom and placed into outer darkness (Matthew 8:12). On the other hand the "my sheep", are given "eternal life": they shall never perish, neither shall any man pluck them out of my hand " (John 10:28). Verse 28 is often used to teach that a true Christian cannot be lost and therefore not return to the worldly life prior to conversion. I believe, those referred to here are the "my sheep" of Israel. It is true that the "elect" can be deceived. I ask the question are the "elect", even though of Israel, are they the "my sheep"? The promise has been made in verse 28 and no matter why we might doubt God's sovereignty and election process He will still set aside those who are the "my sheep ". Maybe those who make up the "my sheep" are those who are of the "High Calling" (Philippians 3:14) or that of the first Resurrection.

Romans 11:7-8 says: "What then? Israel hath not obtained that which he seeketh for: but the election hath obtained it and the rest were blinded. According as it is written,

God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear, unto this day" (Isaiah 29:10). This is the election of God. He can do what He likes, even to bring about a spirit of slumber. Verses following are from Psalm 69. What is the purpose of all this slumber ? It is found in Romans 11:11 which says: "I say then, Have they stumbled that they should fall? God forbid: but rather through their fall, salvation is come unto the Gentiles (nations of Northern House of Israel), for to provoke them of the Southern House) to jealousy" (Isaiah 42:6, 7 and Acts 28:28). John 10:16 says, "And other sheep I have, which are not of this fold: them also I must bring and they shall hear my voice, and there shall be one fold and one shepherd". The word "also" infers a future gathering of even some of the Jews who were prepared to stone Christ (John 10:31). The Bible is clear that one day there will be "one fold and one shepherd" (who is Christ), over all the tribes of Israel. Read the following verses:

¹² And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. (Isaiah 11:12)

¹⁸ In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers. (Jeremiah 3:18)

²² And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all. (Ezekiel 37:22)

¹¹ Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves

one head, and they shall come up out of the land: for great shall be the day of Jezreel. (Hosea 1:11)

In John 10:12, 13 reference is made to the hireling or doorkeeper who should be guarding the sheep. Many of these hirelings were not carrying out their duties and thus he flees when he sees the wolves coming. These wolves ravage the sheep. We are told elsewhere how the wolves show no mercy. Even Jesus says that his followers would be sent out, where the wolves were (Matthew 10:16). Read Ezekiel 22:26, 27 and Acts 20:29.

In John 8:43 Jesus asks the following question: "Why do ye not understand my speech? even because ye cannot hear my word ". They cannot hear the words of Christ and yet in John 10:27 Christ says of the "my sheep" that they hear Christ's voice. F. Fenton translates John 8:43 as follows: "Why do you not comprehend my language? Because you will not listen to My message". I believe that message was the Kingdom message which was the Good News. Fenton translates John 10:27 in the following way: "The sheep that are my own, listen to My voice, and I know them and they follow me". Cutting through the grammar of Greek, in short the word "hear" means perceive or understand. It is like being asked the question by your boss, when explaining a problem, when he says, "Do you hear what I am saying?" i.e. understand. As the Thayer lexicon says, the deeper meaning is "to yield obedience to the voice or perceive in the Soul, the inward communication of God". This is getting to the heart of the matter. Yet we read in Romans 11:25, 26,

²⁵ For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles [nations of the Northern House] be come in. ²⁶ And so all Israel shall be saved: as it is written,

There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

One of the reasons for those who could not understand is given in John 8:44, 45.

⁴⁴Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. ⁴⁵And because I tell you the truth, ye believe me not.

Some have interpreted this verse to mean that certain individuals that made up the Jewish community were of Cain's line. That explanation I will leave up to you, but this I do believe the beliefs of this group certainly stemmed from the very thoughts of the Devil. That is a study in itself which goes back into ancient history. As far as John 8:31 both Bullinger and Fenton express the same thought, namely that the Greek negative "not" has been omitted. This verse should read: "Jesus said, therefore to the Judeans who had not believed Him: If you establish yourselves in My doctrine, you will in reality be My disciples".

As for those mentioned in John 10:27, 28 the outcome is the opposite.

²⁷My sheep hear my voice, and I know them, and they follow me: ²⁸And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.

This is largely due to the Sovereignty of God. This characteristic of God is hardly mentioned today. It is up to God as to who He needs and who is not needed in His plan. It is our dumbing down, largely due to political correctness and humanist empathy for equality and not equity, that causes us to

cast from our minds the right of the God of Abraham, Isaac and Jacob to do His own choosing as is stated in John 15:16.

¹⁶ Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you

In short God can bring about blindness in some and understanding in others. Maybe part of the answer, as to why some understand is read in John 18:37 where it says,

".....Every one that is of the truth heareth my voice".

We need to answer Pilate's question as asked in verse 38 "What is Truth?"

Once you place your feet on the path of Truth, then you will hear and understand. It is then that the Holy Spirit of Truth will guide you into all Truth (John 16:13). May I conclude this article with the passage 1 John 4:1-6

¹ Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. ² Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: ³ And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world. ⁴ Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world. ⁵ They are of the world: therefore speak they of the world, and the world heareth them. ⁶ We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error.

My sheep will then understand how to discern.