

The

# Covenant Nations



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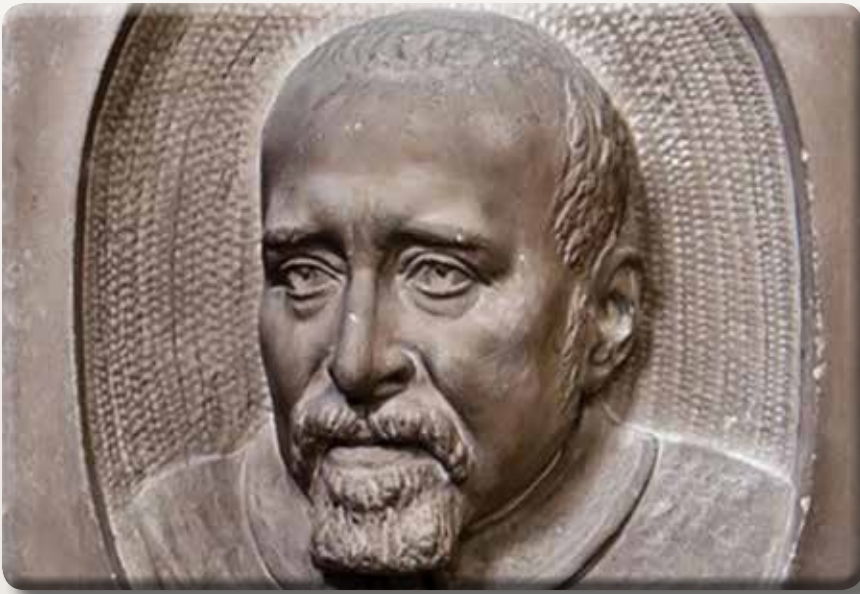


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▲ **Robert Recorde** (c. 1510 – 1558) was a Welsh physician and mathematician. He invented the equals sign (=) and also introduced the pre-existing plus (+) and minus (-) signs to English speakers in 1557.

Born around 1510, Robert Recorde was the second and last son of Thomas and Rose Recorde of Tenby, Pembrokeshire, in Wales.

Recorde entered the University of Oxford about 1525, and was elected a Fellow of All Souls College there in 1531. Having adopted medicine as a profession, he went to the University of Cambridge to take the degree of M.D. in 1545. He afterwards returned to Oxford, where he publicly taught mathematics, as he had done prior to going to Cambridge. He invented the “equals” sign, which consists of two horizontal parallel lines, stating that no two things can be more equal. It appears that he afterwards went to London, and acted as physician to King Edward VI and to Queen Mary, to whom some of his books are dedicated. He was also controller of the Royal Mint and served as Comptroller of Mines and Monies in Ireland. After being sued for defamation by a political enemy, he was arrested for debt and died in the King’s Bench Prison, Southwark, by the middle of June 1558.

◀ COVER PICTURE:  
Conwy Castle in Wales, UK

*Join us in the Great Cause  
to Wake Up God’s  
Covenant Nations!*

## The Covenant Nations

Volume 6, Number 8 2025

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Disclaimer: The views and opinions expressed in the articles are generally well-researched and considered. However, they do not necessarily reflect those of the publisher.

## EDITORIAL

# CHURCH AND STATE IN DISARRAY

**‘In the last days perilous times shall come’  
(2 Timothy 3:1)**

### **The Church**

**T**here was shock and anguish at the recent statement released by former Archbishop Welby, upon his resignation.

Casting aside Biblical teaching, the former Archbishop embraced a post-modern construction of sexual ethics, which drew widespread criticism from African Anglican Archbishops. Contemporary with these developments, Joanna Williams, called in *The Times* of London, for the Church of England to turn back to God. This call to revival was echoed by a key member of GAFCON, an evangelical movement within the Church of England.

Writing in the same paper, they pointed out the following fundamentals: if Jesus did not die on a Roman cross and rise from the dead three days later, then there is no Christian gospel to save anyone; there is no hope!

Truly, this is a church which is in the wasteland.

### **The State**

The British state, remarkably, mirrors the Church. Ordinary people cry out: “Enough is enough and Britain is broken or we want our country back!” But who is listening? We have a Prime Minister devoid of leadership qualities and sorely lacking in vision, thereby fulfilling

the Biblical warning: “where there is no vision, the people perish!”

As Sir Keir Starmer marks his first year in office, the end of term report is headlined “shambolic and a farce”.

Yet the governing Labour Party has a massive parliamentary majority which the Prime Minister is incapable of deploying to his advantage.

We are indeed in perilous times. Church and State in the United Kingdom are in disarray, still the call goes out to the faithful remnant: trust in God!

**Dr Clifford Smyth**



# REV SAMUEL LYSONS

A pioneer of British-Israel truth



**R**ev Samuel Lysons FSA (1806-1877) was an early proponent of British Israel truth and the author of *Our British Ancestors*, which was published in 1865.

The letters FSA after his name mean that he was a Fellow of the Society of Antiquaries, which was founded in London in 1707 and received its royal charter in 1751. He was also a member of the Archaeological Institute.

He was born on 17 March 1806, the only surviving son of Daniel Lysons (1762-1834), an English antiquarian and topographer, and grandson of Rev Samuel Lysons (1730-1804).

### An antiquarian

His uncle Samuel Lysons FSA FRS (1763-1819) who was a lawyer, antiquarian and engraver, was a notable figure in British social and intellectual circles. He was a Fellow of the Royal Society and also a

Fellow and later vice-president of the Society of Antiquaries. This older Samuel collaborated with his brother Daniel in the publication of several works on antiquarian subjects.

The Lysons family was a cultured and well-educated family with a keen interest in history. It is therefore not surprising that Samuel Lysons, the subject of this article, came to focus his antiquarian studies on the early history of the British people.

### A churchman

Samuel was ordained as a minister in the Church of England and became rector of Rodmarton in Gloucestershire in 1833.

Later he organised the construction of the Church of St Luke in Gloucester and from 1865 he was rural dean of Gloucester. Two years later he was appointed as an honorary canon of Gloucester Cathedral.

He wrote eight books, including one on the patriarch Job and another on Claudia and Pudens, two first century Christians in England.

### Our British Ancestors

His book on *Our British Ancestors: Who and What were They?* received good reviews, when it was published in 1865. The author described it as 'An inquiry serving to elucidate the traditional history of the Early Britons by means of recent excavations, etymology, remnants of religious worship, inscriptions, craniology and fragmentary collateral history.'

It was certainly a book of its time, and we may not agree with all the arguments that Lysons compiled, but his contribution should be recognised and remembered.

We owe much to John Wilson, who published *Our Israelitish Origin* in 1840 and Edward Hine, who founded the British-Israel Identity Corporation in 1880. They were certainly the leading men of that era. It would however be wrong to forget the others, such as Samuel Lysons, who contributed to a better understanding of the British-Israel message.

**Nelson McCausland**



# THE FOX AND THE HEN

Luke 13: 31-35

The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence: for Herod will kill thee. And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures today and tomorrow, and the third day I shall be perfected. Nevertheless I must walk to day, and tomorrow, and the day following: for it cannot be that a prophet perish out of Jerusalem. O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord.



The Bible Reading we have heard in Luke's gospel could be entitled "The Fox and the Hen. One bright evening as the sun was sinking on a glorious world, a wise old hen flew into a tree to roost. But just as she was about to tuck her head under her wing, her beady eye caught sight of a flash of red and a glimpse of a long pointed nose, and there below her stood master fox. "Have you heard the wonderful news?" cried the fox in a very joyful and excited manner. "What news?" asked the hen very calmly, but she had a queer fluttery feeling inside her, for she was very much afraid of the fox. "Your family and my family and all the other animals have agreed to forget our differences and live in friendship and peace from now on and forever. Just think of it. I cannot wait to embrace you. Do come down dear friend, and let us go into the forest together to celebrate the joyful event". "How grand", said the hen, "I am certainly delighted at the news", but she spoke in an absent way and stretching up on her claws. She seemed to be looking at something afar off. "What is it you see", asked the fox, a little anxiously. "Why it looks like a couple of dogs coming this way, they must have heard the good news." The fox did not wait to hear more, off he started on a run. "Wait cried the Hen, why do you

run, the dogs are friends of yours now"! "Yes cried the fox, but they may not have heard the news. Besides I have a very important errand that I almost forgot about". The hen smiled as she buried her head in her feathers and went to sleep. She had succeeded in outfoxing the fox. When I was a child, we used to keep hens. One I can remember, which was a Rhode Island Red, used to sit on the shed and wait for me coming home from school. I think it must have been because when I used to go out to feed them with a special corn, this little hen got extras. We also had Black Leg Horns which frightened me, as they used to fly at you when you took this special corn out. I suppose I could relate this to the Rhode Island Red Hen as Jesus and the Black Leg Horns as the Pharisees. I suppose many of you kept hens and many of you still do. You have to make sure they are secured at night in case foxes get into the hen house, and another is to make sure, there are no small holes in the Hen House, in case hedgehogs get in and eat the eggs. The fox and the hen is one of my favourites of Aesop's fables as with all of his fables this one has a moral and a good life lesson to remember. This story as you all know has its own fox and hen story in this chapter. As Jesus journeys to Jerusalem during the last weeks of his life, he prepared the disciples for ministry and taught the crowds about the Kingdom of God. Just as he was finishing his teaching about heaven's narrow door, a brood of Pharisees approached him with the warning, "Get away from here, Herod wants to kill you". On the surface, this advice is seemingly passionate, but remember who the Pharisees were. They were the religious leaders of the day and hated Jesus, because his teachings, miracles and popularity threatened their authority. Even though their words appear to have Jesus' best interest at heart, they were really using this as a threat to

scare Jesus away. This was really a clever ploy on their part, to rid themselves of Jesus and his calls for repentance, without doing anything that would place culpability at their feet. In essence, these Pharisees were trying to outfox Jesus! But the Pharisees did not realise who they were dealing with. They did not know that Jesus is God in human flesh and he saw right through their pathetic ploy. They did not realise that intimidation tactics did not work on Jesus! They did not recognise that it is impossible to trick, manipulate or outfox the King of Kings and Lord of Lords. Jesus exposes their scheme with the command: "Go and tell the fox, behold I cast out demons and perform cures today and tomorrow and the day following and the third day I finish my course. Nevertheless I must go my way today and

### *Isaiah* *53: 1-12*

tomorrow and the day following, for it cannot be that a Prophet should perish in Jerusalem". Nothing could stop Jesus from completing his ministry or mission on earth. No obstacle could delay him, no enemy deter him, no threat defeat him. His mission was more important than life itself. With unwavering courage, Jesus was determined to do the work He was called to do. Like an athlete running a race, or a champion completing a course, Jesus would keep going to the end. We see many of the athletes who have trained for years, running the course in the Olympic games and finishing the course. These athletes remind us of the commitment Jesus had, in order to finish His course and carry us all to salvation. Jesus was telling Herod that He would keep on healing, casting out demons and bearing the burden of our sins, until his saving work was done. Jesus had to

continue along the road to Jerusalem, where he would meet the same fate of the prophets that went before him. Jesus' commitment to his mission serves as an inspiration for us to remain committed to his mission in this world. Jesus has called all of us to preach the good news of the kingdom, feed the hungry, care for the poor and needy and to promote justice and ethics wherever we go. But sometimes the devil tries to deceive us into walking away, we get distracted, intimidated, frustrated, or just weary in our work for the Lord. Sometimes we just feel like running away! But just as Jesus remained focused on His task, so should we remain committed to ours. We must continue our journey together with Jesus. Jesus knew what awaited him in Jerusalem. As he pondered it, sorrow welled up in his soul and he whispered the words "O Jerusalem, Jerusalem, the city that kills the prophets and stones those who were sent to it". The emotion and pain of Jesus' declaration comes from acknowledging Jerusalem's reputation for rejecting and murdering the prophets. Of all cities, Jerusalem, because of its privileged position in Israel's history, should have recognised God's messengers, but it was blinded by selfish ambition. Jesus speaks in the first person for God, as is typical of a prophet, and explained how he longed to care for and protect Jerusalem as a hen cares for her chicks. Is there a more tender image than this? Jesus yearned to gather all the lost and broken people into his loving arms. However the chicks did not want to stay in the nest, an image of Israel's unwillingness to receive God's salvation. The tragic result of this is isolation from God and his protective care. One of the consequences of rejecting God's will is that people get what they ask for. In this case, THE HOUSE of Judah, which represents the city of Jerusalem, would be forsaken. This

consequence eventually came to pass when Jerusalem was demolished by the Romans in AD70. What happened to Jerusalem will happen to any nation, city, church, or individual, who refuses to find safety in Christ. If we will not come to him, we will be forsaken by God and eventually be destroyed. Jesus extends his tender wings and offers us salvation, but many people today, just like the city of Jerusalem, reject him. People reject him for all sorts of reasons. Some believe they can get to heaven their own way or being a good person. Others reject him because they are sceptics, they refuse to believe in anything they cannot see with their own eyes. This was precisely Jerusalem's problem. The people wanted to live their lives their own way. They didn't want God or anyone else telling them

what they could or could not do. They were simply not willing to repent. They would rather wallow in their sin than take the Saviour's offer of salvation. The final words of the reading in verse 34 are: "And they were not willing"! So what about us? Are we willing to repent from our sins, embrace salvation and shelter in the tender wings of the Saviour? Are we willing to commit our lives to the one who stretched out his hands and hung for us on the cross. I will conclude where Jesus said "You will not see me again until you say", "Blessed is he who comes in the name of the Lord". Jesus was speaking here of his second coming at the end of history. On that great day, everyone will know that Jesus is the Saviour, including those who rejected him. Every eye will see him, every knee

will bow before him and every tongue confess his name as Lord. He invites us to come under his sheltering wing. Amen.

**Margery Dowling**



## LONE VOICE ECHOES AROUND THE WORLD

**D**anny Kruger is in a minority because he is a committed Christian MP. Involved in prison welfare, he strives to aid those adjusting to life after incarceration. Recently Danny Kruger addressed a late night Commons chamber with only a handful of MP's attending.

Amazingly, this speech and its prophetic content have circled the globe. At the time of writing, his challenging words have been accessed by over 4 million people.

"When I speak of the Church of England today, I am speaking of the common creed of our country, the official religion of the English, and the British nation - older than the monarchy, and much older than parliament - which made this country. It is no surprise that both the Church and the country itself are in a bad way, divided, internally confused and badly led.

In the space of three days in one infamous week, parliament authorised the killing of unborn children and allowed the killing of the elderly and disabled.

We gave our consent to the greatest crime: the killing of the weak and the most defenceless human beings. It was a great sin."

Danny Kruger, in deeply solemn terms, then repented of what Parliament had done.

You can listen to the whole speech of 17th July on Youtube, and the speech is recommended by the Editor of Covenant Nations.

# A TRIBUTE TO THE LATE DR. MICHAEL BENNETT OBE (1943-2024)

**D**octor Bennett started life in Gravesend in Kent and went as an undergraduate to Aberystwyth where he obtained a PhD in genetics research. His first job was at the Plant Breeding Institute in Cambridge.

After 19 years, he left for London's Royal Botanic Gardens at Kew, where he was appointed as the Keeper of the Jodrell Building and laboratory, his last major venture being the building and establishment of the Wolfson Building.

In 1995 he received the Order of the British Empire in recognition of his services and contribution to genome research and continued this valuable work till his retirement.

Concurrent with his scientific career, was his Christian faith and his espousal of and love for the British Israel teaching. Also being part of the 'Society for Proclaiming Britain is Israel', until Rev C S McKelvey left to form the British Israel Bible Truth Fellowship, with the help of Michael and others in 1974. He wrote about twenty major works in the form of books and booklets, not to mention many pamphlets. The BIWF library currently has twelve of his books and a further six will have been added before the publication of this article. Fourteen of them are currently for sale in our book department.

On the death of C S Mr McKelvey, Michael succeeded him as president. He continued in the role till his health began to decline, having served for several decades. His BI writing career began at Aberystwyth in about 1969 and continued till 2023.

In 1971 he married Anita who was also a committed Christian. Together they raised a family in Cambridgeshire. He will be sorely missed by many family members, friends and colleagues and BIBTF in particular, but has left a lasting

legacy in both the realms of science and British Israel research, all of which was groundbreaking: truly a remarkable man in every way.

**Stuart Harrison**



# WHY EMBRACE THE COVENANT ISRAEL MESSAGE?

The Covenant Israel Message provides a profound lens through which Scripture, history, identity, and prophecy come into sharper focus. This message is not only a theological position but a key that unlocks a cohesive understanding of God's Word and His ongoing purpose with nations and peoples today.

## 1. It Grounds Believers in Covenant Identity

At its core, the Bible is a covenantal book. The Covenant Israel Message emphasizes God's everlasting covenants with Abraham, Isaac, and Jacob which are covenants of nationhood, blessings and global influence. By understanding the continuation of these promises, believers discover a deeper sense of identity rooted not only in personal salvation, but in national purpose and divine calling.

"I will make of thee a great nation... and in thee shall all families of the earth be blessed." — Genesis 12:2-3

## 2. It Brings Coherence to Biblical History and Prophecy

Much of Scripture, especially the prophetic books, deals with the destiny of Israel. Without knowing who Israel truly is today, these passages can seem abstract or

irrelevant. The Covenant Israel Message reveals the migration, transformation, and destiny of the tribes of Israel after their dispersion, helping believers trace God's hand through history and into our present age.

This perspective aligns seemingly disconnected parts of Scripture into a unified, unfolding plan from Genesis to Revelation.

## 3. It Offers a Biblical View of World History

Instead of viewing history as random or secular, the Covenant Israel Message shows that God's hand has guided the rise and fall of empires and the development of Christian nations. It explains why certain nations have carried the Gospel, upheld justice, and held global influence. History becomes the stage upon which covenant fulfilment is acted out, generation after generation.

## 4. It Clarifies God's Purpose for the Nations

This message sheds light on God's use of specific nations to fulfil prophetic roles. It explains the blessings and responsibilities placed upon Christian peoples descended from ancient Israel. These include spiritual leadership, justice, missionary enterprise, and the defence of truth.

It also challenges believers to live up to this calling with humility, righteousness, and obedience.

## 5. It Reveals the Fulness of the Gospel

Understanding who the House of Israel is today brings fresh meaning to Christ's mission. He came not

only to redeem individuals but to "gather the lost sheep of the House of Israel" (Matthew 15:24), restoring both Judah and Joseph under His kingship. The Gospel of the Kingdom becomes a powerful national and spiritual message with far-reaching implications.

## 6. It Inspires Purpose and Destiny

In a time of global confusion and identity crisis, the Covenant Israel Message speaks clearly: you are part of God's plan. It brings clarity to believers about their role in history and the future, affirming that God's promises did not end in the Old Testament: they are alive and unfolding now.

## 7. It Equips the Church for the Days Ahead

As the world moves deeper into prophetic times, churches must be equipped with accurate biblical perspectives. The Covenant Israel Message prepares the Body of Christ to discern the signs of the times, understand geopolitical developments and proclaim the coming Kingdom with confidence and authority.

## Conclusion

The Covenant Israel Message does not replace the Gospel: it completes it. It does not elevate one group over another but rather calls all people to recognize God's sovereign plan. It is a framework that brings Scripture, history and destiny together, pointing to the unchanging faithfulness of the God of Israel.

Churches and pastors who embrace this message will find their congregations rooted, revived, and ready to fulfil their calling in these last days.

**Alfred Brown**



# O GOD OF ABRAHAM, ISAAC AND JACOB

O God of Abraham, Isaac and Jacob  
We render thanks unto our gracious God  
We call upon Thy name for this our nation  
That she may turn again unto her God.

Refrain:

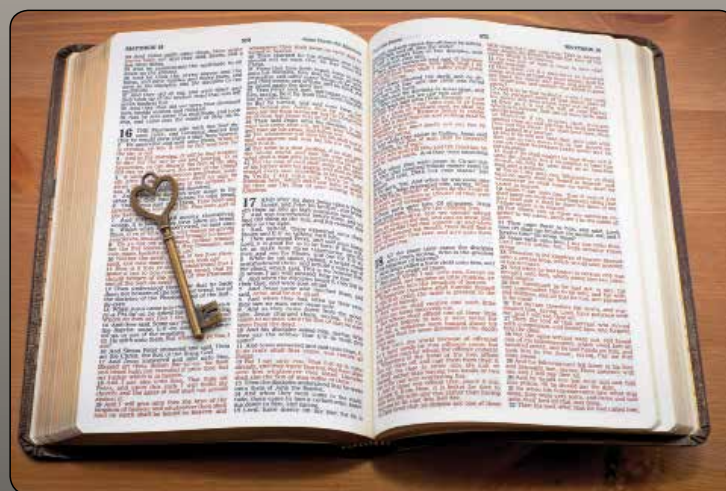
O Abraham's God and ours we render Thee  
Our praise and glory e'er shall be  
Take Thou the homage of our hearts we bring  
Reign Thou supreme, O King of kings.

Show thou Thy greatness unto this Thy people  
An Israel blind through trespasses and sin  
Show thou Thy greatness unto this Thy people  
That they fall down and worship thee as King.

Open Thy book, O Lord, Thy truth revealing  
Give light upon Thy Holy Word we pray  
Open Thy book, Thy treasures freely giving  
That in Thy way we walk from day to day.

O lead us on, Thy chosen people Israel  
That we may be the keepers of Thy Word  
O lead us on, Thy chosen people Israel  
That we might ever glorify our Lord.

GWENDOLINE GALBRAITH



# EARLY MIGRATIONS OF ISRAEL

**H**ow many of you know that there are Israelites living in Northern Africa? Would you like to hear something about them?

Let us start the story of the Israelites at the beginning.

At a very early date, some of the Israelites left Egypt and went to other countries. Er and Onan, for instance, died in Canaan, as Genesis 46:12 tells us. Canaan is the old name of Palestine. Again, in 1 Chronicles 4:21 and 22, we read that some of the children of Israel of the family of Shelah, the son of Judah, went to live in the land of Moab. Both of these migrations appear to have been before the time of the Exodus, when Moses led Israel across the Red Sea. The numbers of people that went out of Egypt in these early migrations were doubtless small, and did not greatly reduce the population of the main body of the Israelites in Egypt.

From the writings of several Greek historians, we gather that there were other migrations of Israelites, also before the time of Moses, into Greece and Colchia, as shown on a map. Some of those who went to Greece became known as Lacedaemonians,

of whom we read in the Apocrypha in the first book of Maccabees, chapter 12, where we read that the king of the Lacedaemonians, Areus, claimed that his people were of the "seed of Abraham." Those that went to Colchia, between the Black Sea and the Caspian Sea, became known either as Colchians or Iberians (doubtless another form of the name Hebrew).

Then, after these early migrations, Moses led the rest of the Israelites out of Egypt, and brought them to the borders of the Promised Land; later Joshua led them into it, and gave each tribe its allotment of territory. By the time of King Solomon, about four hundred years later, the Israelites had become a mighty nation, having a world-wide commerce. The Bible speaks of the people of the tribe of Dan who dwelt in ships (Judges 5:17). They doubtless sailed to all parts of the known world; and it was in the time of King Solomon that some of the Israelites left Palestine and sailed to the far coasts of the Mediterranean,

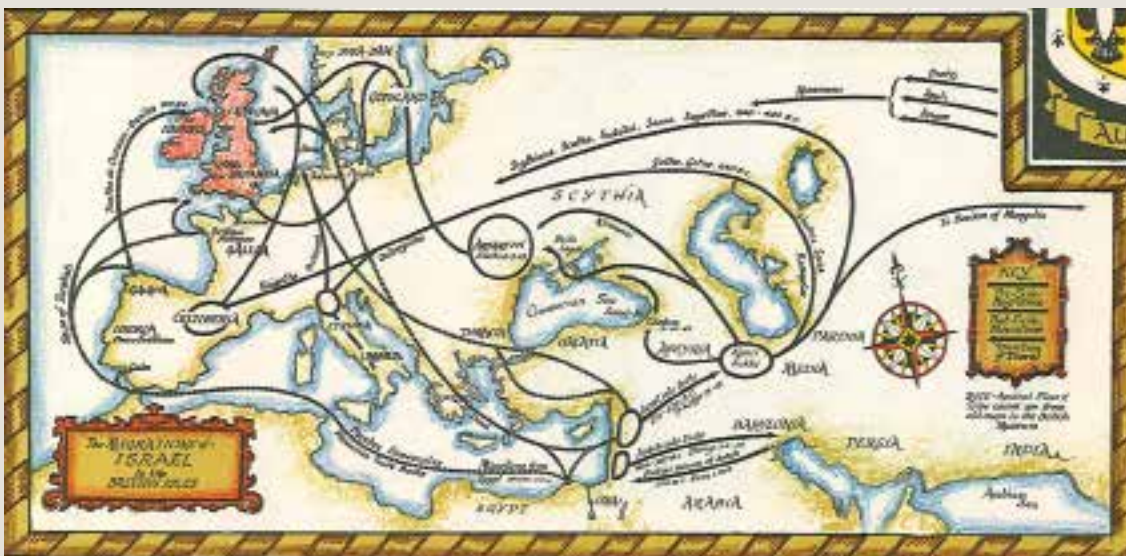


and became known as Phoenicians.

It is from these early settlers that some of the tribes of Northern Africa are descended, namely certain tribes of the White Berbers or Kabyles. Among the Kabyles we find tribes called Yacobi (children of Jacob) and Israëli (children of Israel). Perhaps the most interesting feature of their story is that they themselves believe that they are Israelites!

The traditions of the Kabyles say that in the time of King Solomon a penal colony was established in Kabyliya, where those who would not obey the law were sent for punishment.

In later times, more Israelites came to the Kabylian settlement. Considerable numbers arrived to escape the invasion of the land of Israel by the Assyrians and Babylonians; others to escape the wicked rule of some of the kings of Israel, and the last migration



# HE SET THE BOUNDS OF THEIR HABITATION

Mass immigration is one of the biggest political issues of the day, not just in the United Kingdom, but also across Europe and across the 'covenant nations'.

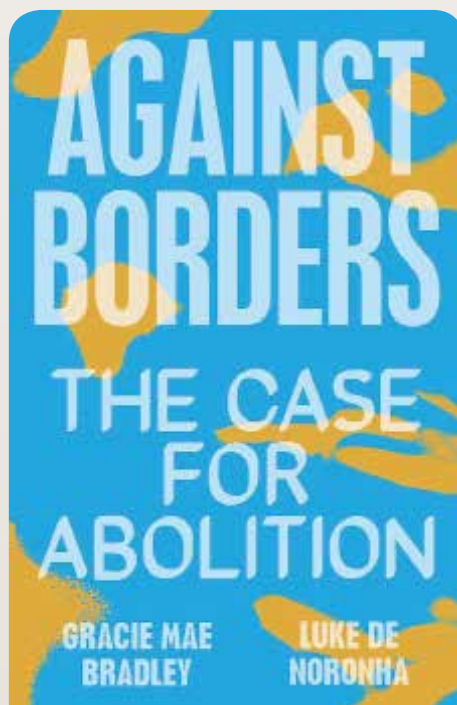
In the year to June 2023, 1,100,000 people from around the world migrated to the United Kingdom, an astounding figure!

The most visible aspect of this, is those who cross the English Channel in small boats, with 25,000 people, mostly young men, entering Britain illegally in the first half of this year. But the legal and largely invisible immigration is far greater.

Some politicians have supported mass immigration as a source of cheap labour and believe that it boosts our economy, while others have supported it because their worldview is globalist. They favour porous border, open borders, and ultimately no borders, and have little regard for the nation.

A good example of such flawed

thinking can be found in the book: *Against Borders: The Case for Abolition*, which was written by Gracie Mae Bradley and Luke de Noronha and published in 2022 by the radical left publisher Verso Press.



Such thinking is gaining traction in the academic world and that should be a cause for deep concern, because

of their inordinate influence in shaping society.

On the other hand, a **biblical worldview** recognises that it was God who created nations and borders. They are part of His divine plan.

Moses, representing the Old Testament law, and Paul, representing the New Testament, both agree that borders were ordained by God. He separated the nations and He 'set the bounds of their habitation'.

*'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.'* Deuteronomy 32:8

*'And hath made of one blood all nations of men for 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

**Nelson McCausland**

took place in the time of Titus, when many fled from the Holy Land to escape his armies. Thus, in the course of centuries, a considerable population of Israelites was added to the early colony on the African coast.

In the time of the Muslim invasion of Northern Africa, these poor Israelites were compelled to accept the Islamic faith – or die. Consequently they have been Muslim ever since – but they still refrain from mixing with other

racess. They still speak a tongue that is similar to Hebrew. Most interesting of all, these Kabyles look just like the fair Celtic people of Ireland! In fact, the Celts of Ireland are the same race – being also of Israel. Even the native Irish tongue (Erse) is similar to Hebrew and the Kabylean or Phoenician tongue. Many of these people, in the course of their wanderings, settled in Spain and France on their way from North Africa to Ireland. And by way of further proof of their migrations we can still see the burial mounds

(tumuli) that they left behind. These mounds extend continuously from Israel to North Africa, Spain, France, Britain and Ireland (there being over 3,000 in France alone), and help to form a most convincing proof that we and the Kabyles are both Israelites.

**Clifford F Parker**

Clifford F Parker was head of the BIWF's historical research department and lectured at the National Bible College.

# ISAAC WATTS: ‘THE BRITISH ISLES SHALL SEND THE NOISE’

Isaac Watts (1674-1748) was an English Congregational minister, hymnwriter and theologian.

He was certainly one of our greatest hymnwriters and many of his hymns and paraphrases are still sung by Christians around the world.

He is credited with 750 hymns, including such popular and powerful hymns as ‘When I survey the wondrous cross’ and ‘Our God our help in ages past’, which is a paraphrase of Psalm 90.

In 1719 he published *The Psalms of David Imitated in the Language of the New Testament*, in which he paraphrased in Christian verse almost the entire psalter.

In this he provided what he described as ‘a plain translation’ of Psalm 100 and it began with the words:

**Ye nations of the Earth rejoice,  
Before the Lord your sovereign King;  
Serve him with cheerful heart and voice;  
With all your tongues his glory sing.**

But he also wrote another version, which he subtitled ‘a paraphrase’, and whose first two verses were:

**Sing to the Lord with joyful voice;  
Let every land His name adore;  
The British Isles shall send the noise  
Across the ocean to the shore.**

**Nations, attend before his throne  
With solemn fear, with sacred joy;  
Know that the Lord is God alone;  
He can create and he destroy.**

Watts recognised the role that the British Isles would play in sending the Christian message around the world.



Modern British missionary work began in the early 18th centuries with the establishment in 1701 of the Society for the Propagation of the Gospel in Foreign Parts, and eighteen years later Watts produced his *Psalms of David*.

But there was a great expansion of British missionary work in the late 18th century, in the wake of the Evangelical Revival, and then throughout the 19th century.

By then Watts had died and he did not live to see that mighty work of God in its fulness. His words can therefore be seen as prophetic.

**Britain, as God’s ‘servant nation’, carried the gospel around the world and such indeed is one of the marks of our British-Israel identity.**

‘Ye are my witnesses, saith the Lord, and my servant whom I have chosen:’ (Isaiah 43:10)

**Nelson McCausland**



# THE HOLY SPIRIT IS STILL WORKING TODAY

There is a heart-warming scripture verse found in the prophecies of Isaiah

“When the enemy comes in like a flood the spirit of the Lord

shall raise up a standard against him”. Isaiah 59:20-21.

When things are very dark in these British Isles, with Islam on the march in our streets and our prisons, and 3000 mosques having been built in Britain, the Bible Society has published the exciting news that there has been a significant increase

in church attendance, especially among young people.

Multiculturalism is being replaced by sectarianism, driving neighbours into enclaves ghettos and no-go areas. This makes gospel outreach ever more challenging, but by no means impossible.

When the Lord Jesus commissioned His disciples and followers to go into all the world and preach the gospel, they would not go alone because that same spirit of the Lord that has raised up a standard unto The Lord is with the obedient labourers working in the harvest field of the world.

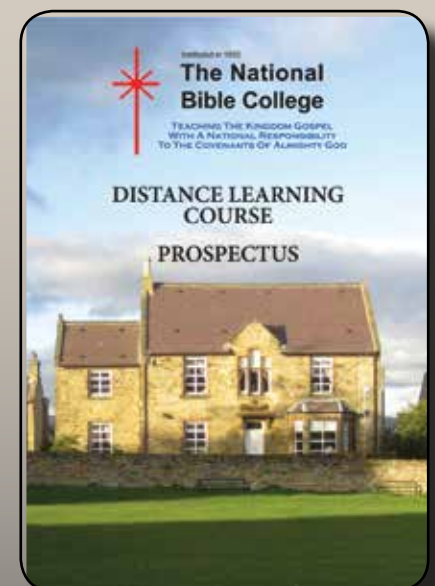
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# OBJECTIONS TO BRITISH-ISRAEL ANSWERED

**OBJECTION:** The House of Israel and the House of Judah merged into one during the captivities and those who returned to Palestine under the decree of Cyrus and later decrees represented the whole of Israel. Consequently their descendants, the modern Jews, are the whole of Israel.

**ANSWER:** Although this oft-refuted argument is still advanced by many opponents of B.I. Truth, we only require to study the Scriptures to see how groundless the objection is.

In 2 Kings, 17-23 we read: “So was Israel carried away out of their own land to Assyria UNTO THIS DAY.”

It is generally agreed that the Books of Kings were written after the return from Babylon. It is evident that the writer knew nothing of any reunion of Israel and Judah or any return of the 10 tribes to Palestine. The Books of EZRA and NEHEMIAH prove conclusively that those who did return, belonged to the House of Judah.

We read in Ezra 1:5: “Then rose up the chief of the fathers of Judah and Benjamin, and the priests, and the Levites, with all them whose spirit God had raised, to go up to build the house of the Lord which is in Jerusalem.”

He makes no mention of the ten tribes of Israel.

Ezra 2:1: “Now these are the children of the province that went up out of the captivity, of those

which had been carried away, whom Nebuchadnezzar, the king of Babylon, had carried away unto Babylon, and came again unto Jerusalem and Judah, every one unto his city.”

From this important verse, certain undeniable facts are evident:

1. Those who returned belonged to the captivity of Babylon, and there is no mention of the captivity of Assyria.



2. They were descendants of those whom Nebuchadnezzar had carried away to Babylon. There is no mention of the 10 tribes who were carried away by the kings of Assyria.

3. They returned to Jerusalem and Judah, whilst Samaria and the land of Northern Israel are not mentioned at all.

4. Everyone went to his city, i.e., to the city to which his fathers had belonged.

5. Therefore the 10-tribed House of Israel was not to be found amongst those who returned.

These facts are further confirmed by

Ezra and Nehemiah, as we see from Ezra 5:12, 10:9, Neh. 7:6.

The Prophets also prove that the reunion of Israel and Judah had not taken place. We have only space for one of the many prophecies that might be cited, and perhaps one of the most convincing is to be found in Ezekiel, chapter 37, verses 22-25: “And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: “Neither shall they defile themselves any more... with any of their transgressions...

“And David my servant shall be king over them... and they shall also walk in my judgments, and observe my statutes, and do them.

“And they shall dwell in the land that I have given unto Jacob my servant... for ever.”

The Jews who returned from Babylon –

1. Had no king over them of the line of David.

2. They did defile themselves again with their transgressions and failed to walk in God’s judgments and observe His statutes.

3. They have not continued to dwell in the land for ever.

**Bernard L Bateson**

Bernard L Bateson served the BIWF in the middle of the 20th century as Commissioner for Scotland and then as editor of The National Message.

# In 1940 Britain faced invasion and the King called a National Day of Prayer

Churches were crowded as people cried out for Divine intervention



Two days later, the Miracle of Dunkirk began, with a calm descending on the English Channel not seen for a generation. Our Army was saved

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# ROYAL NEWS

On 11 March 2025, senior Royals, including His Majesty King Charles III and the Princess of Wales, attended the annual Commonwealth Day service in Westminster Abbey.

Both the King and the Princess had missed the 2024 Commonwealth Day service because they were receiving treatment for cancer, and so their appearance this year was especially welcome and much appreciated by the congregation of 2,000.

In his Commonwealth Day address, the King, who is head of the Commonwealth, said: 'In these uncertain times, where it is all too easy to believe that our differences are problems instead of a source of strength and an opportunity for learning, the Commonwealth's remarkable collection of nations and peoples come together in the spirit

of support and crucially, friendship.' The service was described in "*The Times*" as 'eclectic', having religious and cultural elements drawn from the countries represented.

Sadly, for this was a Commonwealth Day service, the congregation's attention was not drawn to the prophecy in the Bible which speaks of 'a nation and a company of nations' (Genesis 35:11), nor was this occasion specifically Christian in tone.

The times are indeed uncertain, as the King said, and the reason is that there is so little understanding of the great spiritual battle raging all around us, the conflict between light and darkness.

Nevertheless, we must remember that all who put their trust in the Lord Jesus Christ, can look expectantly for His coming, full of faith and hope. His return, in

power and glory, is one of the great certainties of the ages and to it we look forward, full of faith and filled with hope.

**Dr Clifford Smyth**

## God save the King!

A Ramadan meal and an LGBT+ History Month lecture held at Windsor Castle this year have been praised as examples of the King's 'momentous' commitment to diversity.

The Royal Collection Trust, which manages the royal palaces, highlighted the events in its annual report, noting that 'inclusion and diversity was a key priority this year' as it hosted several religious and LGBTQ+ celebrations.

For the first time in its 1,000-year history, Windsor Castle hosted an Open Iftar in its state apartments, marking the breaking of the fast for Muslims during Ramadan.

Last autumn, it also held its first Diwali Family Day, which included prayers led by the head priest of the Slough Hindu Temple.

There is no suggestion that the King was present at the events but it was stated that he was 'supportive' of these innovations and they seem to align with his personal thinking about 'faiths'. At such a time we remember that Jesus is 'the way' and 'the only way' and that there is salvation in none other (Acts 4:12). We also remember the words of Paul in I Timothy 2:1-4:

'I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour; Who will have all men to be saved, and to come unto the knowledge of the truth.'



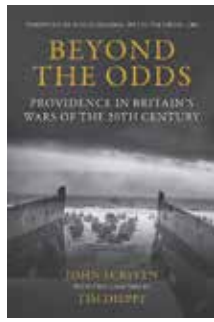
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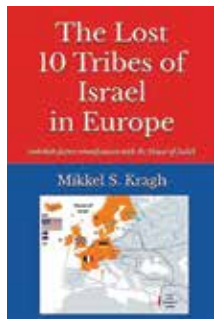
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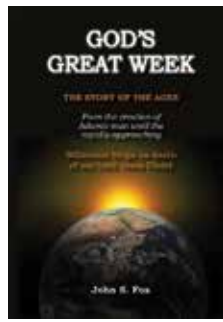


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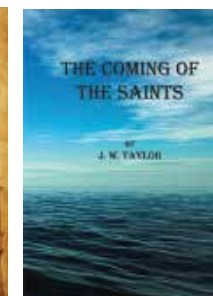
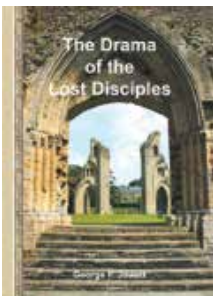
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