

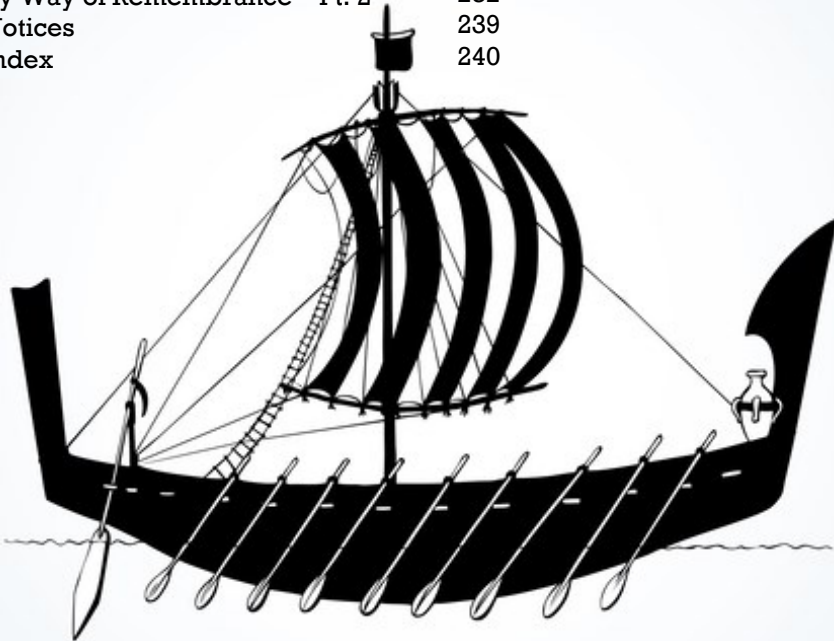
BIBLE STUDY MONTHLY

Volume 101 Issue 6

November / December 2024

Contents

Thought for the month	202
The Way Home	204
The Ships of Tarshish	209
The Golden Future—Pt. 6	212
No More Sea	216
Note on Isaiah 40:3	218
The Almighty—The Eternal—Pt. 2	219
Thought on Isaiah 40:31	224
The Report by Haggai	225
By Way of Remembrance—Pt. 2	232
Notices	239
Index	240



O LORD God of hosts, Who is mighty like You, O LORD?
Your faithfulness also surrounds You. You rule the raging of the sea;
When its waves rise, You still them.
Psalm 89:8-9 NKJV

BIBLE STUDY MONTHLY

FOUNDED 1924

The Bible Study Monthly, published to promote knowledge of the Bible, sees the Scriptures as a true record of God's dealings with the human race, needing to be understood in our generation. It stands for the pre-millennial advent of our Lord, and His reign of peace and justice on the earth.

"Speaking the truth in love, we must grow up in every way into him who is the head, into Christ." (Ephesians 4:15 NRSV)

The Bible Study Monthly is sent free of charge on request to all who are genuinely interested. It should never be sold for money.

Secretary & Treasurer: Nicholas Charcharos

THOUGHT FOR THE MONTH

Vasco da Gama (1460-1524) is probably the most well-known historic figure from Portugal. He was an "adventurous navigator who discovered the sea route to India in 1498 by doubling the Cape of Good Hope." (Pears Cyclopaedia) It was a major undertaking. He left Portugal on 8 July 1497 with two vessels the Sao Gabriel and Sao Rafael, rounding the rough seas around the Cape of Good Hope and landing in India on 20 May 1498. He made a few visits to India in his life dying there in 1524. In sailing vessels it was a long and dangerous route with pauses to wait for safer sailing conditions. Hence the use of seas in picture language usually denotes trouble, peril and uncertainty.

Peril at sea extends to our day. In the spring a vessel hit a bridge in Baltimore harbour in the USA, leading to the collapse of the bridge and the death of workmen on the bridge. The loss of life could have been much worse if it was during work hours. The RNLI* estimates about a quarter of a million die at sea every year.

Jonah experienced the dangers of the seas when he left Israel for Tarshish. The vessel was one similar to the ship on the front cover which was commonly used in the time of Jonah. The storm was bad and the waters were not calm when they emptied the ship and finally tossed Jonah overboard. Paul also experienced the danger at sea when he was ship-

wrecked on Malta. (Acts 27) But God ensured they landed alive even if the ship was in pieces on the rocks. (Acts 28:1)

The sea does have its benefits. Seafood forms a large part of the diet of many people. Many a happy holiday is had at the seaside. For trade, ocean-going container vessels transport goods from the other side of the planet. It also forms an essential part in bringing rainwater as water condenses over the oceans and seas to form clouds which rain on the mountains, hills and plains on each country bringing much needed drinking water for humankind and for the crops to grow in the fields and valleys.

There will come a time when there is “no more sea.” (Rev. 21:1) It is a time of blessing, education and peace when there is an opportunity to live in harmony with God and with the world He created with his son Jesus. (Isa. 25:9; 32:17) That will be in the Messianic age when Christ’s government is operating from Jerusalem. (Isa. 2:1-4)

The promises in Isaiah are a source of strength and encouragement to God’s people—past and present. They are a source of comfort too in these uncertain times in which we are living now.



Pulling the Great Ship Closer

I have often watched giant ocean-going vessels nudge themselves into a slip. But they are too large, too clumsy, and too powerful to dock themselves directly to the pier. A man aboard the vessel throws a line to the man on the shore. This latter takes the liner’s hawser and fastens it to the cleat on the pier. Then the liner’s engines begin to pull on the hawser; but it is not the pier that is pulled to the ship, but the ship is pulled closer and closer to the pier. So, too, prayer is not intended to bring God closer to us, but rather us closer to God.

*A.C. Frey Collection
Deep Waters and a Bubbling Brook*

Magazine content; What is published is believed to have a wide interest, but everything printed may not necessarily be the opinion of the editor and his colleagues.

THE WAY HOME

All references NKJV unless otherwise stated

“Thus says the LORD: ‘Stand in the ways and see, and ask for the old paths, where the good way is, and walk in it; then you will find rest for your souls.’” (Jeremiah 6:16)

“And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left.” (Isaiah 30:21 KJV)

Have you ever felt that this world is simply “too much”? Too much violence; too many lies; too many “natural” disasters? Too much stress? Too much uncertainty? That you just want it all to stop?

That you just want to go home again?

One symptom of our modern world is that life can seem to be without purpose and without meaning. Life can seem just one struggle after another, with pain and sorrow, and then death comes. Some try to deaden their senses with alcohol and drugs; some take their own lives, sensing the futility of it all. *“All is vanity”* says Solomon. (Eccl. 1:2) The Alzheimer’s victim, with fading memory, may say a soft prayer, a heart-rending moan, “God, please help me, I want to go home.”

But where is home?

“By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion...If I forget thee, O Jerusalem, let my right hand forget her cunning.” (Psalm 137:1,5 KJV)

I want to go home; to relax, smell, look, and feel “home;” like it once was. Perhaps “home” is memory of parents and siblings, and happy holidays, and peaceful life on a small farm. Or perhaps, growing up in a village, and a house with a front porch and swing; playing in the park. Or perhaps simply wherever loved ones were. But very seldom can one ever go back to such an ideal “home,” since, in reality, there were hard times there as well as good times.

But what if there is no family anymore? Or the old familiar places are now paved-over parking? Then where do we go? Where is our longing drawing us? Where is the comfort, the peace, the rest, we seek?

The Welsh have a word for this longing—“hiraeth”—

“A homesickness for a home to which you cannot return, a home which maybe never was; the nostalgia, the yearning, the grief for the lost places of our past.”

Perhaps this sums up the desires of many—I want to go “home,” but I haven’t found it yet. I feel a thousand miles from nowhere, and no place to go.

“Don’t long for ‘the good old days.’ This is not wise.” (Eccl. 7:10 NLT)

Some may remember Sunday School lessons about the Garden of Eden and a perfect couple; friendly animals; peace and good times. It would be very nice to go back to that “home;” but it all seems so long ago, and so impossible; “paradise lost” a dream that vanished like the morning dew.

Here is a meditation by an unknown author that mirrors these thoughts:

“THE GARDEN OF EDEN

“God created a paradise for humanity called the Garden of Eden. In this place, where lions and sheep lay down together, there was no hurt or suffering. It was a beautiful garden filled with trees that bore the most magnificent fruit. It is where Adam and Eve were created by God. In this place that God made for us, the grass was like a fine carpet, the water sweet and pure, the temperature always ideal with just the right amount of shade and sunshine. It didn't get any better than this.

God loved humanity. We were his creation, and we were created in his image. He wanted to be with us, and He walked with us in the cool of the evening.

And just as God made Adam, He formed every beast of the field and every bird of the sky, and then He brought them to Adam to see what he would call them. Whatever Adam called them, that was their name. But of all of creation there was not a helper suitable for Adam, so God put Adam into a deep sleep, took one of his ribs, and made woman. Woman was man’s crown.

I don't know about you, but I want to walk in the garden with God again. I want Him to hold my hand and talk with me as we walk in the ‘cool of the evening’ through paradise together.

We all need to get back to that garden.”

But, then the reality of living in an imperfect world returns to us.

From the “Rubáiyát” of Omar Khayyám:-

“The Moving Finger writes; and, having writ,
 Moves on: nor all thy Piety nor Wit
 Shall lure it back to cancel half a Line,
 Nor all thy Tears wash out a Word of it.”

Amelia Edith Huddleston Barr says:-

“No tears can make the grass to grow
 On the trampled meadows of long ago.”

It all seems so meaningless, and so hopeless. Where is God anyway?

Or, perhaps your mind has been enlightened by a glimpse of heavenly things. Are you longing for your heavenly “home”? The following verses and many others will provide comfort and encouragement to you.

“...eternal life to those who by patient continuance in doing good seek for glory, honour, and immortality...” (Romans 2:7)

“As for me, I will see Your face in righteousness; I shall be satisfied when I awake in Your likeness.” (Psalm 17:15)

“...that in the ages to come He might show the exceeding riches of His grace in His kindness toward us in Christ Jesus.” (Ephesians 2:7)

“To him who overcomes I will grant to sit with me on my throne.” (Rev. 3:21)

“Therefore, if anyone is in Christ, he is a new creation...” (2 Cor. 5:17)

“Do not be conformed to this world, but be transformed [Greek—metamorphousthe—like a caterpillar to a butterfly] by the renewing of your mind...” (Romans 12:2)

“What the caterpillar calls the end of the world, the master calls a butterfly.” [Richard Bach]

“Fear not, little flock; for it is your Father’s good pleasure to give you the kingdom.” (Luke 12:32 KJV)

But there are multitudes, billions, who have no such heavenly hope, and would be joyously happy to live on this beautiful earth as human beings—if only living conditions were much better, and death was no more. Is it possible for such to ever be true? Is there truly a “golden future”?

Yes—There is coming a “way,” a “highway,” that will lead back to the true “home” of humanity, to an earthly Edenic paradise and God the Almighty and Jesus the Saviour.

“A highway shall be there, and a road, and it shall be called the Highway of Holiness...And the ransomed of the LORD shall return, and come to Zion with singing, with everlasting joy on their heads. They shall obtain joy and gladness, and sorrow and sighing shall flee away.” (Isa. 35:8,10)

The same arrangement, the “Peaceful Kingdom,” is also expressed in other texts as “*Times of Restoration*” (Acts 3:21), and the “*Regeneration*” (Matt. 19:28).

Also this beautiful promise for all those multitudes who sleep in death: *“Do not marvel at this; for the hour is coming in which all who are in the graves will hear His voice and come forth...”* (John 5:28-29)

In that new age of Christ’s 1,000-year reign, there will be the returning of friends and family that have long lain “*asleep in Jesus*.” (1 Thess. 4:14 WEB) Plenty of time to re-acquaint with them, time for each to tell their “stories,” and to get old misunderstandings and regrets straightened out. To say the “I love you”s that were perhaps never said or uttered too late. To resolve all the “if only”s and “what if”s.

Then, guided by the Lamb and his Bride, to walk up that “*highway of holiness*” together, with *life everlasting*, on the earth, awaiting. “*Therefore the redeemed of the LORD shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away.*” (Isaiah 51:11 KJV)

Multiply this by billions and billions. Love abounding everywhere.

O Happy Day! When Jesus rolls sin’s curse away.

“For His anger endureth but a moment; in his favour is life; weeping may endure for a night, but joy cometh in the morning.” (Psalm 30:5 KJV)

“I heard a loud voice from heaven saying, ‘Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people. God Himself will be with them and be their God. And God will wipe away every tear from their eyes; there shall be no more death, nor sorrow, nor crying. There shall be no more pain, for the former things have passed away.’” (Rev. 21:3-4)

“He showed me a pure river of water of life, clear as crystal, proceeding from the throne of God and of the Lamb. In the middle of its street, and on either side of the river, was the tree of life, which bore twelve fruits, each tree yielding its fruit every month. The leaves of the tree were for the healing of the nations. And there shall be no more curse, but the throne of God and of the Lamb shall be in it, and His servants shall serve Him.” (Rev. 22:1-3)

“He will swallow up death forever, and the Lord GOD will wipe away tears from all faces; the rebuke of His people He will take away from all the earth; for the LORD has spoken. And it will be said in that day: ‘Behold, this is our God; we have waited for Him, and He will save us. This is the LORD; we have waited for Him; we will be glad and rejoice in His salvation.’” (Isaiah 25:8-9)

“For the earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea.” (Habakkuk 2:14 KJV)

When the Plan of the Ages is complete, and Jesus surveys the grand results, then—*“He shall see of the travail of his soul, and shall be satisfied...”* (Isaiah 53:11 KJV)

Sin and evil will be no more—forever.
The universe will be clean—forever.

Blessed be God, the Almighty, the Eternal—forever.
Blessed be Jesus, the Saviour, the Lamb of God—forever.

May it be so!



LS

The man without a purpose is like a ship without a rudder.

Deep Waters and a Bubbling Brook

THE SHIPS OF TARSHISH

Far away or close at hand

One of the minor—and not very important—mysteries of the Old Testament is the location of the land of Tarshish, chiefly notable for the number of occasions “ships of Tarshish” are mentioned. Since these ships are recorded as setting out, alternatively, from the coastal ports of Canaan which meant they headed westward toward Spain, and from Ezion-geber on the Red Sea which implies southward voyages to Africa or India, they cannot all have been going to one single location called Tarshish. The usual—not very illuminating—conclusion has been that Tarshish was somewhere a long way away or perhaps a general name for all the distant places of the earth.

A closer examination of all relevant texts indicates that Tarshish as a place-name seems to refer to some definite land or country to which ships could, and did, go from Canaan, but that the expression “ships of Tarshish” denotes a special kind of ocean-going merchant vessel irrespective of destination.

The most illuminating reference is that in Jonah 1:3. *“Jonah rose up to flee unto Tarshish from the presence of the LORD, and went down to Joppa; and he found a ship going to Tarshish: so he paid the fare thereof and went down into it, to go with them unto Tarshish from the presence of the LORD.”* This implies that Tarshish was one definite land, that it was reached by sailing westwards through the Mediterranean from Joppa, and that it was a great distance away, so far away that the influence of God did not reach there and Jonah would be beyond his reach. The sea trade in the time of Jonah was in the hands of the Phoenicians, whose central trading city was Tyre, in the coast not far from Israel. Their merchant vessels went regularly to Spain, and out of the Mediterranean in to the Atlantic Ocean and thence to West Africa, to Britain, and to the West Indies and South America—which the Phoenicians had discovered, and with which they had established trading relations, more than two thousand years before Christopher Columbus in turn sailed to America. The question is, which of these lands is the Tarshish of Jonah?

A clue is afforded by Ezek. 27:12 which lists the commodities the people of Tyre imported from Tarshish—silver, iron, tin and lead. Of the possible contestants for the title, the only land which produced all four of these metals in ancient times was Britain. Spain could supply silver, iron and lead but not tin. Practically all the tin used in the ancient world came from

Cornwall in Britain, for which reason the British Isles were known to the ancients as the Tin Islands. Silvers came from Cornwall, lead from Cornwall and Wales, and iron from Sussex. Jer. 10:9 says that “silver spread into plates is brought from Tarshish” for the manufacture of idols. The reference is to extremely thin sheets of metal made to adhere to the surface of wooden idols by a process which is not now understood and could not be repeated today. Apparently, Britain was a manufacturing nation even in those far-off days and British craftsmen found a market for their skill in producing this less than paper-thin silver sheet for the idol constructors of the Middle East.

Ezekiel 38:13 refers to the “merchants of Tarshish and her villages” which is mistranslated as “young lions” in the A.V. If Tarshish is Britain the “villages” would be the outlying islands, the Isles of Scilly, Wight, Man and Thanet (then an island although now joined to Kent) all of which were well known to the Phoenicians, Scilly and Wight being used as landing points and warehouse bases. Napoleon’s scornful reference to Britain as a “nation of shopkeepers” has an earlier parallel here; Tarshish was a nation of merchants.

Two other references to Tarshish as a locality are Psa. 72:10 and Isa. 66:19. In both cases there is an association with islands or coastlands (the Hebrew word can mean either) and the inference is that the distance is great; Tarshish is a long distance away.

In Isaiah’s memorable foreview of the destruction of Tyre at the hands of Nebuchadnezzar of Babylon, fulfilled some two centuries after that prophet’s death (Isa. 23), the inhabitants of Tyre are recommended to flee to Tarshish as the only means of escape from the all-conquering Babylonians. (Isa. 23:6) The “ships of Tarshish” are told that Tyre can no longer receive them and conversely that ships will no longer come to Tyre from Tarshish. All this confirms what is already well known to have been the case, that in pre-Christian times the Phoenicians carried on an active and lucrative trade with the south of Britain.

A final clue is given by the conferring of the name “*tarshish*” to a certain precious stone known to the Israelites. In the A.V. the word is translated “beryl,” occurring seven times, twice as one of the stones in the High Priest’s breast-plate (Exod. 28:20; 39:13), three times in Ezekiel describing the glorious brilliancy of the cherubim and once in Daniel describing the radiance of the visiting angel. The beryl is a green stone and quite inappropriate to the texts in which the word occurs—an angel shining in a

green glory is hardly the kind of vision one would expect. It is believed by scholars that “*tarshish*” really refers to amber, which has a translucent golden appearance and was much prized by the ancients; the colour of amber is much more appropriate to the references in Ezekiel and Daniel. (The three instances where “amber” does appear in the O.T., as a translation of *chasmal*, actually refer to brightly polished copper or electrum, a gold-silver alloy). Now the amber used by the ancients in the Middle East came only from one source, Britain. The British obtained it from Scandinavia, where it had and still has its origin. Thus “*Tarshish stone*” obviously meant the precious stone obtained from Tarshish, and this seems to pin-point Britain as the land known by that name.

“Ships of Tarshish” are associated with Tyre, with King Solomon and King Jehoshaphat. It is evident that the name was applied to large ocean-going merchant vessels of the type engaged in the trade with Britain irrespective of the part of the world to which they sailed. Thus in 1 Kings 10:22 and 2 Chron. 9:21 Solomon was associated with Hiram, king of Tyre in sending a fleet of such ships to Ophir for gold, silver, ivory, apes and peacocks. The round trip occupied three years, and Ophir is thought to have been located either in South Africa or in India, probably the former. Again, in 1 Kings 22:48 and 2 Chron. 20:36 Jehoshaphat essayed to repeat this expedition and had ships built for the purpose, but they were wrecked before they set out. Perhaps the Israelites were not such good shipbuilders as the Phoenicians of Tyre! Isaiah 23 and Ezek. 27:25 associate ships of Tarshish with Tyre, and Psa. 48:7 speaks of such ships being wrecked by the east wind, which is almost certainly the “Levanter” of the Mediterranean, so that these ships did not belong to the Ophir trade but to that carried on in the west—Spain, Britain, Central America, West Africa. It might well have been that in those far-off days, nearly three thousand years ago, our ancestors in Britain knew something of and had contact with the lands and peoples made familiar to us in the pages of the

THE WORLD AS KNOWN IN LATE OLD TESTAMENT TIMES

Old Testament.

AOH



Land outlines from the maps of Greek Geographers Hecataeus, Herodotus & Eratosthenes given—circa 500-250 B.C.

THE GOLDEN FUTURE

Part 6 THE DEAD LIVE AGAIN

An inconspicuous little man, broad of shoulder but below average height, made his way up the steps to the Court of the Areopagites. The place—Athens, the pride of ancient Greece. The time—about the year 51 A.D., just before Nero became Emperor of the Roman empire and the British king Caractacus was defending South Wales against the invading legions of Rome.

The philosophers stirred in the sunshine. At a loss, for the present time, for a subject of debate they watched with the languor of boredom as the stranger approached, perceiving by his actions that he intended to make use of the time-honoured privilege of addressing the learned and wise in their own sanctuary. Indifference changed to interest, and interest to close attention, as Paul the Cilician expounded in the best style of Greek oratory, the thesis of his choice—"Jesus Christ and the Resurrection." Whilst he philosophised upon the nature of God "in him we live, and move, and have our being; as certain also of your own poets have said," (Acts 17:28) they retained their interest; but when he began to speak of the resurrection of the dead, the wise shrugged their shoulders and went back to their lounging. The world was already a long way past such a childish notion as that!

The seventeenth chapter of Acts records the pitiable story with a distinctness and sharpness of outline which stamps it as truth. The philosophers are dust and ashes these many years; but the words spoken on that memorable occasion live on into eternity. God "has appointed a day on which He will judge the world in righteousness, by the man whom He has ordained. He has given assurance of this to all by raising him from the dead!" (Acts 17:31 NKJV)

Both the teaching of Jesus and the theology of Paul concur in declaring that the resurrection of all is to take place in that day when Christ reigns over the earth. Very soon after the new administration is set up the fulfilment of Christ's words may be expected. "All who are in the graves will hear His voice, and come forth." (John 5:28-29 NKJV) Not only the righteous—the examples given in the Scriptures are an assurance that this re-awakening is to be universal and to affect all who have ever lived. Thus the men of Nineveh, of Sodom and Gomorrah, cities which were notorious for their iniquity, are to return (Matt. 12:41,42; Luke 11:31,32; Ezek. 16:55) and Caiaphas, the leading figure in the greatest crime of

human history, is to see the coming of that Kingdom against which he so blindly fought. (Matt. 26:64) The innocents of Israel (Jer. 31:15-17), Job the proverbial symbol of patience (Job 14:13-15), Israel the people of God (Dan. 12:2), and many more will come back from death in one continuous stream of awakened humanity questioning and wondering at this strange thing which has happened to them.

“How are the dead raised up? and with what Body do they come?” asked the imaginary critic in Paul’s reasoning in 1 Cor. 15:35. Truly a question that needs an answer, for if men and women who have been dead and forgotten for centuries or for millenniums and whose physical bodies have long since mouldered into dust, are to re-appear upon earth again as human beings—well, with what body *do* they come?

The story of the Garden of Eden has often suffered at the hands of its best friends, but the more that the Bible is studied in the light of the last century’s knowledge the more it becomes evident that in some wonderful manner the first human beings did in very truth receive their physical bodies as a special and a direct creation of God. There is something in man which the brute creation does not possess and never can possess—something which makes all the difference between the highest and most intelligent of animals and the lowest and most degraded of men. God formed man of the dust of the ground (the physical elements of this earth), “breathed into his nostrils the breath (spirit) of life, and man *became* a living soul”—an intelligent, sentient being. (Gen. 2:7) It was the spirit of life, and the mental processes of thought, reasoning, memory and anticipation, operating through a suitable physical organism, that made man what he was and enables him to know himself for what he is.

If then this thing did happen once at the dawn of human history, clearly that same Divine power is able to repeat the process when the time comes for “all who are in the graves” to “come forth.” A newly-created physical frame, impressed with the character, memory and disposition of a being who once lived, and died, and now awakens to consciousness and sentient existence again! The *identity* being thus the same, the period spent in death will be nothing more or less than a sleep so far as that individual is concerned; and the moment of awakening will be as the moment after that unconsciousness which was death, taking place perhaps four or five thousand years before.

From that point the thread of existence will be taken up, and the individual commence to live with the same mentality and disposition which he had

at the same moment of death. Here the stern law of Divine retribution comes into full effect; for “whatever a man sows, that he will also reap!” (Gal. 6:7 NKJV) The one who went down into death degraded, brutalised, vicious, will come back with the same characteristics. The one who sought to live a life of uprightness, rectitude and benevolence toward his fellow-men, will come back an upright and noble man. In consequence, and because righteousness will be dominant in that day, and the practice of evil restrained: and because truth will be paramount and doubt and deceit no longer possible, the noble and upright of heart will already be much farther advanced toward the Divine standard which is then to be attained by all, than those who have misused their human powers and opportunities in their previous life.

It is suggested by some, with good show of reason, that this stupendous awakening of earth’s millions from the sleep of death will continue progressively, in the reverse order to that of their death, until at length the earliest of the most ancient nations will be restored to their place.

Men will without doubt organise the earth’s resources to meet the needs of this returning multitude; and as each generation comes back so there will be those among them who, lovers of God or benefactors of men in their own lifetime, will quickly grasp the significance of this amazing thing which has happened to them and turn with enthusiasm and zeal to the work of instructing their fellows. Thus will be brought to pass the saying of Isaiah, “Your dead shall live...awake and sing, you who dwell in dust ...the earth shall cast out the dead.” (Isa. 26:19 NKJV) “You shall call, and I will answer You;” says Job (14:15 NKJV) “You shall desire the work of Your hands.” Every man and woman entering upon a social order which has a use for each one will find an obligation devolving upon them to take their own place in its administration and service; by means of an all-powerful and absolutely righteous system of government having the opportunity to come to a true and correct knowledge of the principles which shall govern all human life to all eternity—those laws of Nature which are also the laws of God.

The scientist and the statistician may and does oppose such a prospect with the cold logic of alleged facts, questioning the capacity of this planet to support life in perpetuity and talking about an ultimate “running-down” of the Universe. Such talk sounds convincing at first, but the scientists of past ages argued just as convincingly that the earth was flat, that men could never fly in the air lest they got too near the sun and were consequently burned up—and even as recently as the nineteenth century stated

with perfect assurance that human endurance could never survive a travel speed of more than sixty miles an hour!

The integrity of the Bible stands involved in this whole question. Long years ago it was stated that God created not the earth in vain—to be a ruin—but to be inhabited. (Isa. 45:18) The Divine promise is that this planet is to be filled with the glory of God, to be the home of a happy race of undying beings who, having at long last learned by bitter experience the “exceeding sinfulness of sin” will live to all eternity amidst glorious surroundings and a perfect environment, in complete accord and amity with each other and in absolute harmony with God.

Before this desirable condition of things can be brought about it must be that “Death and Hades delivered up the dead who were in them” (Rev. 20:13 NKJV), that all may have this wonderful opportunity to accept the grace of God in Christ.

Bible Fellowship Union

CROSSING THE BAR

Sunset and evening star,
 And one clear call for me!
 And may there be no moaning at the bar,
 When I put out to sea.

But such a tide as moving seems asleep,
 Too full for sound or foam,
 When that which drew from out the boundless deep
 Turns again home.

Twilight and evening bell,
 And after that the dark!
 And may there be no sadness of farewell,
 When I embark;

For though out our bourn of Time and Place
 The flood may bear me far,
 I hope to see my Pilot face to face
 When I have crossed the bar.

Poems of the Way
Tennyson

NO MORE SEA

“I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.” (Rev. 21:1)

More than once has it been asked if this text implies that in the Millennial world of the future, when Christ reigns as king and evil is progressively eliminated from the hearts of men, the seas will disappear and the entire planet become dry land?

A little thought shows that such cannot possibly be John’s meaning here. Without the literal sea all life, human, animal and vegetable, would vanish from the earth. No terrestrial life can exist without water. The rain comes down from the clouds, supplies man and beast and plants as it disappears into the ground, runs into streams and rivers which eventually fall into the sea, which is the great reservoir of water, is then evaporated by the heat of the sun and rises to form clouds which are carried by the wind and falls as rain again. This process must go on as long as the earth endures and there will always be sea, and no less in extent than it is at present.

The writer of Ecclesiastes knew this; *“All the rivers run into the sea, yet the sea is not full; to the place from which the rivers come, there they return again.”* (Eccl. 1:7 NKJV)

The mistake is in supposing that John in Rev. 21 is describing the actual Millennial earth. He is not; he is describing a vision which is a symbolic picture of the Millennium in which each detail has a meaning. He saw a new heaven and a new earth, the old heaven and earth having passed away, and a wonderful city descending out of that new heaven, to settle on that new earth, made to look like a bride ready for her husband. Such a conception would be a bit difficult to translate into literal reality. What we have here is the fulfilment of God’s promise through Isaiah (65:17-25) quoted and confirmed by the Apostle Peter (2 Pet. 3:13) to the effect that the old world order dominated by evil, “this present evil world” as defined by Paul, (Gal. 1:4) pictured by the old heavens and earth, is to be superseded by a new world order again as Peter says a “new heavens and a new earth in which righteousness dwells.” (NKJV) It is this new world order, this Millennium headed and governed by Christ, which is to have “no more sea.” What is the meaning of that allusion?

Peter’s expression “in which righteousness dwells” affords the clue. That

world is one in which evil is quickly banished and will be no more. The Devil will be “bound” and powerless (Rev. 20:2) and the evil forces of this present world order overthrown and destroyed. (Rev. 19) There is no more any evil force or influence to deceive and injure humanity. Now the ancients from earliest times believed in a monster, the personification of evil, which dwelt in the depths of the sea, and to them the sea became the abode of evil. An allusion to this belief is found in Isa. 27:1, where in the time of judgment the Lord will “slay the dragon that is in the sea.” This is what John is thinking of. In that new world which he was seeing in symbolic vision there was no place for the Prince of evil, no sea from which he could rise up to ravage the world and worry mankind. The power of evil will find no place in the new heavens and new earth of the future.

IN COMES THE MIGHTY TIDE

The Bar may rave, and break the wave,
 But it can't keep back the tide;
 The rollers crack, and are driven back,
 But the sea is satisfied,
 For its waters move from a thousand leagues,
 And cannot be denied.
 The shores nay shake where the billows break,
 But in comes the mighty tide

“Ha, ha,” says the Bar, “I can conquer you—
 Wave with the crest of show.”
 So he slaps his knee, and he laughs in glee
 At the defeated foe,
 For every attempt the strong wave makes
 Is foiled by the Bar with pride.
 Oh foolish notion! Keep back the ocean?
 In comes the mighty tide.

The world may rave and break Truth's wave,
 But it can't keep back the tide.
 In measures long with a solemn song,
 Truth takes its silent stride.
 Oh never the Bar could win the war
 Through a million times it tried.
 While shudders the earth with a new world's birth,
 In comes the mighty tide.

Poems of the Way
 Walter Sargent

NOTE ON ISAIAH 40:3

“The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God.”

In the first place, the “voice” is Isaiah himself. The second part of the Book of Isaiah, commencing with the 40th chapter, is a treatise outlining the principles upon which God will reconcile the world to Himself, by means of the service, devotion and suffering of a consecrated people, the “suffering servant” of the prophecy. Isaiah was the means used to introduce this theme into the records of the revealed Plan of God, and, knowing as he did that his people were far from understanding the part to be played by sacrifice and suffering in the reconciliation, their minds being full of visions of the glory of Israel’s coming reign over the nations, he realised that in his day he would never be more than a voice crying in the wilderness. Nevertheless, he delivered his message to such good effect that his book became the finest and most detailed exposition of the “sufferings of Christ, and the glory that should follow,” (1 Pet. 1:11) in the whole of the Old Testament.

The second fulfilment of these words is found in the person and work of John the Baptist, as he himself claimed. He also was a herald of the Messiah, and of the Messianic Kingdom, and although his message reached a wider circle and attracted a more general attention than did that of Isaiah, it did not result in the conversion of the nation. It merely prepared a “remnant.” *“He was a burning and a shining light: and ye were willing for a season to rejoice in his light,”* said Jesus. (John 5:35) Nevertheless, he remained long enough to point out the Lamb of God, manifested amongst men, and then his work was finished.

The third fulfilment is obvious in the work of the Church during the Gospel Age, and particularly at its end. Once more the “herald” declares the coming of the King (*“There standeth one among you, whom ye know not”*) and the imminence of His Kingdom. (John 1:26) Once more the voice is one which cries in the wilderness yet gathers together a nucleus which shall be the “people for a purpose” for the incoming Age. Once again the message goes out continuously until the greater John the Baptist is able to turn and declare: *“Behold the Lamb of God, which taketh away the sin of the world.”* (John 1:29) Although the Church will be glorified before the revelation of Christ to the world takes place, the “voice in the wilderness” message will be taken up and continued by the earthly “people for a purpose,” regathered in the Holy Land, and their message will find its glorious climax in the proclamation of the Law from Zion when Isaiah’s prophecy will be literally fulfilled. AOH

THE ALMIGHTY—THE ETERNAL

2. Author of Creation “*Whom no man hath seen, nor can see.*”

Responsible scientists no longer deny that the Universe had a beginning. There was a time, fantastically remote from the present, when all creation—this earth, our Sun, all the starry splendour of the heavens—did not exist. It just was not there. There were no living creatures, for there was no life. There was no light, for there was nothing to give light. No heat, no sound, no movement; nothing. There was no means by which to measure out space, by which to span out time. Length and breadth, past and future, are words which would have had no meaning if there were any words, and there were not; time was only an eternal “now” and space was only an infinite “here.”

There was a moment, say scientists, when matter, material, the stuff of which things are made, began to come into existence. From what cause, by what power, they do not know, and no scientific instrument can reveal. But they can and do observe the results of that coming of matter into existence and they peer intently into the recesses of distant space in order to gain clues that will afford them a clearer understanding of this profound mystery. Of course, the experts differ, as experts always do, and it is still a matter of heated debate in the appropriate academic circles whether all the material now in the universe first appeared in the form of a colossal solid lump which exploded and sent its contents careering through space to condense into stars, suns and planets, or was the continuous appearance of atoms created out of nothing, a process which continues everlastingly, coalescing together to form great gaseous clouds which ultimately become the stars we see and know. But there are two facts upon which all the scientists do agree. They know that there was a start to the Universe; their instruments cannot tell them by what power or what means it was started.

Science in its exploration of the past has to stop at this point, where the first stars were born, where in God’s mighty crucible the first atoms were forged out of nothingness. Science has to stop at the boundary marked by the beginning of material things: only faith and spiritual discernment can step across the line and find, behind the coming into existence of all we can see and hear and handle, God the Creator, existing from eternity, putting into active operation his great purpose.

We do not know whether what is usually called the angelic world came into existence prior to the visible universe or simultaneously with it. We do not know the true nature of the celestial world or of celestial beings,

only that it is a real world, with real citizens living nearer to the presence of God than do we upon earth, capable of intelligent loyalty, service and activity in the things of God, and ceaselessly engaged in the occupations and duties for which God has created them. Because the Bible tells us of angels who sinned, and are reserved to judgment, of evil principalities and powers in the heavens, we have to accept the fact that the citizens of that world are capable, like man, of obedience or disobedience, loyalty or disloyalty, to God, and that there are those in that world who now are in a state of rebellion against God. Neither can we pronounce with any certainty upon the relation of that world to our physical universe in terms of space and time. The five human senses, and every type of detecting instrument which the wit of man has devised, are incapable of sensing or detecting anything to do with that world. But because God is the Source of all life and the Author of all creation, in whatever sphere of being that life and that creation is manifested, we can be assured that a time there must have been when the celestial world, with whatever forms of life it holds, came into existence by the creative decree of God, just so surely as did our own material order of things. There are a few allusions in Scripture to that fact. Of the Son it is said that *“by him were all things created, that are in heaven, and that are in earth, visible and invisible...”* (Col. 1:16). That the creation of what is to us the invisible world, the angelic, antedated the formation of the earth at least is indicated in Job 38:7 where the sons of God, i.e. the angels, are depicted as “shouting for joy” when God brought this planet into being. But our earth is a comparative newcomer on the scene; the starry heavens existed, substantially as we see them now, long before the earth was formed. Sometime in that remote past, perhaps at the very beginning of things, the celestial world came into existence, and for the first time living, intelligent beings stood before God and gave praise to him for the blessing of conscious life.

Knowing so little of that celestial creation, unable as we are to visualise the conditions of life in that world, in thinking and speaking of the work of God in creation we can do little more than consider the material universe of which we and our Earth constitute a small—an infinitesimally small—part. When we talk of God as Creator, although we are fully aware that the angelic world is part of his creation also, it is of man and the visible universe that we must speak.

Away back there in the dim recesses of past time, so many long ages ago that the mind could not possibly take in the significance of the number of the years, a stupendous event took place. God created the first atom!

Now an atom is a very tiny thing. Most people know nowadays that all earthly materials and substances are composed of atoms, clinging together tightly to make up the mass of the material. These atoms are almost inconceivably minute. It would take more than a million of them, placed side by side in a straight line, to equal the thickness of a human hair. The tiniest grain of dust, only just visible to the human eye, can contain more than ten millions of atoms. Yet this earth and all that is on it, and all the stars of the sky, consist entirely of atoms, inconceivable numbers of atoms congregated together. God made them all, made them out of nothing, by the exercise of his own Will, the power of his Holy Spirit. There are only about one hundred different kinds of atoms, but out of the tremendous number of combinations possible with those hundred kinds the whole wide variety of earthly things has been constituted,—land and sea, rocks and minerals, trees and grasses, animals and fish, man himself, all constructed from atoms. God made them all and ordered the fashion atom combines with atom to produce all the different substances we know, and so made possible the bodies we possess and the environment in which we live, and move, and have our being. Away in the vast stretches of empty space, at fantastic distances from this earth, there are mighty star clusters, galaxies as they are called, each containing millions upon millions of giant stars each one of which is bigger by far than our own Sun,—which, as stars go, is only a midget,—and every star in every one of those countless galaxies is itself made up of atoms almost without number. Scientists are well accustomed to talking about atoms, their nature and behaviour, but they cannot say where they come from or by what power they are created. Neither their researches nor their instruments can tell them that.

The Bible does do so. In some of those inspired moments when holy men of old were moved by the Holy Spirit to utter words the meaning of which they themselves could only dimly understand, or even not understand at all, there were occasional allusions intended to have significance for us in these latter days, and which, closely examined, do have meaning. Speaking of his almighty power and wisdom, God says through the prophet Isaiah “*Mine hand also hath laid the foundation of the earth, and my right hand hath spanned (Heb. stretched out) the heavens: when I call unto them they stand up together.*” (Isa. 48:13) Let the implication of those trenchant (powerful) words sink in! Here is the creative power of God calling into existence the material substance of which this earth and all the heavenly bodies are composed, preparing the space in which they are to continue their existence and by one word (“*when I call unto them*”) setting the entire assembly in orderly array as we see it glistening above

our heads every night. Says Wisdom, the *Logos*, the only begotten Son “*When he prepared (established) the heavens I was there: when he set a compass upon the face of the depth...then I was by him, as a master workman (or architect; this is the meaning of the Hebrew).*” (Prov. 8:27-31 KJV/RV) This momentous passage depicts the speaker as the active agent of God in the work of creation as distinct from the creative force or power whom we call God the Creator and God the Father of all.

Where human intellect fails the Holy Spirit fills the gap. Speaking under the Spirit’s guidance, the prophet Isaiah was able to describe what the wisest of men cannot describe. “*Lift up your eyes on high*” he says in Isa. 40:26 “*and behold who hath created these things, (the stars) that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth.*” Here is a marvellous picture; God the Creator “bringing out their host by number” as He creates the atoms, forms them into stars, and sets them to work. “Not one faileth.” Never, in all this mighty process, is there a mistake or slip; all goes precisely according to plan. “*He telleth the number of the stars; he calleth them all by their names. Great is our Lord, and of great power: his understanding is infinite.*” (Psa. 147:4-5) No one of less than infinite understanding could originate and execute so tremendous a work. No one of less than infinite intellect could so number and give names to the myriads of stars that exist.

It is time now to ask the question “Why did God do all this?” For what reason has the Most High brought into existence this vast creation, so evidently intended to be the abode of continuous life—for the marvellous adaptability of our own planet to the myriads of different forms of life it supports shows unmistakably the Divine intention to multiply life in all its manifestations. The Revelator gives the answer. “*Thou hast created all things, and for thy pleasure they are and were created.*” (Rev. 4:11) The word does not signify pleasure strictly in the modern sense of the word, but rather the idea of purpose or intention. The glowing words of Revelation 21:3 in which God is depicted at the last as making his dwelling with men seem at least to hint that in some wonderful manner which our altogether inadequate comprehension of God forbids our full understanding, God comes inside his own creation of space and time in much the same way as a man builds a house for himself and then goes inside and lives in it. Some such idea may possibly be intended by the words of Isa. 40:22. “*He...sitteth upon the circle of the earth...stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in.*” Psalm 104:2 has much the same idea. God enshrouds himself in light

as a garment, stretches out the heavens for a veil and lays the supporting beams of his dwelling-place in the celestial waters, the recesses of far space. God would dwell with man, but he remains invisible to man, *“dwelling in the light which no man can approach unto; whom no man hath seen, nor can see.”* (1 Tim 6:16) Inconceivably remote, and yet infinitely near. The same Divine Mind that ranges through the vast recesses of space, filling it with great stars, is able to take note of the smallest detail affecting the welfare of his humblest living creature. A sparrow, said Jesus, cannot fall to the ground without the knowledge of the Father. (Matt. 10:29) The God of the atom, of the mighty stars, is also the God of the sparrows and is as fully aware of the one as the other. Even the hairs of our heads are numbered, Jesus went on to say. After all, if God can keep track of the untold millions of stars, and knows all their names, then heads and sparrows must be easy to him, for there are far less of them to account for. So that as we look out upon the vast universe which our God has made we need not be appalled or afraid of its vastness and our own littleness. Out there, in the light behind the darkness, is our Creator and our Father, intensely conscious of us, our lives’ experiences and problems, our loves and fears, our strength and weakness, our successes and failures, and He is most certainly and surely working out his great purpose for those on whom He has bestowed the inestimable gift of conscious, intelligent life.

But how can men, who even as nations are less than the fine dust of the balance before him, how can men with their limited powers of perception come to know the God who inhabits eternity; and attain that communion and fellowship with him which He himself has said is his desire and intention? If no man can look upon his face and live (Exodus 33:20), if He dwells in the light which no man can approach unto, if He is One whom no man has seen nor can see, how may we ever come to know him? The answer is in five simple words in John’s Gospel. *“The Word was made flesh.”* (John 1:14) The Word of God, the *Logos*, already the active agent of the Father in the work of creation, already in Old Testament days the means of communication between the Father and all, now becomes more intimately connected with mankind that He might reveal God to them in even clearer guise. The Word came to earth, and dwelt visibly amongst men, having taken upon himself the nature of man. (Heb. 2:16) And in him men saw the Father.

AOH

“He has made everything beautiful in its time. He has also set eternity in their hearts.” (Eccl.3:11 WEB)

THOUGHT ON ISAIAH 40:31

“They that wait upon the LORD shall renew their strength.” (Isa. 40:31)

The end of the year is a peculiarly appropriate time to take stock of past achievements and failures and look forward to the future. The ancients used to burn an old tree at this time in symbol of the past which was dead and finished, and follow this by bringing in a young fir tree laden with gifts to typify the future with all its promise. New life springs out of old. This 40th chapter of Isaiah is full of such promise. Tell the world that its time of travail and trouble is at an end, cries the prophet. *“She hath received of the LORD’s hand double (an equitable portion) for all her sins.”* (v.2) The world has entered into judgment, a judgment merited by its own godless course. But now a voice cries from the wilderness, Prepare ye the way of the Lord. He comes in glory and power to make an end of sin and evil, and for the world’s salvation. *“The glory of the LORD shall be revealed, and all flesh shall see it together!”* (v.5) *“The Lord GOD will come with strong hand...and his work before him. He shall feed his flock like a shepherd...and shall gently lead.”* (vv.10-11)

This is the young fir tree with its gifts. Only those who understand the Divine Plan see it as yet. The greater number of mankind have no faith and no hope and in the main that is because no one has told them. Isaiah in another place speaks of a people so pressed down by their troubles that they curse their king and their God; they look upward into the skies and they look downward into the earth, *“and behold trouble and darkness, dimness of anguish; and they shall be driven to darkness.”* (Isa. 8:22) And then he turns round and announces in vibrant tones, *“the people that walked (sat) in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined...for unto us a child is born, unto us a son is given: and...of the increase of his government and peace there shall be no end,...to establish [his kingdom] with judgment and with justice...for ever.”* (Isa. 9:2-7)

That is the Millennial world of our Lord and Saviour Jesus Christ, so soon to be established in succession to this fast decaying and disintegrating social order which is all that man has to show for the thousands of years he has been upon earth. That is the time when, to quote Isaiah again, men will cry out *“This is our God; we have waited for him, and he will save us: this is the LORD; we have waited for him, we will be glad and rejoice in his salvation.”* (Isa. 25:9) It is very nearly December 31st in the history of this Age of human rule without God; it will very soon be the onset of a new Age and new ruler of things which will meet every human need and aspiration. The signs of the times are conclusive; we are at the dawn of the long-promised era when *“the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever.”* (Isa. 32:17)

AOH

THE REPORT BY HAGGAI

Haggai was a prophet at an awkward time in Israel's history. There was no great man of faith like Abraham. No great leader like Moses or Joshua leading millions into the promised land. No great judge like Gideon or great kings like David or Solomon. This was a time after the 70 years of exile had ended and verse one tells us it was in the second year of the reign of King Darius the great of the Medo-Persian empire (550-486 BC). It was circa 500 BC.

Background of rebuilding

It may have been up to 18 years following the decree from King Cyrus of Persia in 2 Chron. 36:23 (RSV) which was "the God of heaven, has given me all the kingdoms of the earth, and he has charged me to build him a house at Jerusalem." Only a remnant of the southern kingdom of Judah had returned, although there may have been a few from the old northern kingdom too, to build the second temple.

Reflection on problems

The rebuilding work of the Temple had stalled, the people had become occupied with their own homes. (Hag. 1:4) This was God's first accusation against the residents of Jerusalem. Cyrus' decree *only* mentioned the building of a new temple in Jerusalem. It was an instruction from God.

It made them reflect and consider their present situation. What was the initial goal and how much progress had they made? Who had given them that goal? Then we get a statement similar to many prior to the Babylonian exile regarding the state of agriculture in Israel from which they only had meagre amounts to eat and drink. (Hag. 1:6) How many times pre-exile had they been told that if they were obedient the crops in the field would be plentiful and the animals would thrive and reproduce? (Deut. 28) He tells them plainly He had appointed a drought. (v.11) This lack of water had affected the people and livestock.

Work of the Spirit

Having caught their attention and made them really think, it says "Go up to the mountains and bring wood and build the temple." (1:8 NKJV) Then God "stirred up" the spirit of the civil leader of the state, Zerubbabel, and the chief priest and notably the remnant who had returned to Judea. (1:14) Zerubbabel was the grandson of King Jehoiachin one of the last kings of Judah and more significantly of the line of David which was so important as it was that line that was ordained to rule. He was at that time civil

governor of Judea appointed by the Medo Persian overlords. Joshua was the high priest. Some scholars think he may have been the high priest as early as 536 BC. He is still high priest in Zechariah 3:1, no doubt of the Aaronic line. The spirit is that same spirit in Hebrew that is first mentioned on the first creative day. (Gen. 1:2) Such a vital and effective power.

Day of small things (Zech. 4:9-10)

There is a reminder of the old law covenant made in Sinai after they escaped slavery in Egypt. (Hag. 2:4-5) So God speaks once again to Haggai the prophet. There are two scenarios mentioned that the priests would know the answer to. Firstly if some meat that was used in an offering in the temple being carried in a garment brushes ordinary food, does the ordinary food become holy? Answer “no.” The second scenario was if someone is ceremonially unclean because of touching a dead body—does the food they touch become unclean? Answer “yes.” (Hag. 2:10-15) This showed they knew the rules and that they applied to them. However Israel were unholy, doing unholy things.

From then with the foundation laid, it was different. God would be blessing them. (Hag. 2:18-19) The governor, the high priest and the remnant did finish building the second Temple, Zerubbabel’s temple. This is the day of small things spoken of by Zechariah. (Zech. 4:9-10) (Not the day when King Solomon built the temple from the glorious materials requisitioned by King David. That temple the spirit of God entered like He did the tabernacle in the wilderness.) (1 Kings 8:9-12; Exod. 40:34-35)

The temple Zerubbabel had built was not as glorious or splendid. Few, if any, would have been able to recall the first temple nevertheless none reckoned this would have been as gloriously splendid if one compared it to the former. Yet there is no condemnation to the builders. God just said “build the temple, that I may take pleasure in it and be glorified.” (1:8 NKJV) Although there is no scripture to show that the spirit of God entered the second Temple.

What an encouragement to ourselves? We read of marvellous times like the days of the early church, Peter, Paul, John, James, Apollos, Barnabas etc. Do we ever feel we are or have been rebuilding? They were told to “be strong...for I, (God) am with you.” (Hag. 2:4-5)

Prophecy of a future Temple

How then do we approach Hag. 2:9 that the glory of the latter house will

be more glorious than the former when we have already been told it was not? Perhaps we have to examine the time or conditions. When would be a time that it would be more glorious? The nature of “the latter house” is that it is a *spiritual* temple. As Paul stated, “For we are the temple of the living God” (2 Cor. 6:16 NIV) with “Christ Jesus himself as the cornerstone. In him all the whole structure is joined together and grows into a holy temple in the Lord; in whom you also are built together spiritually into a dwelling-place for God” (Eph. 2:20-22 NRSV) in so much as God dwells with us like He filled the most Holy with his glory.

What alternative is there to this latter house being more glorious? The prophet Ezekiel from chapter 40 onwards describes a temple that has never been built. That seems to be a wonderful picture. Could this be built in Jerusalem? There seem to be enough scriptures that it would not be a huge surprise. Can we imagine a time in the kingdom with Abraham, Isaac, and Jacob not to mention Joshua, Joseph, and Daniel with more than the wailing wall in place?

Timing and world conditions at the setting up of the glorious Temple
Hag. 2:6-7 God says, “Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations.” This is also quoted in Heb. 12:26-27. It describes the breakdown of the current world arrangement with its’ various governmental models, church or ecclesiastical systems leading to chaotic scenes and anarchy commonly described as “the day of the LORD” or “the day of God’s wrath” spoken by many prophets and in N.T. times by Peter. (2 Pet. 3:10) It is a good process as it removes the present world with its problems and prepares the ground, the way for Christ’s kingdom on earth; where the “heavens” are the religious systems, “the earth” the civil governments, “the sea” like the masses of humanity and the “the dry land” possibly social structures.

What have we seen in British history? Since WW1 the Anglican church has dramatically lost attendance. Other churches in Britain have seen the same fall in Sunday attendance. The church and state combination has seen the Church of England have less than 1 million attending the Sunday service although it has been reported that those who do are committed Christians. The Civil government has much more power. Before 1714 it was clear that Queen Anne like her sister before her, would die without a living heir. Their nearest relations being all catholic so protestant George I of Hannover acceded to the throne. The point being it was then unthinkable that a catholic could inherit the throne. It’s still technically the case,

but one does not perceive it being so important.

Civil power has maintained its position now but there have been many major changes. It's only 100 years since women got the vote. We have also tried various models mainly more like the capitalist model but some with forms of socialism sometimes right wing or left wing. Previous models were with the European Economic Community (EEC) and now we have gone back to being out of the EEC now called the European Union (EU). In the wider world countries have finished with their overlords and the British, French, and Spanish empires have gone.

It's interesting to note the rapid change in Britain since Queen Victoria died in 1901 in terms of life expectancy, healthcare, travel, science, education and technology. *Shaking* seems the material word.

In British society, the number of children born outside marriage is now over 50% and over ¼ pregnancies end in abortion. The idea of you being blue collar workers or white collar workers is much less noticeable. Unions did much to improve the pay and working conditions of ordinary people. A job for life has gone. The class structure had been massively weakened.

How much have we seen so far this decade, COVID leading to a huge national debt and the invasion of Ukraine leading to a massive increase in energy bills; stress with the relationship with China over Hong Kong and now the Israel and Palestinian conflict. The shaking does not appear to be stopping.

The desire of all nations

The whole creation is groaning in pain waiting for the adoption of the body members of Christ—the Church (Rom. 8:22-23), not that they all know it. Hag. 2:7 seems to point toward Jerusalem being the principal city on earth and the earthly seat of Christ's kingdom. Newer translations like the ESV say "*so that the treasures of all nations shall come in.*" The queen of Sheba, hearing of the fame and wisdom of Solomon that came from Yahweh, came to Jerusalem to speak with him and ask questions and bring gifts. (1 Kings 10:1-2) Solomon is often recognised as a type of Jesus Christ. The Magi brought Jesus gifts of gold, frankincense, and myrrh. They came to bring honour to a king, a precious king, and they were guided by God.

"The mountain of the LORD's house shall be established as the highest of

the mountains, ...all the nations shall stream to it. Many peoples shall... say, 'Come, let us go up to the...house of the God of Jacob; that he may teach us his ways and that we may walk in his paths.'” (Isa. 2:2-3 NRSV) Jerusalem will be the centre of education and instruction and worship. (Zech. 14:16) Hopefully it will be a joy and not a duty. Individuals will come from far away to see Abraham, Isaac, and Jacob. (Matt 8:11) Why? To hear for themselves the accounts of faith and events recorded in the Bible. Do not many travel miles to listen to concerts and watch plays, to hear music they are very familiar with and visit ancient sites of historical interest? How convincing will these testimonies be!

Israel and Peace

The promises were mainly in line with the building of the Temple but there is the word “*peace*” mentioned in that place. (Hag. 2:9) Peace has not come to Israel, since 1948 it is still governed by largely secular leaders in their own perceived strength and might fighting against their neighbours as in the 1967 and 1973 wars and ongoing conflict from Gaza. However, there was a peace treaty with Egypt in 1979 and more recently in 2020 there were the Abraham Accords normalising relations between Bahrain, Morocco and the United Arab Emirates (UAE) with Israel. They acknowledged Israel’s sovereignty and established diplomatic relations. Jordan is co-operating more with Israel with exchanging solar electricity for desalinated water. The peace that was fragile ended in October 2023 and Israeli men and women reservists are called up. As a proportion of Gross Domestic Product (GDP) they were spending over 5% on defence compared to 2% in the UK. Therefore, the peace spoken of by Haggai is still in the future.

With regards modern-day agriculture, it still suffers from chronic water shortages although it produces almost 100% of its fruit and vegetables and exports fruit and vegetables, even though only 30% of the land is agricultural compared to 80% in Britain. Israel has planted millions of trees. Also their GDP per capita (population) is one of the largest in the region despite the lack of massive oil production.

For the World

It will bring further conflict. Firstly “the heavens.” So much has changed here in Britain because most people are secular. Many left the churches in Britain during or after WW1 and again in WW2. The use of theory of evolution to replace creation of the Bible has further shaken religious life. Northern Ireland too has given religion a bad name—the apparent cause of the problem. The relative prosperity in post-war society and rise in the

import of science to solve world problems has taken the place of religion in the land.

The earth is being shaken in the sense of governments. The civil governments have changed out of all recognition since 1914 and rapidly. We have gone from the days of Kings being heads of government and state, world empires have disintegrated and democracies have been a model as well as autocratic governments. The trying of socialism and communism has risen and fallen. Many more countries now exist as the shaking has continued.

The dry land is less obvious but probably relates to all parts and divisions in society. Culture wars seem to be divisive. There have been huge changes to the class system. There will be other stresses in other countries which are equally material. The Seas often meaning chaos and anarchy appears very likely in due time.

Zerubbabel and the kingdom

“On that day,” declares the LORD Almighty, ‘I will take you, my servant Zerubbabel...and I will make you like my signet ring, for I have chosen you.’” (Hag. 2:23 NIV) On what day or period? It would be after the shaking of the heavens and the earth already spoken of.

God has overthrown the kingdoms in charge of Jerusalem—the Media Persian empire, the Greeks of Alexander’s time and then the Romans. This brought trouble. Jerusalem was destroyed and turned to ruins in AD70. The people dispersed or killed. It needed the return of the Jews which commenced in 1878; the British ruled Jerusalem in the aftermath of the First World War but pulled out in 1948 as Israel was a burdensome stone. (Zech. 12:3)

Then a battle is described with men and chariots and horses, not so different from the tanks they still use in wars. The deliverance seems to come with the opponents fighting each other. It reminds one of the event in Judges 7 with Gideon and his 300 soldiers against the multitude of Midianite soldiers with camels and every man’s sword was against his fellow (v.22) like so many battles won by God. Against the Assyrians they invaded Judah and outside Jerusalem 185,000 soldiers were killed overnight by a plague. (Isa. 37)

What is in a ring? Zerubbabel was the grandson of one of the last kings of Judah and more significantly of David’s line. This ring could indicate the

royal authority, the right to reign and govern. A signet ring can also be a type of stamp used to impress onto a seal, for this ring is a royal seal of approval. Zerubbabel was only ever a governor acting under the authority of the Persians. Haggai talks about someone God had appointed; then we look to someone with more authority. If we work with the concept that Zerubbabel is a type of Christ, then in Haggai it is the Messiah and Saviour was of that Davidic line like Zerubbabel, then we can attribute this time to Jesus' reign in power and great glory.

Lessons from Haggai

- Some of us do or may need to try and rebuild our lives. This account is an encouragement to do so. Israel had to rebuild the Temple and the national life following the 70 years in Babylon.
- Time for reflection can be useful in our spiritual lives.
- Comfort in knowledge. We are to take encouragement and reassurance in the promises of God leading to peace and not be *overly anxious* in the “shaking” and trouble—it’s leading to Christ’s kingdom.
- Vision. Keep the vision in front of us. Israel neglected the commission to rebuild the temple and perhaps began to re-interpret it to the building of their own homes in Jerusalem yet that was not in Cyrus’ decree. Watching and waiting, keeping the right vision should keep us looking forward to the kingdom of blessing.

In summary what does this all mean:

For Israel:

- There is the reminder of the old law covenant made in Sinai after they escaped slavery in Egypt and showed in Haggai’s day that covenant was still operational. (Hag. 2:4,5)
- The Promises were mainly in line with the building.
- “Peace.” Peace has not come to Israel. Israel since 1948 is still governed by largely secular leaders in their own perceived strength and might fighting against their neighbours. The October ’23 attacks renewed the fighting on their borders. But peace will come.
- The “desire of all nations” from Hag. 2:7 has to be when there is peace with her neighbours and Jerusalem as the world capital.

For the Church:

From Hag 2:9 we know the latter house is filled with greater glory than the former. This is a prophecy about the church as a spiritual Temple, a glorious Temple. The church in glory in the Messianic Age. (Eph. 2:19-22)

BY WAY OF REMEMBRANCE

Part 2. Conclusion of a two-part consideration of 2 Pet. 1

Faith, fortitude, knowledge, self-control, piety, love; all these are the essential characteristics of the mature Christian and all these are necessary to the one who would lay claim to the distinction of being “established in the Present Truth,” to use Peter’s expression in 2 Pet. 1:12. Last issue’s instalment dwelt upon the necessity of developing these virtues (2 Pet. 1:5-8) and now Peter turns to the logical outcome, the Christian life that is lived in an atmosphere of positive knowledge of the purpose and Plan of God. That is why Peter here brings up his other salient factor, the being “established in the present truth.” Quite a number of Christian reform movements during the past three centuries, breaking away from the old traditions and creeds, have designated their own new conception of the Faith, “Present Truth.”

It is a correct description. In each case these reformers have advanced to another and higher level of Christian understanding than had formerly been attained, and so perceived the Divine purpose for mankind, and the place of Christian disciples of this present Age, more clearly than ever before. That level, to them, was “Present Truth,” truth due for their guidance and instruction in their generation and lifetime. That was how Peter used the term. His converts had come from Judaism, the faith and understanding which had served Israel from the days of Moses fifteen hundred years previously. That faith was now out-of-date, superseded by the new gospel of Christ with its emphasis upon the call of the Church and putting aside the Mosaic Law. That, to them, was Present Truth, and Peter’s insistence was that they should always hold this new understanding in remembrance and not retrogress to elements of the former faith of Judaism. Paul, in a fine turn of rhetoric, called them “weak and beggarly elements,” when he wrote to warn the Galatians against this very thing. “After that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?” (Gal. 4:9)

So, with us, if the faith which has given us an enhanced and loftier view of the Divine Plan in these latter days is indeed present truth to us in our day, “truth now due for the household of faith,” as a one-time familiar expression had it, then, like Peter’s converts in the First Century, we are in great need to hold these things in remembrance against the tendency to retrogress to older beliefs of lesser stature which were the norm before the Present Truth of this day and Age came into being. As generation succeeds

generation, and century succeeds century, it must be expected that Present Truth must advance into still higher levels of understanding; *“still new beauties do we see, and still increasing light.”* It is not to be expected that the Spirit will lead us back to older traditionary beliefs which we discarded in past times. That is why the Apostle uses the word “established.” We are to be “established in the present truth.” The word means to be steadfast, made firm, place firmly. When Paul said, at the end, “I know whom I have believed, and am persuaded” (2 Tim. 1:12) it was because he was, established in the then Present Truth. He had built his life and his life’s work around it, and it had not failed him. He knew, and therewith he was content. A century ago a certain band of Christians, having reason to separate from their former affiliation, organised themselves under the title “Standfast Bible Students.” Their former comrades with whom they had differed rather mockingly dubbed them the “Stuckfast Bible Students,” but they were not stuck fast. They had taken their stand for the principles of what they held to be Present Truth; in that faith they lived and, by now probably, in that faith they have all died and been gathered to their Lord. So with us all; we can and should go forward to enhanced understanding of the Divine ways and the Divine programme as fast as and to the extent that it is revealed to us, but we must not, dare not, regress.

“Believe in the LORD your God” cried good King Jehoshaphat as he led his unarmed people out to meet the military might of the invader, confident that the Lord would deliver. *“So shall ye be established; believe his prophets, so shall ye prosper.”* (2 Chron. 20:20) The Lord did deliver and Israel did prosper. But it was because they stood firmly on the basis of their faith, that they were the people of God and the Lord would not suffer them to be overthrown. So the Apostle Paul in the sixth chapter of Ephesians, exhorts his readers to take the whole armour of God wherewith they will be able to stand in the evil day; the first item of that armour which he mentions is the body protection of truth. A clear understanding of truth; up-to-date truth, present truth, is the first essential to withstanding the inroads of doctrinal error and consequent mal-apprehension of the Divine Plan which Paul here calls the “fiery darts of the evil one.” (Eph. 6:16 ASV) Stand, having your loins girt about with truth.

Then there must be remembered our responsibility to those who will follow. We must be established in the present truth and hold in good remembrance the salient features of present truth because it is going to be our responsibility to pass these things on to those coming up behind. As we begin to lower the flaming torch because of failing strength it must be

picked up and held aloft again by younger and more vigorous hands. “Other men laboured,” said Jesus to his disciples “and ye are entered into their labours.” (John 4:38) The disciples stood in the certainty of the present truth of their day only because faithful men before them had laid the foundation upon which that present truth was built. So with us today; we have to pass on to others that which we ourselves received from our forebears, enhanced and enriched by the contribution we ourselves and our generation have made. The Psalmist saw this clearly and expressed it in words of rare insight: “*He established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children: that the generation to come might know them, even the children which should be born, who should arise and declare them to their children.*” (Psa. 78:5.6) Four generations through whom the truth descended but only because each generation was faithful to its mission. Are we in our day playing our part in this continuing witness?

We cannot do so unless we are certain of our ground. The hallmark of present truth is its certainty. “*We speak that we do know, and testify that we have seen.*” (John 3:11) When Luke prefaced his gospel with the address to his hypothetical friend Theophilus, he did so “*that thou mightest know the certainty of those things, wherein thou hast been instructed.*” (Luke 1:4) So now Peter declaims “*We have not followed cleverly devised myths, when we made known unto you the power and presence of our Lord Jesus Christ, but were eye-witnesses of his majesty...and this voice which came from heaven WE HEARD.*” (vv.16-18*) This was the conviction which sustained Peter and John against the threats of the Sanhedrin “we cannot but speak the things which we have *seen and heard*” (Acts 4:20) and against that inflexibility their judges were silenced and impotent.

“Cleverly devised myths;” (ESV) there are plenty such, specious arguments based on worn-out doctrines and out-of-date theologies, redolent of the traditions of the Dark Ages when the Bible was more or less a closed book to the people in general. A myth is a legend handed down from generation to generation getting more and more distorted in the process. The Truth is its opposite, the voice of Jesus and the testimony of his Apostles becoming ever more clear and understandable with each succeeding generation. What we witness to, said Peter, is based on what we have seen and heard with our own eyes and ears. We, in our day, here at this end of the dying Age, do not see and hear Jesus in the flesh with our literal eyes and ears, but we do see and hear him by our spiritual

insight and hearing by means of the ministry of his Holy Spirit, and that is none the less real to us. If we have become established in the present truth and our faith and hope and perception is fully grounded so that we have the same certainty that Peter had then we also can say "*We cannot but speak the things which we have seen and heard.*" (Acts 4:20)

Thus we, as did Peter, can realise the power and presence of our Lord Jesus Christ. (v.16) In his case that presence was manifested in his earthly life, at that time, when they companied with him and learned of him and proclaimed the gospel of the kingdom at his behest. That power was the energy and authority with which they delivered the message to those who would listen. Jesus "*taught them as one having authority, and not as the scribes.*" (Matt. 7:29) His words carried conviction because they stemmed from certainty. So it was, that, after the resurrection, "*with great power gave the apostles witness of the resurrection.*" (Acts 4:33) And it was in the power and certainty of that conviction that the work of announcing the new Age then dawning, the Christian or Gospel Age, the time of the High Calling, was carried on by those early believers and resulted in the world-wide establishment of the Christian Church.

Now in our own day the same thing is happening but this time the presence of the Lord is not that of his First Advent as at the time of Peter but his Second. But once again his power and presence is manifested to those who, by the Spirit this time, can see and hear. Once again it is true that "*we cannot but speak the things which we have seen and heard.*" (Acts 4:20) Once again the message is the prelude to the dawn of a New Age—not the Age of the High Calling this time, but that of the Millennial reign and the calling to all, whosoever will, to take of the water of life freely. (Rev. 22:17) Our Lord gave a vivid prophetic parable of this late happening in his story of the man coming back from a far country to find his faithful servants watching and ready for his coming. Because of their alertness, he assumed the role of a servant and came forth to serve them at the feast. Clearly a picture of a stage in the Church's experience whilst still in the flesh; in no sense will our glorious Lord, supreme over all things in heaven and earth, fill the role of a servant to his glorified Church in the heavens. Just as Peter and the others, by the power of the Holy Spirit, were made aware of the new truths of the Christian Gospel, a veritable feast of things "*new and old*" (Matt. 13:52) so at this end of the Age, in the dawn of the Second Advent, the "*days of the Son of Man,*" the Lord comes to consult with his faithful ones to impart the same message that was given to Peter, things "*old,*" but superadded to that, the "*new*" revelation of present truth regarding his return and the end of the rule of

evil and his imminent manifestation to all the world and the establishment of his kingdom. All this constitutes the feast at which the Lord serves his own household and they, in turn, like Peter and the others, having thus “seen and heard,” go out to blazon abroad the glad tidings of that imminent manifestation and kingdom.

Another picture of the same period is that narrated in Rev. 14 where a crowned king is seen approaching earth upon a bright cloud, having in his hand a sharp (golden) sickle, with which He reaps the “harvest of the earth” (v.15)—the harvest of this Gospel Age, the gathering and resurrection of the Church. Only after this process is completed and the Bride has been united with the Bridegroom (Rev. 19:7) will this Age progress to its consummation in the “winepress” of Rev. 14:20 and final battle between good and evil of Rev. 19. Then comes the revelation of Christ and his Church to all the world in the full establishment of the Millennial kingdom and the fulfilment of Paul’s words in Rom. 8:19, “the earnest expectation of the creature (creation) *waiteth* for the manifestation of the Sons of God”—the Church.

Peter’s last legacy to the Church is nearly completed. He has but one more message to give, and this of greater moment to we who live now than it was to the believers of his own day. “*We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts.*” (v.19) “More sure;” again there is the ring of certainty, of conviction. The word of prophecy, of teaching, is the Word of God, which lives and abides for ever. (1 Pet. 1:23) We, in this our day, do not have the memory as did those early believers, of seeing and hearing Jesus in the flesh. We cannot even claim to have talked with and learned from those who themselves had seen and heard Jesus in the flesh. We are twenty centuries away from those times. But we do have something which those early believers never did have, the complete Scripture of those times. We have, not only the Old Testament which they did possess and know, but the New Testament which they never knew. And this, under the illumination and enlightenment given us by the Holy Spirit, is in very truth a light shining in a dark place, a lamp which illumines and marks out the way in which we shall go, and a source of instruction and inspiration to our minds. This, says Peter, is a sure and certain guide until the consummation of all things when our union with our Lord in the celestial realm is realised. Contrary to the rather unimaginative rendering in the A.V., Peter does not say that the day star is to arise in our hearts. Properly rendered “*we do well that we take heed, in our hearts, to the sure word of prophecy,*

as unto a light shining until the day dawn and the day star arise.” (The Emphatic Diaglott renders this phrase best by putting part of it in parenthesis.) So we have two important words, “take heed” and “until.” Here we are back in the realm of remembrance and certainty. We have the “more sure” Word of God as our guide and counsellor; we do well to take heed of that word continually whilst we are in this dark world as to a light illumining our way, *until* the day dawn and the day star arise. Here we are again in the realm of the Second Advent. The “day dawn” is the first glimmering of light betokening the imminence of Millennial day, the Day of resurrection and enlightenment for which the whole world is waiting.

The arising of the day star, which is the sun, is that which Jesus spoke of in his memorable talk on the Mount of Olives in answer to his disciples’ questions as to the signs of his Advent; “as the *astrape*, the bright radiance, cometh from the east and shineth even unto the west, so shall also the presence of the Son of Man be” (Matt. 24:27*) Malachi spoke of the same; “unto you that fear my name shall the Sun of righteousness arise with healing in his wings.” (Mal. 4:2) We who are Christ’s already discern the first radiance in the eastern sky betokening the rising of that Sun; we see the signs that its light will shortly be flooding the world and we wait with diligence for that revelation, but as yet the world in general sees and knows nothing and is ignorant of what portends. Only later, when the sun is above the horizon and its rays are chasing away the darkness, will men in general realise that, even as He promised, He has come. In the meantime we continue to have this sure word of prophecy, a sure guide to the things that are happening in these last days of this present world, and a clear foreview of the glorious happenings that are to come next.

A little later on, in his third chapter, Peter warns of the doubters who challenge this sublime expectation. The time has been prolonged, over enthusiastic expectations have been unfulfilled, and doubts have begun to creep in. “*Where is the promise (evidence) of his coming (presence),*” they ask “*for since the fathers fell asleep, all things continue as they were from the beginning of the creation.*” (2 Pet. 3:4) They ignore the fact that there was a time once before when a few men of faith proclaimed the imminent end of a world that had become corrupt and condemned in the sight of God, and were met by unbelief and heedlessness. That world went on with its eating and drinking, its planting and building, its marrying and giving in marriage, *until* “the world that then was, being overflowed with water, perished.” (2 Pet. 3:6) The Flood came, and took them all away. So it will be again, said Jesus. As it was in the days of Noah, so will it be in the days of the Son of Man. (Matt. 24:37-38; Luke 17:26) But just as after that

* author’s own translation

cataclysm was over there was instituted a new and better world, so now. The day of the Lord will come, says Peter, in the which the heavens shall pass away with a great noise, and the elements of the earth shall disintegrate; all that is of evil and the power and dominion of evil shall pass away. But “*we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.*” (2 Pet. 3:13) And immediately following that inspiring promise comes the key word and climax to all that he has been saying in his first chapter “wherefore, beloved, seeing that ye look for such things, *be diligent.*” (2 Pet. 3:14)

November / December 1984



FIERCE raged the tempest o’er the deep,
 Watch did Thine anxious servants keep,
 But Thou wast wrapped in guileless sleep,
 Calm and still.

“Save, Lord; we perish!” was their cry;
 “O save us in our agony!”
 Thy word above the storm rose high,—
 “Peace, be still!”

The wild winds hushed; the angry deep
 Sank, like a little child, to sleep,
 The sullen billows ceased to leap,
 At Thy will.

So, when our life is clouded o’er,
 And storm-winds drift us from the shore,
 Say, lest we sink to rise no more,
 “Peace, be still!”

Bible Students Hymnal

This hymn was written by Godfrey Thring in 1861. He was born in Somerset in 1823 and educated at Oxford. Like his father he was a rector. He wrote many hymns. He died in Guildford in 1903.

The tune commonly used is St. Aelred, which was composed by John Bacchus Dykes. (1823-1876)

NOTICES**Bible Students Seminar Day**

Saturday End Jan / Early February 2025

Bible Students Fellowship Conference 2025High Leigh Conference Centre,
Lord Street, Hoddesdon
EN11 8SG, U.K.**Wednesday 13–Sunday 17 August 2025****Mind of Christ app**

Now available on android, apple & googleplay

Put in links for online BSM version

or if not links copy and paste

Web version <http://mindofchrist.in>

Includes recordings from UK Tamil ecclesia

Most audio in Tamil language, some in English

THE PASSING OF THE YEAR

Look not with sadness on the passing of the year,
Behold it as you would a sunset glow
That streaks the sky with red and gold 'ere night descends
To say, "Fair day, 'tis time for you to go."

Regrets will come, for resolution oft we break.
The unsaid word, the duty never done.
Lessons O so hard to take and understand—
Ah! But have you counted victories won?

God turns a brand new page within our book of life
For us to start a chapter fresh and new,
Forget the blots and errors of the pages past,
Remember, God in love forgets them too.

So greet the New Year coming in with upturned face.
Upon the ladder-rung we can't stand still
But must climb upward, step by step to reach our goal,
And thus our fondest hopes we shall fulfil.

Poems of the Way
Alice M. Ripper

INDEX 2024

Article	Page	Article	Page
Almighty—The Eternal, The—Pt. 2	219	No More Sea	216
An Incorruptible Crown	124	Note on Isaiah 40:3	218
And God Repented	182	Note on the Sundial of Ahaz	172
Attitude of Stephen, The	84	Paradise on Earth—Pt. 1 Times of Restitution	107
By Way of Remembrance—Pt. 1	176	Report by Haggai, The	225
By Way of Remembrance—Pt. 2	232	Sennacherib in Prophecy	149
Daniel in Babylon—Pt. 13	8	Shadow of the Cross	173
Daniel in Babylon—Pt. 14	55	Shield of Faith, The	130
Daniel in Babylon—Pt. 15	91	Ships of Tarshish, The	209
Daniel in Babylon—Pt. 16	133	Sinners in Zion	16
Desert Rose	120	Sowing	69
Feast of Trumpets	162	This Hope We Have	4
Fight the good fight with all thy	156	This Thing is from Me	158
Four and Twenty Elders	116	Thought for the Month	2
Full-grown—Mature—Perfect	23	Thought for the Month	42
Gadarene Swine, The	97	Thought for the Month	82
God has promised a glorious day—A hymn	28	Thought for the Month	122
Golden Future, The—Pt. 1	19	Thought for the month	202
Golden Future, The—Pt. 2	67	Thought on Isaiah 33:6	14
Golden Future, The—Pt. 3	103	Thought on Isaiah 40:31	224
Golden Future, The—Pt. 4	146	Three Mistakes	186
Golden Future, The—Pt. 5	168	To Fulfil all Righteousness	138
Golden Future, The—Pt. 6	212	Verily, verily	34
He gave His only begotten Son	50	Verily, verily—Pt. 2 of 2	63
Isaiah 35 Septuagint	106	Way Home, The	204
Learning to Live with the Glory of God—Pt. 1	30	When Pigs attack	86
Learning to Live with the Glory of	74	You shall not build me a House	114
Little Season, The	192	Your Bread & Water Shall be Sure	44