

DayOne Magazine

February - May 2022

The day of light

Rainbow of God's love

What is Archaeology

**Practical preparations
for Sunday worship**



Editorial: *Mark Roberts*

What difficult years 2020 and 2021 have been. For some it has been years that will never be forgotten and for others it will be years that we will want to forget but cannot.

They have been years that sadly, some have lost loved ones; some have been ill; others have lost their jobs, and unfortunately, maybe for the first time, some have suffered from mental health issues.

We have learned how to use Zoom and other types of software to communicate with others and function as churches and businesses.

But God has been good and His gospel continued to be proclaimed and people have been saved.

It reminds me that God never forgets His people. We may want to forget the last two years and maybe for some good reasons, however God will never forget or abandon us. Why? Because He says so. Hebrews 13 v 5 - "I will never leave you nor forsake you."

We can have confidence in God's Word and in God Himself; He makes promises and keeps them because He has the power to do that. We promise much – especially at the beginning of a New Year with many different New Year resolutions.

Get fitter
Lose weight
Read more

That's just three that we regularly make, and yet so often in a few months they have gone, broken or forgotten. Disappointment kicks in as we have to admit that we don't have the power to carry out the promises that we have made to others, ourselves and God.

But praise Him, He does have the power to keep and fulfil His promises, so we can be assured and rest in them, even during one of the most difficult years that many of us have had.

And as we journey through 2022, not knowing when things will return to some sort of normal we can remember and be assured that He will NEVER leave us or forsake us.

In this issue of Day One are a number of items I trust will be of interest to you. Please do remember the work in your prayers and if you feel you would like to support us in a financial way please see the centre part of the magazine for details on how to do that.

Enjoy the magazine and, if you have any comments or articles that would be of interest then please, send them in to us at the address on the back page of the magazine. •

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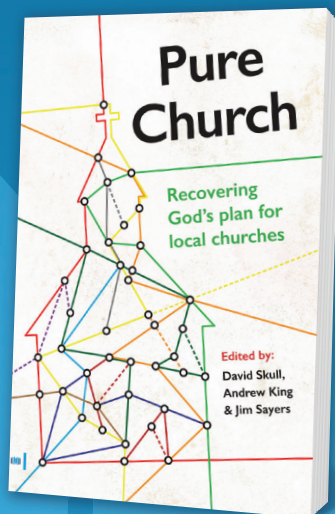
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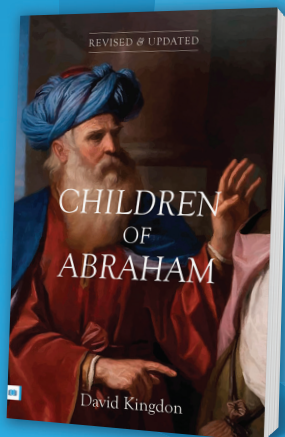


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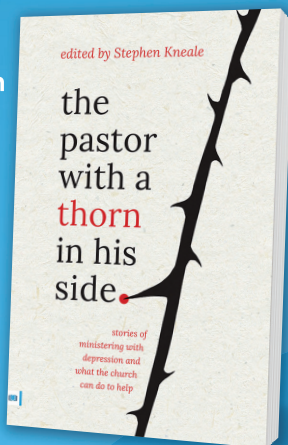


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THE DAY OF LIGHT

PART 3

The Day of Gospel Light Acts 2:14-47

Author: *Howard Sayers*

We have seen that the Lord's Day commemorates The Day of Creation Light, The Day of Resurrection Light and The Day of Spiritual Light. What actually happened on that day gives us a pattern as to how we should spend it still in the 21st century. Note the following:

1. Gospel Light comes to us through the preaching of the Gospel Acts 2:14ff

Paul, writing to the Christians in Corinth speaks of God shining in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ (2Corinthians 4:6). This is the grand objective of Gospel preaching and is completely dependent on the work and illuminating power of the Holy Spirit.

We must never lose sight of the importance of preaching the Gospel in our gathering together on the Lord's Day. When Christ is central:

2. Gospel Preaching brings the Light of Conviction of sin Acts 2:37

As Peter set the glory of God in the face of Jesus Christ before the people they stood exposed as sinners before their Creator and rejectors of His grace in sending His Son for our salvation (v36). This knowledge humbled them and caused them to cry out in conviction. The response of the apostles was clear because alongside conviction:

3. Gospel Preaching brings the Light of God's Grace Acts 2:37

Alongside the reality of sin and its consequences Peter made the way of salvation clear. For the same Jesus we have rejected is both Lord and Christ. Not only does that news bring conviction it also brings hope. That Jesus who was crucified rose again on the first day of the week as we have seen in our last article. In raising Him from the dead God declared Himself satisfied with what His Son has done in His life and death for us. So, alongside conviction of sin and the offering of salvation:

4. Gospel Preaching Calls for the Obedience of Faith v38-40

The Spiritual light that convicts and declares God's grace calls us to repentance and faith in the Saviour. Such repentance and faith is to be demonstrated in our total yielding to the claims of our Saviour and Lord which is demonstrated in the precious ordinance of Believers' Baptism (v38). When the people grasped these truths their ignorance was enlightened, true saving knowledge of Christ was given and in joy they obeyed their Lord (v41-42). In short:

5. Gospel Preaching Changes Lives

This is what we all long to see taking place in the society around us and even within the churches today. I fear we have to a large extent lost sight of the vital importance of faithful Gospel preaching in the power of the Holy Spirit today which lay at the heart of the great revivals of the past. It desperately needs to be rekindled again. Let us pray that Gospel preachers will be mightily empowered by the Holy Spirit in their preaching and that the people will have their hearts opened and enlightened thereby. I trust it will never be said of us that we have lost confidence in God and His appointed means of Gospel Preaching. How *'shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach unless they are sent? As it is written: how beautiful are the feet of those who preach the gospel of peace, who bring glad tidings of good things!* (Rom 10:14-15). Coming under the sound of Gospel preaching is another vital part of our use of the Lord's Day. •



THE RAINBOW OF GOD'S LOVE

Author: Timothy Cross

Travelling back from visiting my mother in hospital recently, I felt very downcast. The gloomy weather matched my mood. But then a glorious rainbow appeared in the sky which raised my spirits, as it prompted me to remember the promises of God. I used to fly regularly from Cardiff to Belfast. On one occasion, whilst airborne, I remember looking out of the window and gasping when I saw the most beautiful rainbow I had ever seen. Its seven colours formed a perfect circle rather than the arch we see from ground level. What is a rainbow?

The rainbow is the prismatic refraction of sunlight as seen as it is reflected upon the clouds during or immediately after a rain shower. Such reflections are seen in concentric

circles from an aircraft, but as bows or arcs from the ground (*Zondervan Pictorial Encyclopaedia of the Bible*).

But does the beauty of the rainbow and its seven colours – red, orange, yellow, green, blue, indigo and violet - have any spiritual lessons for us to glean? Well yes it does.

God's Creation

The rainbow reveals that our God is a master artist. Human artists are able to use and blend colours, but the God of the Bible actually created colours. 'In the beginning God created the heavens and the earth' (Genesis 1:1). The seven colours of the arch of a rainbow in the sky make us comply with the Psalmist who wrote 'The heavens are telling the glory of God,

and the firmament proclaims His handiwork. Day to day pours forth speech, and night to night declares knowledge.' A rainbow surely gives us some inkling of the beauty, wisdom, immensity and glory of the One who is behind it.

*O Lord my God when I in awesome
wonder
Consider all the works Thy hand has
made ...*

But secondly, and perhaps most famously, from the pages of the Bible, the rainbow also tells us of:-

God's Covenant

Thousands of years ago, the world was so wicked that Almighty God saw fit to judge it with a universal flood. The whole world was destroyed, except for Noah, his family and select animals. Noah escaped because he trusted God. He obeyed God's instructions and built an ark. The ark was his literal and metaphorical refuge from the wrath of God. Because of the ark, Noah was saved and safe.

After the flood though, God said to Noah 'I establish my covenant with you, that never again shall all flesh be cut off by the waters of a flood, and never again shall there be a flood to destroy the earth' (Genesis 9:11). Then, significantly, Genesis records God's saying 'This is the sign of the covenant which I make between me and you and every living creature that is with you, for all future generations:

*A rainbow surely gives
us some inkling of
the beauty, wisdom,
immensity and glory of
the One who is behind it*

I set my bow in the cloud, and it shall be a sign of the covenant between me and the earth' (Genesis 9:12).

The rainbow then was a visible sign of God's promise. Coming after God's judgement, it was a symbol of His mercy and goodwill towards humankind – a sign of His covenant. God's covenant refers to the binding, unbreakable promise that He makes to bless His people. And God's covenant reached a culmination in His Son, the Lord Jesus Christ. Jesus shed His blood of the new covenant, so that our sins may be forgiven and we may have peace with God. God pledges eternal salvation to all who believe in Jesus.

The rainbow, in Noah's day, came after the judgment of the flood. If we belong to Jesus, we need never fear God's condemning judgment. Why? Because on the cross Jesus was judged for our sins in our place. He has thus exhausted God's wrath against us. He endured the flood of God's judgment to save us from it. It was written of Him



prophetically 'Thy wrath lies heavy upon Me, and Thou dost overwhelm Me with all Thy waves' (Psalm 88:7). The rainbow promise of God in Old Testament times then reminds us of a greater promise in our New Testament time that 'There is therefore now no condemnation for those who are in Christ Jesus' (Romans 8:1).

As an aside, we note that the rainbow's appearance is conditional upon clouds and rain as well as sunshine. Believers can expect clouds and rain this side of eternity. What do we do on our dark, difficult, disappointing and downcast days? We cleave to the rainbow of God's promise. God's promise is 'My grace is sufficient for you' (2 Corinthians 12:9) and 'I will never fail you nor forsake you' (Hebrews 13:5).

*Days of darkness still come o'er me
Sorrow's path I often tread
But the Saviour still is with me
By His hand I'm safely led.*

Days of darkness however are not forever. For the Christian, the best

is yet to be. So we note finally, the rainbow of:-

God's Consummation

Did you know that there is a rainbow in heaven? We know that there is because John has let us in on his peek into the throne room, where he glimpsed Almighty God on His throne. Our God reigns! He has all things under His control. But John noted that 'round the throne was a *rainbow* that looked like an emerald' (Revelation 4:3). The rainbow, as already intimated, is actually a circle – it never ends. And God's word assures us that His love towards His children will never end. He says 'I have loved you with an everlasting love' (Jeremiah 31:3). In heaven then, we will be eternally secure in the circle of God's love – saved, safe, secure and satisfied for ever, all because of the saving love of God in Jesus Christ. His sacrifice alone is sufficient to save us for time and eternity. Because of Jesus, it is, and it will be well with our souls.

The rainbow. It tells us much about the God who made it. He is a wonderful creator. But He is also the God who covenants to bless His people, and promises eternal life to all who believe in Jesus.

*How good is the God we adore
Our faithful, unchangeable Friend!
His love is as great as His power
And knows neither measure nor end!•*

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What is Archaeology?

Author: *Clive Anderson*

Archaeology is the science of reading history from the leftovers of previous civilizations. It involves uncovering the remains of buildings and of household bits and pieces, and learning from them who the people who used them were, and when and how they lived. It has been called 'The study of durable rubbish'.

It is an exciting science because it is like looking through a window into the past and viewing a way of life that would otherwise be wholly unknown to modern people. A burnt and broken wall may speak of a long-lost civilization that came to a violent end; a piece of shattered pottery with a hurried note scrawled on it informs us of a disastrous military campaign; a beautiful vase clearly foreign to the location in which it was found tells us of international trade; and a hastily buried cache of coins and household valuables points to the disintegration of a community. When archaeologists

strike 'a find', the past is right there in front of them.

The word archaeology comes from the Greek 'archaios' which means 'ancient' or 'old' and 'hoi archaioi' meaning 'the men of old'. The Greeks used the word archaiologia to refer to a traditional story or legend. Bishop Hall of Norwich first used it in English in 1607 to refer to the Bible narratives. Not until the early nineteenth century did the word 'archaeology' come to be used of items that could be dug out of the ground. Today the same word can cover anything discovered from the past, including manuscripts.

Dating exhibits

The events recorded in the Bible are each located at a particular time in history, and in order to understand them it is helpful to try and place them in their historical framework. This is their 'chronological context'. The word chronology comes from the

Greek word 'chronos', which refers to time as a flowing stream.

In the Bible, events are often dated very precisely, but of course the dating is never given with reference to the calendar as we know it. Sometimes a building project is dated to a previous event—in 1 Kings 6:1, the Great Temple of Solomon is linked to the Exodus from Egypt; in Amos 1:1a natural phenomena are used as the marker: 'The words of Amos. Two years before the earthquake when Uzziah was king of Judah...' More often the reign of another king is used, as in 2 Kings 13:1, 10, and, of course, the census in the time of the birth of Jesus Christ (Luke 2:1), and the governorships of Felix and Festus in Acts 24:27. But this only helps today if these events can be located at a point in history. In order to establish a chronology, the Bible's dates are compared to events in the surrounding nations. Often exact dating is not possible, and this is why the date for many exhibits is given as circa (or just c.), meaning 'about'.

However, archaeologists and historians can achieve a good degree of accuracy through diligent and painstaking work, especially as the Assyrians based their history on astronomy, and it is therefore possible to check their dates by the movement of the stars. Like any science, archaeology must be cautious and people should be ready to change their perspectives when new evidence is uncovered; we must beware of drawing firm conclusions from little support.

Grave events

The earliest 'archaeologists' were grave robbers who plundered ancient royal tombs for their treasures. In the year 529 BC, Cyrus II, the great Persian King (Ezra 1:1), died while on a military campaign to the east. A magnificent tomb was built for him at Pasargadae and some of his priceless treasures were laid beside him to accompany him into the next life. The massive stone-roof tomb was approached by a seven-stepped platform and above the entrance was the following message: 'O man, whoever you are and whenever you come, for I know that you will come—I am Cyrus, who gave the Persians their empire. Do not grudge me this patch of earth that covers my body.' Unfortunately somebody ignored his request and in 322 BC when Alexander the Great climbed the steps to inspect the tomb, he discovered that the robes, cape,



jewellery and scimitar of Cyrus were gone, the stone coffin was shattered, and his bones lay all over the floor. Modern scientific archaeologists are far more respectful and careful in their work!

Empires, archaeologists—and the Bible

Archaeology is a fairly young science. Little serious archaeological work was done much before the nineteenth century, but as western nations extended their empires and trade into territories little known before, a whole new world opened up. After the defeat of Napoleon, British and French archaeologists worked together in Egypt.

When the Frenchman, Paul Botta, excavated the city of Khorsabad in

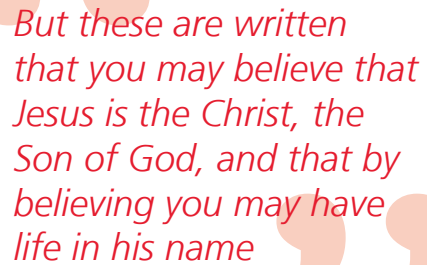
1843, the fabulous palace and library of Sargon II (Isaiah 20:1) came to light. Two years later, a young English diplomat, Austen Henry Layard, uncovered Nimrud (Genesis 10:8-11 where it is called Calah). From 1847-51 he worked at the great city of Nineveh (Genesis 10:11), and discovered the palace of Sennacherib—including the now famous Lachish victory room. Major (later Sir) Henry Rawlinson, from 1835-1837 deciphered the Assyrio-Babylonian language. He worked on the cuneiform tablets discovered by Layard at Nimrud and Nineveh, particularly the rich library of Ashurbanipal. In 1876 George Adam Smith published Babylonian stories of creation and a great flood and by 1894 his ground-breaking 'Historical Geography of the Holy Land'.



For the first time, the Bible was being looked at in the context of what we could learn about the nations surrounding Israel. Archaeological societies sprang into being and now libraries were ransacked for hidden documents and the earth itself for the remnants of lost civilizations. History in general and archaeology in particular was no longer the work of amateurs or treasure hunters; slowly it was developing into what it is today—an exact and exacting science. Professor Alan Millard describes archaeology as ‘a scientific exploration of the past’.

At first the cultures of the Ancient Near East or Mesopotamia - what are known today as Syria, Iraq and Iran—and of Egypt in North Africa were studied for their own sake, without any direct link with the Bible. However, soon the names of some of the rulers of these civilizations could be identified with those mentioned in the Bible, and in these ancient records names of kings of Israel and Judah, as well as place names mentioned in the Bible occasionally appeared. A new interest was aroused. At the same time, the discoveries of Sir William Ramsey—who spent his time digging around in Asia Minor (Turkey) — confirmed so much of the history of Dr Luke, the writer of the Gospel of Luke and the Acts of the Apostles. Biblical archaeology had come to birth.

There are many instances where the Bible was once thought to be either in error or was simply using invented names, but new discoveries have confirmed the truth of the



*But these are written
that you may believe that
Jesus is the Christ, the
Son of God, and that by
believing you may have
life in his name*

biblical record. One example of this is the reference in Isaiah 20:1 to King Sargon. But this is not the main value of archaeology, because the trustworthiness of the Bible rests on different criteria. The main significance of archaeology is that it throws light upon many of the narratives, and helps us to understand how people lived and what was happening in the world at that time. This is what may be called ‘the ambience of history’.

So what?

Does this really have any bearing for life in the twenty-first century? Yes it does because the serious reader of the Bible can know that the events spoken of are not fables or fairy tales, but actual historical events.

The big question to ask in the light of these facts is this: ‘If these things are true, then what difference can they make to my life?’ The answer is clearly given by the author of the fourth gospel, ‘But these are written that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name’ (John 20:31). •



Practical preparations for Sunday worship

When we read Hebrews 12:18-29, it is obvious that God considers corporate worship a serious matter, not the game that we so often play.

John 4:23), how should we approach him? If worship demands reverence and awe, how should we prepare to meet our God?

If God, who is 'a consuming fire', receives worship from sinners like you and me (indeed he seeks it!—see

It is questions like these that we need the following practical help in preparing for Sunday worship.

SATURDAY EVENING

Practical Preparations

1. Prepare Sunday's meals.
2. Be sure your car has adequate fuel in it
3. Pick out clothes and take care of needed ironing
4. Find Bibles (and shoes!)
5. Set aside your offering (2 Corinthians 9:7)
6. If you wear hearing aids, put in fresh batteries.
7. Teachers: make final lesson preparations

Personal/Heart Preparations

1. Delight in the Word.
2. Read Psalm 32 or 51
3. Read some Scripture about worship (e.g. Hebrews 12:18-29; Psalms 95-100).

4. For communion Sundays: read a Gospel account of the crucifixion.
5. Read a chapter from a devotional-style book
6. Pray for tomorrow's services and all participants: Welcome team, Scripture readers, musicians, choir, preacher, crèche helpers, Bible class teachers, visitors, unbelievers who may be present.
7. Bible teachers: pray for your children, other classes and fellow teachers.
8. Fill your home with worshipful music.

SUNDAY MORNING

Practical Preparations

1. Get up early in plenty of time – don't rush going to church

Personal/Heart Preparations

1. Read a Psalm or two
2. Prayer—Pray for yourself and your family, your pastor, the service and all who will be present.
3. Song—Play psalms, hymns, and spiritual songs as background music in your house. Listen to hymns and praise songs in the car on the way to church.
4. Get to church at least 15 minutes before the service begins so that you may take care of things, give a word of encouragement to at least one other person, take babies to the Crèche and take other children to use the toilet. Remember to silence mobile phones, and other electronic devices.
5. Be seated. Spend time reading the Bible passage and/or pray.
6. Worship the Lord with all your heart in the company of the redeemed (Psalm 107:1-2).

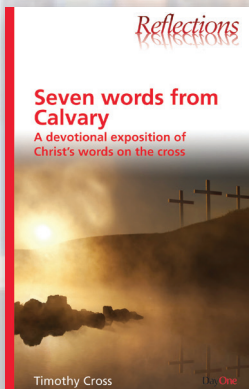
It is good to give thanks to the LORD, and to sing praises to Thy name, O Most High; to declare Thy lovingkindness in the morning, and Thy faithfulness by night, with the ten-stringed lute, and with the harp; with resounding music upon the lyre. For Thou, O LORD, hast made me glad by what Thou hast done, I will sing for joy at the works of Thy hands. How great are Thy works, O LORD! Thy thoughts are very deep (Psalm 92:1-5). •

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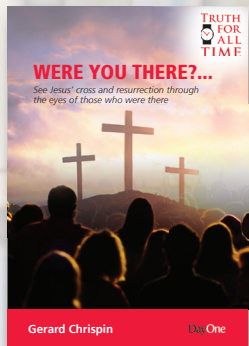
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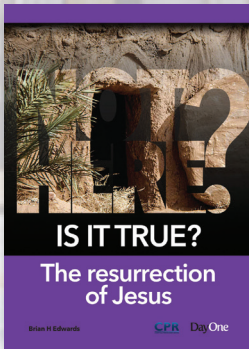
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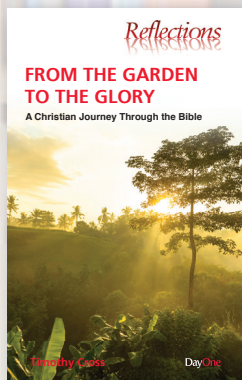
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table of the
King**
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Black Text – Meetings by John Roberts **Red Text** – Tours/Presentations

All these meetings are subject to the latest government guidance at the time of the meetings and are therefore subject to change at the last moment.

Please check the web site for the latest details.

More new meetings are being added as restrictions begin to ease.

February

23rd and 24th

Christian Resources Exhibition: Exeter
Mark and Sharon Roberts

March

Wednesday 2nd

Stanton Lees Chapel. 7.30pm

Friday 3rd

Barnsley: Measbro Dyke EC. 7.15pm

Saturday 5th

Sheffield: Bible Rally. 7.15pm

Sunday 6th

Stanton Lees Chapel. 2.30pm & 6.30pm

Monday 28th

Melksham: Union St. Baptist Church. 7.30pm

May

Sunday 1st

Barton Hall: Hereford 10.30am

3rd to the 17th

Israel Tour – Mark and Sharon Roberts

Sunday 29th

Birmingham: Immanuel EC. 10.30am & 5pm

July

Sunday 17th

Snailbeach: Lord's Hill Baptist Church.
10.30am & 3pm

Sunday 24th

Melksham: Union St. Baptist Church.
11am & 6pm

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Mr Mark J Roberts

The charity exists to
"Uphold and proclaim the Lord's Day as:
A creation ordinance
A command of God
A celebration of the resurrection of the Lord Jesus Christ
A day of rest and worship of the glory of God and the benefit of man"

Day One have a number of representatives who would be very happy to come to your church or to an event to speak on the Lord's Day and other subjects. If you would be interested in a speaker for a Sunday or mid-week please get in touch with us. Please see our web site www.dayone.co.uk and scroll to the bottom and click on the area of interest to see extra dates of meetings which are added on a regular basis.



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