

Beauties of the Truth

A Forum for the Publication of Scriptural Viewpoints
Thought to be Harmonious with God's Plan of the Ages
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Sing to Him a New Song

“Sing to him a new song. Play skillfully with a shout of joy” (Psalms 33:3).

I have been a singer all my life. My dad was a middle school music teacher and Methodist choir director. I sang in choirs at church and high school, and I sang harmony with a friend at different venues. How grateful I am that the Lord stopped that vain career. The songs we sang had no value or importance. They were just entertainment. I remember the day and the place our heavenly Father put a “new song” in my heart. The song was about Jesus who died for me, a sinner. How thankful I am to have received the truth and to have been called. As time went on, as I developed more understanding of the richness and the “fullness” of God’s plan, where no one is left out, verses were added.

The phrase “sing to him a new song” is found nine times in the scriptures and we will examine each of these, seeing to whom it is written, when it applies, the context, and how God’s complete plan of salvation is shown. All nine new songs are compositions that include: human tragedy, discord, crying, desperation, rescue, hope, victory, trust, exaltation and miracles. Musically there are soloists, choirs, strumming and plucking of instruments, trumpeting, harmony and perfect pitch. God is the composer and he has personally titled it: “Sing to Me a new song.”

A NEW SONG — WORTHY IS THE LAMB

We start in the New Testament because there is no new song anywhere or at any time without Jesus, the lamb of God. The phrase “sing a new song” is found in Revelation 5:9, 10 (RVIC).

“And they sing a new song, saying, Worthy art thou to take the book, and to open the seals thereof: for thou wast slain, and didst purchase unto God with thy blood us out of every tribe, and tongue, and people, and nation, and made them to be unto our God a kingdom and priests; and they shall reign over the earth.”

Only Jesus is worthy because of his great ransom sacrifice that purchased mankind with his blood and made us priests to bless all the families of the earth. Can you

imagine the united voices of the heavenly host singing the song titled — “Worthy art thou”!

A NEW SONG — THE CHURCH TAKEN FROM SIN TO SANCTIFICATION

“I waited patiently for Jehovah; And he inclined unto me, and heard my cry. He brought me up also out of a horrible pit, out of the miry clay; And he set my feet upon a rock, and established my goings. And He hath put a new song in my mouth, even praise unto our God: Many shall see it, and fear, And shall trust in Jehovah. Blessed is the man that maketh Jehovah his trust. ... Many, O Jehovah my God, are the wonderful works which thou hast done, And thy thoughts which are toward us: They cannot be set in order unto thee; If I would declare and speak of them, They are more than can be numbered” (Psalms 40:1-5).

This song refers to the calling during the Gospel Age. I can really relate to God hearing my cry and bringing me out of a horrible pit and the mire, stuck in sin. But then came God’s grace and He set my feet upon a rock, which is Jesus, my personal Savior. He gave me firm steps with his yoke of stability to walk in the narrow way. What follows is very personal to me, “many will trust in Jehovah. Blessed is the man that maketh Jehovah his trust.” This theme for my marriage is engraved in my wedding ring. Our new song is following Christ and trusting in our Heavenly Father’s providence, and we sing or witness to others the good news of Christ’s Kingdom.

Volume 6, page 295: “As already pointed out, every member of the New Creation is called to preach; not by his ambitions or imaginations, but by the Word, which calls

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upon all who receive the grace of God not in vain to “*show forth the praises* of Him who has called us out of darkness into his marvelous light” (1 Peter 2:9). This call includes, therefore, all begotten of the spirit of the Truth — male and female, bond and free, rich and poor, educated and uneducated — black, brown, red, yellow and white. What further commission is needed than this — “He hath put a new song into my mouth,” even “the loving kindness of Jehovah. If I would declare and speak of God’s wonderful works and thoughts on our behalf, they are more than can be numbered.”

Is that the way we feel? We have too many blessings to count. We are commissioned to tell out God’s works and all His tender watchcare done on our behalf.

A NEW SONG — THE CHURCH ESTABLISHED AS LIVING EXAMPLES OF JESUS

“Singing a new song” is the journey of the Church from sin to sanctification; our being a witness to God’s goodness during our development in Christ. “Rejoice in the Lord you righteous. Praise is fitting for the upright” (Psalms 33:1, Weymouth).

The righteous and the upright, are those who are justified and have the robe of Christ’s righteousness, and this has a Gospel Age application:

The writings of David, and all the prophets and apostles as well, abound in fervent expressions of praise and thanksgiving to God. They not only praise the Lord themselves, lovingly and gratefully recounting all his mercies, but, with impassioned eloquence and holy enthusiasm, they call upon all the sons of men, and everything that hath breath, to laud and magnify his holy name. The worshippers are also bidden to bring with them to the concert of praise every musical instrument of human device; and grateful reverence exclaims — Blessed be his glorious name forever, and let the whole earth be filled with his glory...Rejoicing and the spirit of praise are thus seen to be linked together ... making the two almost synonymous" (R2031).

"Give thanks to the Lord with the lyre. Sing praises to him with the harp of ten strings" (Psalms 33:2).

These are two different stringed instruments. What are the differences between these two instruments?

With the harp, the strings enter the body of the instrument through a sound board, and these strings you pluck. With the lyre, their strings pass over the bridge and create vibrations, much like a guitar. Notice the harp has ten strings — we know the number ten in the Bible means completeness and perfection. What is the lesson? We are to give thanks and sing praises with everything we have. In Psalms 33:2 the word sing (H2167) means to celebrate with song, striking with fingers.

Psalms 33:3, "Sing to him a new song. Play skillfully with a shout of joy." "Sing" (H7891) is defined as "strolling as a minstrel, to sing." It is a different word from verse 2.



Worthy is Jesus, the Lamb of God.

This is something we *actively* do as we follow in Christ’s footsteps. “New” (H2319) is defined as, “a new thing, or fresh.” The question we can each ask ourselves when we look in the mirror is, “Does my song have the same *freshness* as when I started my Christian walk?”

The next word, “Song” (H7892), is defined as “a song, or singing.” “Play” (H5059) means “to strum, that is beat a tune with fingers, play a stringed instrument.” Strumming and beating a tune at the same time takes talent. Many guitar players can hit the wood to make a beat while strumming the strings at the same time.

The next word, “Skillfully” (H3190), is defined as: “make well, sound beautiful, and be pleasing.” It takes focus to perform at the highest level, and that takes practice. Scrutinizing our thoughts, words and deeds help us to give of our best to the Master. The last word, “Shout” (H8643) means “clamor, a noise, that is acclamation of joy or a battle cry.” To sum up verse 3, we are to sing, strum to the beat, as we make pleasing sounds with the acclamation of joy — All to the glory of God! Truth must have beautiful energy behind it. Let us ask ourselves, “Do I wear joy as part of my demeanor?”

“For the word of the Lord is right. All His work is done in faithfulness” (Psalms 33:4). Do we sing about God’s Word being the absolute authority for finding truth? “The earth is full of the loving kindness of the Lord” (Psalms 33:5).

These verses show that the strings we play are God’s faithfulness, His righteousness, His justice, and His love. Because of these attributes, God provided the ransom, and I want to sing about that more often to honor my savior: “It is plain, therefore, that in the cultivation of the spirit of praise, thanksgiving and loving appreciation of all the manifest goodness of God, is the Christian’s secret of a happy life. And in order to the cultivation of such a spirit it is necessary that we continually call to mind his acts of mercy and of grace; that in our prayers we frequently tell him how all his goodness is remembered, how every

fresh evidence of his love and care causes faith to take deeper root and makes the sense of his presence and favor more fully realized; and how through such experiences our love and joy are made to abound more and more. We love him because he first loved us; and every time we see some new mark of his love, our love, if we have truly appreciative hearts, is called out more and more, and we are made to rejoice in God, in whose presence is fulness of joy” (R2031).

Psalm 33 describes the Church as living examples of Jesus. In Acts 16:23-25 we find Paul and Silas praying and singing hymns in prison after a cruel beating. Their example to the other prisoners and the jailer witnessed to God’s goodness and many that night were converted to follow Jesus. Do we have hymns memorized for experiences like these?

Without Jesus there is no song. Worthy is the Lamb — we looked at the journey of the church from sin to being sanctified as a witness; and lastly the established church as living examples of Jesus.

A NEW SONG — THE CHURCH GLORIFIED

“Praise ye Jehovah. Sing unto Jehovah a new song, and his praise in the assembly of the saints. Let Israel rejoice in him that made him: Let the children of Zion be joyful in their King. Let them praise his name in the dance: Let them sing praises unto him with timbrel and harp. ... For Jehovah taketh pleasure in his people: He will beautify the meek with salvation. Let the saints exult in glory” (Psalms 149:1-5).

The rest of this psalm describes the Saints judging the world and executing that judgment. What an honor. The word “praise” begins and ends this chapter. “Praise” (H1984) means “to be clear of sound and color, to shine, to celebrate.” This is saying, celebrate Jehovah; sing to Jehovah a new song. Do you see where this singing and praising is happening? It is in the assembly of the Saints in heaven. These, the complete bride of Christ, are all together dancing, singing, and playing instruments where Jehovah is pleased. The lesson in Psalm 149 is that this new song is sung when all the faithful have been chosen, and God takes great pleasure in them. Then comes the judgment.

A NEW SONG — ISRAEL AWAITING DELIVERANCE

“I will sing a new song unto thee, O God: Upon a psaltery of ten strings will I sing praises unto Thee” (Psalms 144:9). The word “psaltery” (H5035) means “a lyre or stringed instrument with 10 strings.” This psalm is all about Israel needing to be rescued and delivered from their deceitful enemies. After God’s salvation, then they will sing a new song. This sounds like a possible description of the prayer Israel will give as they call upon God to save them from the great battle they will face. After their deliverance they will go right into the peaceable kingdom. When David

wrote this psalm, he poured out his heart to ask God for protection from their enemies. In Israel’s history they sang together following God’s deliverance.

Brother Russell explains Exodus 15:1-21, “The Song of Moses and Israel.” “Realizing their deliverance from bondage, and the Divine Power exercised in their behalf in the overthrow of the Egyptian army, the Israelites were joyful. Moses, their great leader, composed a poem of much force and beauty. The men chanted it after Moses; and the women, under the leadership of Miriam ... took tambourines, and joined in a refrain, or chorus, their bodies swaying and their feet moving rhythmically in what is described as a dance: Sing ye to the LORD [Jehovah]; For He hath triumphed gloriously. ‘Singing songs of praise’ constitutes one of the most interesting and most profitable methods of worship” (R2728).

Israel is waiting to sing a new song. They haven’t sung it yet. Psalm 144 is describing Israel’s need for God’s protection and deliverance from its enemies. When we are faced with great enemies, what should we do?

The July 4th Manna gives us a proper heart attitude towards our enemies. “Who hath believed our report? and to whom is the arm of the Lord revealed? (Isaiah 53:1). The call of the church in the present time is to let the light shine and thus attract persecution, and to endure the persecution for righteousness’ sake, and to be rightly exercised by it in patience, brotherly kindness, pity and love — toward the persecutors and toward all men.”

A NEW SONG — JEHOVAH HATH REMEMBERED HIS LOVINGKINDNESS AND HIS FAITHFULNESS TOWARD THE HOUSE OF ISRAEL

“Oh sing unto Jehovah a new song; For he hath done marvelous things: His right hand, and his holy arm, hath wrought salvation for him. Jehovah hath made known His salvation: His righteousness hath he openly showed in the sight of the nations. He hath remembered his lovingkindness and his faithfulness toward the house of Israel: All the ends of the earth have seen the salvation of our God. Make a joyful noise unto Jehovah, all the earth:



God's Lovingkindness to Israel

Break forth and sing for joy, yes, sing praises. Sing praises unto Jehovah with the harp; With the harp and the voice of melody. With straight trumpets and sound of rams horn trumpet. Make a joyful noise before the King, Jehovah” (Psalms 98:1-6).

Psalm 98 describes Israel’s deliverance and their song of Messianic praise in the earthly kingdom. When I think of a Ram’s horn, I think of Israel. Can you imagine the song of joy coming from them? At that time all the nations will see their salvation and will break forth in song and praise. Trumpets will also be added to this new song.

I can picture King David in this moment. Why do we think he was a man after God’s own heart? He outwardly expressed his love for God without reservation. He would sing, dance, write songs, and play instruments to glorify God. He was genuine. He wore his heart on his sleeve, he openly expressed his feelings and emotions. How do we outwardly express our love for God without reservation?

A NEW SONG — SING UNTO JEHOVAH, ALL THE EARTH

“Oh sing unto Jehovah a new song: Sing unto Jehovah, all the earth. Sing unto Jehovah, bless his name; Show forth His salvation from day to day. Declare his glory among the nations, His marvelous works among all the peoples. ... For great is Jehovah, and greatly to be praised... Say among the nations, Jehovah reigneth: The world also is established that it cannot be moved: He will judge the peoples with equity” (Psalms 96:1-4, 10).

What a beautiful Kingdom picture. All the earth singing unto Jehovah and blessing His name. Their song is titled “Jehovah reigneth.”

IS THE NEW SONG SUNG THROUGHOUT THE MILLENNIAL AGE?

Brother Russell explains that the new song is not yet complete: “It is not its complete fulfillment — that will be attained when all the people of God shall have been found — when the Lord’s mercy during the Millennial age shall have opened the blind eyes of the world, unstopped the deaf ears, caused the knowledge of the Lord to fill the whole earth, and gathered all who are truly the Lord’s to himself, and during the Millennial age shall have lifted them out of the bondage of sin and death and brought them into full harmony with the divine standard by the processes of restitution, according as it is written — There shall “be times of restitution” (R3999).

A NEW SONG — JESUS BRINGING JUSTICE TO THE EARTH

“Sing unto Jehovah a new song, and his praise from the end of the earth.” (Isaiah 42:10). Our last Old Testament “new song” is found in Isaiah 42:1-10. This describes the entire plan of God’s deliverance from sin and death. Verses 1-4 are prophetically describing Jesus bringing justice to the earth. Verse 5 begins with God giving His



A Paradise Earth will be restored

spirit to them that walk in righteousness. Jesus is given for a covenant of the people (*cf.* Luke 2:25-32). In Isaiah 49:8, it is the faithful church class also that is given for a covenant of the people (2 Corinthians 6:2). Verse 7 tells us the church and Jesus will open blind eyes and bring the prisoners out from the prison house of death. In verse 9 Jehovah declares these new things are coming. What a privilege to help raise the dead — all to the glory of God!

All shall praise Him. What a plan! God asserts His being the Creator of all things, and finally, all of his willing creation sing praises on a global scale. This is how the Old Testament wraps up this new song.

A NEW SONG — AND NO MAN COULD LEARN THE SONG SAVE THE 144,000

Our final scripture with a new song is found in Revelation 14:3. We started in Revelation with ‘worthy is the Lamb’ and we will end up in Revelation with an exclusive song from the glorified church. These are beautiful bookends for our lesson.

“And I saw, and behold, the Lamb standing on the mount Zion, and with him a hundred forty-four thousand, having his name, and the name of his Father, written on their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and the voice which I heard was as the voice of harpers harping with their harps: and they sing a new song before the throne, and before the four living creatures and the elders: and no man could learn the song save the hundred forty-four thousand, even they that had been purchased out of the earth. ... These are they that follow the Lamb whithersoever he goeth. These were purchased from among men, to be a firstfruits unto God and unto the Lamb” (Revelation 14:1-5).

This pictures the faithfulness of the complete church praising God and singing a new exclusive song that only the 144,000 can sing. God’s divine family are singing in perfect pitch, with the exquisite harmonies and instruments glorifying our Heavenly Father and our Redeemer Jesus. What a great way to conclude these nine beautiful texts.

Bro. Russell states: “the angel declares to the Revelator that no man can learn to sing this song except the elect — the 144,000, the “little flock.” Indeed, nothing is more manifest than that it is necessary to be somewhat of an “overcomer” of the world and its spirit which pervades nominal Christendom, ere any would have the courage to sing this song — to declare before men the lengths and breadths and heights and depths of the goodness and grace of the divine plan, of which Jesus and his sacrifice are the center. To all others “the fear of man bringeth a snare,” and stoppeth their mouths from speaking forth the praise of him who called us out of darkness into his marvelous light” (R2570).

SUMMARY

This theme, when put together, gives us God’s composition for bringing everything back into harmony with Him. Jesus is the solution and featured soloist. This is the true Hallelujah chorus. Who can sing this new song?

(1) The world cannot sing this new song yet without knowing God’s plan or having his spirit.

(2) The Israelites, when living under God’s favor, had a better song to sing than the world, but it was not the fresh or brand new song.

(3) During the Gospel Age, Christians in name only had a better song than the Israelites because they believed in Jesus, the Messiah. But they didn’t sing the New Song. We know that all are not called to the high calling, and without knowing the good news of the ransom for all, they are not yet able to sing this new song. The confusion from their false doctrines, especially hellfire, will need to be corrected before they can sing the good news of great joy to all people.

(4) On the other hand, the New Creation during the Gospel Age have this new song upon their hearts. They are living examples of following Christ, having His spirit.

(5) The Saints, the bride class, have been singing this song so deeply, so loyally for so long that the sound of it

was raised above all others. This song permeated every part of their lives and it will have no end.

(6) The Great Company, after they have washed their robes, will sing this new song in heaven before the throne in a fresher way than ever before (Revelation 7:9-12).¹

(7) The Jews at their dramatic deliverance from battle will recognize Messiah and have God’s spirit poured out upon them. The heroes of faith will be the first to be resurrected on earth, and the nations will sing for joy to God for fulfilling all His promises.

(8) The Gentiles during the resurrection will begin to sing the new song. And it will become contagious. It will spread over the whole globe. God will pour out His spirit on all flesh. (Acts 2:17).

This new song is beautifully described in Revelation 5: “Worthy is the Lamb that hath been slain to receive the power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every created thing which is in the heaven, and on the earth, and under the earth, and on the sea, and all things that are in them, heard I saying, Unto him that sitteth on the throne, and unto the Lamb, be the blessing, and the honor, and the glory, and the dominion, for ever and ever.” (Revelation 5:12, 13).

Do we see how thoroughly throughout the ages our heavenly Father provided songs and new songs at every stage? We look forward to the day when every spirit being in heaven and every human being on earth together are singing this glorious new song in perfect harmony — to God be the glory.

My prayer for all of you dear brethren is that your new song has more clarity and freshness after all the blessings you’ve received at convention. So, turn up the volume of your new song, God Be Praised.

— Adapted from a discourse by Br. Jonathan Benson,
General Convention 2024

(1) Editor note: Perhaps the Great Company, Jews, and Gentiles will sing a similar song?

Good King Manasseh?

“Manasseh was twelve years old when he began to reign ... he reigned five and fifty years in Jerusalem: and his mother’s name was Hephzibah. And he did that which was evil in the sight of Jehovah” (2 Kings 21:1-2).

The account of King Manasseh in Judah given to us in 2 Kings 21 paints a picture of a very bad King who, ironically, ruled longer than any other king. He was a worshipper of Baal and Asherah. He sacrificed his son in the fire. He used spiritism to foretell the future and worked with familiar spirits and wizards. And on top of all of this, he was a murderer shedding much innocent

blood in Jerusalem. He appealed to the depraved nature of the people and led them into greater wickedness than the Canaanite nations that were destroyed by Jehovah during the conquering of the land.

Manasseh ascended to the throne of Judah when his father Hezekiah died. He was only 12 years old at the time. He was born during the last 15 years of Hezekiah’s reign which was the same 15 years of added life for which Hezekiah had prayed (2 Kings 20:6).

As a youth of only 12 years, Manasseh was not well prepared to be king. In fact, we wonder how a son of good king Hezekiah could turn out so badly. But in his last 15 years, Hezekiah did exhibit some prideful behavior for which Jehovah took him to task (2 Chronicles 32:25).

Nothing is written regarding Manasseh's mother, but we surmise his upbringing lacked the necessary moral and spiritual education for righteous leadership of Israel.

The book of 2 Kings leaves the record with nothing good to say about this king. However, this record is incomplete. When we go to the parallel history in 2 Chronicles 33, we find that there is more to story.

The account includes the punishment that Jehovah brought upon Manasseh for his wickedness. We pick up the narrative with verse 11. "Wherefore Jehovah brought upon them the captains of the host of the king of Assyria, who took Manasseh in chains, and bound him with fetters, and carried him to Babylon."¹

So, Manasseh was taken to Babylon in chains and fetters, a humiliating and shaming experience for a king! In fact, the Hebrew word for "chains" is rendered "hooks" or "hook in his nose" by several translators.^{2,3} It is hard to imagine a greater public humiliation for the chief ruler of a country.

This terrible consequence for disobedience to Jehovah's commandment had a positive effect on Manasseh. "And when he was in distress, he besought Jehovah his God, and humbled himself greatly before the God of his fathers. And he prayed unto him; and he was entreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that Jehovah he was God" (2 Chronicles 33:12, 13).

Manasseh "humbled himself greatly" and acknowledged and confessed his sin to his God. Amazingly, he was heard. Jehovah brought him back to Jerusalem and restored him to his throne. We are clearly told that Manasseh "knew that Jehovah he was God."

His experience can be seen as a "conversion." Manasseh was convicted by his own experience of witnessing God's justice and power. All of the false gods that he had worshipped had no saving power against the King of Assyria. But in praying to God, he learned that Jehovah alone delivered him and was the true God.

It is interesting that this expression "Jehovah he was God" is identical to the shout of the people on Mount Carmel during the contest between Baal and Jehovah. When the fire from God consumed the sacrifice of Elijah that people shouted twice: "Jehovah, he is God; Jehovah, he is God."

1 KINGS 18:39

יהוה האלהים הוא יהוה האלהים הוא
ieue eua e·aleim ieue eua e·aleim
Yahweh he the·Elohim Yahweh he the·Elohim

2 CHRONICLES 33:13

מנשה כי יהוה הוא האלהים הוא
mnshe ki ieue eua e·aleim
Manasseh that Yahweh he the·Elohim

In both cases there was a profound demonstration of Jehovah's Godship. This demonstration had the surprising yet wonderful effect of changing Manasseh's heart.

Once back home in Jerusalem with the power of his kingship restored, Manasseh set about doing what his converted heart had promised. Here is a list of what he accomplished:

(1) After losing the war with the King of Assyria, he built an outer wall around the city. He was determined to make the defenses of the city more robust. We are told it was raised to a very great height.

(2) He assigned "valiant captains" to all of the cities of Judah. As the restored king of the nation, he wanted to fulfill a primary duty of protecting his people.

(3) He cast the foreign gods and idols out of the temple and out of the city. The worship of false gods would no longer be tolerated.

(4) He built up the altar of Jehovah in the temple and offered the free-will peace and thanksgiving sacrifices.

The only potential criticism in the record is that the "high places" of worship to false gods remained. But it also notes that the sacrifices offered there were to Jehovah.

We are not informed how long into his kingship his conversion took place. But clearly the reforms he spear-headed would have taken years.

Following Manasseh's death, his son Amon rose to the throne at age 22 years. Amon reinstated the worship of false gods using graven images that his father had made earlier. He was such an evil man that his own servants conspired and put him to death (2 Chronicles 22:24). He ruled for only 2 years. Again, we surmise he had a poor upbringing that did not emphasize obedience to Jehovah.

But then we have a surprise. Amon's son Josiah, only 8 years old, became the King of Judah. Josiah turned out to be one of the best kings in the entire ancient line. Remembering that Amon died two years into his reign at age 24, means that Josiah was born when Amon was only 16 years old! So where did Josiah's goodness come from?

We suggest it could be the influence of his grandfather Manasseh. Manasseh died when Josiah was 6 years old. It could be that his grandfatherly influence in the first six years of Josiah's life overlapped the period of Manasseh's repentance and obedient worship of Jehovah. These were formative years for Josiah and that, accompanied with God's blessing, laid the seeds of reverence for God and a desire for true worship. These seeds began to sprout notably in his 8th, 12th, and 18th years as king and Israel was blessed during his 31 year reign.

Considering the full history of Manasseh, we see an evil King who repented and evidently pursued the obedient worship of Jehovah to the end of his life. "Even so, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth" (Luke 15:10).

— Br. David Stein

(1) “Esar-Haddon, king of Assyria, writes, ‘I called up the kings of the country Hatti and of the region on the other side of the river Euphrates, to wit: Ba’lu king of Tyre, Manasseh, king of Judah, Qaushgabri, king of Edom, Musuri, king of Moab, Sil-Bel, king of Gaza, Metinti, king of Ashkelon, Ikausu, king of Ekron, Milkiashapa, king of Byblos, Matanba’al, king of Arvad, Abiba’al, king of Samsimuyruna, Puduil, king of Beth-Ammon, Ahilmilki, king of Ashdod — 12 kings from the seacoast ... 10 kings from Cyprus amidst the sea, together 22 kings of Hatti, the seashore and the islands’ ... James B. Pritchard, *The Ancient Near East*, Volume I (ANE-I); Princeton, 1958, page 201” (RVIC footnote to 2 Chronicles 33:11, page 363).

(2) “So the LORD brought against them the army commanders of the king of Assyria, who took Manasseh prisoner, put a hook in his nose, bound him with bronze shackles and took him to Babylon” (NIV).

(3) From Strong’s H2336 חֶבֶחַ, *chôach*, *kho’-akh*. From an unused root apparently meaning to pierce; a thorn; by analogy a ring for the nose: — bramble, thistle, thorn.

Science Supports the Bible

The Earth-Moon System and the Breaking-Forth Seas of Job. “Who shut up the sea with doors, when it brake forth, as if it had issued out of the womb?” (Job 38:8).

The Bible is the book of God’s revealed word. God’s creative work is written in the book of the stones of nature. Reflection on the record of these two very different books should lead reasoning minds to acknowledge that they share one and the same author — our wise Heavenly Father. Clearly, there have been misunderstandings of the two very different recorded texts by able readers examining both of these books. For example, there are those recognizing the Bible as God’s revealed word, yet are confused when they insist that each of the Creative Days was 24 hours, arguing that the Creative Week was followed by the 24-hour Sabbath as a remembrance of the original act (Exodus 31:17). They reason incorrectly, each of the geological periods identified as a “day” was also 24 hours as is the Sabbath of remembrance. Such misunderstandings have created what Pastor Russell calls “unnecessary controversy” in the *Photodrama of Creation*.

How faith strengthening when the Bible and science support each other! For us whose faith is fully established in the Bible, such concurrence makes our faith in the written word stronger. It arms us for discussions with those who waver in faith through confusion and doubt.

Job 38:8 makes a very definite statement about the geophysics of the earth’s deep waters breaking forth. This must be prior to the opening words of Genesis 1:2, where we read, “the earth was without form, and void, and darkness was upon the face of the deep [waters].”

Let consider two questions based on Job: Does our current geophysical science support Job? Does this detail in Job really make any difference? The answers are: Yes! And Yes, indeed it does!

FORMATION OF THE EARTH-MOON SYSTEM

Nearly sixty years ago the Apollo mission fulfilled one of man’s dreams and Astronauts walked on the moon. Samples of lunar rock returned to the earth were analyzed and established one thing. The crust of the ancient earth and the rocks of the moon were so similar in composition that reasoning had to conclude that the crusts of ancient earth and our moon were formed from the same minerals and at the same time. Later, in 1969, a reflective sensor set on the lunar surface permitted the direct measurement of the rate at which the moon recedes from the earth, finding that it is receding at 3.83 cm, or 1.5 in/year. It is now estimated that the slow receding of the moon in our current day loses 70% of its energy from the friction of ocean tides as they wash over shallow continental shelves.^{1,2}

Public museum exhibits from the pre-Apollo days were retired. These exhibits set forth what had been reasonable, but now abandoned, theories. The *Photodrama* set before the public in 1914 by Pastor Russell posited that the rocky disk of materials closer to the early sun coalesced into the four inner rocky planets. It was then theorized that a rocky ring collected around the Earth that coalesced into the Moon. A very reasonable theory, but now set aside by Apollo.

After pondering the Apollo data, a consensus theory that best harmonizes the evidence emerged. In this theory a planet the size of Mars (one-tenth the Earth’s mass), and whimsically given the name *Theia*, collided with the proto-Earth, tilting the orbit so that Earth would have seasons (Figure 1). This would make the Earth much more favored for the growth of crops in the distant day when man would be given the stewardship of this loving gift from God.

There have been speculations amongst the brethren, that in the Messianic Ages of Ages, the tilt in the Earth’s axis would be reversed. However, God clearly promises that seasons will continue, hence, the earth will have a tilt, “While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease” (Genesis 8:22).



Moon forming from a planet the size of Mars impacting proto-Earth (Science, Volume 348, Issue 6232, April 17, 2015)³

In this moon-forming collision, some of the crust that splashed off beyond the zone where it would be recaptured and fall back to the Earth (the Roche limit) coalesced to form our moon, which is critically important to life on Earth (but that is not our subject here).

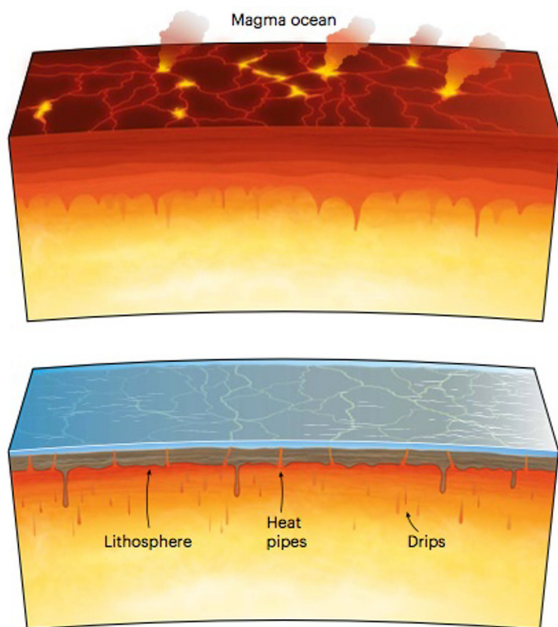
A recent lecture by a Miller Research Fellow working at the University of California, Berkeley summarized the ongoing status of the last sixty years of scientific studies examining the formation of the Moon and its relation to Earth.¹ Quoting a portion of the lecture abstract, Dr. Farhat writes:

“Ever-since the Moon formed close to the Earth, it has been forced by tidal interactions to drift away [from the earth] ... Consequently, the evolving Earth-Moon dynamics, over geological timescales, have impacted the Earth’s past climate, leaving behind archival traces in the geological strata. ... However, a complete theoretical reconstruction of the lunar orbit ... presents a 60-year-old problem in astronomy known as the *timescale problem of the Lunar origin.*”

This “timescale problem” to which Dr. Farhat refers may best be answered by adopting a history for Earth as set forth in Job 38:8! The science community has done this, although none so far have claimed to have gained this insight from considering the book of Job. Without revelation, how did this important detail of the Earth’s history end up in Job?

BEFORE GENESIS 1:2 UNTIL THE 3RD DAY

Some recent graphics on the development of our Earth are reproduced here.⁴

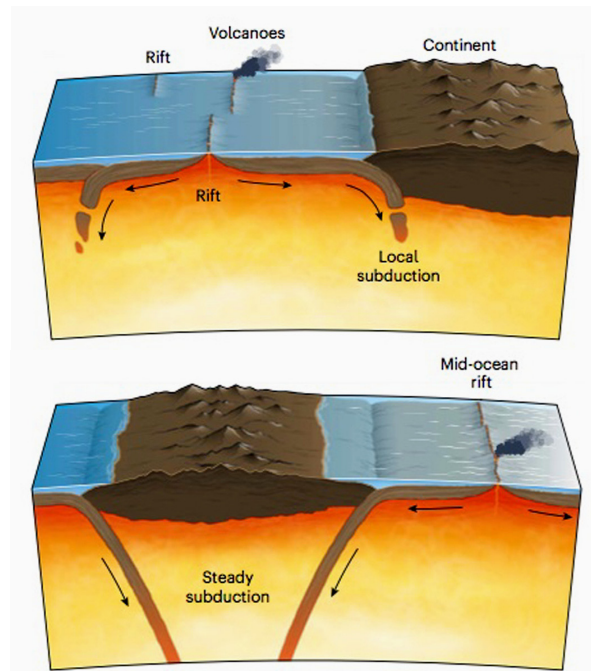


Magma Ocean, followed by Water Ocean covering the entire earth (Science, Volume 348, Issue 6232, 17 April 2015)⁴

Before the oceans “broke forth” (Job 38:8) the early molten Earth with its thick blanketing atmosphere but no sea would held the moon in a closer orbit from which it receded at a rate much more rapidly than today. During this time, the rapid drift of the Moon from the Earth “would also be amplified with an early less viscous mantle [at] ... higher temperatures.”⁵ (Editor Note: for “viscous”

think of warmed honey as contrasted with thick non-flowing honey left in a cold place.)

The “breaking forth” of a liquid ocean covering all the earth would amplify the cooling of the earth as the Moon moved towards its divinely intended position of sixty earth diameters away. The emerging ocean would then slow down the rate at which the Moon recedes. Without reviewing the extensive scientific literature on this important subject, the hypothesis that our oceans formed from chemical production of water deep within the earth appears to explain some additional elements of our Earth’s geophysics.⁶ This hypothesis is consistent with Job and further refinements should prove to even better support the record of the Bible.



Formation of continents follows after the formation of the ocean (Science, Volume 348, Issue 6232, 17 April 2015)⁴

The earth’s tectonic plates, our land continents, later emerged from our planetary blanketing ocean. Again, this supports the Genesis account, for the 3rd Creative Day, but that is a further story!
— Br. Richard Doctor

- (1) Farhat, M., “The Dynamical History of the Earth-Moon System: a Telltale of a Tidal Waltz,” University of Chicago, Geoscience Seminar, January 31, 2025.
- (2) Farhat, M., et al., “The Resonant Tidal Evolution of the Earth-Moon Distance,” *Astronomy and Astrophysics*, 665, L1, 2022.
- (3) Hand, E., “Moon-Forming Impact Left Scars in Distant Asteroids,” *Science*, Volume 348, Issue 6232, April 17, 2015, page 271.
- (4) Marshall, M., “Geology’s Biggest Mystery: When Did Plate Tectonics Start?,” *Nature*, Volume 632, August 15, 2024, page 490.
- (5) Farhat, M., “Doctoral Thesis: Dissipation in the Earth-Moon System,” *Astrophysics*. Sorbonne Universite, 2023. English. NNT: 2023SORUS127, page 105.
- (6) Young, Edward D., et al., “Earth Shaped by Primordial H₂ Atmospheres,” *Nature*, Volume 616, 13 April 2023, page 306.