LETTERS

Take Me Off Your Mailing List

I am requesting to be taken off your mailing list.

The reason is because when I called the number, I specifically asked the lady if you ran a "Seventh-Day Adventist," type group. She said "No." This is not true. I feel she misguided me and was not totally truthful about my question. Was she ashamed to admit it?

Please do not send me anything else, as I am disappointed with the organization.

M.J., Indiana

The Church of God, International (publishers of the WATCH magazine) is not a part of the Seventh-Day Adventist organization. The Adventist's adhere to doctrines and beliefs which differ greatly from those taught by CGI. However, both organizations recognize God's commandment to remember the Sabbath day (the seventh day) and keep it holy. There are many other Sabbath keeping churches and individuals throughout the world. Some maintain a loose affiliation based on the weekly observance they have in common. Although they agree on this important point of God's law and worshipping Him, they may disagree on other facets of His inspired Word, the Bible. Are we ashamed of the Sabbath day? No, we are not. Perhaps the operator misunderstood your question as asked, thinking you were talking about an organization, not the day of commanded worship by God, which it seems you were. We have done as you requested and taken your name off the mailing list. Thank you for your interest.

Thanks for the World Reporting

I often feel saturated by the television news media, and local networks give me very little on the happenings in other countries. During the infamous O.J. Trial I felt hard pressed to find substantial follow-up on many world events.

I am somewhat of a skeptic and don't often trust the slant of TV broadcast news—and I don't always find the time to read as much as I would like of current magazines and newspapers. By reading the *WATCH* magazine I find I can get a rather broad look at world events, and trends through its pages. I can continue to watch world events as Jesus Christ commanded me.

I thank you for this service. Keep up the good work!

S.M., Texas

Twentieth Century WATCH tries to keep its readers aware of world affairs, especially as they relate to bib -

Continued on page 25

TWENTIETH CENTURY WATCH

Vol. X, No. 9 **Nov. / Dec. 1995**

On the Cover: **by The STOCKHOUSE Inc.**

Editorial Correspondence

Please send articles, letters concerning article content, and other editorial correspondence to: TWENTIETH CENTURY WATCH, P.O. Box 2530, Tyler, Texas 75710. E-Mail: CGITYLER@AOL.COM; FAX: (903) 825-6861. Internet: http://www.cgi.org/cgi/. No responsibility is assumed for the return of unsolicited manuscripts and photographs unless accompanied by a self-addressed, stamped envelope.

Subscriptions

TWENTIETH CENTURY WATCH is sent FREE of subscription price to all who request it. How can we afford to do this? This magazine and all our literature is sent free of charge because of the freely-given tithes (or offerings) of those who support the Garner Ted Armstrong Evangelistic Association, or the Church of God, International. Tithing and giving is God's way. Yet, we believe it is beneath dignity to "beg" or solicit the public for funds. We leave it to God to move on human hearts; leaving the result with Him, in faith, to provide every need. Contributions are gratefully accepted, and are tax-exempt. If you would like to send a free gift subscription to a friend, write to TWENTIETH CENTURY WATCH, Box 2530, Tyler, Texas 75710.

Foreign Addresses

Etienne Bourdin, 16 Av Paul Cloudel, 91250 St. Germain les Corbeil, France • James McBride, The Church of God, International, P.O. Box 2525, Lincoln, England LN5 7PF • Alan Kendall, The Church of God, International, P.O. Box 525, Cessnock 2325, Australia • The Church of God, International, P.O. Box 776, Kingston 19 Jamaica 411 • The Church of God, International, Makati Central P.O. Box 2450, 1264 Makati, Metro Manila, Philippines

What Will the World be Like in the Twenty-First Century?

Barely more than five years from now, we enter the year *TWO THOUSAND*. Century twenty-one will have come. What will this major milestone mean to the human family? Will PEACE have broken out in Bosnia, the Middle East, North Ireland, between the two Koreas, in the many factious republics that have split off from the Soviet Union? Will science have conquered cancer, or AIDS? Will a "*New World Order*" have emerged, with the United States giving up most of its sovereignty, its armed forces marching to the commands of a United Nation's leader? Just what is ahead for the people of this war-torn, weary world? Peace? Prosperity? An end to war, crime and violence, racism, poverty, squalor, and disease?

by Garner Ted Armstrong

Just how far have we come along the road toward universal prosperity and peace? They tell us the "Cold War is over." The great experiment of communism is dead, except in Cuba, where Prime Minister Fidel Castro still extolls its supposed virtues to an impoverished, hopeless population.

Now, American leaders say, "The United States is the only remaining superpower." To millions around the world, the "hundred hour war" in the gulf against Saddam Hussein seemed to demonstrate that this was so.

Yet, the vaunted "only remaining superpower" has seemed powerless in the face of vast and unimaginable tragedies that have overtaken the human race; the mindless slaughter of hundreds of thousands in Rwanda; the many hot wars erupting between quarreling ethnic groups from Armenia to Bosnia; the flareups between the two Koreas; the merciless crushing of students under the treads of tanks in Tiananmen Square in Beijing, China. Though some outdated missile silos have been destroyed, the breakup of the Soviet Union actually meant that the vast nuclear arsenal of the Soviets, which used to be under the control of the Kremlin, is now in the hands of *several different countries*, such as the Ukraine, with despotic leaders, who have their own agendas.

A major worry of the west is the traffic in illegal nuclear materials from the former Soviet Union into Europe, and especially into *Iran*.

As I write, the American Secretary of State is making yet another trip to Syria, trying to keep the search for *peace* in the Mideast on track. As I write, the leader of a militant Islamic terrorist group was slain, and his followers blame the Israeli secret service, the Mossad, and vow vengeance; even more vicious acts of terrorism against innocent men, women, and children in Israel.

As I write, congress debates whether to back the president's proposal to send thousands of Americans to Bosnia under some kind of joint UN command as "peace keepers." At the same time, U.S. and Russian troops play war games *together*, for the first time in history, on U.S. soil.

As I write, the Russian President, Boris Yeltsin, lies in the hospital with a serious heart condition, only days after his famous "You are the disaster" comment to the American press, which caused President Clinton to break up in laughter.

If Yeltsin goes, there are ultra-nationalists, as well as bitter communist hard-liners who are waiting in the wings. The news media informed us (as if it were intended to be reassuring), that Yeltsin had the computer which is the infamous "nuclear button" right there with him in his hospital room!

The Fifty-Year Celebration

For some reason, the world leaders decided to celebrate the fiftieth anniversary of the "United Nations."

It was revealing to learn that in a major banquet, waiters were instructed to hover over the backs of world leaders, insuring that dozens of them were *served at the same time*, so there would be no insults to those who would be angry if the person next to him were served first. Major networks covered the virtual expulsion of PLO's chairman Yassir Arafat from a concert to which "he had not been invited."

The petulance, self-importance, vanity, and ego of world leaders was laid bare for all to see.

Yet, perhaps there was reason to celebrate.

At least, though many of the leaders present possess arsenals of nuclear weapons, and the French president was in the midst of a massively protested series of nuclear tests in the South Pacific, the world had managed to avoid actual use of such weapons from 1945 until now.

In what was hailed as a major breakthrough, Clinton and Yeltsin agreed to cooperate in sending peace-keeping troops to Bosnia, asking top military commanders to sort out the sticky details, like whether or not Americans would be willing to take orders from Russians, or vice-versa.

Fifty Years of Failures

For decades, on radio and television, I have pointed out the enormous *failures* of the so-called "United Nations,"

Continued next page

which I have called the "dis-united non-nations" for many reasons. This unkind reference is due to the transparent practice of secretaries-general of the organization being chosen only from non-aligned, or neutral nations.

Never could the secretary general have been an American, or a Russian, or British, or French. Nor could they have been selected from any of the Warsaw Pact countries, or any countries within NATO. The aligned belligerents in the Cold War would not have stood for a secretary general from any major, aligned country. So they have come from nations like Norway, Sweden, Burma, Austria, Peru, and, lastly, Egypt. But the Egyptian, Boutros Boutros-Ghali, could not have been chosen until after the Camp David Accords.

For tiny nations like "Cape Verde" (named for the islands off the west coast of Africa), with a population of only about 400,000 and a GDP of only $281 million, making the country much smaller than dozens of U.S. cities, to have a vote *equal to that of the United States or Britain* in the General Assembly is simply nonsense.

In its fifty years of existence, the UN has never *prevented* a war. Approximately sixty-five wars have been fought here and there around the world in those fifty years. In nearly every instance either one or both of the combatants were members of the UN. The UN has not really *halted* a war in progress until the parties involved, sometimes with superpower pressure brought to bear (as in the *Yom Kippur* war between Israel and its Arab neighbors in 1973), decided to stop the fighting. The war in Bosnia is a poignant case in point. The UN has oftentimes been bogged down, attacked, some of its soldiers taken hostage; it has not been able to bring peace.

This is not to denigrate many good things accomplished; many organizations attempting to deal with world health, pollution, illiteracy, and the like. Nevertheless, the UN has not been able to bring true *world peace!*

World Peace—How Close Now?

There is nothing magical about one more turning of the earth. Though man's calendar, in the Western world of professing Christianity, will claim midnight, December 31, 1999 as a vastly significant moment. No doubt wild, unbridled partying and celebrations will resound around all the world. It will be just one more revolution of the earth, one more day in man's tragic history.

In past moments of note, such as the end of World War II, the tearing down of the Berlin Wall, or the fiftieth anniversary of the UN, statesmen have delivered great and promising speeches about the state of mankind, about hope for the future.

Man has pointed to his vaunted achievements in science and technology; has shown how the *knowledge* of mankind has doubled and redoubled in only about fifty years.

But, as *knowledge* has increased, so has *crime, divorce, abortion, the breakup of society, racism, disease,* and *war!*

Today, the information that can be stored on a tiny computer chip the size of your little finger nail would have required a whole room full of big file cabinets in 1945.

But, as *knowledge* has increased, so has *crime, divorce, abortion, the breakup of society, racism, disease,* and *war!*

Believe it or not, it is the kind of knowledge that is the problem! As mankind has rapidly increased purely scientific knowledge, he has continually *lost* the knowledge that was commonly held by more ancient civilizations.

For example, back in the time of Abraham, a king over a nation of people that had not been called of God—one who was not responsible for the laws of God—*knew the difference between sin and righteousness,* and *apparently ruled his people* accordingly.

When Abimelech took Abraham's wife, Sarah, to make her a member of his harem because Abraham had lied, saying, "She is my sister," God sent him a dream. Stricken, he went to Abraham, and said, "What hast thou done unto us? and what have I offended thee, that thou hast brought on me and on my kingdom *a great sin?*" (Genesis 20:9,10).

This ancient society, long, long before the time of Moses and Mount Sinai, *knew what sin was,* and *knew there was a divine God who had the power to PUNISH for sin!*

Now, *think!* What if some one member of the United Nations had stood up at the podium, and said before all the assembled leaders of the world, "The ONLY HOPE for world peace is the RETURN OF CHRIST, and the KINGDOM OF GOD!"?

You and I both know he would have been laughed at; hooted and jeered, derided. The vast audience would have broken up in riotous debate! How dare he bring *religion* into it? The Islamic nations would be *outraged!* How dare this man mention Christ, but make no mention of Mohammed? The Jews from Israel would be insulted. Leaders from China, Japan, India, Bangladesh, and Pakistan would be furious! Leaders from Africa, whose populations are Islamic, or believers in animism, would be angry.

Not ONE of the pompous, strutting world leaders would ever *dare* make such a statement! But why worry? For, the truth is, *not one of them* would be CAPABLE of making such a statement, for they simply DO NOT BELIEVE it!

Christ—Emissary of World Peace

Nearly two thousand years ago, Jesus Christ of Nazareth held what amounted to a "news conference." While the people listening to His words were not the mainstream liberal press, they were nevertheless "reporters," in the sense that they were being trained as *messengers!* They were Christ's *stu -*

dents.

The word *disciple* merely means "student."

Christ had astounded them by telling them the time was coming when the great buildings, walls, and columns of the Temple in Jerusalem over which they had exclaimed in awe would be *coming down*. He said, "See ye not all these things? Verily I say unto you, there shall not be here one stone upon another, that shall not be thrown down!"

Once they were gathered together privately, His students asked, "Tell us, WHEN shall these things happen? And what shall be the *sign* of your coming, and the end of the age?" (Matthew 24:1-3).

Jesus Christ then gave them a highly detailed, point by point statement. He answered their question completely.

First, He told them of a time of false Christs and false prophets; of great religious deception (write or call immediately for my booklet, *Satan's Greatest Deception*). Next, He said, "And ye shall hear of wars and rumours of wars..." (Matthew 24:6).

How *poignant* are these words in the light of very recent world happenings! Not only has the world staggered through *two* vast, sickening WORLD wars, with tens of MILLIONS killed, but there have been more than *sixty wars* since! Major wars such as Korea, Vietnam, and the war in the gulf deeply affected the world, and especially the United States. As for "rumors of wars," look at the massive movement of troops to Saudi Arabia by the Clinton Administration in response to Saddam Hussein's war games near the Kuwaiti border!

We are actually *living*, NOW, in the time of which Jesus spoke! This is a time of *wars and rumors of wars.*

He went on, "See that ye be not troubled...." Why? Because those who are called of God; those who have repented of sin, called out to God in heart-broken anguish of soul for forgiveness; those who are God's people and who are *watching* world happenings will *know* what is ahead. They will know what to expect (Luke 21:36).

"See that ye be not troubled: for all these things must come to pass, but the end [of the age], is not yet. For nation shall rise against nation [this is happening, and will continue!], and kingdom against kingdom; and there shall be *famines* [remember Somalia?], and *pestilences* [covered in our last issue; such things as AIDS and the "Ebola" virus are frightening!], and *earthquakes* [see our booklet, *When God Shakes the Earth*: Volcanic eruptions and earthquakes are *increasing* all over the world!] in divers places. All these are the beginning of sorrows [troubles—tribulation]. Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be *hated* of all nations for my name's sake!" (Matthew 24:6-9).

Remember the hypothetical scenario of any world leader daring to stand up before the UN, and claim the only hope for the world is the return of Christ? *Millions hate that name!*

The word *gospel* comes from two old Anglo-Saxon words, and means, simply, "good news."

"When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place (whoso readeth, let him understand:) Then let them which be in Judaea flee into the mountains; Let him which is on the housetop not come down to take anything out of his house: Neither let him which is in the field return back to take his clothes. And woe unto them that are with child, and to them that give suck [nursing mothers] in those days! But pray ye that your flight be not in the winter [when cold weather and snow would make travel very difficult], neither on the Sabbath day: [for a "Sabbath Day's journey" was but a short distance]: For then shall be GREAT TRIBULATION [a time of *global trouble*—wars, famines, earthquakes, as well as religious martyrdom], such as was not since the beginning of the world to this time, nor, nor ever shall be" (Matthew 24:15-21).

This most famous prophecy in all the Bible, the "Olivet Prophecy" of Jesus Christ, is like a major *outline* of all great worldwide events from His time until ours; from the time of His ascension into heaven until His return to earth.

It is remarkably *detailed.*

The "reporters" to whom He spoke were His *students*, who were soon to form the nucleus of His group of "called-out ones," or His *assembly* of believers (Matthew 16:18), called "the church."

It was to these men that Jesus Christ gave the charge, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world [age]" (Matthew 28:19,20).

There is much in Jesus' remarks which pertains to the bad news of man's brutality and inhumanity to fellow-man—wars, martyrdom, the great tribulation. But there is also much which pertains to the good news of His return to earth!

(Write for our free booklets, *The Abomination of Desolation; Can You Understand Bible Prophecy?*; *The United States of Europe—How Soon?; and Europe and America in Prophecy.*)

The Good News

The word *gospel* comes from two old Anglo-Saxon words, and means, simply, "good news."

Most seem to completely *ignore* the fact that it is NEWS! The origin of the word in our English language is obvious. It means what is "new," or what has "newly occurred." It means *curren*t happenings, of which you have not yet been informed!

Some radio stations have used the word as an acronym, saying "North, East, West, South—from around the

Continued next page

country, we now bring you the national *news!*"

For forty years, I have shown how Christ was (by analogy) like a newscaster foretelling WORLD NEWS!

Millions "believe on" Jesus. Millions believe they *worship* Jesus. But many of those same millions of professing Christians know very little of the news He proclaimed.

He said, in the Olivet prophecy, "And this *gospel of the kingdom* [the GOOD NEWS about the coming world-ruling Kingdom of God on earth] shall be preached in all the world for a *wit - ness* unto all nations; and then shall the end [of the age] come" (Matthew 24:14).

The message Christ taught His disciples was the *best news they could ever have heard!* It was truly electrifying, exciting, inspiring! It was a message of *hope;* of *salvation;* of a bright, happy future!

Notice: "And that repentance and remission of sins should be preached in His name among all nations beginning at Jerusalem. And ye are witnesses of these things" (Luke 24:47,48).

What can be better news than the *lifting* of a *death* sentence for those on death row? The wages of sin is *death* (Romans 6:23). All have sinned; every human being except Jesus Christ has broken God's law in some point (Romans 3:23). Yet, God has said, "For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more" (Hebrews 8:12).

Jesus Christ *died* for our sins (John 3:16; Romans 5:8). His perfect life, the very life of God in human flesh, was worth more than all our lives put together!

Part of the heart and core of the gospel, the *good news*, is that we can be *forgiven* of sins; that we can have our sins completely *forgotten* by God!

Write, or call immediately for my free booklet, *Why Should You Repent?* which explains the entire process of repentance, giving you all the important scriptural references.

Living a Life of Overcoming

Jesus said, "And He that *overcometh* and keepeth my works unto the end, to Him will I give *power over the nations:* And he shall RULE them with a rod of iron: as the vessels of a potter shall they be broken to shivers: even as I received of my Father" (Revelation 2:26,27).

This is one of the most glorious of promises! What does it mean to "overcome"? It means to *change your way of life;* it means to overcome the influences of the present evil world ruler, Satan (II Corinthians 4:4); to overcome the influences of this evil world (I John 2:15-17); to overcome our own human nature (Colossians 4:7-10), and to become a *changed* person.

This is only possible with the help of God's Holy Spirit!

No man or woman is capable of living a sin-free life. Not one of us is capable of living *perfectly* in our own strength and power. "If we say we have *no sin* we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:8,9). John was writing to *Christians*, and he was including *himself* in this inspired statement. Overcoming is a life-long *process*, a series of "peaks and valleys" in the long road toward God's kingdom. Perfection is not achieved in a few weeks, or even a few years—but is a *goal* toward which we must press.

When Christ promised *rulership over the nations* He was not speaking in "religious" sounding platitudes.

Those who have *overcome* are told to keep Christ's *works* unto the end. What were His "works"? First, they consisted of His example. We are to follow the *example* of Christ, living as He lived. He said to forgive others. He said to love even our enemies. He said to bless those that despitefully use us and persecute us. He said to pray for those who would hurt us.

His example was that of *perfection.* Not once did He sin.

Second, He preached the gospel of the Kingdom of God. He brought the *truth* of God, and said "Ye shall know the truth, and the truth shall make you free." He said, "Thy word is truth" (John 17:17), speaking of His Father.

Those who overcome are those who *study God's Word*, and strive, with the help of the Holy Spirit, to *live* by it!

But WHY?

Why did Christ speak of overcoming; of keeping His works to the end?

Merely to "become better Christians"? Is this about "religion"? Millions of professing Christians have *no idea* of what God is doing here below; not the faintest concept of the *real plan* of God, the PURPOSE of human life!

Whether we believe it or not, God Almighty is *recreating after His own kind!* Creation was not finished in the Garden of Eden, it was only begun. Man is a prototype—the first, physical prototype of what is yet to be. To understand the surprising truth about your personal destiny, write, or call immediately for my booklet, *Why You Were Born*.

Metaphor, or Reality?

When Christ promised *rulership over the nations* He was not speaking in "religious" sounding platitudes. Yet, millions "spiritualize away" such biblical phrases, completely failing to understand!

At the beginning of this article, you read of many of the mind-boggling problems facing mankind. The extinction of the human race is no longer a science fiction story, but a very real *possibility.*

Think of recent revelations about the Japanese cult which had been manufacturing deadly *nerve gas;* had already carried out subway attacks; numbers upwards of 20,000 members in many countries! The cult was the subject of a senate hearing lately, where it was revealed they had actually set up offices

here in the U.S., had gone about obtaining the technology to make chemical, biological, and even *nuclear* weapons! When the Ebola virus broke out in Africa, they attempted to obtain samples, so they could manufacture it! They wanted nothing short of "Armageddon," according to their own leaders; an attack against the existing Japanese government, and a WAR between Japan and the United States!

This is the *real world!* It is the *ugly* repugnant world in which we live; a world of racism, intolerance, tribalism, religious persecution, hatred, violence, and war!

When Christ says He is coming again, millions scoff. Millions more, though nominal "Christians," seem to think when they die their *souls* will go wafting off to "heaven," but fail to understand the *resurrection* (I Corinthians 15), and fail completely to understand that Christ is going to return to this world to *rule it with a rod of iron.*

Just what does this *mean*, exactly?

First, look at the biblical picture of the return of Christ to this earth: "And I saw heaven opened, and behold a white horse; and He that sat upon him was called Faithful and True, and in righteousness He doth judge and make war. His eyes were as a flame of fire, and on His head were many crowns, and He had a name written, that no man knew, but He Himself. And He was clothed with a vesture dipped in blood: and His name is called The Word of God. And the armies which were in heaven followed Him upon white horses, clothed in fine linen, white and clean. And out of His mouth goeth a sharp sword, that with it He should *smite the nations* [this is Christ's divine POWER, used against brutal, warring nations on this earth!]: AND HE SHALL RULE THEM WITH A ROD OF IRON: and He treadeth the winepress of the fierceness and wrath of Almighty God" (Revelation 19:11-15).

Read this entire chapter. One of the first acts Christ accomplishes upon His return is to cast the BEAST (a super dictator and military leader of ten nations [Revelation 17:12-14]) and the false prophet (Revelation 19:20) into a lake of fire!

Notice another vital scripture about the return of Christ: "Then shall the Eternal go forth, and fight against those nations, as when He fought in the day of battle. And His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south...and the LORD my God shall come, and all the saints with thee. And it shall come to pass in that day, that the light shall not be clear, nor dark: But it shall be one day which shall be known to the Eternal, not day, nor night: but it shall come to pass, that at evening time it shall be light...And the Eternal shall be KING over *all the earth:* in that day shall there be one LORD, and His name one" (Zechariah 14:1-9).

Jesus Christ promised that those who *overcome* will be CO-RULERS with Him in His kingdom.

These are not scriptural metaphor. They are not "parables," or Hebrew myths, or ethereal, "spiritual" types! These announcements are NEWS! They are slated to HAPPEN! They are REAL!

Jesus Christ promised that those who *overcome* will be CO-RULERS with Him in His kingdom, governing the nations of this earth during a one thousand year span.

"And I saw thrones [symbols of kingly rulership], and they sat upon them, and *judgment* [the power to render judgments; decision-making] was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands, and they *lived and reigned with Christ a thousand years*" (Revelation 20:4).

WHY do so many millions of people who believe in God, and who believe in the name of Jesus Christ, remain *ignorant* of the great PLAN of God for this earth? WHY do they not realize that Christ is coming to *rule this world*, and that they can have a part in it?

What Kind of Kingdom?

What will this new government of God be like? *How* will Christ rule?

Time and again, we have seen that He will rule with *power and authority*, described as a "rod of iron." But the rod of iron is reserved for those who would *rebel* against Christ; who would refuse to obey God's government!

Notice that the *very first edict* to be issued by the returning, conquering Christ is for the nations to send representatives to the new world capital, Jerusalem, during the *Feast of Tabernacles*, so they can learn God's ways; learn about how their people should live in peace and prosperity.

"And it shall come to pass, that every one that is left of all the nations which came up against Jerusalem shall even go up from year to year to worship the King, the Eternal of hosts, and to keep the Feast of Tabernacles. And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the Eternal of hosts, even upon them shall be no rain. And if the family [the words *family* and *nation* are the same in origin] of Egypt go not up, and come not, that have no rain; there shall be the plague, wherewith the Eternal shall smite the heathen that come not up to keep the Feast of Tabernacles. This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the Feast of Tabernacles" (Zechariah 14:16-19).

When there is no rain, there is drought. When drought is prolonged, foodstuffs dwindle; cattle die. When food is not available, people die of star-

Continued on page 15

Paul and the Law
Understanding the "Hard Sayings"

Many of the apostle Paul's statements about the law may seem confusing, even contradictory; but, with one simple (and often overlooked) key, you will see that the "hard sayings" of Paul's epistles are not hard at all!

by Vance A. Stinson

In 1948, well-known biblical scholar W.D. Davies said, "It has long been a matter of controversy among New Testament scholars how best we should interpret the theology of Paul." This remark is as true today as it was then—especially concerning the study of Paul's view of the Old Testament law.

The apostle describes the law as a "custodian" from which the Christian has been set free; yet, at the same time, he views the law as "holy and just and good." He affirms that only "the doers of the law will be justified," yet declares that all who are in Christ have "died to the law." To Paul, the law is both "spiritual" and "the power of sin."

Little wonder Paul's epistles evoke so much controversy!

Yet, as controversial as they are among scholars, Paul's seemingly conflicting comments on the law can be easily understood. The solution lies in understanding that the law plays *more than one* role in its relationship to us.

Roles of the Law

Many of Paul's positive statements about the law are reminiscent of the meditations of Psalm 119, and pertain to only one role of the law.

The Psalmist states, "Oh, how I love thy law! It is my meditation all the day. Thy commandment makes me wiser than my enemies, for it is ever with me. I have more understanding than all my teachers, for thy testimonies are my meditation. I understand more than the aged, for I keep thy precepts....Thy testimonies are my heritage for ever; yea, they are the joy of my heart. I incline my heart to perform thy statutes for ever, to the end" (Psalm 119:97-100,111,112; *RSV* throughout, unless otherwise stated).

Similarly, Paul affirms that "the law is holy, and the commandment is holy and just and good" (Romans 7:12). Like the Psalmist, Paul internalizes God's commandments. "For I delight in the law of God, in my inmost self," he writes (verse 22). The apostle strongly denounces the idea that Christians, through faith, "overthrow the law," declaring instead that "we uphold the law" (Romans 3:31).

The Psalmist declares that God's "word"—His revealed will as expressed through His law—"is a lamp to my feet and a light to my path" (Psalm 119:105). It informs its hearers of the attitudes and actions that please and displease God. Similarly, Paul affirms that "All scripture" (which certainly includes the Torah, or section known as "the Law") is "profitable for teaching, for reproof, for correction, and for training in righteousness" (II Timothy 3:16).

The law, then, is God's moral and ethical standard, the means through which His good and perfect will is revealed. Meditation upon the law and obedience to its commandments result in wisdom, knowledge, insight, and understanding. It is indeed a "lamp to our feet" and "light to our path." It teaches us how to live!

The term *Torah*, translated "law" in the Old Testament, literally means "teaching." The name itself indicates that the primary purpose of the law is *to teach!* This is precisely the function of the law the Psalmist has in mind in his poetic descriptions of the law as the source of knowledge, wisdom, and instruction in righteousness. This is the *educative role* of the law.

However, the law has another function—and understanding this function is vital to a correct understanding of the "hard sayings" of Paul's epistles. This second function is best described as the *judicial role* of the law.

In its second function, the law acts as a "custodian"—*but only for those who are not "in Christ."* It is this role of the law Paul has in mind when he says, "You are not under the law but under grace" (Romans 6:14), and when he describes the law as a "custodian" that kept us under its power "until Christ came" (Galatians 3:24).

To understand the judicial role of the law, it is first necessary to understand the relationship between the law and sin.

Paul writes, "What then shall we say? That the law is sin? By no means! Yet, if it had not been for the law, I should not have known sin. I should not have known what it is to covet if the law had not said, 'You shall not covet.' But sin, finding opportunity in the commandment, wrought in me all kinds of covetousness. Apart from the law sin lies dead" (Romans 7:7,8).

If there were no law, sin would not exist. But because there is a law, sin does exist. Therefore, it is *through the law* that we become aware that we are sinners; it is "through the commandment" that sin "become[s] sinful beyond measure" (Romans 7:13). It is this relationship between sin and the

For subscriptions, write: *Twentieth Century WATCH*, Box 2530, Tyler, TX 75710

law that Paul has in view when he says, "The sting of death is sin, and the power of sin is the law" (I Corinthians 15:56), and when he explains that our "sinful passions" were "aroused by the law" (Romans 7:5).

Paul points out that sin entered the world through Adam's trespass, and that the "Law came in, to increase the trespass" (Romans 5:20). Again, notice the relationship between sin and the law.

By identifying sin, and by making us aware that we are sinners and therefore under condemnation, the law informs us of our need for a Savior—One who can blot out our record of sins and deliver us from the sentence of death. But until we come to the Savior, the law holds us in custody, declaring us sinners and pronouncing the death sentence upon us. In this limited sense, the law is a *curse* to us.

The law, then, has *two* roles:

First, it is our instructor (the educative role), revealing to us God's way of life—the path He desires that we follow. It expresses the good and perfect will of God, not only explicitly through its many commandments, statutes, and judgments, but implicitly through the creational and historical narratives.

Second, the law acts as our custodian (the judicial role), but only *until* we come to conversion through faith in Christ. By identifying us as sinners and demanding punishment for our sins, the law holds us in custody. Knowledge of the law's high standards increases our moral awareness and personal responsibility, thus eliminating ignorance as an excuse. Now, sin becomes exceedingly sinful.

But when we come to conversion through faith in Christ, *the law's role as custodian is abolished.* No longer can the law demand our death, for God has declared us "Not guilty!" No longer can the law declare us transgressors, for the record of our sins has been blotted out. The *curse of the law* has been removed (Galatians 3:13).

Knowledge of the two roles of the law sheds significant light on the seemingly contradictory passages of Paul's epistles. We should now be able to see how Paul can insist upon meeting the requirements of the law (as in Galatians 5:13-21), while, without contradiction, speaking of the law's transitory role (Galatians 3:19,24,25).

Roles of the Law in the Book of Galatians

In the book of Galatians, Paul admonishes his readers to permit themselves to be instructed from the law. He writes, "Tell me, you who desire to be under law [i.e., "you who would be justified by the law" (Galatians 5:4), which is contrary to the purpose of the law], do you not hear the law?" (Galatians 4:21).

Paul goes on to derive an important truth from a narrative taken from the Torah (verses 22-31). By calling upon the Galatians to listen to the law (or Torah), and by showing them how the law supports his teaching, Paul is acknowledging the perennial nature of the educative role of the law.

Paul further upholds this role of the law in his warnings against engaging in the "works of the flesh" (Galatians 5:19-21), all of which are condemned—either directly or in principle—by the law. To Paul, the works of the flesh violate the summation commandment, "You shall love your neighbor as yourself," which accords with "walking by

Continued next page

The "Added Law"

In years past, many of us believed the law that was "added because of transgressions" (Galatians 3:19) was the ceremonial/sacrificial law, which involved a tabernacle, or temple, an officiating priesthood, special rituals and ceremonies, and animal sacrifices. The term *added* was given the restricted definition of "came into existence." Since we could prove that the Ten Commandments were in force long before the time of Moses, we reasoned that the law that "came into existence" could not be the Ten Commandments.

Further, this law was added "because of transgressions." The presence of transgressions before this law came into existence apparently meant that another law must have already been in force. The preexisting law, we reasoned, could be none other than the Ten Commandments.

The phrase "till the offspring should come" seemed to indicate that the added law would come to an end when the "offspring" (Christ) came. Since we could prove from the New Testament that the Ten Commandments remained in force after the death and resurrection of Christ, we reasoned that the added law could not include the Ten Commandments.

While this view seems plausible, it has its problems. One problem is that "the law" in Paul's epistles usually refers to the law *in general*. The apostle's repeated references to "the law" in Galatians casts serious doubt upon the above "added law" theory.

In Galatians, Paul speaks of different *roles* of the law, not different *parts* of the law. The entire law *was* in fact "added" at Sinai. While one can easily prove that specific laws—laws against murder, idolatry, adultery, blasphemy, and so forth—were in force before the time of Moses, it is nevertheless true that the law that was given at Sinai had not previously existed in *precisely that form.* It was therefore "added"—*came to be*—at Mount Sinai in the time of Moses.

Paul is telling his readers that the promise of inheritance given to Abraham preceded the giving of the law (Galatians 3:16,17). The promise came first; the law was added later. Paul's point is that the inheritance is based on the promise, not on a law that came later.

In other passages, Paul speaks of the law in similar terms, and he is clearly not speaking of the ceremonial/sacrificial aspects of the law only. In the book of Romans, he speaks of a time when

Continued next page

the Spirit" (verses 14-18). If the standards of behavior set forth in the law were no longer valid, why does Paul cite a commandment directly from the law? Obviously, the apostle recognizes the perpetual nature of the educative role of the so-called "Old Testament" law.

But he also recognizes the judicial role of the law.

After pointing out that the inheritance given to Abraham (and to Abraham's "offspring") is based on promise, not law, Paul writes, "Why then the law? It was added because of transgressions, till the offspring should come to whom the promise had been made..." (Galatians 3:19).

The law was "added" in the sense that it was given in codified form at Sinai in the time of Moses. (Of course, this does not mean that the principles set forth in the law were previously unknown, or that murder, adultery, theft, lying, coveting, dishonoring parents, and so forth, were not sins before the law was received at Sinai.)

The law was added "because of transgressions"—that is, to identify transgressions. As pointed out above, the knowledge of sin has the effect of increasing awareness of one's own sinful nature, and results in greater personal responsibility. Without the excuse of ignorance, sin becomes exceedingly sinful; transgressions are increased; a person becomes fully aware of his sinfulness and of his need for a Savior. When he repents of his transgressions, and turns to God through faith in Christ (the "offspring") for forgiveness, his transgressions—not the law!—are blotted out. In this way, the law acts as our custodian *until* we come to Christ through faith.

Now, how does the justification of a sinner affect his relationship to the law?

Paul continues, "Now before faith came, we were confined under the law, kept under restraint until faith should be revealed. So that the law was our custodian until Christ came, that we might be justified by faith. But now that faith has come, we are no longer under a custodian" (Galatians 3:23-25).

Paul is speaking of the second function of the law—the judicial role. While we were sinners, without Christ in the world, the law acted as our custodian. It declared us sinners, and demanded that we pay the penalty for sin. Sin, working through the law, became utterly sinful. We were made aware of our hopeless condition, and of our need of a Savior, a Redeemer, who could deliver us from the power of the law. This is how the law acts as a custodian to bring us to Christ.

But once we arrive—once we are "in Christ"—the law can no longer identify and condemn us as transgressors. Its purpose is no longer to lead us to Christ, for we have already arrived. Therefore, for us, *the law is no longer a custodian*. That's what Paul means when he says, "But now that faith [in Christ] has come, we are no longer under a custodian."

However, it is extremely important to understand that the abolishment of the law's role as custodian for those who come to Christ does not result in the abolishment of the educative role of the law. God's holy law is still—and forever will be—a "lamp unto our feet" and "light unto our path." Even after we come to Christ, we continue to derive understanding and wisdom from the law, and we continue to obey its commandments, now relying upon the Holy Spirit to strengthen us in our weakness.

Continued next page

"Added"

Continued from page 8

the "Law came in..." (5:20). The context shows that the law "came in" at some point between the time of Adam and the time of Christ. The law that "came in" was the entire body of terms set forth in the Sinaitic covenant.

The phrase "because of transgressions" means simply that the law made transgressions known. It identified sin, and (to its disobedient hearers) resulted in sin becoming "sinful beyond measure" (Romans 7:13). As Paul says, "Yet, if it had not been for the law, I should not have known sin" (Romans 7:7).

The phrase "till the offspring should come" does not refer to the temporary nature of the ceremonial law; nor does it mean that the law as God's standard of behavior, or code of ethics and morality (i.e., the educative role), would be rendered invalid once Christ had come. It simply means that the law's role as a custodian (see accompanying article) ends where faith in Christ begins. The *transgressions* are abolished—not the law!

The ceremonial/sacrificial law was a part of the Law of Moses from the beginning. It was not added later. However, it should be noted that the sacrificial system did function as a disciplinary device. Therefore, when the law's role as custodian ceases for those who have come to Christ, the disciplinary measures are no longer required.

Jeremiah 7:21-23 does not mean that the sacrificial law was later added to the terms of the covenant as a result of Israel's sins, as some of us once thought. The passage reads:

"Thus says the LORD of hosts, the God of Israel: 'Add your burnt offerings to your sacrifices, and eat the flesh. For in the day that I brought them out of the land of Egypt, I did not speak to your fathers or command them concerning burnt offerings and sacrifices. But this I commanded them, 'Obey my voice, and I will be your God, and you shall be my people; and walk in all the way that I command you, that it may be well with you.'"

God *did* give the Israelites commands concerning sacrifices—even before they departed Egypt. What He means here is that He never commanded sacrifices *without moral responsibility*. God is not pleased with mere sacrifices. He is not like the pagan gods, who were thought to be appeased with a certain number of sacrificial offerings. To God, sacrifices without a heart of obedience are worthless (see Psalm 51:16-19). That's why He tells Israel to treat both types of offerings (burnt offerings and sacrifices) the same: They are worthless to Him because the offerers do not have the heart of obedience that truly pleases God. ❑

Dead to the Law

Paul uses an interesting analogy to describe the judicial role of the law. He explains that just as a woman whose husband has died "is discharged from the law concerning the husband" and is now free to marry another man, so we, having "died to the law," are free to "belong to another, to him that has been raised from the dead..." (Romans 7:1-4).

Paul did not say that the law died; he said that *we* died to the law, meaning that the judicial demands of the law, which identified us as sinners and demanded the death penalty, were fulfilled through the substitutionary death of Christ. Now, having "died to the law through the body of Christ" (verse 4), having been "baptized into his death" (Romans 6:3), we belong to Christ "in order that we may bear fruit for God" (Romans 7:4).

Once we are "in Christ," we are "discharged from the law, dead to that which held us captive, so that we serve not under the old written code but in the new life of the Spirit" (verse 6).

The "old written code" refers to the judicial role of the law. For us—provided we are in Christ—the law can no longer identify and punish us as sinners, for our record of past sins has been blotted out. It is now our responsibility to serve "in the new life of the Spirit."

Serving in "the new life of the Spirit" means striving to no longer break God's law. As Paul says, "I delight in the law of God, in my inmost self" (Romans 7:22), and, "I, of myself serve the law of God with my mind..." (verse 25).

In Romans 6 and 7, Paul refers to both the educative and judicial roles of the law. The judicial role called for our death, which was fulfilled in Christ's substitutionary death; the educative role calls for our obedience, which is fulfilled through the new life in the Spirit.

In Christ, we are no longer under the law's power to identify and punish us as sinners, for God has provided a means whereby we have been set free from the law's judicial demands. That's what Paul means when he says, "You are not under the law but under grace" (verse 14).

Perhaps now we can understand why Paul associated the Ten Commandments with the "dispensation of death" (II Corinthians 3:7). Until our record of sins was abolished through faith in Christ, the commandments identified us as sinners, and the law demanded our death. But now, being set free from sin, we "walk in newness of life" (Romans 6:4), obeying God's law from the heart.

Now that the law's role as custodian has been abolished—now that we have been set free from the curse of the law—we can fully appreciate the law as God's glorious standard for living; as a wellspring of knowledge, wisdom, understanding; as a "lamp to our feet" and "light to our path."

Only now, having been set free from the bondage of sin, is the full glory of God's holy law revealed to us.

Now we can *truly* sing, "Oh, how love I thy law!" ❑

Is the Law a "Schoolmaster"?

Speaking of the role the law plays in bringing individuals to Christ, Paul uses the word *paidagogos*, from which "pedagogue" is derived. The term is translated "tutor" in the *New American Standard Bible*, "schoolmaster" in the *King James Version*, and "custodian" in the *Revised Standard Version.*

In the Greco-Roman world, the *paidagogos*, usually a slave, served as disciplinarian and guardian of his master's children until they reached maturity. In Galatians, Paul is emphasizing the law's role of identifying and punishing transgressions. Therefore, the term *paidagogos* is best translated "custodian." "Schoolmaster" is an unfortunate translation.

Before we came to faith in Christ, Paul says, we were "confined under the law, kept under restraint..." (Galatians 3:23, *RSV*); "kept in custody under the law, being shut up..." (*NASB*); "imprisoned and guarded under the law…" (*NRSV*); "kept under the law, shut up…" (*KJV*); "held prisoners by the law, locked up..." (*NIV*). Paul's description seems to reflect popular depictions of the *paidagogos* as a very harsh, sometimes cruel, disciplinarian. Being under the *paidagogos* is likened to being imprisoned.

Paul is not speaking of the ceremonial/sacrificial part of the law only; he has the *entirety* of the Sinaitic covenant in view. By identifying sin and requiring punishment for the sinner, the law takes on the role of custodian. But once we come to faith in Christ, symbolized by a child reaching maturity, the law's role as custodian ends. It can no longer identify our past sins or punish us as sinners because Christ has removed all guilt. We are no longer "kept in custody."

Justification—being made righteous before God—can only be accomplished through faith in Christ. The Galatians were beginning to abandon this most important truth, and were seeking justification by the law—or someone's interpretation of the law. They were, in effect, reviving the law's role as custodian. When Christ is abandoned, the record of sins reappears and the law once again issues the verdict of "Guilty!"

Paul warns against this wrong use of the law. He writes, "For freedom Christ has set us free; stand fast therefore, and do not submit again to a yoke of slavery" (Galatians 5:1).

Warning! Seeking justification by the law (rather than through faith in Christ) is not the only way to revive the law's role of identifying and punishing transgressions. Returning to a life of sin—the "works of the flesh"—will accomplish the same.

After listing the works of the flesh, Paul writes, "I warn you, as I warned you before, that those who do such things shall not inherit the kingdom of God" (Galatians 5:19-21). ❑

PESTILENCE

The Curses for Disobedience ...and the Future

Much of your Bible is devoted to events which have *not yet taken place*. Usually referred to as "prophecy," these events are not fanciful, but *inevitable!*

Some happen as a direct result of man's violation of God's natural laws and can be predicted by ordinary means.

Others happen as a direct result of God's personal intervention in human affairs. Called blessings and cursings, these are the fulfillment of God's promises to mankind.

When God makes a promise—to bless or to curse—He means it, and you can depend on it.

by William H. Ellis

Part Three: Curses For Disobedience

Mankind has brought human life to the brink of extinction. Man's selfish, greedy ways—in opposition to God's laws—have created monstrous engines of destruction unprecedented in world history. From nuclear weapons to *biological weapons* which would diffuse disease throughout the world, mankind has NOW reached the brink of global disaster. Unless God intervenes in human affairs, the human race will become as extinct as the dinosaurs.

But God Almighty has promised to intervene to stop this whirlpool of devastation from spiralling down to extinction. The days of His intervention are near. But before He intervenes, some extremely difficult times lie immediately ahead.

These are the times your Bible describes as the times of Jacob's trouble, the times of the end of this age and the time of the return of Jesus Christ to punish mankind and rescue this earth and His people from annihilation.

Only Once

The times ahead are unique. They are spoken of in your Bible as *a single event* which has never occurred before and will never happen again.

Jesus mentioned this focal point in world events in His Olivet prophecy: "For then shall be great tribulation, such as *was not since the beginning of the world to this time, no, nor ever shall be*" (Matthew 24:21).

Daniel wrote of this same time, "there shall be a time of trouble, *such as never was since there was a nation even to that same time*" (Daniel 12:1).

Jeremiah also foresaw this unique time, "Alas! for that day is great, so that *none is like it*: it is even the time of Jacob's trouble, but he shall be saved out of it" (Jeremiah 30:7).

As we have seen in previous articles in this series on PESTILENCE, mankind's rejection of God's laws of cleanliness and diet, mankind's natural urge for conquest and war, have led to the inevitable results—war, followed by famine and then widespread disease epidemics. We have seen how human sin has brought upon mankind its own penalties.

We have also seen how, now in these end times, mankind's knowledge has increased to the point that the very extinction of all life on this planet by biological warfare is threatened.

Future Time of Trouble

The time described by Jeremiah as the "time of Jacob's trouble" is a *time yet to come* which will involve the *modern day descendants* of the biblical patriarch Jacob. Your Bible reveals who these people are and where they are living today. (If you have not already received your free copy of our book *Europe and America in Prophecy* write for yours immediately.)

Whether or not you understand and believe that the nations of the former British Commonwealth and the United States of America are the descendants of the biblical Jacob, here is one thing which all peoples need to know: God is not partial when He deals with the nations of this earth, He gives promises of blessings for obedience and cursings for disobedience which apply to all nations, equally.

But, He has used the nation of Israel (the House of Jacob, whose name was changed to Israel—Genesis 32:27) as an example to all nations. Note that Israel could be an example of receiving God's *blessings* or *cursings!* It is a question of OBEDIENCE.

In Deuteronomy 28, the Eternal God explains the blessings He wants to give His people for obedience (verses 1-14). These include agricultural bounty and economic prosperity, healthy children and livestock, abundant food reserves, a leadership role among the nations of the world, military superiority. Depending on obedience, God promises national wealth, good weather and world economic dominance as a lending—not a borrowing—nation.

But if a nation will flaunt God's laws and disobey Him, curses are also *surely promised.* In the remainder of the chapter He warns in great detail what sort of curses He will bring on those who refuse to obey Him (verses 15-68). While it may seem that the list of bless-

ings is shorter than that of the curses, don't be misled. With the blessings God promises, there is no need for the curses.

But, at each point in the application of curses on disobedient nations, God offers a chance for repentance. That fact is well documented in the related chapter of blessings and cursings found in Leviticus 26, notice especially verses 14, 15, 18, 21, 23, and 27, all of which show that God has no desire to punish people, but would far rather they repent and obey Him and receive the blessings He wants to give.

In the Lamentations of Jeremiah we read the promise, "For the Lord will not cast off for ever: But though he cause grief, yet will he have compassion according to the multitude of his mercies. For he doth not afflict willingly nor grieve the children of men" (Lamentations 3:31-33).

Curses for Disobedience Include PESTILENCE

As a part of the punishments God promises to bring on disobedient nations, beginning with His example people, modern Israel, God warns of pestilence.

It should be clearly understood that these curses of disease are NOT the simple result of man's degenerative, sinful behavior. These curses are a part of the predicted "time of Jacob's trouble" at the unique time of the end. These curses are the direct intervention of the Eternal God in the everyday lives of modern Israel to bring those nations to repentance.

Notice, beginning in Deuteronomy 28:20: "The Lord shall send upon thee cursing, vexation, and rebuke, in all that thou settest thine hand unto for to do." God Himself brings the frustration that comes from never seeming to work out of problems. He doesn't say it is a natural result of other circumstances. He says He will send it, personally.

"The Lord shall make the *pestilence* cleave unto thee," disobedient nations are told. Diseases, perhaps still unknown and unnamed, will be pervasive, incurable, persistent (verse 21). And these are listed in succeeding verses. Consumption, fever, inflammation, extreme burning are mentioned in verse 22.

Consumption has long been identified with lung diseases.

The fevers we read about in previous articles in this series could include airborne Ebola hemmorhagic fever, Dengue hemmorhagic fever, or perhaps something entirely new.

"The Lord will smite thee with the *botch of Egypt*, and with emerods, and with the scab, and the itch, whereof thou canst not be healed" (Deuteronomy 28:27). These describe skin diseases, a visible "botch" might refer to something like the buboes of bubonic plague. "Emerods" is an old English word which usually refers to tumors, perhaps a new type of cancer. Scabbing skin diseases, itching skin diseases are mentioned, all related to Egypt.

These curses are a part of the predicted "time of Jacob's trouble" at the unique time of the end.

Additional references to plagues of disease God will bring upon disobedient modern Israel are noted in Deuteronomy 28:34. The result of this onslaught of physical disease, for which there is no cure, will be mental collapse and breakdown (verse 28).

"Then the Lord will make thy plagues wonderful [awesome], and the plagues of thy seed, even great plagues, and of long continuance, and sore sicknesses, and of long continuance. Moreover he will bring upon thee all the *diseases of Egypt*, which thou was afraid of; and they shall cleave unto thee. Also every sickness, and every plague, which is not written in the book of this law, them will the Lord bring upon thee, until thou be destroyed" (Deuteronomy 28:59-61).

It was by means of literal plagues which God caused to fall on Egypt that ancient Israel was delivered from the slavery of the land of ancient Egypt. God seeks to deliver the modern nations of Israel from their own sinful ways and, then literally, from the calamitous end times of this world's civilization!

Return to Egypt Unfulfilled

Even in the very midst of descriptions of horrible diseases, the loving and merciful God includes a promise of deliverance.

But first, modern Israel must expect loss of population and actual slavery among other nations (Deuteronomy 28:62-67) until people give up hope, "and ye shall be left few in number, whereas ye were as the stars of heaven for multitude; because thou wouldest not obey the voice of the Lord thy God...ye shall be plucked from off the land whither thou goest to possess it. And the Lord shall *scatter thee among all people, from the one end of the earth even unto the other*, there thou shalt serve other gods...and among these nations shalt thou find no ease."

One of the nations to which modern Israel will be taken as slaves is predicted to be the nation of *modern Egypt* (verse 68). And in modern Egypt, the slaves of modern Israel will be considered of no value, "and no man shall buy you."

Remember, over 4000 years ago, God led ancient Israel out of slavery in Egypt. No nation of Israel, in the past or in modern times, has returned to Egypt in slavery! These verses are written for modern fulfillment in these end times. "And the Lord shall *bring thee into Egypt AGAIN with ships*."

Yes, there is another captivity in Egypt—as well as among other nations—coming for modern Israel. It is coming in modern times. And it is not limited to the tiny nation of modern Israel surrounded by Arab countries.

God's Word predicts it.

God Himself promises it.

You can depend on it.

God's prophecies are not isolated. The same prediction is written in

Continued next page

Hosea, "They shall not dwell in the Lord's land [God's country]; but *Ephraim shall return to Egypt*, and they shall eat unclean things in Assyria" (Hosea 9:3). Remember Hosea wrote after Ephraim had already been taken captive to Assyria in 721 AD. No, modern Israel will be scattered and enslaved among many nations of the world, including modern Assyria (If you have not received our free booklet, *Who? What is the Beast?* write for it immediately).

In Jeremiah 9:16, speaking of the "daughter" of God's people, the generation living in the end times, "I will scatter them also among the heathen, who neither they nor their fathers have known."

Promise to Protect and Restore

In chapter 30:3 Jeremiah records that at the time of Jacob's trouble, "the days come, saith the Lord, that I will *bring again* the captivity of my people Israel and Judah."

The phrase used here, "bring again" seems to imply that modern Israel will be brought into captivity again, as indeed they will. But it also implies that God will *again bring* them out of that future captivity. It is God's promise to protect and restore the remnant of His people who have repented of breaking His laws and now seek to obey Him and receive His blessings.

Just as God brought ancient Israel out of captivity and slavery in ancient Egypt, God promises to bring modern Israel out of modern captivity and slavery in many nations of the world. Indeed, among these are nations to the "north" from which ancient Israel has never returned.

Following the chapter of blessings and cursings in Deuteronomy, God reminds His people He will not abandon them if they turn from their disobedient ways: "When all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind *among all the nations, whither the Lord thy God hath driven thee*, and shalt return unto the Lord thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul;

"That then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, wither the Lord thy God hath scattered thee" (Deuteronomy 30:1-3).

God promises to rescue His people who have been afflicted by pestilence, disease, war, famine and slavery. They will have endured helplessly the "time of Jacob's trouble," reaping the curses which God promised for disobedience.

What events will secure their release from slavery?

Who will be the One Who rescues modern Israel?

God promises to rescue His people who have been afflicted by pestilence, disease, war, famine and slavery.

Jesus Christ's Return to Rescue Israel and the World

Many religious people speak casually, even glibly, about our Savior. The words *Savior* and *salvation* have become so identified with religion they have nearly lost their meaning. For most, these words have certainly lost their impact.

Some would ask, "Salvation? Saved from what?"

Jesus Christ is returning to this earth to SAVE MANKIND FROM COMPLETE EXTINCTION. Jesus Christ is returning to this earth to save modern Israel from pestilence, disease, war and slavery!

Saved from what? Jesus Christ is returning to save your life! And the lives of your loved ones and children!

But before He does, the unique events which will end this age of mankind's misrule on earth will occur.

In order to extricate His people from their captivity, Christ's first order of business will be to bring upon this planet a series of world-shattering events.

Just as the God of the Old Testament brought a series of plagues—including pestilence and disease—on the nation of ancient Egypt, just so the Jesus Christ of the New Testament will bring a series of plagues on those holding His people of modern day Israel captive.

It should come as no surprise to those who understand that the Jesus Christ of the New Testament is the same One who is identified as the God of the Old Testament (If you have not received our free booklet, *Who, What is God?* write for it immediately).

Christ's Return

In the Book of Revelation, John describes his inspired vision of what will transpire.

As Jesus Christ begins His intervention in world affairs by returning to this earth, amid the opening of the seven seals (Revelation 7-8:6), and the seven trumpets (beginning in Revelation 8:7 and continuing through the sixth trumpet, Revelation 9:13-21).

Christ Himself appears at the seventh trumpet (Revelation 11:15-19). Mentioned as returning at the last trumpet (I Corinthians 15:52), and descending from the sky at the trumpet of God (I Thessalonians 4:16), Jesus, the King of kings and Lord of lords, will come to stop this world from self-destruction.

Revelation 16 describes the measures He will have to take to bring to a total standstill the efforts of mankind, led by Satan the Devil, to destroy God's plan for human kind. In a series of plagues, described a "vials" poured out, Christ forcibly will take control and defeat the armies arrayed against Him (Revelation 17:14).

Notice, it is through plagues, like those brought upon ancient Egypt, that Christ the King will be able to bring rebellious and self-destructive mankind under control.

Come Out of Her, My People

As the delicate infrastructure of

man's barbarous civilization comes crumbling down all around, God is concerned for His people. As the nations into which modern Israel has been taken captive are convulsing in the final spasms of their hatred against Jesus Christ, God calls to His people, "Come out of her, my people, that ye be not partakers of her sins, and that ye *receive not of her plagues!"* (Revelation 18:4).

Jeremiah recorded God's promise, "For thus saith the Lord; Sing with gladness for Jacob, and shout among the chief of the nations, publish ye, praise ye, and say, O Lord, save thy people, the *remnant of Israel.* Behold I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, and the woman with child and her that travaileth with child together: a great company shall return thither. They shall *come with weeping and with supplications will I lead them:* I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is my firstborn" (Jeremiah 31:7-9).

This second return from captivity for Israel has never occurred! This is a second exodus from slavery! Notice the "remnant" of Israel is spoken of, not ancient Israel, but modern Israel! They will return from the north country and from all of the coasts of the earth. Notice especially they are repentant and prayerful (weeping with supplications), and that God Himself—the returned Jesus Christ as King of kings—will lead them!

These events occur after the time of Jacob's trouble referred to in Jeremiah 30:7. Read verses 8 and 9: "For it shall come to pass in that day, saith the Lord of hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him: but they shall serve the Lord their God, and David their king, who I will raise up unto them."

The time is coming when God will resurrect David—raise him from the dead—to sit on the throne of modern, restored, redeemed Israel, after Christ's return.

Ezekiel records God's promises as well: "As I live, saith the Lord God, surely with a mighty hand, and with a stretched out arm, and *with fury poured out*, will I rule over you: And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out. And I will bring you into the wilderness of the people, and there will I plead with you face to face, *like as I pleaded with your fathers in the wilderness of the land of Egypt*, so will I plead with you, saith the Lord God" (Ezekiel 20:34-36).

God pleads with His people in the end time, with His people in captivity, to "Come out of her my people, that ye be not partakers of her sin, and that ye receive not of her plagues!"

The prophecies of your Bible are filled with references to God's promises to rescue modern Israel in a second Exodus.

Hosea records that after all these things the people will reply: "Come, and let us return unto the Lord: for he hath torn, and *he will heal us*; he hath smitten, and *he will bind us up*" (Hosea 6:1).

The prophecies of your Bible are filled with references to God's promises to rescue modern Israel in a second Exodus. In Isaiah's words, "And it shall come to pass in that day, that the Lord shall set his hand *again the second time* to recover the remnant of his people, which shall be left, from Assyria, and from Egypt... (Isaiah 11:11).

These things occur when Jesus Christ returns at the last trumpet, "And it shall come to pass in that day that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem" (Isaiah 27:13).

These future events will be unlike anything which has happened before—unlike the first exodus from Egypt.

By comparison, the coming Exodus will totally overshadow the Exodus of ancient Israel from Egypt, "Therefore, behold, the days come, saith the Lord, that *it shall no more be said*, The Lord liveth, that brought up the children of Israel out of the Land of Egypt; But, The Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers" (Jeremiah 16:14-15).

The Returning Christ Heals

After the plagues of disease and disaster, of war and famine, Jesus Christ will rule this planet with a rod of iron. But, among His first tasks will be the cleansing and healing of those afflicted by plague and disease.

In Malachi 4 God both warns and promises, "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day the cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.

"But, unto you that fear my name shall the Sun of righteousness *arise with healing in his wings"* (Malachi 4:1-2).

Ezekiel saw a vision of these times when he described a vast river of *cleansing water* flowing from the sanctuary of God and the throne of Jesus Christ on this earth (Ezekiel 47, read the entire chapter).

God spoke to Ezekiel and said, "These waters issue out toward the east country, and go down into the desert, and go into the sea: which being brought forth into the sea, the *waters shall be healed.* And it shall come to pass that every thing that liveth, which moveth, *whithersoever the rivers shall come, shall live:* and there shall be a very great multitude of fish, because

Continued next page

these waters shall come thither: *for they shall be healed;* and every thing shall live wither the river cometh" (verses 7-8).

The environmental pollution of this planet—from nuclear toxic wastes to massive oil spills and pesticides—will be cleansed and the deserts will bloom.

Also in that inspiring chapter, Ezekiel describes the fruit of the trees that grow along the cleansing river, "and the fruit thereof shall be for meat [food], and the leaf thereof for *medicine* [repair]" (verse 12).

Although God has promised punishing pestilence and disease for those who continue to break His laws, He also promises healing and restoration to those who repent and change their ways. Jesus Christ will stand in that day and say as He said in Deuteronomy 32:39, "See now that I, even I, am he and there is no god with me: I kill, and *I make alive;* I wound, and *I heal:* neither is there any that can deliver out of my hand."

In Exodus God made plain His role in our healing. He said, "If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to *his commandments, and keep all his statutes,* I will put none of these diseases upon thee, which I have brought upon the Egyptians: for *I am the Lord that healeth thee*" (Exodus 15:26).

The Hebrew word used to identify God in this place is JHVH *Ropheka*, and it means God Our Healer.

God's Promises—Blessings and Curses—Are Sure

God has promised the blessings of abundant life if we will keep His commandments. He also assures us that if we disobey Him a number of things will happen.

First, because of our disobedience of His Holy Laws, we are bound to reap the inevitable, natural penalties. These God doesn't personally bring upon lawbreakers, they are just the result of upsetting the natural course of things. Mankind has been busily earning these natural punishments for years and has now reached the time when further disruption of natural law can extinguish human life from the planet.

Second, God promises to punish lawbreakers with curses so that they learn the lesson not to disobey their Creator. These curses God brings on those with whom he is dealing in order to correct them as a Father would a son (Hebrews 12:5-11). God doesn't rejoice in these chastenings, but knows it is for our own good.

Third, God intends to teach this wicked and lawless world a lesson in obedience it will never forget. In order to derail the train wreck ending human civilization ahead, God promises to intervene in man's cycles of escalating warfare and save us from ourselves. To do so His violent intervention is led by your Savior and mine, the soon returning Jesus Christ.

Finally, God promises that when Christ's kingdom is established, the power of healing will spread around the world.

That is what it means to be "saved."

Read Christ's own words again, "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should *no flesh be saved:* but for the elect's sake those days shall be shortened" (Matthew 24:21-22).

Christ is going to save our planet from destruction and heal it.

You have His *word* on it.! ❑

Twenty-First Century

Continued from page 6

vation. When a *plague*, like Ebola, or AIDS, or flu, sweeps over a nation, thousands *die*.

This is what is meant by a "rod of iron." Christ will *force* the nations to obey His government.

Yet, His kingdom will be a kingdom of righteousness, of mercy, of love and forgiveness, and of everlasting *peace*.

Notice: "And it shall come to pass in the last days, that the mountain of the Eternal's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

"And many people shall go and say, Come ye, and let us go up to the mountain [a symbol of government] of the Eternal, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for out of Zion shall go forth the *law* [the Ten Commandments of God], and the word of the Eternal from Jerusalem. And He shall judge among the nations, and shall rebuke many people [just as Egypt, if they refuse to keep His feasts]: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more" (Isaiah 2:2-4).

For centuries, the nations of the world have exhausted themselves fighting one another. From the time of ancient Babylon, Assyria, Egypt, and Persia to the Crusades of the Middle Ages; from the time of Alexander the "Great" to the time of the Kaiser; from Attila the Hun to Adolph Hitler, tens of millions of human beings have been slain to satisfy the twisted lusts of egocentric maniacs.

Today, you and I enjoy many high-tech advantages in air travel, communications, synthetics in clothing and building materials—a wide range of modern inventions which came down to us through the research and development of *military* organizations; the urgent requirements of war.

As men have diligently striven to find more effective methods of killing one another, many of the scientific discoveries in time of war have been given civilian applications.

But think of a world where tanks will be made into tractors; where rifles will become pruning shears; where swords will become gardening tools. Think of a world where people will be forced to *return to the land;* families living on acreage with cattle and horses, a large garden, plenty of water.

The picture we receive in God's Word of the wonderful world of tomor-

row is a fabulous, peaceful, wondrous one. Notice: "He shall not judge after the sight of His eyes, neither reprove after the hearing of His ears: But with righteousness shall He judge the poor, and reprove with equity for the meek of the earth: and He shall smite the earth with the rod of His mouth, and with the breath of His lips [upon His command] shall He slay the wicked. And righteousness shall be the girdle of His loins, and faithfulness the girdle of His reins. The wolf also shall dwell with the lamb, and the leopard with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's [adder's] den. They [wild, predatory animals, or war-making men] shall not hurt nor destroy in all my holy mountain: for the *earth* shall be full of the knowledge of the Eternal, as the waters cover the sea" (Isaiah 11:3-9).

What a scene!

No more fear of poisonous snakes. No more wild animals, which prey on other animals, or men. Little children will not fear rattlenakes, and baby calves will lie down with young lions without fear. The very *nature of animals* will be changed!

Notice another glimpse into God's soon-coming, glorious kingdom: "Thus saith the Eternal of hosts; I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth; and the mountain of the Eternal of hosts the holy mountain. Thus saith the Eternal of hosts: there shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age. And the streets of the city shall be full of boys and girls playing in the streets thereof. Thus saith the Eternal of hosts; if it be marvelous [Stupendous! Wonderful!] in the eyes of the remnant of this people in these days, should it also be marvelous in mine eyes? saith the Eternal of hosts" (Zechariah 8:4-6).

God's Word describes the cities of the future as entirely different from the crowded, ugly cities of today. No more "skyscrapers," with millions crowded together like hamsters in little hutches. Instead, the cities will be like a collection of small *villages*, with trees, grass, gardens and brooks; with *space* for people to live next to the land.

God's Blessings for Obedience

God said to Israel that if they would *obey His laws*, they would automatically be blessed, since His laws are *living* laws. Also, God would send special blessings upon them.

"If ye walk in my statutes, and keep my commandments [which are *good* for us!], and do them; Then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit. And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time: and ye shall eat your bread [food] to the full, and dwell in your land safely. And I will give peace in the land, and ye shall lie down, and none shall make you afraid: and I will rid evil beasts out of the land, neither shall the sword go through your land [no more *war!*]" (Leviticus 26:1-6).

Israel *rejected* these bounteous promises, and turned to idols and Sabbath-breaking; followed egocentric human leaders, such as Saul.

But in the coming world-ruling Kingdom of God, there will be *instant punishment* for disobedience. God will no longer tolerate any despotic ruler to mislead his people. No nation will be *allowed* to pursue the path toward war!

Ethnic and religious hatreds, racial and sexist bigotry, and political and tribal rivalries will be a thing of the past!

"And He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off [anti-Semitism will be no more! Hatred of the Jews will be a thing of the past!]: Ephraim shall not envy Judah, and Judah shall not vex Ephraim" (Isaiah 11:12,13).

Age-old hatreds will disappear. The peoples of this world who hate one another—Bosnians, Serbs and Croats, Koreans and Japanese, Muslims and Jews, Protestants and Catholics, black and white—will, instead, begin to *love* and *respect* one another.

Tolerance, patience, kindness, forgiveness, and understanding will replace fear, anger, bigotry, racism, and hatred!

The GOOD NEWS of the gospel of Jesus Christ is that Christ is now qualified to be the future WORLD RULER! He is coming back to this earth (Acts 1:11) in the power and glory of the Almighty God (Revelation 19:11-16; I Thessalonians 4:16; I Corinthians 15:23-52; Matthew 24:30).

The *good news* of the gospel is that Christ said those who repent of their sins, are baptized, and receive God's Holy Spirit (Acts 2:38) will *rule this world with Him* (Revelation 20:4; 2:26). They will be co-RULERS with Christ (Romans 8:16,17), inheritors of His kingdom!

Christ is coming back to an *earthly* throne (Luke 1:32), and will *share* that throne with His apostles (Luke 22:30) and all the saints of God.

During the next one thousand years, this world will be governed by the righteous laws of God Almighty! There will be only PEACE and tolerance, patience and kindness, understanding and forgiveness! For fuller understanding, write or call immediately for my free booklet, *Just What is the Kingdom of God?*

The weather will be perfect; no more "natural" disasters; no more violent hurricanes and tornados; no more floods and fires; no more volcanic eruptions and tidal waves.

People will live quietly with their families *on the land*. Children will be *safe*. There will be *no more crime*, no more drug abuse, no more kidnapping, rape, or murder!

This, then, is a brief glimpse into the *next century!* This is but a tiny peek into the glories of the KINGDOM OF GOD!

Now, perhaps you can see why the message Christ brought, and the message He wants preached around the world, is truly great, GOOD NEWS! ❑

The Church of God, International
Bible Correspondence Course

LESSON 9

The Law and the Christian: "Under the Law"?

What does the great apostle Paul really think about the law? Those who would not keep the law are quick to cite Paul. Are they right, or are they making the very mistake Peter warned against (II Peter 3:15-17). In this lesson we will examine those passages often used by those who would abandon the law, and will come to understand what Paul is really saying about the law. One of the great misunderstandings in Paul's writings revolves around what he meant by the expression under the law, and what he was saying in the many passages where he truly sounds like he is opposed to the very idea of the law. If you have studied the preceding lessons, you will see immediately how strange this idea is, but there are those areas to be dealt with, nevertheless. We will begin this lesson with a thorough study of the expression under the law and proceed from there to address the problem texts in Galatians and elsewhere.

INSTRUCTIONS

Before you begin, write to us and request the tape cassette that goes with this lesson. Be sure and tell us the lesson number and title. If you missed the earlier lessons, request Lesson One at the same time. The address for all correspondence concerning this course is:

CGI Correspondence Course
P.O. Box 2525
Tyler, Texas 75710
Telephone: (903) 825-2525

Then, while you wait for the cassette, get yourself a good bound notebook to write down the answers to the questions in the course. Your answers, kept in a notebook, will serve as a self-test.

To do the lesson, first read the indicated passages in your Bible, taking care to notice the context of the passage. You may want to read as much as a chapter before and after some references to be sure you have a feeling for the passage. Take your time and mark what you think is important.

When you have done this, then answer the questions in the course, writing your answer in your notebook after the number of the question. This is a good time to add marginal notes to your own Bible as you go. When you have written your own answers, then study our comments on each section, correcting your answers if you feel it is necessary. It is a good idea to leave several blank lines in your notebook between answers. This will leave room for corrections and comments when you get the cassette tape. Do not send your answers to us. Keep them in your notebook for future reference. When the cassette tape for this lesson comes, simply insert it into your cassette player and follow the instructions. You will hear a discussion of each question in numerical order, and will receive instructions on grading yourself. You can keep your grades to yourself, or let us know how you are doing. Later, we will let you know how other Bible students have fared on this lesson.

Enjoy your study!

"Under the Law"

Only Paul uses the phrase *under the law*, and he only uses it in Romans, I Corinthians, and Galatians, so it should not be too hard to study. Unfortunately, none of the New Testament writers anticipated our difficulties in understanding what they wrote. They do not always use words with the precision we would like, and the meaning of a phrase can often turn on the idea being developed by the writer at the time. In other words, it may depend on the context.

There are also idioms to deal with. Random House *Webster's Dictionary* defines an idiom as "an expression whose meaning is not predictable from the usual grammatical rules of a language or from the usual meanings of its constituent elements, as kick the bucket 'to die.'"

"Under the law" is a little closer to the underlying meaning than "kick the bucket," but it is still an expression that carries meaning beyond the three words found in your Bible. Paul's style is very elliptical—that is, economical in expression or use of words. He is given to shortcuts and expressions that carry more meaning than is at first apparent.

So when we study his use of "under the law," careful attention to the context may help us to understand what he is say-

ing—and what he is not saying. We have covered some of these scriptures in a preceding lesson, but we bring them in again here for clarification.

Romans 3:19-20

1. The law is said to speak to a certain category of people. Who are those people?

2. What is the object of the law speaking to these people?

3. In a careful consideration of verse 19, is it possible to conclude that it is only the Jewish (or Israelite) people who are "under the law"?

4. Was the activity or utility of the law described here limited to the time before the crucifixion, or was it current as of the writing of the book of Romans?

5. What is the condition "before God" of those who are "under the law"?

6. Is it possible from this passage that only those who were under the Old Covenant were "under the law"?

7. If the Gentiles were not "under the law" then how could their mouths be stopped by what the law says? How could they become "guilty before God"?

8. Does this passage conclude that the whole world is "under the law"?

9. According to Paul in this passage, what is it that defines sin? (verse 20)

10. Is the law that defines sin the same law that Paul spoke of being "under"?

Note: We have seen John's definition, that "Sin is lawlessness." Now we learn from Paul that the law defines sin *and that it is the same law of which he says, "What the law says, it says to them who are under the law."*

Romans 6:12-23

11. Is it possible for sin to have *dominion over* a man? Would he then be "under sin"?

12. How does one get out from under the dominion of sin: by works of law, or grace?

13. Remember parallel structure? What phrase in verse 14 is parallel to the phrase, "sin shall not have dominion over you"? What phrase is in contrast (inverse parallelism)?

14. When one has broken the law, does the law then make certain claims, certain demands?

15. If the law can make claims upon our lives because of our sins, can we be said to be under the law?

16. If a man is no longer under the law, is he then free to do the things that the law defines as sin? (verse 15)

17. Can we determine that Paul is making any distinctions as to which law he is talking about?

18. Is the law one is "under" any different from the law that defines sin?

Romans 7:1-25

19. How long does the law have dominion over a man?

20. If the law has dominion over a man, can he be said to "under the law"?

21. In this passage, Paul draws on the analogy of marriage, and concludes that the death of the husband liberates a woman from the "law of her husband." What effect does the death of the husband have on the law itself?

22. In the analogy, the woman is free to be married to another. Would she then be bound by the law to the new husband or would she be free to sleep around?

23. In verse 4, Paul shifts to the object of the analogy. How do we become dead to the law?

24. According to Paul in verses 5-7, what is it that defines sin?

25. How is that we are delivered from the law?

26. If we are dead to the law, what does that suggest about our former relationship to the law?

27. What law is Paul talking about here? Is it merely the ceremonial?

Note: The law requires our death for the transgressions we have committed against the law. The law has dominion over us in the sense that it claims our lives. When we become dead to the law, we are liberated from its claims. To be under the law is to be under its claims because of sin. From verse seven on in this chapter, Paul often uses *personification* to discuss sin. Personification is "the attribution of a human nature or character to inanimate objects or abstract notions, esp. as a rhetorical figure." In other words, Paul speaks of sin as though it were a person, thinking, planning, working, deceiving. This passage is difficult if one tries to take it literally rather than as the figure of speech Paul intends.

28. Was it the law or sin that "slew" Paul?

29. What was the weapon the killer used? (verse 11)

30. Is the law sin?

31. What was it that enabled Paul to recognize sin for what it was? (verse 7)

32. Was the law a bad thing?

33. What was it that actually "worked death" in Paul?

34. Considering what Paul has said earlier about being guilty of sin even when one does not know the law, how can we understand verse 9? (See verse 13 also.)

35. How does verse 13 confirm what you know about the definition of sin?

36. How would you describe Paul's attitude toward the law in the "inward man."

37. Did Paul see the law as a physical thing?

38. Did Paul believe it was right to obey the law of God?

39. Now pause and consider what Paul seems to mean when he speaks of being "under the law," and of being delivered from the law. Does being delivered from the law free a man to commit sin?

40. Does being out from "under the law" mean that the law no longer defines sin?

Note: One thing becomes clear. The phrase "under the law" does not merely mean "under an obligation to keep the law." All men are under that obligation. But because all men have sinned, all men have come under the discipline of the law. If the law requires death, then man is under the penalty of the law. I Corinthians 9:20 is easily understood if we understand "under the law" as under the *discipline* of the law.

Continued next page

Galatians 3:10-29

41. Is Paul saying that the obeying the law brings a man under a curse?

42. How does a man come under the curse of the law?

43. Is the question under discussion whether one should obey the law, or whether the law can justify?

Note. Verse 11 may well be the topic sentence of the epistle to the Galatians. The problem addressed in Galatians is not the keeping of the law, but legalism. Legalism is defined as "strict adherence to law or prescription, especially to the letter rather than the spirit; or the theological doctrine that salvation is gained through good works." The heresy of the Galatians was that one had to achieve salvation by circumcision and works of law—a form of legalism.

44. Had the Galatians been "under the curse of law" and in need of redemption?

45. Had the Israelites of old been justified by works of the law? (verse 11)

46. The word *redeem* means "to buy back." Write a short paragraph for yourself explaining what it means in verse 13, especially in the light of Leviticus 25:47-55 and Romans 7:14.

47. Is being "under the curse" essentially the same thing as being "under the law"?

48. Does being "under the curse" come about from keeping the law or breaking the law?

49. Must the Gentiles also be redeemed from the curse of the law? (verses 13,14)

50. Did the law give life in Old Testament times?

51. Did righteousness come by the law in Old Testament times?

Note: Verse 23 and 24 require translation notes. The word *kept* in the *KJV* is translated "kept in custody" in the *NASB*, and "imprisoned and guarded" in the *NRSV*. These are terms one uses for law breakers, not for law abiding citizens. The word schoolmaster *(KJV)*, or tutor *(NASB)*, is the Greek word for pedagogue. Pedagogue, in English, has come to mean "teacher," but in the early Greek society, a pedagogue was literally "a guide to boys." He was the custodian to see to it that the young man—who would likely disobey unless watched carefully—got where he was supposed to go. The relationship between "kept in custody" and being "under a custodian" adds to the understanding of this passage.

52. When a young man grew up and left the supervision of the custodian, was he then free to do the wrong thing?

53. We are no longer "imprisoned and guarded" by the law. Are we now free to break it?

54. If we once again begin to live in sin, is it possible to find ourselves under the law again?

Galatians 4:1-10

Note: Chapter 4 will develop the analogy of the schoolmaster or pedagogue still further. An analogy is defined as: "Asimilarity between like features of two things, on which a comparison may be based." When we use an analogy, we take something with which people are familiar and use it to explain something they do not understand so well. Paul is fond of analogies, but we are often not familiar with either side of the comparison. Galatians 4:1-5 is an analogy in which two sides are connected by the phrase "even so" at the beginning of verse three. In this case, it is as easy to go to the object of the analogy as to try to understand the connection.

55. What might Paul be describing by the expression "elements of the world." (verse 3. See also Colossians 2:8.)

56. Is Paul describing the law in terms of bondage, or is he speaking of something else?

57. Jesus is said to have been "made" or "born under the law." How did Jesus come to be "under the law."

Note: Paul does not here use the customary word for "born," but rather the word normally translated "become." What he says here literally is that Jesus came of a woman and came under the law. He wanted to use the parallel construction, but the usual word for "born" might have led his readers to misunderstand. Jesus came under the law because he took our sins upon Him.

58. Were the people to whom this section is addressed Gentiles or Jews?

59. Did these people formerly worship the true God or false gods? (verse 8)

60. Paul says they were turning back into something. Would that something have been the Old Testament worship of God or Gentile customs?

61. They were turning back again to "weak and beggarly" elements. From what you have studied so far, would you think Paul would describe the law of God as "weak and beggarly"?

62. Are these elements the elementary things of God, or the elements of the world?

Note: The word for "elements" or "rudiments" as used by Paul is the Greek word *stoicheion*. It comes from a verb that means to march, as in (military) rank. It is a reference to Greek religious customs that had rigid rules of conduct. The word comes into our language as "stoic," an adjective that means "of or pertaining to the school of philosophy founded by Zeno, who taught that people should be free from passion, unmoved by joy or grief, and submit without complaint to unavoidable necessity." What this passage says is that a person who is in bondage under the elements of the world is also "under the law" and must be *redeemed* from that condition by the Son of God. Note further the phrase "how turn ye again" in verse 9. The construction is emphatic in that it say one not only turns, but turns back or *turns* again to the "elements." Paul is writing to former pagans who were returning to their *old practices.*

63. Is it then possible for the days, months, times, and years of this passage to be referring to the holy days of Leviticus 23?

Note: It is important to acknowledge that Paul's main thrust here is not the question of obedience to any law, but of justification by law—any law. The Galatians had fallen into legalism and, curiously, some had returned to pagan customs in the process. But of course the Greek religions were no strangers to legalism.

Continued on page 25

Signs That Follow

Millions crowd healing meetings seeking relief from pain and distress. Are the reported healings a predicted sign of God-appointed healers?

by James McBride

The soft tones of the organ swell to a crescendo. A massed choir bursts into thrilling song. The audience is expectantly hushed....

The intense excitement of a vast crowded stadium is often the backdrop for evangelists who claim healings as a fruit of their ministry. Most point to such healings—and tongue-speaking, visions, and trance states—as evidence that their work follows in the footsteps of the apostles. They are, they claim, fulfilling the Scriptures.

Few western Christians can have missed seeing either in person or on TV the dedicated—often perspiring—evangelist call out to God to release someone from a crippling disease. You will see folk cast away crutches, dance on stage, smash eye-glasses, or snap white sticks.

Are these genuine "healings"? Are those who achieve such miracles true men of God? Or are they charlatans and deceivers?

Jesus Christ Heals

In no way is it my design to question the genuine nature of some of these events. Unquestionably frauds abound—and have often been exposed. But healings do occur at these meetings. Why?

Opponents often claim that such miraculous events are "demonic"—inspired by Satan. And indeed if Satan can "bind" a person with an illness (Luke 13:16) it's not unlikely that a portion of reported on-stage healings could reflect the possibility of his "unbinding"! Further, we know enough about the human physiology to understand that God has built into our bodies magnificent self-healing mechanisms. Usually they act slowly. But occasionally a cure is triggered, suddenly, by some external event.

Further, recall that Jesus Christ during His earthly ministry never healed what we would consider to be "a converted person"! In response to human need He made the lame to walk, the blind to see, the demonic to be free. Need we assume this doesn't continue today? Isn't Jesus "the same yesterday, today, and forever"? Indeed, He is the same totally compassionate, loving and merciful being now as two thousand years ago! We can rejoice that He still heals in response to individual faith—even faith as a grain of mustard seed. Faith indeed moves mountains. But between the faith and the mountain is an earth-mover, for faith unaccompanied by works is useless!

"Follow Me"

However, our focus should not be on miraculous healings. Restoration to health can and does occur at the hands of stage evangelists—but therein lies danger!

What would you think of a man or woman who restored your sight? Gratitude, certainly. Even if he said "It wasn't me—but the power of God," you would still invest the person with something of a "halo." That's human nature. Undoubtedly you also would support him as your resources permit. You would publish his praises. And if that same individual then directed you to take a certain action—even one contrary to clear Bible instruction—you are unlikely to question him too closely. After all, he healed you, didn't he? Or God used him to heal you. A man of God, surely.

Not necessarily!

The "healer" may be totally sincere in what he's doing. But that is not how the Scriptures instruct us to judge. Sincerity is not the major factor. Sincerity can endow a charisma that triggers belief leading to healing. But any of us can be sincerely wrong! There are thousands, literally, of varieties of belief in our world—and the vast majority of adherents really believe in their own religion. They don't question it.

Sincerity is not necessarily a symptom of truth!

To repeat—danger lurks in the shadows of a healing mission. For our gratitude can cause us to drop our guard and blindly accept the whole package on offer by the evangelist. The apostle John urges us to "try every spirit" (I John 4:1). And the standard for our judgment is not external signs but our standard is the Word of God.

Fate of Wonder Workers

John echoed the same theme as earlier inspired writers. Back when Israel was about to enter the Land of Promise, the man who was a type of Jesus Christ—Moses—warned his people: "If a prophet arises among you, or a dreamer of dreams, and gives you a sign or a wonder [a healing, perhaps!], and the sign or wonder which he tells you come to pass, and if he says 'Let us go after other gods'which you have not known, 'and let us serve them'you shall not listen to the words of that prophet or that dreamer of dreams ["the Lord has told me to..."]; for the Lord your God is testing you, to know whether you love the Lord your God with all your heart and all your soul. You shall walk after the Lord your God and fear him, and keep his commandments and obey his voice, and you shall serve him and cleave to him. But that prophet or dreamer of dreams shall be put to death because he

has taught rebellion against the Lord your God" (Deuteronomy 13:1-5).

Could God be testing your willingness to obey Him?

God is a jealous God! His truth is precious to Him, for it is the expression of His being. And He has warned those who teach the Scriptures to be equally jealous of it! In his New Testament letter James wrote: "Many of you, my brothers, should avoid becoming teachers, because you know that we teachers are going to be judged with stricter judgment than other people" (James 3:1).

Warning to the Church

Even in the mid-first century, the apostle Paul had to warn Christians to look out for false teachers: "I know that after I have gone violent wolves will break in among you and will not spare the flock. Even from your own number men will appear who will try, by speaking perversions of the truth, to draw away the disciples after them" (Acts 20:29,30). John, too: "Dearly beloved, stop believing every so-called spiritual utterance, but keep testing them to see if they come from God, because many false prophets [even in his time!] have gone out into the world" (I John 4:1). Recall that false prophets teach false doctrines which have demonic origin (I Timothy 4:1).

And by what standard do we test the preacher's words? By nothing but the words, the spirit, the sentiment of the Scriptures.

It's not the miracles or signs a preacher delivers that counts. It's not his sincerity. It's not his warmth and caring nature. It's not his charisma, nor his enthusiasm, nor his eloquence. You will find such men and women in all religions! It's what he teaches that counts! Wrote Isaiah: "If they speak not according to this word ["the law and the testimony"] there is no light for the people" (Isaiah 8:20).

So—check out that teacher! Check that healer or miracle-worker. Check the teachings of those who administer the so-called "Toronto Blessing." Check, too, what you read in this publication. Look up your Bible. Study it. For your place in the soon-coming Kingdom of God may depend on it.

Why Miracles?

It's established fact that God heals—even in our day. But why not heal everyone? Why don't stage evangelists simply walk into every hospital ward in the land—and send home the sick and maimed totally restored to full vigor? Why didn't God heal everyone who crowded the Pool of Bethesda "waiting for the waters to move" (John 5:4)?

Of course, faith has a role. And, as Jesus predicted, there isn't much of that around today (Luke 18:8). But there are surely enough committed—and ill—Christians with faith whose mass healing would stir the nation to belief. Indeed some are healed, as an act of mercy and as a personal blessing and for encouragement.

But the fact is, God also heals some in order to say "Hey, I'm still here!" despite unbelief, as with the healing of Naaman of leprosy (II Kings 5). On occasion He heals to demonstrate His works (read John 9). Divine show-biz, if you like!

When Jesus formed the church He launched it with a massive fireworks display. You can read of it in Acts 2. Tremendous spiritual power propelled the infant church into orbit, with multiple thousands of conversions in a few short weeks. To authenticate the new order the first forty years of the church were marked by a display of healings and other astonishing miracles. New divine revelation, to be believed, had to be seen to be unequivocally backed by God's power.

Healings, new languages, and exorcisms were among the means by which God authenticated the New Testament apostles and prophets. They were what Paul termed "signs of an apostle" (II Corinthians 12:12). The writer of Hebrews wrote: "[Salvation] was declared at first by the Lord, and it was attested to us by those who heard him [i.e., the apostles and prophets], while God also bore witness by signs and wonders and by various miracles and by gifts of the Holy Spirit distributed according to his own will" (Hebrews 2:3,4). Such signs, for the writer, were history, as they were for Mark (Mark 16:20).

Since the death of the apostles, however, such "signs and wonders" have been sporadic. And never with the same power as at the beginning. Perhaps just enough to remind us of God's continuing existence and power and sovereignty.

God in His mercy still heals according to His sovereign will. He heals saints and sinners in response to faith. But not at the dictate of some error-ridden stage evangelist!

The End-Time

Bible predictions for the end-time include powerful demonstrations of apparent miraculous events. Wrote Paul: "The coming of the lawless one by the activity of Satan will be with power and with pretended signs and wonders, and with all wicked deception for those who are to perish, because they refused to love the truth and so be saved. Therefore God sends them a strong delusion, to make them believe what is false" (II Thessalonians 2:9-11). And John, in the Book of Revelation adds: "Then I saw another beast.... It works great signs, even making fire come down from heaven to earth in the sight of men; and by the signs it is allowed to work in the presence of the [first] beast it deceives those who dwell on earth" (13:11-14).

Be prepared, then, for an outburst of deceptive wondrous events at the hands of men who are spiritual charlatans. As stated earlier, unless the great truths of the Bible are faithfully proclaimed then signs serve only Satan's perverted scheme to blind all of mankind to the true gospel of Jesus Christ (II Corinthians 4:3-4).

But it won't always be that way, as the prophet Joel forecast. The events on the first Christian Pentecost were a mere foretaste of what lies ahead! Joel's prophecy is clearly set at a time when God is "in the midst of Israel" and when "my people [of Israel] shall never again be put to shame" (Joel 2:27). It's a time when God will "pour out my Spirit upon all flesh"; when "he will destroy in this mountain [Zion] the covering that is cast over all peoples, the veil that

Continued on page 25

WORLD WATCH

by William H. Ellis

A monthly review of current events

Israel's Prime Minister Rabin Assasinated

Israel laments the death of Prime Minister Yitzhak Rabin, assassinated by a militant extremist and right-wing partisan who was not an Islamic fundamentalist, but an Israeli. Proclaimed as a peacemaker, Prime Minister Rabin was granted the Nobel Peace Prize for his efforts toward peace in the Middle East along with fellow countryman Shimon Peres and Palestinian leader Yassar Arafat.

Yitzhak Rabin 1922-1995

AP/WIDE WORLD PHOTOS

As biblical prophecy plainly depicts, the Middle East will remain the focal point of world unrest. Peace in the Middle East, and indeed the rest of this troubled planet, will only come when Jesus Christ returns and enforces God's law and His will to be done on earth as it is in heaven.

Quebec Separatism Continues

In the closing hours of October 30, 1995, the ethnically-divided Canadian province of Quebec surged toward separation from the Canadian confederation. But by the narrowest of margins, 49.4 percent for separation, to a slim majority of 50.6 percent, Quebec voted to remain within Canada—for the time being.

Canada remains on the precipice of rending asunder, the separation of Quebec is just a matter of time—a short time. Further reforms will not satisfy the separatists, the divisions run too deep. Fallout from these events began immediately.

Within hours, French-speaking Quebecers began to organize a new effort to assert their independence. Some blamed non-French ethnic minorities for upsetting their bid for separation.

Long stressed by feelings of discrimination against their ethnic and cultural background derived from France, the French-speaking Quebecois have, by degrees, gained concessions from English-speaking Canada to assure their distinct culture. Among these concessions has been official biligualism. For most these concessions have been too little and too late.

Francophone Quebec retains an ethnic individuality and resists "homogenization" of their society.

Immediately after losing the vote for separation, the Premier of Quebec, Jacques Parizeau, resigned. His departure signaled the ascendance of Lucien Bouchard, the popular and charismatic leader of the separatist Bloc Quebecois under the blue flag of fleur-de-lis. Bouchard appeals to Quebec's 4.8 million eligible voters—of whom 82 percent are primarily French speaking. Quebec is Canada's largest province, its second most populous, with nearly 25 percent of Canada's total population.

The London-based *The Economist* reminds world watchers, "Quebec may vote firmly to stay inside, but its nationalism will not go away" (October 7, 1995). But there has been no firm vote. In fact, the vote to stay within Canada is a wisp of a spider's thread!

As the election drew near, *The Economist* noted ominously, "The Quebec assembly, controlled by the separatist Parti Quebecois, could, in theory, proclaim independence whatever the referendum's outcome—as indeed it could have at any time since the PQ won provincial power 14 months ago" (October 28, 1995).

With Premier Parizeau out of the way and the Bloc Quebecois leader Bouchard in control, Quebec's future within Canada is numbered in days, weeks, perhaps months, but certainly not in years. Don't count out France's expansionist policies toward spheres of influence you have been reading about in this column.

Charles de Gaulle recognized Quebec for what it was in 1967, an island of French speech and culture in an Anglo-Saxon sea. He saw in Quebec an opportunity to raise French prestige in the world. In a speech in Montreal in 1967, de Gaulle created a furor by repeating the slogan of Quebec separatists, "Vive le Quebec Libre!" ("Long Live Free Quebec!").

Quebecers have not forgotten. Nor is the concept foreign to the new president of France, Jacques Chirac, who is seeking to extend France's power and prestige to every continent in the world. We should not be surprised to see him emulate de Gualle in attempting to divide North America.

Remember, France is Quebec's natural European trading partner. Quebec contains one of the world's largest reserves of minerals, including copper, zinc, lead, gold, and silver. Geologist estimate that extremely large iron-ore deposits in northern Quebec are among the largest in the world. From uranium to lumber, from petrochemicals to mink, Quebec is resource-wealthy.

Quebec controls both sides of the St. Lawrence Seaway, one of the world's greatest waterways, and a "sea gate" from the Atlantic into the heartland of Canada and United States.

The cities of Cleveland, Chicago, Detroit, Duluth, Milwaukee, Sudbury, and Toronto rely on sea trade coming and going through the St. Lawrence Seaway. The St. Lawrence Seaway links the Atlantic Ocean with the Gulf of Mexico through the Mississippi River system.

In terms of economic viability, Quebec as a separate nation is greatly underrated.

In terms of banking alone, Quebec could become the Switzerland of North America, attracting the deposits of corporations now going to "off-shore" banks in Jamaica, the Bahamas, the Caymans, and other Caribbean islands.

No, the story of Quebec's eventual independence from Canada and its alliance with France and Europe is not over; it is just on a very short fuse.

Meanwhile in Europe

As "peace talks" continue over which aggressor—Croatia or Serbia—will be rewarded with war-torn Bosnia, quietly agreements have been made with the German government to allow 4,000 German troops to participate in the "peace-keeping forces" to be stationed in Croatia. Assured these troops will be non-combatant support troops, it should be noted that they will bring their own tanks. For the first time since World War II, German troops will be deployed outside the borders of Germany. In this instance, with the encouragement and cooperation of the U.S.

In France, terrorists continue to wreck death and dismemberment on innocent people. One of France's African colonies has spawned Muslim extremists, the Algerian Armed Islamic Group. It threatens more terrorist bombings to come.

Pierre Lelouche, an adviser to French President Jacques Chirac is quoted as saying, "This thing is only starting." He fears, "Islamic extremism will soon escalate in Europe and the United States" according to *U.S. News and World Report* (October 30, 1995). The report continues, "its Islamic fundamentalist opposition has left more than 30,000 people dead over the past three years...there are more than 4 million Muslims in France, around 7 percent of the population. Most come from Algeria and other former North African colonies."

The *U.S. News* article continues, warning, "With Islamic fundamentalism growing not only in Algeria but also in Turkey, youths in large Muslim immigrant communities in Germany, Britain, Spain, and Italy could similarly be drawn into acts of violence to promote Islamic goals...when imams preach in the suburbs that 'the law of Allah is higher than French law.'"

Such terror in the streets can only fuel the inflamed neo-Nazi groups growing throughout Europe. "A militantly anti-immigrant party with Nazi echoes could be part of an Austrian government. Mussolini's successors might be back in an Italian coalition some time next year" *(The Economist,* October 21, 1995).

"The latest one with a hope of power is Austria's Mr. Haider, whose Freedom Party, may according to some polls, get nearly a third of the vote in a general election in December," *The Economist* continued. "The son of a high-ranking Nazi official, he has praised aspects of Hitler's rule."

The European asked the pointed question, "Could Austria start the new year led by a man who frightens 64 percent of the electorate?...Jorg Haider leads the extreme-right FPO Party, traditionally excluded from power by the Austrians' taste for consensus politics, following the country's traumatic flirtation with fascism and Adolph Hitler...Haider, who ran his last campaign on the slogan 'Austria First'...is uncompromising on immigration...one in three inhabitants of Vienna being foreign" *(The European, pp.*19-25 October, 1995).

Ethnic fear of militant immigrants and terrorists could well pave the way for return to the ultra-nationalism known to us as neo-Nazism.

Elections To Watch

December 17 is a red letter day for world watchers.

On December 17, 1995 in Austria, watch the fortunes of Jorg Haider, Austrian right-wing nationalist.

On December 17, 1995 in Russia, see whether the weakened Boris Yeltsin maintains his hold on that government, which seems likely at this writing. But watch closely which of many aspiring leaders in Russia is rising to new popular power. Notice especially the man touted as the "Colin Powell of Russia" a well-respect military leader turned politician, Alexander Lebed. It may be Lebed with whom Yeltsin will have to forge a coalition government.

UPDATE:

Typhoon Pounds Philippines—Typhoon Alicia pummels the Philippines, where many of God's people find themselves among the mourning for more than 500 dead and hundreds of thousands homeless. Often, our world watchers in North America concentrate on the hurricanes of the Caribbean and the Atlantic. Hurricane season in the Pacific does not end in November, but continues throughout the year.

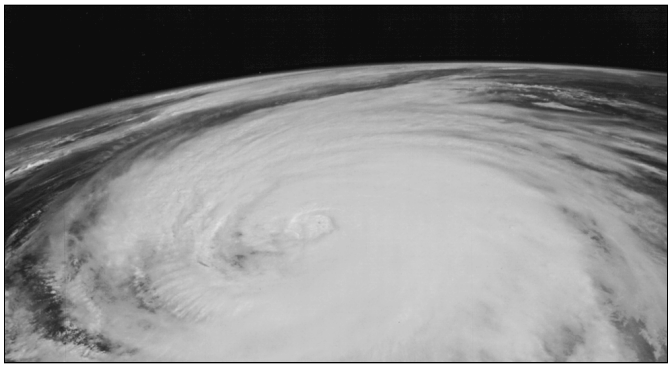

Photo courtesy of NASA

Virus Threat—Dengue fever and cholera have become endemic in Nicaragua. What is more, there is a new virus spreading in Central America and researchers don't even know what it is. It is known, however, that together with Dengue, the two pose an imminent threat to neighboring countries, Costa Rica, Mexico, Guatemala, and perhaps by extension, the United States of America. ❑

WATCH: JERUSALEM

by Grover B. Proctor, Jr.

What I say to you, I say to everyone: Watch! (Mark 13:37)

Temple Mount Ruling Handed Down by Israeli Supreme Court

In response to a petition brought by a group known as The Temple Mount Faithful, Israel's Supreme Court has handed down a landmark ruling, though one that seems to have been immediately ignored by officials. Dr. Gershon Solomon, the Director of the Temple Mount group, asked the High Court to order Jerusalem police to allow Jewish worshippers to pray on the Mount on Tisha B'Av, the traditional day of fasting that marks the anniversary of the destruction of the first and second Temples.

According to a report from the *Shomron News Service*, "The High Court ruled that it is the basic fundamental right of every person to be permitted freedom of worship. There is no justification from barring any person or group from exercising their religious beliefs on a particular site." The ruling did, however, add that the police could prohibit the group from entering Temple Mount if it is felt that "it will provoke uncontrollable riots or create a dangerous security situation."

Dr. Solomon then appealed to the Jerusalem Police Commander to not "abuse" the leeway given to him by the Court and to permit the group to pray on the Mount on Tisha B'Av, as was obviously the clear intent of the Supreme Court ruling. Nevertheless, the Commander issued a statement shortly thereafter that Jews will be permitted to go up to the Mount but no praying will be tolerated. "This group just wants to go up and that is okay but if they try to pray like that other group of fanatics, they will be removed at once. Praying [for Jews] is not permitted. We must draw the line."

But on the actual day, Jews who showed up at the Mount were escorted away by police, and it was announced by authorities that the area would be closed "to both Jews and Arabs...to prevent Palestinian Arab attacks against Jewish worshippers at the site." *The Jerusalem Post* accused the police of deceit about their actions, however, noting that "it now turns out that the police lied, as they only prevented Jews from praying there," but went ahead and allowed hundreds of Arabs to pray as usual.

Former Jerusalem mayor Teddy Kollek, in a letter published in *The Jerusalem Post* tried to give an historical perspective on the issue of Temple Mount being closed to Jewish prayer. He said the policy dated from just after the 1967 war, when Israel took control of the Mount, East Jerusalem, and the West Bank. The cabinet decided at that time not to allow Jews to pray on the Temple Mount. "The reason given by the Chief Rabbinate for this policy was that someone might inadvertently step into the Holy of Holies, where only the High Priest is allowed to enter, and that only on Yom Kippur [The Day of Atonement]."

War of Words Continues Over Future (and History) of Jerusalem

Despite mounting calls for East Jerusalem to become the capital of a unified Palestinian State, the now slain Israeli Prime Minister Yitzak Rabin had stated once again his government's policy on the city's destiny: "Undivided Jerusalem is the heart of the Jewish people and the capital of the state of Israel. United Jerusalem is ours."

Rabin had made the statement at the opening of Jerusalem 3000, saying that the three millennia of the city's history has been one of "tolerance between religions, love between peoples, understanding between nations, and the penetrating awareness that there is no State of Israel without Jerusalem and no peace without Jerusalem undivided."

The Jerusalem 3000 Celebration has been marred by international controversy ever since plans were announced to celebrate the 3000th anniversary of its founding by King David. Palestinians, Arabs, the European Community, and the Vatican all announced their intentions to boycott the event early on, and the opening ceremonies were marked by the conspicuous absence of U.S. Ambassador to Israel Martin Indyk, noted in banner headlines in Israeli newspapers, who claimed he was too "busy with a...barbecue" to attend.

While Rabin was attempting to write the future of Jerusalem, at least one Moslem cleric was attempting to rewrite its past. In an address to a gathering in Jerusalem, the deputy director of the PLO Moslem Waqf (Religious) Authority stated that "Jerusalem has always been an Arab city all throughout history." According to *The Jerusalem Post*, the official, Abdel Salem Abu Shuheide, also expounded on the meaning of the word Jihad (often translated "holy war"), used by Yassir Arafat in many of his addresses to demonstrate the method by which Jerusalem would become the capital of Palestine. It is, he said, "the ultimate effort of purification for the sake of God. It does not mean force. When there is an opposition to Jihad, force is permissible."

Girl Uses Internet to Strengthen Jewish Stronghold in Jerusalem

A twelve-year-old girl from Toronto, Canada, Ruthie Miller, has begun working via Internet to strengthen the Jewish stronghold of Jerusalem. Miller has begun reaching out to Jewish children around the globe to sign a statement asking Israel's Prime Minister not to divide Jerusalem and to ensure the capital remains under Jewish sovereignty forever.

According to *Yediot Aharonot*, Ariel Cohen, a member of the staff of Jerusalem Mayor Ehud Olmert, has asked the

Continued next page

Mayor to acknowledge the young girl's efforts on behalf of Jerusalem. Those interested in corresponding with Miller over the Internet, or finding out more about her petition, may e-mail her at: ao095@freenet.toronto.on.ca

Jewish Prayer at Holy Places In Doubt After Accords are Signed

The Associated Press reports an interview with Palestinian Liberation Organization (PLO) Minister of Religious Affairs, Hassan Tanhoub, in which he stated that "after the PLO takes control of the holy sites, Jews will not be permitted to pray. They will only be permitted to visit the sites." He stated that no Jew will be permitted to pray at the Cave of the Patriarchs in Hebron, at Joseph's Tomb in Nablus, nor at Rachel's Tomb in Bethlehem.

Foreign Minister Shimon Peres proposed conceded the right of Jews to pray at the Cave of the Patriarchs, considered the second holiest site for Jews in Israel, and suggested that armed Palestinian Authority (PA) Police patrol the cave to ensure that right. PA religious officials have made it clear that the site, which was converted to a mosque by the invading Moslems, is exclusively a mosque and that no other faith may pray in a mosque.

The prohibition on Jewish prayer at Palestinian-controlled Jewish holy sites was characterized by Palestinian leaders as a matter of religion and not a political move. Israel's Chief Rabbi said, in response, "We are proud enough, the army is strong enough, and the Jewish people determined enough to ensure free access remain ours forever. The treatment we have shown over the past 28 years, with free access to the places holy to other religions is what should dictate the reality in the future, and not by those who destroyed 47 synagogues in Jerusalem's Old City, and did not permit us access to the Western Wall for 19 years."

Full Text of Interim Agreement Signed at White House Available on Internet

The full text of the Israeli-Palestinian Interim Agreement, which was signed in Washington in September, is available from the state-run Israel Information Service through Internet access. Those interested in reading the document should gopher to: israel-info.gov.il ❑

Signs That Follow

Continued from page 21

is spread over all nations" (Isaiah 25:7). That's certainly not happening now, for vast swathes of mankind are blind to God's true message! And it is, too, a time of unprecedented heavenly signs (Joel 2:30).

At that time God will indeed again give visions and prophecies (verses 28,29). He will, wholesale, heal the sick, restore eyesight, make the deaf to hear, the lame to leap (Isaiah 35:5).

But not now. ❑

"Under the Law"?

Continued from page 19

64. Now write your own one paragraph summary of what you think Paul meant by the phrase "under the law."

When we finally come to understand the real purpose of the law, a lot of things become clear. The law was not given to bring a man into a right relationship with God, but simply to define the difference between right and wrong, between what hurts and what works. It makes no more sense to speak of the abolition of law than of the abolition of light. Man's problem is the great mountain of trouble he has made for himself by ignoring the law. Getting out from under that mountain is not possible by works of law. That is a work of grace.

Correction Please Note: In our last issue of *WATCH* the Correspondence Course was numbered incorrectly. It was Lesson 8, *not* Lesson 7. Sorry for the oversight.❑

Letters

Continued from page 1

lical prophecy.

Enjoys the Broadcast

I have enjoyed your television broadcasts for a long time now, and would like to tell you that you do a great job of interpreting the Bible and I thank you for it. I have never sent in money to TV preachers before. But you have convinced me that your cause is worth supporting.

Please stay on TV, even if it is only thirty minutes a week. You are doing more good than you realize. You make people think, and that is hard to do.

Keep up the good work!

B.C., Arkansas

Please look at the timetable in the back of this WATCH magazine for current programming schedules of the televsion broadcast. Thanks for watching and thanks for the kind encouragement. ❑

AIR WAVES
Television Log

State	City	Call Sign	Channel	Time	Day	Time Zone
AL	Dothan	WTVY CBS	4	6:00 a.m.	Sun.	Central
AR	Fayetteville / Ft. Smith	KHOG/KHBS	29/40	9:00 a.m.	Sun.	Central
AR	Little Rock	KLRT	16	9:30 a.m.	Sun.	Central
AZ	Prescott	KUSK	7	9:30 a.m.	Sun.	Mountain
FL	Pensacola / Mobile AL	WPMI	15	7:00 a.m.	Sun.	Eastern
FL	Sarasota	WBSV	62	7:00 a.m.	Sun.	Eastern
GA	Savannah	WTGS FOX	28	7:00 a.m.	Sun.	Eastern
IL	Chicago (National Cable Only)	WGN	(see cable log)	7:30 a.m.	Sun.	Eastern
IN	Indianapolis	WTTV	4	6:00 a.m.	Sun.	Eastern
KS	Wichita	KSAS FOX	24	8:30 a.m.	Sun.	Central
LA	New Orleans	WGNO	26	9:00 a.m.	Sun.	Central
LA	Shreveport	KSLA CBS	12	7:30 a.m.	Sun.	Central
MI	Detroit	WADL CBS	38	9:30 a.m.	Sun.	Eastern
MI	Flint	WEYI NBC	25	8:30 a.m.	Sun.	Eastern
MO	Springfield	KOLR CBS	10	10:00 a.m.	Sun.	Central
MS	Greenville / Greenwood	WXVT CBS	15	10:30 a.m.	Sun.	Central
MS	Hattiesburg	WHLT CBS	22	9:00 a.m.	Sun.	Central
MS	Jackson	WAPT ABC	16	7:00 a.m.	Sun.	Central
MS	Meridian	WTOK ABC	11	10:30 a.m.	Sun.	Central
MS	Tupelo	WTVA NBC	9	10:30 a.m.	Sun.	Central
NC	Raleigh	WYED	17	8:00 a.m.	Sun.	Eastern
OH	Canton	WOAC	67	9:00 a.m.	Sun.	Eastern
OR	Portland	KPDX	49	7:00 a.m.	Sun.	Pacific
TN	Jackson	WBBJ ABC	7	9:30 a.m.	Sun.	Central
TX	Abilene	KTXS ABC	12	10:30 a.m.	Sun.	Central
TX	Houston	KVVV HSN	57	8:30 a.m.	Sun.	Central
TX	Nacogdoches / Lufkin	KLSB	19	9:00 a.m.	Sun.	Central
TX	Tyler	KETK NBC	56	9:30 a.m.	Sun.	Central
TX	Waco/Temple/Bryan	KWTX CBS	10	7:00 a.m.	Sun.	Central
WA	Spokane	(Cox Cable Access)	25	7:00 p.m.	Fri.	Pacific
Canada	Toronto (Aired Nationwide)	VTV Cable	(see cable log)	12:30 p.m.	Sun.	Eastern
Philippines	Manila	IBC TV	13	4:30 p.m.	Fri.	

Satellite

CA	Los Angles (Telstar)	401	3	12:30 a.m.	Thurs.	Eastern
CA	Los Angles (Telstar)	401	3	11:30 a.m.	Sat.	Eastern
IL	Chicago (National Cable Only)	WGN	(see cable log)	7:30 a.m.	Sun.	Eastern

Radio

Jamaica	Kingston			04:45 a.m.	Thur.	(15 min.)
Philippines	Metro Manila	DIGB	1206 AM	12:00 p.m.	Sun.	(30 min.)
	Baquio City/Mountain Province	DZBS	1368 AM	7:30 a.m.	Sun.	(30 min.)

How this Telecast is Sponsored

Some have asked, "Is your television program syndicated? Do the stations pay you for the program?" Others have wondered, "How is your TV program supported? I notice you never ask for funds over the air!"

The candid answer is, no, our program is not syndicated. We must pay for every half-hour of television time; sometimes up into the many thousands of dollars for just one half hour! Still, we *never* ask for money over the air; we send all our literature FREE of charge; including this magazine, dozens of booklets and brochures, sermons and Bible studies on cassette tape; tapes of Mr. Armstrong's campaign sermons, and books. ALLFREE!

How? The members of the Church of God, International, and the supporters of the Garner Ted Armstrong Evangelistic Association, *voluntarily*, without being begged or harangued, send God's *tenth* (tithe) for God's work, or give voluntary offerings.

As He raises up more of those who can help, His work will continue to grow. Thank God, every penny of the money He sends to us comes from those who give it cheerfully, *voluntarily*. We believe this is *God's way*. ❑