

WATCHMAN, WHAT OF THE NIGHT?

1. The Danger of Babylon.
2. The Peril of Departure.
3. The Damage of Doubt.

1. BABYLON THE GREAT

In the Tribulation God will judge the great world system of the Papacy in its final form. This system is now forming and it has become a snare to many of God's people. That the Lord Himself saw the danger is implicit in His pleading words for His own of our age, "Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues" (Rev. 18:4).

The article herewith, headed "What is This?" is being distributed to help to open the eyes of those who seem to be blind to the danger.

The Pope's recent visit to Poland has carried the Babylonian conquest further, as is shown from the following quotes, which are made from the American weekly paper "The Star" of 26th June, 1979. The front page carries the caption "Billy Graham hails the Pope's triumph for Christianity", and the two central pages have pictures in colour showing remarkable views of the Pope, one at a great cross bearing a replica of "the mysterious Black Madonna", and of course there is also a picture of Billy Graham, and across the whole is the headline "Billy Graham hails Pope's Crusade Triumph".

The article quotes Graham as saying "Spiritually and from a religious point of view, his pilgrimage has been an overwhelming success", and also "I think that in the future there will be a much closer working relationship between Roman Catholics, Protestants, Russian Orthodox, Bulgarian Orthodox and Eastern Orthodox churches".

He is reported further as saying "Protestants I have talked to are thrilled with the new Pope. He is almost an evangelist because he calls to people to turn to Christ, to turn to Christianity. Sometimes, at the end of my sermons I quote John Paul II because his is an evangelistic message to the world to turn to Christ, and we have never had that particular kind of emphasis from the Vatican before. But then we have never had a Pope with his charisma before."

This helps to show where Graham is spiritually and in the prophetic field. He is openly encouraging God's people to applaud the Papacy and to align with Rome. He makes no difference between a true Christian's view of Christ and that of the Pope.

Watchman, what do you see? Is not Great Babylon being built with John Paul II and Billy Graham joint master builders thereof? But it will ultimately fall. The same chapter in Isaiah which twice asks the question "Watchman, what of the night?", looks to the end and says "Babylon is fallen, is fallen; and all the graven images of her gods he hath broken unto the ground" (Isa. 21:9). These words

are in part repeated in Revelation 18 where the doom of the Mother of Harlots is recorded as follows, "Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird" (Rev. 18:2).

2. THE DEPARTURE

Many passages in the New Testament warn that in the last days there will be a departure or falling away from the faith and from apostolic teaching and order and behaviour.

The sign patent today of a church which is in apostate disorder and departure is the uncovered heads of the women.

The paper herewith on "Christian Appearance", written by Mr A. R. Young of Tasmania, faithfully presents the Scriptural challenge in relation to this subject. The importance of the matter is that the Headship of Christ is involved. What will the Lord find when He comes? Will He find local churches honouring Him or not? Watchman, as you look around, what do you see?

To help further on this subject, the following extract is submitted from a paper by an Australian brother. This paper is headed "A Woman's Headcovering" and is a Biblical exposition of 1 Corinthians 11:1-16 (by "T. A.").

"The teaching in Chapter 11:1-16 is very full for what one might think, on first glance, a minor matter. Such depth and fullness of teaching, as recorded by the Holy Spirit, causes us to stop and look more deeply. A pastoral problem at Corinth had arisen giving cause for concern at the confusion of various customs. All prevailing customs were swept away by Apostolic authority (11:2) and a NEW and fully reasoned teaching was given to the Church until Christ comes.

"In Corinth there were heathen temples, Jewish synagogues and a new Christian church or assembly.

"In the heathen temple the men and women attended bare-headed. There were also male and female prostitutes involved in this pagan immoral worship. The male prostitutes wore long hair causing Paul's comment to Christian men in verse 14.

"In the Jewish synagogue both men and women wore a headcovering.

"In the new Christian Assembly the Jewish male converts wore hats and the unconverted gentile (heathen) women came in bareheaded.

"We shall now examine certain truths taught in the passage:

1. **The order of creation** (1 Corinthians 11:3 & 4).
 - (a) God is the head of Christ.
 - (b) Christ is the head of man.
 - (c) Man is the head of the woman. See also Ephesians 5:22-25 for further amplifications of this.

- "2. **The headship of the man.** (1 Corinthians 11:7-9).
(See also 1 Timothy 2:10-15 for amplification). If a man

prays with his head covered he dishonours his head, Christ.

“If a woman prays or worships with her head uncovered she dishonours her head, the man (i.e. husband, father, elders, etc.).

“In Genesis 3:16 God said to the woman . . . “and your desire shall be to your husband, and he shall rule (authority and headship) over you.”

“A woman at worship or prayer with her head uncovered says, in effect, that she does not need the man for her protection and care, thus repudiating God’s order, leaving herself — in such an attitude — open to attack from Satan or demonic powers.

“It is not a question of inequality of the sexes, but a question of God’s commands, the woman’s safety and good. God honours the woman and commands the man to show respect to her. This is the whole tenor of scripture.

“3. **The presence of angels.** (1 Corinthians 11:10).

The symbol or sign of the man’s authority or headship should be on the woman’s head because of the angels! This is a startling phrase causing all kinds of conjecture. It is not the preacher or evil angels that can be tempted, but angels present at worship (see 1 Corinthians 4:9, Psalm 138:1, where gods equal angels) and who are shocked at the presence of an unveiled woman at worship or prayer, since the angels themselves in the presence of Jehovah veil their faces (see Isaiah 6:2). Is not a Christian in prayer and worship in the presence of a holy God? Angels are guardians of the throne of God. They cover themselves in His presence to show forth His throne rights. A bareheaded woman in the Church offends the Lord who is present and shocks the onlooking angels.

“Some people consider, from a brief glance at the Scriptures, that a woman’s covering is her hair (verse 15) where it is said a woman’s hair represents a proper covering in the natural realm. The Greek word in verse 15 translated ‘Covering’ is not the same word as is used in verse 5, where a veil is said to be the proper covering in the spiritual realm. If a woman’s covering is her hair, then, by this logic the man should be bald or have his hair shaved off. A closer look at verses 5 and 15 will dispose of the fallacy that hair suffices as a covering for a woman at prayer or worship.

T. A. concludes his helpful paper thus:—

“We can imagine those elders responsible for putting this teaching into practice at Corinth had as much difficulty in getting Jewish Christian men to remove their headcovering as there is

today in getting some Christian women to put it on! Should not our love for our Lord, Who is the Head of the Church, cause us to do all to His Glory and to obey His Word?

“By covering her head, the woman shows her regard, love and honour for her Lord, and her subjection to Him. Why does this teaching in God’s Word bother some Christian men and women? Does the fault lie with the Lord and these scriptural truths, or elsewhere?”

The churches in which the women do not cover their heads are obviously in departure from the commandments of the Lord. It will be seen that in those churches elders are not in accepted authority or that the elders themselves have departed from the path of obedience to the Word of God. These are the churches that accept the perversions of Scripture, which are open to the leaven of false teaching of every kind, and which are ready to support the neo-evangelism of the popular movements, and which are open to the overtures of ecumenism and of Babylon the Great.

Those who have the hope of being ever with and like the Lord, should now purify themselves, “even as He is pure” (See 1 John 3:1-3).

3. DOUBT

The Devil’s doubt insidiously implanted by evil suggestioning is that we have no true Bible or Standard for our guide and authority in matters of life and conduct. Hence the splurge of modern versions and the holding up of spurious Greek and Hebrew texts, and the prolificity of alleged “Christian” scholarship in this field. The latest stimulus to this doubt is the “New International Version” which they say is at least produced by “Evangelical” scholars. It only needs to be noted that these scholars work still from the Westcott and Hort texts which have been fully exposed as evil intended, damaging and injurious. And as may be expected the “evangelical” scholars who would use such texts are “neo-evangelists” and many of them have liberal views and are involved in ecumenism in varying degrees.

Enclosed with this paper is another on “Keeping God’s Word” which traverses the field of truth involved in the doctrines of the Word of God.

The writer recently received a letter from an American brother who said “I defend the King James Version and oppose the new translations, as you do. Would you mind telling me what you would think of a translation in modern language of the New Testament

1. By a fundamentalist
2. From the Textus Receptus.”

The writer’s answer to this is given in case it may be a help to some. It is as follows:—

“The translators of the Authorised Version did not rigidly use any set Greek text called “the Textus Receptus”. Certain texts had been called that, but the English translators went behind those texts to the Greek stream of texts available to them. In several instances (minor only) they translated from their own

selection of texts.

“As the Authorised Version has satisfied spiritual people since its issue that it does give the true Bible in the English language, I question that any ‘fundamentalist’ of today would have the spiritual sagacity to equal that spiritual effect in language different from that in the Authorised Version.

“Nor do I feel that there is any call for a modern version. It seems healthy to me to have one accepted translation which spiritual English-speaking people can act on, and live with, which is a standard for all and from which all quote in the same words. No modern translation has ever equalled the Authorised Version for beauty of language and clarity of expression and for a dignified presentation of the facts and truth of God and I do not think any are likely to. Why accept something less than the best?”

The writer has also had correspondence with an Australian brother who has devoted many years of his life to the study of the New Testament texts, and he is certainly quite an authority on the Greek texts generally. But the poor brother has no standard. From all the jumble of texts he tries to select what is the Word of God from that which appeals to his own spiritual understanding as being valid. For instance he looks at Luke 22:43 which says “And there appeared an angel unto him from heaven, strengthening him”, and he rejects this verse as part of Scripture because he does not consider it a likely thing and because in his view the documentary evidence fails “for the retention of the words”. He gives other instances of verses in the Authorised Version which he thinks should not be there, for the same reasons.

He is wasting his own time and probably destroying the faith of others. The answer to all this can be briefly and fully given:—

1. The canon of the New Testament scripture became fixed and accepted after a considerable period, but for centuries now all godly spiritual people of the true Church of God accept the 27 books of the New Testament as we have them now.
2. Following the invention of printing and when the Lord was preparing for the English language work of the Church of the last 350 years, there was an intense period of spiritual activity and of comparison of texts and of translation into English, culminating in the production of the King James translation known as the Authorised Version. This has fully satisfied the people of God that it is indeed the true Word of God in the English language, ever since.

The only ones not satisfied are modernists and the powers of evil who would certainly destroy it if they could.

The above two questions, about the selection of the twenty seven books of the New Testament, and about a settled English Translation of these books, stand or fall together. Those who attack the one

would also attack the other. For instance some of the “evangelical” scholars who had a part in the “New International” version admit openly that if they could find any other writings of Paul other than those included in the New Testament, they would add them to their Bible. In particular they refer to the letter of Paul to the Laodiceans (referred to by Paul in Colossians 4:16). They would certainly add that to their Bible if it could be found. This in turn makes one wonder what is hinted at when Billy Graham talks of amazing finds which he is expecting in the field of the Biblical text. His way of putting it is that he predicts the discovery of incredible ancient manuscripts which “will confirm once and for all the truth of the Bible”.

To faith no such proof is necessary, and the damage of further questions about the canon of Scripture could be more productive of doubt than the Westcott and Hort texts have been.

How do I know I am a child of God? By the witness of the Spirit of God within me. How do I know that the Bible I hold in my hand is the Word of God? By the witness of the Spirit of God that God is true. It requires the simplicity of a child only, to believe that God will maintain His Word in the minutest detail, as He has said He would do, and that He has done so. Surely each child of God may say “Stablish thy Word unto thy servant, who is devoted to thy fear” (Psa. 119:38).

But whether or not we discern the Word of God, it discerns us, each one. “For the Word of God is quick and powerful, and sharper than any twoedged sword, piercing even to the dividing of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in His sight: but all things are naked and opened unto the eyes of Him with whom we have to do” (Heb. 4:12-13).

Watchman, What of the night?

W. G. Broadbent.

Extracts from the Writer's Notes on Chapters 3 and 4 of Paul's Second Epistle to Timothy

CHAPTER 3

PERILOUS TIMES (v. 1)

Verses 1 to 9 describe the nature of “the last days” and of a particular period thereof, for the statement is that in the last days, perilous

times shall come. The implication is that the latter or last days will head up in perilous times. The description of the character of these perilous times given in this chapter should leave no doubt in the mind of anyone today who reads it, that the prophecy of these verses is now being fulfilled in the world.

Why are they called "*perilous*" times? It is clearly because they are perilous times for the Church of God and for each member of it living in these times. The implication of the word "*perilous*" is that there is risk and danger lurking constantly to the unwary. The special character of the danger is found in verses 4 and 5. The dangers are the workings of evil men, who love pleasures more than God, but who have a "form of godliness" while "denying the power thereof".

Pleasures of worldly things and of leisure and social life in a wealthy materialistic age engender sin and the curse of God. But these things are introduced into the Church and into the Christian home under a cover of a form of godliness, and the shallow-taught, pleasure-loving people of Christendom and of many a Church and an Assembly fail to discern that it is only a *form* of godliness and not godliness.

It is perilous because so many are ensnared.

It is perilous because the blinding deceptions and perversions of Satan cause those ensnared to think they are doing God's service while they are doing the opposite.

The many perversions of Scripture — all the various new versions — based on spurious texts of Scripture — are perilous in the extreme.

How perilous is the television set in the Christian home!

How perilous the movement of the Billy Graham contingent towards Rome! — Ecumenism, how perilous!

Anywhere we look on the spiritual fields around us today there is peril. The days of peril have come. This is the day and hour of peril.

THE PATHWAY THROUGH THE PERIL

The latter part of the chapter shows the way. "The holy Scriptures", "are able to make thee wise unto salvation through faith which is in Christ Jesus" (v. 15). This is salvation in its widest sense and it includes salvation from all the perils of these perilous times.

Paul then says concerning the true, holy, Scriptures, that "*all* Scripture is given by inspiration of God, and is profitable for doctrine (or teaching or learning), for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works" (v.v. 16-17).

CHAPTER 4

PAUL'S CHARGE

"Therefore" (v. 1), that is, in view of all that has been set forth in

Chapters 1, 2 and 3.

Paul now issues a charge or warrant. He issues it to Timothy and to all who stand as Timothy did, in relation to the truths of God, the calling of God and the challenge of the world of men in all its need. It is the challenge, the charge and demand of God on each of us who is Christ's.

The charge is thus contained in a warrant of warning as if we are sworn before God to realise that we shall have to give an account for our answer to the charge. And Paul conditions the persons to whom the charge comes by reminding them that the Lord Jesus Christ will judge all who share in the first resurrection (all Christians) at His appearing and Kingdom. Both the quick (the living Christians) and the dead (those who sleep in Jesus) will be raised together at His appearing in the clouds, and judgment will commence at the house of God. This is the judgment of rewards. It is not a judgment of condemnation for He has taken our judgment in this sense. But He will call to account and will reckon as loss or as gold all that has been done by His people here in this time of service and accountability.

What is the charge? It is, to be instant, in season and out of season, to preach the Word, to reprove, rebuke, exhort with all longsuffering and doctrine.

Why the charge? Because of the "therefore" of verse 1 and of the prophetic disclosures of verses 3 and 4.

ITCHING EARS

When people become selective and will listen only to what pleases them and to that which satisfies their selfish senses in the intellectual and moral fields, they will not receive the truth. Instead they get them teachers who will give them what they want and thus they are turned away to fables and they come to represent something which is far from God though they maintain a form of godliness. They are fools living in a fool's paradise.

But in every dispensation of God it is when men generally turn from the truth that God finally steps in with judgment. He withdraws the truth itself and the opportunity to hear it passes.

Those who prefer their own teachings to God's are about us on all sides today. The time of the end is quickly running out. God will not much longer delay.

Accordingly, this is the urgency of the present charge to God's servants. The time is nearly up. This is the Times Perilous of the last days, and as it is becoming clearer that sound doctrine will not be endured, the pressure is on to preach, at every opportunity, to present the Word, to use it to reprove, rebuke and exhort saint and sinner alike.

W. G. Broadbent

Copies of this paper may be obtained free on request from:—
Eldon Press, P.O. Box 145, Paeroa, New Zealand.