

we can be on the winning side we ask then if that is not the sensible thing to do? There were others who said "no." The power of Gr. Br. and the US is eventually going to win off and they said the thing for them to do was to destroy the power of the Germans in as much as they were able even though we can only give them a few pin-pricks. We may risk our lives in so doing but it is still the thing to do. When the Am. army came in and overran France, and Paris was liberated, then everyone who had cooperated with the Germans in any way, then they were done for. The other side was then completely victorious and the collaborators were defeated. It was the case of those who were on the truth side and who were in this world under Satan's control and who are displaced persons here and Satan is ruling and naturally they are reviled and reproached. What is the harm in collaborating with the forces in this world and then after they have thought that it is the supreme side and they should go along with them. Some of us are in the position where the problems are strange and then where some are turned to the other side. God's righteousness will be forever and His salvation is for all generations and it is only a temporary situation and whether it is a year, 10 yrs. or a thousand years, it is temporary. God's control is eternal. We should not be dismayed at their revilings or submit to their tortures. It is better than to be on the brief side of winning for a time. He will not finally establish the victory of only one gang over another but it is the victory of righteousness and of that which is in accord with God's principles over that which is popular to all about. After this has been pointed out, that God is going to be triumphant and His righteousness endure and then in v. 3 we look at it as if it had already happened. In this situation someone turns to the arm of the Lord and calls upon Him to bring to pass that which He has promised. He says it is absolutely sure and it is certain to occur so then they want to see it happen and they wonder why it does not come. "Awake, awake, put on strength, O arm of Jehovah and awake as in the days of old" and is not Rahab a figure of aiding in the deliverance of the Israelites. God has set the Israelites free and why should He not now act again and free the Israelites from Babylon? In the background is the question, if he frees them, what is accomplished? Then there is another exile ahead if you don't deal with the thing that lead them to Babylon in the first place. Ques. Yes, I think that most that happened will put it right parallel with Egypt. Ques. Is. 30:7. There we have the statement that Egypt held us in vain and to no purpose. Comparing Scripture with Scripture we see what Rahab means over here. What does the King James version say--that He strengthened her. The RV in this instance is a bit more clear in