

MARANATHA



The PROPHETIC VOICE



FEBRUARY, 1972

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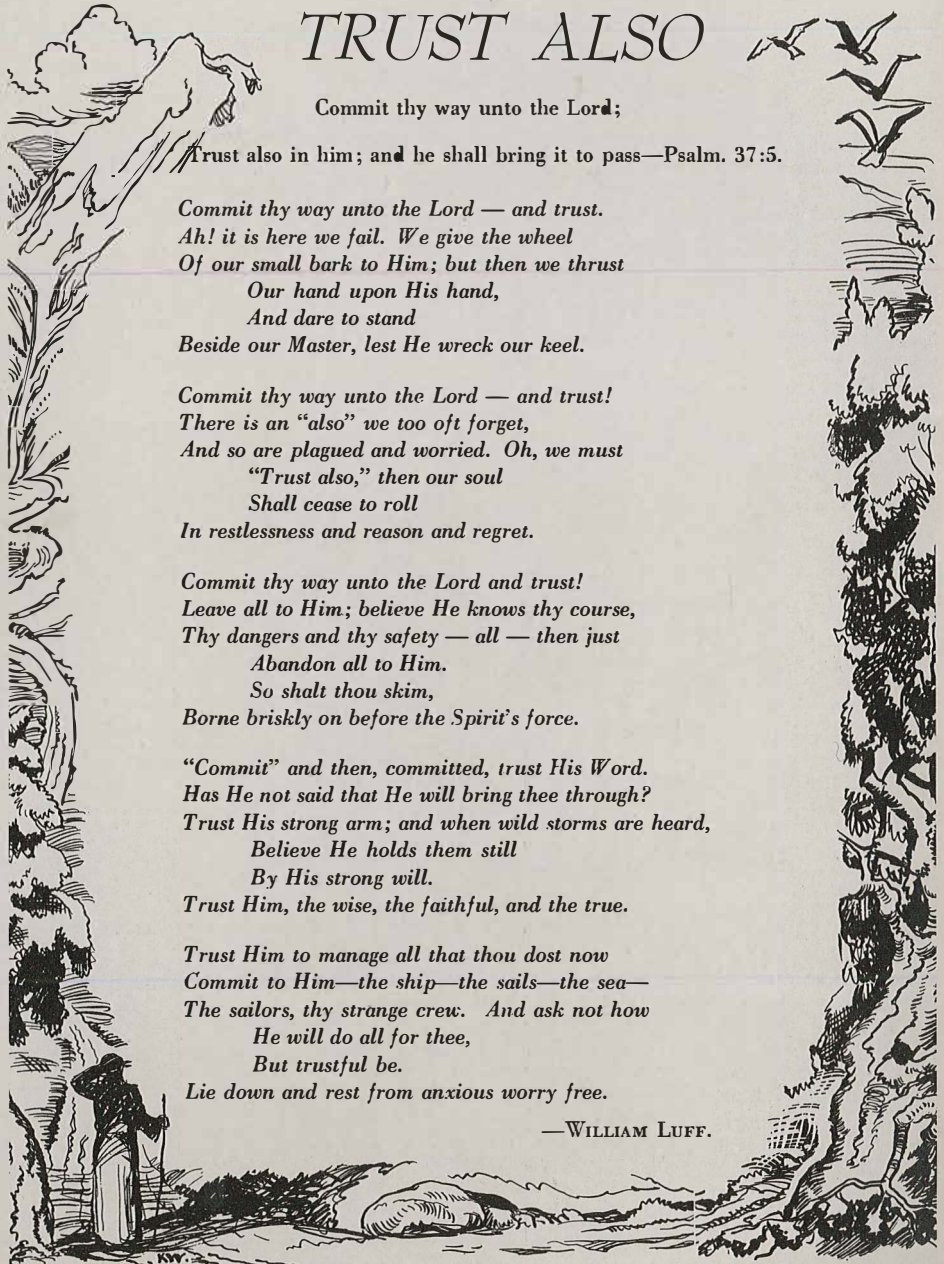
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TRUST ALSO

Commit thy way unto the Lord;

Trust also in him; and he shall bring it to pass—Psalm. 37:5.

*Commit thy way unto the Lord — and trust.
Ah! it is here we fail. We give the wheel
Of our small bark to Him; but then we thrust
Our hand upon His hand,
And dare to stand
Beside our Master, lest He wreck our keel.*

*Commit thy way unto the Lord — and trust!
There is an "also" we too oft forget,
And so are plagued and worried. Oh, we must
"Trust also," then our soul
Shall cease to roll
In restlessness and reason and regret.*

*Commit thy way unto the Lord and trust!
Leave all to Him; believe He knows thy course,
Thy dangers and thy safety — all — then just
Abandon all to Him.
So shalt thou skim,
Borne briskly on before the Spirit's force.*

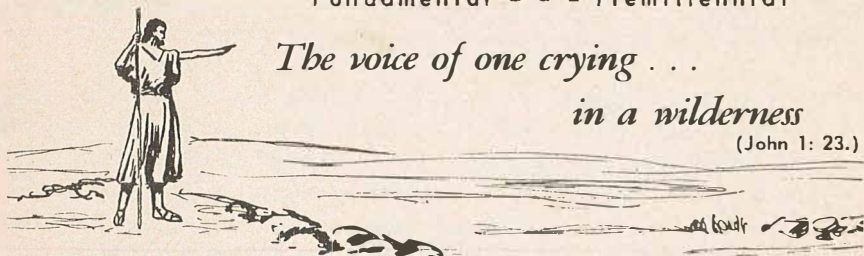
*"Commit" and then, committed, trust His Word.
Has He not said that He will bring thee through?
Trust His strong arm; and when wild storms are heard,
Believe He holds them still
By His strong will.
Trust Him, the wise, the faithful, and the true.*

*Trust Him to manage all that thou dost now
Commit to Him—the ship—the sails—the sea—
The sailors, thy strange crew. And ask not how
He will do all for thee,
But trustful be.
Lie down and rest from anxious worry free.*

—WILLIAM LUFF.

The Prophetic Voice

Fundamental - - - Premillennial



The voice of one crying . . .

in a wilderness

(John 1: 23.)

Vol. 30

FEBRUARY, 1972

No. 7

“He Walked with God”

He “walked with God!” Could grander words be written?
Not much of what he thought or said is told;
Not where or what he wrought is even mentioned;
He “walked with God”—brief words of fadeless gold!

How many souls were succoured on his journey,
Helped by his words, or prayers, we may not know;
Still, this we read,—words of excelling grandeur,
He “walked with God”, while yet he walked below.

And, after years, long years, of such blest walking,
One day he walked, then was not, God said “Come!
Come from the scene of weary, sin-stained sadness!
Come to the fuller fellowship of Home!”

Such be the tribute of thy pilgrim journey
When life’s last mile thy feet have bravely trod,
When thou hast gone to all that there awaits thee,
This simple epitaph—“He walked with God!”

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CONFUSED PROTESTANTS!

In an address delivered at Moody Founder's Week Conference, February, 1970 the speaker, Dr. Vance Havner, referred to the religious conditions of our day in the following words, as quoted in Moody Monthly:

"We are living in a fog in the strangest and weirdest and most uncanny period in the history of the church. Black and white have become gray. Church leaders are lost in the mist, and unless God raises up some prophets and seers who can see through this smog, then evangelical Christianity faces deterioration and disintegration".

Jeffrey K. Haddon in **THE GATHERING STORM OF THE CHURCHES** reports some findings from the Glock and Stark survey relative to current unbelief in the major Protestant denominations.

In response to the survey,

"87 per cent of the Methodists, 95 per cent of the Episcopalians, 88 per cent of the Presbyterians, 67 per cent of the American Baptists, and 77 per cent of the American Lutherans did not believe that the "Scriptures are the inspired and inerrant Word of God not only in matters of faith but also in historical, geographical, and other secular matters" (p. 4). In answering the question whether "Adam and Eve were individual historical persons", 82 per cent of the Methodists, 97 per cent of the Episcopalians, 84 per cent of the Presbyterians, 55 per cent of the American Baptists, and 51 per cent of the American Lutherans said no (p. 40). Sixty per cent of the Methodists, 44 per cent of the Episcopalians, 49 per cent of the Presbyter-

ians, 34 per cent of the American Baptists, and 19 per cent of the American Lutherans did not believe that the virgin birth of Jesus was a biological miracle". Fifty-eight per cent of the Methodists, 60 per cent of the Episcopalians, 54 per cent of the Presbyterians, 35 per cent of the American Baptists, and 22 per cent of the American Lutherans agreed that "Hell does not refer to a special location after death, but to the experience of self-estrangement, guilt and meaninglessness in this life" (p. 46).

Quoted in CHRISTIANITY TODAY.

The current issue of Moody Monthly (December 71), has a reprint of a recent article in Reader's Digest under the title Must Churches Finance Revolution?, by Clarence W. Hall. This is a shocking expose of the type of subversive activities engaged in by the World Council of Churches, which claims to represent 252 denominations in 83 countries. While the article is too long to be covered within the pages of a small magazine we do urge interested readers to obtain the complete article which appeared in the October, 1971 issue of Reader's Digest. It is reproduced in toto in the December, 1971

issue of Moody Monthly. Single copies are priced at .50¢ obtainable from Moody Monthly, 820 North LaSalle St., Chicago, Illinois, 60610 U.S.A.

Concerned Christians will want to make sure that their local congregational funds are not channeled into sources where they can be used to promote this sort of subversion and racial conflict. This is definitely not the proper use to which 'the Lord's Treasury' funds should be used. Here are a few of the disclosures from the article in question: "A campaign to raise \$210,000. in support of U.S. draft-dodgers and deserters in Canada and Sweden". - "a fund of \$10,000 for the defense of Angela Davis, presently awaiting trial on charges of murder and conspiracy in an attack by black militants, that left a Court judge and three others dead". - "a gift of \$25,000 for bail and defense of a Black Panther accused of plotting public bombings". - "a gift of \$200,000 to the movement led by James Forman and his 'Black Manifesto.'" There is much more in the article. Surely this is already paving the way for The Antichrist to effect his takeover of the organised church as forecast in the Word of God.

Here is the exhortation of the Word of God for those faced with this situation:-

"Be not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? What agreement hath the temple of God with idols? For ye are the temple of the living God; . . . Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; . . ."

(2 Cor. vi: 14)

THE GREAT MYSTERY OF CHRIST AND THE CHURCH

By the late H. A. Ironside, Litt. D.

Throughout the writings of the Apostle Paul he again and again refers to a wondrous secret which he designates in a special way as "the mystery", or "the great mystery". Other mysteries he treats of, as we have seen, and shall notice later; but there is one that is pre-eminently such. It occupies much of his ministry, and is clearly the chief gem in the diadem of the truth of Christianity; yet for centuries it was almost entirely lost sight of, in fact, until brought to the fore through the writings and the preaching and teaching of a distinguished ex-clergyman, Mr. J. N. Darby, in the early part of the last century, it is scarcely to be found in a single book or sermon throughout a period of sixteen hundred years! If any doubt this statement, let them search, as the writer has in measure done, the remarks of the so-called Fathers, both pre- and post-Nicene; the theological treatises of the scholastic divines; the Roman Catholic writers of all shades of thought; the literature of the Reformation; the sermons and the expositions of the Puritans; and the general theological works of the day. He will find the "mystery" conspicuous by its absence. Of ordinances exalted to the place of mysteries, as in heathen rites, he will find much; but as to the mystery, which to the

apostle was so unspeakably precious, rarely a reference!

That a doctrine so clearly revealed in the Scriptures could have become so utterly lost is only to be accounted for by the Judaizing of the Church, and the consequent minding of earthly things that becloud the heavenly ones.

In seeking to point out the truth of the great mystery, I purpose looking at the various passages in which it is referred to, or explained, in the order in which they come to our English Bibles. The first passage is Romans 16:25-27: "Now to Him that is of power to establish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest, and by the Scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith: to God only wise, be glory through Jesus Christ forever. Amen".

In the epistle to the Romans the mystery is not developed. We must turn to Ephesians especially for that. But in Romans he refers to what was his special line of ministry without expounding it. He speaks of the unveiling of the mystery which had previously been

kept in silence. Now it is made known — not through the Old Testament — but “through prophetic writings” (which is a better translation than “the Scriptures of the prophets”; that is, the mystery is made known in the prophetic writings of the apostle himself). He was the chosen vessel to whom alone it was given to set it forth “for the obedience of faith”. Now if the mystery be for those who have faith to obey, it is certainly of vast importance that every child of God be instructed as to its true character.

Before passing on let me press the chief point here declared. The mystery formed no part of the revelation of the previous dispensations. Had it been otherwise Paul could not rightly have written that it was “kept secret since the world began”. It was part of the good news he was commissioned to publish abroad, but he learned it not from the former Scriptures, but by direct revelation from the Lord Jesus Christ in glory.

In 1 Cor. 2:6, 7, after refuting the wisdom of the world, he writes: “Howbeit we speak wisdom among them that are perfect (or, full-grown); yet not the wisdom of this world, nor of the princes of this world, that come to naught; but we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory; which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory”.

Here, I take it, he does not clearly speak of the mystery of the Assembly, but he implies that some great and hitherto unrevealed secret was the burden of his ministry to those already established in the gospel; hence it evidently includes that which we are now considering. The crucifixion of the Lord of glory made way for the declaration of this great secret, which had never previously been made known.

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THINGS THAT DIFFER

American Thanksgiving day this year reminded me that in the year 1620, as the Pilgrims were about to set sail from their beloved homeland to make a new life in far-off America, their Pastor, John Robinson gave them a farewell message. They were going to a new land where they hoped to find that religious freedom which they felt had been denied them in the homeland. "Do not", he begged them, "be of that company of believers who have come to a full stop theologically". "So many", he complained, "refuse to consider anything of value beyond what their tutors or leaders had taught them".

Is this not true today amongst so many companies of Christians? They may have sat at the feet of some gifted Bible teacher, or had been nourished along some certain religious thought in their early days, and then they came to a full stop. They just simply refuse to accept any further Scripture enlightenment unless it happens to coincide with the teachings under which they were reared.

I have heard of Bible teachers who openly sneer at the Dispensational teachings found in the Scofield Bible. They have labeled it 'Scofieldism'. And yet, to many, the Dispensational approach advocated by this renowned Bible teacher comes as quite a revelation. A great many have embraced this

doctrinal view of the Word of God and are grateful that it was ever brought to their attention. It is the view of this writer that it is vitally important to consider things that differ. While "ALL Scripture is given by Inspiration of God, and is profitable . . ." It is not necessarily ALL to be applied indiscriminately at ALL times to ALL mankind equally. Some portions were directed particularly to be applied under the Law of Moses, whereas some other parts were directed to the Israelites who were living while Christ was upon the earth. Again other parts, notably the later revelation given to the apostle Paul, were intended to be applied in the New Church Age following the rejection of the Kingdom gospel by Israel.

As the reader will note in the article on another page, The Great Mystery of Christ and the Church, by a leading Fundamentalist preacher the late Dr. Harry A. Ironside, a state of confusion exists today in so called Christendom due to the failure of church leaders to Rightly Divide the Word of Truth (2 Tim. ii:15). In so many cases we find them attempting to 'Judaize' the Gospel of Grace.

That is to say, they stubbornly refuse to accept the writings of the 'Church Epistles' and, instead they persist in trying to apply the teachings of the first three gospel books in which Christ invited Israel to

join Him in setting-up the Kingdom of Heaven upon the earth at that time. As we all know, Israel rejected the offer of the Kingdom and slew the King of Glory. Consequently God, in His great mercy, inaugurated a New Plan whereby salvation would be extended to the formerly ostracised Gentile peoples. This Plan is fully outlined in the Church Epistles and differs in many respects from the Plan at first offered to Israel. The men of Israel were invited to become 'followers' of Jesus the King, they were to submit to the rite of Water Baptism for the remission of sins as a sign of their obedience to the King. The Kingdom would be set up upon the earth. Jesus would sit upon the restored Throne of David. The restored Kingdom would then rule over all the nations of earth and Israel would become the dominant peoples of the world. This was the planned destiny for Israel. Earthly greatness and glory. The splendour of the Throne of David upon the earth their fondest hope. But they rejected it all in their unbelief. Following the crucifixion and resurrection of the Saviour God's New Plan began to take shape. IT IS MOST IMPORTANT to recognise the fact that the 'kingdom plan' was now no longer to be the basis of Salvation. The people for whom it was designed had rejected it, in consequence God afflicted them with 'spiritual blindness' (see Rom. xi: 25), and that Plan no longer applied. A NEW PLAN would now take its

place - The Gospel of the Grace of God. (Eph. iii:2). The Confusion of which we have already mentioned arises as church leaders, who should know better, stubbornly refuse to recognise the annulment of the First Plan in favor of THE NEW PLAN, as it had been revealed to the Apostle to the Gentiles (Rom.ii:13). In connection with the introduction of the New Plan, which was to supersede the Gospel of the Kingdom, another fact must be considered.

At about the middle of His earthly ministry, after it became obvious that Israel (His own whom He came to seek and to save) would reject Him, the teaching of Jesus took a new turn. Instead of the emphasis being upon Himself as their King, and the offer of the kingdom, He now instructed His disciples that they should "tell no man that He was Jesus, the Christ". (Matt.xvi:20). Then He proceeds to break the news to them that He would very shortly after be crucified and would leave them. Then we learn from another passage (John xvi:12-15) that Jesus said to them: "I have yet many things to say unto you, but ye cannot bear them now, However, when He, the Spirit of truth, is come, he will guide you into all truth . . ." Here we find Jesus preparing the way

MOVING ?

Please send us both your old and new addresses promptly.

for them to receive a further revelation of God's Plan and Purpose for mankind. Paul writes of this further truth as "the revelation of the mystery, which was kept secret since the world began, but now is made manifest . . ." (Rom. xvi: 25, 26). It is the worst form of obscurantism to take the position, as many do, that only the actual recorded words spoken by Jesus are doctrinally acceptable, or are of superior authority. Did He not declare that the Holy Spirit would make further revelation of God's will for mankind at such a time as 'they were able to bear it?' And are not these further revelations all of equal authority, whether or not our Lord spoke them in person?

So now, in this Day of Grace, we are taught to find the principles of the Gospel of the Grace of God outlined in the later revelation as given to the Apostle to the Gentiles (Rom. xi:13). As a matter of fact Paul goes so far as to write (under the Inspiration of the Holy Spirit): "If any man preach any other gospel unto you than ye have received, let him be accursed". (Gal. i:8). He proceeds to state (vs. 11 & 12), "the gospel which was preached by me is not after man, for I neither received it of man, neither was I taught it, but by revelation of Jesus Christ". Christ had spoken to him in Person about it, first as Paul proceeded along the Damascus road, then some time later as he was taken into the desert of Arabia alone, and lastly he tells of an experience he had as he was "caught

up to the third heaven - to paradise, and heard 'unspeakable words', too holy to be repeated" (see 2 Cor. xii: 2-8). Surely this invests his gospel with all possible authority that one could expect. He was entrusted with a sacred 'mystery' that no one had ever before been privileged to hear. This 'mystery' was that the Gentiles should be fellow heirs, and of the same body (of Christ), and partakers of his promise in Christ by the gospel. (Eph. iii: 1-10). Henceforth there was to be One body, (the believers baptised into the body of Christ), One Spirit, One Lord, One faith, One baptism, One God and Father of all (chap. iv). This is the NEW PLAN under which the Gentiles were to be brought into the family of God. Here we see THE THINGS THAT DIFFER. The language, the promises, the fellowship, the conditions are all of a different nature to those things offered under the Kingdom gospel. Now men are exhorted to "walk by faith, not by sight". The 'washing' is to be in 'the blood of Christ', not by the repentance in water. Sinners are 'justified' on the basis of saving faith in the efficacy of the precious Blood which Christ shed for all mankind. Instead of being merely 'followers', or 'disciples' of Jesus this new group are given a much more exalted position. By virtue of the reality of becoming an actual part of Christ's own body (see 1 Cor. xii: 12, 13; also ver. 27) these believers, during the Day of Grace, are declared to have actually be-

come 'children of God, heirs of God, and joint-heirs with Christ'. **THINK OF THAT!** Do you see the very great difference here from the position that was attainable by those who had heard the Gospel of the Kingdom?

You see, the destiny of those who are saved during the presentation of the Gospel of Grace is quite different to that offered previously. These believers under Grace are called to what Peter (1 Pet. i:4) describes as "an inheritance incorruptible, and undefiled reserved in heaven for you". They are 'redeemed with the precious blood of Christ' (vs. 19) they are 'born again by the word of God' (vs. 23). It will be readily recognised that the language used to describe the calling and destiny of this thrice-blessed group is vastly different and superior to that offered to Israel during the days of the earthly ministry of Christ. Israel's destiny was to be (it will be restored to them during the Millennium) Earthly power and glory,

with the promises given to Abraham to be eventually realized. The destiny of the redeemed under the Gospel of Grace is purely **HEAVENLY** in character. Two different groups - Two different destinies!

Why there is so much confusion about this among men of goodwill is hard to understand. It simply boils down to the fact that men choose to ignore the exhortation of 2 Tim. ii:15. They only consent to **DIVIDE** the Scriptures as it suits their own fads and fancies. The Word puts it quite clearly - the way in which we can be 'approved unto God' is by **RIGHTLY** dividing the Word of truth. That is the secret of it all. Compare Scripture with Scripture, and when the clear testimony opens up some facet of truth then we must act upon it - whether or not our teachers of earlier days had seen that truth. In other words - **BE SURE** we are not among those who **HAVE COME TO A FULL STOP THEOLOGICALLY**.

C. R. P.

.....

The Bible teaches very clearly that there is a Devil and that there are many demons under him. These are evil personalities that influence the lives of men. The Devil is a person. When we see a person we think of a human being. A human being is a person, but a person is not necessarily a human being. A person is a self-conscious being with a free will. The Devil and all of his demons are persons. The Devil is not in Hell. He will be cast into Hell some day. He is now the prince of the power of the air. He is the god of the world who blinds the eyes of men. The Devil is not omnipresent. Only God is omnipresent. However, the Devil, because he has many demon messengers who take their orders from him, is practically omnipresent as far as this world is concerned.—Dr. Bob Jones, Sr.

“The Heavens Declare the Glory of God”

SOME ELEMENTARY ASTRONOMICAL FACTS
ILLUSTRATIVE OF SPIRITUAL TRUTHS

BY “M.B.”

PART II

HEAVENLY bodies are of two kinds—those that are incandescent and give out light—such are the stars—and those that are dark and merely reflect light, like the planets. Among the starry myriads we are of course most closely concerned with the group to which we belong—called the Solar System. In this system the sun is the head, centre and probable source of eight planets and their satellites. The sun, which is 1,200,000 times bigger than the earth, is just one of the stars of heaven and by no means the largest of them. The earth is one of his planets which he supplies with the light and heat necessary to sustain all its animal life. How we rejoice in the warmth and beauty of the sun’s rays! That is because our Maker has surrounded the earth with a belt or covering of kindly atmosphere many miles in depth; and this softens and disperses the powerful rays of the sun that would otherwise blind and scorch us. If we look at the sun through a mist or dark glass, it appears as a bright broad disc with a perfectly even edge. That is on account of its great distance from us, about 93 million miles.

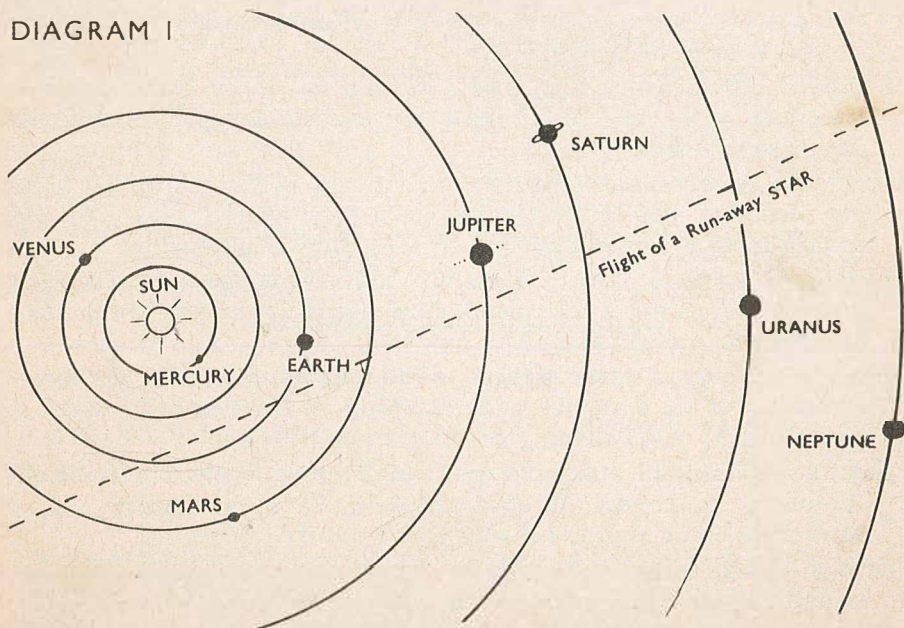
Could we get within but one million miles of the sun, we should find it a very different and a very terrifying thing—a raging tempestuous ocean of flaming gas, 865,000 miles in diameter. Telescopic observations made during total solar eclipses have revealed the presence of tongues of glowing hydrogen shooting out behind the hidden disc to the length of 100,000 miles and more. Beyond all, extends for about a million miles a beautiful surrounding crown of soft light. How fearful and yet how magnificent! We cannot contemplate this terrible and glorious object without seeing how in some respects it reflects the Majesty and Glory of its Creator—He “Who dwells in the light whereunto no man can approach”¹⁶. “Whom no man hath seen nor can see”¹⁷ for there shall no man see His Face and live¹⁸. This is true of Essential Deity till veiled by the Incarnate Word Who mediates His light to mortal men.

The blinding light of the natural sun is taken to illustrate also the appearance of our Lord after His ascension. "His countenance was as the sun shining in its strength"¹⁹ "a light above the brightness of the noonday sun", the glory of which blinded the eyes of Saul of Tarsus on the Damascus road²⁰. Modern theology would greatly moderate, if not altogether obliterate what Scripture teaches concerning God. It practically relegates Him to the position of a distant if kindly patron of the human race, not very minutely concerned with men's doings, and leaving them largely to manage their own affairs.

Absolute Holiness

How different to the perceptions of godly men of old. The Levites speak of "our God, the great, the mighty and the terrible God"²¹. Before Him, Moses and Elijah hide their faces²², and Daniel and John fall prostrate²³. Paul speaks of "the terror of the Lord"²⁴, and says that "it is a fearful thing to fall into the Hands of the Living God", "for our God is a consuming fire"²⁵. This expression would seem to indicate the quality of His absolute Holiness which cannot tolerate sin and must consume all that is incompatible with His awful purity. When we read of those great glowing tongues issuing from the sun's fiery globe, we can not but be reminded of the imagery employed in Dan. 7. 9, 10.

DIAGRAM I



16

Refiner's Fire

It is also written "He maketh His angels a flaming fire"²⁶—fire that like the sun-flames would consume that which approaches too near—fire that of old destroyed some who defied God or approached Him in an unauthorised way. See Lev. 10. 2; Num. 16. 35; 2 Kings 1. 10, 12. On Mount Carmel we see the fire of the Lord falling to consume the sacrifice offered in the sinner's stead. But there is healing²⁷ as well as destruction²⁸ in the beams of Him Who calls Himself the Sun of Righteousness. He is like a refiner's fire²⁹; and the souls of those who commit themselves to Him in trust and love, He purges by fiery trials, a spirit of burning³⁰, in order to consume all the dross that is incompatible with His purity, for only "the pure in heart shall see God"³¹. If a sinner *persists* in adhering to his sin—sin that is doomed to everlasting destruction, how can he escape becoming involved in the fate of that from which he refuses to separate?

Diagram I is meant to show the relative *distances* from the sun of the eight planets of the Solar System; but not their relative *sizes* either to the sun or each other. Each planet revolving on its own axis, makes for itself a day of different length according to its size and rate of speed. Each pursuing its ordered course round the sun has a year of different length.

Mercury—the smallest of the planets, 36 million miles distant from the sun, and coursing along at the speed of 35 miles a second, completes its annual orbit in 88 days.

Venus—a little smaller than earth, 67 million miles from the sun, travelling at the rate of 22 miles per second, takes $7\frac{1}{2}$ months to complete its orbit.

Earth—93 million miles from the sun, moves at the rate of 18 miles per second to get round the sun in a year of 365 days. We are accompanied in our journeyings by a satellite—the moon.

Mars—smaller than earth, 140 million miles from the sun, travelling at the rate of 14 miles per second, takes nearly 23 months to complete its orbit. It is accompanied by 2 moons.

Jupiter—the biggest of the planets, is 480 million miles from the sun—accompanied by 5 moons and travelling at 8 miles per second it takes from 11 to 12 of our years to get round its orbit.

Saturn—900 million miles distant, travelling at 5 miles per second completes its course in approximately 30 of our years. It is surrounded by a wonderful ring and 8 moons.

Uranus—1,780 million miles distant, travelling 4 miles per second, has an orbital year equal to 84 of ours. It has 4 moons.

Neptune—2,780 million miles away travelling 2-3 miles per second takes 165 years to complete its orbit.

(not included in our diagram)

Pluto - - 3,670 million miles distant has an orbital year 248 times that of earth. It is the second smallest of the nine known planets, a recent discovery (1930).

¹⁶ 1 Tim. 6. 16	¹⁷ 1 Tim. 6. 16	¹⁸ Ex. 33. 20	¹⁹ Rev. 1. 16
²⁰ Acts 22. 11	²¹ Neb. 9. 32		
²² Ex. 3. 5, 6	1 Kings 19. 13	²³ Dan. 10. 9	Rev. 1. 17
²⁴ 2 Cor. 5. 11	²⁵ Heb. 10. 31	Heb. 12. 29	²⁶ Psa. 104. 4
²⁷ Mal. 4. 2	²⁸ 2 Thess. 1. 8	²⁹ Mal. 3. 2	³⁰ Isa. 4. 4
³¹ Matt. 5. 8			

(To be continued)

The Heavens Declare will shortly be reprinted in booklet form, with a coloured chart, obtainable from Living Waters Office, price 1s. 6d., post free. Reduction for quantities.



A DRIVER'S PRAYER

Colossians 3:17

Dear Lord — before I take my place
Today behind the wheel.

Please make me come with humble
heart

Before Thy throne to kneel —

And pray, that I am fit to drive

Each busy thoroughfare,

And that I keep a watchful eye

Lest some small child be there.

And keep me thinking constantly

About the Golden Rule.

When driving past the playground
Zones

Or by some busy school.

Then when I stop to give someone

His right to cross the street

Let me — my brother's keeper be

And spare a life that's sweet.

Please make me feel this car I drive

You gave me to enjoy.

And that its purpose is to serve

Mankind — but not destroy.

— Submitted by V. F. Doerr.

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organization shall be a sufficient discharge to my Executors for payment thereof."

ARMAGEDDON THINKERS

Fifty miles up from New York City, in woody glens, there stands a mock-Cotswold mansion. This is the home of the Hudson Institute, sometimes called the "think factory". Dr. Herman Kahn, who started the institute four years ago, has been described as "mathematician, physicist, defence analyst, Pentagon adviser and nuclear egghead extraordinary".

Today he no longer runs the establishment with his own money. He receives approximately \$1,040,000 a year from the U.S. Government for the 35 members of his staff, described as "Armageddon thinkers", who undertake required research work.

In 1960 Dr. Kahn wrote a book *On Thermonuclear War*, which, so it is stated, Russia's war planners have used as a text book.

Two years later he wrote another book which he called *Thinking the Unthinkable*.

Looking at today's critical world situation Bible students believe the time has come to think the thinkable, however. For is it not becoming increasingly evident that the age-ending events of prophecy are swiftly shaping up for fulfilment?

What are the general signs of the Age End? This question has been ably and discerningly answered by Dr. Keith L. Brooks, but before we quote his remarks we would like to call the attention

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Final Conf

ARMAGEDD

Rev. 16: 13-16:

PARTICIPANTS

Antichrist, False Satan.

Kings of the earth armies.

TIME

Under the reign of christ.

PURPOSE

To prevent Christ taking over the government of the earth.

PLACE

Armageddon.

THE LORD

Returns to earth Rev. 19: 11-16.

WEAPONS

Armies with latent. Joel 3: 9

CRISIS

Antichrist and False cast into lake of fire.

Armies destroyed word of Christ bound. Rev. 19: 2

OUTCOME

Christ takes the Kingdom of Israel nations. Dan. 7: 14: 9.

of our readers to his reminder that "the prophecy of Armageddon comes under the sixth vial of the book of Revelation, when the Great Tribulation is under full swing. Looking on to the climax of all these judgments, the revelator sees the armies of all nations being gathered together into a place called, in the Hebrew tongue. Armageddon (Rev. 16: 16).

"Thus it will be seen", writes Dr. Brooks, "that Armageddon will mark the culmination of the Great Tribulation and the basis of the

- The Prophetic Voice

Generations Against God

ON:

GOG AND MAGOG:

GOG AND MAGOG:

19: 19.

Ezek. 38-39.

Rev. 20: 7-10.

Prophet, and their	Gog, Persia, Ethiopia, Libya, Gomer, Togarmah. Satan bound; not mentioned.	Gog and Magog from four corners of the earth. Satan the instigator.
of Anti-	When Israel dwells safely in its land. Ezek. 38: 11, 14.	After the thousand years and Satan's release. Rev. 20: 7-8.
ist from e govern- h.	To seize the wealth of Israel. Ezek. 38: 12.	To depose Christ from His throne.
	Palestine. Ezek. 38: 16.	Jerusalem and its environs. Rev. 20: 9.
to rule.	Reigning in Jerusalem. Ezek. 37: 27.	Reigning in Jerusalem. Ezek. 43: 7.
st equip- -10.	Wooden weapons. Ezek. 39: 9-10.	None mentioned.
e Prophet fire.	Armies, destroyed by hail, pestilence, fire, brimstone.	Fire from heaven consumes all. No burial mentioned.
by the t. Satan 19-20: 3.	Weapons burned for seven years; burials for seven months. Ezek. 39: 9-16.	Satan in lake of fire.
throne as and the 14; Zech.	Christ magnified before the nations. Israel assured of His ever- lasting protection. Ezek. 39: 21-22.	No further rebellion.

punishment will be as foretold by our Lord in Matthew 25: 40: 'What have ye done unto these my (Jewish) brethren?' It is the frightful doom of Jew-haters. Strangely enough the 'battle' of Armageddon is never fought. The assembled hosts will be paralysed in their tracks by the brightness of His coming in vengeance. It is therefore a mistake to speak of 'the battle' of Armageddon. In the one reference to it in Revelation it is represented simply as an unprecedented gathering of troops. No

more suitable place for such a gathering could be found than the extensive plains of Jezreel, occupying a central position within the ten kingdoms of the revived empire. Millions upon millions of the soldiers of Antichrist could be landed there from ships and marched there by land".

Back to the question: What are the general signs of the Age End? Dr. Brooks sets forth a few of the prophecies having to do with the consummation of the age in which we are living. "As you read

them”, he writes, “and compare them with the events of which our daily papers are full, recall the challenging question put by our Lord to the religious leaders of His day: Can ye not discern the signs of the times?” (Matt. 16: 3).

International Conditions

1. Constant rumours of war (Matt. 24: 6).
2. Increasing world conflicts accompanied by pestilence and famine (Matt. 24: 7; Isa. 13: 4, 5).
3. Economic perils, such as the nations have never known before (Matt. 24: 21, 22; Mark 13: 19; Dan. 23: 1).
4. The people impotent to help themselves (Ezek. 7: 17, 18).
5. Gold and silver valueless as exchange (Ezek. 7: 19).
6. Disastrous earthquakes (Matt. 24: 7).
7. Increasing commotions within nations (Luke 21: 9).
8. Fearful sights and great signs (Luke 21: 11, 25).
9. People’s hearts failing for fear

(Luke 21: 26; Isa. 24: 17, 18).

10. Perilous conditions in general (2 Tim. 3: 1-5).
11. Collapse of great fortunes (Jas. 5: 1-8).
12. Nations utterly broken down (Isa. 24: 19, 20; 52: 6).
13. Days of darkness and gloominess (Joel 2: 2).
14. Hellish war devices (Joel 2: 3-5).
15. Revival of Roman Empire; its final destruction (Dan. 2: 40-50).
16. Many traitors, “fifth columnists” (Mark 13: 12; Luke 21: 16; 2 Tim. 3: 3, 4).
17. National revival of Israel (Mark 13: 28).
18. Russia and Germany join, eventually attempt to grab riches of Palestine (Ezek. 38-39).
19. Increasing persecution of Christians and Jews (Dan. 7: 21, 22; Jer. 30: 7, 13-16; Matt. 24: 9; Mark 13: 13).

THE PROPHETIC NEWS AND ISRAEL’S WATCHMAN

Trailer to Armageddon Thinkers

The foregoing article was first printed in *Prophetic News & Israel’s Watchman* in the Fall of 1965. (Two years before the ‘six-days war’ in Palestine). In view of the rapid deterioration in world conditions that has taken place in that brief six-year period we wonder what the late Dr. Brooks would be writing were he alive today.

For example (3) Economic

perils - the nations of the world are ‘at their wits end’ to cope with the developments in the economic sphere of recent days. (5) Gold no longer plays an important part in the adjustment of international currencies. It is no longer ‘legal tender’. (7) Even the two great Communist nations have developed antagonistic postures. (12) The fiasco of the United (?) Nations is

becoming more and more apparent to most thinking people. Instead of carrying-out its intended role of 'peace-keeper' its chief function today appears to be to provide a forum where the antagonisms of the various nations can receive public notice, meanwhile, conflicts are in progress in various parts in which this world body shows itself as totally impotent to do anything useful. (14) The development of nuclear power has brought into being war-bombs of ever more destructive capability. They now state that the dreadful 'Hell-bomb' that destroyed Hiroshima can now be considered a mere 'firecracker' in comparison with the latest bombs now in production, perhaps 2500 times more destructive. (15) E.C.C. (Common Market) formation of the ten-nation Confederacy should shortly become a reality as Great

Britain and the other three nations now prepare to enter that trading group. (17) Israel is now in control of Jerusalem for the first time in about 2500 years. (18) A first step in the uniting of Russia and the Germans has already taken place as Chancellor Willy Brandt held talks with the leaders of Russia and with the East Germans looking toward a rapprochement of those peoples. (19) The lot of Christians in many parts of the world daily grows more hazardous. One wonders just how much longer things can go on ere our God will call a halt to it all - the Holy Spirit, together the believers, be withdrawn from the earth, thus making way for the appearance of Antichrist (2 Thess. ii:2).

May we echo the prayer of Rev. 22:20 - "Even so, come (quickly), Lord Jesus".

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God's Wonders in the Deep

By Dr. Clifford Burdick, Consulting Geologist, Tucson, Arizona

Oceanography is the newest branch of the geological sciences to throw light on the Biblical story of the Flood. Since the Deluge was a great enlargement of the seas until they covered the highest mountains, this is indeed appropriate. In recent years oceanographers have been exploring the ocean depths with scientific instruments never before available, and these have exposed a new submarine world that has become a source of wonderment to all.

Until recently, few soundings had been made of the oceans, and these few were made by unreeling long cables from the deck of a ship. The readings were few and spotty, and nothing was known concerning life at the bottom of the seas; in fact it was assumed that life did not exist at great depths. Now special bathyscapes or high-pressure submarines have descended to the deepest part of the Pacific and intrepid explorers within have not only seen life on the ocean bottom, but have photographed it.

The cable-sounding equipment has been replaced by electronic devices which can take soundings many times more rapidly, so that geologists have been able to map the bottom of the ocean with almost as much precision and detail as they do the surface of the earth.

As a result of this extensive ocean floor mapping, over 500 guyots or seamounts have been found in the Pacific Ocean alone. The guyots resemble a sawed-off volcanic cone, with the top eroded and with ripple marks similar to those on any shallow water beach. The depth below sea level of the tops of these guyots varies from a few hundred feet to several thousand. They even have terraces on their sides, indicating either a varying change of sea level by stages or a rise or drop of the sea floor.

Orthodox geology postulates a former drop of sea level of from 300 to 500 feet when the polar regions accumulated vast ice caps that encroached upon the temperature regions during the so-called Ice Age; however geology is at a loss to explain how either the sea level could have arisen to submerge these seamounts by thousands of feet, or the bottom of the ocean could have dropped by that much, for most geologists are agreed that the ocean basins have existed from earliest geologic times. These seamounts are classed by geology as among the unsolved mysteries.

G. H. Darwin postulated that the Pacific Ocean basin was sucked out by the near approach of a celestial body, and the section of the crust of the earth thus removed

became the moon at the very beginning of earth history. H. Cloos believed that the ocean floors were formed by crustal subsidence from the general level of the continents. Now the most recent investigations have shown a deep gash or trench running clear around the earth at the bottom of the sea. The ocean basins of the earth hold some 300,000,000 cubic miles of salt water, 80,000 cubic miles of which are sucked up each year by evaporation, to be returned as rainfall. Only about 29% of the earth's crust lies above the surface of the seas.

Not many people realize that the longest mountain range on earth is the Mid-Atlantic Ridge, not even visible on the surface except at the Azores and in Iceland. This range extends from Iceland almost to the southern ends of Africa and South America, dividing the Atlantic Ocean in two halves. If the ocean level was at one time from 5,000 to 10,000 feet lower, as it may well have been before the Flood, then this submerged Mid-Atlantic Ridge would have appeared as a continuous mountain system 10,000 miles in length.

- in *Bible-Science Newsletter*, 8/70

READER COMMENTS

R. H. Bublitz of Milwaukee comments on the essay "The Chronology of Genesis 1-11 and Geologic Time" by Henry Morris in the August, 1970 Newsletter. He thinks chapters 7 and 8 should be given more prominence for they not only portray the 24-hour day, but prescribe an entire year. Gen. 7:11 reads, "In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened." And chapter 7:24 reads, "And the waters prevailed upon the earth an hundred and fifty days." . . . "The ark rested

in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat." He says, "Continuing with verse 5 through 12 we find 11 months specified; there is no reference made to the twelfth month, however. Yet it is self-evident that 12 months covered the one-year period because of the earth's revolution around the sun. This definitely confirms the statement of the six successive days of creation as being actually days of 24-hours each."

He states further that the waters prevailed on the earth for a period of five months, consisting of 30 days each, from the seventeenth day of the

Continued on page 27.

What should the Church do about **civil disobedience?**

by CHARLES C. RYRIE

"Force sometimes is the only way to generate action." "Bible college students participate in demonstration." "Newly formed 'High School Rights Coalition' announces plans for free-speech drive." The headlines scream. People squirm. What should the Christian do?

A Bible college student taking part in a demonstration—that doesn't fit the usual image. Student protests moving down to the high school level—where will it end? Recently Chicago seven defense attorney Kunstler said that "if violence is the only way to get social order then I'll support it." This statement does not come from an ideological communist revolutionary in some foreign country, but from a United States citizen who practices law. Many psychologists seem to be dedicated to the proposition that everybody ought to be able to do his own thing in his own way and that no one should be blamed for his action.

Organized churchianity has also jumped into the debate. The World Council of Churches approved the principle of "selective conscientious objection" which defends "the free right of expression of conscience for all persons independent of creed or belief." Church buildings are used like cities of refuge; church leaders are often the first to be arrested.

Whether we like it or not these are the things that are happening in our world today, and Christians

need to know how to act and react. Granted that it is not easy always to think clearly about civil disobedience when, for instance, our Lord Himself is being pictured as a revolutionary who conspired in His day to overthrow the government. Is a believer ever justified in breaking the law, especially in promoting causes which seem to demonstrate the chief characteristic of Christianity, love? If it is right and even desirable for Christians in the South to demonstrate and lobby against liquor and gambling, then shouldn't Christians in the North do the same against racial and social injustices?

It is not easy to think clearly about these matters, but think we must. Those who campaign for civil disobedience have marshalled their arguments, and we need to know what's right or wrong about them.

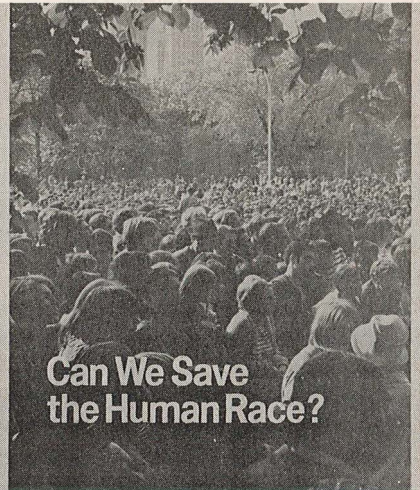
One champion of civil disobedience who is quite popular now with young people on our campuses was the 19th century New England writer Henry David Thoreau. A humanist, in that man, not God, was his primary concern, Thoreau had a profound influence on many thinkers, great and small. For instance Gandhi printed and distributed Thoreau's essay, "Civil Disobedience," in pamphlet form and always carried a copy with him during his many imprisonments. Walt Whitman put his finger on Thoreau's continuing and current appeal when he said, "One thing

about Thoreau keeps him very near to me: I refer to his lawlessness—his dissent—his going his absolute own road. . . .” And one of his biographers wrote: “Rare is the issue of an anarchist magazine in this country or abroad that does not somewhere in it cite him.”

What did this man do and say that encourages the cause of civil disobedience in our day? His famous essay “On the Duty of Civil Disobedience” was occasioned by a night in the Concord jail. It all came about in July, 1846, when Thoreau refused to pay his poll tax as a protest against a government that supported slavery. Three years before a close friend had done the same thing and his example undoubtedly gave Thoreau needed courage! At any rate, the town constable offered to pay the tax but Thoreau refused to let him. Nevertheless, during the night someone (probably his aunt) paid it, thus thwarting his efforts to protest his government’s actions.

The essay grew out of this experience and attempted to set his case before the people. Actually it does not focus on specific political issues but aims to wean men away from their adherence to an insidious relativism (government) and to persuade them to return to the superior standard of absolute truth (humanism). Though many argued even in his day that when moral law and government are in conflict men should obey the government, Thoreau insisted that “it is not desirable to cultivate a respect for the law, so much as for the right.” Furthermore, the most effective method of defending the right, in his judgment, was by civil disobedience—refusing to pay taxes, going to jail, even martyrdom.

All of this sounds very noble—and contemporary—but there’s a very basic flaw in its approach. Who decides what is right? Government may very well be wrong, but is the individual’s “own innate sense of goodness” (to which Thoreau appealed) necessarily any better? And which individual’s sense of right should we follow? John Brown and John Jones may take exactly opposite points of view on the same issue and each feels in his heart that he is right. Whom do I follow? And if I don’t agree with either of them, then what? If three people practice civil disobedience, that’s not so bad, but if three million try to do what is right in their own eyes, then civil disobedience becomes civil anarchy (because there



will be three million different approaches!). Thoreau’s idealism may sound good, but when coupled with his humanism, it provides a standard no better than the human being who tries to practice it.

Two years before the poll tax and jail incident Thoreau had another experience which is sometimes used

as an example of a good thing to do when one is dissatisfied with the government. He moved into some woods on the shore of Walden Pond about a mile and a half from Concord, built a cabin, cultivated a garden and in general simplified his life for two years, two months and five days. The experiences of those days he wrote of in *Walden*. He himself said, however, that he did not intend to suggest this kind of life for any who were satisfied with their present existence nor did he advocate leaving home and family or abandoning civilization. During those years he did not isolate himself from his friends, whom he regularly visited in the evenings (since he was only a short distance from town), and while he despaired often of the so-called improvements of civilization, he advocated improving our spiritual natures as well as our material

world. So his experiences at Walden Pond were not really an example of withdrawing from society nor did they bear any resemblance to a present-day communal or hippie type settlement.

But what Thoreau did illustrate is exactly what is often practiced today—humanistic ethics or let everybody do his own thing in his own way without blame. That is the question at the heart of civil disobedience—does an individual have the right to put his will above the government under which he lives and follow whatever course of action he thinks proper?

Humanism is the philosophic basis for most civil disobedience—albeit humanism in varying degrees of altruism or selfishness. The arguments go like this. If a law is clearly unconstitutional then it must be broken in order to test it or protest it.



The United States Constitution guarantees the right of freedom of assembly and peaceful protest.—COMPIX photo.

But who decides if a law is clearly unconstitutional? Is this up to each individual or do we abide by the decisions of the courts? And if someone does decide that he must break a law in order to test it, he of course must be prepared to pay the penalty. Furthermore, it is very important to remember these days that testing a law under our legal system does not require *mass* violations of it in

"If three people practice civil disobedience, that's not so bad, but if three million try to do what is right in their own eyes, then civil disobedience becomes civil anarchy."

order to bring it to a test.

Or sometimes we hear advocates of civil disobedience justifying their actions on the basis of using that means only as a last resort. But again, who determines when all legal means have been exhausted? This is a subjective humanistic judgment.

Or again we are told that acts of civil disobedience are permissible as long as the participant is willing to take the punishment. This seems to be a perfectly justifiable stance except for the fact that punishment has commonly been regarded in all societies as just retribution for a crime and not a perfectly respectable choice of action freely open to anyone. In other words, the fact that someone is willing to take the punishment does not make his crime respectable.

That word crime brings up a point that is often overlooked by civil disobedience movements. Acts of civil disobedience are crimes. Protests may not be crimes, depend-

ing on the laws of the land and the conduct of the protests, but violations of the law are illegal actions, however they may be justified in the minds of the violators.

For a Christian there should be no question about the basis for guiding his relation to the government under which he lives. He does not, indeed, cannot, operate on a subjective basis, nor can he espouse a humanistic ethic. It is the Bible which guides all of his conduct, and the Bible has a good deal to say by way of direct teaching and example about the matter of civil disobedience.

The Lord recognized the dual citizenship of His followers in His classic statement: "Render to Caesar the things that are Caesar's, and to God the things that are God's" (Mark 12:17). He also made it clear that God's servants do not fight in order to bring in the spiritual kingdom (John 18:36) although soldiers, even repentant ones, are a legitimate part of the order of this

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world's kingdoms (Luke 3:14). Failure to make this distinction has led some to picture our Lord as a revolutionary and leader in civil disobedience. He is described by some as "a serious threat to established law and order" or as "conspiring to overthrow the established government." To be sure our Lord was a threat to

"It is not easy always to think clearly about civil disobedience when, for instance, our Lord Himself is being pictured as a revolutionary . . ."

the religious establishment of His day, but not to the political kingdom of Rome, and Pilate clearly recognized that (John 18:33-38). He was not an anarchist trying to overthrow Rome nor did He spend His time protesting the political sins of Rome.

The apostles give the Christian clear guidelines about obeying government. Paul commanded believers to be submissive to the government (Rom. 13:1-7) because authority is ordained of God (v. 1, and notice that nothing is said about only certain forms of government being ordained of God), because resistance to government is in the final analysis resistance to God (v. 2), because government generally opposes evil (v. 4), and because our consciences tell us to obey (v. 5). No exceptions

Dr. Ryrie is dean of Doctoral Studies and professor of Systematic Theology at Dallas Theological Seminary, Dallas, Texas. He is also the author of several books, the latest of which is **Balancing the Christian Life** (\$3.95, Moody Press).

are listed to these reasons for obeying that would justify civil disobedience.

Eight or nine years later, after having much personal involvement with the Roman government under which he lived (including several imprisonments), Paul had not changed his mind about the teaching he had written before in Romans. He said again essentially the same things: "Put them in mind to be subject [this is the same verb as in Romans 13:1] to principalities and powers [this is also the same word as in the previous passage], to obey magistrates, to be ready to every good work" (Tit. 3:1). Maltreatment at the hands of the Roman government had evidently not provided Paul with sufficient existential grounds for changing his teaching (cf. 1 Thess. 2:2).

About the same time as Paul was writing to Titus, Peter wrote a similar word on submitting to government (1 Pet. 2:13-17). The reasons he listed for obeying are: in order to show by obeying God-ordained government our obedience to God Himself (v. 13), because it is the will of God (v. 15), and it is a part of a good testimony to the unsaved (v. 15). This obedience, according to Peter, should extend to every ordinance and to all rulers. Again no exceptions are indicated either because of the type of government or the conscience of the believer. Actually the principle underlying this concept of civil obedience is the believer's position as a servant of God (v. 16). In summary, the direct teaching of Scripture seems to require complete civil obedience on the part of Christians without any exceptions.

Both Peter and Paul wrote under the reign of the emperor Nero (54-

- *The Prophetic Voice*

"To be sure, our Lord was a threat to the religious establishment . . . but not to the political kingdom of Rome, and Pilate clearly recognized that."

68). Romans was written during the first part of his reign when it is said of him that he was incapable of cruelty! Titus was written after the burning of Rome and the beginning of the horrible persecution of Christians which Nero ordered. First Peter was also likely written after the beginning of this persecution, and yet the teaching of civil obedience remains unchanged and without exception.

But, you ask, are there not examples of civil disobedience in the Bible? Didn't Peter say that we ought to obey God rather than man (Acts 5:29)? Yes, but he said it in regard to the religious authority of the Sanhedrin, not the Roman government. However, it is true that the Sanhedrin also had wide political power in the time of Christ, so perhaps this is a legitimate example of the principle that disobedience of higher authority is justified when the authority requires a believer to disobey the laws of God.

Shadrach, Meshach, and Abednego disobeyed the king when they were brought into direct conflict

with Nebuchadnezzar's decree to worship the golden image. Daniel too disobeyed when the law of the land was in direct conflict with the revealed law of God. In both instances God vindicated their stand by delivering them miraculously from the punishment. This, however, was not always the case. "Others were tortured . . . others had trial of cruel mockings and scourgings . . . of bonds and imprisonments; they were stoned, they were sawn asunder, were tempted, were slain with the sword . . . being destitute, afflicted, tormented" (Heb. 11:35-37). When civil law and God's law are in opposition, the Bible's illustrations seem to sanction, if not oblige, the believer to disobey. But when a believer feels he should disobey his government, he must be sure it is not because the government has denied him *his* rights, but because it has denied him *God's* rights.

Is not the Christian ever to take leadership in trying to correct the ills of society, and will not this responsibility sometimes involve and justify acts of civil disobedience? Certainly the believer has a social responsibility. But he also has a civic responsibility and that is to be an obedient citizen. If the government under which he lives allows for means of legitimate protest and change, he surely may use them. But to take the law into his own

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"When a believer feels he should disobey his government, he must be sure it is not because the government has denied him **his** rights, but because it has denied him **God's** rights."

hands finds no support in the Scriptures. The only exception seems to be if the government forbids his worshipping God. The Christian's primary responsibilities are always **e v a n g e l i s m** and godly living. Through witnessing he changes men; through righteous living he affects society; through civil obedience he honors God. END

July-August 1970 / Moody Monthly

TOO WEARY TO WORRY

IT SEEMS as though the majority are beyond caring if the nation perish. Consciences are seared and dead; and there is a lack of moral sense. People intoxicate themselves with pleasure and materialism to escape facing the grim facts that cry aloud for national repentance. Many suffer from chronic inertia and fatalism, and are *too weary to worry* about the nation's doom. They are spiritually blind and numb. Britons returning after years abroad are shocked at the spiritual decline of Britain. The Bishop of Rochester says that in Britain today there is a generation that has lost God. He says England is back where she was 200 years ago before the great spiritual revival under John Wesley. God, through John Wesley, saved England from revolution and disaster, and Britain became prosperous and happy, and a great world power for good.

Dr. Allister W. Smith (Eng.)

LOOK TO GOD ALONE

FAITH is simply looking unto Jesus Christ. It is the helpless, needy, tempted soul, conscious of its own weakness and utter inability to cope with the difficulties all about it, and therefore looking *away* from all these things to God alone as its source of strength and deliverance. Faith thus looks to God. But anxiety looks to things. Anxiety turns the soul's gaze away from God to the circumstances about us. It causes us to plan and brood about the multitude of things which seek to harass us. In so doing we get our eyes off God. And this is to lose the attitude of faith. When we look to God, we trust. When we look to things, and circumstances, and surroundings, we grow anxious. "The beginning of anxiety is the end of faith," says Andrew Murray. When we begin to grow anxious faith languishes. "My eyes are ever unto the Lord, and He will pluck my feet out of the net," says the wise Psalmist. So long as he keeps looking unto God. God will take care of the nets and pitfalls which are spread in his pathway. This is the walk of faith. But when he *himself* begins to try to manage the nets and pitfalls, and looks away from God he begins to be filled with anxious care, and this is ruinous to faith.

—James H. McConkey.

The United Presbyterian Church ruling body voted to accept and disseminate to its members a controversial report which recommends legalized abortion and says that in some cases adultery may be acceptable.

The three-year task force report, adopted at the recent 182nd assembly in Chicago, also urges increased sex education in schools and churches and recommends further church research into homosexuality.

READER COMMENTS

Continued from page 19.

second month to the seventeenth day of the seventh month, or a period constituting the 150 days mentioned. According to the writer God created a perfect earth, and at the time of creation, the earth's axis must have been perpendicular to the plane of its orbit. In

those days the earth must have made its travel around the sun at the rate of one degree per day, completing the circuitous route of 360 degrees in the 360 days — a perfect creation. However, since the earth was tilted by $23\frac{1}{2}$ degrees, the earth's rate of speed around the sun must have been slowed by approximately 20.8 minutes per day, so that we now have a year of $365\frac{1}{4}$ days.

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Will you help to keep us on the airwaves? Broadcast regulations make it difficult for us to present our financial needs to listeners. The cost of broadcasting is met from voluntary contributions sent in by listeners.

THE BACK TO THE BIBLE HOUR is a work of faith and has been honoured of God over the years with many hundreds of souls being won to Christ. We need 10,000 praying people supporting our work with their gifts and supplications.

Will you be one? — The need is urgent.

Ask the Lord what share you should have in this work for Him, and write us.

Our mailing address:

CANADA'S NATIONAL BACK TO THE BIBLE HOUR,
Box 2350,
Edmonton, Alberta, Canada.

Daily Bible Reading

CONSIDER what a few moments, set apart each day for meditation upon the Holy Scriptures, will do for you.

It will enrich the mind

There are untold riches of thought which the Holy Spirit will reveal to you if you give to Him the opportunity. But the most precious thoughts, like diamonds or rubies, do not lay on the surface. They have to be searched for. Most of us ramble through the Bible and pick up whatever is on the surface; the deep things of God are not to be discovered that way. When a treasure from the Word becomes our own there is no end to it, it enriches our own hearts and then flows out to all we reach by voice and pen. Like the ancestry of Melchizadek, it has neither beginning nor end. Why then should we waste so much time on current news, and human speculation, and devote so little time to the rich and enriching Word of God ?

It will illumine the heart

These are dark days in which we live, and men's hearts are perplexed and troubled, but God's Word is full of counsel for dark days. He who ponders it daily will be saved from pessimism. His face will be illumined by the Sun of Righteousness and his message to the world will be of hope and cheer. To those who salute him, "Watchman, what of the night?" his invariable answer will be, "The morning cometh!"

It will induce prayer

Every time you open your Bible there will be a reason for prayer. It may be a command; ask God for His grace to enable you to obey; or a promise to believe and enjoy. Every experience in life is an occasion for prayer and it will be sanctified thereby. A Christian once wrote to a friend in trouble, "Perhaps the richest of God's earthly gifts is an accepted sorrow." Accept such from the Hand of God and pray, "Speak, Lord, for Thy servant heareth." Then He will reveal the hidden treasure buried in the grievous experience, and from His Word will tell you precious things worth all the hours of trial.

It will compel praise

The daily reading of the Holy Scriptures will fill your heart with joy. Like the Psalmist you will say, "I will bless the Lord at all times. His praise shall continually be in my mouth." That is as it should be for, "Praise is comely," and by it we glorify God, Who is worthy to be praised.

These are some of enriching experiences which come from the daily meditation of God's Holy Word.

"Thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein : for then thou shalt make thy way prosperous, and then thou shalt have good success."

Joshua 1. 8.

- Living Waters

- The Prophetic Voice

“SPECIAL RECORD OFFER”

By Canada's National Back to the Bible Hour

FEATURING: THE RADIO MALE CHORUS

And

TENOR SOLOIST — ARTHUR QUERENGESSER

Because of the many requests for recordings of the musical selections heard over the weekly radio program we are pleased to make this special offer at this time. This record will make an ideal Christmas gift for your friends, and we suggest that you send your order in immediately. When ordering we would ask that you enclose \$1.00 per record to cover the cost of handling and postage.

Cut out this order form which already has your name and address on the reverse side and mail today to receive your record.

Please send me _____ Record(s).

I enclose \$1.00 per record for handling and postage.

Mail to: Canada's National Back to the Bible Hour

Box 2350,

Edmonton, Alberta.

Old Testament Daily Readings for February

1 Job	34	9 Job	42	17 Ps.	15, 16	25 Ps.	26, 27
2 "	35	10 Ps.	11	18 "	17	"	28, 29
3 "	36	11 "	3, 4	19 "	18	27 "	30
4 "	37	12 "	5, 6	20 "	19	28 "	31
5 "	38	13 "	7, 8	21 "	20, 21	29 "	32
6 "	39	14 "	9, 10	22 "	22		
7 "	40	15 "	11, 12	23 "	23, 24		
8 "	41	16 "	13, 14	24 "	25		

New Testament Daily Readings for February

1 Acts	9, 30-35	9 Acts	12, 1-12	17 Acts	14, 19-28	25 Acts	16, 32-40
2 "	9, 36-43	10 "	12, 13-25	18 "	15, 1-11	26 "	17, 1-9
3 "	10, 1-8	11 "	13, 1-12	19 "	15, 12-21	27 "	17, 10-14
4 "	10, 9-22	12 "	13, 13-22	20 "	15, 22-29	28 "	17, 15-21
5 "	10, 23-33	13 "	13, 23-33	21 "	15, 30-41	29 "	17, 22-34
6 "	10, 34-48	14 "	13, 34-43	22 "	16, 1-10		
7 "	11, 1-18	15 "	13, 44-52	23 "	16, 11-18		
8 "	11, 19-30	16 "	14, 1-18	24 "	16, 19-31		

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Old Testament Daily Readings for March

1 Ps.	32, 33	9Ps.	43, 44	17 Ps.	56, 57	25 Ps.	70, 71
2 "	34	10 "	45, 46	18 "	58, 59	26 "	72
3 "	35	11 "	47, 48	19 "	60, 61	27 "	73
4 "	36	12 "	49	20 "	62, 63	28 "	74, 75
5 "	37	13 "	50	21 "	64, 65	29 "	76, 77
6 "	38	14 "	51, 52	22 "	66, 67	30 "	78
7 "	39, 40	15 "	53, 54	23 "	68	31 "	79, 80
8 "	41, 42	16 "	55	24 "	69		

New Testament Daily Readings for March

1 Acts	18, 1-11	9 Acts	20, 13-24	17 Acts	23, 1-10	25 Acts	26, 16-32
2 "	18, 12-23	10 "	20, 25-38	18 "	23, 11-22	26 "	27, 1-8
3 "	18, 24-28	11 "	21, 1-9	19 "	23, 23-35	27 "	27, 9-26
4 "	19, 1-10	12 "	21, 10-17	20 "	24, 1-16	28 "	27, 27-36
5 "	19, 11-20	13 "	21, 18-26	21 "	24, 17-27	29 "	27, 37-44
6 "	19, 21-30	14 "	21, 27-40	22 "	25, 1-12	30 "	28, 1-15
7 "	19, 31-41	15 "	22, 1-16	23 "	25, 13-27	31 "	28, 16-31
8 "	20, 1-12	16 "	22, 17-30	24 "	26, 1-15		

A plan to read through the entire Bible in Two years.

YOUR POSTMASTER SAYS, "Make sure you know and use your Postal Zone Number."

~~Frank J. Johnson~~

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TO KEEP THE PROPHETIC VOICE COMING, SHOW ADDRESS CHANGE, CLIP AND RETURN.



For the LORD Himself shall descend from ~~cccc~~ heaven with a shout, with the voice of the arch-angel, and with the trump of God: and the dead in Christ shall rise ~~cccccccc~~ first.

Then we which are alive and remain shall be caught up together with them in the clouds, to meet the LORD in the air: and so shall we ever be with the LORD. †

1 Thess 4:17-18 Rom 15:13 2 Thess 5:16