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**FATH**  **ON THE LINE**  
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WINTER 2016



This magazine issue comes a little later than usual for one very important reason. As many know, AD is still working on a 16-part documentary series entitled *Enmity*—and in December of 2015, the reality of enmity was felt keenly in my family's life. Our home burned down on Dec 12 and our precious dog Fiona perished. This life-altering event brought home clearly that we live in a world in which we are at enmity with Satan every day. He knows his time is short and he goes about like a roaring lion seeking whom he may devour (1 Peter 5:8). He delights in bringing suffering and pain to people, especially God's people and wherever he may discourage and annoy he will. His hatred of God and those who serve Him is unending.

Through the shock of this terrible event, our family has recognized that nothing is permitted to happen that doesn't pass through God's hands first. Who knows what reason God had for permitting the loss of our dear companion and friend, but we will learn of it in heaven.

Perhaps Satan wanted to discourage us from continuing with the *Enmity* series. Perhaps he desired that we would lose our faith and curse God for allowing this devastating event and loss to take place in our lives. But God would not let anything touch us that He knew we would not be able to go through with His help.

Someday God will wipe away all tears from our eyes, and restore to us love's purest joys. We know that God is able to recreate Fiona anew in that kingdom to which we journey and we long for that day.

We are comforted by God even in this pain, for we know He cries with us. Ellen White writes that His angels come to those who are discouraged and waft their wings about us to scatter the darkness and bring us comfort. All heaven is focused on the salvation of men and women. Each and every little thing that affects our lives is noticed and cared for. We are not left alone to walk through the suffering and pain of this world.

Another lesson we learned through this trial is that suffering and pain come to everyone—no matter who they are, no matter what they do or don't do for God. There is no "good luck" that happens to Christians—we all

suffer, sometimes more because Satan hates us so much for choosing Christ over him. This does not mean that it is not worth following Christ or that His children do not receive joy. Despite all that Satan tries to do to us, Christ is able to give us comfort, peace, and joy even in the midst of trials. This is something that the worldling cannot understand and cannot receive. Peace that passes all understanding comes from Christ alone.

Sometimes even as followers of Christ, we have a hard time attaining that peace. Through worry and anxiety, we can shut out that peace from our lives. Only by turning to the Lord, letting go of the cares that burden us, and submitting to God in all things, can we experience that peace. It can often be a daily struggle.

With this issue of *Faith on the Line*, let us be reminded that no matter what may happen to us in our lives, God is greater. He knows every thing that we face, nothing happens to us that He has not already checked and permitted, He goes with us through every trial whether

it is a longterm or short term trial, and He can make good come out of any situation—even ones that seem to be unfixable. We may not have all the answers to our why questions in this life, but someday we will. Ellen White assures us:

*God never leads His children otherwise than they would choose to be led if they could see the end from the beginning and discern the glory of the purpose that they are fulfilling {SS 297.3}.*



And so dear reader, please take heart. If you are facing a situation that seems unfixable, tragic, hard to live with, or discouraging, know that Jesus loves you and is with you in that situation. He will give you the strength to bear whatever it is you need to bear. He can give you peace and joy even in the situation in which you find yourself. And someday, very soon, all things will be made right. Jesus will restore all that the locust has eaten, all that Satan has taken. Never give up. The King knows and will get you through whatever you are facing.

*Wendy*

**Our aim** is to urge men and women to stand for truth and resist error. We pray that in times of serious compromise our ministry will equip you with solid information on current end-time issues and trends, and encourage you to live a life apart from worldly influences.

# FAITH ON THE LINE

DARE TO STAND

W I N T E R  
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Claude Brousson (1647-1698) © S.H.P.E. www.museprotestant.org

## Excerpt from **Cross and Crown:**

# Claude

**T**he old city of Nismes, in the south of France, was the scene of many tragic and affecting incidents connected with the persecutions of the French Protestants. There is scarcely a stone of its buildings but could tell its tale of horror, and bear witness to the patience and firmness with which the Cevenol Huguenots endured the sufferings which were sent upon them to try their faith. Again and again were the savage dragoons turned against the city; again and again were the Protestants cut down with the sword or trampled to death beneath the horses' hoofs, or burned, or hanged, or quartered, or flayed alive; again and again were they driven by thousands to sign the abjurations which in their hearts they despised. No device of the priests could entirely extirpate them. They continued to exist in secret, attending Mass merely to save themselves from violence, and then holding their religious meetings in secret, hearing the word of God preached by their own pastors, and celebrating the sacraments according to the pure custom of the primitive Church. No risk could induce them to abandon their secret worship, and since they were willing to incur this danger, they were never without men willing to brave the greater peril of becoming their pastors. They met and conducted their worship in the vaults and cellars of the city, in the forest, in the neighboring mountains, and in caves. The meeting was always at night, and was conducted with the greatest secrecy, every precaution being taken to guard against a surprise.

One day towards the close of the year 1685 it was whispered among the members of the church at Nismes and in the vicinity of that place, that the Pastor Brousson had arrived, and would preach the next night at a place where many religious gatherings had been held before, and which was believed to be secure from the observation of the Catholics. The news spread rapidly among the Reformed, and it was resolved by them that the meeting should be attended by all who could possibly go. It was known that attendance upon the meeting would be a hazardous undertaking, for the priests and the military had been unusually vigilant of late.

*No risk could induce them to abandon their secret worship...*



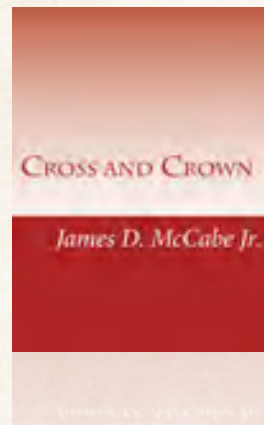
The pastor who was to minister to the people on this occasion was one of the most gifted of all the Cevenol preachers, and the Intendant Baviile had offered a large reward to anyone who would take him alive and deliver him over to the authorities for punishment. Nevertheless, despite the risk, despite the distance to be traversed in order to reach the place of meeting, the people resolved to go. Even the women did not shrink from the undertaking. In order not to arouse the suspicions of the Catholics, a larger number of Protestants than usual attended Mass on

the morning of the appointed day. At the same time they dug up the hymn books they had buried for safe keeping, and also the arms which had been likewise concealed.

About eight or ten miles to the southwest of Nismes is a fertile district lying at the very foot of the Cevennes mountains, known as the Yaunage. It is one of the most charming valleys of the South of France, and from the slope of the mountains one can see the whole valley at his feet with the land



# Brousson



gradually falling away until it meets the blue outline of the Mediterranean in the far distance. Towards the mountains there are sharp, rugged gorges, picturesque defiles, and caverns innumerable. At the time of which we write there was a very large Protestant population in the valley and along the mountain slopes, and there was scarcely a ravine or a cavern which had not been used by them as a place of worship.

The place appointed for the present meeting was a wild ravine not far from the town of Vergeze, which is eight miles from Nismes. It was entered from the direction of the town by a narrow pathway winding amongst the cliffs, which towered up on each side and almost seemed to shut in the sky. The upper end of the ravine was somewhat wider, and the rocks projected so far over the sides as almost to form a cavern. A small stream trickled from the rocks at the upper end, and went gurgling down the gorge to its mouth. A few stunted evergreens and mountain shrubs grew along the sides of the rocks, but they only added to the general sternness and ruggedness of the place. At the lower end there was but one means of entering or leaving the gorge, but at the upper end

there were several pathways over the cliffs, some of which the Reformed had cut with great labor to facilitate their escape in case of an attack from the mouth of the glen.

The night appointed for the meeting was bleak and dark. A cold, drizzling rain was falling, against which no covering seemed proof. The Huguenot worshippers hailed the inclemency of the night with joy, however, for they knew it would aid them more effectually in concealing their movements. Few persons but those in the secret would be abroad on such a night, and they would incur less risk than usual of meeting any of their enemies, or of being seen by them. The darkness came early, and towards nightfall the Reformed began to leave their homes, and take their way towards the glen we have described. Those who resided at Nismes left the city before sunset, in order to avoid suspicion. From all parts of the Yaunage there came worshippers of all ages and both sexes, moving silently and cautiously through the darkness, and often pausing to listen and to survey the scene, to make sure they were not followed—all bending their steps towards the mouth of the glen. Arriving at the entrance to



the defile, they were halted, and, upon giving the proper password, were suffered to pass on by the sentinels who had been placed there to watch over the safety of the meeting, and give warning of the approach of danger. Other sentinels were posted along the sides of the cliffs and at the summit, from which they could note the approach of the dragoons from any quarter.

By ten o'clock several hundred men, women, and even children, had assembled at the upper end of the gorge. The wind whistled sharply along the sides of the rocks, the rain fell incessantly, causing great discomfort to the worshippers, many of whom were drenched to the skin. Yet all were brave and cheerful, willing to bear any hardships so they might enjoy their worship without interruption from their enemies. A few dim lanterns lit up the scene, and served to make visible to the worshippers the rock, at the extreme upper end of the gorge, occupied by the pastor as a pulpit. In front of this rock, a large flat stone had been placed to serve as a table, and on this were set the vessels containing the bread and wine to be used in the celebration of the Lord's Supper. They were covered with a coarse mantle belonging to one of the worshippers, to protect them from the rain. Close by, clad in the rough dress of a peasant, and distinguished as regarded his garb only by the black skull-cap which he wore under his hat, stood the pastor, conversing in low, earnest tones with a group of the brethren who surrounded him. Close by and leaning against the cliff, listening eagerly to the pastor, was his assistant, young Fulcrand Rey, of Nismes, who in a few months more was to pass to his Father's House through the bloody gates of martyrdom. He seemed to be utterly unconscious of the storm, and his gaze never wandered from the face of the beloved pastor, whose words he drank in eagerly. The pastor was a remarkable man. He was tall, finely formed, and though but thirty-eight years old, had acquired, in consequence no doubt of his life of constant sacrifice and danger, a gravity and dignity of demeanor well suited to his holy calling. His face was strongly marked, indicating great firmness and devotion, as well as courage, and there rested upon it an expression of gentleness and sweetness which fully accounted for the passionate affection with which his followers regarded him.

At the hour of ten, the time appointed, the worship began. Two of the brethren stood up on the rock, each holding a lantern in his hand. Between them they held up a heavy cloak, and under this Fulcrand Rey took his place, with the Bible in his hand, the sacred book being sheltered by the cloak from the falling rain. He read in his clear sweet voice one of those tender addresses with which the Saviour on the night of His

betrayal comforted the Apostles, and prepared them for the great sacrifice He was about to make;

*"Let not your heart be troubled: ye believe in God, believe also in me."*

*"In my Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you."*

Had they not need of such comfort, these brave Christian men and women, who had come out into the desert through the night and the storm, to hear such blessed words, and to renew again in the midst of their persecutors their spiritual union with their Lord?

*"Peace I leave with you,"* read the young minister in his sweet, soothing tones, which brought tears to the eyes of all who heard him. *"My peace I give unto you : not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid."*

The rain fell with a dreary, monotonous splash, the little stream swollen with the fall of water, dashed hoarsely down the gorge, and the storm howled wildly among the rocks. But the worshippers heard it not. Their ears were deaf to all sounds but the tones of the reader, and their souls

were drawing from the tender words of Christ the comforts some of them were so soon to need.

When the reading of the Bible was ended a hymn was sung, one of those glorious songs of Clement Marrot, and the volume of praise soared up high above the storm, and floating over the cliffs in a full grand chorus, caused the sentinels to tremble lest it should draw down upon them the dreaded dragoons who might be thus apprised of their presence in the glen. But the worshippers cared not for this. They had forgotten the danger in the fervor of their religious joy, and they sang as only people can sing whose mouths have long been closed by tyranny. A prayer followed the hymn—a brief and earnest appeal to the Throne of Grace for protection and pardon. Then the pastor advanced to the front of the pulpit rock, and waving back the men who would have sheltered him with the cloak, bared his head to the storm, and for a moment gazed in silence on the throng before him.

In a clear, firm voice, he read his text—those memorable words of Jesus, so applicable to these, his later followers: "He that endureth to the end shall be saved." (Matt. 24:13) Salvation, he told them, was promised alone to those who fight without ceasing the fight of faith. He told them of the Apostles, the martyrs, the confessors of the primitive





Church, how they braved persecution and suffering, and death, resisting all temptations to abandon their Lord, and counting themselves blessed above their fellows when chosen to die for His name. Then he spoke of the courage of the martyrs of their own day—many of whom were their kindred and friends—how they went gladly to the stake, enduring to the end, and passing from earthly suffering to everlasting joy in Heaven. Then he traced the miseries of the cowardly apostates, who fell off from the faith in the hour of trial, their anguish and remorse on earth, and their eternal damnation hereafter. He exhorted his hearers to stand firm, and not to be driven from their duty by any threat or fear of persecution. They might suffer on earth, but they would rejoice forever more in Heaven. His hearers were profoundly affected. Strong men wept, and sobs and groans of penitence, and vows of future fidelity were heard on all sides.

The rain had now almost ceased to fall, and the pastor, upon the conclusion of his sermon, removed the covering from the bread and wine, and solemnly consecrated them for the communion. Then the whole congregation prostrated themselves in prayer, beseeching God to pardon them for their past sins, and to strengthen them to be faithful to His name in the future, even though they should be called on to suffer and to die for it.

The prayer was ended, and there was a brief pause, broken only by the sobs of the kneeling worshippers. Suddenly there was a sound of heavy footsteps towards the mouth

of the glen, followed by a confused noise, and from the sides of the cliff the loud voices of the sentinels came ringing down: “The dragoons! The dragoons! Save yourselves without delay.”

In an instant the lights were extinguished, and the worshippers were upon their feet. They stood irresolute for a moment, but a heavy discharge of musketry was poured into them from the mouth of the ravine, and by the flash of the guns they could see the dreaded dragoons struggling with and cutting down the devoted sentinels who sought to stay their passage. The next instant the worshippers were clambering up the hidden paths along the sides of the cliff, each one seeking to secure his own escape. The greater part were fortunate enough to gain the summit,

from which they passed easily to the open country, but a large number fell into the hands of the dragoons. About fifteen or twenty were killed in the melee, and the soldiers, finding it impossible to secure any more, conducted their prisoners to Nismes, to be punished for the heinous crime of worshipping their Maker. The two pastors were among those who escaped. At the very first sign of danger, they had been seized by two of the brethren, who had charged themselves with that duty, and hurried up the cliffs to the open country, from which they succeeded in gaining a place of refuge in the mountains. There they waited a few days, until the excitement attending the affair had subsided, and then resumed their labors afresh.

*...how they went  
gladly to the stake,  
enduring to the end*





The elder of the two pastors, the one whose eloquence had so moved the congregation in the glen, was Claude Brousson. He was born at Nismes in 1647, and was educated as an advocate. Upon entering upon the practice of his profession he established himself at Toulouse. He had been trained in the Reformed religion, and was a devoted member of the Huguenot Church. As long as he dared do so, he boldly advocated the rights of the Huguenots in the courts, and when this could no longer be done openly, he became the leader of a secret committee which met at his house to consult as to the course to be pursued by the Reformed. This becoming known to the authorities, his arrest was ordered, and he was obliged to escape for his life. The inhabitants of Nismes were forbidden under pain of death to receive him, and he was obliged to encounter the greatest hardships in his efforts to reach the Cevennes, where he was sure of meeting with friends. He was successful, however, and from the Cevennes passed into Switzerland, where he fixed his residence at Lausanne, being joined there by his wife and child. He resumed the practice of his profession, and his abilities and personal character soon brought him into such prominence that he was sent by the Protestant cantons of Switzerland on a mission to the Prince of Orange, respecting a league of evangelical union for the safety of the Reformed Faith in every country where it was professed; a project which failed at the time, but was afterwards realized in the league of Augsburg. He returned home sadly disappointed with the result of his journey.

This mission had the effect of calling Brousson's attention more particularly to the condition of his Huguenot brethren in Southern France. In the Cevennes' region the case was especially sad. The few pastors who remained in that region were living in caves and in the forests, hunted, driven from place to place, and exposed to the greatest dangers. The people were almost entirely without spiritual care, and they were constantly beset by hordes of priests and monks who

were seeking by every species of argument and intimidation to make them desert their religion. More pastors were needed in the Cevennes, and Brousson felt that it was his duty to enter the field thus opened to him. He was devoted to his wife and his child, and the former earnestly opposed his design. To leave them caused him the greatest struggle he had ever known, yet he could not take them with him; he must go alone. He could not hesitate. His duty was plain. God called him, and he must obey. Commending his dear ones to the protection of his Master, he tore himself away, and set out on his journey.

Upon reaching the Cevennes, he was ordained a minister by Vivens and Gabriel, two fugitive pastors, and at once entered upon his life-work. For nearly a year he lived in a cavern amongst the rocks, in the midst of the most frightful precipices. His life was one of constant toil and hardship, but he did not shrink from his work. He travelled back and forth throughout the entire province of Languedoc, visiting every place in which there was a congregation, preaching regularly three times a week and often every day. His life was in constant peril, but he did not regard this. He preached, baptized, celebrated the rite of marriage, visited the sick, buried the dead, administered the Lord's Supper, and performed all the duties of an active ministry, oftentimes within

hearing of the drums of the troops sent out to capture him. His eloquence was all-powerful, and it did much to keep the people true to their religion.

Baville, the Intendant of Languedoc, was greatly alarmed by the effect of the pastor's eloquence. He falsely accused

him of endeavoring to excite an insurrection in the province, and offered a reward of five hundred louis d'ors for his head. Brousson wrote to him, indignantly denying the charge, and saying, "My design is not to cause trouble. I do harm to no one. I hold the assembly of my congregations without arms; I travel without arms; and, like a lamb, unprotected." He thus labored among the Cevenols for a number of years.

At length one of his dearest friends, Vivens, the pastor from whose hands he had received ordination, was cruelly put to death by order of Baville. The Intendant caused Brousson to be warned that he would be the next victim; but the pastor without heeding the threat, went on with his work. When sorely pressed, he would retire to his cavern, and there remain until the danger had passed by. It is wonderful how he escaped, and was able to continue his labors for so long a time; but he not only passed unharmed through the dangers which surrounded him, but found time and opportunity to compose in his cavern many valuable religious treatises adapted to the wants of his people. Here also he wrote his most celebrated work, "*The Mystic Manna of the Desert*,"

*His duty was plain.  
God called him, and  
he must obey.*

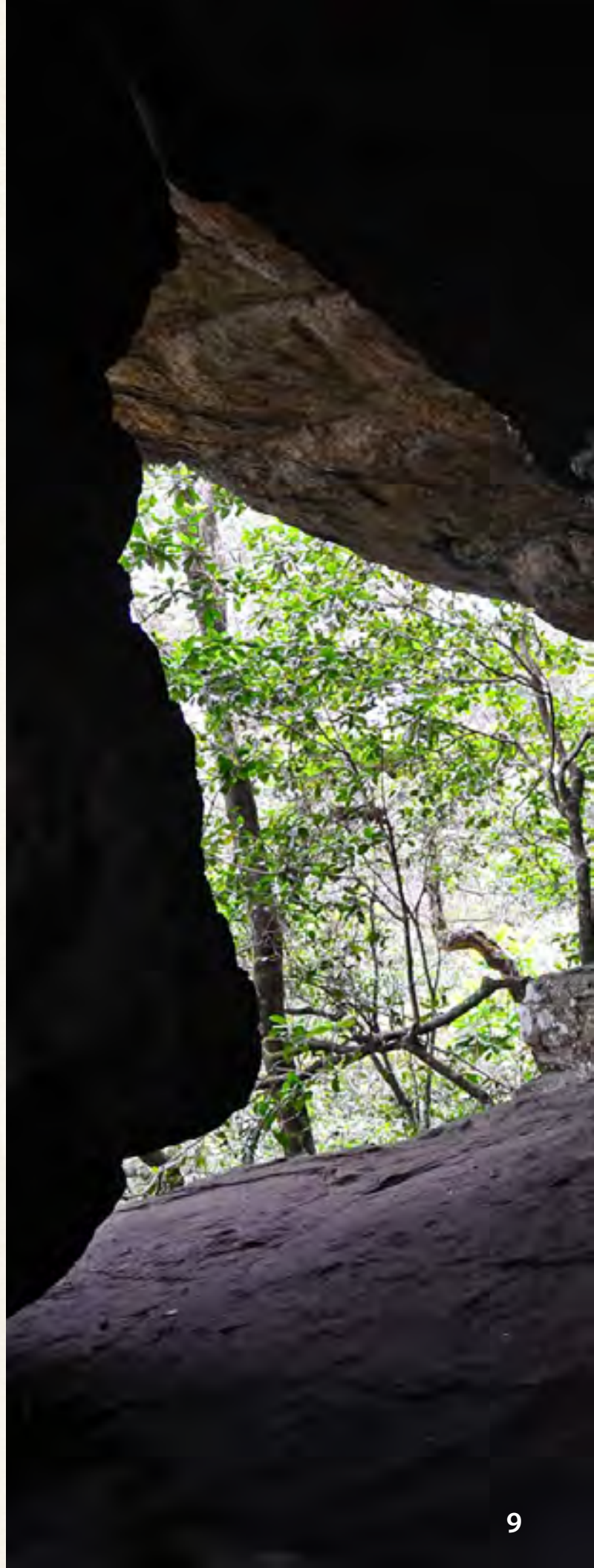


which was subsequently published in Holland. Sometimes his enemies watched him so closely that he could not reach the places he had promised to visit for the purpose of preaching. He accomplished his object partially, however, by dictating short and instructive sentences, which were cut in wood or stone, and conveyed to these places, and passed from hand to hand and carefully concealed. At length, however, the persecution became so fierce and unrelenting that he was obliged to fly from Languedoc. He returned to Switzerland, where he had once more the happiness of being with his wife and child. This was in 1696.

He was greatly in need of rest, and he remained in Switzerland for nearly a year, endeavoring to build up his health, which had been greatly enfeebled by his hard life. Whilst there reports reached him of the sufferings of his people in Languedoc, who were being persecuted by Baille with unusual severity. He felt that he must go back, and he once more bade adieu to his family, and late in 1697 set out on his return to France. He was detained in Dauphiny during the winter by the snow. While there he preached constantly to the Vaudois of that region, who had been for many months without a pastor. In the spring of 1698 he passed into Vivarais, going from village to village and preaching to large crowds. Thence he made his way into the Cevennes, and on the 28th of April, reached the vicinity of Nismes.

Baille was promptly informed of his arrival, and increased the reward offered for his head. His presence was discovered in Nismes, and spies were at once set upon his track. He had great difficulty in getting beyond the walls, but having accomplished this, set out for his refuge in the mountains. He was so hotly pursued that he was obliged to take shelter in the house of a friend, who concealed him in an old well on the place. At the side of this well, and near the bottom, there was a niche just large enough to afford a hiding place for a man. Brousson was directed to conceal himself in this niche. He had scarcely done so when the soldiers arrived at the house. One of them immediately descended into the well to search for Brousson; but, coming suddenly from the full light of the sun into the gloom of the pit, he did not perceive the niche, and was drawn up again by his companions without having discovered the fugitive.

Baille, knowing that Brousson's preaching was one of the principal reasons of the firmness with which the Huguenots maintained their faith, now resolved to secure him at any cost. He beset his path with spies, and with pretended friends, who only waited an opportunity to betray him. The pastor, perceiving his danger, resolved to go into Poitou for a season, and accordingly set out thither. He was provided with letters of recommendation to the principal persons of the Reformed faith along his route. One of these was to a young Huguenot lady living near Pau. By an unfortunate mistake he delivered the letter to a lady of the same name, who had become an apostate, and thus betrayed himself. She at once took the letter to the consul, and





Brousson being warned of his danger fled from the place. He was pursued, and captured at Oleron. Upon being asked his name, he frankly avowed it, and joyfully held out his hands to receive the chains with which they bound him. He was conducted back to Pau, and imprisoned in the castle, which, during the reign of the heroic Queen of Navarre, the mother of Henry IV., had been the stronghold of the Reformation, but which was now a Romish prison. The Governor of the castle, De Pinon, treated Brousson with great kindness during his stay there.

Baville upon being informed of the arrest of the pastor, ordered him to be removed to Montpellier, where he was residing as Governor of Languedoc. De Pinon displayed great emotion in parting with him, and asked the escort which was to convey him to Montpellier to show him every possible indulgence. This they did. They put no chains on him, and guarded him but negligently, he having pledged his word that he would not attempt to escape. During the journey he had several opportunities of regaining his freedom; but he had given his word to his guards, and not even to save his life would he break his pledge.



Upon reaching Montpellier, he was imprisoned in the citadel, and on the 4th of November was brought to trial before a court presided over by Baville himself. The hall was crowded with priests and monks, officers and lawyers, all curious to see the famous pastor of the desert of whom they had heard so much. They expected that he would make an eloquent defence, but they were disappointed. He refused to plead in his own behalf, believing such a course unworthy of the cause for which he knew he was to suffer. He answered the questions put to him frankly and concisely, and without the least manifestation of fear or embarrassment. He said he had done no harm to man; that his religion was that of the Reformed Church; he feared God, and as a minister of His Word had returned to France to console his unhappy brethren in the faith. Baville was greatly disconcerted by his language and manner, and not knowing what to say, asked him:

*“What were the motives of your conduct in the Cevennes?”*

*“To preach the Gospel after the example of the Apostles,”* replied the pastor, calmly.

The trial was a mere form; the prisoner was accused of rebellion against the State, but he indignantly denied this, and there was not the slightest shadow of evidence against him on this point. His crime was preaching the pure Word of God, and for this he must die. He had dared to oppose Rome, and there was no mercy for him. He was sentenced to be tortured upon the rack, then to be broken upon the wheel, and then to be hanged upon the gibbet. Baville’s conscience seems to have smitten him when this infamous sentence was laid before him for his approval, for he altered it materially, and ordered that the victim should be made to see the rack only, and then should be hanged, after which his lifeless body should be broken on the wheel. Brousson heard the sentence in silence, and then bowing his head prayed to God that He would have mercy on his judges and forgive them.

The pastor passed the greater part of the night in prayer, after which he fell into a calm sleep. The next day, November 5th, 1698, he was led between two soldiers to the place of execution. According to the terms of his sentence, he was taken to look upon the rack. He was calm and serene, and he gazed upon the dreadful instrument a moment, and then raised his eyes to Heaven in silent prayer. He was accompanied by some of

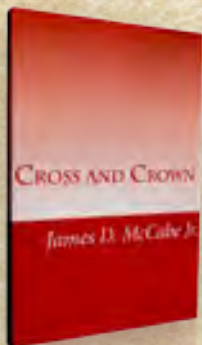
the judges who had sentenced him, and they were pale and trembling. From the rack he was led to the scaffold. Ascending it, he endeavored to speak to the people, but his voice was silenced in the roll of drums. He then knelt down, and clasping his hands, prayed fervently, after which he rose, calm and smiling, and delivered himself to the executioner, who was so much agitated that he could scarcely perform his terrible work. A few moments more, and it was all over. Then the lifeless body of the pastor was placed upon the wheel, and broken.

Said the executioner a few days later: *“I have executed above two hundred condemned persons; but none ever made me tremble as did Monsieur de Brousson.”*

Said one of his judges, who stood by his side to see the sentence properly carried out:

*“I could have fled away rather than have put to death such an honest man. I could, if I dared, speak much about him—certainly he died like a saint.”* **AD**



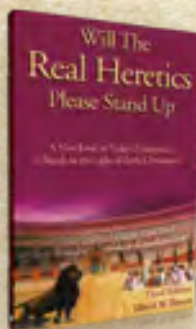


**Cross and Crown** (Book)  
by **James D. McCabe Jr.**

*A gripping description of the Protestant Reformation in Northern Italy, France and England during the 16th and 17th Centuries. This book contains historical sketches of each region and dramatic descriptions of how the Roman Catholic Inquisition impacted the lives of those who read the Bible and attempted to worship in their own way.*

**\$22.50\*** USD

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**Will the Real Heretics Please Stand Up** (Book)  
by **David W. Bercot**

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# THREE PRAYER WARRIORS PART II

BY MICHAEL FASSBENDER

"God's church needs at least three kinds of prayers in the last moments of history." In Part 1 of this article (from Summer 2015), we discussed Daniel's prayer and the need for Israel to leave Babylon. Michael compared this need to our need to leave end-time Babylon and the cities to safe havens in the country that serve as waiting areas for our entry into eternity.

He writes:

"The good news is that God does not want His people to just leave Babylon and step out into the cold. God would like His people to start moving out and, concurrently, prepare a safe haven, a shelter that will serve as a waiting area for entry into eternity. Biblical typology offers us an informative view on the circumstances that God's end time church will encounter while leaving Babylon. Taking a closer look at the literal return of the Jewish exiles from Neo-Babylonia, we see that the fall of Babylon and the "coming out" of Babylon were no abrupt events but rather gradual processes."

In Part 2, we will continue to compare the journey of Israel back into their home country to our entry to heaven. What can we learn about our duty as history winds down? "Medo-Persian rulers issued four relevant commandments or decrees that had to do with the repopulation and reconstruction of Jerusalem." We left off Part 1 having reviewed all four. The first dealt only with the reconstruction of the house of the Lord. The second was a re-issue of the first. The third was still a continuing restoration of the house of the Lord with added instructions to reinstate the sanctuary services. The fourth decree was "more a set of letters of royal support for Nehemiah's work including guards for travel safety and building material for temple gates and city wall repairs."

"How then was Gabriel's prophecy to Daniel fulfilled so that the clock for Messiah's first advent could finally start ticking? The key to unlock this mystery is, again, found in the integrity and faithfulness of a person, who was recognized by a Pagan monarch and who was willing to step in and take upon himself the responsibility of furthering God's work. We should remind ourselves at this point that Daniel's prayer concluded with the important words: "for thy city and thy people are called by thy name." (Daniel 9:19, emphasis supplied)"

## AN EXPERT OF GOD'S LAW

**IF** we carefully examine the third Medo-Persian decree to rebuild Jerusalem (Ezra 7:11-26), we will observe several decisive characteristics that are not found in the other three discussed previously:

1. The decree was in the form of an open letter to a Jewish leader;
2. This leader had a favorable reputation with the Pagan monarch Artaxerxes I (Longimanus);
3. The decree constituted a direct order to this Jewish leader;
4. The decree itself includes a spiritual objective.

The name of the Jewish leader was Ezra. What kind of person was he? Or, we should ask, what kind of function or office did he hold?

"Now after these things, in the reign of Artaxerxes king of Persia, Ezra [...] the son of Aaron the chief priest: This Ezra went up from Babylon; and he was a ready scribe in the law

of Moses, which the Lord God of Israel had given: and the king granted him all his request, according to the hand of the Lord his God upon him." (Ezra 7:1-6, emphasis supplied)

Now, let us dig a little deeper and ask, what was a "scribe"?

After the return from the Babylonian Captivity, when the people of Judah had lost their independence and had no king of their own to serve, the scribes concentrated their activities on the law, becoming "experts of the law," or "lawyers." (Ezra 7:6,10-12; Nehemiah 8:1,4,9,13)<sup>1</sup>

"Scribes, doctors of law, and lawyers, were only different names for the same class of persons."<sup>2</sup>

Ezra was a lawyer! And he was not just a civil advocate but a lawyer "of the words of the commandments of the Lord, and of his statutes to Israel" (verse 11). And it was exactly this reputation Ezra had with King Artaxerxes, who addressed Ezra in his letter as "a scribe of the law of the God of heaven" (verse 12). In this decree in the form of a letter, we find a very specific order by King Artaxerxes to Ezra:

"And thou, Ezra, after the wisdom of thy God, that is in thine hand,

set magistrates and judges, which may judge all the people that are beyond the river, all such as know the laws of thy God; and teach ye them that know them not." (verse 25)

Now that God's law had again been publicly proclaimed, the premise for the arrival of Messiah the Prince, the covenant law, had been laid down. This is the "secret" of the third decree...



Ezra was ordered to set up a government system that was founded on the laws of Ezra's God (primarily) and the law of the king (secondarily). Moreover, enforcement of this constitutional law was to be implemented:

*"And whosoever will not do the law of thy God, and the law of the king, let judgment be executed speedily upon him, whether it be unto death, or to banishment, or to confiscation of goods, or to imprisonment." (verse 26)*

Note that the terms law or lawful are mentioned nine times in Ezra 7 (KJV). In the original text, for "law", both the Hebrew term *towrah* (= Torah) and the Aramaic word *dath* (in the wording of the king's decree itself) are used. The implementation of this basic law (similar to the Constitution) of the new Jewish community was the one event that started the prophetic clock for Messiah the Prince, because the underlying spiritual objective for Israel that came with this decree was the visible, public re-establishment and declaration of God's covenant with his people; very similar to Moses' original covenant on the foundation of God's law on the tablets of stone. Now that God's law had again been publicly proclaimed, the premise for the arrival of Messiah the Prince, the covenant law, had been laid down. This is the "secret" of the third decree and why the year 457 BC sets up the frame of references for the seventy-year prophecy: the re-proclamation and public installation of God's eternal law, the transgression of which had caused the Babylonian exile in the first place.

Ezra reintroduced the Torah in Jerusalem, the legal basis (the "deed") of the covenant between Yahweh and His people. Ezra could thus be viewed as a second Moses, since he was a mediator of the renewed covenant (compare Deuteronomy 4:1,14; 5:31, 6:1, 31:19,20). The construction of the second temple had been completed

earlier, but the people were not ready for it. As opposed to Solomon's temple, the second temple did not include the Ark of the Covenant, which, in turn, contained God's written law. And since this most important item of Solomon's temple was absent, it was all the more important to manifest God's law by other means: by a public proclamation.

Sacrificial services had resumed, but they were meaningless in the sense that the legal basis for the transgressions, the sacrifices were to atone for, had not been proclaimed yet. Consequently, until God's law was re-proclaimed, the sacrifices were no valid shadow services pointing to the ultimate Sacrifice, Messiah the Prince, who was to be "cut off, but not for himself". The land had rested from the transgressed Sabbaths by 538 BC (2 Chronicles 36:21) when the military strike against Belshazzar, Babylon's last apostate king, made it "fall". However, it took the people of God another 457-538 = 81 years, i.e., just a little more than two generations, to get prepared and to build a community that was founded on the principles of God's character. This demonstrates that under the third Persian decree (Ezra 7), the primary commandment went forth to restore Jerusalem, the people of God's law (verses 25, 26), and to build

Jerusalem, the city infrastructure (secondarily, verse 18).


After all, the underlying Hebrew word for "restore" ("English translation of "shuwb", Strong's number H7725) in Daniel 9:25 is identical with the one used in Jeremiah's prophecy (Jeremiah 27:22), where "restore" clearly refers to the people:

*"They shall be carried to Babylon, and there shall they be until the day that I visit them, saith the Lord; then will I bring them up, and restore them to this place."*

**...God is now, right at this time, waiting on the "Ezra" church, the church that proclaims and implements His law; the church that has His law written on their foreheads.**

Again, Daniel was well familiar with Jeremiah's writings (Daniel 9:2). Finally, starting in 457 BC, thanks to Ezra, city and people were again to become worthy of bearing God's name, thereby fulfilling the conclusion of Daniel's prayer.

The additional spiritual objective of this decree was to "teach them" the laws of God "that know them not", which was fulfilled by Ezra as described in Nehemiah 8. We will later see that the Hebrew word *torah* which is used in the Hebrew portion of Ezra 7 and in Nehemiah 8, can have an plausible broader meaning. God not only expected the reconstruction of the temple and the re-gathering of His people; God waited for the proclamation and implementation of His law before He

 continued on next page





continued the covenant and before the countdown to the Covenant Promise could launch. And now we understand the powerful meaning of verse 14: the very first reason why Artaxerxes even sent law expert Ezra to Jerusalem and Judah was to find out whether God's law was being obeyed (Ezra 7:14)! It is informative to compare this verse in different Bible translations. It demonstrates that king Artaxerxes had a deep respect for God's law. It also shows that Ezra had the reputation of a competent lawyer with the king. In fact, Medo-Persian rulers respected law to the extent that nobody, not even a king, could alter any decree once it was signed (Daniel 6:8,15). This is very similar to God's law that cannot ever be changed; and therefore, the Lord Jesus had to die for the transgression of it. Apparently, even the Medo-Persian king recognized that neither temple nor city construction projects, nor sacrificial services would make deeper sense if the exile returnees didn't recognize and obey God's law in the first place. Hence, the "law decree" in Ezra 7 starts with an investigation into the obedience behavior of the exiles that had returned to Judah.

Prayer warrior Daniel is a type for the church at the end of time. Daniel studied prophecy, paid attention to the

signs of the times and communicated with God to gain further wisdom and a deepened understanding. In return, Daniel was not only given wisdom and understanding, but his good character and his prayer influenced the decision of the Persian king and prepared his people for their mission.

The Spirit of Prophecy states that "the announcement of the fall of Babylon (Revelation 14:8) [...] was first given in the summer of 1844., and that it is to be repeated." (GC, 604). Like the literal Hebrew nation was in a "lingering state" that commenced at the completion of the seventy years, i.e., 538 BC, until Ezra held up the law of God in 457 BC, the Christian church stands in an "lingering time" that commenced at the completion of the 2300 years, in 1844. During this lingering time, God expects His people to build the temple and proclaim the law. Many sincere Christians in our time are eager to work on the temple, meaning to proclaim God's mercy and presence. But keep in mind that the temple of the post-captivity area did not have the Ark in it. Neither did it have the tables of stone with God's law written in it. Thus, God is now, right at this time, waiting on the "Ezra" church, the church that proclaims and implements His law; the church that has His

law written on their foreheads. Only then, when God's mercy and law are visible again (Revelation 11:19), the King of kings will take ultimate reign. The prophetic clock started ticking when Ezra, the lawyer, read the law in post-exile Jerusalem: Messiah the Ruler was on His way. Likewise, the antitypical "Ezra" will know exactly, when Christ will come again.

This beautiful assurance was revealed to Ellen White in her very first vision shortly after the close of the 2300 years, when disappointed Christians were in a similar struggle as Daniel was shortly prior the close of the 70 years:

Soon we heard the voice of God like many waters, which gave us the day and hour of Jesus' coming. The living saints, 144,000 in number, knew and understood the voice, while the wicked thought it was thunder and an earthquake. When God spoke the time, He poured upon us the Holy Ghost,





and our faces began to light up and shine with the glory of God, as Moses' did when he came down from Mount Sinai. The 144,000 were all sealed and perfectly united. On their foreheads was written, God, New Jerusalem, and a glorious star containing Jesus' new name. (EW, 15, emphasis supplied)

The lesson for God's people then and now was and is that true spiritual revival is not based on enthusiasm, good feelings, national pride or sense of achievement, but solely and entirely on the proclamation and implementation of the perfect and holy Law of the Lord God. In the year 457 BC, a dramatic prophetic clock was set into motion; a clock that nobody in the universe could stop, slow down or accelerate. Exactly 483 years later, Jesus would become Messiah (the "Anointed One"; Matthew 3:13-17), and 3.5 years later, He would be crucified for mankind's sake. He will be the Ruler of the New Jerusalem (Revelation 21).

## A LEGAL CRISIS

Ezra the Priest, Attorney at God's Law, became a fervent prayer warrior when he had to institute his first legal class action lawsuit in the case Truth vs. Error. The Hebrew name "Ezra" means "help" or "strong vision", and that's the motivation that the end-time Christian church will need as well to overcome (Revelation 3:21). Pursuant to Artaxerxes' "obedience investigation order" (Ezra 7:14), Ezra, of course, concluded that God's law was not being obeyed. What was the situation Ezra found in Israel?

*"[Ezra] arrived just in nick of time. The fledgling Jewish community in the Land of Israel was under siege and disintegrating. They were physically threatened. They were intermarrying. They were desecrating the Sabbath. They*

*were assimilating. It sounds like headlines in this week's newspaper, but it describes the situation 2,500 years ago at a major crossroads in Jewish history. By the force of his great personality, Ezra was able reverse the terrible situation in a very short period of time.*<sup>3</sup> (emphasis supplied)

We find Ezra's prayer in Ezra 9:

*"And said, O my God, I am ashamed and blush to lift up my face to thee, my God: for our iniquities are increased over our head, and our trespass is grown up unto the heavens. [...] 8 And now for a little space grace hath been shewed from the Lord our God, to leave us a remnant to escape, and to give us a nail in his holy place, that our God may lighten our eyes, and give us a little reviving in our bondage. 9 For we were bondmen; yet our God hath not forsaken us in our bondage, but hath extended mercy unto us in the sight of the kings of Persia, to give us a reviving, to set up the house of our God, and to repair the desolations thereof, and to give us a wall in Judah and in Jerusalem. [...] 12 Now therefore give not your daughters unto their sons, neither take their daughters unto your sons, nor seek their peace or their wealth for ever: that ye may be strong, and eat the good of the land, and leave it for an inheritance to your children for ever.* (Emphasis supplied)

The Bible text mentions remnant, revival, repair, and about mixed marriage. The children of God had taken themselves Babylonian marriage partners. But that was not the actual legal crisis. The historical reference mentions that the Sabbath was being desecrated; the center commandment of God's law was

being violated. Sabbath desecration was likely the most visible signs of prevailing Babylonian error. It wasn't that Ezra was callous or relentless with a desire to destroy happy marriages. The spiritual issue here was about compromise: intermarriage was just a symptom of a major attitude of disobedience; the Sabbath was being desecrated. God's law was being openly transgressed. The mix of Hebrew truth and Babylonian error was not able to further pave the arrival of Messiah, and everybody had to recognize that. It is important to note that the mass divorce was not an arbitrary dictate executed by Ezra and the Jewish leaders, but based on the requirement of God's covenant:

Now therefore let us make a covenant with our God to put away all the wives, and such as are born of them, according to the counsel of my lord, and of those that tremble at the commandment of our God; and again, we read,

**Thus, God is now, right at this time, waiting on the "Ezra" church, the church that proclaims and implements His law; the church that has His law written on their foreheads.**

*"let it be done according to the law." (Ezra 10:3, emphasis supplied). True spiritual revival is solely based on the law of the Lord. Jewish history describes the success of Ezra as follows:*

*"The people read from the Book of Deuteronomy, which describes all the laws and ideals they were not living up to. They all wept and repented, and agreed to uphold the Torah from then on, espe-*

*cially to observe the Sabbath, bring the tithes and donations to the Temple and refrain from intermarriage."*<sup>3</sup> (emphasis supplied)

Turning things around, it now appears that the most visible sign of obedience to God's law, and of the success



of Ezra's revival, was Sabbath observance! Do we have an indication that a similar "shaking" will happen to the remnant Christian church? Or, should we better ask if the "remnant" church will consist of the group that remains after the "shaking"? Revelation 12:17 tells us that there will be a remnant that will—not only seek and teach, but—do the law and statutes of God (Ezra 7:10). The antitypical "Ezras" of the end time Christian church pray fervently for the removal of Babylonian errors that would otherwise overcome and destroy God's church from within. Hence, Ezra's prayer for separation of error from truth helped and helps to build the integrity of God's church and strengthens it from the inside.

## NEHEMIAH, COMFORT OF YAHWEH

Nehemiah, the son of Hachaliah, whose name means "Comfort of Yahweh", was a cupbearer of King Artaxerxes. The cupbearer had direct access to the king and his palace. He had significant influence in government affairs, and he was responsible for the security of the king and possibly his kin, too. Nehemiah, in today's terms likely called the director of the royal secret service, received intelligence that the repairers of his father's homeland faced constant attacks by surrounding enemies. Our third prayer warrior deeply felt with his people and "wept, and mourned certain days, and fasted and prayed before the God of heaven" (Nehemiah 1:4):

*"I beseech thee, O LORD God of heaven, the great and terrible God, that keepeth covenant and mercy for them that love him and observe his commandments: Let thine ear now be attentive, and thine eyes open, that thou mayest hear the prayer of thy servant, which I*

*pray before thee now, day and night, for the children of Israel thy servants, and confess the sins of the children of Israel, which we have sinned against thee: both I and my father's house have sinned.[.] Now these are thy servants and thy people, whom thou hast redeemed by thy great power, and by thy strong hand. O LORD, I beseech thee, let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who desire to fear thy name: and prosper, I pray thee, thy servant this day, and grant him mercy in the sight of this man. For I was the king's cupbearer. (Nehemiah 1:5.6.10)*

*"By messengers from Judea the Hebrew patriot learned that days of trial had come to Jerusalem, the chosen city. The returned exiles were suffering affliction and reproach. The temple and portions of the city had been rebuilt; but the work of restoration was hindered, the temple services were disturbed. Overwhelmed with sorrow, Nehemiah could neither eat nor drink; he "wept, and mourned certain days, and fasted." In his grief he turned to the divine Helper. "I... prayed," he said, "before the God of heaven." (PK, 628, emphasis supplied)*

Again, we see a deep concern for the continuation of God's covenant. We also note that Nehemiah identified himself with his people that had sinned. His desire was to get help of the king; help in rebuilding Jerusalem:

*"And I said unto the king, If it please the king, and if thy servant have found favour in thy sight, that thou wouldest send me unto Judah, unto the city of my fathers' sepulchres, that I may build it." (Nehemiah 2:5)*

Although king Artaxerxes could have viewed Nehemiah's passion for the re-emerging Jewish nation as a threat to national security, and although the king had justified reasons to execute Nehemiah on this ground, he showed his deep trust to him, and he granted

him his request. More than that, the king set aside military resources for Nehemiah's personal protection and for the protection of his efforts to support the rebuilding of Jerusalem. Nehemiah's initiative led to the fulfilled of the second part of the prophecy in Daniel 9:25, and seven year-weeks, i.e., 49 years, after Ezra's reading of the law (in 457 BC), the city of Jerusalem was fully reconstructed in 408 BC (compare Nehemiah 6:15,16; 7:4).

Nehemiah is thus a type of those prayer warriors who recognize that God's church is exposed to outside attacks. In the antitypical sense, end-time prayer warriors of Nehemiah's kind will utilize their position and good relationships to people in high places to support the cause of the church. The rationale of the Jewish leaders in the time of Nehemiah was that a city without protection walls would eventually expose the temple to destructive forces. When times get tough, the builders of God's church will have to continue with construction within a very difficult environment: The "feeble Jews", as the Samaritan leader Sanballat mocked the remnant church (Nehemiah 4:2), are types of humble Christians that will finish God's work on earth under threat of persecution. End-time Christians will need to be on guard from outside spiritual attacks.







## PRAYING POWERFUL PRAYERS

Do you think your prayers are strong enough to change history? Daniel, Ezra and Nehemiah offered prayers that influenced governments and directed the pathway of human and salvation history; supplications that paved the way for Messiah the Prince. Daniel's prayer prepared his people to position themselves for the re-proclamation of God's holy and perfect law. Whether the seventy-year-weeks prophecy was a direct result of Daniel's humble petition to the Heavenly Government, we will never know. I'd like to think that it was indeed the prayer of Daniel ("God is my Judge"), one of the greatest and most upright politicians that ever walked on earth, that -upon inspection of the Heavenly Court- achieved the commute of the literal seventy-year sentence of exile into a 490-year probation of their continuing covenant with God. God's end time workers will need prayer warriors like Daniel, who are willing to prepare the church for second coming of the King of kings; mediating church leaders who identify themselves with every single member of the church and

petition for forgiveness, so that we as a church will -again- unanimously uphold God's holy and perfect law as symbolized by the opened ark in Revelation 11:19.

Ezra, on the other hand, the passionate lawyer, the "second Moses" provided the legal basis for the 490-year covenant in the first place. Moreover, he prayed for the stern separation of truth and error, solely based on God's law.

Likewise, God's end time church needs prayer warriors that are willing to point out errors and separate them from truth. In this context, it is most interesting to look a little closer at the underlying Hebrew word that is translated law in Ezra 7:6, 10; namely the word הַרְוֹת, transliterated torah in English: *"The Hebrew word, torah (הַרְוֹת), is derived from a root that was used in the realm of archery, yareh (הָרַי). Yareh means to shoot an arrow in order to hit a mark. The mark or target, of course, was the object at which the archer was aiming. Consequently, torah, one of the nouns derived from this root, is, therefore, the arrow aimed at the mark, The target is the truth about God and how one relates to Him. The torah is, therefore, in the strict sense instruction designed to teach us the truth about God. Torah means direction, teaching, instruction, or doctrine."*<sup>4</sup>

If we now link this to Paul's statement in 2 Timothy 3:16-17:

*"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works."*, we immediately realize that all Scripture, from Genesis to Revelation, as the pure revelation from God, provides the "legal" basis to separate truth from error. The entire Bible provides the solid guidance for the removal of Babylonian errors.

Nehemiah, the respected security expert, was the one who left his high position in the Persian palace to finish the walls of Jerusalem, because he recognized that city, temple and community were exposed to outside threats. Nehemiah did not only offer an extraordinary prayer that moved the Persian king, he was also willing to roll up his sleeves and work and finish the construction of the holy city under most adverse circumstances (Nehemiah 4:16). Nehemiah's prayer was also a prayer of comfort and peace under the threat of strife and insecurity. Under Nehemiah's effort, the very city, in which the Lord Jesus would carry out His ministry centuries later, was secured behind walls.

Let us pray for insight, revival and courage. Like the return to Judea, the return from antitypical Babylon has been a gradual process: coming out of Babylon, removal of Babylonian errors from the remnant church and the repair of the spiritual wall of protection and security around God's church are concurrent processes. Simultaneously, prayer warriors pray for insight and preparation, for the proclamation of God's law and for comfort while God's word and the gospel are being preached and while the invisible church is "all sealed and perfectly united" (EW, 15) so that the church will be able to receive the exact time of the arrival of the King of kings. **AD**

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## Part II: Michael's Testimony

# Filling the Void

BY MICHAEL EDUARD KLAUS RATHJE

**RECAP:** Michael Rathje came from Germany to Amazing Discoveries to work as a construction assistant. He watched *Total Onslaught* and was excited, changing his lifestyle and keeping the Sabbath. But pressure from friends and family makes him give up the truth and he returns to drugs and partying. He disconnects himself from Amazing Discoveries and returned to his old lifestyle. But the fight for his soul was not over.

I got a job as a carpenter, framing half a house near Rob's house. I worked there for about 5 months. Living with Rob I had a really good time. In terms of my old life I consider it the best time of "the life of an old man". Since I had my car, there was plenty of marijuana in my life. I started testing other drugs like cocaine and more. I started to do Yoga and was involved in meditation.

In other words, I tried to fill that spiritual life that I had with Jesus with something else. I now consciously realize was all from satan. After about 5-6 months I left Canada and went back to Germany. There I got back together again with all my friends smoking and drinking, just like my life was before. My family was also happy that I had finally returned home and life was good. Every once in a while I experienced deep depression for 1-2 days but I got out of it. I just found out in 2014 that I was actually very depressed, I just didn't know at the time. I was in a 2 week class about depression in the Orion Foundation when I saw that I used to have a lot of symptoms.

I gave myself the goal to do something special with my life to prove to myself that I can do more than just live my old life again. I decided, "I'm going to drive with my bicycle from Germany to Greece." I dreamed about going over the Alps and camping at night at rivers and in forests. I prepared for about 2 months. I trained a lot, worked as a landscaper together with my friend Andreas to

**I tried to fill that spiritual life that I had with Jesus with something else.**



make some money. Then one day I drove off. I made it all the way to Greece. A big part of the trip was spent on a ferry to cross the Mediterranean Sea and from there I met my parents on the camping grounds where we used to go every other year of my life since birth. On the way I was super excited, it was just what I wanted. I got to the camping grounds, met my parents, and from there I experienced 2 weeks of depression. The reason for my depression was always the same! I wanted girls but I didn't know how to have them. Praise the Lord, He gave me this self-respect which I could have pushed away. Also I suspect I had a very hard character so girls didn't want me. Today I'm happy that the Lord didn't allow me to have what I wanted. I had enough problems with the experiences I had.

When the vacation ended, I returned with my parents to Munich and from there I don't remember anything special. My big trip to Greece did not bring the effect that I had in mind. I worked like crazy as a landscaper, lived, worked, and ate together with my friend Andreas. I knew him from my 13th year in school. We were just like before, best friends and sharing everything...



We decided to go traveling together in the wintertime when there is no work as a landscaper. One day in September 2011 we got together in front of the computer to buy tickets for our trip. I suggested we go to Nepal, as I have always wanted to go there, but Andy said “let’s go to South America.” I said, “Okay, but next year I will go to Nepal.” We bought tickets for the 5th of January 2012. We kept working and having a good time and had no idea of what’s going to happen next.

As we were all potheads, we didn’t prepare anything for the trip. We got to Rio de Janeiro and had no idea where we would stay or where to go. We wasted \$2000 in the first 2 weeks. We were not very happy, we had no idea that Brazil is so expensive. Of course we didn’t speak a word of Spanish or Portuguese, the only words we learned in the next month were “ola,” “obregado,” “gracias,” and “cerveca.” Of course due to bad planning we got into trouble and the money just disappeared. This didn’t add to our excitement and the trip for me changed to a very unpleasant trip.

After about 2 weeks we traveled on a bus from Sao Paulo to Iguazu Falls. I was looking out of the window of the bus meditating on my future life and how I’m going to have a carpentry job on Vancouver Island and frame houses etcetera... Some voice that I hadn’t heard for a long time, told me: “You are going to go to Bolivia, remember that talk you had with Wenzel about a missionary place in Bolivia?” This voice spoke for about 3 minutes long. I had mentioned to Wenzel that I liked to go to the jungle to work and help the poor people build stuff. So Wenzel told me about a place where he had gone to work for 2 weeks. In this moment the Holy Spirit talked to me and told me that I must go to this place. Praise God, He did not allow me to think twice. I made the decision without really thinking “why” or knowing what to do there. I was blinded with the idea that I would make a big missionary trip there for 2 weeks to give me a break from my drug and party life. I thought I’d eat some good vegetarian food and then after 2 weeks I would find my friend Andreas again to keep traveling along.

So after some time I shared my idea with my friend Andres and he did not like the idea. But he has this nature to not confront problems but to hide them. So I did not understand his problem until 3 weeks after that. But during these 3 weeks, we were not happy with our trip. There was some bad spirit and I did not understand till one day in Mendoza Argentina I went to the internet coffee to look for my credit card which was stolen. There I was able to also call my friends Ludwig and Lucas. They all asked me: “Michi what happened? Andreas is writing me e-mails that you are going

all crazy again with your religion stuff.” I did not understand at first, but then I figured out what was going on. Andreas was angry that whole time for leaving him alone on the trip for—what I thought would be—2 weeks.

I returned to the hostel where we were staying and talked to Andreas but the thing was, he knew more than I knew about the future. He told me that I won’t come back and that I had planned this from before our trip and that I tricked him. I told him no, I will only go there for 2 weeks... but he knew me better. About 4-5 days before we separated, I told him... “I got this feeling I might stay longer than 4 weeks.” He said “I told you.” I really lament this parting story because he was a good friend and he has a big heart.

**He did not allow me to think twice. I made the decision without really thinking “why” or knowing what to do there.**

On the 24 of February 2012 I entered Bolivia. After 5 days I arrived in Santa Cruz de la Sierra. I waited for Richard and David Gates to pick me up from the bus

station. I still didn’t speak Spanish, I could not build a single sentence. I waited 4 hours, not knowing what Bolivia’s like at all. I had gotten their contacts prior to my arrival to let them know I’m coming, so waiting at the bus stop I smoked the last cigarette of my life (thought I didn’t know that at the time). I finished my smoke and Richard drives in front of me. I wouldn’t recognize them if I hadn’t had watched a sermon of David Gates when I was in Canada. I recognized David and I got in the car. While we were talking and chatting, Richard tells me “oh man we just observed a guy on the other side of the road for 15 minutes and were not sure if it’s you or not but then he got a pack of smokes out and we know it was not you.” That’s the work of the Lord. We got to the TV station “Red Advnir Canal 24” and there I had a little talk with Richard about how I am. Then they got me a room to stay in and the day was about to finish. I did not understand why I actually came there!

I remember very well how I woke up after the first night in the canal. I heard a brother singing downstairs for the morning worship. A knock came at the door. A volunteer whom I got to know the night before opened the door and invited me to come to worship. I was very perplexed responded, “worship, sure!” In this moment







God took away the veil which blinded me the whole time to see what the big plan was. I remembered the Sabbath and all the prophecies I had learned, and considered the truth about the Bible as the Word of God and accepted it as the only base of true faith. I went to worship but I don't remember a thing. From this moment onwards I was in serious war with myself, for 3 days I mainly laid in my bed and stared at the ceiling, fighting with God about what I'm going to do.

Since I'm experienced as a carpenter, I was to work building things for the TV station. But since I didn't speak Spanish, and Richard the manager is super busy, I didn't even get the materials to build the tables and bookshelves which I was asked to build. So I decided to just start drawing all the plans for the furniture which I was asked for, and so I passed the time for 2 weeks.

On one of these days I decided to leave to explore the town. When I got out of Richard's car I felt so free. I thought, "finally, I can do what I want!" I got some meat to eat and bought clothes for Germany. I also went and bought a flight for 500 Euros from Santa Cruz to Rio de Janeiro to connect to my flight back to Germany. Next day I sat over my drawings and looked at the calendar and then at my drawings, I told myself "this is all in vain I won't even get to build this stuff" in this moment the Holy Spirit told me "why don't you just stay!"

From this moment I couldn't resist anymore, I fell on my knees and told God that I cannot run away from Him anymore. I was tired of resisting the spirit. I repented for having bought the plane ticket and I gave my life to God. I got up from the floor with a peace in my heart as I have never felt before in my life. I felt all happy; I started walking around the campus of the TV station visiting the different missionary families. In the following 3 weeks, there happened to be a campaign in the church near the canal. A

**It is amazing,  
the Lord always has  
surprises for me.**

pastor from Jamaica who lived in the canal with his family preached the whole message of faith in Christ and more. At the end of the series I got baptized together with 3 others from the local church.

From that moment many things happened but to be honest I don't remember anything super important or special until after 9 months in Red Advenir. Most of the time I spent working, making tables, and constructing a little house with pastor Mark Chambers from Jamaica. I really enjoyed the work but I didn't understand the time spent working on material things, time that could have been spent seeking the Lord. I was having devotionals almost every morning, reading the "Desire of all Nations" but I didn't understand what I was reading. I received about 4 Bible studies and that was all. We had regular worships and sermons that kind of kept my spirit alive but when after about 6 months pastor Chambers left to the Quebrada Leon Institute to teach and live there with his family. I felt really sad.

About 8 months after my baptism I was about to go back to the world, I already bought tickets for a round trip to Germany for 2 months but before I left the Lord had a little "energy drink" for me. About 1 month before my flight I decided to visit the institute Quebrada Leon ([www.institutoqleon.org](http://www.institutoqleon.org)). On many occasions missionaries would come from the institute to visit or to stay overnight. When I was about to go, the devil tried to keep me away from there by using some people who spoke negatively about the place. In the end I went anyway. Getting there, I saw a light like I never saw light before. The atmosphere of the place made me happy and there was a spirit of joy and sanctity. I came for a week end but I stayed for 3 weeks and received many blessings and a lot of spiritual strength.

Sometime around November 2012, I left to Germany for 2 months. This trip was not the will of God and I didn't have any growth except downwards, but it was nice to see my family and to get to know the two churches closest to my parents' house. Praise God, these two churches are the most conservative churches in all of Munich. There are very good people and they are faithful in teaching the Scriptures and the testimonies I heard were amazing. Also one of the brothers at one of the churches named "Gerhard Hermann" has a ministry which he supports through his construction company. He supports full-time missionaries and arranges events and lectures for the church members and the public. That's where I got to know "Daniel Pel." Actually, on my first Sabbath in Germany I went to the church in Sendling, Munich and Daniel held a sermon there. In the afternoon, we talked a bit about Amazing Discoveries and other topics. It is amazing, the Lord always has surprises for me.



In February of 2013, I returned to Bolivia, back to the channel of “Red Advenir.” There I talked to Richard and promised him to be his maintenance supervisor. But God had different plans for me. Within the next 2 weeks Richard sent me to the institute to work there for 1 month building beds in their carpentry shop. I went and worked for 3 weeks. During that time, the Lord called me 3 times that I had to study there in the institute but I had said to myself when I left school, “never again will I sit behind a bench.” Finally I had to give in and I responded to the last call in March 2013. I started studying in the Quebrada Leon Institute.

What’s this institute all about? First its owner and founder is Dr. Dosung Kim, a Korean man from the USA. He was called by God about 6 years ago to leave his entire life behind and come with his family to Bolivia. He bought a farm with 162 hectares of land and started building some little houses for a school and a sanatorium. The school is a medical missionary school based on the Bible and the testimonies, based on the example of the “Madison School” founded by Ellen G. White.

Their materials were supplied by a ministry called “Light” that had many different courses. There was also a program called “Lay Institute for Global Health Training” that covered health as well as spiritual classes. Also part of the training is the practical part of manual working. There were also classes for agriculture, vegetarian cooking and baking. There is also a very humble sanatorium where they received patients to be cured by the power of God through the use of natural remedies supplied by the God’s creation.

There I studied for 2 years and got to know a lot of what it means to be a real Christian and follower of Christ. The communion with Christ and the Father through the Holy Spirit by the right understanding of the salvation by grace through faith in Jesus Christ is the main and principal study of every Son and Daughter of God.



The purpose of the “Light” course is to train the youth to be able to work as medical missionaries, and to have them self-supporting for the edification of the church. The goal is to send groups of 3-4 missionaries to different churches all over the world. These were called “1 month courses.” All the church members are called to participate in these courses. Typically it takes 80 hours in one month to complete the courses:

#### SPIRITUAL:

1. *Spirit of Prophecy*
2. *Evangelism and Soul Winning*
3. *Daniel*
4. *Revelation*
5. *Finishing the Work*
6. *Christian Life*
7. *Sanctuary*

#### HEALTH:

1. *Common Infirmities / diseases*
2. *Vegetarian Cooking*
3. *Nutrition*
4. *Massage*
5. *Hydrotherapy*
6. *The 8 Laws of Health*

As of 2015, I’m now in the institute as a volunteer, organizing the human resources for manual work and now participating in two “1 month light course.” The work is really nice and my spiritual growth is amazing.

#### For now I only teach:

- *Daniel*
- *Revelation*
- *Christian life*
- *Adventist Home*
- *Evangelism and Soul Winning*

My favourite part is the spiritual part!

Praise the Lord because He brought me so far this way. I’m very happy, even in tribulations and difficult times. For the Kingdom of Heaven is not eating nor drinking but justice, peace, and joy in the Holy Spirit. **AD**





# Dandelion:

## The Ultimate Superfood

BY KRISTINA SELESHANKO

### Why Dandelions?

**W**hat would you think if someone told you one of the world's most nutritious foods was also tasty, could be cooked many different ways, was easy to find, and was totally free? I know what I'd do: I'd run out and grab some! Well, the good news is, there is such a food: dandelions.

Right now, some of you are crinkling your noses and saying, "Ick!" Others probably think I've gone crazy. But it's true. Dandelions, those pesky weeds with bright yellow flowers that you've grown up thinking are the enemy of perfect lawns, tidy sidewalks, and weed-free flower beds? They are actually food.

Dandelions aren't native to North America. They were actually brought here—on purpose—by immigrants who knew what valuable food they are. In fact, dandelions have an important place in American culinary history. They helped keep the early settlers alive; they made the pioneers more healthy; they even helped make family food budgets stretch further during The Great Depression and World War II.

But somehow, after the war, the role of dandelions in the North American diet declined. As super-grocery stores packed with a wide variety of foods

became the norm, more people put off dandelions for more "modern" fare like soup in a red and white can and macaroni and cheese in a blue box.

Happily, today wholesome food is making a come back. Gourmet restaurants serve up dandelion greens (but rarely other parts of the plant), charging hefty sums. Health food stores carry dandelion leaves throughout most of the year. High end grocers do, too. You can even buy dandelion seeds from some of the nation's best home gardening seed suppliers. But you don't have to spend lots of cash to enjoy the nutritious goodness of dandelion leaves, flowers, buds, stems, and roots. You can take advantage of this super food for the mere cost of taking a few minutes to pick and wash it.

I think you'll be pleasantly surprised by all you can do in the kitchen with dandelions. Whether you want to make salads, soups, quiche, noodles, enchiladas, pickles, ice cream, or cookies... you can use dandelions. *Bon appetite!*

*Kristina*

### Picking Free Dandelions

Part of the joy of dandelions is how plentiful they are—and how easy they are to identify. That said, there are two rules everyone should follow when foraging for dandelions:

1. Never harvest dandelions near roadways, where the plants soak up chemical fumes, or from any location where chemical sprays (such as weed killers) may be used.
2. Always positively identify any wild plant before eating it.

Happily, none of the dandelion's look-alikes are dangerous to eat. When you think you've found a dandelion plant, look for these key features:

1. Tooth-shaped, hairless leaves.
2. Leaves and stems growing directly from the rootstalk in the soil.
3. One flower per stem.
4. Stems without branches on them.
5. A milky white sap when a stem is broken.
6. A thick root, looking rather like a small parsnip. Growing off this main root may be smaller, hair-like roots



Have you seen our new Dandelion presentation from our Dining on the Wilds series on ADtv? You can also watch it on our [amazingdiscoveries.tv](http://amazingdiscoveries.tv) site. Watch for a new presentation on Chickweed coming soon on ADtv.



An  
excerpt  
from



## Dandelion Leaves: A Super Food

When we think of dark, leafy greens that are good for us, most people think of spinach, kale, or maybe collards. But dandelion leaves compete with these more popular greens—sometimes even coming out ahead of them. For example, they beat out spinach in terms of protein, vitamins A, C, K, Omega 6, iron, phosphorus, potassium, and calcium.

### Flavor

Dandelion leaves taste a lot like other leafy greens, especially collards, but have a slightly more bitter flavor. However, if the leaves are harvested early in the spring, before buds appear on the plant, *they aren't as bitter as many popular salad greens*. Cooking the leaves also reduces or completely takes away the bitterness.

The window in which dandelion leaves are naturally tasty and not too bitter is short. You must catch the plant *before* it sends out buds. If you live where snow is the winter norm, start looking for dandelion leaves as soon as the snow melts. In warmer regions, begin looking around November or December. Take advantage of the dandelion's short season by harvesting as many leaves as you can, preserving them for future use.

### PER SERVING, RAW

	DANDELION LEAVES	SPINACH	KALE	COLLARDS
Calories	25	7	33	11
Carbohydrate	5 g	1 g	7 g	2 g
Protein	1.5 g	1 g	2 g	1 g
Vitamin A	5588 IU	2813 IU	10302 IU	2400 IU
Vitamin C	19.3 mg	8.4 mg	80.4 mg	12.7 mg
Vitamin K	428 mcg	145 mcg	547 mcg	184 mcg
Folate	14.9 mcg	58.2 mcg	19.4 mcg	59.8 mcg
Omega 3	24.2 mg	41.4 mg	121 mg	38.9 mg
Omega 6	144 mg	7.8 mg	92.4 mg	29.5 mg
Calcium	103 mg	29.7 mg	90.5 mg	52.2 mg
Iron	1.7 mg	.8 mg	1.1 mg	0.1 mg
Magnesium	19.8 mg	23.7 mg	22.8 mg	3.2 mg
Phosphorus	36.3 mg	14.7 mg	37.5 mg	3.6 mg
Potassium	218 mg	167 mg	299 mg	60.8 mg

## When to Harvest Dandelion Leaves

If you miss the natural time frame for harvesting dandelion leaves, all is not lost. You may:

1. Pick the dandelion leaves anyway, then bring a pot of water to a boil. Add the leaves and simmer for 3 minutes or until tender. Taste. If the leaves still seem bitter, repeat with fresh water. This removes much of the bitterness, but also some of the dandelion's nutrients.
2. Cut off all the dandelion's leaves, stems, buds, and flowers at the soil level and allow the plant to re-grow. Some people also cover the plant with a box, bowl, or other object that completely blocks out the sun. The new leaves will be almost as good as early spring leaves—but if the plant is covered, the nutritional content will be slightly reduced.
3. If the leaves are still youngish, but the plant has sent up stems and buds, try soaking the leaves in salt water, as the French do. Or, use apple cider vinegar or lemon juice.
4. Wait until fall. After a couple of hard frosts, most of the bitterness will disappear from the leaves.
5. Pull up one or more plants by the roots. Pot the plants. Cut back all the leaves, stems, and flowers. Bring the pot indoors before the first hard frost and place near a sunny window. When new leaves emerge, harvest them right away. Keep doing this, and you'll have a continual supply of good dandelion leaves.







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## Dandelion Chips with Balsamic Vinegar

If you enjoy kale chips, give dandelion chips a try. In this recipe, the balsamic vinegar is a nice complement to the slight bitterness of the leaves.

- $\frac{3}{4}$  - 1lb. dandelion leaves
  - $\frac{1}{8}$  cup melted coconut oil or olive oil
  - $\frac{1}{8}$  cup balsamic vinegar (or alternative)
  - $\frac{1}{4}$  teaspoon garlic powder
  - About  $\frac{1}{4}$  teaspoon salt
  - About  $\frac{1}{4}$  teaspoon pepper
1. Preheat the oven to 325 degrees F. Line baking sheets with parchment paper; set aside. Cut the dandelion leaves into the size of your choice — usually about the size of a potato chip. Or, leave them whole.
  2. In a bowl, mix together the oil, vinegar, garlic powder, and salt. Toss the leaves into this mixture.
  3. Lay the leaves in a single layer on the baking sheets. Drizzle the remaining oil mixture over the leaves. Bake for 12-16 minutes, watching carefully to ensure the chips don't burn. The leaves will harden as they cool.

If desired, you may make dandelion chips in a food dehydrator set at 135 degrees F.

## Dandelion Mashed Potato Casserole

- 1 lb. potatoes, peeled (if desired) and cut into quarters
  - Salt
  - 1 lb. dandelion leaves
  - $\frac{1}{4}$  to  $\frac{1}{2}$  cup olive oil
  - Pepper
  - 1 cup breadcrumbs
1. Place the potatoes in a large pot and cover with water. Place over medium high heat and bring to a boil. Boil until tender; drain, reserving the water.
  2. In the meantime, fill a clean sink or bowl with ice water and preheat the oven to 400 degrees F.
  3. Pour the water back into the pot and bring back to a boil. Add the dandelion leaves and cook 1 minute. Drain and place leaves in the ice water. Once cool, drain and chop.
  4. Mash the potatoes with a potato masher or mixer, adding a little olive oil to make them moist. Mash the leaves, adding oil, if needed. Fold the leaves into the potatoes and season with salt and pepper.
  5. Pour the potato mixture into a casserole dish and sprinkle with breadcrumbs. Drizzle with a little olive oil and season with salt and pepper. Bake about 15 minutes, or until breadcrumbs are golden.

Serves 4

## Dandelion Root Chai Tea

- 1 tablespoon dry roasted dandelion root
  - 2 cinnamon sticks, broken into pieces
  - 5 cardamom pods, crushed
  - 1 teaspoon whole cloves
  - 1 teaspoon whole black peppercorns
  - 1 inch piece of fresh ginger, sliced thin
  - 4 cups water
  - Coconut or nut milk
  - Pure honey (optional)
1. Place a 2 quart saucepan on the stove. Add the roots, cinnamon, cardamom, cloves, peppercorn, and ginger. Cover with water and turn the heat to medium high. Bring to a boil. Reduce heat and simmer for 15 minutes. Strain through a fine sieve.
  2. Fill about  $\frac{3}{4}$  a cup with the mixture, then pour in milk. Sweeten with honey, if desired. Store remaining chai liquid in the refrigerator for up to 2 weeks. **AD**







# DIET DRINKS

BY TAMMIE BURAK

## HEALTHY BY NATURE

gives you the information you need for better health through better lifestyle choices.

A recent study<sup>1</sup> funded by the American Beverage Association reported that diet drinks can help people lose weight. Critics of the study identified a number of drawbacks within the study itself, not the least of which is the obvious conflict of interest posed by the study's sponsor.

While critics and supporters hash it out over whether or not diet drinks actually do or don't help people lose weight, others have recognized that weight loss may not even be the most important issue. The primary question is rather, Are artificially sweetened sodas even safe?

CBS News<sup>2</sup> reported that diet drinks are linked to sugar cravings, snacking, disruption of appetite control and an increase in body mass index. The same program also affirmed that research has shown that diet drinks are linked to heart disease, stroke and diabetes.

In question are the artificial chemical sweeteners used by soft drink manufacturers to produce a sugar-like sweetness without the calories. Most common of these are aspartame, acesulfame potassium or acesulfame K and sucralose. Proponents of diet soda drinks argue that most of the damning studies are based on results of the use of artificial sweeteners in lab animals, usually rodents, not humans. Few high quality studies using humans have been published, they argue.

While long term scientific studies involving humans are important, it would be unwise to discredit case studies and anecdotal records gathered by practicing physicians. Some

astute doctors have made the connection between patients who drink diet sodas and a regularly occurring collection of symptoms.

For instance, Dr. H. J. Roberts has been speaking out against aspartame for more than two decades "because of the profound adverse neurologic, cardiopulmonary, endocrine, and allergic effects of aspartame products."<sup>3</sup> He has recorded more than 1 300 cases of what he calls aspartame disease which is a constellation of a number of disorders including Graves' disease (an autoimmune disease affecting the thyroid), dyspnea (shortness of breath, breathlessness or laboured breathing), cardiac arrhythmia (irregular heart beat) and pulmonary hypertension (abnormally high blood pressure in the arteries of the lungs). When he suspects a patient is suffering from aspartame disease he advises his patient to read labels carefully and stop all use of aspartame. Often the symptoms stop within two days of quitting aspartame consumption, but will recur if the patient begins consuming aspartame again.

When your body processes aspartame, it breaks phenylalanine down into hormones and neurotransmitters that send messages to your brain, heart and lungs. These chemical messengers are responsible for some distressing symptoms like irregular heart beat and shortness of breath. In addition, another chemical part of aspartame is converted to methanol, a poisonous gas used as a fuel additive.

If you drink diet drinks because you want to cut calories and lose weight, you must consider the health cost of using



artificial sweeteners. Do we need to wait for science to confirm without a doubt that artificial sweeteners are dangerous before we quit using them? Even if diet sodas were an effective weight loss tool, would you want to jeopardize your health just to shed a few pounds when there are healthier ways to lose weight and keep it off? It just isn't worth it. **AID**

## HEALTHY BY NATURE RECIPES

Water is always the best but when you crave something with a little more pizzazz, reach for healthy hydration instead of diet pop. Here are some easy favourite thirst quenchers for you to try this summer. For natural sweetness without added calories, try stevia. It's an easy-to-grow leafy green plant with very sweet leaves. You can use the dried, crushed leaves to sweeten summer drinks. Commercially, the sweet extract is available as a white powder or as drops. You can also buy naturally flavoured stevia drops that infuse the extract with vanilla, toffee, hazelnut and other flavours.

## Cranberry Spritzer

Mix ½ cup pure, unsweetened cranberry juice in a glass of sparkling water. It's tart and delicious! Try stevia (drops or powder) if you like it sweeter.



## Robust Iced Rooibos

Put 2-4 rooibos tea bags (most grocery stores carry rooibos tea) in a 2-litre jar and add boiling water. Let cool and serve plain over ice or with soy milk and a few drops of flavoured stevia drops.



## Zippy Ginger Lemonade

In a litre jar, mix the juice of one freshly squeezed lemon with 1 tablespoon of liquid honey and 1 teaspoon of fresh ginger juice. To make ginger juice, grate enough fresh ginger on a fine grater and press the grated ginger through a strainer.



- 1 Stephen D. Anton, "Can Non-Nutritive Sweeteners Enhance Outcomes of Weight Loss Interventions?" [http://anschutz.new-media-release.com/study/downloads/oby20779\\_NNS\\_editorial.pdf](http://anschutz.new-media-release.com/study/downloads/oby20779_NNS_editorial.pdf), accessed March 9, 2015.
- 2 "Diet Soda Won't Help You Lose Weight," <http://www.cbsnews.com/videos/diet-soda-wont-help-you-lose-weight-new-study-says/>, accessed March 9, 2015.
- 3 H. J. Roberts, "Aspartame Disease: A Possible Cause for Concomitant Graves' Disease and Pulmonary Hypertension," [http://www.wnho.net/aspartame\\_disease\\_caused.htm](http://www.wnho.net/aspartame_disease_caused.htm), accessed March 9, 2015.

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# The Gain of Losing: The Ultimate Cost

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**The Bible** is full of them—paradoxes—spiritual realities that, to all outward appearances, seem to be contradictory, unbelievable, even absurd, and yet, are absolute truth in God's sight. For instance, we see *unseen* (2 Corinthians 4:18); we *conquer by submitting* (James 4:7); *to be least is to be great* (Luke 9:48); *when we are weak, we are strong* (2 Corinthians 12:10); *we are exalted by being humble* (James 4:10); *we become wise by becoming fools* (1 Corinthians 3:18); *we live by dying* (Galatians 2:20). At first glance, some of these spiritual realities seem very mysterious, but as a person grows in their love relationship with Jesus through earnest prayer, heart-searching study of God's Word, and humble service, these supposed paradoxes begin to take on real meaning and become an intimate part of wearing the heavenly-tailored garment of salvation (Isaiah 61:10).

This leads into what I believe to be the foundational cost of salvation that makes all the aforementioned paradoxes in God's plan of salvation virtually real for the redeemed of the Lord. For most of us, what immediately comes to mind under the category

of salvation expenses is what it cost the King of Kings to provide eternal redemption for each of us.

*For God so loved the world that He gave His only begotten Son... (John 3:16)*

*(Christ Jesus) gave Himself for our sins, that He might deliver us from this present evil world, according to the will of God and our Father (Galatians 1:4).*

But there is another cost that is quite often obscured in contemporary Christian thought that is an absolute necessity in order to receive the free gift of salvation offered to all of mankind through Christ. What might that be? Our personal cost.

This cost is brought to light in the first three verses of Isaiah 55.

*Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto Me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto Me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David.*





Did you see it? Here is God's invitation to come to the waters without money, without price, and "buy" and eat that which is good, bringing fatness to your soul and possession of the same mercies our loving Lord extended to David in an everlasting covenant with Him! Buy? Without money? Yes.

The Bible gives definitions to unpack this spiritual paradox. In terms of salvation, Christ made it clear that "water" spiritually represents His Spirit given to those who believe in Him (John 4:14; 7:37-39); "wine" represents His death through His shed blood (Matthew 26:27-29); and "milk" represents His Word (1 Peter 2:2) through which He imparts His life to growing children of God (John 1:1; 6:63; 1:4).

Now we can plug these inspired definitions into Isaiah 55:1:

*Ho, every one that thirsteth, come and believe in Jesus Christ and experience the Holy Spirit's work upon your heart (water), and he that hath no money; come ye, buy, and eat; yea, come, buy Christ's death (wine) and Christ's life (milk) without money and without price..."*

There it is—buy salvation's food and drink! Wait a minute! How can we buy salvation when we are told in Ephesians 2:8,9 that "...by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast?" Humanly speaking, we are very accustomed to believing that the only way we can buy something is through cash, check, or credit card. But here we are faced with spiritually "buying" without money. That's what the verse says. To top it off, we are to buy something that

is without price, or priceless—there isn't enough money in the universe to purchase it! And yet, if we want our soul to live, delight itself in fatness, and experience the Lord's everlasting covenant, verse one implies that there is a price, or we wouldn't have to buy it! So the price of a salvation experience must be a different kind of price than the currency we use in stores to make purchases.

Jesus spoke of this price in His parables. Notice Matthew 13:44-46:

*Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field. Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls: Who, when he had found one pearl of great price, went and sold all that he had, and bought it.*

Now here's the question: What did the man who found the treasure in the field do in order to buy that field and

own the treasure? Answer: He sold all that he had! What did the man who found the pearl of great price sell in order to buy the treasure? Answer: All he had!

These men considered the treasure they had found of such great personal value that

they were willing to sell all they had to acquire it. So remember this: In order to "buy" the treasure Christ offers us, the kingdom of heaven, we must be willing to sell how much? All we have!

When those men sold all they had, what were they actually doing? They were exchanging all they possessed in order to acquire something they deemed more valuable—a treasure—the pearl of great price!

If we consider the treasure and pearl representing lost humanity and the Merchantman representing Christ, it rings powerfully in my heart—Jesus exchanged all He had—His very life—



in order to purchase us for His prized possession! 1 Peter 1:18,19 states it this way:

*"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot:"*

What a price! Aren't you thankful Jesus considered you that valuable of a treasure?

But if we look at the treasure and pearl as the priceless gift of salvation Jesus offers us, here's the question: What is it that a person possesses that he must exchange (sell) in order to truly possess the kingdom of heaven? We

***In order to buy  
the treasure...  
we must be  
willing to sell  
how much?  
All we have!***



find the answer to that question in Christ's response to the rich young ruler who came to Him with the same basic question.

I call this young man the "universal man" because he possessed everything that the secular world considers to be of great value in a person's life. This man was young, healthy, and wealthy. He was a very religious, well-educated executive with many good deeds under his belt. But there was still something missing in his life. And the Holy Spirit was wooing him to Christ. The young man came and knelt before Jesus with a vital question swelling up in his heart. We find the question in Matthew 19:16, *"And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life?"*

Where I come from in the northern United States, some Christians get a little uneasy when someone starts talking about "doing anything" in order to receive eternal life—because they rightly say all you have to do is "believe on the Lord Jesus and thou shalt be saved..." That's true, amen? But then, we're confronted with Christ's answer to this rich young ruler's question found in verse 17: *"And He said unto him, Why callest thou Me good? there is none good but One, that is, God: but if thou wilt enter into life, keep the commandments."* If Jesus says something, I ought to believe it. If He says a person must keep the Commandments to enter into life, who am I to argue with Him?

Is there a contradiction between being saved by God's grace through faith and this statement by Christ Himself saying a person must keep the Commandments in order to enter into His

eternal kingdom? No way! Let me ask a couple of questions to resolve the dilemma: What are the fruits of saving faith in Christ's shed blood and true love for Christ and His self-sacrificing life? Galatians 5:6 answers, *"For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love."* How does faith that works by love act? John 14:15 & 23 answers, *"If ye love Me, keep My commandments... If a man love Me, he will keep My words..."*

**Q: Why did the young man go away sorrowful?**  
**A: He had great possessions.**

So in Matthew 19:17, Jesus is speaking of the fruit of a faith-filled love relationship with Him. Remember this, dear friends, if someone who claims to be a born-again Christian really knows and loves Christ, they will be delighted to obey His word, including all TEN Commandments! 1 John 2:3,4 —*"And hereby we do know that we know Him, if we keep His commandments. He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him."* We were originally

designed by God to love Him and each other. However, who or what we love is our choice. And if, after clearly understanding one of the claims of God from His Word, someone is unwilling to obey our loving Savior, according to John 14:24, that person doesn't love Jesus—*there is someone or something in their lives they love more!* They are in deadly conflict with the First Commandment of God's moral law of liberty! They are not buying the Pearl of great price, which requires exchanging all that we have.

Well, let's find out in Matthew 19:18-22 how Jesus communicates this truth to the rich young ruler.

*He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself. The young man saith unto him, All these things have I kept from my youth up: what lack I yet? Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow Me. But when the young man heard that*







saying, he went away sorrowful: for he had great possessions.

Why did the young man go away sorrowful? Verse 22 answers “he had great possessions.” Is it wrong to have great possessions? No. Abraham and Job had great possessions. So what was Jesus trying to accomplish by asking that rich young ruler to sell what he had and give to the poor? You probably have already guessed, but Jesus was striking at the very root of the problem that was separating that young man from eternal life—gently uncovering that man’s innermost heart motivation! Mark this: Christ was revealing the ultimate cost of salvation for that

precious man, and I believe, for you and me also, regardless of our financial status. Why do I say that? Look at those verses and tell me: From the six Commandments in God’s moral law, having to do with loving your neighbor, which Commandment did Jesus leave out of his comments? The Tenth one, “thou shalt not covet.” To “covet” means “to earnestly desire someone or something.” This is the Commandment that strikes at the love of self. Notice the long list of human traits spoken of in 2 Timothy 3:1-5.

*This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; Having a form of godliness, but denying the power thereof: from such turn away.*

How many of these character traits come from a “love for self”? What did covetousness cause that young man to do? Walk away from Christ’s call upon his life! And what was it that this young man had that was more important to him

than following Jesus? Great possessions.

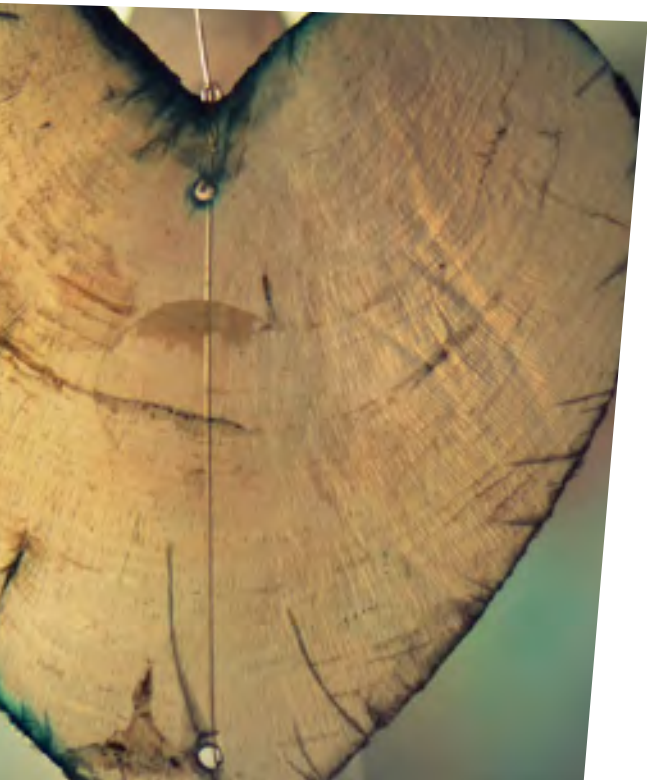
What does the Word of God say about possessions? “... Take heed, and beware of covetousness: for a man’s life consisteth not in the abundance of the things which he possesseth.” Luke 12:15.

It may be pretty easy to think this parable doesn’t apply to us because not all of us fit the picture of being young, attractive, highly educated, and rich. However, what are some other things that could have just as much of a controlling influence upon a person’s heart as that rich young ruler’s possessions? Could it be family or people?

*To take up the cross is to give Christ service that costs time, money, work and tears.*

(See Matthew 10:37,38; Galatians 1:10.) Could it be cares, riches, pleasures of life? (Luke 8:14) Could false doctrine fit the scenario? (2 Timothy 4:3,4; 1 Timothy 4:1) What about things of the world? (1 John 2:15-16) Unhealthy lifestyle habits? (1 Corinthians 6:19, 20) Unforgiveness? (Ephesians 4:29-32)

Well, Brother Dan, how can I tell what I consider to be my riches? How can I tell if something is more important to me than following Jesus? The answer is quite straightforward. Matthew 6:21 tells us, “Where your treasure is there shall your heart be also.” Precious reader, whatever has major occupation of our thoughts, our time and energies, reveals the master of our heart! “Where your treasure is, there shall be





your heart also!” In order to have Jesus and all the blessings eternal life will bring, anything you have been convicted of by the Holy Spirit that is more important to you than following Jesus in loving obedience to His Word, must be sold, given up, exchanged for His righteous life! “No man can serve two masters. . . .” (Luke 16:13). We cannot have the world and have Christ! (1 John 2:15).

Some time ago, Charles Swindoll, a well-known Christian author in America shared this testimony of his life:

*“For a number of years after I’d thought I’d become a Christian, I messed around with spiritual things. Just messed around. I ran around with church folks, I learned the God-talk, I sang hymns, I even memorized the verses. I prayed pretty good prayers, I carried my Bible to church Sunday after Sunday, I sang in the choir, and I added to my schedule a Bible class every now and then. But my life was MY life. I did not let all that religious stuff interfere with things*

You know, dear friends, being a true disciple of Christ is more than just being consistent with attending church on the right day and being on church boards and committees.

In Luke 9:23, Jesus says, *“If any man will come after me, let him deny himself, and take up his cross daily, and follow Me.”* To take up the cross is to give Christ service that costs time, money, work, and tears. German theologian Dietrich Bonhoeffer, who was executed by the Nazis because of his testimony, made this statement:

*When Christ calls a man, He bids him come and die (to self). To follow Jesus no matter what the cost—that’s the way of the cross.*

Yes, salvation has a price tag—all that separates us from Jesus, anything that is more important to me than obediently following the lowly Savior.

But what does it really cost us? What do we give up, when we give up all for Christ? As *Steps to Christ*, p. 46 puts it:

*But what do we give up, when we give all? A sin-polluted heart, for Jesus to purify, to cleanse by His own blood, and to save by His matchless love. And yet men think it hard to give up all! I am ashamed to hear it spoken of, ashamed to write it. God does not require us to give up anything that it is for our best interest to retain. In all that He does, He has the well-being of His children in view. Would that all who have not chosen Christ might realize that He has something vastly better to offer them than they are seeking for themselves. Man is doing the greatest injury and injustice to his own soul when he thinks and acts contrary to the will of God. No real joy can be found in the path forbidden by Him who knows what is best and who plans for the good of His creatures.”*

Before you walk away like the rich young ruler, let me ask you: Is that too

much to sell—to have Jesus and eternal life as compared to eternal death?

Is this too much to sell—to have the peace and comfort and encouragement of the Holy Spirit, as compared as compared to the dissatisfaction, guilt, and fear of eternal death?

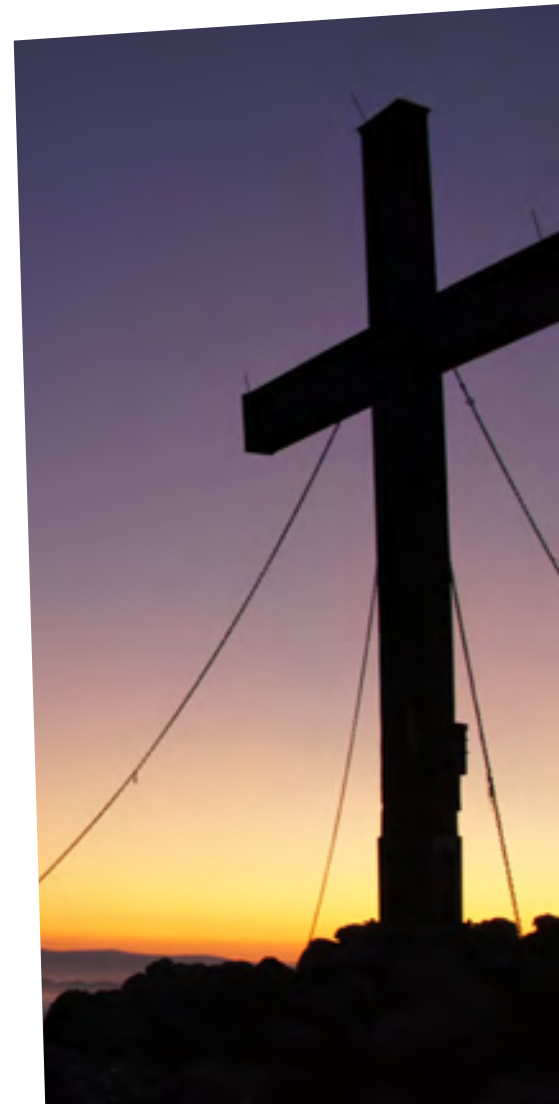
Is that too much to sell—to have the Lord Jesus to guide us, protect us, and fight our battles, as compared to fighting the battles of life with no hope for the future except eternal death?

What about the world to come? Which of these eternal riches are you prepared to give up in exchange for the things of this short, difficult life?

*Thou wilt shew me the path of life: in Thy presence is fulness of joy; at Thy right hand there are pleasures for evermore (Psalm 16:11).*

**Man is doing the greatest injury and injustice to his own soul when he thinks and acts contrary to the will of God**

*like my career, my home, my strong will, my pursuit of things, my determination to go my own way, or my own personal plans. I wasn’t a wife beater, or a criminal, or an alcoholic, or some awful notorious sinner. No, I was just a selfish man. I knew how to get what I wanted, and nothing was going to stand in my way... including God.”*





*And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away (Revelation 21:3,4).*

*There, immortal minds will contemplate with never-failing delight the wonders of creative power, the mysteries of redeeming love. There will be no cruel, deceiving foe to tempt to forgetfulness of God. Every faculty will be developed, every capacity increased. The acquirement of knowledge will not weary the mind or exhaust the energies. There the grandest enterprises may be carried forward, the loftiest aspirations reached, the highest ambitions realized; and still there will arise new heights to surmount, new wonders to admire, new truths to comprehend, fresh objects to call forth the powers of mind and soul and body. . . . All the treasures of the universe will be open to the study of God's redeemed (GC 677).*

Let me ask you, would you exchange all this for a few moments of fleeting fleshly pleasure?

As you count the cost of salvation, please consider one last thing: What your salvation cost Jesus.

**It was not convenient for Jesus** to leave all the glories of heaven, to come to this sin-cursed earth and be born in a feed trough, but He counted the cost of the pearl of great price—your salvation and mine—and then chose to come. I'm so thankful He came so we would have the chance to choose eternal life! Aren't you?

**It wasn't convenient for Jesus** to live the Christian life, knowing He would stick out like a "root out of dry ground" and be different than everyone else. It didn't feel good to be despised and rejected even by some of His own earthly family. but He counted the cost of the pearl of great price—your salvation and mine—and chose to live the life eternal in the midst of a crooked and perverse generation, as a perfect example of the true joy and happiness of service that we were designed by a loving Creator to have. I'm glad He did it for you and me, aren't you?

**It wasn't convenient for Jesus,** to knowingly allow Himself to be betrayed into the hands of a devil-possessed mob bent upon His destruction.

**It wasn't convenient for Jesus,** to stand quietly through a series of mock trials, being spit upon, whipped, and harassed.

**It wasn't convenient for Jesus** to allow Himself to be stretched out upon the cross and have spikes driven through His tender flesh.

**It wasn't convenient for our Savior** to hang there on the cross in agony of soul, waiting for death to rip life out of His grasp.

**But Jesus counted the cost,** and considered you and me so valuable—pearls of great price—that He gave His life, all He had, to buy us back from the path of sin and eternal death. He knew eternity would not be the same with one of us missing. In the light of all that Jesus Christ has done for me, I want to respond to Him by daily surrendering all that I have—all my known sin, all my selfishness—to be washed away by His precious blood. I want Him to keep me covered with the robe of His righteous life. How about you? Jesus is asking you to surrender right now—to sell—to exchange—anything and everything you know to be more important to you than following Him.

*For whosoever will save his life shall lose it: but whosoever will lose his life for My sake, the same shall save it (Luke 9:24).* **AD**

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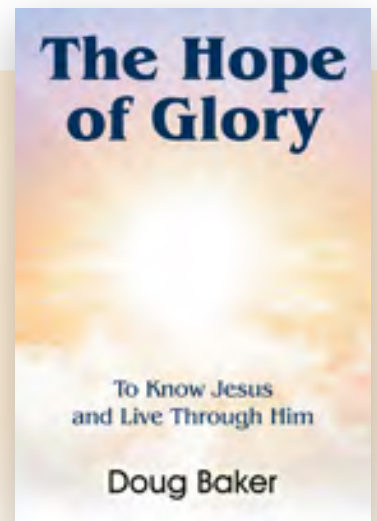
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# The Hound

**“The Hound of Heaven”** is a 182-line poem written by English poet Francis Thompson (1859–1907). The poem became famous and was the source of much of Thompson's posthumous reputation. According to Wikipedia:

One of the most loved and possibly one of the more difficult Christian poems to read and appreciate, “The Hound of Heaven” has been loved for over a century. It is not, however, a poem that most people cannot read without some background...Do not be dissuaded from reading it.

*“The name is strange. It startles one at first. It is so bold, so new, so fearless. It does not attract, rather the reverse. But when one reads the poem this strangeness disappears. The meaning is understood. As the hound follows the hare, never ceasing in its running, ever drawing nearer in the chase, with unhurrying and unperturbed pace, so does God follow the fleeing soul by His Divine grace. And though in sin or in human love, away from God it seeks to hide itself, Divine grace follows after, unwearingly follows ever after, till the soul feels its pressure forcing it to turn to Him alone in that never ending pursuit.”* The Neumann Press Book of Verse, 1988.

**Francis Thompson** lived from 1859 to 1907 as was an English poet. After attending college, he moved to London to become a writer, but could only find menial work and became addicted to opium, and was a street vagrant for years. A married couple read his poetry and rescued him, publishing his first book *Poems* in 1893. Thompson lived as an unbalanced invalid, but wrote three books of poetry, with other works and essays, before dying of tuberculosis in 1907. This poem reflects how God chased him throughout his life seeking him as he ran from Him. It beautifully depicts how God refuses to give up on us, whether in good or bad times. May He never stop hounding any of us, until we have yielded all to Him.

*I fled Him, down the nights and down the days;  
I fled Him, down the arches of the years;  
I fled Him, down the labyrinthine ways  
Of my own mind; and in the mist of tears  
I hid from Him, and under running laughter.  
Up vistaed hopes I sped;  
And shot, precipitated,  
Adown Titanic glooms of chasmed fears,  
From those strong Feet that followed, followed after.  
But with unhurrying chase,  
And unperturbèd pace,  
Deliberate speed, majestic instancy,  
They beat—and a Voice beat  
More instant than the Feet—  
“All things betray thee, who betrayest Me.”*

*I pleaded, outlaw-wise,  
By many a hearted casement, curtained red,  
Trellised with intertwining charities  
(For, though I knew His love Who followed,*

*Yet was I sore adread  
Lest having Him, I must have naught beside);  
But if one little casement parted wide,  
The gust of His approach would clash it to.  
Fear wist not to evade, as Love wist to pursue.  
Across the margent of the world I fled,  
And troubled the gold gateways of the stars,  
Smiting for shelter on their clanged bars;  
Fretted to dulcet jars  
And silvern chatter the pale ports o’ the moon.  
I said to dawn, Be sudden; to eve, Be soon;  
With thy young skyey blossoms heap me over  
From this tremendous Lover!  
Float thy vague veil about me, lest He see!  
I tempted all His servitors, but to find  
My own betrayal in their constancy,  
In faith to Him their fickleness to me,  
Their traitorous trueness, and their loyal deceit.  
To all swift things for swiftness did I sue;  
Clung to the whistling mane of every wind.  
But whether they swept, smoothly fleet,  
The long savannahs of the blue;  
Or whether, Thunder-driven,  
They clanged his chariot ‘thwart a heaven  
Plashy with flying lightnings round the spurn o’ their feet—  
Still with unhurrying chase,  
And unperturbèd pace,  
Deliberate speed, majestic instancy,  
Came on the following Feet,  
And a Voice above their beat—  
“Naught shelters thee, who wilt not shelter Me.”  
I sought no more that after which I strayed  
In face of man or maid;  
But still within the little children’s eyes  
Seems something, something that replies;  
They at least are for me, surely for me!  
I turned me to them very wistfully;  
But, just as their young eyes grew sudden fair  
With dawning answers there,  
Their angel plucked them from me by the hair.  
“Come then, ye other children, Nature’s—share  
With me,” said I, “your delicate fellowship;  
Let me greet you lip to lip,  
Let me twine with you caresses,  
Wantoning  
With our Lady-Mother’s vagrant tresses’  
Banqueting  
With her in her wind-walled palace,  
Underneath her azure daïs,  
Quaffing, as your taintless way is,  
From a chalice  
Lucent-weeping out of the dayspring.”  
So it was done;  
I in their delicate fellowship was one—*



Drew the bolt of Nature's secrecies.  
 I knew all the swift importings  
 On the wilful face of skies;  
 I knew how the clouds arise  
 Spumèd of the wild sea-snotings;  
 All that's born or dies  
 Rose and drooped with—made them shapers  
 Of mine own moods, or wailful or divine—  
 With them joyed and was bereaven.  
 I was heavy with the even,  
 When she lit her glimmering tapers  
 Round the day's dead sanctities.  
 I laughed in the morning's eyes.  
 I triumphed and I saddened with all weather,  
 Heaven and I wept together,  
 And its sweet tears were salt with mortal mine;  
 Against the red throb of its sunset-heart  
 I laid my own to beat,  
 And share commingling heat;  
 But not by that, by that, was eased my human smart.  
 In vain my tears were wet on Heaven's gray cheek.  
 For ah! we know not what each other says,  
 These things and I; in sound I speak—  
 Their sound is but their stir, they speak by silences.  
 Nature, poor stepdame, cannot slake my drouth;  
 Let her, if she would owe me,  
 Drop yon blue bosom-veil of sky, and show me  
 The breasts of her tenderness;  
 Never did any milk of hers once bless  
 My thirsting mouth.  
 Nigh and nigh draws the chase,  
 With unperturbèd pace,  
 Deliberate speed, majestic instancy;  
 And past those noisèd Feet  
 A voice comes yet more fleet—  
 "Lo naught contents thee, who content'st not Me."

Naked I wait Thy love's uplifted stroke!  
 My harness piece by piece Thou hast hewn from me,  
 And smitten me to my knee;  
 I am defenseless utterly.  
 I slept, methinks, and woke,  
 And, slowly gazing, find me stripped in sleep.  
 In the rash lustihead of my young powers,  
 I shook the pillaring hours  
 And pulled my life upon me; grimed with smears,  
 I stand amid the dust o' the mounded years—  
 My mangled youth lies dead beneath the heap.  
 My days have crackled and gone up in smoke,  
 Have puffed and burst as sun-starts on a stream.  
 Yea, faileth now even dream  
 The dreamer, and the lute the lutanist;  
 Even the linked fantasies, in whose blossomy twist  
 I swung the earth a trinket at my wrist,  
 Are yielding; cords of all too weak account  
 For earth with heavy griefs so overplussed.

Ah! is Thy love indeed  
 A weed, albeit amaranthine weed,  
 Suffering no flowers except its own to mount?  
 Ah! must—  
 Designer infinite!—  
 Ah! must Thou char the wood ere Thou canst limn with it?  
 My freshness spent its wavering shower i' the dust;  
 And now my heart is a broken fount,  
 Wherein tear-drippings stagnate, spilt down ever  
 From the dank thoughts that shiver  
 Upon the sighful branches of my mind.  
 Such is; what is to be?  
 The pulp so bitter, how shall taste the rind?  
 I dimly guess what Time in mist confounds;  
 Yet ever and anon a trumpet sounds  
 From the hid battlements of Eternity;  
 Those shaken mists a space unsettle, then  
 But not ere him who summoneth  
 I first have seen, enwound  
 With blooming robes, purpureal, cypress-crowned;  
 His name I know, and what his trumpet saith.  
 Whether man's heart or life it be which yields  
 Thee harvest, must Thy harvest fields  
 Be dunged with rotten death?

Now of that long pursuit  
 Comes on at hand the bruit;  
 That Voice is round me like a bursting sea:  
 "And is thy earth so marred,  
 Shattered in shard on shard?  
 Lo, all things fly thee, for thou fliest Me!  
 Strange, piteous, futile thing,  
 Wherefore should any set thee love apart?  
 Seeing none but I makes much of naught," He said,  
 "And human love needs human meriting,  
 How hast thou merited—  
 Of all man's clotted clay rhe dingiest clot?  
 Alack, thou knowest not  
 How little worthy of any love thou art!  
 Whom wilt thou find to love ignoble thee  
 Save Me, save only Me?  
 All which I took from thee I did but take,  
 Not for thy harms.  
 But just that thou might'st seek it in my arms.  
 All which thy child's mistake  
 Fancies as lost, I have stored for thee at home;  
 Rise, clasp My hand, and come!"

Halts by me that footfall;  
 Is my gloom, after all,  
 Shade of His hand, outstretched caressingly?  
 "Ah, fondest, blindest, weakest,  
 I am He Whom thou seekest!  
 Thou dravest love from thee, who dravest Me." **AID**

# of Heaven

From "The Hound of  
 Heaven: A Pictorial  
 Sequence" painted  
 by R.H. Ives Gammell,  
 (1956). Inspired by  
 Francis Thompson's  
 poem The Hound of  
 Heaven, (1893).



A large, light-colored stone statue of an angel with wings, holding a long trumpet. The angel is positioned on the left side of the frame, facing right. The background is a clear blue sky. The statue is part of a larger monument, with another similar statue visible in the bottom right corner.

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about the cause of God and wanting to give back to Him, as He has given to you. When all Israel donated their gifts to build God a temple, David prayed, *“Who am I, and who are my people, that we should be able to offer so willingly as this: For all things come from You, And of Your own we have given You.”*

1 CHRONICLES 29:14.

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