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**FATH**  **ON THE LINE**  
**DARE TO STAND**



# FALL2010

**FAITH** ON THE LINE  
DARE TO STAND

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.

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#### Managing Editor

Wendy Goubey

#### Copy Editor

Cailey Bennett

#### Contributing Writers

Dan Gabbert, Victor Gill, Jean Handwerk, Brian Neumann, Walter Veith

#### Contact

PO Box 189  
7101C - 120th St  
Delta BC V4E 2A9  
Canada

PO Box 4480  
Blaine WA  
98231 - 4480  
USA

#### Tel

604-856-9457  
Toll Free: 1-866-572-9457

#### Web

[www.amazingdiscoveries.org](http://www.amazingdiscoveries.org)

#### Email

[editor@amazingdiscoveries.org](mailto:editor@amazingdiscoveries.org)

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## From the MailBox:

■ We have really appreciated Brother Veith's messages and straight testimony. We keep our satellite dish on Amazing Discoveries. Thank you so much.

- Marilyn

■ Amazing Discoveries has changed our lives physically and spiritually. It is very amazing. We watch your channel all the time. It's very educational and uplifting. - KB

■ You are doing tremendous work. You are doing what all SDA evangelism should be doing. - John

■ We have been so blessed by your programming. We hardly switch to other stations, and sometimes it's hard to get our work done because we want to hear everything presented. Thank you so much.

- The Bixby Family

■ I am a Seventh-day Adventist, and have been following the genetic engineering of our foods. I and my wife are total vegetarians. My wife got a disease that medical profession said is incurable. When we changed our diet from regular soy bean products, tofu, etc., to organic soy and other vegetables and fruits the symptom completely disappeared.

I am so glad that you are warning Christians about the danger of GMO foods. No other Seventh-day Adventist TV stations are sounding the warning. Even those who run the "healthy cooking" show are careless in advising the viewers of the danger of using GMO products. Thank you very much for your care for your Christian brothers and sisters. - Sam from Arizona

■ The health programs have profoundly affected our life. Also, the testimony of a woman in the Faith on the Line magazine has encouraged me not to give up on anyone.

- LM from Virginia

■ I love everyone at Amazing Discoveries. They have opened my eyes to how secret societies have set up and controlled by the Jesuits in preparation for placing the Pope into a high position once the new world order is sprung upon a totally surprised world.

Please keep sending the newsletter. I am retired and living on social security, but I have been able to buy the 36 DVD set of the Total Onslaught series. It saddens me that some leaders in the church have tried to quieten Dr. Veith, but God will raise up rocks to give this message that is present truth for this time if that is what it takes.


I learned about Amazing Discoveries from a lady I met at a youth conference in San Jose a couple of years ago. I ordered a few of Dr. Veith's DVDs and thought, "This is what God's people need to hear." Most of what we hear from pulpits across America is the same old sermonizing that puts some people to sleep. But those who will take the time to listen to Dr. Veith and other Amazing Discoveries speakers will wake up to the reality that the end is truly nearer than most realize.

I wish I had money to donate to your organization, and perhaps the Lord will make that possible someday. Now that I am retired, I have lots of time to investigate what is going on behind the scenes in terms of the one world government and how the Pope will arise as the "spiritual leader" of the world. There are rough times ahead, but where sin abounds, grace abounds more abundantly. When more spiritual darkness comes upon the world to deceive many, God raises up men and women with greater light to dispell the increasing darkness.

May God continue to bless your ministry, and in spite of the criticism you are receiving from inside the church, I want you to know that there are many, many Adventists who see the lectures of Dr. Veith as a great blessing.

Thank you so much for the conspiracy article! I needed to read that right now! My friends need to read this right now. God's timing is perfect. The last quote of the conspiracy article is what has been on my mind since Tuesday. I just read your newsletter – because a friend read it and wanted to know if I had. I have now! I am SO thankful. Please stay strong in the Lord. THANK YOU.

- Tamara



# Cutting Edge Prayer

*by Pastor Dan Gabbert*

One day, oil was discovered on the land of an old man in Oklahoma. He had lived in a small shack without electricity. He had two horses, which he used for transportation and for work on his farm. Suddenly, he was thrust into the modern world with all his sudden wealth.

The old man went into town and bought himself a new suit of clothes and a brand new, shiny Cadillac, which he had delivered to his shack. He dressed up in his new clothes and drove into town sitting in his grand car, pulled by a team of horses!

Power was available to him—the power of more than a hundred horses, but he had not learned to access that power. He didn't know how to turn on the switch and make it work, so he used the only power he understood: his two horses.

Is it possible that we could experience this problem in our prayer lives? Do you have a two-horsepower prayer life?

Dr. John Sutherland Bonnell makes this observation:

*There is a power in prayer that is undreamed of. It is the great unused potential of Christianity. Christ stripped the veil from this power and offered it to us.*

How do we connect with God to transform prayer from a weak and mundane religious duty to an intimate, intelligent, power-filled, life-changing experience with the Almighty? The Bible tells that it is by “the sword of the Spirit, which is the Word of God” (Ephesians 6:17). The use of the Scriptures can add some very momentous and powerfully healing elements to our conversations with the Creator and Sustainer of the universe.

The Holy Spirit uses the Bible to supernaturally transmit the very spirit and life of Christ to His earnest followers (see John 6:63). Here are several ways that the Bible equips us for a powerful prayer life:

## 1 The Word enables us to know God more intimately.

*And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou has sent (John 17:3).*

It is impossible to have an intimate and open conversation with someone you don't know. Even here on Earth, the intimacy of our conversations with others and our willingness to disclose our innermost thoughts, feelings, and needs, is based upon how well we know and trust those we are talking to.

God's Word provides the essential means by which we get to know Him and His Son Jesus Christ (John 5:39; 14:9), and thus gain confidence and trust that He “is able to keep that which I have committed unto Him” (2 Timothy 1:12).

For example, if you meditate upon Isaiah 53, the Holy Spirit may impress your heart with the incredible suffering Christ went through to be your sin-bearing Saviour.

Heavenly insight melts our hearts and increases our confidence in the love God has for us (Jeremiah 31:3) and the freedom we have to cast all our burdens upon Him (Psalm 55:22).

Daily time spent in the Bible getting to know the true and living God through earnest meditation upon His character is so renovating to prayer life. God's Word opens the doors to heaven's greatest blessings and to everything that pertains to life and godliness (2 Peter 1:2-4).



**The bottom line:** The better I know God, the more fulfilling and healing my conversations become with Him.

## 2 The Word enhances mental and emotional healing.

*For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope (Romans 15:4).*

Among the amazing prayer-enhancing gifts received through God's Word are four major healing elements. People are spending millions of dollars trying to gain these concepts from psychiatrists and counselors: learning, patience, comfort, and hope.

Christ, our Creator and Redeemer, also wants to be our Wonderful Counselor (Isaiah 9:6). Anyone willing to cooperate with Him may find healing and deliverance from all their destructions, including every weight and sin which can so easily ensnare anyone. This healing comes through Scriptures (see Psalm 107:20; 119:24; Hebrews 12:1-2).

Notice 2 Corinthians 10:4-5:

*For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds (in our thinking and desires); Casting down imaginations (in our thinking and desires), and every high thing (in our thinking and desires) that exalteth itself against the knowledge of God and bringing into captivity every thought to the obedience of Christ.*

Something wonderful occurs when we choose to go to God's Word for guidance, and by faith and His grace (2 Corinthians 9:8), faithfully practice taking every thought and action captive to the obedience of Christ.

Our faith-filled thinking and responding actually brings our emotions into captivity to Christ as well (see Proverbs 23:7; Matthew 12:34-35; Philippians 2:5; 1 John 2:5-6). The famous commentary *Testimonies for the Church* states it this way:

*By steadfastly keeping the will on the Lord's side, every emotion will be brought into captivity to the will of Jesus (volume 5, 514).*

**The bottom line:** The more we see life through Christ's eyes (Ephesians 1:18-19; Philippians 2:5), the more Christ-like our mental and emotional balance will be. The result is more peace and power in our prayer life (see Isaiah 26:3; Psalm 119:24).

## 3 The Word enables us to pray according to God's will.

*And this is the confidence that we have in Him, that, if we ask any thing according to His will, He heareth us: And if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him (1 John 5:14-15).*

*Our asking must be according to God's will; we must ask for the things that He has promised, and whatever we receive must be used in doing His will (Education, 257-258).*

*Every promise in the word of God furnishes us with subject matter for prayer, presenting the pledged word of Jehovah as our assurance. Whatever spiritual blessing we need, it is our privilege to claim through Jesus (Thoughts from the Mount of Blessing 133).*

As we, through the Word of God, take the time to know Him, allowing the Holy Spirit to orchestrate His transforming work in our hearts (see 2 Corinthians 3:17-18), we shall have an ever-growing confidence to approach our loving heavenly Father in intimate, intelligent prayer. We will ask for and receive what only He can provide His followers:

spiritual and mental healing, restoration, victory, and eternal life. Praise His Holy Name!

It's very interesting to note that of all the armor of God Ephesians 6:13-17 encourages us to gird ourselves with, there are only two offensive weapons: the sword of the Spirit—which is the Word of God—and prayer. What an amazing combination! God wants to empower us to be victors instead of victims (2 Corinthians 2:14).

**The bottom line:** When with a surrendered will, we ask God in prayer for what He has promised us in His Word, with a determination to practice what He's taught us, it is His delight to grant the petition we've requested!

I've found it to be unmistakably true that "Prayer is the key in the hand of faith that unlocks heaven's storehouse" (*Steps to Christ*, 94).

I hope you'll allow the Holy Spirit to draw you to the Word of God and a more intimate, healing, fulfilling, ongoing conversation with our loving Saviour and God. ■

*When with a surrendered will, we ask God in prayer for what He has promised us in His Word, with a determination to practice what He's taught us, it is His delight to grant the petition we've requested!*



# Laodicean Remedy

by John M. Redlich

Each of the seven churches of Revelation represents a time period in the history of God's Church. For example, Ephesus represents the age of apostolic purity, and Thyatira represents the experience of the true Church in the Dark Ages and the latter Middle Ages.

As the list progresses into Revelation 3, Philadelphia represents that great Protestant time period that saw an evangelical explosion in the United States and Europe, a time when there was revived faith in the saving grace of Jesus Christ and the nearness of His Advent. Then, at the end of chapter 3, comes the church of Laodicea:

*And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth (Revelation 3:14-16).*

## The Message

With each church representing a time in the history of God's Church on Earth, and the Laodicean church being the final church in the Biblical list of Revelation, it is reasonable to conclude that the Laodicean church represents that final chapter in the history of God's Church prior to the Second Coming of Christ. In *Acts of the Apostles* we read this:

*The names of the seven churches are symbolic of the church in different periods of the Christian Era. The number 7 indicates completeness, and is symbolic of the fact that the messages extend to the end of time, while the symbols used reveal the condition of the church at different periods in the history of the world (AA, 585).*

It is clear that we are living in the last days of this earth's history. Events are rapidly happening around us to suggest that Jesus is coming soon. As such, we should take

particular interest in the message given to the Laodicean church. The equation is simple: the message given by Jesus to the end-time Church is especially relevant to the people living in the end times—us! Sister White writes, "I was shown that the testimony to the Laodiceans applies to God's people at the present time" (1T, 186).

The end-time Church, symbolized by the Laodicean church, is described as being so distasteful that the Lord says, "I will spue thee out of my mouth" (Revelation 3:16). This is hardly an enviable position to find yourself in at the close of probation. The last thing a Christian wants is to be cast off by God just before the moment of glorification, when He gathers His elect unto heaven.

## The Warning

As such, the question remains, what is the purpose of the Laodicean message? Certainly it's not despair and damnation. The loving character of God would not leave us to ponder a message of warning without providing a remedy. The Biblical account of Nineveh is crystal clear that God's warnings are accompanied by solutions:



*And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did not (Jonah 3:10).*

It stands to reason, therefore, that when God sent the woeful warning to the Laodicean church, He also sent a remedial message to avoid the warning's consequences. The purpose of the Laodicean message is to "arouse the people of God, to discover to them their backslidings, and lead to zealous repentance, that they might be favored with the presence of Jesus, and be fitted for the loud cry of the third angel" (2SG, 224).

Jesus begins His remedial message by saying, "I know thy works, that thou art neither cold nor hot" (Revelation 3:15). The message to the Laodiceans is a response to their heart condition as evidenced by their works. Works are not the means to achieve heaven, but external evidence of the heart condition. The Lord says that the Laodicean works are neither hot nor cold. Their works do not fully extol their relationship with Christ, nor do they give evidence of a

full abandonment. It is toward this state of affairs that Christ laments, "I would thou wert cold or hot" (Revelation 3:15).

Since the Laodicean message is a response to works that demonstrate the heart condition, it should come as no surprise that the Remnant Church is under attack, and works of faith are the targets. If modern-day disciples of Christ demonstrate their faith by outward signs of obedience, they are labeled as conservatives or fundamentalists. If the follower of Christ ministers to a brother encouraging him unto repentance and accountability to the revealed will of God, he is accused of being a legalist focusing upon works rather than a relationship.

If you think about it, if Satan can destroy the relationship between faith and works in the Remnant Church, then its influence will be impaired and the work of sanctification will be compromised. A correct balance between faith and works must exist. The demonstration of good works and the desire to wrestle with and overcome known sin is a result of a relationship with Jesus, not the currency to obtain it. The heart cry of a son or daughter of God should be, "See if there be any wicked way in me" (Psalm 139:24). Yet accountability, both personal and corporate, is not in vogue, and the battle in Laodicea wages on.

### The Remedy

The Laodicean remedy is found in the message Jesus gives through his servant the prophet. But before Jesus gives the solution, He points out that the members of the Laodicean church haven't got a clue what a precarious spiritual condition they are in. Jesus says, "Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked" (Revelation 3:17).

Notice that the message is directed to the Laodicean church as a whole, not just some of it. The inevitable conclusion is that this proclamation is directed to all members of the Laodicean church. So often we wish to believe that we have it all together, but the wake up call from Revelation 3 is crystal clear: the Laodicean church is naked, poor and blind! If we believe ourselves to be rich, clothed and in possession of perfect sight, then we really have a problem.

Sister White writes, "The true follower of Christ will make no boastful claims to holiness. It is by the law of God that the sinner is convicted. He sees his own sinfulness in contrast with the perfect righteousness which it enjoins, and this leads him to humility and repentance. He becomes reconciled to God through the blood of Christ, and as he continues to walk with Him he will be gaining a clearer sense of the holiness of God's character and the far-reaching nature of His requirements. He will see more clearly his own defects and will feel the need of continual repentance and faith in the blood of Christ" (FW 53).

With it clear that the Laodicean message is for everyone in the Church, not just those in stark apostasy, Jesus then directly provides the remedy for our wretched condition:

*I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see (Revelation 3:18).*



In other words, the only source of the Laodicean remedy is Jesus. It is from Christ and Christ alone that we can acquire the remedy for our Laodicean state. Buy from Christ and live, buy somewhere else and die. You and I are part of the Laodicean church. This Laodicean message is a warning to us. The message is simple: Jesus is coming again, so make sure you are spiritually rich, make sure you are spiritually clothed, and make sure you can spiritually see.

### What is it that we must buy?

According to Jesus we should buy from him “gold tried in the fire” and “white raiment,” and we are also to “anoint thine eyes with eyesalve.” These, of course, are metaphors.

These three things, according to Christ, are the remedy for our lukewarm conditions so that our works might properly reflect our hearts. Then, when Jesus Christ comes again, there will be members of the Laodicean church that are white hot for Christ!

### GOLD, TRIED IN FIRE

Gold is the metal God uses to represent salvation. James 1:12 says, “Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.” The “crown of life” is salvation, and Revelation 4:4 says that the crown is made out of gold:

*And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold.*

*Gold tried in fire represents having a complete salvation experience,*

*having our impurities burned away by the experiences of life just as the dross is burned away from pure gold in the furnace. Our lives are to reflect the character of God.*

Now, since the message to the Laodicean church is in response to works that demonstrate the heart condition, the “gold, tried in fire” that we need to purchase from Jesus is saving faith, with works that are a demonstration of love. Sister White writes in Christ’s Object Lessons, “The gold tried in the fire is faith that works by love. Only this can bring us into harmony with God. We may be active, we may do much work; but without love, such love as dwelt in the heart of Christ, we can never be numbered with the family of heaven” (158).

If we are to be healed from our Laodicean state we need Jesus to give us salvation and a new heart of love, demonstrated by works of love. Scripture is clear that we receive such

faith from Jesus “by hearing, and hearing by the word of God” (Romans 10:17). Saving faith that works love can only be obtained through a close personal relationship with Jesus Christ our Lord. If we don’t accept Him and spend time with Him, how could we possibly expect to lovingly reflect Him?

### WHITE RAIMENT

Jesus then bids us to buy from Him, “white raiment.” The word “raiment” simply means clothing, usually clothing of fine quality. Clothing in itself is not special. It is the fact that the clothing is white that makes it special. It is clear from study of the Scripture that the color white means purity.

Israel wore white clothing during the installment of the Ark of the Covenant in Solomon’s Temple (2 Chronicles 5:12). Isaiah refers to forgiveness as the transformation of our sins from scarlet to white as snow (Isaiah 1:18). Daniel, in vision, saw the Ancient of Days wearing a garment white as snow (Daniel 7:9). Jesus was observed wearing white raiment on the mount of Transfiguration (Matthew 17:2). Daniel 12:10 clearly states, “Many shall be purified, and made white...”

When Jesus asks us to buy from Him a garment to cover the shame of our nakedness, He most certainly is asking us to cover ourselves with the only robe that could possibly cover our sin—His robe of righteousness.

Sister White writes, “Only the covering which Christ Himself has provided can make us meet to appear in God’s presence. This covering, the robe of His own righteousness, Christ will put upon every repenting, believing soul. ‘I counsel thee,’ He says, ‘to buy of Me...white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear’” (ST, November 22, 1905).

When we give up control of our lives, and accept the salvation and mastery of Jesus Christ, we buy His robe of righteousness. We recognize that our righteousness is as filthy rags, but His righteousness is white as snow. Just as the prodigal son received his father’s robe upon his return, so we receive the robe that covers the filthiness of our sin, the shame of our nakedness.

Again, since the Laodicean message is one that concerns the outward demonstration of the heart’s conversion, the robe of righteousness not only covers past sins, but acknowledges a commitment on our part to live our lives according to God’s revealed will, and represents the veracity of living a life of obedience.

*When we give up control of our lives, and accept the salvation and mastery of Jesus Christ, we buy His robe of righteousness.*

*If we are to be healed from our Laodicean state we need Jesus to give us salvation and a new heart of love, demonstrated by works of love.*



*By His perfect obedience, He has made it possible for every human being to obey God's commandments. When we submit ourselves to Christ the heart is united with His heart; the will is merged in His will; the mind becomes one with His mind; the thoughts are brought into captivity to Him; we live His life. This is what it means to be clothed with the garment of His righteousness. Then, as the Lord looks upon us, He sees, not the fig-leaf garment, not the nakedness and deformity of sin, but His own robe of righteousness, which is perfect obedience to the law of Jehovah (ST, November 22, 1905, par. 5).*

## EYESALVE

Finally, Jesus counsels us to "anoint thine eyes with eyesalve, that thou mayest see" (Revelation 3:18). Christ wants us to anoint our eyes with this salve so we can see. But what is it that we are blind to?

John 9 gives us a story in the life of Christ in which He heals a blind man using spittle and clay—a poultice or eyesalve. When the disciples and Jesus come across this man, the disciples ask Him what sin caused the man to be blind. Jesus replied that the man was not blind because of sin, but so that God's works might be made manifest.

Jesus then says something very significant. He says, "I must work the works of him that sent me, while it is day: the night cometh, when no man can work. As long as I am in the world, I am the light of the world" (John 9:4-5). As professed followers of Christ, the lesson is clear that we must do the work of God because the time is coming when opportunity will disappear.

*As professed followers of Christ, the lesson is clear that we must do the work of God because the time is coming when opportunity will disappear.*

Furthermore, we must do the work according to the revealed will of God. Jesus says "I am the light of the world." His ways, His methods, and His revealed will are the correct way of living our lives and ministering to others. The Laodicean church is blind to the revealed will of God, and Jesus wants us to discern right from wrong.

Once again, since the Laodicean message is one that concerns the outward demonstration of the heart's conversion, the eyesalve is a spiritual poultice designed to cure us of spiritual blindness so that we can discern between good and evil:

*...the eyesalve is that spiritual discernment which will enable you to see the wiles of Satan and shun them, to*

*We are lukewarm, and God will cast us off if we do not become white hot for Christ. He has warned us, but He has also given us the remedy for our spiritual condition.*

*detect sin and abhor it, to see truth and obey it... (5T, 233). The eyesalve is that wisdom and grace which enables us to discern between the evil and the good, and to detect sin under any guise (4T, 88).*

God wants us to see if our works demonstrate our profession. But sadly, in the Church today, there is a new theology that

teaches that the opinion of people is more important than the light of the world.

The Laodicean church is lukewarm because so many say, "I know what the Bible says, but this is my opinion." To combat this, Inspiration says, "God has given His church eyes which He requires them to anoint with wisdom, that they may see clearly; but many would put out the eyes of the church if they could; for they would not have their deeds come to the light, lest they should be reprov'd. The divine eyesalve will impart clearness to the understanding" (4T, 88).

*The eyesalve is obtained by earnest seeking of the Lord. We are to come to God confessing our sins and humbling our hearts before him. If ever there was a people who needed to pray most earnestly to God, if ever there was a people who needed to strip themselves of everything that is offensive to him, it is this people who profess to keep the commandments of God and to have the faith of Jesus (General Conference Bulletin, June 6).*

We are the Laodicean Church of Revelation 3. We are lukewarm, and God will cast us off if we do not become white hot for Christ. He has warned us, but He has also given us the remedy for our spiritual condition.

Buy **gold** from Him—a saving faith that is demonstrated by works of love.

Buy **white raiment** from Him—Christ's robe of righteousness that covers our past sins and recognizes the veracity of living a life of obedience.

And apply **eyesalve** obtained from Him—spiritual discernment to detect sin and abhor it and to see truth and obey it.

Jesus said, "I know thy works, that thou art neither cold nor hot: I would that thou wert cold or hot." He has laid it out. The question is, how are we going to respond? Are we going to reject the remedy, or accept it? ■



# Lesser Light

By John Witcombe

***Little heed is given to the Bible, and the Lord has given a lesser light to lead men and women to the greater light (RH January 20, 1903, 3SM, 30).***

This excerpt from the *Review and Herald* has been a source of confusion for many over the past century. In what way is the Spirit of Prophecy a lesser light? Is it an inferior degree of inspiration? Is it a waste of time reading it when we have the Bible?

I'm prepared to rethink my interpretation of "lesser light." Are you?

It has always been true that most people don't pay attention to the Bible. The Old Testament had been around for centuries by the time Jesus came to this earth and lived His life.

When Matthew wrote his book, was it not for the purpose of leading men and women to the greater light, Jesus? Imagine if Matthew said, "little heed has been given to Isaiah and Psalms and the rest of the Old Testament so the Lord has given the world my book as a lesser light to lead men and women to the greater light, the Old Testament." That would not make much sense. What God inspired Matthew to write magnified and made more distinct what was in the Old Testament. The purpose of inspired writings has always been to lead people to Jesus, the greater light.

Would Paul say that his letters were a lesser light, a dimmer understanding of the way of salvation as compared to the Old Testament—the Scriptures of his day? The primary purpose of his letters was to lead men and women to a saving relationship with Jesus, the greater light.

His writings no doubt led men and women to have a renewed interest in the Scriptures. But he would have never said that

the primary purpose of my writings is to lead men and women to the greater light, the Old Testament. He would not have told his readers that what he was writing to them was a lesser light as compared to what Amos or Malachi wrote.

No prophet of God has ever said that the work God has given them to do was in any sense lesser than what God has given prophets to do in the past. John the Revelator would not say, "the book I just wrote, the Book of Revelation, is lesser than the Book of Daniel," even though Daniel was part of the sacred canon of Scripture at the time John wrote his book.

How should we understand what Ellen White said about her writings leading many to the greater light? When interpreting inspired writings, it is always wise to examine the immediate context and the wider context of all that that writer has written on the issue in question.

If we were to look at Mark 9:43-44 without considering wider context we could come to the wrong conclusion that humanity will burn eternally in hell. So it is with our sentence in question. If this sentence was all we had to go on, then the logical conclusion would be that E. G. White's writings—the lesser light—was given to lead people to the greater light—the Bible.

If we only had this sentence to conclude its meaning we would look at the meaning and synonyms of the word lesser: lower in quality, lower in esteem, not as great in amount or degree, less important, less significant; and the word greater: better, superior, larger, bigger. In comparing Ellen White's writings to Jesus, these words make sense. But in comparing one prophet's writings to the writings of other prophets, this does not make good sense. In the case of the sentence under question, the context provide the key to its understanding. The paragraph before this questionable sentence says this:

*Sister White is not the originator of these books. They contain the instruction that during her life-work God has been giving her. They contain the precious, comforting light that*

*When interpreting inspired writings, it is always wise to examine the immediate context and the wider context of all that that writer has written on the issue in question.*





God has graciously given his servant to be given to the world. From their pages this light is to shine into the hearts of men and women, leading them to the Saviour. The Lord has declared that these books are to be scattered throughout the world. There is in them truth which to the receiver is a savor of life unto life. They are silent witnesses for God. In the past they have been the means in his hands of convicting and converting many souls. Many have read them with eager expectation, and, by reading them, have been led to see the efficacy of Christ's atonement, and to trust in its power. They have been led to commit the keeping of their souls to their Creator, waiting and hoping for the coming of the Saviour to take his loved ones to their eternal home. In the future, these books are to make the gospel plain to many others, revealing to them the way of salvation.

And then follows this paragraph:

*The Lord has sent his people much instruction, line upon line, precept upon precept, here a little, and there a little.*

*It is much more rational to say that the work of Ellen White is the same as that of all God's messengers: to lead men and women to the greater light, Jesus Christ.*

*Little heed is given to the Bible, and the Lord has given a lesser light to lead men and women to the greater light. O, how much good would be accomplished if the books containing this light were read with a determination to carry out the principles they contain! There would be a thousand-fold greater vigilance, a thousandfold more self-denial and resolute effort. And many more would now be rejoicing in the light of present truth.*

Ellen White was urging us to share these books that God inspired and instructed her to write. She is saying over and over again that these books will lead men and women to Jesus. In the sentence under question she is using a simile to repeat what she had been saying in the article. We find an explanation of her simile in her book *The Desire of Ages*:

*He (John the Baptist) was the lesser light, which was to be followed by a greater. The mind of John was illuminated by the Holy Spirit, that he might shed light upon his people; but no other light ever has shone or ever will shine so clearly upon fallen man as that which emanated from the teaching and example of Jesus (DA 220.2).*

*Christ makes no apology when He declares, "I am the light of the world." He was, in life and teaching, the gospel, the foundation of all pure doctrine. Just as the sun compares with the lesser lights in the heavens, so did Christ, the Source of light, compare with the teachers of His day. He was before them all, and shining with the brightness of the sun, He diffused His penetrating, gladdening rays throughout the world ( TMK, 97).*

Ellen White is not saying that her book *The Desire of Ages* was a lesser light as compared to what Matthew wrote. In fact, *The Desire of Ages* could be seen as a magnification of what Matthew wrote. If we were to speak of brightness in comparing inspired writings with inspired writings we might say that Matthew's writings were a bit brighter than Isaiah's writings and Ellen White's writings magnifies and makes brighter the story of Jesus even more. But the idea that inspired writings that follow after other inspired writings are dimmer than what came before is not a rational thought.

It is much more rational to say that the work of Ellen White is the same as that of all God's messengers: to lead men and women to the greater light, Jesus Christ.

The writings of any prophet must be tested by what has come before them, but that does not make them lesser. Paul's writings had to be tested by Isaiah's writings but that did not make them lesser in any degree. All the writings of all the prophets have all been lesser lights leading to the greater light, the Son of God. ■



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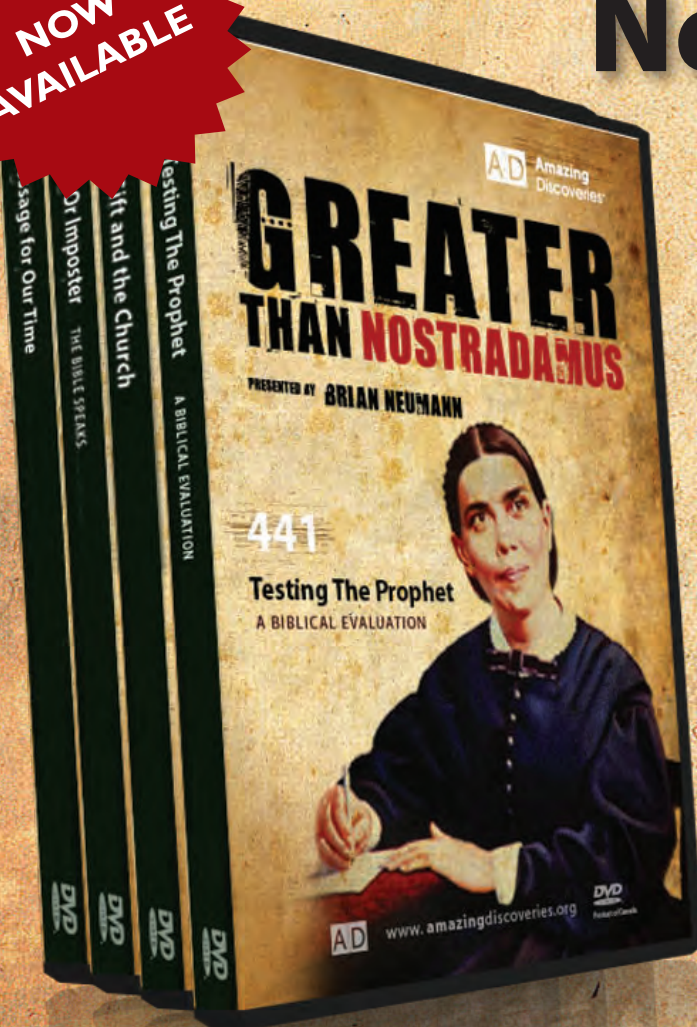
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## An interview with Professor Walter Veith: The Remnant

***Why did you become a Seventh-day Adventist? You came out of such an atheistic background. To make a leap to becoming a Christian is huge in itself, but on top of that you became an Adventist. Why?***

The Seventh-day Adventist Church in most areas of the world is seen as a sect—we keep a strange day, have a strange woman prophet, and are in the same category in most minds as the Jehovah’s Witnesses and the Mormons. But when you study the history and you study the Gospel, you find that the Gospel is everlasting—it has never changed. The perception of law and grace must have been the same throughout history if it’s an everlasting Gospel. The perception of prophecy must be unchangeable because God doesn’t change. The view of salvation must be unchangeable because God doesn’t change His *modus operandi* of salvation, does He? He’s the same yesterday, today, and forever. It must be consistent.

Adam and Eve were saved by the blood of the lamb. The Jews were saved by the blood of the lamb. The lamb foreshadowed the Lamb of God whose blood would truly take away all sins. But that’s not what modern theology says. It teaches that the Israelites were saved by the law because they were under law, but we are under grace. But that’s a misnomer. You can’t have grace without a broken law. You have to be a transgressor of that law in order to qualify for grace.

What does the Christian world teach about prophecy? Compare that to what Paul taught and what Jesus taught, and what the reformers taught. Who teaches those same things today?

Only the Seventh-day Adventist Church has the opinion of Paul, John, and all the reformers on prophecy, including the day-year principle, which is not just Adventist, but Biblical. It’s there right from the beginning. Except for the Seventh-day Adventist Church, today’s Christians are either preterist or futurist. Only the Seventh-day Adventist Church teaches the historic continuous interpretation of prophecy, which is a Biblical paradigm. It’s also the paradigm of the Reformation: Luther used it, Melancthon used it, Calvin used it, Knox used it, Cranmer used it. They all used it.

***What you’re saying is that Adventists are a unique type of Christian fundamentally, in that they have the truth.***

*Being the remnant is not about being arrogant or the “only” ones that are going to be saved. That’s not what that term means. It’s about being true to the original.*

The Seventh-day Adventist Church considers itself to be the remnant discussed in Revelation 12:17. A remnant looks like the original, so a remnant must teach what the original taught. You go to the earliest church fathers, and you’ll see they teach exactly the same as the Seventh-day Adventist Church today. Study the Reformation and you’ll find the same views as those taught in the Spirit of Prophecy. The reformers may not have had the full picture, but they had the same principles as the Seventh-day Adventist Church.

Unfortunately, the reformed churches have not maintained the views of the reformers. They have a different belief system. They’ve largely exchanged their view on the Antichrist for futurism, although some cling to preterism. Many have an antinomian theology, which says that the law is gone, and we are now under grace. So we have all these theologies out there that are not consistent with the early Church or the Reformation. The reformed churches cannot be a remnant because they are unlike the original.

Being the remnant is not about being arrogant or the “only” ones that are going to be saved. That’s not what that term means. It’s about being true to the original. I think even Adventists don’t realize what the term means and have bought into the idea that that term means we are “better” than others, a kind of spiritual pride. But that’s not the right attitude to have when we say we are the remnant.

*Our job is to share the truth, and to pray that the Spirit will work in the hearts of our friends who cannot yet see the truth.*

**How do you present these overwhelmingly persuasive facts to other Christians without coming across as arrogant, sectarian, or rebellious?**

When I started out doing evangelism, I would explain what the Bible says to people like this: here it is, you eat it, you swallow it, that’s it.

I don’t do that anymore. I say “this is what these people say,” “this what we say over here,” and “what happened in between?” Then it does not become the Seventh-day Adventist Church with all the knowledge. Instead it is a continuous truth that has never ever changed. And if another denomination has had a paradigm shift somewhere in the middle of all that history, then they’ve disqualified themselves as a denomination for the remnant. If they’ve had this paradigm shift, then they will be at loggerheads with the remnant, with the reformers, and most importantly with the Bible. You really have to contort the Bible to come to futurism or preterism. It’s simply untenable and unsupportable.

The power of that logic and the historic and Biblical evidence that supports it isn’t enough to convince those that, for example, believe Sunday is the Lord’s day, rather than the true Sabbath on Saturday. It’s not enough to convince people that their belief structure within their church is not supported by the Bible. So if the logic and the facts aren’t enough what else is there?

Nothing that you can say or do will convince anybody. The Bible already says that. All we can do is sow, we cannot convict. That’s the missing equation. On the basis of logic alone, I can defend my faith, but the Holy Spirit does the rest. John 16:8 says that the Holy Spirit “will reprove the world of sin, and of righteousness, and of judgment.” Our job is to share the truth, and to pray that the Spirit will work in the hearts of our friends who cannot yet see the truth.

*It is not a unique truth of the SDA Church, but a rediscovered truth that had been buried by anti-Protestant rhetoric on the part of the Jesuits.*

If we’re so wrong, where are the theologians that stand up and say “excuse me, let me point out that you’re wrong over here.” Take for example the occasional ads people put out offering a monetary reward to prove from the Bible that the Sabbath has been changed to Sunday. No one ever gets the reward because it can’t be proven from the Bible. But it takes more than flashy billboards to change the heart. It takes the Holy Spirit’s working.

**People argue that one man’s truth is another man’s error. How do you deal with the perception that it’s Walter Veith saying this that or the other thing. It’s Walter Veith’s truth, he’s got a strange paradigm, and we shouldn’t believe it.**

If it was my truth, then woe unto me because why didn’t I have it in the beginning? Where did I get it from? Didn’t I get it from the Word? It was a war to accept the Word over what my paradigm was. I had to adapt my truth—no, eliminate my truth—in order to accept the Biblical paradigm.

So we’re talking about the reliable source. The issue is the Word.

**You talk about prophecy being an important element of your conversion process. Can you expand that?**

The very first prophecy that really struck me is Daniel 7. Being a non-practicing Roman Catholic, I can tell you that the little horn of Daniel 7 can be none other than the papal system. If you look at all the criteria, the probability of it being someone else is zero. It’s Rome. It’s the only one that fits. Like some Protestants say, “if the little horn power is not Rome, then Rome has bad luck to be so exactly like it.”

**What do you mean by the term “Rome” and what does the Bible say?**

The papal system. I’m not talking about the people or a specific Pope. I’m talking about the political system. This is the system that arises at the right time, gets political status at the right time, maintains it for the exact prophetic period, changes times and laws, messes with God’s time, uproots three kingdoms, and persecutes the saints. All the Biblical criteria fit exactly. There’s just no other power over that period of time that can qualify. It can only be the papal system.



*You will have some people literally stand up and say “that theology is a childhood disease of former years within the Adventist Church.”*

**You have a series that argues the need to restore the Reformation. In the time of Martin Luther, when the reformers studied the Bible and began to break free of the papal chains, did they know the Beast power of Revelation was the papal system?**

**Is this rediscovery of the truth of the Beast power being equated with the papal system widely endorsed today within the Adventist Church?**

That’s an interesting question. It depends where you are. If you’re in the Third World, where the majority of Adventists are, then that is absolutely the position—unshakeable, immovable, like a rock. If you go into the First World, you have an unbelievable dichotomy. You will have some people literally stand up and say “that theology is a childhood disease of former years within the Adventist Church. We’ve outgrown that. The papal system is not the Antichrist.”

They were all of one accord. Every single reformer agreed with exactly these Biblical criteria—even people like Spurgeon. They made it clear that there is no way we can let the papal system off the hook. That is the Antichrist power.

It is not a unique truth of the SDA Church, but a rediscovered truth that had been buried by anti-Protestant rhetoric on the part of the Jesuits. Orkaza and Ribera invented preterism and futurism, which have been swallowed hook, line, and sinker by the churches today. But those doctrines are not Protestant positions.

The day-year principle is a Protestant position, not just an Adventist position. The modern belief is that there is a literal 3.5 year period when the Antichrist will come. That’s a modern position, but not a true Protestant position.

### **Where does the day-year principle come from?**

Ezekiel says to take a day for a year. The reformers used it. Then it was lost during the Counter Reformation, and the Adventists picked it up again. This is another example of the remnant being like the original.



Some people are signing documents to join ecumenical fan clubs to the Papacy—now I’m talking prominent leaders within the Church who have that position. Of course, if they have that position, automatically they reject the Spirit of Prophecy by pretending not to reject it, by saying, “she was a wonderful person, and she did have prophetic insight for her day,” or, “she can be used for devotional purposes but when it comes to prophetic interpretation or Biblical exegesis or historic accuracy, it was just her opinion, or just her own research, it wasn’t divinely inspired.”

*If there’s something I don’t understand, I shelve it, and inevitably, maybe years later, the answer will come.*

***So this type of thinking says “this body of knowledge in the Spirit of Prophecy is only half right.” How do you determine which part is right or wrong if you follow that approach?***

Exactly. When I came into the Church, I wanted the Bible and the Bible alone. I became an Adventist based on the Bible, not on the Spirit of Prophecy. I had nothing to do with it and did not even have one lecture on it.

As far as the Spirit of Prophecy went, I didn't have a clue. I knew there was this body of writings, but I had nothing to do with it. But a few months after becoming a SDA, I got a phone call from a former colleague who was highly irate that I had become an SDA. He mocked Ellen White with such anger in his voice, I thought to myself “wow, must be something in it.”

So, I started reading it, starting with *The Desire of Ages*. Then I went through the whole health message and I had huge problems with it, because I had to change my lifestyle. And I made lists and lists and lists of her statements, which later I actually empirically tested in the laboratory, and that gave me such faith in the Spirit of Prophecy, it just blows my mind.

There are so many critics of the Spirit of Prophecy. Just go to the Internet, and you will find a list that will boggle the mind. Most of that list is just people who don't understand the plan of salvation, the atonement, and the sanctuary message. So you can scrap those.

Then you have all her so-called false prophecies, and there are many people even within the Adventist Church, that take issue with some of these points. But I have discovered over time that the more you research something, even if you find it incredible, she always comes out on top. She's always right. I've come to the conclusion that this can only be inspired, so I accept it.

If there's something I don't understand, I shelve it, and inevitably, maybe years later, the answer will come. Case in

*Ellen White says that the prophecies of Revelation and John tell us to stay away from secret societies. She mentions the Freemasons by name.*

point: there are some in our ranks who question where she writes “the French Revolution is a forerunner of what is going to happen in the entire world.” Some say, “but that's ridiculous, the French Revolution was a localized event and nobody in his right mind would go around even imagining that this kind of revolution could be on a universal scale.”

But then we hear Condoleeza Rice making a statement that George Bush is completing the work of the French Revolution on a universal scale, and you put the two together and you say “what do we have here?” Then it gets interesting.

So, we're not talking about Walter Veith's truth, Adventism's truths, or even the Church's truths. We're talking about God's truth—universal truth.





## ***When did you choose to become a messenger of this truth?***

Once you discover this truth, if you don't want to tell everyone around you about it, there's something wrong with you. That's a conversion experience. Also, those people out there who don't know, what's their probability of salvation? Somebody has to tell them. You have to tell them the truth.

*Once you discover this truth, if you don't want to tell everyone around you about it, there's something wrong with you.*

You get so much opposition. Like Jeremiah you say, "I don't want to speak about this anymore Lord, I'm not going to do this anymore. I don't know why I have to be bashed on my head all the time over this. I've had it."

And then what does Jeremiah say? "Ah, but your word was a fire in my heart..." and there you go, you just keep on going and get bashed again.

Take my first lecture on secret societies for example. It was like the world caved in on me. I had so much criticism it was unbelievable. And I went back and I studied and I looked at the Spirit of Prophecy and I said, "wow, these people who say secret societies have nothing to do with prophetic truth have never read the Spirit of Prophecy!"

Ellen White says that the prophecies of Revelation and John tell us to stay away from secret societies. She mentions the Freemasons by name. So, when this criticism became so great, I had only one lecture, and eventually two lectures. I withdrew for a while, and I studied, and I had all the occult resources at hand, and in the end there were 36 lectures, each of them more than an hour and a half long.

This is not a conspiracy. This is a confederacy. The Bible says there will be a confederacy, and that the whole world will unite in unison with the Beast—the Papacy—to counteract the truth. And that's exactly what we're seeing. I have no issue with people saying, "you might be wrong on that little point or that little point" but there is no denying the global picture.

***The more you evangelize and teach these truths, surely there must be more and more increasing evidence to support your assertion?***

It's amazing. People don't know what kind of evangelistic tool this is. And I can just say that thousands of people, and that's not an exaggeration, are embracing this truth because for the first time, the mess in this world starts making some from of sense. The overall picture is very clear. We may not have all the dots right, we can shift them around a bit, but there's absolutely no doubt that there are forces working behind the scenes to bring about the exact prophecies as they are in the Bible.

## ***Can you share with us in your experience how to develop that relationship and get to know God after the time of conversion?***

There's a tendency to latch onto other people, and that is a poor tendency because others will always fail you. My wife is not married to me because I'm perfect; she's married to me in spite of my imperfections. So it is with any relationship.

There's only One person who's absolutely steady and that's Christ. People must be absolutely trained to make the transition to relying fully on Christ and not just on a speaker or mentor. A speaker can fall away tomorrow. The only ultimate mentor you must strive for is Christ. ■

**There's only One person who's absolutely steady and that's Christ. People must be absolutely trained to make the transition to relying fully on Christ and not just on a speaker or mentor. A speaker can fall away tomorrow. The only ultimate mentor you must strive for is Christ.**



# Maximize Digestion to Maximize Health

by Jean Handwerk

The benefit we can get from food does not depend so much on the how much we eat as on its thorough digestion. The gratification of the taste doesn't depend so much on the amount of food swallowed as on the length of time it remains in the mouth.

Digestion is often the key to our health or lack thereof.

We are paying more and more attention to what we should or should not eat for good health. However, when and how we eat is every bit as important as what we eat. Eating the freshest organic food, prepared in the most natural, delicious way, can actually be harmful if it's not eaten in an intelligent way at an intelligent time!

Digestion is often the key to our health or lack thereof. Did you know that at least 80% of a person's immune system originates in the digestive system? That high percentage directly relates to our health, so it makes good sense to do everything we can to eat wisely. In fact, digestion is a frequent topic of health reformer Ellen White, from whose inspired writings the following principles have been gleaned.

## Chew, Chew, Chew

Basically, food must be properly chewed and further broken down chemically by multiple digestive enzymes in order to make food nutrients available for assimilation through intestinal walls. Digestion—and thus, to a great extent, our health—begins in the mouth.

Digestion—and thus, to a great extent, our health—begins in the mouth.



*"Food should be eaten slowly and should be thoroughly masticated. This is necessary in order that the saliva may be properly mixed with the food and the digestive fluids be called into action" (Counsels on Diet, 107).*

The digestive fluids of the mouth are as important to digestion and assimilation as those of the stomach. They are designed by God to work in tandem. Soft foods should be chewed long enough to get salivary enzymes flowing, and solid foods chewed until "juicy" for the same reason. That is why a diet of mostly soft foods is not as good for us as one of foods that we must chew thoroughly.

### Eat, but Don't Drink

Do not drink at mealtime:

*Many make a mistake in drinking cold water with their meals. Taken with meals, water diminishes the flow of the salivary glands; and the colder the water, the greater the injury to the stomach. Ice water or ice lemonade, drunk with meals, will arrest digestion until the system has imparted sufficient warmth to the stomach to enable it to take up its work again. Hot drinks are debilitating... Eat slowly, and allow*

**Regularity in eating is of vital importance. There should be a specified time for each meal.**

*the saliva to mingle with the food. The more liquid there is taken into the stomach with the meals, the more difficult it is for the food to*

*digest; for the liquid must first be absorbed... But if anything is needed to quench thirst, pure water, drunk some little time before or after the meal, is all that nature requires... Water is the best liquid possible to cleanse the tissues (Review and Herald, July 29, 1884).*

### Gratitude Yields Peace and Health

Fear, worry, hurry, anger, frustration, and resentment—all the negative emotions that war against the "peace that passeth understanding"—literally stop the digestive juices from flowing. Emotional stress at mealtime can cause the sphincter muscles of the liver, pancreas, and gall

**Fear, worry, hurry, anger, frustration, and resentment—all the negative emotions that war against the "peace that passeth understanding"—literally stop the digestive juices from flowing.**

bladder to contract. This stops their release of necessary digestive fluids into the digestive tract. That, in turn, prevents the digestion of the food so it can be assimilated through the walls of the small intestine. It is a clear-cut example of the mind's direct influence on the health of the body.

Ellen White tells us,

*"In order to have healthy digestion, food should be eaten slowly... If your time to eat is limited, do not bolt your food, but eat less, and eat slowly. The benefit you derive from your food does not depend so much on the quantity eaten as on its thorough digestion, nor the gratification of the taste so much on the amount of food swallowed as on the length of time it remains in the mouth. Those who are excited, anxious, or in a great hurry, would do well not to eat until they have found rest or relief; for the vital powers, already severely taxed, cannot supply the necessary gastric juice" (Ibid).*



The body is then burdened as it attempts to deal with undigested food, an effort that depletes vital energy. And if the food remains in the system too long, fermentation and putrefaction follow, which poison the body. It takes about an hour after the emotion or attitude is solved before the sphincters start to react to food as they should.

## Eating for the Wrong Reasons

The positive or negative interplay of food, family, and friends is a potent one. Some of us, when stressed or depressed, tend to eat too much. On the other hand, many of us happily indulge at family holiday feasts, social get-togethers, all-you-can-eat buffets, and Sabbath potlucks.

In order to have healthy digestion, food should be eaten slowly.

*What influence does overeating have upon the stomach? It becomes debilitated, the digestive organs are weakened, and disease, with all its train of evils, is brought on as the result. If persons were diseased before, they thus*

*increase the difficulties upon them, and lessen their vitality every day they live. They call their vital powers into unnecessary action to take care of the food that they place in their stomachs (Counsels on Diet and Foods, 112).*

What and when to eat is more than a physical matter:

*The controlling power of appetite will prove the ruin of thousands, when, if they had conquered on this point, they would have had moral power to gain the victory over every other temptation of Satan. But those who are slaves to appetite will fail in perfecting Christian character" (Counsels on Diet, 59).*

## Timing our Tasting

When we eat affects our bodies' ability to benefit from food:

*Regularity in eating is of vital importance. There should be a specified time for each meal. At this*



*time let everyone eat what the system requires and then take nothing more until the next meal (Ministry of Healing, 303).*

*At least five or six hours should intervene between the meals, and most persons who give the plan a trial will find that two meals a day are better than three (Ibid, 304).*

*The practice of eating but two meals a day is generally found a benefit to health; yet under some circumstances, persons may require a third meal. This should, however, if taken at all, be very light, and of food most easily digested. (Counsels on Diet, 176).*



Digestive organs need as much consideration as other organs:

*The stomach, when we lie down to rest, should have its work all done, that it may enjoy rest, as well as other portions of the body. The work of digestion should not be carried on through any period of the sleeping hours... After the stomach, which has been overtaxed, has performed its task, it becomes exhausted, which causes faintness. Here many are deceived, and think that it is the want of food which produces such feelings, and without giving the stomach time to rest, they take more food, which for the time removes the faintness (Ibid, 175).*

### Breakfast the Largest Meal

*At breakfast time the stomach is in a better condition to take care of more food than at the second or third meal of the day... Make your breakfast correspond more nearly to the heartiest meal of the day (Child Guidance, 390).*

### Limit the Kinds of Foods

*Do not have too great a variety at a meal; three or four dishes are a plenty... [But] the stomach should not be compelled to take the same kinds of food meal after meal... The stomach suffers when so many kinds of food are placed in it at one meal (Counsels on Diet, 109, 275).*

### After the Meal

*Exercise... [gives] the digestive organs a healthy tone. To engage in deep study or violent exercise immediately after eating, hinders the digestive process; for the vitality of the system, which is needed to carry on the work of digestion, is called away to other parts. But a short walk after a meal, with the head erect and the shoulders back, exercising moderately, is a great benefit (Christian Temperance and Bible Hygiene, 101).*

Sometimes we can't walk right after meals, yet we would benefit from walking at any time. Especially should those in sedentary occupations, weather permitting,

*"walk out in the open air every day, summer and winter... Walking is often more beneficial to health than all the medicine that can be prescribed" (Christian Temperance and Bible Hygiene, 100).*

### Be Patient; Be Persistent

When we've lost our health, not much else matters except getting it back, but prevention of disease is our wisest course. We have learned that:

*"there are conditions to be observed by all who would preserve health. All should learn what these conditions are" (Counsels on Diet, 121).*

Digestion is key to health.

If you are truly committed to making necessary changes in eating habits, let your heart say with confidence,

*"the Lord God will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed" (Isaiah 50:7).*

You will soon reap the rewards of better health. Our God is faithful; His compassions fail not. ■



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# The Nature of



# Liberty

by W.D. Frazee

**A**ll around the world, Christian people are thinking about our responsibility.

We have been told that we carry the banner of religious liberty that reformers like Luther carried generations ago. It is well for us to understand, of course, what liberty is, and, shall I say, what it isn't. Let's meditate a bit on liberty and the nature of liberty.

The psalmist says this:

*I will walk at liberty for I seek Thy precepts (Psalm 119:45).*

This is echoed in James 2:12. There are those who have the idea that the Old Testament is the testament of the law and the New Testament is the testament of freedom from the law. But James, in one verse, unites for us the concept of liberty and law:

*So speak ye, and so do, as they that shall be judged by the law of liberty (James 2:12).*

There we have it—the law of liberty. Liberty, then, is not freedom without responsibility, not at all. One of our missionaries was telling us that as some of the natives in Africa heard about freedom coming, their idea of freedom was this: that as soon as they got independence, then they could travel on any side of the road they wanted to. Some of them had, shall I say, worse ideas.

Of course, we don't have any ideas like that, do we? Well, I wonder, friends. I wonder if we have become fully emancipated from primitive or childish ideas of liberty. We are to be judged by the law of liberty.

*Naught nobler is than to be free. The stars of heaven are free. Because in amplitude of liberty Their joy is to obey the laws (William Watson).*

All through God's vast universe we see the beautiful results of following the law of liberty. Only in this planet is that idea mixed up, confused. Eventually, all that confusion will be gone, and once again one pulse of harmony and gladness will beat throughout the vast creation.



*So, as we think about liberty, let's remember that there is a law of liberty, and liberty is not freedom without responsibility.*

### **The Definition of Liberty**

Liberty is the opportunity to choose.

Nobody can take that choice away from you. Nobody can take away from you that liberty.

"Ah, but," somebody says, "they might put us in jail." Yes, they might. They put Peter in jail. They put Paul in jail. But they didn't take away their liberty.

*Stone walls do not a prison make,  
Nor iron bars a cage.*

They banished John over to the Isle of Patmos, but they didn't keep the angels out. They didn't keep John from receiving the greatest revelations of his life. He had a fellowship with God. We shall need to remember all this as we go into the repetition of the persecutions of the Dark Ages.

When we are bound in chains, confined in dungeons, we shall need to realize that we are still free—free men, free women.

## **Liberty is the opportunity to choose.**

Satan wants the soul to be bound. But God has made the soul free.

They may burn Huss at the stake, but he dies free. They may crucify Peter with his head downward, but he dies free.

You remember one of those Huguenots in southern France during the Dark Ages, confined in a fortress for years? But on the wall of that old room had been written in French, "Resist. Resist."

And let me tell you: there are not people enough in this world, nor devils in hell, to take away that freedom.

*Stand fast therefore in the liberty where-with Christ hath made us free, and be not entangled again with the yoke of bondage (Galatians 5:1).*

Oh, friends, isn't it wonderful to be free? It's wonderful to know that no one can interfere with God's purpose for your life. That is echoed in other words in Romans 8:28:

*And we know that all things work together for good to them that love God.*

We love Him, don't we? So all things are working together for our good. Thank the Lord for the great fact of liberty. Nothing can take it from you, except yourself. Now, you can sell out. You can become a slave by your choice.

There is a report that says millions of people are slaves to tobacco by their own choice. And they fully admit that they would like to get loose, but they can't.

But we don't have to sell ourselves into slavery. We do not have to give up to the Enemy. We do not have to obey his dictates. And people cannot force us. The devil would like to, but he can't. God won't let him. God could force us, but He won't.

God invites. He pleads. He urges. He knocks at the door. But the soul is free to choose.

Various artists have painted the image of Jesus knocking at the door. But we are told that one of those paintings, painted many years ago, was viewed on completion by the friends of the artist. And as they stood there looking at it, one of them said, "Haven't you forgotten something? There is no latch on the door."

**God has put it there, my friends. Remember, no human can force that door. No devil can force that door. Isn't that wonderful?**

"Oh," he answered, "That is on the inside."

God has put it there, my friends.

That is why John the Baptist could stand erect in the presence of earthly monarchs. He was not afraid of King Herod. They put him in a dungeon, but he was still free.

Herod was the slave. Something he wanted to do he couldn't do. He was held with a slavish infatuation for that woman that did not belong to him. It was John the Baptist who was truly free.

### **The Responsibilities of Liberty**

Now, there is something else about liberty that we ought to stop and think about. Let's look at the responsibility that goes with liberty.

In Luke 16:2, we hear the words addressed to the steward in Christ's story:

*Give an account of thy stewardship; for thou mayest be no longer steward.*

While the fact of liberty is without controversy, let us remember that liberty is not something that belongs to us inherently.

It is a gift from God. God has entrusted each of us with this precious gift. And the greater the liberty that He gives us, the greater is our responsibility and accountability. Therefore, the more certain we become that nobody can take it from us, the more certain we need to be that some day we shall need to answer to God for how we use it.

Do you see that we will not be able to bring any alibi if it wasn't used rightly? We cannot say then, "O Lord, I know that I didn't do this or that, but someone made me."

No, nobody made you do anything.

Some of us would say, "Yes, someone did make me. Look, he was going to whip me if I didn't do it."

Or, "He was going to torture me if I didn't do it."

Or, "He was going to kill me if I didn't do it."

At that time, God would produce fifty million witnesses that we could take the beating and torture and death rather than give up that freedom.

Yes, there is a responsibility that goes with freedom. At judgment day, we will have to give an account of how we lived, according to Ecclesiastes 12:14 and James 2:12:

*For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.*

*So speak ye, and so do, as they that shall be judged by the law of liberty.*

We are to be judged by the law of liberty. Our use of liberty will be reviewed to see whether we shall have that liberty throughout eternity. Everyone who loses liberty at judgment day will agree that that is the proper thing to be done with them.

Read that closing chapter of *The Great Controversy*. Get the picture when all the world, everyone who has ever lived on the earth, will be alive upon it all at once. Adam and Eve will be there, Noah, Abraham and Jacob, David, Elijah and Ahab, Peter and Paul, Caiaphas and Judas.

Upon the canvass of the heavens will be portrayed a living, moving, three-dimensional picture, vast in every way. The screen will be vast. The subject will be vast, everything immense. And there we shall see that rebellion which began in heaven. There we shall see the Creation of this world. There we shall watch the unfolding of the plan of salvation as well as the plans of the Enemy.

**Whenever we find lurking in our hearts the spirit to want to make people come around to our terms, even if what we are talking about is right and true, let's remember that God never borrows the weapons of hell to do the work of heaven.**

And every individual will see his own life, vividly and accurately depicted: nothing omitted. When it is done, friends, the wicked with a unanimity that has never been seen before will bow down and confess that there is only one thing to do with them, and that is to put an end to the life that they have so abused.

In other words, God so values the power of choice that He will not take away life without the intelligent consent of the individual to whom He has entrusted it. The whole universe, every intelligence that has ever been, will vote together.

There will be no deadlocked jury. Everyone, even Satan himself, will confess that the sentence is just, that God's law is perfect, and that only by obedience to that law can life and liberty be enjoyed.

I think that is wonderful, don't you? I cannot but admire the character of God.

#### **Patience**

God has waited for six thousand years, and He has to wait another thousand for all this to come to focus. But some of us have trouble waiting five minutes for somebody to make up his mind on a matter of conscience. Do you know what we do?

We want to give them the answers and make them choose. I am glad God is so patient, aren't you? And remember this: Whenever we find in our hearts the desire to make people come around to our terms, even if what we are talking about is right and true, let's remember that God never borrows the weapons of hell to do the work of heaven.

God is waiting patiently, knocking at the door. Let's wait with Him on the porch.

There is something so beautiful about the divine courtesy waiting on the porch. And you and I, as we deal with individuals, may seek to reflect, to reveal that divine courtesy. But with it let us remind people, and let us remind ourselves, there is coming the judgment day.





### Finding Liberty

Now let us turn to John 8 to discover how those fifty million people in the United States that would like to quit smoking could quit; how they could be delivered from the slavery; and how somebody here can be delivered from the slavery of evil temper, or some other sin that chains you.

*Then said Jesus to those Jews which believed on Him, If ye continue in my word, then are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free. They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free? Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin. And the servant abideth not in the house for ever: but the Son abideth ever. If the Son therefore shall make you free, ye shall be free indeed (John 8:31-36).*

Here is freedom indeed. How does it come? It comes from the word of liberty.

You remember back in the Old Testament there was a ceremony that typified this deliverance in Christ. A man might be a slave. But there came a time when the year of jubilee arrived. And then the bells rang, the trumpets were blown, and the word of God was, "Proclaim liberty throughout all the land and unto all the inhabitants thereof" (Leviticus 25:10).

The law of Moses had in its heart this thought of liberty. God showed in many ways that He was trying to make everybody free, get rid of slavery—slavery between people, our slavery to sin, and our slavery to Satan.

Jesus, speaking to these people in Jerusalem, said, "If you listen to what I tell you, if you will accept it, then you will be free. The truth will make you free."

But some angrily retorted, "We are not slaves. We are Abraham's seed."

And, sadly, Jesus looked at those angry faces and said, "Verily, verily, I say unto you, Whosoever committeth sin is the servant, the slave, of sin."

**God is waiting patiently,  
knocking at the door. Let's  
wait with Him on the porch.**

*Continued on Page 30*

# Special Report:

## Summary

Over the past year, we have been working hard to relaunch our Amazing Discoveries and Amazing Health websites.

What follows is a special report showing how our websites and social media were used from June 2009 to June 2010.



Website	Visitors	Resource	Users
amazingdiscoveries.org	201,557	Facebook	2,030 followers
amazingdiscoveries.tv	88,459	Twitter	85 followers
support.amazingdiscoveries.org	9,614	YouTube	10,641 views
amazinghealth.org	32,653	Bible University	953 students

## amazingdiscoveries.org

Statistics	
Visitors	201,557
Visits	402,454
Visiting Countries	206
Time spent per visit	4:07
Page views	1,466,409

## Top 10 countries that visited this site:

1. UNITED STATES
2. CANADA
3. UNITED KINGDOM
4. SOUTH AFRICA
5. AUSTRALIA
6. GERMANY
7. TRINIDAD AND TOBAGO
8. NETHERLANDS
9. JAMAICA
10. PHILIPINES



# Our Websites

**amazingdiscoveries.tv**

## Top 10 countries that visited this site:

1. UNITED STATES
2. CANADA
3. UNITED KINGDOM
4. NORWAY
5. AUSTRALIA
6. TRINIDAD AND TOBAGO
7. NETHERLANDS
8. JAMAICA
9. GERMANY
10. SOUTH AFRICA

Statistics	
Visitors	88,459
Visits	290,315
Visiting Countries	194
Time spent per visit	21:22
Page views	3,577,740

**support desk**

## Top 10 countries that visited this site:

1. UNITED STATES
2. CANADA
3. SOUTH AFRICA
4. UNITED KINGDOM
5. AUSTRALIA
6. GERMANY
7. TRINIDAD AND TOBAGO
8. KENYA
9. NETHERLANDS
10. INDIA

Statistics	
Visitors	9,614
Visits	14,501
Visiting Countries	149
Time spent per visit	3:41
Page views	65,082

**amazinghealth.org**

## Top 10 countries that visited this site:

1. UNITED STATES
2. CANADA
3. UNITED KINGDOM
4. AUSTRALIA
5. SOUTH AFRICA
6. PHILIPPINES
7. INDIA
8. TRINIDAD AND TOBAGO
9. NETHERLANDS
10. GERMANY

Statistics	
Visitors	32,653
Visits	43,385
Visiting Countries	172
Time spent per visit	3:55
Page views	152,523

You are free to be made free. You have the liberty to become free, but not of your own power. We cannot break the chains ourselves.

But Jesus was anointed that He might proclaim liberty to the captives (Luke 4).

And the slaves, even those deepest down in the dungeon, can cry to Christ and find deliverance. That is what happened that Sabbath morning in the synagogue in Capernaum. A man under the dominion of evil spirits wandered in there. He heard Jesus talking, and deep down in his soul there was a desire for freedom. But, the devils that were in possession did not want to let go. And they cried out.

But Jesus looked beneath those words of demons and He saw way down underneath the desire of that soul. Thank God, friends, every soul that cries to Jesus, even if it must be in the secret heart, is heard.

*"Call unto me and I will answer thee," He says, "whosoever shall call on the name of the Lord shall be delivered" (Jeremiah 33:3, Joel 2:32).*

Read these beautiful comments from The Desire of Ages:

*Every soul that refuses to give himself to God is under the control of another power. He is not his own. He may talk of freedom, but he is in the most abject slavery. He is not allowed to see the beauty of truth, for his mind is under the control of Satan. While he flatters himself that he is following the dictates of his own judgment, he obeys the will of the prince of darkness. Christ came to break the shackles of sin-slavery from the soul. 'If the Son therefore shall make ye free, ye shall be free indeed.' 'The law of the Spirit of life in Christ Jesus' sets us 'free from the law of sin and death'*

*...In the work of redemption there is no compulsion. No external force is employed (The Desire of Ages, 466).*

This is what some people don't understand. They are wishing that God would take somebody that they are praying for and make them good. Or it may be that they are wishing that God would take their own hearts and make them good. But that isn't heaven's way. No external force is employed. Let's read on:

*In the work of redemption there is no compulsion. No external force is employed. Under the influence of the Spirit of God, man is left free to choose whom he will serve. In the change that takes place when the soul surrenders to Christ, there is the highest sense of freedom. The expulsion of sin is the act of the soul itself (The Desire of Ages, 466).*

If you ever give up the cigarette, you will have to put it away. If you ever quit that wine cup, you will have to lay it down. And so on with all the long list of sin.

## Without Him we cannot; without us He will not...

But, you cannot do it without God. That is sure. And God will not do it without you. Without Him we cannot; without us He will not, for it would violate the whole thing we are studying: liberty, freedom.

*The expulsion of sin is the act of the soul itself. True, we have no power to free ourselves from Satan's control; but when we desire to be set free from sin, and in our great need cry out for a power out of and above ourselves, the powers of the soul are imbued with the divine energy of the Holy Spirit, and they obey the dictates of the will in fulfilling the will of God (The Desire of Ages, 466).*

Isn't that wonderful?

If we are free, but use our freedom to let the devil in. He'll mock us. He'll tell us what he wants us to do, and we pretty well have to do it.

What can we do about it? There is one thing and only one thing. We can cry to Jesus. He came to preach deliverance to the captives. He came to open the prison. He came to cast out the demons. And we can cry to Him. And what will He do?

Many people have this picture: that the soul just sort of sits there and says, "Lord, I see I can't do it. I can't do anything about it. You will have to take over and drive the devil out." That is not the truth at all. No: "The expulsion of sin is the act of the soul itself" (The Desire of Ages, 466).

What does expulsion mean? Well, in plain English, it means kick out. Who is going to kick the devil out? You are.

"Oh, but I can't. I have tried a thousand times."

Well, this time you are going to do it. What is the difference? Well, you have asked Jesus to come in. You know you can't do it without Him. You are fully convinced of that. And so you cry to Jesus and He comes.

But when He comes in, do you know what He says? "Do you really want to get rid of that devil?"





## Do you really want to get rid of that devil?

"Yes."

"All right. Tell him to go. Kick him out."

"Oh, but I have done that over and over again."

"Never mind. This time he is going to do it."

"Why?"

"Because I am with you."

And when our will cooperates with the will of God, it becomes powerful. And no devil can stand in the way of omnipotent power.

There is power in Jesus, but we must see how it operates. It operates not apart from us, but in and through our wills.

Are you in slavery? Not to a piece of tobacco, not to a glass of whiskey, but just in slavery to doubt and gloom? I would almost rather be a slave to a cigarette than that. Do you know why? Well, you can throw a cigarette in the fire, but how do you throw away doubt and gloom?

Let me tell you there is only one way in the world to get rid of doubt, and that is to cry to Jesus and let Him in, and let the light of His love banish darkness. But remember, the expulsion of sin is the act of the soul. And gloom and doubt are sin, friends. They may not be as ugly looking as vice and crime, but oh, my, wouldn't you hate to live eternally in doubt and gloom? That would be eternal torment, wouldn't it? Thank God we are not going to have that trouble. And it is your privilege to say to that doleful devil in the corner of your mind, "Go."

He won't listen to you if you speak of yourself. But if you invoke the name of Jesus, if you say, "In the name of

Jesus Christ, be gone. I shall walk at liberty because I have given my heart to God. I have opened the windows of my soul heavenward. I believe the sunshine of love is streaming into my soul. I will be free. I am free. I stand fast in the liberty wherewith Christ has made me free," you can talk yourself, sing yourself, and live in the light.

Will you do it? Will you take that choice that to God is so valuable that He gave His only Son that you might have the chance to use it, and use it for Him, with Him, in harmony with Him?

Don't forget that statement:

*As the will of man cooperates with the will of God, it becomes omnipotent (Reflecting Christ, 298).*

Friends, I think that is marvelous, don't you? So the expulsion of sin is the act of the soul itself.

Thank God for a will that can surrender. But remember, when you surrender, He doesn't make a slave out of you. You are always free. You can always go back to the devil if you choose. We are not going to, are we?

*All to Jesus I surrender  
All to Him I freely give;  
I will ever love and trust Him,  
In His presence daily live;  
I surrender all, I surrender all;  
All to Thee, my blessed Saviour,  
I surrender all.  
All to Jesus I surrender,  
Humbly at His feet I bow,  
Worldly pleasures all forsaken;  
Take me, Jesus, take me now;  
I surrender all, I surrender all;  
All to Thee, my blessed Saviour,  
I surrender all.*

To give us this opportunity to be free cost the Son of God His life. It is offered to you, a free gift, but oh, you must take it. You must take it, for "Whosoever shall call on the name of the Lord shall be delivered" (Joel 2:32).

If you are free, free in Jesus, thank Him for it. If you are not, call on Him for freedom. Ask Him for deliverance.

Remember, if you are seeking Him, there is no question about you finding Him, because He has been seeking you all the while. So He says, "Him that cometh to me I will in no wise cast out" (John 6:37).

He hears you. He accepts you. He gives you His life, His power, and He will help you to be free in Him. Put your will on His side. ■

*This article is adapted from a study given by W. D. Frazee on January 18, 1964.*

# Radar for Eternity

By Victor Gill

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