

DARE TO STAND

DITOR'S CORN R

This issue finds us one year closer to the Lord's return and one year further from the great events that started the Seventh-day Adventist movement so long ago.

Four generations have passed since 1844, and we find ourselves in the last watch—all of us succumbing to sleepiness and lethargy as the night wears on—none of us exempt.

But at the darkness just before dawn, we, the sleeping saints, seek to be aroused and to realign ourselves with our purpose. Are we where we should be? Are we ready for the Bridegroom to come? Do we have enough oil in our lamps?

Walter Veith's new series Total Transformation is about those exact questions. We here at Amazing Discoveries are seeking the total transformation that every Seventh-day Adventist will need in order to go through what is before us.

How is your soul, dear reader? If you have been struggling with despondency about the state of the Church, and if you find yourself wondering how to respond to the Laodicean condition we find ourselves in, Total Transformation is for you. I encourage you to get your own copy, and dwell on the truths found therein.

As night turns into day, let us not find ourselves unready.

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We want to tell you how thrilled we were to be able to find Amazing Discoveries on our G19 satellite. We have been glued to your programs. L. A.

Our whole family enjoys your magazine and all the books and DVDs we have purchased. We are encouraged to "keep the faith." We will pray for your ministry and we know that God has blessed and will continue to do so. The Garretts in Idaho

Your programming is right on! Without question, you are broadcasting what is needed at this time. Everything is so pertinent and so well done. My heart pounds with excitement knowing that someone is truly proclaiming the message with the urgency that is so needed today. S. C

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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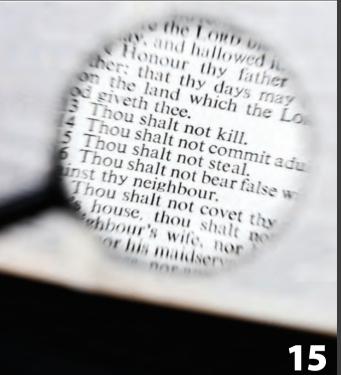




HEALTH NUGGETS

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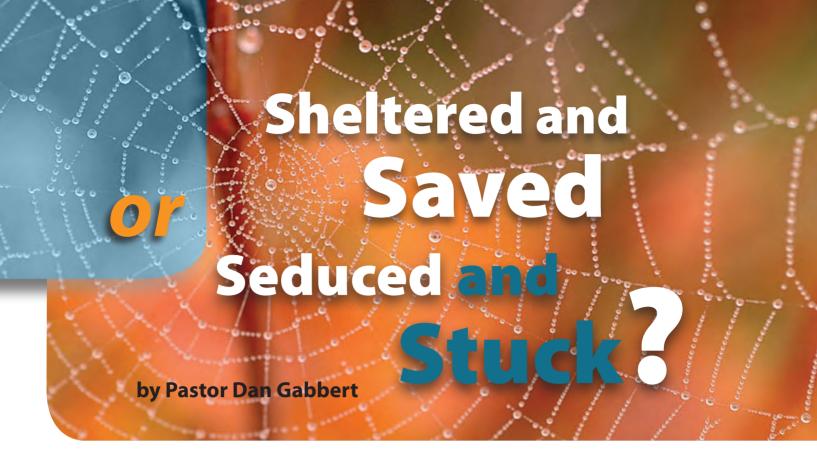
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Everybody's Doing It

A spider once built a beautiful web in an old house. He kept it clean and shiny so that flies would patronize it. The minute he got a customer he would clean him up right away so the other flies would not get suspicious.

Then, one day, a fairly intelligent fly came buzzing by the web. The spider called out, "Come in and sit." But the fairly intelligent fly said, "No sir! I don't see other flies in your house and I am not going alone!"

But then he saw on the floor below a large crowd of flies standing around on a piece of brown paper. He was delighted! He was not afraid if lots of flies were doing it. So he came in for a landing.

Just before the fly landed, a bee zoomed by, saying, "Don't land there! That's flypaper!"

But the fairly intelligent fly shouted back, "Don't be silly. Everybody's doing it. That many flies can't be wrong!"

Well, you know what happened. That fly landed with the crowd of other flies and did the death dance.

What's the moral of the story? What does it profit a fly if he escapes the web only to end up in the glue?

The Faithful Minority

Perhaps there are many other things we can glean from this allegory, but I do believe there is a lesson here in relation to being ready to meet our soon-coming Saviour in peace:

Who was sheltered from the flood? Was it the **majority**, too busy with all of life's activities to really hear what the crazy boat-building preacher was saying? Or was it the **minority**: Noah and his family who listened to the voice of the Lord? See Luke 17:26-27 and Hebrews 11:7.



Who was in the right? Was it the **majority** of Babylonians and Israelites, bowing before King Nebuchadnezzar's impressive golden image? Or was it the **minority**: Shadrach, Meshach, and Abednego who stood in faith for their precious Lord? See Daniel 3:15-28.

Friends, what does it profit if we enjoy the temporary security of community, church, and tradition, but lose eternal life by choosing to go along with the majority that disregards the truths of God's Word? See Mark 8:36-38.

The Prayer of Faith

Another question that begs an answer: What will it take for a person to be in that faithful minority that is saved of God?

In my estimation, if a person earnestly desires to avoid the deceptive flypaper of satanic lies that the majority of the world's population gets stuck on (1 Timothy 4:1; Revelation 13:8),

population gets stuck on (1 minothy 4:1; Revelation 13:8),

that person must pursue the fervent prayer-filled faith experience of which Jesus speaks in the first eight verses of Luke 18.

From the message of these verses, it's important to note that the saved minority will have a relentlessly unswerving prayer experience with God. Like the persistent widow in the parable who sought help from the unjust judge, like Jacob wrestling with the angel at Jabbok, they refuse to let go of Christ. See Luke 18:1-8 and Genesis 32:24-30.

But don't miss a crucial insight Luke adds to the mix in 18:8: Nevertheless, when the Son of man cometh, shall he find faith on the earth? In order to have that undaunted prayer experience, those who remain true to God until the Son of Man comes will also have a **very unique faith.**

Will you put your faith in people and their wealth, wisdom, and strength, or in the Lord and His ways?

I believe Christ is speaking here of the faith that He authored during His earthbound experience, the faith that kept Him true to His Father's will all the way to His death on the cross. See Hebrews 12:1-2.

Revelation 14:12 speaks of this saving faith being exhibited in the saints who remain obedient to God's commandments to the end:

Here is the patience of the saints: here are they that keep the commandments of God, and **the faith of Jesus** (emphasis added).

There is a very vital point about saving faith that many people do not recognize: Faith is an incredible gift of God—the amazing ability to trust someone or something that we can't verify with our senses! God has given every person on Earth a basic

measure of this faith (Romans 12:3). But the power to

Because of this reality, every one of us must decide where we are going to consistently place this special gift. Will you put your faith in people and their wealth, wisdom, and strength, or in the Lord and His ways?

exercise it is ours (Psalm 4:5).

If we want to put our full trust in the Lord, we must learn to trust Him habitually! The Lord will never manipulate or coerce our power of choice. Therefore, if someone truly desires to be like Jesus, and remain faithful to Him through the challenging "Geth-semane-like" experiences that lie ahead for the people of God, that individual must cooperate with the work of the Holy Spirit. Only through God's help can this gift of faith develop into the same faith Jesus authored and finished in His time here on Earth.



Knowing Jesus

The only way a person can develop this Christ-like faith is through an intimate experience with Jesus Himself. The apostle Paul reveals this fact through his personal testimony found in Galatians 2:20:

I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me.

Notice whose faith Paul is living by—the faith of the Son of God. Now look close at Galatians 2:20 again: How could Paul live by the faith of the Son of God? Do you see it? Christ, the Son of God was living in him!

We too must have the same experience. Jesus is the Author and Finisher of our faith (Hebrews 12:2). But since we can choose to place our gift of faith in other people or other things, we must be willing to cooperate with the Holy Spirit.

Through Him we not only grow but, just as importantly, develop an eternal habit of keeping our faith in Christ and His will at all times and in all situations. We must learn, like the apostle Paul learned, to be content in faithfulness to Christ and His will regardless of circumstances (Philippians 4:11-13).

It is faith in Christ that saves us, and it is the faith of Christ He lives out in our lives.

With the gift of faith God has given you, study the Word of God to know Christ and His ways. By that gift of faith, **contemplate**Jesus' responses to the people and situations God the Father allowed Him to experience. And by faith, practice Christ's ways of responding by applying His ways to the similar life situations you face.

As we choose to live by God's will, we are cooperating with the Holy Spirit to develop Christ's faith in your life. By faith, you are allowing Jesus, through His Holy Spirit to live His life in you.

Forgive my redundancy, but please embrace this amazing reality: For every piece of the Word of God you embrace by faith you are actually instilling that part of Christ's life into yours (John 6:63). That part of His life includes His faith, the faith He will return to find His true followers experiencing (Luke 18:8). It is faith in Christ that saves us, and it is the faith of Christ He lives out in our lives.

The Faith of Jesus

What does the faith of Jesus look like?

In whatever situations God the Father allowed Christ to experience, Jesus, **by faith, chose** to trust and obey God's will (John 4:34; 6:38). He **chose, by faith**, to remain obedient to God regardless of the circumstances (John 14:31).

Christ's example is an invitation for each of us to walk in His footsteps.

If people were sick or in need, Jesus, **by faith in God's power, chose** to do what He could to minister to them (Acts 10:38).

If people questioned His position as the Son of God, Jesus didn't argue, **but by faith, chose** to invite them to examine the evidence of His life (John 10:32-38).

If He was accosted with ridicule or hatred, by faith in His Father's care, Jesus chose to speak no words of self-defense or retaliation, but committed Himself to His Father in heaven (1 Peter 2:22-24).

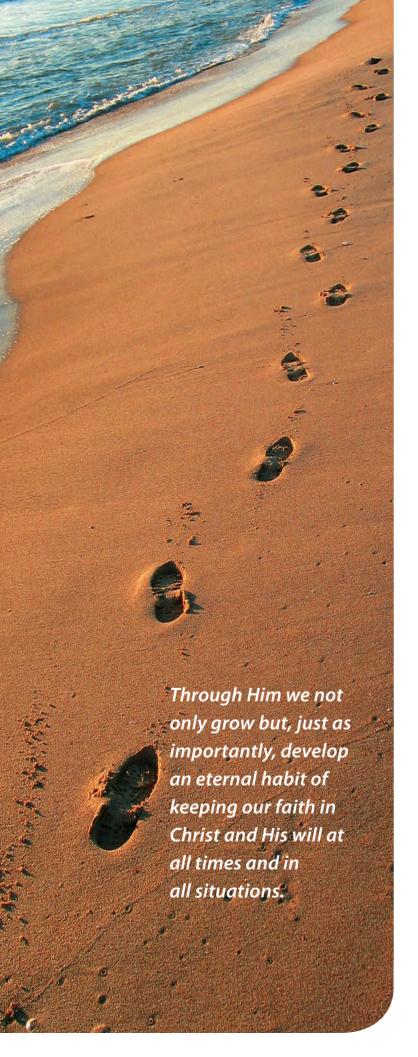
Christ's example is an invitation for each of us to walk in His footsteps.

And what happens as we, by faith, choose to diligently study and apply the Word of God in our lives?

1 John 2:5-6 gives us the answer:

But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in Him. He that saith he abideth in Him ought himself also so to walk, even as He walked.

This victorious faith comes from Jesus, through His Holy Spirit, living His life of faith in His sincere followers who are keeping all the commandments of God. This faith will protect us from landing in the sticky spiritual flypaper of end-time delusions the Enemy is casting out of his mouth to ensnare us.



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Returning to the original question: Who will be saved from the flypaper of spiritual delusions at the end of time?

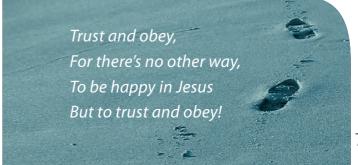
Will it be those who enjoy the fleeting security of the majority stuck on trusting the religious leaders of the day with all their self-made traditions? Or will it be the faithful minority, who cling to the promises of Scripture through faith and obedience to Christ? See Jeremiah 17:5-6; Matthew 15:8-9; and Revelation 3:10-11; 14:12.

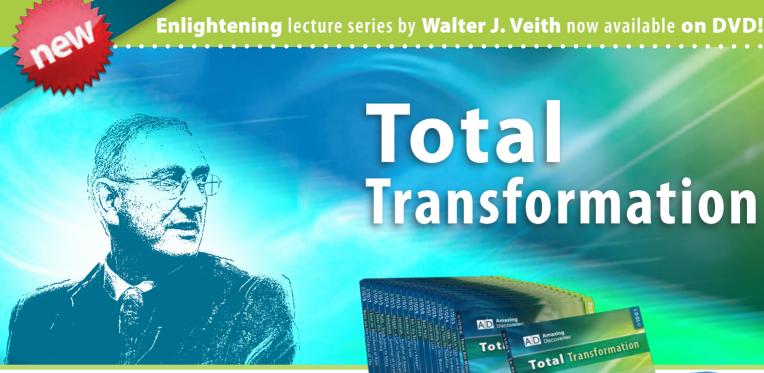
I'm sure you know the answer: It will be those who diligently study the Word of God in order to know God both intellectually and experientially (John 17:3). Moved by the transforming love of Christ (2 Corinthians 5:14-15), they will earnestly strive to continually practice responding to life situations the way Jesus did.

Prophets and Kings gives us this clear picture of the preparation necessary to stand true to Christ to the end:

Christians should be preparing for what is soon to break upon the world as an overwhelming surprise, and this preparation they should make by diligently studying the Word of God and striving to conform their lives to its precepts (626).

Dear reader, I hope and pray that you will choose to be a wise follower of our loving Master regardless of the size of the crowd. My hope for you is that like Noah, like Daniel, like the great cloud of faithful witnesses, and like Jesus, you become committed to daily persevering prayer, diligent study of His Word, and earnest obedience. Seek to know Christ. This is how His faith is cultivated in our lives.





This series shows that God's people are the antitype of the children of Israel. Their experience is our experience. Their condition is our condition. Their disobedience is our disobedience. Their lesson in the wilderness is our lesson in the wilderness. Their Laodicean state is our Laodicean state. Their rebellion is our rebellion.

This series is a call to unity, and a diagnosis of the Church's condition. It will lift your spirits and encourage all who are sighing and crying in the Church.

Lecture Titles:

1001 Co-dependence

The natural world is a lesson book on the character of God, and from it we can glean valuable life principles. This DVD gives us a glimpse of God's order of things and His ideal world.

1002 Thou art Mine

Acknowledging God's reign in our lives requires that we commit to Him and transform our stereotyped approach to worship. Study the life of Abraham and draw nearer to God in your own walk as a result.

1003 1844 in Type and Antitype

This eye-opening DVD will challenge your view of the last-day Church and invite you to a higher purpose in life and ministry. Examine Old Testament typology to better understand the role of the Advent movement.

1004 1888 – On the borders of Canaan

Consider the history and future of the Advent movement. Be challenged as you discover symbolic parallels between Caleb and Joshua and the events that occurred in 1888.

O-depende

Total Transformation

hou Art Mine

1005 No Time for Rebellion

Explore the symbolic application of Korah's rebellion in the Old Testament. As we retrace the steps of ancient Israel in type and antitype, we get a clearer view of ourselves in the stream of history.

1006 Nothing but this Manna

The typology of heavenly bread serves as a lesson book for the children of God until the end of time. Learn how ignoring the message today will lead to the same results ancient Israel experienced.

1007 Look and Live

Look and Live recounts the story of Israel as they circumvented Edom. The remedy for their sin—the serpent on the pole erected by Moses—is the great message of righteousness by faith.

1008 Baal-Peor

Ancient Israel observed Baal worship, took part in it, and even brought its practices into the camp. Is antitypical Israel following suit?

1009 Laodicea

The message of Laodicea depicts the true condition of God's people. This message is applicable to God's end-time Church—each and every one of us individually. Bringing this message close to home is the most urgent need of God's people in the last days.

1010 Am I my Brother's Keeper?

In a church divided doctrinally, spiritually, and emotionally, brotherly love is hard to come by. In this lecture, see how Christ is calling us to be our brother's keeper. Only by learning this lesson with sincere hearts can we be fitted for heaven.

🗱 1011 Mordecai in the Gate

Study the stories of Mordecai, Daniel, Ezekiel, and Jeremiah to uncover frightening similarities between our present condition and that of Israel just before Jerusalem fell.

1012 Jeremiah – Prophet of Doom

Let the sword of the Word as wielded by the prophet Jeremiah cut to your heart through this DVD—a call to the Jeremiahs of our age to stand firm against error and sound the trumpet of truth.

1013 Haggai – a Call to Sanctification

Understand true sanctification through this lecture's examples from the lives of Haggai, Daniel, and John. Discover answers to your questions on perfectionism, liberalism, antinomianism, and salvation.

1014 Nehemiah – Governor of Israel

Nehemiah led the children of Israel in the reconstruction of the temple. In the same way, the Holy Spirit works amidst God's people today to reconstruct the Church. Learn about the true function of the Holy Spirit—deep soul searching and separation from all that wars against the law of God.

1015 Ruth – from Ashes to Glory

The story of Ruth is the story of Christ and His Bride. Entering the story means delving into the typology of Ruth as compared to the typology of the end-time people of God. Unlock the truth in this verse-by-verse exposé of the entire book of Ruth.

1016 | Hear the Rumbling

I Hear the Rumbling looks at parallels between the historical and end-time sieges of Jerusalem. How close is the Sunday law? How about the proclamation of the mark of the Beast? Where are we in the stream of time?

1017 I hear an Abundance of Rain

God's people have been waiting for the outpouring of the latter rain since Pentecost. But do we meet the conditions required for such an outpouring?

1018 More are the Children of the Barren Woman

This lecture explores typological stories about Christ and His bride. Study the lives of the barren women in Christ's lineage and be encouraged by the miraculous saving grace of God.



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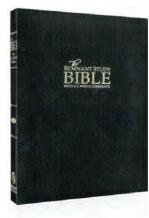
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1. Fisher

Your programs show me how close to the end of time we really are. Thank you for your commitment to the truth.

S. P. in Farmington BC, Canada

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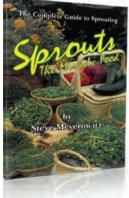
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Aids to Maintaining Faith in the Advent Movement by Francis D. Nichol

When the Son of man cometh, shall he find faith on the earth? Luke 18:8.

We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until that day dawn, and the Daystar arise in your hearts.

2 Peter 1:19.

our day, when the devil is seeking to break down our faith in the Advent movement, what course should we allow to ensure the maintenance of our faith? We offer five brief suggestions: We should keep fresh in our minds the history of the movement. In reading the story of the children of Israel, we are repeatedly impressed with the fact that God desired them to remember all the way that He had led them. Their appalling outbursts of rebellion in the wilderness and their departures from God later on in Canaan were generally the result of a loss of faith in God's leadership. This, in turn, was the result of their forgetting what God had done on their behalf at former times. The Lord commanded the Israelites to erect various memorials, that when their children asked, "What mean these stones?" their parents might recount to them the experiences of the past.

The Bible presents to us the doctrine of faith as resting not simply on the immediate conviction of the individual soul, apart from all things else, but as depending in a very real way on the demonstrations that God has given in former times of His care for His children. The eleventh chapter of Hebrews, that notable chapter on faith, is followed immediately by an

appeal to those who know of what God did for the worthies of old, and who are thus "compassed about with so great a cloud of witnesses," to press on unflatteringly in the way.

We do well to refresh our mind regarding the signal evidences of God's guiding hand in the early years of this Advent movement. Only recently we were reading again the life of William Miller, and the experiences of 1844. Our own soul was refreshed as we received a renewed conviction that God led in that mighty spiritual awakening. Then, as we follow on from 1844, and witness the forming of a compact and growing movement, protected in its tender years from extremes of fanaticism and directed along paths that have led to a worldwide field of endeavor, there comes over us the renewed conviction that God has been leading this movement from the beginning.

But it is not sufficient that we should simply keep bright in our minds God's leading hand in the early days of this Advent movement. We need also to keep closely in touch with the very present evidences of God's guiding. We are not connected with something static, but with a movement, something that is enlarging and spreading its borders constantly. The miracles of grace, the evidences of a directing Providence, and the proofs of divine intervention that repeatedly present themselves in connection with our far-flung mission work, reveal that God is leading this movement today as surely as when it began. The one who has been tempted to lose faith because time lingers will be led to a new and stronger faith, for he will see in the harvest of souls in benighted lands a new meaning to the words of Peter regarding the Lord's promise to return: "The Lord is not slack concerning His promise, as some men count slackness; but is long-suffering to usward, not willing that any should perish, but that all should come to repentance" (2 Peter 3:9).

The one who is tempted to give up everything because he sees about him those who are hypocritical and who do not live out the truth will find in these reports of mission advance the best antidote for this temptation to desert. He will be impressed anew that the faithlessness of some member in his local church cannot minimize the courageous faith of some far convert from heathenism who endures great dangers and hardships in following his new-found faith.

But there is something even more stimulating to our faith than the reading of the heartening reports from far mission fields. We can provide a demonstration in our own community that the power of God attends this message. There is no better antidote for that listlessness and waning interest that so quickly changes to complete loss of faith in the movement than to engage in soulsaving work for

God. We may hear someone else say that there is a power that attends the preaching of the prophecies, and the other distinctive truths from God's holy Word. But what each of us needs is the proof of that in experiences we ourselves have. There is no substitute for this. In spiritual matters, even more than in material, we learn best in the school of experience. No theory regarding the divine source of our message and its transforming effect upon men's lives can compare with the conviction that takes hold upon us as we witness a life transformed through the message we have been instrumental in presenting.

The church member who is busy in such work for the Lord, and who sees men turning from evil habits with rejoicing to walk in the ways of right, will have little time for the attacks of those who would instill doubts concerning God's leadership of this movement.

We should keep in close touch with world events in relation to fulfilling prophecy. It is not sufficient simply to read our daily newspaper or the weekly news magazines, as those of the world read them. Instead, we should scan the news of changing events and trends in our world always with a consciousness that the news we read may have a bearing upon the prophecies for these last days.

In order to have this prophetic outlook on the news of the day, we must find time to read something else besides the news. Too often in our busy life we seem to find

We need faith in God and in His Word. In a world of skepticism and uncertainty, we need to show what it means to have a living and intelligent faith.

little time for reading other than the newspaper. What we need to make sure of is that we are also constantly reading the prophetically interpreted news, such as is found in abundance in our denominational literature, both books and periodicals.



We have found some Adventist homes—we like to think there are few—in which the members of the household say they do not have time to read our denominational literature. Yet those same homes almost invariably subscribe to a bulky daily newspaper, and often to some worldly magazines. The question is not necessarily whether such reading matter is good or bad, for we may grant that there is much worth-while information to be obtained from these sources. The question is, rather, Should we devote our few available reading hours to perusing this secular literature, to the virtual exclusion of our own truth-filled journals and books? On the answer to this question hinges in no small degree the spiritual fervor and faith of certain church members.

Last, but certainly not least in this brief series of suggestions on aids to maintaining faith and confidence in the movement, is that we talk with others in the Church of what God has done for us as a result of our following the light. We are busy people, but generally we find a little time to visit with others. Yet how often the social hour is completely filled with a discussion of things that have no possible relationship to our spiritual living. There is certainly no sin in discussing the weather, or business, or crop conditions, or a variety of similar subjects. But it is a pity to deprive our souls of the spiritual strength that comes from even a brief exchange of thoughts and experiences in the spiritual realm.

Much is said of the need of gaining greater boldness in Jesus Christ, to proclaim Him to the world. But sometimes it seems that we need a measure of this boldness in order to speak out naturally and freely about spiritual matters, even to those of the household of faith. It is a good

Should we devote our few available reading hours to perusing this secular literature, to the virtual exclusion of our own truth-filled journals and books?

thing at times simply to talk of the goodness of God when you meet some brother along the wayside, or have a word across the fence, or call on him for a few moments in a social way.

Greater reality and depth is given to our own spiritual understanding when we make audible in conversation with others our hopes and our desires in the Christian way. Almost invariably such expressions by us result in similar ones by those to whom we speak. This in turn adds strength to our Christian living. For who of us has not noted at times the new impetus to godly living that we have received from the words of faith and fervor expressed by some other soul? Perhaps it has been but a simple confession of calm faith in God under some trying experience. We go back to our own home, and the memory of it fastens upon us. In our own hours of trial and perplexity, we are aided by the conviction that if some other brother is experiencing blessing and increased faith in the midst of his trials, we can also.

And the value of this interchange of experiences moves out beyond the narrow circle of our own particular life's problem, to the larger sphere of our confidence in the whole movement that has nurtured our spiritual life in a denominational way.

Excerpted from the book *Behold, He Cometh* published in 1938 by Review & Herald.

When Can the Sanctuary Close?

by W. D. Frazee

For the law [that is, the Levitical law of the tabernacle] having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect (Hebrews 10:1).

The great message of Hebrews 10 is that Jesus, in the sanctuary of the new covenant, accomplishes that which the typical services could never do through the offering of bulls and goats.

What would have happened in the ancient service if those sacrifices had made "the comers thereunto perfect?"

"Then would they not have ceased to be offered? Because that the worshippers once purged should have had no more conscience of sins" (verse 2). If the animal sacrifices had accomplished the work of thoroughly purging the worshippers from all iniquity, the sanctuary service would have ceased.

I recently had a conversation with some people that went something like this:

"You have a big hospital here. How often is it open?"

"All the time. Day and night."



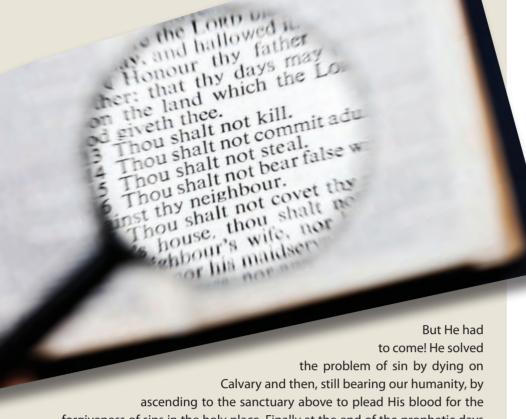
"Why?"

"Well, people get sick at all hours. And accidents happen all the time. We have to keep the hospital open twenty-four hours a day."

Now suppose it were possible to teach people how to drive so that they wouldn't have accidents and how to live so that they wouldn't get sick. What would they do with that hospital? They would close it.

Why? Lack of business! Well, I bring you good news. The sanctuary in heaven will soon close for lack of business! And if you say this is impossible, remember that "the things which are impossible with men are possible with God" (Luke 18:27).

The weakness of the ancient service was that "it...[was] not possible that the blood of bulls and of goats should take away sins" (Hebrews 10:4). If sin is such a trivial thing that the blood of an animal could take it away, then the Son of God need never have left His throne and come to Bethlehem, to Nazareth, and to the cross.



Calvary and then, still bearing our humanity, by ascending to the sanctuary above to plead His blood for the forgiveness of sins in the holy place. Finally at the end of the prophetic days we see Him go within the second veil to sprinkle His blood on the mercy seat in full and final atonement so that He may blot out sins forever. And when that work is finished, Jesus will come to take His people home.

God did not desire the continuance of sacrificial offerings. Instead He desired obedience to His law, and Jesus came to demonstrate this in human flesh. He said, "I delight to do thy will, O my God: yea, thy law is within my heart" (Psalm 40:8). He could truly testify, "I have kept my Father's commandments" (John 15:10).

Now the question is, can the life that Jesus lived in human flesh two thousand years ago be demonstrated in the lives of Christians today?

Yes. What animal sacrifices could not do, Christ's death and ministration will accomplish. "By one offering he hath perfected for ever them that are sanctified" (Hebrews 10:14).

To support this assurance, Hebrews 10:16-17 quotes the new covenant promise, "I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more." The logical conclusion follows, "Now where remission of these is, there is no more offering for sin" (Hebrews 10:18). When in the temple above the sins of God's children have been blotted out forever, no more to be remembered or come into mind, then the sanctuary can close. Its work will have been accomplished.

What does it mean to have the law written in the mind and heart? Perhaps we can think of the law written in the mind as knowing God's will. Let me illustrate.

There's a man who all his life has ignorantly transgressed the Fourth Commandment, observing a day that the Lord never sanctified. Through God's evangelistic sermon, through a tract or a truth-filled book, over the radio waves, or through a TV program, he comes face-to-face with the binding obligation of the Sabbath. As he studies his Bible the conviction deepens. What is happening in his mind?

The law of God is being written there. The same hand that inscribed upon the tables of stone the precepts of the Decalogue traces the will of the Eternal in our minds.

But this is only one of the Ten Commandments. God intends that as we continue to behold His revelation of truth we shall become better and better acquainted with the details of His will. We should make the psalmist's prayer our own, "Open thou mine eyes, that I may behold wondrous things out of thy

"Let us hear the conclusion of the whole matter; Fear God and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment" (Ecclesiastes 12:13-14). When He measures our lives in the most holy place, the measuring line is the Ten Commandment law (see James 2:10-12).

law" (Psalm 119:18).

God inspired the entire Bible to magnify the law and bring out its full meaning. Just as some of us need glasses in order to read common print, so in both the Old and New Testaments we have a pair of lenses designed to magnify the law that

When He measures our lives in the most holy place, the measuring line is the Ten Commandment law.

we may discover everything in our lives displeasing to God. Then we can bring those sins to the sanctuary so that God can cover them by the blood and finally blot them out.

"By the law is the knowledge of sin"

33

God intends that as we continue to behold His revelation of truth we shall become better and better acquainted with the details of His will.

(Romans 3:20), and Paul says, "I had not known sin, but by the law" (Romans 7:7). If I want to discover hidden sins in my life so that I can ask Jesus to take them away, what should I study? The law. And the Bible, as a pair of glasses, helps us see wondrous things out of the law. Let us consider a few examples.

In His Sermon on the Mount, Jesus commented on some of the commandments. He quoted the Sixth precept, "Thou shalt not kill," and then put the magnifying glass on it. He showed that the man who gets angry with his brother is a murderer. Notice that Jesus does not merely say that hate leads to murder. Instead He insists that whoever hates his brother is a murderer. Now you and I might not know that un-

We should fall to our knees and in humility bring the magnifying glass of the Inspired Word to each precept of the Decalogue. Such study will bring rich rewards and will reveal privileges and duties we have never thought of.

less we read it in the Bible, but inspiration says it is all in the law. In the Sermon on the Mount Jesus also quoted the Seventh Commandment, "Thou shalt not commit adultery." Then He focused the magnifying glass. "Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart" (Matthew 5:28). Now we see that the law goes beyond the outward action and reaches to the inner thoughts.

Today filthy literature and impure pictures abound, but God will have a rem-

nant who, like Enoch, walk with him. "They are without fault before the throne of God" (Revelation 14:5). The Christian will exemplify the Seventh Commandment as magnified by Jesus.

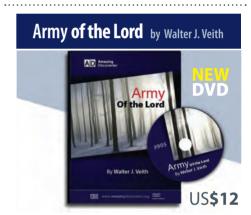
Now I ask an important question. If God brings into judgment the man who looks on a woman with lustful interest, what will He do with the woman who follows the fashions designed with the express purpose of provoking lust? God will provide forgiveness if we come to the sanctuary and with weeping confess our transgressions of the Seventh Commandment.

We have seen how the Bible magnifies the Sixth and Seventh Commandments. We should fall to our knees and in humility bring the magnifying glass of the Inspired Word to each precept of the Decalogue. Such study will bring rich rewards and will reveal privileges and duties we have never thought of.

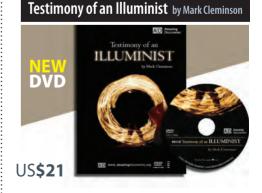
Shall we come to the sanctuary and by faith look in through the open door? Shall we behold the holy law shining with God's glory? The Saviour waits to fulfill His new covenant promise. He will write His law into our minds.



In this DVD, Walter Veith analyzes Christ's statements on the Christian walk and keeping the law. Is the law still valid? How much of it do we need to keep? Examine Scripture with us as we discover the foundational elements of any fruitful relationship with Christ. Do you trust Christ enough to put your life in His hands? Only with a change of heart can we live the true Christian life God intended for us.



In 1 Chronicles 11, God gave David's mighty men great victory over their enemies. Be reminded that Christ will conquer the opposition—including the sin that lives in each of us. Learn the importance and joy of joining the Lord's army, and be inspired to mine the depths of Scripture where you will discover treasure for your life and motivation to give your allegiance fully to the Lord.



This enlightening lecture will open your eyes to the dangers of spiritualism and secret societies, and encourage you with the story of one man plucked from false illumination into the true light found in Jesus Christ.



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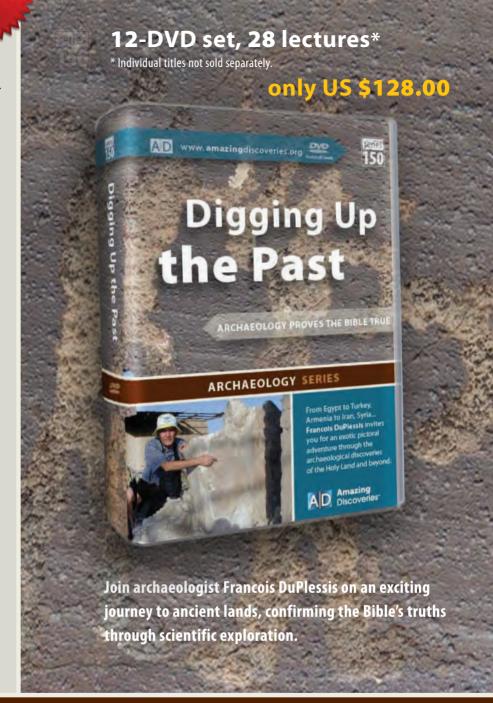
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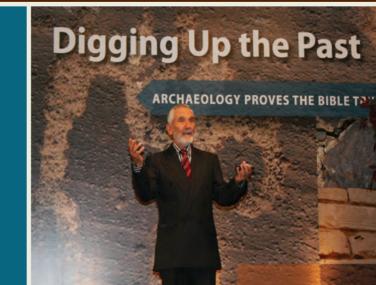


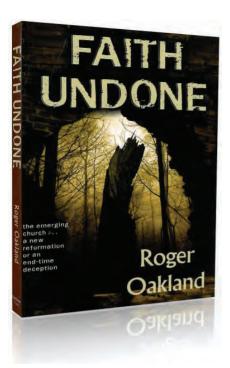
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About the Speaker:

Francois DuPlessis fell in love with archaeology in Lebanon 1966 when he saw an ancient Phoenician sarcophagus, and his passion for Biblical research continues today.

Since then he has traveled to important archaeological sites such as Iran, Syria, Lebanon, and Egypt. His research appeared on several TV stations and he was invited to share his love for Biblical archaeology to audiences in many countries.





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Grounded in a centuries-old mystical approach, the Emergent Church is a powerful yet highly deceptive movement, and it draws its energy from practices and experiences that are foreign to traditional evangelical Christianity.

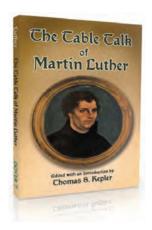
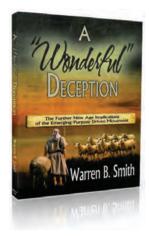


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Martin Luther (1483-1546) believed in the Pauline principle of justification by faith. This book celebrates the atmosphere of intellectual and spiritual freedom found in his time. This volume is a selection of recollections, by friends and family, of things Luther said informally.

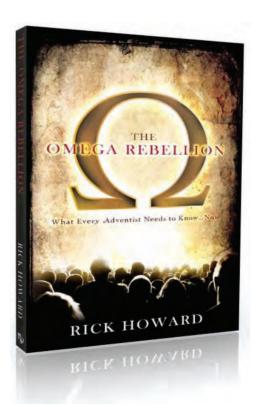


Professor Veith has opened my mind to so much my mind to so much information. I know that information. I know that information. I know the chance I get, I share the chance I get, I share the info. I now get the Satellite info. I now get the God! TV station and am always TV station and am God! watching it. Praise God! O. M. in Havilah, CA

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Spiritualism comes in many forms. We know Satan will try to deceive even the very elect right before the great final outpouring of the Spirit of God. This book exposes how spiritual-

pouring of the Spirit of God. This book exposes how ism is sneaking into the Christian Church today.



Methylxanthines, of which caffeine and theobromine are two, are linked to increase cell growth in certain glandular tissues.

by Jean Handwerk

It's a rare person who hasn't tasted and enjoyed chocolate. Not so common is a person who's been exposed to carob, the best-known chocolate substitute. After all, why would we want an alternative to something that tastes so good?

As it turns out, there are plenty of reasons to expel chocolate from our diets.

Let's talk chemicals first. Chocolate comes from a seed—a cocoa bean. All cocoa, from which chocolate is made, contains tannin. Among its ill effects, tannin interferes with the release of digestive enzymes, which leads to indigestion. It also is a dehydrator, leading to constipation and dry skin.

Theobromine, the primary chemical in chocolate, can cause headaches, central nervous system irritation, sleeplessness, itching, depression, and anxiety. It is not to be dismissed lightly.

The caffeine in cocoa acts similarly to a narcotic, leading to addiction. It gives a quick chemical "lift" to the mental processes, but always ends in lower mental alertness than before ingestion.

Methylxanthines, of which caffeine and theobromine are two, are linked to increase cell growth in certain glandular tissues. They interfere with enzyme signals, which can result in uncontrolled cell growth: the development of cysts and benign tumors, especially in the breast.

Fortunately, we can usually stop these growths by abstaining from the methylxanthines. Such was the case with a woman who says that her addiction to chocolate resulted in fibrocystic breast disease. It took only a month or two after denying her chocolate cravings for the cysts to disappear.

The same is true for me. My breast fibroids disappeared after I stopped drinking tea. In fact, women are advised to discontinue the use of coffee, tea, colas, chocolate, and all forms of or products containing methylxanthines as a breast-cancer control measure. Many physicians believe methylxathines have the same effect on the male prostate as on the female breast.

Augher Stien.

Carob, in favorable contrast, is worry-free. It contains no tannin, no theobromine, no caffeine, and no methylxanthines.

The cocoa bean actually has a bitter flavor—a hint of which can be discerned just in the difference between light and dark chocolate. The bitterness necessitates additives such as refined sugar. Also, the slight grainy texture of the ground bean is masked with oils, milk, or cream. As fat comprises 50% of

the calories of the bean, the end product sold on grocery shelves is a rich, heavy, oily, difficult-to-digest item promoted as a treat or indulgence.

Carob has no bitter flavor or grainy texture, so it needs neither sweetening nor smoothers such as oils and milk products.

Cocoa beans, the raw product from which all chocolate is made, come from countries where sanitation levels and production standards are low. After the bean pods are cut from the cacao tree, they are piled in a heap to ferment for several days. This fermentation develops the chocolate flavor. The warm, fragrant piles of beans attract insects, rodents, and dogs. A friend reported that during a year in Borneo, she observed and photographed the stages of cocoa pod processing. After the pods are spread on the ground, she said, the "mangy dogs urinate all over them." Many other kinds of contamination can also occur.

During fermentation (decomposition), the temperature within the pile rises. As heat and moisture increase, so does the incidence of

molds and bacteria. This is how aflatoxins, cancer-causing agents from the molds, are produced in the cocoa beans.

Carob requires no fermentation to develop its flavor.

Due to the harvesting and fermentation processes described above, chocolate is not a pure product. The US Department of Health, Education and Welfare acknowledges chocolate's contamination from "insects, rodents and other natural contaminants," and limits that contamination in two ways.

First, the agency requires that visible or solid animal excreta must not exceed ten milligrams per pound, and second, chocolate powder must not have more than seventy-five insect body fragments in three tablespoons of powder. Many individuals thought to be allergic to chocolate may instead be allergic to the animal parts or excrement within the chocolate.

Carob causes no known allergic reactions.

Carob powder can also be used as a sugar substitute, since it is almost 50% natural sugar. Use it in bread, waffles, cakes, pies, pancakes, hot or cold cereals, or muffins. If the flavor is too "carob-y," then use part carob and part other sweetener, such as honey.

An interesting historical note is that the city of Pasadena, California, has about 2000 carob trees along its streets and in its parks and schoolyards, and even around City Hall. During the Great Depression, Seventh-day Adventists planted these lovely evergreen trees around and on the grounds of all the public schools in hopes that school children would eat this free, nutritious food, rather than go hungry.

Perhaps they did at the time, if they knew about carob's benefits. But today, the pods are raked into the trash heap, unappreciated, and their benefits unrecognized.

To learn more about carob, to order some seeds for yourself, and to learn how to make your own carob powder from your own trees, visit http://www.infowest.com/business/g/gentle/carob.html.



The carob tree (*Certonia siliqua*), grown extensively in the Middle East, produces a long pod which, when ground into powder, tastes much like chocolate. Many people cannot tell the difference; others can discern a difference but they prefer to avoid chocolate and are grateful for a close second.

Unlike chocolate, carob is naturally sweet and is three times richer in calcium than chocolate, but with one-third fewer calories and seventeen times less fat. Carob is also a rich source of pectin, the substance which makes jams and jellies "jell." Recent research indicates that pectin may be helpful in lowering your cholesterol level.

The pectin in the carob is also useful for stopping simple diarrhea. I suggest drinking a tablespoon of carob in a cup of hot or cold water.

Carob powder can replace chocolate or cocoa in any recipe. A chocolate baking square equals about three tablespoons of carob powder.



Q & A with Professor Walter Veith

Continued from the Fall 2010 edition of Faith on the Line

How did you first get into evangelism?

It started off simply with evolution and Creation. Those were my first lectures. As a scientist, I have first hand involvement with these issues, and if you want to be able to speak with authority on a subject, it's best to have first hand experience.

When it comes to Catholicism, I also had first hand experience. My whole life was a turmoil: Protestantism versus Catholicism. That's why I became an atheist. The doctrine of hell and many other issues were too big for me to reconcile.

I was given this incorrect picture of the character of God—this disgusting, vengeful, malicious deity out there that will crush you just for the sake of not belonging to the right denomination.

But nobody's saved just by being a Seventh-day Adventist, for example. You're being saved by a relationship. And do you think that I'm an SDA because I enjoy joining some sect or other just to be weird or different? If there was a way out, I

would have taken it.

I'm an SDA because there's no where else to go. If you want to follow the truth, you have to become an SDA. Who wants to be an SDA, and walk 180 degrees diametrically opposed to what the world is doing?

Who wants to lose all his friends because he doesn't want to eat meat anymore?

Who wants to lose all her friends because she doesn't drink anymore? Even your family may turn against you.

I'm an SDA because there's no where else to go. If you want to follow the truth, you have to become

an SDA. Even the Roman Catholic Church says that if you want to follow the Bible, you have to become an SDA. If even Rome says that, there's no other choice. You can argue and you can say whatever you like. But if you really study it, there's no way out, you have to be an SDA.



Where have you taken this truth in your evangelism?

There are bits and pieces of Babylon showing up in the SDA Church. What's it doing here? Well, you see, the Enemy came and sowed these tares. What shall we do?

Personally I have been to many countries—Eastern, Western—fifty or sixty countries. I've lost count.

But where this truth has been taken is another question. It has gone to the heart of Siberia, to the most remote countries of the world.

It's amazing where these DVDs have gone, and how they get to some places. We have the

most amazing stories of how people get hold of these DVDs, and what this work has actually accomplished. I can only say that this work is not mine. The work must be from a Higher Power.

We Christians have this tendency to want to fill the church building, and so we water down the distinctive features of the faith that are somewhat uncomfortable.

My evangelistic approach is exactly the opposite. I have learned in my evangelism to take the very issues that are the problematic ones and make them prominent.

So if Ellen White is a problem, give a lecture on it off the bat. If Sabbath is a problem, lecture on it. Whatever is the problem, lecture on it.

The Bible says teach them all things, whatsoever things I have commanded you—not just a smattering. When people come in they must know the truth.

I tell them straight, "you are coming into the most pathetic church on the planet." You turn the argument around. The Bible says they're blind, pitiful, naked, poor, wretched, lukewarm, fast asleep. That's the church you're coming into.

There are bits and pieces of Babylon showing up in the SDA Church. What's it doing here? Well, you see, the Enemy came and sowed these tares. What shall we do? Shall we rip up the tares? No, let them grow together until the harvest.

Leave the judging to the Lord in case you by chance rip out what you think is a tare, and it turns out to be wheat.

I think the statement is certainly supported by the Bible that it's not up to us to judge. It's God's job. But aren't we told in the Bible and Inspiration that we should reprove error and reach out to our erring brothers and sisters to try to help them see the error of their ways?

Matthew 18 provides us a formula on how to reach out to someone who is transgressing.

Within the Church, private sins must be privately rebuked. Public sins must be publicly rebuked. And there are Biblical examples. Jesus rebuked Peter publicly because he denied Jesus publicly. It was in front of all the other apostles that He asked Peter, "do you love me?"

That way, all these things could be set straight.

But when it comes to public evangelism, my job is not to attack the Church. This Church is the apple of the Lord's eye. I have no right to turn my weapons against my Church, but I have an admonition to let the truth do the cutting.

Within the Church, private sins must be privately rebuked. Public sins must be publicly rebuked. And there are Biblical examples.

Present the truth.

What advice would you offer, from your experience, to Adventists who are faced with non-Biblical messages or have church leaders encouraging them to accept error in their Christian walk?

I come across this situation a lot. Some churches are fanatically extreme and people often confuse a straight message with extremism.

Extremism is not a straight message. Extremism is making a particular behaviour paramount to your salvation. So you elevate diet, for example to a position of prominence in the plan of salvation. That's extremism.

That's just as bad, probably worse, then liberalism. Liberalism means everything goes, rock and roll, swinging the hips, and we're alright Jack. There's hope for a liberal. But it's very hard for a fanatic to come back into the boat.

People ask me whether I'm a liberal or a conservative. I say "I'm a liberal conservative. I'm liberal with others and conservative with myself."

There are thousands of young people standing up and saying "Listen, we're sick of being fed inconsequentialbrainless entertainment. Give us food. "

I get into these churches and everything goes. I've been in churches where the pastor will come onto the stage with an electric guitar on his neck and an earring hanging from one ear, and a hairstyle which looks like he stuck his finger in an electrical socket. I've had that.

I've also had these ultra conservative, "if you don't do this or

that, sizzlefitz, you've had it" types. I've had both sides. What do you do? Well, I'll tell you a story.

I was a campmeeting speaker in a first-world country. Thousands of people were at this ten-day campmeeting.

A lot of the preachers at the campmeeting, were trained by outside institutions, Willow Creek type education, Willow Creek type preaching. It was very emotional. If everybody didn't break down in tears, the sermon wasn't a success.

I'm sitting in that circumstance, thinking that this isn't blatant error, but it's dramatization of that which should be very plain.

When it comes to the youth, what happened in those places is just unbelievable. The youth hall had a band and a drum set that would have satisfied five mega bands today.

The youth were actually jumping on chairs, bashing their posteriors together, swaying their arms. It was absolute din. And I thought to myself, is this a Seventh-day Adventist gathering?

I found this young fellow standing outside the youth hall. So sidled up to him, and said, "you're standing here all alone. Why aren't you with your friends in there?"

He said, "I can't go in there." "Why not?" I asked. He said, "My Jesus isn't in there." So we get talking.

There are some chairs, and we sit down and have a nice conversation. He says, do you mind if we talk again tomorrow?"

The next day, there were twenty-five young people sitting there, and again, we have a nice chat.

The next day, there were two hundred youth.

And we're just chatting. They all say that they want nothing to do with the chaos. That it was peer pressure convincing them to join in on the din.

Experiences like that tell us that no matter how bad it looks, God still has 7000 who haven't bowed the knee to Baal.

Take the Adventist Youth Congress for example. There are thousands of young people standing up and saying "Listen, we're sick of being fed inconsequential brainless entertainment. Give us food. "

People tell me that my type of preaching will empty the Church. But I've always found it filling up. People are getting on fire for this truth.

So how do you respond when the truth isn't being taught?

When I go into a a gathering, my body language will say it all. I will not get up and say, "what is this apostasy going on here," even though I've heard stuff preached that would make your hair stand on end.

When they start speaking this stuff, I take out my Bible and read it. People watch, and they say, "why were you reading your Bible?"

> "Well," I reply, "I wasn't getting too much Scriptural truth out of the sermon, so I thought I'd read my Bible."

And then they sing the swinging stuff or these repetitive mantra prayer songs with beautiful melodies that sweeps people into a euphoria. It's brainless.

My response is this: just do me a favor. Before you sing a song read it. And when you've read it out loud to everyone, think about the lyrics. And if it's not brain dead, you can sing it.

People tell me that *my type of preach*ing will empty the church, But I've always found it filling up. People are getting on fire for this truth.

There are lots of negative influences on the Seventh-day Adventist Church: a flood of non-Biblical teaching, homosexuality, rejection of the Spirit of Prophecy, all kinds of issues that seem to communicate a sense of division, erosion, and even collapse of the Church. What's your view on that? Do you have confidence and faith in the remnant Church in the face of this apostasy?

Well, aren't we the antitype of Elijah? Aren't we the fulfillment of the Elijiah message?

What was it like in the days of Elijiah?

He said, "Lord, I'm the only one left. The king is in cahoots with that woman Jezebel . They're bringing in sun worship, and I'm the only one left."

God's Church
was triumphant.
This Church
will go through
to the Kingdom,
but there
will be a mega
shaking.

The Lord said, "Actually, Pal, there's 7000 others who have not bowed the knee."

We're there too. We're saying, "what's going on here Lord? Where are all the people that are supposed to be watchmen on the wall and keeping all this drivel out of the Church?"

But when it came push to shove what happened? God's



Church was triumphant. This Church will go through to the Kingdom, but there will be a **mega** shaking. I don't think we have any idea of the magnitude of the shaking that is com-

According to the Spirit of Prophecy, God will pass by whole churches if we do not repent and return to the worship of the true God. ing. According to the Spirit of Prophecy, God will pass by whole churches if we do not repent and return to the worship of the true God.

You have been accused of stating that the Seventh-day Adventist Church is in fact Babylon. Is that true?

I can only say that those people who have accused me of that have never attended my lectures. It's always interesting that those that have the most to say about my theology, including leaders, have never, ever, ever been to my meetings. They hear hearsay from some liberal individual who totally distorts what I say and then base their judgment on that.

The less they know, the more they have to say on this issue. I have never, nor will I ever, say that the SDA Church is Babylon. A whore perhaps, but not Babylon.

And that's a Bible truth, not a Walter Veith truth.

Yes. The Lord even raised up the prophet Hosea to marry a prostitute because that's what He is married to.

People say, "well isn't the Church Babylon? It's joining the ecumenical movement! We have people who have signed the document."

Well yes we have, and we're in all kinds of councils. But this church is not Babylon. This church has a bottom-up structure. I know there are many in leadership that have this wishful thinking that we have this top-down structure, but they cannot get past the Spirit of Prophecy, which says we have a bottom-up structure.

Even if they say we have a top-down structure, even if they put in an official report to the government, it's still wishful

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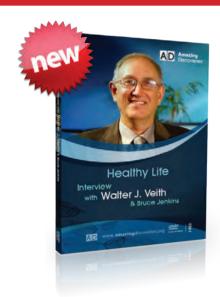
thinking on their part. The Spirit of Prophecy says a bottom-up structure. That means when there are a particular set of doctrines to be decided upon, it is the world Church that decides.

The world Church happens to be largely in the Third World, where they are sticking to the Bible and the Spirit of Prophecy. I've sat in mega faith and science meetings, where one whole division will have exactly the opposite report of the next division. In fact, I was made spokesman for my division, and my opening words were, "It is with great pride and joy that I read to you the statement of my division." It was beautiful and absolutely crystal clear as to where we stand and what we believe.

Now, if some president or even some union or even some division goes against the general teachings of the Church and does exactly what the Church as a body denies, that doesn't make my Church Babylon. It doesn't even make that group Babylon. But it certainly makes her a prostitute.

So, yes we have prostitutes in our Church that have prostituted themselves, but this Church is the apple of the Lord's eye and it will go through until the Kingdom.

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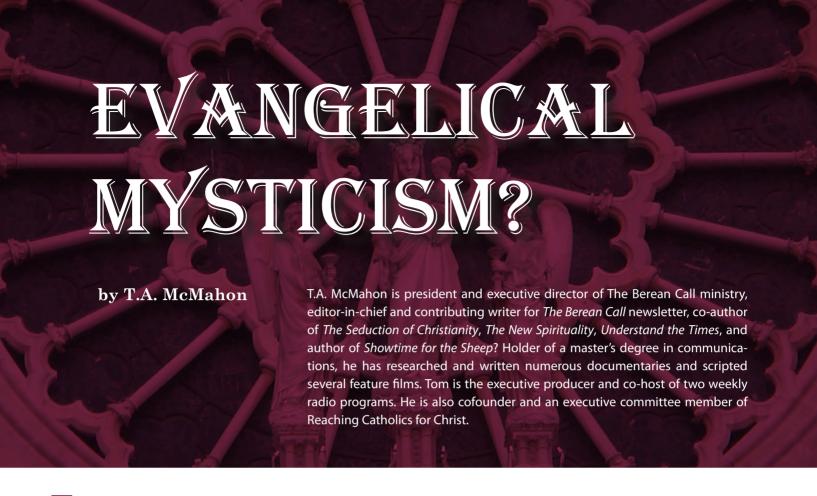


Ellen White Under Fire

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This easy-to-read analysis of the major issues in the writings of Ellen White discusses inspiration, authority, and interpretation. The book deals honestly with the difficulties in her writings as well as with the critics. Written by by Jud Lake, Hardcover, 352 pages.

Your ministry has given our family and friends a better understanding of the Bible and a better understanding of the world around us. You have inspired us to live a happier and better life closer to jesus. Thank you a lot. R. N. in Tennessee



find myself increasingly grieved these days by what I see taking place among those who profess to be evangelicals. I know the term "evangelical" has undergone radical changes regarding its meaning and practice. Yet when I use the term, I'm going by a very simple definition: I'm referring to those who claim to accept the Bible alone as their authority for knowing and receiving God's way of salvation and for living their lives in a way that is pleasing to Him.

Thirty years ago, it was young adult evangelicals who were used wonderfully by the Lord to help open my eyes to the fact that I was eternally separated from God and that the religious system I was depending on to get me to heaven was a false hope. That wasn't easy for me to accept at the time. Although my commitment to the Roman Catholic Church had weakened during my late twenties, the attitude "I was born a Catholic, I'll die a Catholic" was woven into the fabric of my mind.

As I think back on those days, I recognize that I was a young man in bondage. Certainly, I was in bondage to sin, as is everyone who is not born again. But there was another bondage that also gripped me: the bondage of Roman Catholic tradition, with its sacraments, liturgies, rituals, and sacramentals. Not only were such things unBiblical—they were works of the flesh and

devices of demons. In my own life, as well as throughout the history of the Church of Rome, they were soul-gripping superstitions advanced under the guise of spirituality.

I trusted in relics of dead so-called Saints; holy water; making the sign of the cross; votive candles; baptism for salvation (infant or otherwise); a "transubstantiated" piece of bread alleged to be Christ; apparitions of Mary; a scapular; a "miraculous medal"; statues and images of Jesus, Mary, and the saints; endless Rosaries, Novenas, the Stations of the Cross; abstaining from meat on Friday; Lenten abstinences; the Last Rites to get me into Purgatory and indulgences to get me out of Purgatory; Mass cards; graces dispensed from Mary; the confessional, with absolution of my sins by a priest; penance and personal suffering to purify me of my sin; worshiping a piece of bread at the Eucharistic Holy Hour; the Holy Father as the Vicar of Christ on earth, etc., etc. Therein lies a bondage that few evangelicals understand.

Many brush these things aside as non-essentials of the Christian faith or minor theological aberrations unique to Catholicism. Not true. They are essential to the gospel that Rome declares—a gospel of meritorious works that the Bible condemns (see Galatians, Romans, Ephesians, et al.) as a rejection

of the completed substitutionary atonement of Christ our Savior. Catholicism's Tradition, which is declared to be equal in authority to Scripture, is made up of those things (such as cited above) that are necessary for, or supportive of, a Catholic's entrance into heaven.

According to the Word of God, anything that is added to Christ's finished work on the cross is a denial of the Gospel: that Christ paid the full penalty for the sins of humanity.

6th Session, Canon 9: If anyone says that the sinner is justified by faith alone, meaning that nothing else is required to cooperate in order to obtain the grace of justification...let him be anathema.

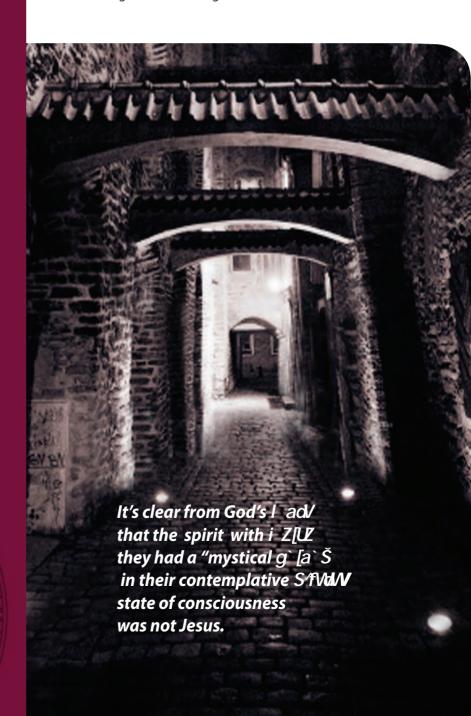
6th Session, Canon 12: If anyone shall say that justifying faith is nothing else than confidence in the divine mercy which remits sins for Christ's sake, or that it is this confidence alone by which we are justified: let him be anathema.

6th Session, Canon 30: If anyone says that after the reception of the grace of justification the guilt is so remitted and the debt of eternal punishment so blotted out to every repentant sinner, that no debt of temporal punishment remains to be discharged either in this world or in purgatory before the gates of heaven can be opened, let him be anathema.

7th Session, Canon 4: If anyone says that the sacraments of the New Law [canons and decrees of the Church] are not necessary for salvation but... without them...men obtain from God through faith alone the grace of justification...let him be anathema.

"Anathema," in these decrees (which are still in force), damns to hell anyone who rejects the Roman Catholic Church's false gospel of works.

Starting with the Second Vatican Council in the 1960s, where only superficial changes were made (because infallible dogmas cannot be changed!), Rome launched an ecumenical program aimed at seducing Protestants worldwide and, specifically, evangelicals in the United States. The goal was and is to bring all of Christendom under the rule of the Roman Catholic Church with the Pope as its spiritual head. Predictable progress has been made in Europe and the US among liberal denominations that have long abandoned the Scriptures. Astonishing, however, is the success the scheme has had among American evangelicals.

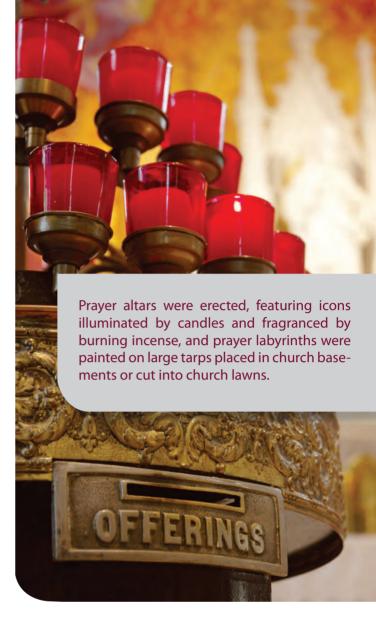


Billy Graham was the first and most notable evangelical to support Catholicism's ecumenical efforts. Others followed, including Bill Bright, Pat Robertson, J. I. Packer, Timothy George, Robert Schuller, Hank Hanegraaff, Benny Hinn, and Jack Van Impe. Evangelicals and Catholics Together, under the leadership of Chuck Colson and Catholic priest Richard John Neuhaus, declared Catholics and evangelicals to be "brothers and sisters in Christ" and exhorted them to work together in spreading the Gospel. Obviously, and conveniently, that Gospel was never defined.

Although the acceptance of things Roman Catholic among evangelicals grew steadily over the years after Vatican II, it increased exponentially with the popularity of ultra-conservative Catholic Mel Gibson's The Passion of the Christ. His dramatization of one of Catholicism's most sacred rituals, the Stations of the Cross, so captured the hearts of evangelicals that their eagerness to purchase mass quantities of tickets accounted for the movie's great financial success. Following that achievement, Inside the Vatican made this insightful observation: "For evangelicals, the film has given them a glimpse inside the Catholic soul, even the traditional Catholic soul. Many evangelicals, reflecting on what they saw in the movie, say they are beginning to 'get' the whole Catholic thing: Lent...the ashes on the forehead...no meat on Friday...the sorrowful mysteries...the Stations of the Cross...the emphasis on the Eucharist...the devotion to Mary...the enormous crucifix hanging above every Catholic altar. They may not be rushing out to buy rosaries, necessarily, but some of the things no longer seem so strange, so alien."1

What evangelicals also "got," which their leaders enthusiastically endorsed as "Biblically accurate," were numerous scenes based upon the imagination of an 18th-century Catholic mystic, the portrayal of Mary as co-redemptrix in the salvation of humankind, and a very Catholic gospel that has Christ atoning for sin by suffering the unrelenting physical tortures of the Roman soldiers.²

The Passion of the Christ had a stunning effect on evangelical youth and youth pastors. Not only did "[Catholic] things no longer seem so strange, so alien," but they were showing up in the youth ministries of evangelical churches. The Stations of the Cross ritual became popular, although it needed to be downsized from 14 stations to 11, eliminating some stations that were too foreign to Scripture (such as Saint Veronica capturing the image of Christ's bloodied face on her veil).



Prayer altars were erected, featuring icons illuminated by candles and fragranced by burning incense, and prayer labyrinths were painted on large tarps placed in church basements or cut into church lawns. For young evangelicals too often raised on empty, repetitive worship choruses little different from secular music, and religious instruction leaning heavily upon entertainment to keep them interested, the Catholic and Orthodox liturgies seemed far more spiritual.

This all became "spiritual" fodder for the Emerging Church Movement (ECM), much of it a reaction against the consumer-oriented marketing approach to church growth popularized by Robert Schuller, Bill Hybels, and Rick Warren. Many ECM leaders, most of whom have evangelical backgrounds, saw Catholic ritual and mysticism as a necessary spiritual ingredient that was

lost for evangelicals at the Reformation. *Sola Scriptura* was a major rallying cry of the Reformers against the abuses stemming from RomanCatholictradition; the Bibleasone's only authority practically shut down the influence of the Catholic mystics known as the Desert Fathers.

Yet Catholic mysticism has returned with a vengeance. Its occult techniques can be found nearly everywhere, from Youth Specialities to Richard Foster's Renovaré organization to Rick Warren's *Purpose Driven Life*.

"Many Christian leaders started searching for a new approach under the banner of 'spiritual formation.' This new search has led many of them back to Catholic contemplative practices and medieval monastic disciplines," Brian McLaren writes approvingly.

Tony Jones, co-editor of *An Emergent Manifesto of Hope* has written a manifesto of mys-

ticism for emerging churches titled *The Sacred Way: Spiritual Practices for Every-day Life*. Jones's acknowledgement of those who supported his effort reads as a Who's Who of emergent leaders, not to mention the Catholic priests he thanks and the ancient Orthodox and Catholic mystics he quotes. What then is this mysticism they are promoting?

Catholic mysticism is thoroughly subjective and experiential. Like its parent, Eastern mysticism, it claims that God can neither be known nor understood through human reason but only *experienced* subjectively through various techniques.

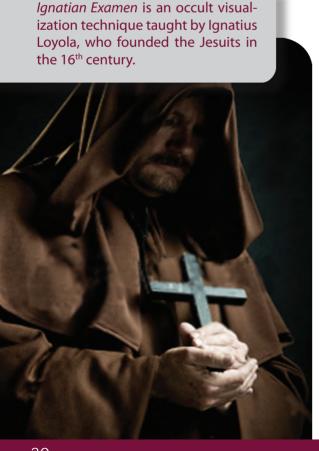
It is the antithesis of what the Bible teaches: "Come now, and let us reason together, saith the Lord" (Isaiah 1:18); "Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding" (Proverbs 4:7); "According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him" (2 Peter 1:3).

Furthermore, the goal of mysticism is union with God, i.e., the merging of one's soul into God. This is an impossibility that reveals mysticism's pantheistic and panentheistic roots, that God is everything and is in everything. No. God is infinite and transcendent, absolutely separate from His finite creation.

The Sacred Way endorses numerous mystical techniques that are gaining acceptance among evangelicals today. An awareness and understanding of them is therefore critical for discernment. Centering Prayer utilizes a single word (e.g., "love" or "God") upon which one focuses to clear the mind of all other thoughts. The belief is that the so-called pray-er will hear directly from God in his silence before Him. Tony Campolo declares, "In my case intimacy with Christ has developed gradually over the years, primarily through what Catholic mystics call 'centering prayer.' Each morning, as soon as I wake up, I take time—sometimes as much as a half hour—to center myself on Jesus. I say his name over and over again to drive back the 101 things that begin to clutter up my mind the minute I open my eyes. Jesus is my mantra, as some would say."³

The Jesus Prayer has the prayer repeat a sentence such as "Lord Jesus, have mercy on me" continuously, hundreds—even thousands—of times. The repetition supposedly fixates one's mind upon Jesus. Yet it blatantly rejects His command not to use vain repetition in prayer as the heathen do (Matthew 6:7). Moreover, its constant repetitions turn prayer as a form of communication with Jesus into an act of nonsense.

Lectio Divina, meaning "sacred reading," is a technique that is far removed from normal reading and studying of the Bible. Its methodology aims at going beyond the objective meaning of the words and the straightforward instructions to that which transcends normal awareness. Jones writes, "As you attend to

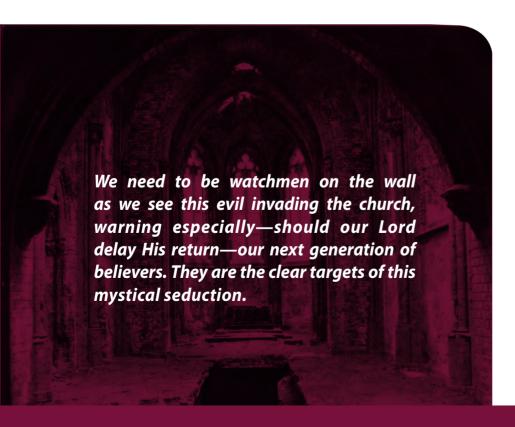


those deeper meanings, begin to meditate on the feelings and emotions conjured up in your inner self."4

He then summarizes this mystical contemplative technique: "True contemplation moves beyond words and intellect and into that 'thin space' where time and eternity almost touch. It's in moments like these that some of the greatest [Catholic] saints in the history of the [Catholic] church have had a 'mystical union' with Christ." It's clear from God's Word that the spirit with which they had a "mystical union" in their contemplative altered state of consciousness was not Jesus.

Ignatian Examen is an occult visualization technique taught by Ignatius Loyola, who founded the Jesuits in the 16th century. His exercise teaches one to visualize oneself in the presence of Jesus and then interact with Him during his earthly events, e.g., "at the Last Supper and the Garden of Gethsemane, at the foot of the cross, and laying Jesus' body in the tomb." This has one adding content to Scripture from his imagination and opens a person to demonic manipulation (2 Corinthians 11:4; Galatians 1:8).

Prayer Labyrinths are concentric paths created by the Catholic Church in the 13th century to experience in one's imagination Christ's Via Dolorosa, or "walk of sorrows," when He carried His cross to Calvary's hill. Rather than subject themselves to the dangers of a pilgrimage to Jerusalem during Holy Week, Roman Catholics in Europe could gain the same indulgences (to shorten their time in Purgatory) by walking labyrinths at certain cathedrals while prayerfully meditating upon Christ's crucifixion. Likewise, observing the "sa-





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cred" ritual of the Stations of the Cross became a substitute for a pilgrimage to the Holy Land.

As a former Catholic, it's hard for me to fathom the evangelical church buying into the religious occultism of Roman Catholicism. It makes no sense. Visit any country where that religion is taken seriously. What becomes obvious is a people who are in the bondage of superstition. On the other hand, I shouldn't be surprised. Apostasy is growing rapidly, the religion of the Antichrist is taking shape, and mysticism, whether it's the Catholic variety, the Sufism of Islam, yoga and the gurus of Eastern mysticism, the Shamanism of native religions, or otherwise, is a common yet powerful magnet that draws all religions together.

We need to be watchmen on the wall as we see this evil invading the church, warning especially—should our Lord delay His return—our next generation of believers. They are the clear targets of this mystical seduction.

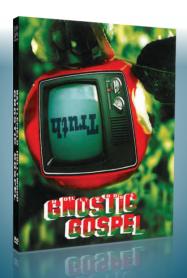
This article is reprinted from *The Berean Call*, February 2008.

- 1. Inside the Vatican (March/April 2004): 24.
- 2. See T. A. McMahon, "Showtime for the Sheep?" Berean Call (May 1, 2004).
- 3. Tony Campolo, *Letters to a Young Evangelical* (New York, NY: Perseus Books Group, 2006): 20.
- 4. Tony Jones, *The Sacred Way* (Grand Rapids, MI: Zondervan, 2005): 53.
- 5. Ibid.
- 6. Ibid: 92.



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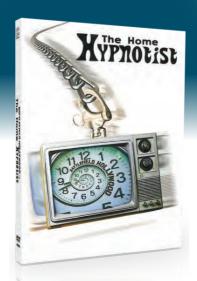


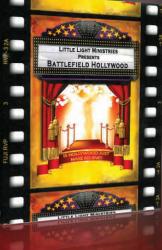
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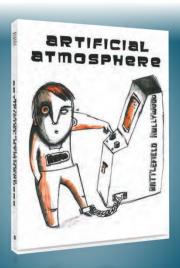




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