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FATH



ON THE LINE

DARE TO STAND

Let's Be Serious

Reader, did you know that we have a real prophet? She is not a prophet now and then. She didn't just write recommendations and suggestions that we can choose from like a smorgasbord. A prophet has messages from God and we are to take them seriously.

The most life-changing decision I ever made was to read her writings with an attitude of "what does God want me to do?" and to take each sentence as from God, instead of reading with an attitude of "what would I like to hear today that will make me feel good."

I've come to the realization that God does not move a standing object. We have a part to play in our salvation, and it is a war of choices. We make small and large choices every single day, often without even thinking about it. And often we don't realize how impactful those choices are. Small every day choices in what we eat or drink actually make our bodies what they are. The way we handle our failings is also a choice. I can choose to shake it off and say "oh well, better luck next time." Or I can stop and realize that what I'm doing is not acceptable, and think about how my words or actions have hurt someone I love, or even God. I can choose to repent and apologize and to pray more and decide to be more submitted to God.

Reader, please take our prophet seriously. Please read her writings more in your daily life, not just the classics like *Desire of Ages*, *Steps to Christ* or even the *Great Controversy*, but the other books she wrote, like *Last Day Events*, *Country Living*, *Counsels on Diet and Foods*, *Selected Messages*, *Gospel Workers*, and more. In these as in the *Testimonies to the Church*, you will find advice and instruction for every situation in which you find yourself.

Read it as you would the Bible – according to Isaiah 28:10 – here a little, and there a little, understanding each passage in context with other passages on the same topic. Read avidly, with a mind attuned to what God would have you to do, and then do it, without question. Don't resist when what you read

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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 Goubej

Associate Editor

Cailey Morgan

Contributing Writers

Dan Gabbert, Victor Gill, Walter Veith, Joel Kratzke, Daniel Pel, Tammie Burak

Copy Editors

Tammie Burak

Contact

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

PO Box 3140
Blaine WA
98231 - 3140
USA

* please note a **CHANGE**
to our mailing address,
effective April 1, 2013

Tel

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

Web

www.amazingdiscoveries.org

Email

editor@amazingdiscoveries.org

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touches your plate, or demands an uncomfortable change, or involves a difficult confrontation. If it says "cheese should not enter the stomach", follow it. If it pricks you in other ways, don't resist. These commands are for our good and our salvation, upon whom the ends of the earth have come.

Our characters are the only things we take to heaven, and our willingness to do what God wants is part of our character. The final events will require a group of people that will follow the Lamb "withersoever He goeth" and who have spotless refined characters. This is not in our own strength, but God's, but it does require of us submission and reformation. This is why God has given us a prophet that speaks more about the details of daily living than any other prophet has. She is not like Jeremiah, but goes into every nook and cranny of our lives. There has never been a time in history when so much truth has been available to us.

Dear Reader, it is possible for you to be a part of that number that sees Jesus come. It is possible for even you to have the privilege of being a part of that group that vindicates God in the worst time of history. We are told that that group represents the weakest of the weak, and yet they are able to represent in their characters God's ability to perfect even those who seemed the least likely.

As we see the end nearing and hear the rumbling of rapid movements to bring about the final events, this is the best advice I can give you. The Sunday law is on the horizon and it is the 2nd siege of Jerusalem. The armies will not turn back this time as they did in 1888 when Sunday blue laws were being considered in the US.

Dear Reader, run to the Word of God and the Spirit of Prophecy and immerse yourself in it on a daily basis. We must be fortifying our minds for what is coming. Examine yourselves that you be still in the faith. Make your redemption sure.

Wendy



Q: Islam has only surfaced since the 7th century but nevertheless, they have more than 1.6 Billion followers, which makes Islam the 2nd largest religion after Christianity. How can we explain that explosive growth?

A: I personally think that the Great Controversy in the whole world is directed against Jesus Christ. And any religion that denies Jesus either directly or indirectly becomes the religion of the masses. And any religion that uplifts Jesus Christ and puts Him in the center of the plan of salvation. But that type of religion always has and will be in the minority.

Already at the time of the Reformation, Martin Luther and his theologians said: Islam is quite obviously the enemy of Christendom. It persecutes Christians and Jesus Christ openly. The Pope is the hidden enemy, who in the name of Christ lowers Christ, replacing and setting Him aside with the saints and priests and sacraments and so on. And what is left? The Protestant world. But they are so confused through ecumenism and all that goes along with that, that there is hardly any left who truly understand the Jesus of the Bible in a Biblical sense. And the Bible agrees, asking: When He comes will He find faith on the earth? Not much that's for sure.

An Interview

about **ISLAM** with

Walter Veith

Q: The Qu'ran is originally written in Arabic. Was it not true that the Koran was not allowed to be translated into other languages?

A: The Qu'ran is actually allowed to exist only in Arabic. Translations are not permitted. (Nevertheless there are translations in several different languages.) The Muslims are proud that they have only one Prophet and one book and because of that it has to be the true faith. But I have already talked about that before how many historical mistakes it has. I once heard a Moslem speaker say that the Arabic used in the Qu'ran was not really that great grammatically and has many mistakes. But that's just a side note.

On the other hand there are allegations that say that the Bible cannot be inspired because there are so many authors that contradict each other. But it is quite the opposite: Although the Bible has been written over a huge time period, we find that the statements found in it coincide harmoniously with each other. The supposed mistakes are actually vindicating the Bible, and make it more believable. Then we find aspects in the Bible that we don't find in the Qu'ran, especially historically, where archaeology proves the validity of the Bible. Even if all these historical facts are criticized, the Qu'ran makes no sense at all historically.

The Bible, for instance, has Bible prophecy. The Qu'ran not at all. The Qu'ran is basically a compilation of songs and justification of traditions that are wrong, according to the Bible, and usually called sinful habits. But in the Qu'ran they are permitted. So we come to the conclusion that these two books are not really able to be compared.

Q: What role does the Qu'ran play if you want to be a good Muslim? Is it important for them to read it and understand the Qu'ran?

A: No, a Muslim just has to sing it, but he has to concentrate basically on the singing itself, not the actual sayings. What's important is how he sings, not what he sings. That's a huge difference. Then of course the Qu'ran says that if you are performing your daily prayers in the morning, afternoon, and for instance at sunset, in that particular way, and in that particular direction, it keeps listing things... when you are giving offerings, how to do them, how to do good works. And basically at the end of all these performances you get written in the book of Allah. You basically get a brownie point. But that doesn't necessarily mean that you are saved even if the possibility is quite high. And the ultimate prize or reward is that you will get this awesome bed to lay down on, and then you get served by half naked men.

In any case, the Qu'ran practically plays no role in the practical aspect of a Muslim's life. For the most part, Muslims are actually not that familiar with the Qu'ran themselves. There are still apologists that claim that the Qu'ran brings certain points out, that we cannot find elsewhere. I myself read the Qu'ran, and I mean, word for word. I didn't find anything. No, truly, nothing that would even in the slightest convince me that it is an inspired book. Because we find the same similar pattern, if you don't do this and this, you basically end up with the worst kind of curses. At the end it always goes like this: Allah is the merciful, he is forgiving. But in any case, you're still not quite sure if at the end, you won't get dragged through hot coals in hell, and your skin basically rots away constantly. But let's not forget, Allah is the merciful, forgiving God.

And then of course we have the topic of women. Really, I cannot truly understand how a Christian can become a Muslim, after he reads the Qu'ran. He might become a Muslim just because of the culture, or because he sees the people take their religion quite seriously, and very diligently participate in it because they want to do the right thing; they want to be obedient. Well if you have ever experienced the excitement and the brotherhood that they offer, and you feel that sense of belonging, then you can rather understand why people join islam. But most definitely not because of its teachings.

Q: Is Allah the same God as the Bible, just with a different name?

On this point, I had a very interesting experience. We were on a tour in the Middle East, somewhere close to Jerusalem. I was taking pictures for my evangelistic series. All of a sudden a Muslim appeared and walked towards me. And out of the blue he says, "Allah is Yahweh just backwards." And as he said this, he took a piece of paper out and showed me the name Yahweh in Hebrew and showed me again Allah in arabic. And then he ran off again. I stored it somewhere in the back of my mind, and when I returned back

to South Africa, I contacted a friend of mine who is a theologian and I asked him if it was truly that way, that the name Yahweh written backwards pronounces Allah. He responded and said that he never heard of such a thing, and he said he would look into it. A bit later he called me back and said, nope, it isn't working out. If you write Yahweh in Hebrew and you mirror it, or read it back, it does not say Allah in Arabic.

Three weeks later, I got another call from him. And he said that he had been mistaken. "It actually truly works." And I asked him, "what do you mean?" And he said, "you have to flip it twice. You have to put it upside down, and then you can read the word Allah."



Those kinds of weird things happen to me, isn't that funny? Some weird Muslim doing his own thing around the marketplace, suddenly runs towards me. He probably saw that we were Christian and probably just wanted to clarify to me that we don't have that special of a God. That it's actually Allah also, but it's kind of hidden.

Q: Is that connection known within the Muslim realm?

A: No.

Q: Then it must have been a very special man.

A: Yes. Of course, now you can have another reason for Walter Veith being a conspiracy theorist. But let me tell you, in the esoteric world, Satan is a master of flipping things. Everything is turned upside down. Aleister Crowley, another esoteric, taught his students to read backwards, to walk backwards, and to actually make everything backwards. And that's why, I think it's not necessarily unrealistic that somebody in the esoteric world would have thought, "what happens if I just turn this around and read it

backwards?" Of course I acknowledge that this is just an idea, not a fact. But it is still interesting. Because if I read the Qu'ran, I see that Allah is basically the opposite of the God of the Bible, and the teachings are all turned around.

Q: Some say that the name Allah is connected with the Biblical name Eloah, and others say it is the Arabic moongod Al-ilah.

A: There are many sources that claim that it comes from the moon god, which comes from heathanism. And I don't see any reason why that couldn't be the case. Because there are supposedly these satanic verses that we find in the Qu'ran where the prophet allows the worship of heathen goddesses from the traditional heathen religion.

To explain that, they claim that Muhammad was overwhelmed by satanic inspiration. That's why they call it the satanic verses.

Q: Do the muslims believe in Satan?

A: Well that's an interesting story in the Qu'ran. The angels are made out of air, the Djinn from fire, and humans out of clay. From this we find the spiritual elements of earth, wind, and fire. When Allah was creating humans, he ordered the angels and the Djinn to bow down and worship the humans. And because angels have no freedom of choice, they obeyed right away. But the Djinn have freedom of choice, and the leader of the Djinn, the Iblis, or another name for Satan, he did not want to worship and he said that they that were made out of fire, are above humans that were made out of clay.

For his disobedience, Allah doomed him forever to hell. Iblis, or Satan, made a deal with Allah, because he asked for permission to still tempt anybody that wants to belong to Allah. And Allah answered and said, "Good, that's okay with me", because a Muslim cannot be tempted. Only a non-believer can be tempted. Iblis, or

Satan, is the leader of the Djinn, but not all the Djinn were fallen. There are good Djinn and bad Djinn, and if humans desire, they can contact both.

That's of course quite different from the Biblical view, because we don't find three categories of creatures, but just two--angels and humans. The good angels in the Bible would then represent the angels in Islam with no freedom of choice, and the fallen angels in the Bible are represented by the Djinn. In the Bible we find all the fallen angels are bad. But in the Qu'ran we find some of them are good, and some of them are bad. That's why we find in so many movies the spirit or genie from the bottle. Interesting yes?

Q: Well that sounds like black and white magic to me?

A: Well, yes, in a sense it is white and black magic. And it is all about the understanding of good and evil. And in this system, even the bad can give you good advice. So in that way it is no problem to communicate with these beings, or even to use their powers. Based on the Qu'ran, it is interesting to note that the Djinn even built the temple of Solomon.

You know, honestly, I couldn't really believe the things I read. And some say that would be the same religion as we find in the Bible, as some theologians teach? I was Roman Catholic and I had to go out from it due to the sentence "come out of her, my people." I couldn't just say "oh, that's just a cultural thing to go to mass and to the cathedral and pray to the statues and saints". I couldn't say that because my lifestyle is part of the culture, I don't need to change. No! instead, I have to 'come out of her'. And so does a Muslim. He has to come out of that.

The evangelism of Muslims is no different than the evangelism of Catholics or Buddhists, or whatever.

Q: Do we find a universal measure for good and bad in the Qu'ran like we find in the Bible with the 10 Commandments?

A: In principle we can find the ten commandments reflected in the Qu'ran, of course we don't find it exactly the way it's described in the Bible, or in the same order. But if you actually read through the whole Qu'ran you will find, in principle, all the commandments, including the Sabbath. But as I said before, the Qu'ran says that the Sabbath was to be kept by the Jews because of disobedience. And of course they were all Muslims, but later on, they twisted the Islamic teachings and they apostatized, that's why they're unbelievers.

In the Qu'ran, you find "the people of the book" that have the truth, but in Islamic thinking, the people of the book are comprised of Christians that were accepted by Allah. Let's remember, when Jesus comes, He'll destroy all those ones that did not accept Allah. It almost sounds like the people of the book are Christian. But if you study the Qu'ran closely, it is those ones that actually see Allah as the true God.

And then later on we also find, of course, that the Qu'ran claims that Jesus was actually never crucified. It only looked like it. But in reality there was no crucifixion. But it was allowed so that the Jews would think they crucified Him. So in other words, the justification that Christ gave through His blood is made void. In the foreword of the World translation of the Qu'ran, it basically says, they reject that type of justification, and that there was no shedding of blood. And here, interestingly enough, we find similarities in the teachings of Islam and Catholicism, because in the Catholic Church, they teach that the blood on Golgotha was not really necessary for the salvation of mankind. No blood atonement and Mary worship are all the same system.

Q: What can we learn from Moslems? What was your own experience?

A: They are very lovely people. Many of my students were Moslems and always were willing to stand up for me if it came to the topic of Creation/Evolution. They were very open-minded and we could always have a good conversation.

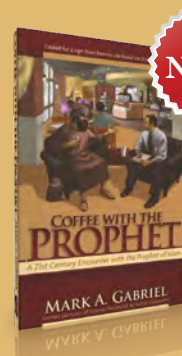
I once had an interesting talk with one of my Muslim students and he said to me: "The problem with Christianity is that there is no Justice in it. You Christians say: please forgive me dear Jesus and then you just continue. That is not justice!" In Islam it's different. If you do something bad, for example if you steal, you lose your hand. If you steal again you get the other hand cut off. So you see there is always Justice. (At least in the strictest Sharia law). That's why he could not accept Christianity.

I said to him then that that was a false understanding of Christianity, because we find in Christianity 100% mercy and 100% justice. God has a law and demands absolute obedience. But if there is a situation that we transgressed that law then He offers us grace. Firstly, because He paid the price for us and secondly, because He expects us to die in Him and that we become immune or dead against sin and thus stop sinning. So we do find justice in Christianity. The only problem is that false Christianity has set aside the law and lost the relationship between justice and mercy. As a result, we had some good conversations on this topic.

Q: It is truly remarkable that people outside Christianity realize the problems within Christianity. Many people are so radically intimidated by Islam that they are not brave enough to criticize the wrongs in it. For example we hear about the Sharia Law, blood revenge, and holy war. Are these extremist that have nothing to do with Islam or are the roots in the religion itself?

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A: The roots absolutely lie in the religion! If you read the Qu'ran you'll see so clearly that Sharia Law is absolutely duty. And because Islam is a theocracy and not a democracy, Sharia is a must. Even in the Western world, where Islam is not in the majority, they practice their Sharia rights in their groups of gatherings. Of course with limits, not exactly the way described in the Qu'ran, like with the cutting off of the hand for stealing...., But Sharia is part of the faith.

The Archbishop of Canterbury said that Sharia Law needs to be instituted in the English law as there are so many Muslims in that area.ⁱ There was strong opposition from the Christians but that seems to be the goal. There is no question that Sharia Law is part of Muslim beliefs, we see it very clearly in the Qu'ran. Also the extermination of the unbeliever is a high honor for them.

The war against extremism that we see going on in the world today is actually intended to fight against everything that does not fit within the global ecumenism. Anyone that defends a religious standard has to be eliminated. Currently they fight against the "Extremist" in Islam and by necessity certain aspects of the Qu'ran as well. But those Moslems that don't see their faith so narrowly and see it more as *lectio divina* instead of some dogmatic rules of a faith can live pretty well with the secular version of Islam.

And I believe that that's where this whole thing is headed. If everything is secularized, then that includes the Christian faith as well. And then all those ones that do not want to pull with the mainstream or with ecumenism, they will be seen as stubborn and as fanatical fundamentalists. Because a Christian that takes the Bible as it reads, he keeps the laws of God and not of society which come from the Catholic Church. A true Christian that takes the Bible as it reads cannot be in harmony with religions and institutions of this world that deny Christ, because the Bible tells us that we can

only serve one God. Not two or three or 24. The end result is the expectation that Christians must give up their adherence to the literal teachings of the Bible in order to be capable of ecumenism.

The same thing applies to the Qu'ran. If we want to have peace and security then they have to stop adhering to the literal teachings of the Qu'ran and put them aside so that all can live in Society as a whole.

So what applies for the Moslems will also apply to the Christian world. It will come to the point of what does the Bible say on the Sabbath/Sunday question versus what does Society say. Humanity has to have the last say in the matter.

Q: In the war against "fundamentalism" which discards absolute truths, no matter the religion, is the goal to clear the way for global ecumenism?

A: Yes, exactly. But in such ecumenism there is no place for Christ. That's truly their end goal. What we are currently experiencing is just a foretaste of what is to come. And one of these days it's going to be said "what we get from the Muslims, we need to expect from Christians."

Q: Why, in the last several years, do we constantly hear about radical Islam in the headlines? Is it a Biblical prophecy? Or is there a different agenda behind it?

A: My opinion on this is that it's part of the new world order. It is de-radicalization of all religions. And because Islam is so radical, for example how they deal with unbelievers, it is the perfect instrument to exemplify to the whole world how disgusting extremism is. And when we come to the point that extremism has that bad self-image, then you can hang it on anyone or on anything. And let's not forget that this religion has more than 1.5 billion people, and if that can be won, then anything can be won.

Q: Some Adventists today are very uncertain how they should see Mohammed. Was he a prophet or was he not a prophet?

A: You shall know them by their fruits. Let's take a simple contrast between Christ and Muhammad. Muhammad got rid of his enemies through war. Muhammad had several wives. Some of them were even as young as children. Muhammad had special rights that contradicted, not only the standards of the Qu'ran and of God, but also society as a whole. So if you compare that with the fruits of Jesus' life, who didn't come to judge the world, but to save it, who gave His own life so that others can live, who only did good constantly, who kept God's laws without any exceptions, and who was sinless, these two men are in total contrast. So if somebody asked me if Muhammad was a prophet in a Biblical sense, then you just have to look at his fruits and you should know the answer.

Q: What role does Abraham's son Ishmael have in the Qu'ran?

A: The Qu'ran is a total confusion. What that story entails is that Ishmael, and not Isaac, is the one that is sacrificed in the story we're familiar with. Later on, so it is said that Abraham and Ishmael build the city Mecca for a place of worship. According to



ⁱ <http://www.theguardian.com/uk/2008/feb/07/religion.world>

the Qu'ran, the mountain of sacrifice is also found in Mecca. Quite different than what's described in the Bible. The Dome of the Rock on the temple mount in Jerusalem has nothing to do with the sacrifice of Abraham. That's the spot where Muhammad supposedly went up to heaven. That's why that spot is so holy. Abraham and Ishmael were also the founders of Islam. And the builders of Mecca. We find nothing of such in the Bible because it was Abraham's son Isaac that was sacrificed.

Q: How did Ellen White and the pioneers look at Islam?

A: In that context, I did not read too much. I know though how the theologians from the reformation regarded Islam. It's actually pretty clear. We find in Luther's *Table Talk* several good thoughts about Islam. Martin Luther had an excellent understanding of the Qu'ran, he actually, in great detail, describes the religion of Islam. [Editor's Note: There is only one reference to Islam in Ellen White's writings as follows:

The Saviour has said, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" He says again, "And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." Mohammedanism has its converts in many lands, and its advocates deny the divinity of Christ. Shall

this faith be propagated, and the advocates of truth fail to manifest intense zeal to overthrow the error, and teach men of the pre-existence of the only Saviour of the world? O how we need men who will search and believe the word of God, who will present Jesus to the world in his divine and human nature, declaring with power and in demonstration of the Spirit, that "there is none other name under heaven given among men, whereby we must be saved." O how we need believers who will now present Christ in life and character, who will hold him up before the world as the brightness of the Father's glory, proclaiming that God is love! {HM September 1, 1892, Art. A, par. 4}]

Q: In what way do Adventists offer to reach the Islamic religion?

A: Well let's remember I mentioned those two Adventists that approached me that said that we have so much in common with Islam. [see Part 1 in Winter 2015 edition or online] In a way, they are right. Because there are similarities. For instance, Adventists don't drink alcohol, and they don't eat pork. But those are only little similarities, not really compared to the teachings of the Bible. Perhaps you can even make a connection with the statement in the Qu'ran about "the people of the book". But even there Muslims have a misconception. Or let's take for instance the second coming of Jesus. Muslims wait for it too, but out of a completely different motive.

From my own experience I can simply say that Muslims have a huge amount of hatred towards Christianity. They despise Christians because of all the wars, the Crusades, and the whole history. Whenever I hear from Muslims, "the Christians did that, and Christians do this"... I always answer, that that was not true Christianity, that was Catholicism. That would, of course, get some of the dear brothers in the theological circles upset. But it works.

Q: And is that the truth?

A: Yes, it is the truth. And then they don't have any way to get around that, and you can ask: What does the

Bible say to that? And now you have an opportunity to go to the Antichrist and you make comparisons. This gives you an opportunity for discussion of a whole new palette of topics, including prophecy, that we don't find at all in the Qu'ran. With prophecy, the validity of the Bible grows. And if there is historic contradiction that come up in the Qu'ran, then it establishes the Bible even more. Then of course, you have the plan of salvation. It's not even mentioned in the Qu'ran. Or the equality of men and women. And if people realize the mercy and goodness of God in the Bible in contrast to the vengeful god who tortures people and punishes them in the Qu'ran, then their love towards the real God of the Bible grows even more. So I actually evangelize Muslims in a whole different way.

Q: Should we use the Qu'ran to reach Muslims, as we are often encouraged to do?

A: I have never used it. One of my Moslem students became a Christian, and an Adventist, but years later. The Muslims always came to me and asked me, why are you not the same like the other Christians? Why are you so different? They had respect, that I was standing for the things I believe in despite all the opposition. And of course, also, because I believe in the 10 commandments and the Sabbath. I was never willing to go to a graduation on a Sabbath. As a professor, I should have been part of it, but most graduations were on Friday evening. And so I had to explain myself and say that I couldn't, unfortunately, come. And I would suggest if they wanted me that badly, they could do it on Wednesday or Thursday, or whenever besides Sabbath, I'd be there. But not on Friday evening. And the Muslims always wanted to know why. Why do you do that? You're a Christian, you're not a Jew. These are good ways to reach out. Just by example.

Thank you, Walter Veith, for the discussion.

Translated from the German and modified for text.



DEAR EDITOR:

In the article *FASTING FOR SPIRITUAL AND PHYSICAL HEALTH* by Tammie Burak in the Spring 2015 issue of *Faith on the Line* magazine, the author quotes Ellen White as follows:



"We are living in the most solemn period of this world's history. The destiny of earth's teeming multitudes is about to be decided. Our own future well-being and also the salvation of other souls depend upon the course which we now pursue. We need to be guided by the Spirit of truth. Every follower of Christ should earnestly inquire: "Lord, what wilt Thou have me to do?" We need to humble ourselves before the Lord, with fasting and prayer, and to meditate much upon His word, especially upon the scenes of the judgment. We should now seek a deep and living experience in the things of God." [GC, 601].

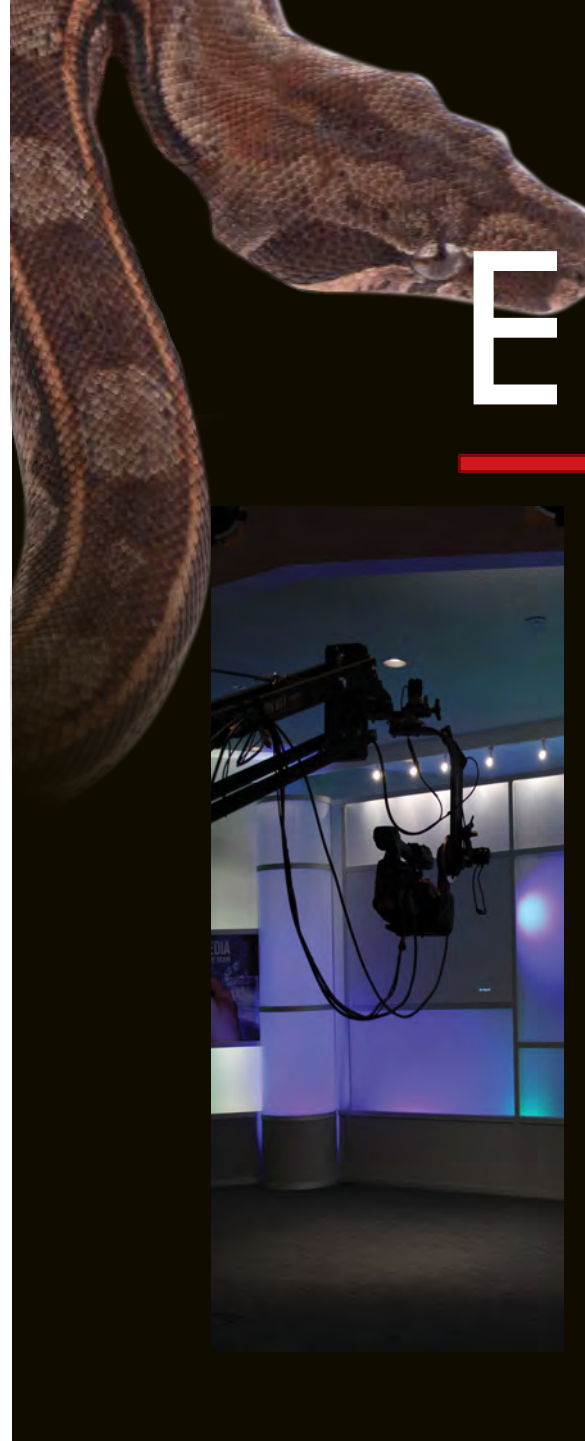
However, Ellen White has many other things to say about fasting. One of my mentors was Dr. Leslie Hardinge, who was born and grew up in India. He points out that fasting in Hinduism and other pagan religions is a form of salvation by works. He paraphrased Ellen White as saying that the true fast in our time – that is, in the antitypical Day of Atonement – is health reform. Obviously, God does not intend for His true followers to fast literally since October 22, 1844. Fasting has many spiritual applications in the antitypical Day of Atonement including total commitment to God and His truth as well as health reform so that we can be more fit and able ambassadors for Him. Below are a few Ellen White quotes that reflect these concepts.

The true fasting which should be recommended to all, is abstinence from every stimulating kind of food, and the proper use of wholesome, simple food, which God has provided in abundance. Men need to think less about what they shall eat and drink of temporal food, and much more in regard to the food from heaven, that will give tone and vitality to the whole religious experience. [LETTER 73, 1896] MM. 283

The true fast is no mere formal service. The Scripture describes the fast that God has chosen,--"to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke;" to "draw out thy soul to the hungry, and satisfy the afflicted soul." Isaiah 58:6, 10. **Here is set forth the very spirit and character of the work of Christ. His whole life was a sacrifice of Himself for the saving of the world.** Whether fasting in the wilderness of temptation or eating with the publicans at Matthew's feast, He was giving His life for the redemption of the lost. Not in idle mourning, in mere bodily humiliation and multitudinous sacrifices, is the true spirit of devotion manifested, but it is shown in the surrender of self in willing service to God and man. DA, 278.

I greatly appreciate your magazine as well as the complete ministry of *Amazing Discoveries*. I pray that God will bless your whole organization and provide the means and His providential power to spread His message for our day throughout the whole world.

Bill Caloudes
Santa Barbara, California



Single Sermons
by Pastor Mellas

NEW!
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2176 - I Will Not
Hold My Peace



ENMITY

We have exciting news! We are launching into full production of the Enmity series. Finally after over 3 years of script writing, research, and interview gathering, we are beginning the final recordings and post production of the first episode.

The Enmity series is targeted to a modern secular audience between the ages of 20 and 45. Each episode will feature new 3D motion graphics and a selection of AD speakers contributing to the themes of the original Walter Veith series *Total Onslaught*.

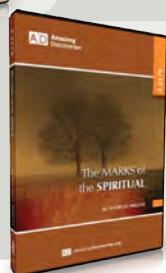
The primary theme of the series is the great controversy between God and Satan that is waging on this planet and about to culminate in His soon return. Each of the original *Total Onslaught* themes is re-designed in the context of this great controversy.

Sneak peaks and further updates are available on the blog www.enmitydocumentary.com. We are planning to produce as many as 15 episodes and need your partnership through prayers and donations. We can't make this project a reality without your support!

Watch for Episode #1 to be ready in the late fall of 2015, with subsequent episodes to be released at regular intervals.



2177 - On the Border of the Promised Land



2179 - The Marks of the Spiritual



2178 - Gideon Band



2181 - The Rechabites

2180 - Prelude to Prayer



2182 - Songs in the Night



2183 - A Holy Nation



2184 - Seekers of a Heavenly Country



2185 - Synopsis of the Crucified Life



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OUR God IS Able

Victor Gill

Media headlines communicate daily of the plight of society – crime, drug abuse, pornography, materialism, moral and spiritual decay and the breakdown of the family.

The false promise of wealth and power has deluded those who are captured with the pursuit of worldly success. The conditions of society are revealed in the following statistics:

The false promise of wealth and power has deluded those who are captured with the pursuit of worldly success.

- 80% of men in our country claim to own a Bible while only 27% of that group read it.
- One out of six Americans between the ages of 18 and 32 claim to be atheist or agnostic.
- There are more outlets (15,000 to 20,000) for hard-core pornography in this country than there are McDonalds restaurants (9000).
- 87 people commit suicide every day.
- 70% of all people who attend church never assume any roles of responsibility.
- 50% of men and women between the ages of 18 and 32 state they are searching for meaning in life.
- 66% of Americans believe there is no absolute truth.

John 17: 17 says "...Thy WORD is truth!" In John 8:31-32 Jesus said, "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." There is no person, no place, and no problem beyond the liberating power of God's Word. However, there are people and places where the truth is not being told and thus problems seem insurmountable.

This is one reason why we must clearly communicate the truth of God's unchanging Word. On behalf of the many who do not know the truth and therefore do not experience the freedom which Christ alone can give, we must be about the business of spreading the truth of God's Word everywhere to everyone!

I took my title from the experience of the three Hebrews of Daniel 3: 15. They knew the truth. When asked by the wicked King Nebuchadnezzar, "Who is that God that shall deliver you?" Their fearless, calm, courteous, but resolute answer was, "Our God ...is able." See Daniel 3: 14 – 17. They could have said, "Our father's God," or "our country's God - the God of Israel." But, no, they said, "Our God". They knew the Lord.

Jeremiah 9:23, 24 says:

Thus says the Lord: "Let not the wise man glory in his wisdom, let not the mighty man glory in his might, nor let the rich man glory in his riches; but let him who glories glory in his, that he understands and knows Me, that I am the Lord, exercising lovingkindness, judgment, and righteousness in the earth. For in these I delight," says the Lord.

Why is understanding and knowing God so important? Because you cannot know God without loving Him and you cannot love Him without serving Him. How fortunate were those three Hebrew boys and how fortunate are we if we can say like them, "Our God is able." They said, "Our God is..."

It is ever the Devil's plan to cause people to relegate God to the distant past. But not these boys! Satan could not sway them in that direction. Consider the movements that Satan has engendered in order to remove God from His throne:

- Heathenism transmutes His glory into tangible objects.
- Spiritualism sets up demons in His place.
- Modernism dilutes His image into an influence or an attitude.
- Evolution reduces Him to an impersonal force.
- Many faltering so-called Christians worship Him and live as if He were dead; many have an attitude that says, Why bother with God?

Read Paul's message to believers in Philippians 3:7-11.

But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency

of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; If by any means I might attain unto the resurrection of the dead.

He is not just the God of the Red Sea, of the lion's den, or of Lazarus' tomb. Paul's greatest desire was to know God for himself and that must be our desire as well. He still "is" today, here and now as He ever was and ever shall be. And it is His constant wish and desire that His creatures comprehend this undeniable fact.

Remember when Moses asked Him how he should prove his commission to the Israelites. God said, "Go tell them I AM hath sent me unto you." Exodus 3:10-14. God said to Moses, "I AM that I AM." That was true at Abel's altar when the fire was sent. God was not saying "I WAS," but "I AM." He communicated this one and the same message to His people...

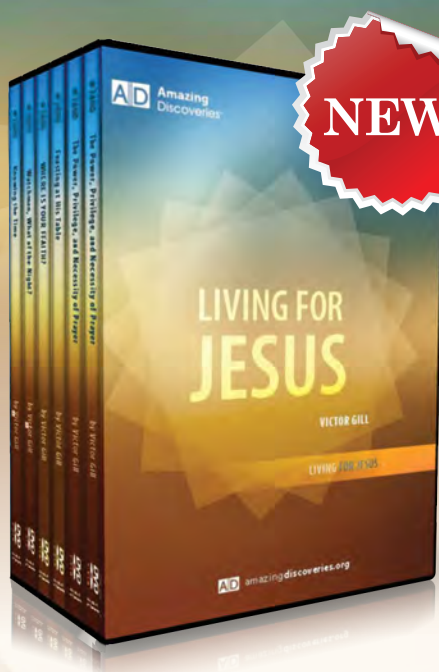
- When He loaded the ark and sent the flood.
- When He overrode nature and made Sarah fertile.
- When He sent the plagues upon Pharaoh.
- When He took Gideon's 300 and conquered the Midianites.
- When, without weapons, He led Joshua in the conquest of Jericho.
- When He burst from the tomb showing Himself to about 500 believers.

His message to humanity has always been and still is, "I AM."

If we will be sensitive to His ways we will know that HE STILL IS and that HE IS ABLE and that the day of miracles is not passed. Our God is the same yesterday, today, and forever (Hebrews 13:8). Isaiah 59:1 also reminds us today, "Nor is His hand short that He cannot save...nor His ear heavy." And He's here today and He is still able. "OUR GOD IS ABLE."

Our only hope of victory is in the proved and tested supremacy of our God who is able!

Yes, that war that began in heaven when Lucifer chose to rebel against God has to this very day locked the forces of good and evil in mortal combat for the allegiance of mankind. History, rightly understood, is but the record and chart of the course of this battle. Every individual is a part of this struggle. Every mind is a battle field in which that conflict is waged. The stakes are high; the battle is fierce. The adversary is powerful, cunning, and experienced. Our only hope of victory is in the proved and tested supremacy of our God who is able! **AD**



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What are you waiting for?

by Daniel Pel

It appears to me that immediate action is often delayed by future ambition. We dream of doing something important or great at any time other than today. We live our physical lives in the present, but our minds dwell on the future. We are chasing something that we never seem to catch. This can play out in so many areas of life, but can also easily sneak into the Christian experience.

We struggle with sins in our lives, but assure ourselves that one day in the future we will be set free from these things. Perhaps we have unresolved broken relationships that we want restored, but we put off making that important phone call hoping that one day soon things will be different. We wish to share more freely the Gospel with people around us, while feeling insecure and silently hoping that in the future we will possess confidence and boldness. In essence, we are hoping for a better version of ourselves in the future. Somehow we think God loves the future version of us better than the present one and so we limit His presence in our lives till we have "sorted things out."

In essence, we are hoping for a better version of ourselves in the future.

Perhaps you are in a "sorting things out" phase of your life, silently hoping 2015 will be the year of change. You are not alone. There are many of us in that same position and the question we all face is: What are you waiting for? Could it be that you are waiting for more time, better resources, less annoying circumstances, the right people around you, a different place to live? The list could go on and on. We often wait for our circumstances to change so we can change. Surely that can help, but ultimately the Scriptures invite us to believe in Christ who, despite circumstances, can bring change into our lives. It happens so easily that we limit Him.

Again and again they tempted God, and limited the Holy One of Israel (Psalm 78:41).

This was spoken of the Hebrews as they wandered through the wilderness. Do you remember the story? God had used

Moses to deliver them from bondage and was ready to lead them into Canaan, the Promised Land. But as they came to the borders of Canaan they were not sure if God could do what He had promised. They sent twelve spies into the land to check things out. They came back and ten of the spies gave a bad report saying, "We are not able to go up against the people, for they are stronger than we" (Numbers 13:31). They further reported that giants lived in Canaan and that there was no way they could conquer this land. Only two of the spies had a different opinion. Joshua and Caleb spoke confidently to the people, "Let us go up at once and take possession, for we are well able to overcome it" (Numbers 13:30).





Two conflicting messages were presented to the people. They decided to go with the majority vote – which, by the way, is not always the best thing to do. They limited the power of the Holy One in their midst. Perhaps they reasoned that one day they would possess the land, but not now - not while they were weak and few, facing many giants. Perhaps they thought they needed some time to “sort things out.” Sadly, they got the extra time they desired, and it was longer than anyone had expected. The Hebrews spent another forty years in the wilderness till that entire generation passed away. Whatever future ambition they had died with them in the wilderness. They failed to capture the moment in which

God wanted to impart a victory to them.

We all have giants in our lives – the sin that so easily creeps into our lives and seeks to ruin us.

I believe that our generation is standing on the borders of another promised land, the heavenly Canaan. Signs around us tell us emphatically that

Jesus is soon returning. But first some giants need to be fought. We all have giants in our lives - the sin that so easily creeps into our lives and seeks to ruin us. Jesus made it plain 2000 years ago that before He comes the second time the entire world will witness the power of the Gospel (see Matthew 24:14). He wants this power to be seen in

our lives as a witness that He lives. Though our future ambitions often fail, Jesus had a future ambition for us that will not fail. And this is the exciting part – it’s now and it’s us! Instead of pursuing a future version of ourselves we can allow Jesus to fulfill His promise in us today. He wants to give us victory today.

The apostle Paul reminds us that we are in a similar situation as the Hebrews were:

Therefore as the Holy Spirit says: Today, if you will hear His voice, do not harden your hearts as in the rebellion, in the day of trial in the wilderness... Beware, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God... Today, if you hear His voice, do not harden your hearts as in the rebellion (Hebrews 3:7, 12, 15).

I think unbelief is the sin of our generation. We limit the Holy One again and again as we relegate His power either to the distant past or far future. All the while, Jesus is in our midst, wanting to unleash His Spirit upon us.

John chapter 11 records Jesus performing one of His most amazing miracles. He has come to the tomb of Lazarus, His friend, who had died four days before. Martha, the sister of Lazarus, meets Him and says that she believes that if Jesus had come earlier her brother would not have died (John 11:21). She also expresses that she believes that her brother will rise again in the resurrection on the last day (verse 24). She cherished a beautiful future hope, yet in this instance Jesus was about to do something right there and then.

Jesus asks for the stone covering the tomb to be rolled away. Martha protests. Obviously she had a hard time believing Jesus could raise her brother that day. The shortest verse in the Scriptures appears in this story. We simply read, “Jesus wept” (verse 35). Jesus did not weep because of Lazarus, as He knew He was about to raise him up. He wept because of the unbelief of the people. I can only imagine that our generation of Christians often cause Him to weep. All the while Jesus is seeking for the person who believes. The stone was rolled away and Lazarus rose that day.

All the while Jesus is seeking for the person who believes. The stone was rolled away and Lazarus rose that day.

How about today? Is there something that needs to be resurrected in your life? Perhaps a victory God promised you, a vision He gave you, a place He called you to, or a work He entrusted to you? Somehow future ambition drowned the present action of claiming by faith the power of God in your life. You stopped asking, contending, and believing, because it never happened. The victory and vision died, and it seems like a big stone has been rolled in front of it. But Jesus says to you and to me today: Take away the stone!

Don’t wait until another season of your life. Tomorrow is not yours, and you will never own it. You only have today, because when tomorrow comes it is no longer tomorrow but today. So why wait? Jesus can speak life into the most hopeless situation. His Word has creative power. What are you waiting for? Let Jesus speak into the darkest places of your life – today! **AD**




Joy at the End of the Road

A Wonderful Testimony Story For Children Of All Ages!

By E. B. Hare

"But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy." Acts 20:24.

 In the mount of transfiguration Peter, James, and John were given a preview of the glorious second coming of Christ. It was only a preview, but what courage and boldness it gave to Peter as he later wrote of the Second Advent, for he could say, "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty." 2 Peter 1: 16. Even so during the years of the past world war God has given to thousands of us a preview of the end of the world, a preview of the day of judgment, and many of us have been eyewitnesses of the things that happen when we come to the end of the road, when we come to the last, last day-the day that has no tomorrow.

Turning to the twenty-fifth chapter of Matthew, we read, beginning with the thirty-first verse: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." As we read on, we recognize these good people as the same to whom He says in the twenty-first verse: "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." But of the others we read in verse 41: "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."

By many parables He opened unto them an understanding of the Day of Judgment, and the time when Christ should come and set up His kingdom.

During the ministry of the Lord Jesus, He was very, very anxious to keep the eyes of His disciples on this great day. By many parables He opened unto them an understanding of the Day of Judgment, and the time when Christ should come and set up His kingdom. Repeatedly He tried to take their minds from the temporal kingdom that they had in their hearts to the kingdom that would be His in the day that He would come in His power. "No man can serve -- two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Matt. 6:24, 33.

He knew there was a danger of waiting until the time would pass away before we made a choice of the kingdom of God. He knew that there was a danger of people waiting until they came to the end of the road.

He knew there was a danger of waiting until the time would pass away before we made a choice of the kingdom of God. He knew that there was a danger of people waiting until they came to the end of the road before they made their decision as to whether they would be found among those on the right hand of God or those at His left, and in many and varied parables He taught them the necessity of making their choice now.

I would like to tell you about the great day when the good and bad shall be divided, and I will not talk to you in cunningly devised fables, for I was an eyewitness of the things that I have seen. God gave me a preview of that day, and I know how the good and the bad are separated. I was there; I know the joy that belongs to those on the right hand of God. I have seen the weeping and the wailing and the gnashing of teeth of those who have waited until it is too late.



I have always carried with me a little poem entitled "What Then?" that I prize very highly. It is from the pen of J. Whitfield Green:

What Then?

*When the great plants of our cities
Have turned out their last finished work-
When the merchant has sold his last yard of silk
And dismissed his last tired clerk-
When the banks have rolled in their last dollar,
And paid out their last dividend-
And the Judge of the world says,
'Close for the night' and calls for a balance- What then?
"When the choir has sung its last anthem,
And the preacher has said his last prayer-
When the organ has pealed its last echo,
And its sound has died out on the air-
When the Bible has closed on the altar,
And the pews are all empty of men-
And each soul stands facing his record,
And the Great Book is opened- What then?"
"When the actor has played his last drama,
And the mimic has made his last fun-
When the movie has flashed its last picture,
And the billboards displayed their last run-
When the crowds seeking pleasure have vanished,
And gone out into darkness again-
And a world that rejected its Saviour,
Is asked for a reason- What then?"
"When the bugle dies out in the silence,
And the long marching columns are still,
When the millions of earth are gathered
From ocean and valley and hill-
When the Day that has no morrow
Has come to the last, last end,
And the voice of God from the Heavens,
Says, 'It is done,'- What then?*

That poem always inspired me, but now that I know the answers to all those questions, it means so much more to me. I was in Rangoon when the merchants closed their shops and dismissed their tired clerks. I saw them fleeing for their lives. I saw the banks close their doors, and the bankers flee for their lives. I saw the post office close, and the post office workers flee for their lives. I was in Rangoon when the doctors and nurses in the general hospital put their weak, sick patients out on the sidewalks, and then fled for their lives. The Japanese Army was within seventy-five miles of the city, and our last supply line had been cut. Out at the zoo the keepers of the animals shot the lions and tigers to keep them from starving to death, then they fled for their lives. Out at the leper and insane asylums, the warders opened the doors and let the loathsome and un-fortunate people come into town, while they too fled for their lives. And out at the jail, just three miles from our mission station, the prison doors were opened, and three thousand criminals came walking into town, while the keepers of the jail and the policemen fled for their lives. I was there; I saw it. I saw the last boat leave for India; I saw the last train leave the depot. I saw the government headquarters move out of the city. I saw the military head-quarters move out, and I know what happens then.

I was in our beautiful church on the morning that we escaped for our lives. It was my privilege to play the organ for the last time. Little did I realize that that was the last hymn that organ would ever play. A few days later the Japanese soldiers used our church as a barracks and broke, the organ up and used it for firewood. I was there when E. M. Meleen read from the dear old Book and closed the Bible on the pulpit for the last, last time. It fell to my lot to turn the key in the door when the pews were all emptied of men. I was there; I saw it. I know what happens then. And I am going to tell you what happens, and can speak with a note of confidence, for in what happened in Rangoon God gave me a preview of the end of the world and the Day of Judgment.

In a little ditty, in which there may be more truth than poetry, I found a line or two that describes the situation well:

*"Mr. Meant-to has a comrade,
And his name is Didn't Do;
Have you ever chanced to meet them?
Did they ever call on you?
These two fellows live together
In a house of Never-Win,
And I'm told that it is haunted
By the ghost of Might-Have-Been."*

Yes, that's what happens at the end of the road; that's what happens when you come to the day that has no tomorrow - you are "haunted by the ghost of Might-Have-Been."

Just two days before we escaped, I was packing away some of our most valuable articles in the closet under the staircase, when a well-to-do woman came into the mission headquarters and asked for the superintendent. I pointed

to his office and assured her that he was in. She knocked on the door. Mr. Meleen came out, and though I didn't mean to eavesdrop, I couldn't help overhearing the conversation. The woman said, "O Mr. Meleen, I have to go, and I can't take anything with me except a little suitcase and a rug for the journey. You may not know me, but I know you. I live in that grand home just a few blocks away where the coconut palms and the big mango trees are, and now I have to go and leave

my lovely home behind. I hate to think of the thieves breaking in to steal and loot and plunder; won't you mission people go over and take all my lovely furniture. Take my beds and my tables and my chairs and my beautiful rugs. I will feel so much happier if I know you mission people can use them."

And I heard Mr. Meleen say, "O Mrs. ____ it is too late now. We are all packed up. We will be leaving any moment ourselves. We have been waiting to evacuate our church members, and when they are out we will be going too, with only a suitcase each. If we could have had some of those things three months ago when we were outfitting our clinic, we could have used every bed and chair and table. But now it is too late--too late!"

I saw the tears come to that poor woman's eyes. "Too late?" she groaned, as if she couldn't believe it. "You are going too?" And as she turned to leave she threw her shawl over her face

to hide her grief, and from her lips came the heartbreaking cry, "Oh, how I wish-" Then emotion choked her words, and she left us to fill in the blanks, but I knew what she wished. Yes, I knew. That's what I call being "haunted by the ghost of Might-Have-Been." As we talked over this sad experience we tried to remember if that well-to-do woman, just two blocks away, had ever helped out in the clinic program or the Ingathering program, but we couldn't think of a single occasion on which that poor rich woman had done anything for humanity. And now that it was too late, she had to leave everything behind, and oh, how she wished! And the only picture that will burn itself into her memory is a picture of thieves breaking into her lovely house to burn, break, loot, and steal. I have seen these, and I have seen others "haunted by the ghost of Might-Have-Been."

Some days later as we were leaving the little town of Pakokku, just after crossing the Irrawaddy River, in our escape into India, W. W. Christensen waved us to stop at the side of the road. We pulled up behind him, got out of our cars, and walked up to see what was the matter. We found him in conversation with a well-to-do Indian woman. She was saying, "O Pastor Christensen, this is just like the end of the world. Oh, I wish I could get baptized now. Isn't there time to come back to the river and baptize me? No one can tell what is going to happen tomorrow, and if I were only baptized, I would feel it was all right with my soul."

And I heard Pastor Christensen say: "It is too late now, Mrs. _____. Can't you remember six weeks ago I was kneeling in your home with you and your children, pleading that the Spirit of God would help you to make a decision then? We are fleeing for our lives now, and we must be on our way. We pray that God will bring you safely into India, so that we can study together and get ready for baptism then." And I saw that well-to-do, well-dressed Indian woman sink to the ground and cover her face with her sari as she sobbed, "Too late! Too late! Oh, why didn't I get baptized six weeks ago? There was time then. I could have done it then, but now it is too late. It is too late."

It is impossible to forget things like that. But I was there, I saw people "haunted by the ghost of Might-Have-Been," and I have to tell you what I saw. I want to change the picture, for I want to assure you that everybody is not "haunted by the ghost of Might-Have-Been." Some people come to the end of the road conscious that they have served God with all their heart, and soul, and strength; and though they are not perfect, they have given the Lord the best they had, and when they come into tight places and difficult circumstances, there is a smile of triumph on their countenances.

After escaping from Rangoon we hoped to establish our headquarters at Maymyo in north Burma. One day as F. A. Wyman and I were walking along the road to town we saw a stranger approaching. We stepped to one side to let him pass, but he stepped to the same side. We stepped back again, and so did he. We thought how strange it was, and so we stepped back again. Then as he did likewise for the third time, he extended his hand. We did not mind shaking hands, but we did not recognize him till he spoke. It was Brother Johns, one of our deacons in the Rangoon church. He had on dark spectacles and was dressed in clothes we had never seen him wear before. He was thinner than usual, but there was a smile on his face. "O brethren," he said, "I've



been praying that I could meet some of the workers. You know, I was one of the E- men, and I couldn't leave the city until the demolition squads had done their work. I had to walk along the rail-way line by night and hide in the bushes by day. It took me five days to reach the Irrawaddy River, and the steamer was so crowded that there was not a bite to eat for five more days, and every time I wanted a drink I had to pay sixteen cents for a glass of water, but I am so glad to see you."

He pulled out his pocketbook, opened it, and said, "I was paid my last money two days before I escaped from Rangoon. It may be the last money I will have on this earth, but I folded away my tithe, because I want the Lord to have His share, and I was afraid I might never see another worker to pay my tithe to. Now here you are, and I want to pay my tithe."

He handed his tithe to me, but I did not feel worthy to take the last money a man might ever have. So I said, "No! No! Brother Wyman is the elder of the church; give it to him." But Brother Wyman did not feel worthy, and he said, "No! No! Brother Hare is the union mission department secretary; give it to him."

But I insisted, "No, no! Give it to Brother Wyman." Then Deacon Johns took Brother Wyman's hand and put his tithe in it, and while his face shone with a halo of triumph and joy he said, "Brethren, don't worry about me: I have known the Lord too long to fear that He will forget me now." And with that he took another folded bill from his pocket and pressed it into my hands. "This is my Sabbath school offering," he said; "I want the Lord to have part of my last money." Then he said, "O brethren, I don't know where my wife and my children are. The Government promised to fly them out three weeks ago. Have you heard anything about my family?"

We had heard, and we were able to tell him that his wife and little ones were at Lashio, just seventy miles away, expecting to be flown out any time. We told him that if he caught the next train, he might get there in time to fly out with them. He ran to the depot, caught the train, arrived in Lashio half an hour before the plane came in, and flew out with his wife and family. His God did not forget him.

When we live up to all the light we have, and serve God with all our heart, and soul, and strength, we can approach the end of the road in confidence and joy.

When we got into India we met Deacon Johns again in Calcutta, his face still beaming in triumph, and I will never forget it as long as I live. When we live up to all the light we have, and serve God with all our heart, and soul, and strength, we can approach the end of the road in confidence

and joy. When at last I come to the end of the way, I want my face to light up with confidence and joy as Deacon Johns' did that day, don't you?

But I saw more than that when I came to the end of the road. I saw the division between those at the right hand and those at the left. All the way from Rangoon we traveled with every kind of person imaginable—the rich and the poor, the great and the small, the bond and the free, and the colored and the white. I saw the rich with their servants, their folding beds, their folding chairs, and their folding tables, and they camped at the side of the road in luxury. I saw the poor in their poverty sitting in the dust eating a handful of rice they had half-boiled, half-roasted in a joint of bamboo. I saw men with hundred-

dollar uniforms walking by in their greatness and little men with fifty-cent loincloths around their waists walking along in their humility. I saw every kind of person imaginable, until we got to the end of the road, and then something happened. It was just as if a magic general had waved a magic wand, and all the camouflage of life was taken away. The rich had to leave their automobiles and servants behind, and they had to walk out of the country on foot, with no more than sixty pounds of luggage. The poor also walked out on foot with a similar load of luggage, if they had that much. The great and the small walked out on foot, but none was allowed more than sixty pounds of luggage.

And when we all got down on our own feet, there was no longer any difference between the rich and the poor, or between the great and the small. Everybody slept on the bamboo floor or on the ground. There was not enough water to bathe, and no one shaved, and in just a day or two you could scarcely tell the difference between the white and the colored any more. They were all only people. It didn't matter any more what kind of bank account you used to have, or what kind of car you used to drive, or what kind of house you used to live in. Nothing mattered then but what you were.

And in every camp I saw two distinct groups of people. It was just as though someone had built a fence in every camp in no man's land. It was just as though someone had built a wall, and an unseen general had stood at the entrance of each camp and said: you to the right, and you to the left. You stay over here, and you stay over there." But they were not the rich and the poor; they were the good and the bad. They were not the great and the small; they were the kind and the unkind. They were not the bond and free; they were the selfless and the selfish. They were not the white and the colored; they were those that sang praise to the name of Christ and those who cursed and blasphemed that holy name. I was there. I saw it.

When I was a boy I thought when I read that twenty-fifth chapter of Matthew that Christ would cause the nations to march toward Him, and like a majestic drill-master He would point, "you to the right," and "you to the left," but I have changed my ideas. I know now how the division is made. I saw no one dividing them, and heard no one say, "You to the right, and you to the left." I saw that the good ones went over to the right because they were good, and that was where they belonged. They had been singing long, long before they had come to the end of the road. They went where people were speaking kindly, because that was the way they had been speaking long, long before. They did not wait until they came to the end of the road to determine whether they would be among the ones who cursed or those who sang.

Those who blasphemed went among the blasphemers, because they had been doing that all the way. The unkind and the selfish went with the unkind and selfish, because they had

And when we all got down on our own feet, there was no longer any difference between the rich and the poor, or between the great and the small.



always been selfish. Thus when we came to the end of the road, just as naturally as water and oil separate after they have been shaken together, the good went to one place in the camp, and the bad went to the other. Even boys and girls know that if oil and water are shaken together, we don't have to say, "Water go to the bottom; and, oil, you go to the top," to separate them again. Oil always goes to the top, because it is oil. It always was oil. And as soon as it comes to rest it just naturally goes to the place where it belongs. The water had always been water, so the water just naturally went where water belongs. That is the way the good and bad are going to be separated in that great day when Christ comes. If you and I want to be at the right hand of God then, we had better get to the right of God now, and we had better stay there today, and tomorrow, and the next day, and every day till Jesus comes. That's the only way we can be sure of being at His right hand.

I discovered something else in that wartime experience too. I discovered that those who belonged over on one side were most unhappy if they happened to get over on the other side, and those in one group couldn't be hired to eat or associate with the other group. It was just as different as that. One evening they said to me, "O Mr. Hare, won't you play your trumpet for us?" I asked, "What shall I play?"

They said, "Take the name of Jesus with you, child of sorrow and of woe." I pulled out my old trumpet, for I still had it with me. I had left my motion pictures and everything else behind, and I had brought just enough clothes to wear. But the old trumpet - I had to bring it with me. I threw away the case and the extra mouthpiece, but I brought the trumpet. I wrapped it in my blanket, and was so happy to play it every night of that march into India. So I began to play the hymn they requested. Having just finished our supper, one man who belonged to the other side was still sitting on a rock below me. When he heard me he listened for a moment to see whether I would be playing "Roll Out the Barrel" or something like that; but when he recognized that I was playing hymns he clapped his hands over his ears and ran to the other side of the camp, saying, "I don't belong here. I don't belong here. Let me get out of here quick," and you couldn't stop him. He belonged with those who cursed and swore, and it was punishment to him to be over where people sang, "Take the name of Jesus with you, child of sorrow and of woe."

My dear young people, if you want to make certain that you will be among those who are singing and praising God at His right hand when He comes, you had better go where people sing praise to Him now. Go to Sabbath school and to prayer meeting, where people become familiar with their heavenly Father now. Then when you come to the end of the road, you will naturally be among the good ones at the right hand of God.

If you and I want to be at the right hand of God then, we had better get to the right of God now, and we had better stay there today, and tomorrow, and the next day, and every day till Jesus comes.

On the third day out, at the little camp of Tempele, I had one of the sweetest experiences I have ever had in my life. It was an awful day, for, counting evacuees and coolies, there were about two hundred people in our group, but there was only enough water for eighty. As we came down the side of the hill toward the little leaf and bamboo sheds, the captain shouted: "No washing even your face or your teeth here! Drink as little as you possibly can, for there is only water enough for eighty, and we have more than two hundred here! When the good ones got into camp they formed lines by the five-gallon cans of chlorinated water, each waiting patiently for his turn to get a drink, but the selfish ones did not wait in line. They pushed and pulled and fought and quarreled and soon the water was all drunk up.

Then we went to the spring, where a little trickle of water as big as your little finger was coming out of the rock. A line of forty people was waiting, but the bad ones wouldn't wait. They pushed and pulled and yelled and shouted to get a drink of water. I saw strong men snatch water from women and children, and I just couldn't watch it. For aught we knew we were all standing on the brink of eternity, and nobody knew what might happen before tomorrow. I said in my heart, "If I die of thirst, I'm not going to look upon such selfishness as that. I will get my drink tonight." So I went back to camp. "Someone will have to make fires," I thought, and began gathering an arm load of sticks. But when I got back the camp fires were already lighted. I looked to see who was preparing to do the cooking. Can you guess who they were? Yes, it was the people who sang every night, "Lead, Kindly Light," "Under His Wings." That's where I belong! They are the people I love to associate with, and I gladly took my turn stirring the soup and poking the fire.



I wish you could have been there when the dinner bell rang. The selfish ones who had not gathered a stick could not wait to eat. It is hard work to cook over a wood fire in a kerosene

can, and I will admit that the soup was burned on the bottom and smoked on the top, but when the selfish ones tasted it they spat it out and began grumbling and growling, "Rotten old camp! Rotten old soup! Rotten old government." But you should have seen the good ones eating that same soup. To be sure, they had to swallow twice on the same mouthful to get it down, but they smiled and said, "Well, it is not very wonderful, is it? But it will keep the sides of our stomach from rubbing together during the night, and maybe in the morning it won't be quite so bad." They are the people I like! That is the kind of people I want to be with. They are the ones I am going to be with all along life's highway, and by the grace of God I am going to be there with the same kind of people at the right hand of God when I come to the end of the road.

After we lay down to sleep that night, H. Baird and I said to Brother Meleen, Brother Wyman, and Brother Christensen, who were quite exhausted after the day's march, "We are going for water now. Don't you bother to come, we can carry three waterpots as easily as one." So off we went. Brother Baird had heard that there was another spring, and went off to explore with his flashlight, while I took my place at the camp spring, waiting behind six Indians. After awhile the man at the spring, having filled his can, moved away and walked back to camp. As he passed me he saw that I was a white man, and said, "Don't wait here, sahib. You are a white man, move up to the head of the line. They will let you; they are only coolies." I couldn't speak very much Hindustani, but I could speak enough to say, "Not tonight! Tonight there are no sahibs and coolies! Tonight we are just men. We are all tired and thirsty, and I can wait my turn like a man."

He walked on muttering to himself about the queer white man who refused to push himself ahead of the coolies. After he left, the next five men began to chatter. Oh, how they chattered! But I could not understand what they were saying. I listened, but it was not Burmese or Hindustani or English or American, and I couldn't understand a thing till the man just in front of me lifted his hand, and wriggling his fingers up and down said, "Da Da Da Da Da Da." Then I knew they had recognized me as the man who played the trumpet around the campfire, and I knew they were talking about me! Oh, how good it felt to be recognized as one of the good people! In the darkness! By strangers!

My heart leaped within me, and just then the next man at the spring moved away, and we all moved up one place. He put his can down near me, and I thought he was about to make a head pad. You know in India where they carry so much on their heads, they take a cloth and twist it up into a circular pad and put that on their heads, and I thought he was doing that. Then I heard the sound of flowing water, and I looked, and what do you think I saw? He was filling my waterpots from his can of water! As soon as he had filled them he pointed with a trembling finger right to my heart and lisped in broken English, "You Clistian." Then he pointed to his heart and said, "Me Clistian." I was overwhelmed with delight! I tried to talk with him in English, but he shook his head. He did not know any more English. I tried Hindustani, Burmese, ~ Karen, but he shook his head. The only words we had in ~ common were those simple words, "You Clistian, me Clistian." And there in the darkness of no man's land I put my arm around his shoulders and patted his back as I said, "you Clistian, me Clistian," and he returned the embrace and said again, "You Clistian, me Clistian."

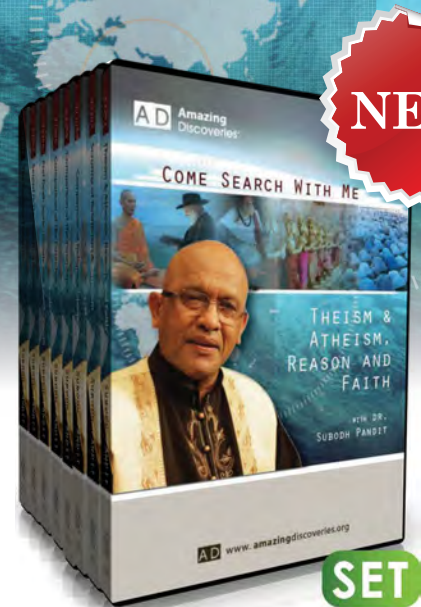
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I never expect to hear sweeter words than those as long as I live. You can have your power, position, and fame. I want only to be known as a Christian. It is the sweetest joy I have ever heard. As I went back to camp with my three waterpots filled with "Clistian" water, I rededicated my life to God. "O Lord," I said, "help me to live every night and every day so that everybody will always know that Eric B. Hare is a Christian," and I intend by the grace of God to be that very thing until Jesus comes.

I saw something else in my preview of the end of the world. I saw the punishment of the wicked. No, I didn't see them burning in fire, but I saw the smoke of their torment ascending up and up. It was after we reached the beginning of the Indian road, and were taken to the beautiful evacuation camp of Imphal. We had beautiful bamboo barracks, and hot water to bathe with! Think of it! But again I noticed the good ones went to one end, and the bad went to the other. The good ones at once began to clean up and shave, and what fun it was introducing our-selves to one another while waiting for dinner.

But at the other end of the barracks the bad ones were not cleaning up! The only thing they thought about was liquor. They inquired where the liquor shops were, and men and women went off together. When you come to the end of the way it doesn't matter any more whether you are a man or a woman. If you are a good woman, you go among the good people; and if you are a bad woman, you go among the bad people. And there is nothing worse than a bad woman.

These men and women drank all the liquor they could hold; then they carried back all the liquor they could carry. And that night while we were having our usual singing service, they had a drunken brawl at their end of the barracks. This is not what I mean by the punishment of the wicked. I'll be explaining that farther on. The next morning while we were having breakfast the captain came in, and clapping his hands to call us to attention he called, "Everybody be ready at eight-thirty! Busses and trucks will be here to take you 104 miles to Dimapur Railway station. There you will be given free tickets to any part of India you want to go to. Everybody be ready at eight-thirty!" It didn't take us long to close our one suitcase and tie a string around our one blanket, and long before eight-thirty we were ready, standing on the side of the road that went through our camp. But again I noticed that the good ones were at this end, and the bad ones at that end. While waiting I couldn't help hearing what the people round me were saying. At this end they were counting their blessings. They were telling of the wonderful dinner they had had last night, and the wonderful breakfast and the clean bamboo platform we could sleep on, and the train we were going to ride on!

Suddenly something seemed to tell me to go to the other end of the line and see what they were talking about. I sauntered along casually, but saw not a smile in the whole group there; they had the worst hang-over you could ever imagine. They were grumbling and growling, with the corners of their mouths drawn down: "Rotten old

government. Rotten old camp. Couldn't sleep for mosquitoes. Why couldn't the trucks come earlier?" And I went back to my end of the line as fast as I could. You couldn't pay me enough money to spend one unnecessary minute in the company of such people. Back I came to the people who were counting their blessings. That's where I like to be, and I prayed that God would search my heart for the roots of bitterness and criticism, and that He would deliver me from these fearful habits, for I know where grumbling and murmuring and criticizing is going to place you at the end of the road, and I don't want to be there!

When you come to the end of the way it doesn't matter any more whether you are a man or a woman. If you are a good woman, you go among the good people; and if you are a bad woman, you go among the bad people.

It seemed a very little while until we heard a rattle and a clatter, and two tea wagons—something like military trucks—came to the camp. They had canvas roofs and half walls, but no seats inside of them at all. As these tea wagons came in, those at the other end of the line yelled, "These are ours; we were waiting first. There are others coming; you wait for them."

We just said, "That's all right, you go ahead," but to ourselves we said, "You couldn't pay us enough money to ride in the same trucks with you." We watched them loading up. They threw in their boxes and bundles, and as they

did so they were fighting, quarreling, cursing, pushing, poking, and knocking people off. At last, squeezed in like sardines, swearing at their drivers, they started off. As they disappeared around the corner one of our group said, "Good riddance. If we never see you again any more, it will be too soon." And I know five good preachers who said "Amen."

It was not very long before we heard, the clattering of more vehicles, and there came into our camp compound three elegant passenger busses with padded seats and padded back rests, and there were no more selfish people to quarrel and



fight. We put the weaker ones on a whole seat with a pillow under their heads, we put the womenfolk near the windows, we stacked the luggage carefully, and we checked each bus to make sure that everyone was comfortable. Then with a smile on our faces, we said to the drivers, "All right, let's be going," and away we went.

Five miles down the road we passed the first two tea wagons, and that's where I saw the punishment of the wicked. For just a moment we saw them screw their noses into the air as they decided not to notice us while we went by, but they couldn't help it. There they were jammed in like sardines in a can, and there we were driving along in elegance and comfort, with padded seats and back rests, and they couldn't keep quiet. They poked their heads out and began to wave their hands up and down and rave and curse. They yelled to our drivers that it was time to change, or to put all the baggage in the tea wagons and let all the people ride in the busses, but our drivers gave them no heed. They drove on, and as we passed them I saw something I will never forget if I live to be a hundred. I saw the dust of that road going up and up, and there I saw their arms waving. I could see their lips forming curses and blasphemies, and I will always declare I had that day a little preview of the smoke of their torment ascending up forever and ever. The Good Book truly says, "So the last shall be first, and the first last: for many be called, but few chosen." Matt. 20:16.

We learned afterward that the government arranged that transportation that way on purpose. They found out from experience that human nature generally reacts the same way, and they deliberately segregated the evacuees that way, but those selfish people got into the trucks themselves. The first came last, and those who were last came first. We got our tickets and had found our seats on the train two hours before the others came, and in a few more days we were reunited with our loved ones.

I know now that I don't mind being last for a few days in this world. I don't mind letting others go first, as long as I can be among those who go through the pearly gates.

Dear young people, this is what I saw when I came to the end of the road, and again I say, God gave me a preview of the end of the world and the Day of Judgment. Ever since that experience, as I have driven from one town to another, even the highway signs preach to me and remind me of the reconsecration that I made to God at that time. Everywhere little signs say, "Keep to the right." When I go to Baltimore I see them: "Keep to the right." In Los Angeles I see them: "Keep to the right." Everywhere I see them, and every time I see one of those signs I rededicate my life to the Lord, and I say, "That is just exactly what I am going to do—keep to the right—for that is where I want to be when the Lord Jesus comes."

Sometimes the boys and girls embarrass me with their questions about the places of amusement that are too near the middle of the road, if not on the wrong side. They ask, "Isn't it all right to go to a newsreel theater?" "When we hire a skating rink only for Adventists, isn't that all right?"

I do not want to condemn any who do not realize yet that some things that are lawful may not be expedient (1 Cor. 10:23), but all I can answer is that I don't go because I want to be away over on the right side of the road, and I'm afraid of some of those places that are too near the middle of the road.

Sometimes I am called an old fogey, but I don't mind. If I am an old fogey, I am a very, very happy one. I just want to make sure that I am away over on the right side of the road, because I want to be at God's right hand when He comes.

I like the way the editor of the Free Methodist expressed it a few years ago in an editorial. He said: "At the Iroquois Theatre fire in Chicago some years ago several hundred persons lost their lives. But I was not there—"At the Cocoanut Grove fire in Boston a few years ago (1942), 488 persons were burned or trampled to death. But I was not there.

"At the barn dance fire in Newfoundland, December 13, 104 were killed and 130 injured. But I was not there!" I was not at any of those places either, and I don't ever expect any boys and girls to pick up any newspapers anywhere, and read that some roadhouse or some theater has burned down, and that Eric B. Hare's charred carcass was found among the dead. No! Because I'm going to keep far, far away from those places, so far that it will always be safe for boys and girls to be where I am.

Soon Jesus is coming. Soon the voice from the heavens will say, "It is done." And, what then? Where will you be then, on the right hand or on the left? I can hear your hearts answering. I know the only place where you and I can be happy. You can be there; I can be there. The way is plain. It is marked, "Keep to the right."

"Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen." Jude :24, :25. [AD](#)

Eric B. Hare was a missionary for the Seventh Day Adventist church, and author of several missionary stories such as *Treasure of the Haunted Pagoda*, *Jungle Stories*, *Dr. Rabbit*, and more.

I just want to make sure that I am away over on the right side of the road, because I want to be at God's right hand when He comes.





THREE PRAYER WARRIORS

Michael Fassbender

PART I

God's church needs at least three kinds of prayers in the last moments of history. As we open the Book of Revelation, we will find a most urgent warning to all of God's people, proclaimed by one of His angels:

"And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Revelation 18:4

The background to this warning is elucidated in two other verses:

"And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." Revelation 18:2

"And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. Revelation" 14:8

If God issued an emergency evacuation order, would you comply? Would you immediately warn others and leave? When responding to an emergency evacuation order, does that mean, fleeing to safety? Yes, it does; that's the purpose of an evacuation. But does it mean moving from one comfort zone to another? Not necessarily. Emergency evacuation means leaving a warm building and stepping out, ready or not, running to find the evacuation area, whether the rains are pouring or not, whether it is cold outside or not; whether one could find and carry all one's belongings

or not. Whether there has been an alternate building prepared to be occupied or not. The immediate goal is: out. Just out.

The good news is that God does not want His people to

just leave Babylon and step out into the cold. God would like His people to start moving out and, concurrently, prepare a safe haven, a shelter that will serve as a waiting area for entry into eternity. Biblical typology offers us an informative view on the circumstances that God's end time church will encounter while leaving Babylon. Taking a closer look at the literal return of the Jewish exiles from Neo-Babylonia, we see that the fall of Babylon and the "coming out" of Babylon were no abrupt events but

rather gradual processes. In fact, it appears that the physical, military-strike overthrow of the oppressive Babylonian forces was only the beginning of an age of deliverance for exiled Judah which nearly lasted 100 years.



If God issued an emergency evacuation order, would you comply? Would you immediately warn others and leave?

THE END OF THE BABYLONIAN KINGDOM

The year 539 BC¹ marked the end of Babylonia, when Darius the Mede, appointed by Persian King Cyrus, captured the Babylon, the capital of the empire. The conquest of Babylon was comparatively mild and not very destructive. It occurred in two distinctive campaigns starting with a siege. By that time, the Babylonians had become so complacent and self-reliant that they did not bother to engage in any defense:

"The mighty men of Babylon have forborne to fight. They have remained in their holds; their might hath failed; they became as women."²

It even mentions that Cyrus, who marched into Babylon shortly after Darius, was unsuccessful when calling the Babylonian monarch to a one-on-one close combat:

"Cyrus challenged their monarch to single combat, but also in vain; for the hands of the king of Babylon waxed feeble. Courage had departed from both prince and people; and none attempted to save their country from spoliation, or to chase the assailants from their gates."²

Although the Babylonians did not seek any attempt to fight back the besiegers, Cyrus had difficulties impregnating the solid and high city walls. The siege continued for some two years. Finally, Cyrus put an end to this stale-mate by diverting the river Euphrates. Once the river bed had been dried up, Persian forces



were able to undermine the city walls and enter the city. The Babylonians were literally caught "off guard": in order to make sure that they were not able to discover his clever strategy, Cyrus

"..purposely chose, for the execution of his plans, the time of a great annual Babylonish festival, during which, according to their practice, 'the Babylonians drank and reveled the whole night.' And while the unconscious and reckless citizens 'were enraged in dancing and merriment' the river was suddenly turned into the lake, the trench and the canals; and the watchful Persians, both foot and horse, so soon as the subsiding of the water permitted, entered by its channel, and were followed by the allies in array, on the dry part of the river"³

So, the deliverer had come. But had God's church been feeling the oppression by the Babylonians? Was there an inmost desire and urge to leave everything behind and flee from Babylon?

"Babylon became such a home-away-from-home that the Talmud (Kesubos 111a) went so far as to say that one who lives in Babylon is as though he lives in the Land of Israel, and will be spared the "birth pangs of the Messiah," the terrible sufferings that will herald his coming. There is even an opinion in the Talmud that Jews were forbidden from leaving Babylon until God would come and redeem them. They should not go back to the Land of Israel on their own. Even though that was not the accepted opinion in Jewish law, and it was not accepted in practice, nevertheless it was an idea that was floated about. Such an idea could gain currency only if there was a hospitable climate."⁴

Was there an inmost desire and urge to leave everything behind and flee from Babylon?

It did not look like there was an overwhelming longing to repopulate the land of Israel and rebuild the city of Jerusalem, at least not for the majority (>95%) of the exiled Jews:

"... all those desirous of returning....consisted of about 1,800 men, or 5,500 to 6,000 souls (Ezra viii.), besides 38 Levites and 220 slaves of the Temple from Casiphia. With this body, which was invested with royal powers, Ezra and Nehemiah succeeded, after great difficulties, in establishing the post-exilic Jewish community. From the list given in Neh. vii. 6-73 (= Ezra ii.), which the chronicler erroneously supposed to be an enumeration of those who had returned under Cyrus, it appears that the whole Jewish community at this time comprised 42,360 men, or 125,000 to 130,000 souls."⁵

THE COVENANT AT STAKE

But there were some who felt that God had placed them "in darkness", and for them Babylon had been a strange country all along; they were "strangers even though they were not strangers"⁴. For the prophet Daniel, the humble earthly politician with unmatched integrity, "greatly beloved" even by the Divine Government from on high, an ardent student of the Scriptures authored by his contemporary and respected older colleague Jeremiah, the return to Israel seemed to have been a more pressing issue than the end of the Babylonian (Chaldean) dynasty itself. For him, deliverance meant more than just continuing the daily business in a climate of supposedly more freedom and comfort.

Daniel prayed. Surprisingly, if we take a closer look, it becomes clear from the context of Daniel chapters 8 and 9 that Daniel's primary concern was reconciliation with God, the removal of sin from His people, the rebuilding of the

temple, and, more specifically, the rebuilding of the sanctuary and the continuation of the sanctuary services, which were to foreshadow the ultimate Sacrifice. The first words in Daniel's prayer are:

"O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments;" Daniel 9:4

Daniel's prayer was answered by the heavenly angel Gabriel, and the last words of Gabriel's reply to Daniel's prayer begin with:

"And he shall confirm the covenant..." Daniel 9:27

Daniel feared that God's covenant was broken due to the sin of his people.

feared that God's covenant was broken due to the sin of his people.

The angel Gabriel clearly understood Daniel's struggle. Before this background, Gabriel's detailed response to Daniel's prayer makes perfect sense (Daniel 9:22). Beyond the good news that the city of Jerusalem would be rebuilt, Gabriel laid out to the inquiring prophet God's universal plan of sin removal. Daniel's people would, for a time, continue with the shadow service. But then, Messiah the Prince would come and be "cut off" shortly after his arrival, "but not for himself" (verse 26). During this first step of universal healing, sin would be transferred from God's repentant people to the genuine, heavenly sanctuary, of which the earthly sanctuary was an image or a copy. Then, when the 2300 prophetic years concluded, sin would finally be removed from the heavenly sanctuary and from the entire universe of God's creation. This is the beautiful truth Adventist pioneers discovered centuries later after the great disappointment at the time of the end, and thus "knowledge" would increase indeed.

Few Bible students realize that Daniel's prayer itself was a fulfillment of an earlier prophecy by Jeremiah (Jeremiah 29:12,13.). The heavenly host were so eagerly waiting for that prayer, so that Daniel did not even have to finish it before things were set in motion (Daniel 9: 23). Daniel was given the valuable information on the antitypical cleansing of the sanctuary. At the same time, Gabriel moved Darius to let Daniel's people go (Daniel 11:1). If it wasn't for Daniel's fervent prayer, we would still be in the dark about the details of God's salvation plan. Daniel opened the treasure chest of knowledge for us; knowledge that would shine as a lamp on our pathway out of spiritual Babylon; knowledge that would help us prepare for the final events as it prepared the faithful Jews who left Babylon of old as they were to rebuild the sanctuary and lay down the path to the first coming of the Child (Revelation 12:5).

DIVINE INSPECTION

So, why was Daniel's prayer so important; and why is prayer warrior Daniel a type of end-time Christian prayer warriors? Can the lack of prayer delay the coming of the Lord? Or, in reverse, can earnest prayer, a "Daniel's prayer", hasten the coming of the Lord? The answer to these questions might surprise us. Daniel could have just passively waited for the prophesied seventy years to elapse. However, as a diligent student of Jeremiah's message to the exiles, he noticed an important little detail, a fine print, so to speak. Have you ever discovered a fine print in a contract or a legal disclosure that prompted your immediate action? That's probably what occurred to Daniel as he found out that the promised deliverance after seventy years was not entirely unconditional:

"For thus saith the LORD, That after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place. For I know the thoughts that I think toward you, saith the LORD, thoughts of peace, and not of evil, to give you an expected end." Jeremiah 29:8-11

According to this scripture, there was no automated release from captivity: God was going to come and visit His people first. What does that mean? *Young's Literal Translation* puts it this way:

*"For thus said Jehovah, Surely at the fullness of Babylon -- seventy years -- I inspect you, and have established towards you My good word, to bring you back unto this place."*⁶

There was an inspection first! God's government would come and inspect His people first, and then fulfill His promised word. What was this inspection about? Let's read on:

"Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me, and find me, when ye shall search for me with all your heart. And I will be found of you, saith the LORD; and I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith the LORD; and I will bring you again into the place whence I caused you to be carried away captive." Jeremiah 29:12

God's inspection was about the presence of sincere truth seekers and prayer warriors! Daniel knew this prophecy well, and he did not waste any precious time to step in and take upon him the solemn responsibility of becoming that prayer warrior the Heavenly Inspector expected. Daniel's prayer surely set things in motion: everything was lined up; Gabriel was just waiting for this prayer warrior who would fulfill Jeremiah's word to prepare God's people and pave the way for the Messiah the Prince. How else did Daniel hasten the coming of the Lord? The Spirit of Prophecy explains (PK, 557):

"The deliverance of Daniel from the den of lions had been used of God to create a favorable impression upon the mind of Cyrus the Great. The sterling qualities of the man of God as a statesman of farseeing ability led the Persian

ruler to show him marked respect and to honor his judgment. And now, just at the time God had said He would cause His temple at Jerusalem to be rebuilt, He moved upon Cyrus as His agent to discern the prophecies concerning himself, with which Daniel was so familiar, and to grant the Jewish people their liberty."

It was Daniel's blameless character and his integrity as a statesman that moved Cyrus, the head of the post-Babylonian government at that time, to pass legislation on behalf of God's church. These are the kind of prayer warriors God would like to find when He inspects His end-time church: fervent in prayer and blameless in integrity. Maybe the reader will discover important little details in God's word as well, where God asks us for our cooperation to further His cause. Angels may be waiting to respond the very minute we go down on our knees, fold our hands and begin to pray like Daniel the prophet did. Indeed, Daniel's prayer prepared his people:

"Now Daniel sought by prayer and supplications, for fear lest the sins of the people should provoke him to defer their deliverance longer than was intended, or rather that the people might be prepared by the grace of God for the deliverance now that the providence of God was about to work it out for them."

THE MEDO-PERSIAN DECREES

Let's take a look at Daniel 9 and find out more about the power Daniel's prayer had, and how God lined up the events of salvation history. Let us assume that the motivation for Daniel's prayer was his concern for the continuation of the covenant between God and the Israelites which appeared to be broken; for the basis of this covenant was God's holy and perfect law, written with the finger of God on two tables of stones (Exodus 31:18). Daniel recognized in his prayer that his people had broken the law by disobedience and thereby failed to fulfill their covenant with God. Gabriel's reply to Daniel implied that God was willing to keep the covenant in place, or even to renew the covenant, which would culminate in the arrival (advent) of the ultimate Covenant Promise—"the Messiah the Prince" (the Leader, the Ruler or Governor; Daniel 9: 24,25). We learn that the timing base, or starting point, for the prophetic countdown was "the going forth of the commandment to restore and to build Jerusalem" (Daniel 9:25). This same timing base anchored the 2300-year prophecy as revealed to Daniel earlier (Daniel 8:14).

Medo-Persian rulers issued four relevant commandments or decrees that had to do with the repopulation and reconstruction of Jerusalem: the first decree came in 538 BC, and the respective wording is found in Ezra 1: 2-4. It is important to note that this decree permitted the building of the "house of the Lord" only. It is also important to recognize that this was more of a general proclamation asking for volunteers (verse 3) rather than

an executive order by the monarch. The second decree (Ezra 6:1-12) was basically a re-issue of the first (538 BC) decree (Ezra 6:3-5) and added stern enforcement against alteration (Ezra 6:11); it was primarily an order to the king's governors to support the temple reconstruction (verses 6 and 7) and to release additional funding to the Jewish leaders (verse 8 and 9) as needed. This decree helped speed things up dramatically, and so the temple could be finished in 515 BC (verses 14 and 15). But one important temple item, if not the most important item inside the temple was missing. Does the reader have an idea what this item might have been? We will find out more below.

The third order is found in Ezra 7:11-26. This decree went into effect after Ezra's return from Babylon in 457 BC⁸ (Ezra 7:8). The primary intent of this decree, as physical reconstruction was concerned, was still a continuing restoration of the house of the Lord (verse 16). In addition to that, the sacrificial services were to be reinstated (verse 17). Again, the decree largely granted permission for volunteers (verse 13). Verse 14 seems inconspicuous at first glance, and many Bible students may easily overlook it. But this line reveals an important detail, and

Daniel recognized in his prayer that his people had broken the law by disobedience and thereby failed to fulfill their covenant with God.

we will get back to it later. Provision was also made for the usage of excess funding in order to support other projects—beyond temple construction—that needed attention (Ezra 7:18), but it appears, from the context, that this was only of secondary importance, and here's why: potential excess funding, even if utilized for city restoration, does not guarantee the success of any additional project. If the funding



runs out, the project remains unfinished; if excess money and materials achieve 90% of the city restoration, Jerusalem would still remain unfinished; if it only lasts to complete 10% of the reconstruction, the restoration remains at 10%. If there is no "rest of the silver and gold" left at all, the effort to "restore and build Jerusalem" cannot be executed at all. We find that an active command to restore any city infrastructure other than the temple complex is absent in Artaxerxes' decree. Moreover, such a command would have been accompanied by the required funds, materials and tools to carry out the restoration from beginning to end, not just potentially or partially.

The fourth decree was passed in 445/444 BC 9 (Nehemiah 1-2). The exact wording of this decree is not recorded in Scripture; from what we read in Nehemiah 2:7-9, the king's command as requested by Nehemiah himself was less a decree than more a set of letters of royal support for Nehemiah's work including guards for travel safety and building material for temple gates and city wall repairs.

As we can see, none of these Medo-Persian decrees specifically ordered a physical restoration and rebuilding of the damaged city infrastructure of Jerusalem. The question we have to ask now is: how then was Gabriel's prophecy to Daniel fulfilled so that the clock for Messiah's first advent could finally start ticking? The key to unlock this mystery is, again, found in the integrity and faithfulness of a person, who was recognized by a Pagan monarch and who was willing to step in and take upon himself the responsibility of furthering God's work. We should remind ourselves at this point that Daniel's prayer concluded with the important words: "for thy city and thy people are called by thy name." (Daniel 9:19, emphasis supplied)

...to be continued in Part II **AD**

Michael E Fassbender, Ph.D., is a nuclear scientist. Originally from Germany, he spent a three-year stint in South Africa. He now works for the U.S. Government and lives with his wife and two daughters in New Mexico, USA. Michael and his wife are members of the Texico Conference of Seventh-Day-Adventists

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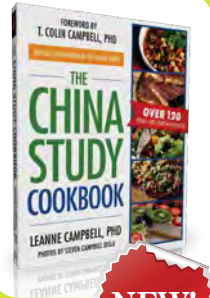
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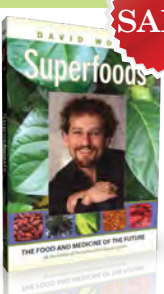


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TAMMIE BURAK

Made to MOVE

What single behaviour is most important to your health? If you answered, exercise, you're right. It might come as a surprise to some, but it turns out that exercise contributes more to our good health than any other single lifestyle measure, including eating a healthy diet.


Want to reduce your risk of dying from heart disease, diabetes, colon cancer and high blood pressure? Get off the couch and get active. Our bodies were made to move. Studies have shown that exercise reduces the risk of developing and dying from heart disease, diabetes, colon cancer, and high blood pressure. In fact, those who get regular exercise generally live longer than inactive people. According to researcher Dick Thijssen and associates, "Low cardiopulmonary fitness is a strong independent predictor of all-cause mortality." In other words, people who are inactive and not physically fit are more likely to die from all possible causes of death than those who are physically fit.

Exercise is extremely important. After all, we were made to move. Physical activity improves overall health, but it also has numerous benefits for particular conditions. Specifically, exercise

- is more effective in preventing and reducing back pain than many popular interventions,
- prevents or limits osteoporosis,
- reduces risk of developing cataracts and age-related macular degeneration,
- reduces pain and depressed mood in patients with Fibromyalgia, and
- improves movement in people with Parkinson's disease and facilitates neuroplasticity, the brain's ability to form new connections.

Exercise also helps your immune system function optimally. While the circulatory system has the heart to pump blood to all parts of the body, the lymphatic system, an important part of your immune system, does






not have its own pump. Instead, the lymph system depends largely upon the exercise of your muscles for lymph fluid circulation. Here's how it works. Lymph vessels pass between muscles, so when you exercise, the contraction and relaxation of your muscles pushes and squeezes lymph fluid through its vessels. The movement of lymph fluid is important because the lymph gathers toxins from your cells and puts them in your bloodstream for disposal through the kidneys, colon and lungs. When toxins build up, the lymph nodes in the neck, behind the ears, under the jaws and chin, under the armpits and in the groin can become painful and swollen. Back pain, constipation, fatigue, depression and weight gain can result. Good waste removal is essential to good health. Keeping the lymph system moving is another important reason to have a regular exercise program.

The physical advantages of regular exercise are too numerous to list here. Exercise provides many benefits to brain health, too. Studies have shown that exercise improves cognitive function in adults and children, reduces the risk of dementia and

lessens the effects of dementia in those who have it.

It's never too late to begin an exercise program and almost everyone can participate in some form of physical exercise. Changing sedentary habits and becoming more active can be difficult, though. Many people start an exercise program, only to quit after a few weeks. Here are a few tips to help you begin and stay with a regular exercise program:

- 
- Purchase screen time with exercise. For every minute of exercise you get each day, you can buy one minute of screen time.
 - Meet with a friend and encourage one another to stick with it.
 - Join a gym.
 - Do what you love.
 - Mark your calendar. Treat your daily appointment as you would a doctor's appointment.

After all, your health is important.

- Reward yourself for reaching fitness goals with non-food incentives.

Remember that exercising is not an excuse for eating junk or indulging in health-zapping treats. Regular exercise combined with healthy eating is a powerful defense against disease. **AD**

Post-Work-Out Smoothie

Replenish energy and nutrients after exercise with this easy smoothie.

In a blender whiz these ingredients till smooth:

- 1 frozen banana
- 1 small orange, peeled (or ½ cup fresh pineapple)
- 1 handful of leafy greens (kale, spinach, etc.)
- 1 cup soy milk
- 1 tablespoon hemp seeds

Enjoy!



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THE OVERWHELMING SURPRISE

W.D. Frazee

PEACE AND SECURITY

This is the first of a series of studies on the overwhelming surprise that is about to overtake the people of this world; what can we do about it, and how can we get ready for it. Our text is 1 Thessalonians 5:2-6, "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of the darkness. Therefore, let us not sleep, as do others; but let us watch and be sober."

Notice the words "sudden," "as a thief in the night". The day of the Lord is coming as a great surprise to the people of this world. Notice the comment on this in 87, p. 37: "Soon an awful surprise is coming upon the inhabitants of the world," and again, p. 28: "We who know the truth should be preparing for what is soon to break upon the world as *an overwhelming surprise*."

Now, Paul says that the "brethren are not in darkness". God's children walk in the light, so that which surprises the world is not to be a surprise to us. We're to know what's coming and get ready for

it; but unless we get ready for it, we will be taken in the snare. The reason for knowing what's ahead is so we can get ready.

There's a very interesting point in this scripture we've just read, as to the timing of the overwhelming surprise. "When they shall say, Peace and safety, then sudden destruction cometh upon them." Several of the modern translations put it, "Peace and security." In the public press these are the two great words. "Peace" and "Security". ... Let me call your attention to the two great world powers that are leading out and will continue to lead out in this talk of peace and security. One is the Pope of Rome, and the other is the United States of America. When we turn to the book of Revelation, we find that the entire thirteenth chapter is devoted to presenting these two great powers. The first part deals with "the beast," ... the papacy. ... The latter

[Editor's Note]: The following excerpt is from the book "Another Ark to Build" by W.D. Frazee. This book contains a collection of Friday night vespers talks given at Wildwood. Although given during the '70's, the sermons could easily have been given in the 21st century. If it was relevant back then, how much more so, will we find world events fulfilling the prophecies today. What does this all mean? It means that our redemption is nearer than when we first believed, in fact, even at the door. We see a world movement towards Sunday Law as never before in our lifetimes. For the first time in history, the Pope will be addressing the US Congress in the fall of 2015. The Sunday law is being touted as a civil right, and a benefit to families, and demand for this legislation is increasing. The Sunday Law movement correlates with the 2nd siege of Jerusalem in 70 AD. The 1st Sunday law attempt was in 1888, and the movement died down, correlating with the armies of Rome pulling back during the 1st siege of Jerusalem. Now, 127 years later, we are again about to face national Sunday laws, and this time, there will be no pulling back. God's people in the meantime, should have escaped into the country where God would have them be secure from the violence about to hit the cities and the evils found therein, so that they can be alive to proclaim the loud cry message to the world. Readers who are interested in knowing further about preparation for the end times should contact Amazing Discoveries and read the book "Last-Day Events" by Ellen G. White.

part of the ...chapter... is devoted to the two-horned beast... The United States of America. He is pictured in that chapter as joining hands with the Papacy. And that is what is happening right before our eyes. But as the Papacy – watch this point – as the Papacy is taking the lead in the world quest for peace, the United States is in a special sense talking about that word "security." ...

[Security has been in the news in recent times ever since 2001, and increasingly so



with whistleblowers like Edward Snowden revealing government spying in the name of "security". Not only that, security is brought before the public in regards to medical care, anti-terrorism, old age pension, economics and more. Security is definitely a favourite word of the United States of America.]

The thirteenth chapter of Revelation shows the Papacy and the United States of America joining hands in a great program that is to embrace the world: "All that dwell upon the earth shall worship him," that is, the papacy. And the two-horned beast is the inspiration to get all the world to do that. The twelfth verse says, "He causeth the earth and them that dwell therein to worship the first beast whose deadly wound was healed." The reason that people are interested in these two great powers today is that they're hunting for peace and security. This is leading to combinations in every phase of life. Look at the common Market in Europe. *[Or today, the European Union.]* What's the basis of it? They want peace and security.

What is the reason for these labor unions; these trade associations? What's the basis of the ecumenical movement? Why are the churches trying to get together? Peace and security. And they will think that they have solved their problems by having these associations. With the papacy and the United States leading out, the whole world will think (for a very short time) that they either have this or almost have it.

Now, notice God's answer to all this in the eighth chapter of Isaiah.... The eye of the prophet looking down the ages saw our time. Isaiah 8:9:

"Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries;" (Here's the United Nations): "gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces. Take counsel together, and it shall come to nought; speak the word, and it shall not stand: for God is with us." That is the remnant, those that keep the commandments of God and the faith of Jesus. Not, notice, they are not to be in these combinations. That's the thing I want you to see. I read:

"For the Lord speak thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, say he not, A confederacy, to all them to whom this people shall say, "A confederacy; neither fear ye their fear, nor be afraid." What's driving them? Fear! Fear of want, fear of war, fear of many things. So, with the pope and the United States leading out, there must be combinations. The churches, the trade unions, the nations, the whole world must get together.

[Editor's note: Secret societies are also unions that ensure economic stability – peace and security – for their members.]

But God's people are told in advance, "Say ye not, A confederacy." Don't fear their fear, don't get into that. "Sanctify the Lord of Hosts Himself; and let Him be your fear, and let Him be your dread. And He shall be for a sanctuary," a place of security.

And so in the sixteenth and seventeenth verses He says, "Bind up the testimony, seal the law among My disciples." Here is the sealing message, the Sabbath put back in the law. "And I will wait upon the Lord, that hideth His face from the house of Jacob, and I will look for him." While all the world is looking to confederacies, binding together in bundles in order to solve human problems, and get peace and security, God says to His people, *Don't get into that, look up.* Look to the Lord. See how it is echoed in Isaiah 45:22: "Look unto Me, and be ye saved, all the ends of

the earth; for I am God, and there is none else." Right here we have the answer to the problem. This is the faith that will save God's people and take us through the overwhelming surprise, - *looking to God.* And it is the opposite course, looking to man, that makes it impossible for these world combinations to solve their problems. (The Great Society cannot solve the problems of man.) They are beyond human help; as the Spirit of Prophecy says, "They are struggling in vain to place business operations on a more secure basis." – 9T, p. 13. It is impossible for the governments of this world, following the plans they are using, to solve the material problems of men.

It's even more impossible... for the papacy to solve the spiritual problems, because *the people are educated to look to man instead of directly to Christ.*

It is impossible for the governments of this world, following the plans they are using, to solve the material problems of men.

And so the message for today as He has given it to us in His Book is, "Behold your God." Notice how Jesus puts it in Luke 21. Pointing past the destruction of Jerusalem and the Dark Ages, He comes to the time of the end. In the twenty-fifth verse He says, "There shall be signs in the sun, and in the moon, and in the stars." Have we seen those? Yes. They are past. "And upon the earth distress of nations with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth." There's the fear again. That's what's driving them to these confederacies. There are thousands of people today who a few short years ago wouldn't have considered listening to the Pope, that are ready to follow him now. Why? They are afraid of something that they think is far worse than the papacy. *[Editor's Note: We see, in world news, political leaders paying homage to the Pope. Many of these leaders are members of secret fraternities. In some countries in Africa, the leaders have given up on spending to keep up the country's infrastructure, and instead are building themselves underground bunkers and fortifying their houses for the hard times they know are coming.]*

Jesus says that men's hearts in these last moments of time will be "failing them for

continued on the next page

fear and for looking after those things which are coming on the earth." If we look where they look, we'll fear their fear, and we'll be drawn into these combinations. We'll get into situations where we'll think that the only way out of trouble is to link up one way or another with some of these confederacies. And so what does Jesus say? "When these things begin to come to pass, *then look up*, and lift up your heads; for your redemption draweth night."

Soon, very soon, all the people in this world will be divided into just two camps, -- those who are looking to man, and those that are looking to God; those that are looking around them, and those that are looking up. Right there the line is drawn. ...

THE PRICE OF PEACE

... Does God intend that His people shall be engulfed in this great disaster? No! "Ye brethren are not in darkness, that that day should overtake you as a thief." We are to be saved from this overwhelming surprise.

In order to be saved, we must be prepared. We must understand what is leading the world to these disasters and we must be kept, not merely from the end result, but from all the cause along the way. ... While the people of this world are talking confederacies, where will God's people be looking? -- upward

While the people of this world are talking confederacies, where will God's people be looking? -- upward to Him.

to Him. That's the answer. "When we look to man, trouble grows. When we look to God, trouble goes." And we must learn that day by day in our own personal experience.

In *Review and Herald* Nov 4, 1965, there is a most interesting report of a statement made by a leading Roman Catholic Cardinal commenting on the Pope's visit to the United Nations. He says, "It is a striking thing that no responsible voice has been raised in protest against the Pope's visit. As recently as ten years ago, a papal visit to the United Nations would have been considered an onslaught and an invasion, but today people are simply thrilled at the invitation of the Pope to visit the UN and his willingness to do so. The reason for this is that people are so frightened of war that they're willing to try anything in desperation."

The Cardinal spoke more truth than he realized. He put his finger right on the point. It is not a sincere turning toward God or religion in the right sense that is motivating the world to welcome the leadership of the papacy. What is it? Fear! ...

Notice the awful price that the people of this world are paying and will continue to pay, driven by their fear of war and fear of want. They are selling their souls for a mess of pottage and they won't even get the mess of pottage. Esau got his lentils, but the people of this world are not even going to get that for which they sell their souls. ...

Proverbs 23:23 is right on the point. "But the truth, and sell it not." Can truth be bought and sold? Apparently. In Revelation 3:18, the True Witness says, "I counsel thee to buy of Me gold tried in the fire... and white raiment... and eyesalve." The eyesalve is the discernment to know what's right and what's wrong. "But the truth." But once you have bought it don't sell it! This is the terrible mistake the popular churches are making today. In Reformation days, men like Luther, Zwingli, Calvin, Knox, and Wesley bought the truth, and it led them to separation from Rome. Today the Protestant churches are selling that glorious heritage. They are selling the truth which their fathers sacrificed everything to buy. That's the price they are paying to get back in favour with Rome ...

Do you know that some of the creeds of Christendom are being revised in order to say this—watch this little change—no longer "the Bible is the Word of God," but the revised statement is, "The Bible *contains* the Word of God." Which do you believe? John 17:17 says, "Thy Word is Truth". The Bible is the Word of God. .. The inroads of modernism, of higher criticism, are weakening the faith of Protestants in the Scriptures. These have prepared the way to accept a human court of appeal, in the person of the papacy, to interpret what is truth.

The servant of the Lord tells us that the reason the book, *The Great Controversy*, deals with the controversies of the past, the apostasy in the early ages, the rise of the papacy, the Dark Ages, and the Reformation is simply this: What has been, will be again. The last conflict into which we are even now entering is the climax of an age-long controversy. The issues are the same. The unseen forces are the same. And Rome that led the Christian world away from the Bible and set up the Pope as the representative of Christ, Rome which in the Dark Ages slew the saints of God, is the same Rome under whose leadership all the world will be united to war against God's remnant....

Now notice the attitude of the true believers at the time the papacy was in process of formation. Here are the faithful few who would not go along with the Bishop of Rome and his hierarchy. "To secure peace and unity they were ready to make any concession consistent with fidelity to God; but they felt that even peace would be too dearly purchased at the sacrifice of principle. If unity could be secured only by the compromise of truth and righteousness, then let there be difference and even war." -- GC p. 45 This has been the position of Christ's followers in all ages: not to make trouble unnecessarily, not to push minor points of difference; but when it comes to a vital principle, no ecumenical idea justifies the selling of truth.

In the seventeenth chapter of John, we have the Saviour's earnest prayer for unity among His believers, but in that same prayer is this text... "Sanctify them through Thy Truth: Thy Word is Truth." So the

great question before Protestantism today is this, Which is more important, *truth or unity*? And there are thousands, yes millions, who are willing to sell the truth in order to secure unity. ...

The only thing, dear ones, which will keep us from being engulfed in this world movement for security and peace, the ecumenical movement, is a love for truth, so that we would rather have any war than give up truth. Our desire for peace must never degenerate into a willingness to compromise. And this must be manifest in the details of our personal lives. If we get in the habit of sacrificing principle so that we will be well thought of, *we are on the road to Rome*. No question about it. The remnant will be those who overcome by the blood of the Lamb, and by the word of their testimony; and who love not their lives unto the death. (Rev 12:11)...

Speaking of this apostasy in the early ages, we read in GC p.49, "Almost imperceptibly the customs of heathenism found their way into the Christian church." How did this compromise come about? "Almost imperceptibly"; that is unnoticed like the twilight falls. Well, this was the twilight, and as the darkness settled upon the Christian world, it came "almost imperceptibly". That is the devil's game, to make the advances towards the world so small that the person who resists one of those advances is looked upon as silly, odd, unreasonable, stubborn.

And it isn't always in direct defiance to what God says that this compromise begins. "Rome began by enjoining what God had not forbidden, and she ended by forbidding what He had explicitly enjoined." – GC p. 290. Rome began by telling people to do things that God had not plainly said they shouldn't do. Let me illustrate. Here is Christmas for the birth of Christ, Easter for the resurrection. Is there a verse in the Bible that says don't celebrate the birthday of Christ, don't celebrate the day of His resurrection? No. So Rome began by introducing things that weren't expressly forbidden in the Bible. She ended by forbidding what He had definitely told people to do, and the Sabbath is the great outstanding example. When men get in the habit of accepting as religious guides those who tell them to do more than the Bible says, they will inevitably end up following those guides to do what the Bible has forbidden. And this is the path that Protestantism so-called has been following for many years.

"As the Protestant churches have been seeking the favor of the world, false charity has blinded their eyes. They do not see but that it is right to believe good of all evil; and as the inevitable result, they will finally believe evil of all good." – GC p. 571. This is what is responsible for their current attitude towards the papacy. The popular thing in the Protestant

churches today is to pat everybody on the back, and for the moment even Seventh-day Adventists are riding on the ride of popular favor, the ecumenical spirit. Many in the popular churches are ready to welcome Seventh-day Adventists as a part of the great Christian world. But the same spirit that leads them to welcome us is leading them to welcome Rome. We need to look very carefully at the hand that's stretched out to us, remembering that it is also offered to the Vatican. Let us not be flattered by the spirit of compromise. That hand which has been extended toward Rome will eventually be used, not to welcome us, but to smite us.

Let us not be flattered by the spirit of compromise. That hand which has bene extended toward Rome will eventually be used, not to welcome us, but to smite us.

We need to look deep into our own hearts and see if there is anything in our souls that responds to this spirit of compromise. Are we weary of the war? Are we tired of the toil? Do we long for release from the conflict, and will we, in order to buy that release, sell the truth? That's the question. Will we give up conscientious convictions; will we soft-pedal the Word of the Lord? God forbid!

For a short time this world is going to be united... all the nations will unite to oppose God in the person of His witnesses. Where will you and I be? On one side or the other. We'll either be with Jesus and His remnant church, conscientiously standing for what the Word of God says, all ten of His commandments, or else we'll be with the great popular movement which has sold the truth in order to buy peace....

Oh friends, when the voice of God ends the captivity of His people, when His law is seen in the sky, there will be a terrible awakening among all these churches that have combined together in compromise to buy peace. The union which the great apostate has cemented will fall to pieces. ... The whole world is going to be plunged into the scenes of the French Revolution. Peace? Not peace. Sacrifice of the truth can never lead to peace.

And so it means much to you and to me this morning to answer the question, Do we love the truth enough to die for it, enough to live for it? Or are we willing to compromise? **AD**



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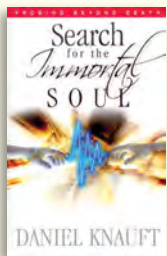


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