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FATH  **ON THE LINE**
DARE TO STAND

A New Building for AD

From the inception of the ministry in 1993 all the way until 2010, Amazing Discoveries operated out of the basement of the Goubej home. From this base, we shipped out VHS and audio cassettes, and eventually DVDs. Here was housed our editing studio, our shipping department, our administration and accounting offices, and our production equipment.

Nestled in a residential area, the operations grew from a handful of people to almost 15 workers. Every square inch was used to the maximum. Shelves of product lined every available wall. Closets were filled to the brim with boxes. One staff member even worked in a closet! Desks were side-by-side and back-to-back. We were one cozy family of workers with very little space.

In 2010, God opened the doors for Amazing Discoveries to join the Galaxy 19 satellite network with our own channel. Several people urged us to take this opportunity, and in a nervous step of faith we signed the contract and the channel was launched. We were to begin broadcasting May 1, and we started up the steep learning curve of satellite broadcasting.

There was one thing we knew we needed and didn't have – a studio. Where would we make more presentations in order to fill 24 hours of 7 days a week of satellite programming?

We added up all the hours of footage we had recorded, and it was less than 500 hours. We would be recycling our programs quite heavily with this small amount of hours. We knew we needed a studio, but we also knew there was no more room in the cramped little basement, as we were already taking over the rest of the house. Something had to be done.

We had already been searching for a new building, but now the search began in earnest. All kinds of options presented themselves, from large mansion houses or raw land on which we would have to build. But nothing seemed right. We prayed

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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AD Amazing Discoveries®



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earnestly that God would show us where He wanted us to be and how He would direct this ministry next. Since God had opened the doors for the channel, surely He knew we needed a studio. Where was the building He had in mind for us? As we looked around, everything seemed out of reach for our meager funds. We knew we needed to borrow money for there simply was not enough in our reserves to cover a building. Would the bank even give us any money?

Then one day, Dagmar, who still had her realtor's licence, stumbled upon an old Mennonite church for sale in rural Langley area. This church's membership had dwindled down to almost nil, so the Mennonite association decided it was time to sell the building. The building came furnished with pews, a fully equipped kitchen and a few desks. It needed work as nothing had been updated for years, but it was workable.



We asked God to bless the situation if this was His will, and Dagmar immediately made an offer somewhat lower than asking price. It was a Friday in December 2009 and we earnestly prayed asking God if this was the building we should have and if yes, then that God would make it ours by a miracle. The listing realtor laughed at the offer Dagmar presented. He had 3 highly interested parties waiting for their board to write an offer on the building, and his own already written offer was supposed to be presented at 5:00 pm at asking price, and he was confident the

Mennonite association would want to wait until his own offer came in. Our offer had subjects and we weren't sure the bank would even loan us any money. But Dagmar needed an answer by 4:00 pm as Sabbath was drawing near. Not only that, she asked for all the furnishings

including the piano. The realtor told Dagmar, "You're crazy to make such an offer and to expect them to answer you by 4:00. I guarantee they won't even look at your offer. They will wait until mine comes in. And the piano doesn't even belong to the church. It belongs to a church member. There's no chance." In a sudden impulse, Dagmar responded, "The piano is non-negotiable. The building must come with it." Thus she left it with him, insisting he was required by law to present her offer by the specified time. Dagmar wasn't sure why she had insisted upon the piano, except that she knew we would need it, and believed that God was a kind Father. If this was from Him, perhaps He would grant it, and do abundantly more than we hoped.

We waited nervously, but knowing that God was in charge. We had learned a few lessons of faith and trust in the previous years. If He wanted this building it would work out. If He didn't, He would find something else. When 4:00 arrived, there was no phone call; 4:05 and still no call. At 4:10 the phone rang. Dagmar answered and the listing realtor on the other end said, "Dagmar, who are you?"

She asked, "What do you mean?"

"You must know someone in high places. Who do you know?"

With a tingle of joy, Dagmar knew already something special had happened. She smiled and said, "God. That's who I know. What do you have for me?"

The realtor answered angrily, "They didn't even wait for my offer. I can't believe it! They didn't care about





my already written offer. They did not care about the other 3 customers promising to buy the building. They simply accepted your offer without question! The building is yours including the piano. I just can't believe it. This has never happened before!"

Getting funds from the bank was our next hurdle, and we weren't sure they would approve our request, but we knew that if God had already worked miraculously to obtain the building, He surely would help us at the bank as well. Indeed, shortly thereafter, the bank approved our request for funds, and we were able to complete the purchase of the building with a mortgage.

It has now been 3 years since we moved into the new building. After doing many renovations, Amazing Discoveries now has a lovely little guest house for guests and speakers, a studio for recording and public events, and offices for the increasing number of staff. In fact, sometimes we feel we have already outgrown this facility and need to start looking for another one.

We see God's hand in the way He obtained the building for us, and His unbelievable blessing as He has helped us increase the programming we now have available for the satellite channel, and the staff needed to operate the ministry. We often aren't sure why we are so privileged to be a part of this amazing ministry, but with a sense of awe we move forward, asking the Lord to always be before us.

We solicit your daily prayers for the staff and the mission of Amazing Discoveries – that we will stay faithful and follow the Lord wherever He may lead next. ■

To God be the Glory *...for His Fruit*

Since the age of four, I was raised a Seventh-day Adventist. In the 1980s, when Desmond Ford's teachings came into popularity, I was part of a group within the church that began studying his teachings. One study led to another over a long period of time, and soon I started attending Sunday churches. After 30 years of searching for the right church but never letting go of God, I could never find peace. One day, a friend of mine asked me a question on a subject I was not familiar with, which further led me on my spiritual journey for truth. Since I have a very inquisitive mind, I started researching on my own. The question about the Sabbath kept popping up on the Internet.

Soon, I found myself watching Amazing Discoveries and listening to Walter Veith. After two weeks of researching and listening, I made the decision to find an Adventist church. I would no longer be going to my Sunday church and I have never looked back with any regrets. I still listen to Amazing Discoveries almost daily and have learned so much. I thank God for the program and pray that many others will be lead to the truth through it. As I look back, I know the Holy Spirit was leading me throughout my journey.

The Holy Spirit was not only working in my heart, but also my brother's. He turned his life around and came back to the church around the same time that I did, although I didn't know about it until after the fact. He lives in Illinois. My cousin who lives in Wisconsin also turned her life around and came back to the church. None of us were aware at the time that the others had changed. Praise God that He worked in all three of us.

Charmaine R.



by Joel Kratzke

Remaining Under

As I look around at the people that I come in contact with, I notice that there is a common need for each of us—the need to be encouraged. I hope to encourage someone by writing this article. We all have to face various trials in our lives—some are persecutions, some are chastisements from God. Whatever your trial, there is something that you need to know about your Savior and Lord: He is there with you! Knowing that, I now want to share with you something very important that I have learned, hoping that it may encourage you. It is simply this: Don't try to escape the trial

before it has accomplished God's purpose for it in you. God has a wonderful work He desires to do in you through this trial you are facing, and He has a time frame and a goal for you to reach with His help.

Scripture encourages us to be patient in trials. James 5:11 says, "Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy." Now you may have read this verse before, as I had, but I would like to point out the meaning of a simple word in the text. That word is "endure." The Greek

word here translated is *hypoménō* (pronounced Hoop-oe-meno) which is a combination of two words; *hypo* (pronounced hoopoe) which means "by, or under" and *meno* which means "to remain, abide." So, *hypomeno* means to "remain under, or abide under."

What God is telling us then is we count them happy which remain under the trial.

Think of the trial of Job for a moment. This was a man who was following God; Job was an example of faithfulness, so much so, that God pointed Job out to Satan as an exemplary figure. And here is an important point. God let Satan put Job through all sorts of pain, grief and agony to try to cause him to reject God. God did not punish Job, as some of his friends suggested. God allowed these things to happen to Job for a greater purpose: Firstly, to prove to Satan that it is not the blessings of God which cause us to follow Him; and secondly, to refine Job's faith (maybe his wife's as well), so that he would be a greater witness for God in the future. Had Job not *hypomeneoed*, or remained under the trial, he would not have seen the end of the Lord--the great and mighty restoration of Job's wealth and family and the example of faith his endurance became for countless generations to come, including ours!

My friend, as you face your trial, remember that God is working in you a far greater thing than already exists. Maybe your trial is the result of some ridiculous action on your part, some foolish sin, and you are facing the chastisement of the Lord. If so, by all means remain under! You must learn that which God desires you to learn about yourself so that you may be transformed. Second Corinthians 4:17 reminds us of God's purpose for the troubles we experience: "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." God has not left you during your time of chastisement, but to the contrary, He is there with you even more! Hebrews 12:7 says, "If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?" Again the word translated "endure" is *hypomeno*, and we are again encouraged to remain under chastening.

Don't try
to escape
the trial
before it has
accomplished
God's purpose
for it in you.

When has
God ever
asked us
to sacrifice
ourselves in
payment for
our rebellion
against Him?

Now I understand how hard it can be to remain under. We always expect God to deliver us in a swift and miraculous way. And He sometimes does, but often we are asked to remain under the trial or the chastisement that we might be better Christians for having gone through it. So here I must warn you that there will always be a side door, a way out of the trial, that seems to be a relief valve of sorts. Beware of such a route.

Consider another example from the Old Testament. Jonah was not inclined to go where God had bid him to go, and it just so happened that there was a ship (side door) ready to sail to Tarshish, a destination in the opposite direction from where God had asked him to go. As the story goes, they were sailing away and a storm came upon them. The sailors cast lots and found that

Jonah was responsible for the terrible storm. That is when Jonah tried a second side door. He told the sailors to throw him into the sea and the waves would calm. It might have sounded like a noble suggestion, but it was not. When has God ever asked us to sacrifice ourselves in payment for our rebellion against Him? The answer is never! Jesus is the Lamb slain from before the foundation of the world. Jonah was in essence saying, "I would rather die than do what God has asked me to do." So in the midst of this ultimate rebellious state, the sailors threw Jonah overboard, right into the chastisement of God. The story of Jonah gives us two things to consider. One is that whenever we are tempted to go in an opposite direction from where God has asked us to go, there will always be an option that is not from God. Secondly, we learn that even when we are rebelling against Him, God loves us so much that He will not let us drown.

Now back to the trial you may be facing. Like Job and like Jonah, God is always with you in the midst of trial and as near to you during chastisement as a father is to a child. In fact, we have One who has tread this path before us, for us.

Looking unto Jesus the author and finisher of [our] faith; who for the joy that was set before him endured (hypomeno) the cross, despising the shame, and is set down at the right hand of the throne of God. Hebrews 12:2.

You see, dearly beloved, when we are in need of strength to remain under our trial, Jesus has the strength we need, if we remain under with Him, for that is where He will be with you! God will be with you through till the

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excerpt from

The Deliberate Dumbing Down of America

by Charlotte Thomson Iserbyt

In the fall of 1972 a small group of students in an introduction to educational psychology class at a Midwestern university saved every single soul in the lifeboat.

The professor became agitated. "No! Go back and do the exercise again. Follow the instructions."

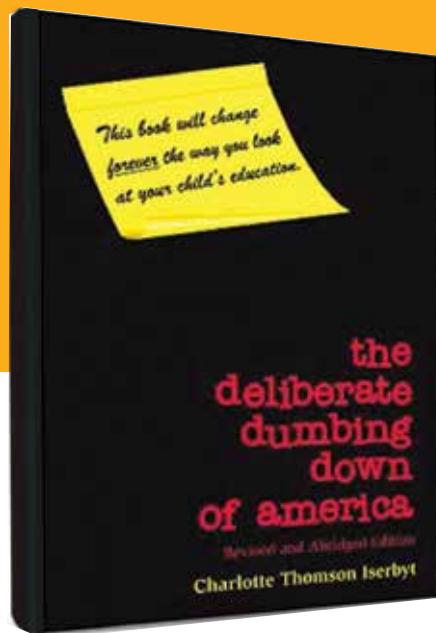
The students, products of the radical 1960s culture, expected this to be a small group assignment in creativity and ingenuity. They had worked out an intricate plan whereby everyone in the lifeboat could survive. When the professor persisted, the students resisted—and ultimately refused to do the exercise. Chalk up a victory to the human spirit.

However, it was a short-lived victory. This overloaded "lifeboat in crisis" represented a dramatic shift in educa-

tion. The exercise—in which students were compelled to choose which humans were expendable and, therefore, should be cast off into the water—became a mainstay in classrooms across the country. Creative solutions? Not allowed. Instructions? Strictly adhered to. In truth, there is to be only one correct answer to the lifeboat drama: death.

Charlotte Iserbyt is the consummate whistle-blower. The writer describes her own personal experiences as a school board director and as senior policy advisor in the US Department of Education's Office of Educational Research and Improvement—**form** which emanated most of the dumbing down programs described in this book.

... Teachers may find the contents of this book particularly enlightening and refreshing. Iserbyt takes the reader behind the scenes to reveal the true nature of many popular classroom curricula.



The United States is engaged in a war. People write important books about war. Books documenting the battles fought, the names of the generals involved, the names of those who fired the first shot. This book is simply a history book about another kind of war:

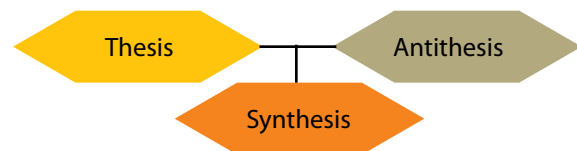
- One fought using psychological methods
- A one-hundred year war
- A different, more deadly war than any in which our country has ever been involved
- A war about which the average American hasn't the foggiest idea.

The reason Americans do not understand this war is because it has been fought in secret—in the schools of our nation, targeting our children who are captive in classrooms. The wagers of this war are using very sophisticated and effective tools:

- Hegelian Dialectic (common ground, consensus and compromise)
- Gradualism (2 steps forward; one step backward)
- Semantic deception (redefining terms to get agreement without understanding).

The Hegelian dialectic is a process formulated by the German philosopher Georg Wilhelm Friedrich Hegel (1770-1831) and used by Karl Marx in codifying revolutionary communism as dialectical materialism. As Sam Blumenfeld points out, Hegel believed

that the State was "God" walking on earth, the evidence of which can be found in his dialectic. This process can be illustrated as:



The "Thesis" represents either an established practice or point of view which is pitted against the "Antithesis"—usually a crisis of opposition fabricated or created by change agents—causing the "Thesis" to compromise itself, incorporating some part of the "Antithesis" to produce the "Synthesis"—sometimes called consensus. This is the primary tool in the bag of tricks used by change agents who are trained to direct this process all over the country, much like the in-

service training I received. A good example of this concept was voiced by T.H. Bell when he was US Secretary of Education; "[we] need to create a crisis to get consensus in order to bring about change." (The reader might be reminded that it was under T.H Bell's direction that the US Department of Education implemented the changes "suggested" by A Nation AT Risk—the alarm that was sounded in the early 1980's to announce the "Risk" in education.)

Since we have been, as a nation, so relentlessly exposed to this Hegelian Dialectic process (which is essential to the smooth operation of the "system") under the guise of "reaching consensus" in our involvement in parent-teacher organizations, on school boards, in legislatures, and even in goal setting in community service organizations and groups—including our churches—I want to explain clearly how it works in a practical application. A good example with which most of us can identify involves property taxes for local schools. Let us consider an example from Michigan—the internationalist change agents must abolish local control (the "Thesis") in order to restructure our schools from academics to global workforce training (the "Synthesis"). Funding of education with the property tax allows local control, but it also enables the change agents and teachers' unions to create higher and higher school budgets paid for with higher taxes, thus infuriating homeowners. Eventually, property owners accept the change agents' radical proposal (the "Anti-thesis") to reduce their property taxes by transferring education funding from the local property tax to the state income tax. Thus, the change agents accomplish their ultimate goal: the transfer of funding of education from the local level to the state level. When this transfer occurs it increases state/federal control and funding, leading to the federal/in-

ternationalist goal of implementing global workforce training through the schools (the "Synthesis").

Regarding the power of "gradualism," remember the story of the frog and how he didn't save himself because he didn't realize what was happening to him? He was thrown into cold water which, in turn, was gradually heated up until finally it reached the boiling point and he was dead. This is how "gradualism" works through a series of "cre-



ated crises" which utilize Hegel's dialectical process, leading us to more radical change than we would ever otherwise accept.

In the instance of "semantic deception"—do you remember your kindly principal telling you that the new decision-making program would help your child make better decisions? What good parent wouldn't want his or her child to learn how to make "good" decisions? As I've said before, the wagers of this intellectual social war have employed very effective weapons to implement their changes.

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REMAINING UNDER Continued from page 7

end. Take the opportunity to learn of Him what He would have you to know of yourself! Second Corinthians 4:7-10 tells us:

But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. [We are] troubled on every side, yet not distressed; [we are] perplexed, but not in despair; Persecuted, but not forsaken; cast down, but not destroyed; Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.

Your trials and chastisements are a necessary tool in bringing you closer and closer to what God would have you be.

Here is the ultimate goal of every trial and chastisement you or I will ever face. Do you see it? That the excellency of the power may be of God-not of us! No matter how bad it may seem, no matter how bad it may get, God is working in us a greater glory, that is, Jesus' life, or character, in us! Your trials and chastisements are a necessary tool in bringing you closer and closer to what

God would have you be. So I encourage you, as do the Scripture writers, to remain under your trial until God has finished the work He has desired to accomplish in you. ■

To God be the Glory
...for His Fruit



I was raised in a loving Ukrainian Catholic home. My family instilled in me a reverence for God, but as I grew older, I began to become distracted with the things of this world. I got into partying, gambling, drinking, doing marijuana, listening to heavy metal music, and eating whatever looked good. I had to hear about Amazing Discoveries a number of times before I looked into what it was all about. In 2008, a friend at work who wasn't SDA discovered Walter Veith's Total Onslaught series and encouraged me to watch them, but I hesitated. I ended up going to a Baptist church a little while later, where someone there had also heard of the series. I liked to talk about prophecy with my friend from work, but I didn't hear a lot of emphasis on this at the Baptist church. I was attending. It took a year until I finally watched Total Onslaught, and I was really impressed with how it made prophecy come together for me, particularly in Daniel chapters 2 and 7. It also helped me better understand the character of God, what happens when we die, and how prophecy affects how we live in the present.

Over the years, as I kept watching AD videos and ordering products here and there, I was convicted to make a decision. I read and memorized the Ten Commandments, and when I came across the fourth one about the Sabbath, I felt I needed to leave the Baptist church. I began attending the SDA church in Regina, Saskatchewan, where I was baptized in March 2012. I had found it hard to accept Jesus' unconditional love because of my past, but He met me where I was at—with my interest in prophecy—and used that to draw me closer to Him so He could give me victory over the areas in my life I was struggling with.

The health lectures by Rudy and Jeanie Davis were especially instrumental in helping me grasp the health message and the benefits of a vegetarian diet. I had experimented with a number of diets and lifestyle choices before this, and I'm thankful God changed my taste buds and took away my desire for unhealthy foods. I lost over 35 pounds and have never felt healthier. Other areas where God changed my life is with music. After watching a Brian Neumann lecture, the Holy Spirit got a hold of me and replaced my affinity for heavy metal music with soft, classical music instead.

Since my baptism, I have learned the importance of being in the Word on a regular basis so I can better know my God and reflect His love, patience, and grace to those around me. God has helped me grow in many areas of my life and I'm excited at what He'll continue to do in my life as I put my trust in Him daily.

Adam Bially

30 Bible

1 Does God incite David to conduct the census of his people (2 Samuel 24:1), or does Satan (1 Chronicles 21:1)?

(Category: misunderstood how God works in history)

This seems an apparent discrepancy unless of course both statements are true. It was towards the end of David's reign, and David was looking back over his brilliant conquests, which had brought the Canaanite, Syrian, and Phoenician kingdoms into a state of vassalage and dependency on Israel. He had an attitude of pride and self-admiration for his achievements, and was thinking more in terms of armaments and troops than in terms of the mercies of God. Perhaps this attitude also pervaded among Israel as well.

The Lord therefore allowed David to go ahead with his census, in order to find out just how much good it would do him, as the only thing this census would accomplish would be to inflate the national ego (intimated in Joab's warning against carrying out the census in 1 Chronicles 21:3). As soon as the numbering was completed, God chastened David.

What about Satan? Why would he get himself involved in this affair (according to 1 Chronicles 21:1)? In reality, it was Satan that tempted David to pride and self-admiration and Satan who incited David to carry out the census, knowing that a census would displease the Lord (1 Chronicles 21:7-8). God merely allowed David to go through with it.

There are a number of other occurrences in the Bible where both the Lord and Satan were involved in soul-searching testings and trials:

BIBLE TRIVIA

CORNER



1

Where did Paul and his companions teach Lydia and her friends?

For correct answer search pages for this icon:





Contradictions Cleared Up

1. In the book of Job, chapters one and two we find a challenge to Satan from God allowing Satan to bring upon Job his calamities. God's purpose was to purify Job's faith, and to strengthen his character by means of discipline through adversity, whereas Satan's purpose was purely malicious, wishing Job as much harm as possible so that he would recant his faith in his God.

2. Both God and Satan are involved in the sufferings of persecuted Christians according to 1 Peter 4:19 and 5:8. God's purpose is to strengthen their faith and to enable them to share in the sufferings of Christ in this life, that they may rejoice with Him in the glories of heaven to come (1 Peter 4:13-14), whereas Satan's purpose is to 'devour' them (1 Peter 5:8), or rather to draw them into self-pity and bitterness, and down to his level.

3. Both God and Satan allowed Jesus the three temptations during His ministry on earth. God's purpose for these temptations was for Him to triumph completely over the very tempter who had lured the first Adam to his fall, whereas Satan's purpose was to deflect the Saviour from His messianic mission.

4. In the case of Peter's three denials of Jesus in the court of the high priest, it was Jesus Himself who pointed out the purposes of both parties' involvement when he said in Luke 22:31-32, "Simon, Simon, Satan has asked to sift you as wheat. But I have prayed for you Simon, that your faith may not fail. And when you have turned back, strengthen your brothers."

5. And finally the crucifixion itself bears out yet another example where both God and Satan were involved. Satan exposed his purpose when he had the heart of Judas filled with treachery and hate (John 13:27), causing him to be-

tray Jesus. The Lord's reasoning behind the crucifixion, however, was that Jesus, the Lamb slain from the foundation of the world should give His life as a ransom for many, so that once again sinful man could relish in the relationship lost at the very beginning, in the garden of Eden, and thereby enter into a relationship which is now eternal.

Thus we have five other examples where both the Lord and Satan were involved together, though with entirely different motives. Satan's motive in all these examples, including the census by David was driven by malicious intent, while the Lord in all these cases showed an entirely different motive. His was a benevolent motive with a view to eventual victory, while simultaneously increasing the usefulness of the person tested. In every case Satan's success was limited and transient; while in the end God's purpose was well served, furthering His cause substantially.

2 2 Samuel 24:9 gives the total population for Israel as 800,000, whereas 1 Chronicles 21:5 says it was 1,100,000.

(Category: misunderstood the historical context or misunderstood the author's intent)

There are a number of ways to understand not only this problem but the next challenge as well, since they both refer to the same passages and to the same census.

It is possible that the differences between the two accounts are related to the unofficial and incomplete nature of the census (which will be discussed later), or that the book of Samuel presents rounded numbers, particularly for Judah.

The more likely answer, however, is that one census includes categories of men that the other excludes. It is quite con-

ceivable that the 1 Chronicles 21:5 figure included all the available men of fighting age, whether battle-seasoned or not, whereas the 2 Samuel 24:9 account is speaking only of those who were ready for battle. Joab's report in 2 Samuel 24 uses the word "is hayil", which is translated as "mighty men", or battle-seasoned troops, and refers to them numbering 800,000 veterans. It is reasonable that there were an additional 300,000 men of military age kept in the reserves, but not yet involved in field combat. The two groups would therefore make up the 1,100,000 men in the 1 Chronicles 21 account which does not employ the Hebrew term "is hayil" to describe them.

3 2 Samuel 24:9 gives the round figure of 500,000 fighting men in Judah, which was 30,000 more than the corresponding item in 1 Chronicles 21:5.

(Category: misunderstood the historical context)

Observe that 1 Chronicles 21:6 clearly states that Joab did not complete the numbering, as he had not yet taken a census of the tribe of Benjamin, nor that of Levi's either, due to the fact that David came under conviction about completing the census at all. Thus the different numbers indicate the inclusion or exclusion of particular unspecified groups in the nation. We find another reference to this in 1 Chronicles 27:23-24 where it states that David did not include those twenty years old and younger, and that since Joab did not finish the census the number was not recorded in King David's Chronicle.

The procedure for conducting the census had been to start with the trans-Jordanian tribes (2 Samuel 24:5) and then shift to the northernmost tribe of Dan and work southward towards Jerusalem (verse 7). The numbering of Benjamin, therefore, would have come last. Hence Benjamin would not be included with the total for Israel or of that for Judah, either. In the case of 2 Samuel 24, the figure for Judah included the already known figure of 30,000 troops mustered by Benjamin. Hence the total of 500,000 included the Benjamite contingent.

Observe that after the division of the United Kingdom into the North and the South following the death of Solomon in 930 BC, most of the Benjamites remained loyal to the dynasty of David and constituted (along with Simeon to the south) the kingdom of Judah. Hence it was reasonable to include Benjamin with Judah and Simeon in the sub-total figure of 500,000, even though Joab may not have itemized it in the first report he gave to David (1 Chronicles 21:5). Therefore the completed grand total

of fighting forces available to David for military service was 1,600,000 (1,100,000 of Israel, 470,000 of Judah-Simeon, and 30,000 of Benjamin).

4 2 Samuel 24:13 mentions that there will be seven years of famine whereas 1 Chronicles 21:12 mentions only three.

(Category: misunderstood the author's intent, and misunderstood the wording)

There are two ways to look at this. The first is to assume that the author of 1 Chronicles emphasized the three-year period in which the famine was to be most intense, whereas the author of 2 Samuel includes the two years prior to and after this period, during which the famine worsened and lessened respectively.

Another solution can be noticed by observing the usage of words in each passage. When you compare the two passages you will note that the wording is significantly different in 1 Chronicles 21 from that found in a 2 Samuel 24. In 2 Samuel 24:13 the question is "shall seven years of famine come to you?" In 1 Chronicles 21:12 we find an alternative imperative, "take for yourself either three years of famine..." From this we may reasonably conclude that 2 Samuel records the first approach of the prophet Gad to David, in which the alternative prospect was seven

years; whereas the Chronicles account gives us the second and final approach of Gad to the King, in which the Lord (doubtless in response to David's earnest entreaty in private prayer) reduced the severity of that grim alternative to three years rather than an entire span of seven. As it turned out, however, David opted for God's third preference, and thereby received three days of severe pestilence, resulting in the deaths of 70,000 men in Israel. (2 Sam 24:15)

5 Did the chief of the mighty men of David lift up his spear and kill 800 men (2 Samuel 23:8) or only 300 men (1 Chronicles 11:11)?

(Category: misunderstood the historical context or misunderstood the author's intent)

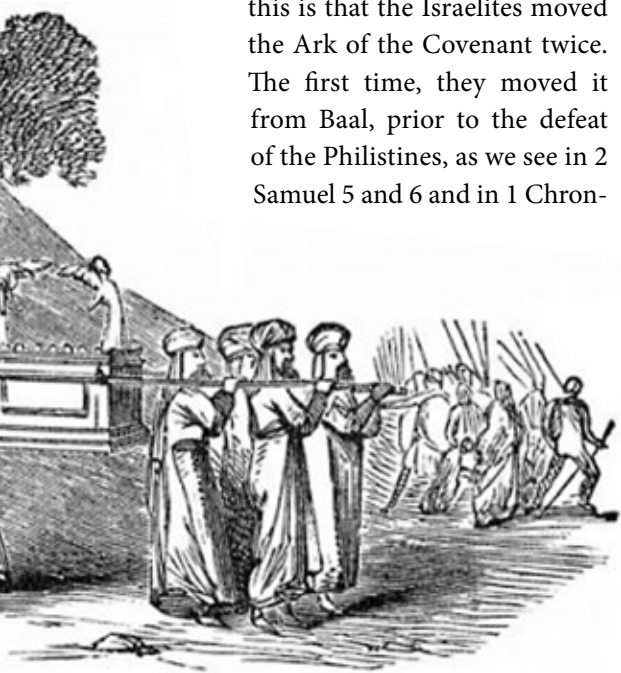
It is quite possible that both authors may have described two different incidents, though by the same man, or one author may have only mentioned in part what the other author mentions in full.



6 Did David bring the Ark of the Covenant to Jerusalem after defeating the Philistines (2 Samuel 5 and 6), or before (1 Chronicles chapters 13 and 14)?

(Category: *didn't read the entire text*)

This is not really a problem. We should continue reading on further to 1 Chronicles 15, to see that David brought the Ark after defeating the Philistines. The reason for this is that the Israelites moved the Ark of the Covenant twice. The first time, they moved it from Baal, prior to the defeat of the Philistines, as we see in 2 Samuel 5 and 6 and in 1 Chron-



icles 15. Once the prophet Samuel narrates David's victory over the Philistines, he tells us about both times when the Ark was moved. However in 1 Chronicles, the order is as follows: the Ark was first moved from Kirjath Jearim; then David defeated the Philistines; and finally, the Ark was moved from the House of Obed-Edom.

Therefore the two accounts are not contradictory at all. What we have here is simply one prophet choosing to give us the complete history of the Ark at once (rather than referring to it later) and another presenting the history in a different way. In both cases the timing of events is the same.

Continued on next page

To God be the Glory ...for His Fruit

Growing up in a Southern Baptist church in Texas, USA, I constantly heard "hellfire and brimstone" messages of a God who was looking for a reason to condemn me so He could torture me forever. This was the image of God cemented in my mind from a young age. It didn't fit at all with the God I read about in certain parts of the Bible, a merciful God who loves people so much that He sent His Son to die so that we can spend eternity with Him. As a result, I stopped going to church in my early teens. I didn't even want to call the loving God I believed in "God", because this same word was used for the wrathful, vengeful God I was taught to believe in. Once I got older, I tried other churches of various denominations but found they all taught this same callous, cruel dictator whom I saw in the Old Testament. Never finding the loving, just God I knew to be somewhere out there, I eventually gave up on church completely. I eventually got into metaphysical things, so I used a name associated with that to describe the God I believed in.

Five years ago, I met an Australian gentleman online who is a third generation SDA. I still wouldn't use words like "Bible", "church", or "God" because of my past. He soon learned of my strong aversion for these things, but he listened patiently and kindly to my story over several days, without ever having revealed his own religious background or beliefs. We nearly went our separate ways at that point, but I was told in a very strange experience that I was to look for "the last Adam". Not knowing an "Adam", and with my metaphysical thinking, I thought perhaps I was to look for the last "atom". When my friend heard about that, he knew instantly it was "the last Adam", but how to proceed?

He started telling me Bible stories that illustrated God's true character, but without saying where they came from. He ran the risk that I might recognise one of these at any time, but somehow my mind was held, and the character of the true God, without that name, began to impress me more and more. He eventually started studying the gospel of Luke with me, although I was still very cautious and somewhat skeptical. We continued through Luke, and part way through Acts, enough to give me the historical background on the stoning of Stephen, which would later help me understand Daniel 9. At that time, in answer to one of my many searching questions, he showed me, online, the last chapter of Ellen White's, *The Great Controversy*. This account of the final destiny of the world, and its wonderful eternal future, began to show me the erroneous teachings I was brought up with, and spoke the truth about the loving, compassionate God I believed in. I was so touched with that chapter that I wanted to take time out from our Bible study to read the whole book with him, which he was very happy to do. We did so together over the next six months. It answered many more questions that I had. We then continued our Bible study, having used an Instant Messenger program throughout this entire time. For us, this has been a very effective study method, as the chats can be archived for future reference. Our study continues.

My Australian friend later introduced me to Amazing Discoveries and Walter Veith. I watched the entire Total Onslaught series in sequence (as my friend had advised me to do, since it builds a strong case step by step), and several other programs. I then shared Herb Larsen's DVD, *In Search of Relevance* with my

Continued on next page

7 Did Solomon have 40,000 stalls for his horses (1 Kings 4:26), or 4,000 stalls (2 Chronicles 9:25)?

(Category: copyist error, or misunderstood the historical context)

There are a number of ways to answer these puzzling differences. The most plausible is that the decadal number had been rubbed out or distorted due to constant use.

Others believe that the stalls mentioned in 2 Chronicles were large ones that housed 10 horses each (that is, a row of ten stalls). Therefore 4,000 of these large stalls would be equivalent to 40,000 small ones.

Another commentator maintains that the number of stalls recorded in 1 Kings was the number at the beginning of Solomon's reign, whereas the number recorded in 2 Chronicles was the number of stalls at the end of his reign. We know that Solomon reigned for 40 years; no doubt, many changes occurred during this period. It is quite likely that he reduced the size of the military machine his father David had left him, because his reign was such a peaceful one.

8 According to the author, did Baasha, the king of Israel die in the 26th year of king Asa's reign (1 Kings 15:33), or was he still alive in the 36th year (2 Chronicles 16:1)?

(Category: misunderstood the historical context, or copyist error)

There are two possible solutions to this problem. To begin with, scholars who have looked at these passages have concluded that the 36th year of Asa should be calculated from the withdrawal of the 10 tribes from Judah and Benjamin which brought about the division of the country into Judah and Israel. If we look at it from this perspective,

the 36th year of the divided monarchy would be in the 16th year of Asa. This is supported by the Book of the Kings of Judah and Israel, as well as contemporary records, which follow this convention.

Others prefer to regard the number 36 in 2 Chronicles 16:1 and the number 35 in 15:19 as a copyist's error for 16 and 15, respectively. In this case, however, the numbers were written using Hebrew alphabetical type (rather than the Egyptian

multiple stroke type used in the Elephantine Papyri, referred to in questions 5 and 6). It is therefore quite possible that the number 16 could quite easily be confused with 36. The reason for this is that up through the seventh century BC the letter yod (10) greatly resembled the letter lamed (30), except for two tiny strokes attached to the left of the main vertical strokes. It required only a smudge from excessive wear on this scroll-column to result in making the yod look like a lamed. It is possible that this error occurred first in the earlier passage, in 2 Chronicles 15:19 (with its 35 wrongly copied from an original 15); then to make it consistent in 16:1, the same scribe (or perhaps a later one) concluded that 16 must be an error for 36 and changed it accordingly on his copy.

9 Did Solomon appoint 3,600 overseers (2 Chronicles 2:2) for the work of building the temple, or was it only 3,300 (1 Kings 5:16)?

(Category: misunderstood the author's intent)

This is not too great a problem. The most likely solution is that the author of 2 Chronicles included the 300 men who were selected as reservists to take the place of any supervisors who would become ill or who had died, while the author of the 1 Kings 5:16 passage includes only the supervisory force. With the group as large as the 3,300, sickness and death certainly did occur, requiring reserves who would be called up as the need arose.

10 Did Solomon build a facility containing 2,000 baths (1 Kings 7:26), or over 3,000 baths (2 Chronicles 4:5)?

(Category: misunderstood the author's intent, or copyist error)

The Hebrew verb rendered "contained" and "held" is different from that translated "received"; and the meaning may be that the sea ordinarily contained 2,000 baths. But when filled to its utmost capacity it received and held 3,000 baths. Thus the chronicler simply mentions the amount of water that would make the sea like a flowing spring rather than a still pool. This informs us that 3,000 baths of water were required to completely fill the sea which usually held 2,000 baths.

Another solution follows a theme mentioned earlier, that the number in Hebrew lettering for 2,000 has been confounded by the scribe with a similar alphabetical number for the number 3,000.





Some critics have also said that if the bath had a diameter of 10 cubits it cannot possibly have had a circumference of 30 cubits as the text says (since 'pi' dictates that it would have a circumference of 31.416 or a 9.549 diameter).

But we must read the text properly, because the text says that it was about 8cm thick and had a rim shaped like a lily. Therefore it depends on where you measure from. The top or bottom of the rim or the inside or outside for the vessel would all give a different diameter; and depending on whether you measure at the top of the rim or at the narrower point, you would get a different circumference.

11 Are the numbers of Israelites freed from Babylonian captivity correct in Ezra (Ezra 2:6, 8, 12, 15, 19, 28) or in Nehemiah (Nehemiah 7:11, 13, 17, 20, 22, 32)?

(Category: misunderstood the historical context)

In chapter 2 of Ezra and in chapter 7 of Nehemiah there are about thirty-three family units that appear in both lists of Israelites returning from Babylon to Judea. Of these 33 family units listed in Ezra and Nehemiah, nineteen of the family units are identical, while fourteen show discrepancies in the number of members within the family units. Two of the discrepancies differ by 1, one differs by 4, two by 6, two differ by 9, another differs by 11, another two by 100, another by 201, another differs by 105, a further family differs by 300, and the largest difference is the figure for the sons of Azgad, a difference of 1,100 between the accounts of Ezra 2 and Nehemiah 7.

There are two important factors to bear in mind when looking at these discrepancies between the two lists. The first is the probability that though members of the units

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adult son who had been an agnostic all his life. Herb's authentic, down-to-earth manner, talking not preaching, really impressed him and inspired him to read the entire Bible in 2 ½ weeks. He then saw Walter Veith's Total Onslaught series, and said that no one, if they are open-minded at all, could see it and not believe afterwards that there is a God who loves and cares about us. He thinks everyone should have a copy of the Total Onslaught series and I agree with him. Although he hasn't made a firm commitment yet, he's come a long way in his spiritual journey and I'm very thankful for this.

After about two years of doing the Bible study with my Australian friend, I finally felt receptive enough to check out a local SDA church in Richardson, which he helped me to locate, close to where I lived in Dallas, Texas. After attending for a while, I took a Bible Workers training course they offered, got baptized, and then facilitated a weekly Bible study at the apartment complex where I lived. I later moved to a smaller town in Texas and led a similar weekly Bible study there.

I really enjoy watching Herb Larsen's Extreme Evangelism series on ADTV, all the other Walter Veith programs, Philip Sizemore, Daniel Pel, and other ADTV speakers, and have shared those with my son, as well. The speakers share such plain, straight truth with references to back up their teachings. In addition to the spiritual truths I discovered, the health message has greatly affected me. I especially enjoy Walter Veith's Life at its Best, the Dr. Tim Riesenberger programs and the health programs of Rudy and Jeanie Davis. I've become a vegetarian and am working towards becoming a vegan. I used to be a workaholic, slept only every 3-4 days and was on fourteen different medications. Now, I'm not on any medications, sleep like a baby and my health has significantly improved after the ravages from years of over-work earlier in life. I especially appreciate God's Sabbath and the rest that it brings. It feels like a hug between me and my Saviour. What a wonderful gift that day is to us each week, and such a blessing! I'm so thankful for how God has worked in my life. I can now talk about church, God and the Bible with a good "pride" and no negative emotions. Amazing Discoveries continues to play a major part in giving me the peace and joy that comes from having a right relationship with God and His life-changing Word and is helping me share that with others.

Amethyst J.

or families had enrolled their names at first as intending to go, in the interval of preparation, some possibly died, others were prevented by sickness or other insurmountable obstacles, so that the final number who actually went was not the same as those who had intended to go. Anyone who has planned a school-coach trip to the beach can understand how typical a scenario this really is.

A second and more important factor are the different circumstances in which the two registers were taken. Ezra's register was made up

Continued on next page

while still in Babylon (in the 450s BC), before the return to Jerusalem (Ezra 2:1-2), whereas Nehemiah's register was drawn up in Judea (around 445 BC), after the walls of Jerusalem had been rebuilt (Nehemiah 7:4-6). The lapse of so many years between the two lists (between 5-10 years) would certainly make a difference in the numbers of each family through death or by other causes.

Most scholars believe that Nehemiah recorded those people who actually arrived at Jerusalem under the leadership of Zerubbabel and Jeshua in 537 or 536 BC (Nehemiah 7:7). Ezra, on the other hand, uses the earlier list of those who originally announced their intention to join the caravan of returning colonists back in Babylon, in the 450s BC.

The discrepancies between these two lists point to the fact that there were new factors which arose to change their minds. Some may have fallen into disagreement, others may have discovered business reasons to delay their departure until later, whereas in some cases there were certainly some illnesses or deaths, and in other cases there may have been some last-minute recruits from those who first decided to remain in Babylon. Only clans or city-groups came in with shrunken numbers. All the rest picked up last-minute recruits varying from one to 1,100.

When we look at the names we find that certain names are mentioned in alternate forms. Among the Jews of that time (as well as those living in the East), a person had a name, title, and surname. Thus, the children of Hariph (Nehemiah 7:24) are the children of Jorah (Ezra 2:18), while the children of Sia (Nehemiah 7:47) are also the children of Siaha (Ezra 2:44).

When we take all these factors into consideration, the differences in totals that do appear in these two tallies should occasion no surprise whatsoever. The same sort of arbitration and attrition has featured in every large migration in human history.

12 Both Ezra 2:64 and Nehemiah 7:66 agree that the totals for the whole assembly was 42,360, yet when the totals are added, Ezra – 29,818 and Nehemiah – 31,089. Which is right? (Category: copyist error)

There are possibly two answers to this seeming dilemma. The first is that this is most likely a copyist's error. The original texts must have had the correct totals, but somewhere along the line of transmission, a scribe made an error in one of the lists, and changed the total in the other so that they would match, without first totaling up the numbers for the families in each list. There is the suggestion that a later scribe, upon copying out these lists, purposely put down the totals for the whole assembly who were in Jerusalem at his time which, because it was later, would have been larger.

Such errors do not change the historicity of the account, since in such cases another portion of Scripture usually corrects the mistake (the added totals in this instance). As the well-known commentator, Matthew Henry once wrote, "Few books are not printed without mistakes; yet, authors do not disown them on account of this, nor are the errors by the press imputed to the author. The candid reader amends them by the context or by comparing them with some other part of the work."

There are other instances where copyist errors seem to be the only explanation for the discrepancy. For example, did 200 singers (Ezra 2:65) or 245 singers (Nehemiah 7:67) accompany the assembly? Was Ahaziah 22 (2 Kings 8:26) or 42 (2 Chronicles 22:2) when he began to rule over Jerusalem? Was Jehoiachin 18 years old (2 Kings 24:8) or 8 years old (2 Chronicles 36:9) when he became king of Jerusalem?

All these instances are attributed to copyist errors. Such scribal errors do not change Jewish or Christian beliefs in the least. Because these accounts were written thousands of years ago, we would not expect to have the originals in our possession today, as they would have disintegrated long ago. We are therefore dependent on the copies taken from copies of those originals, which were in turn continually copied out over a period of centuries. In the case of Ahaziah, there is enough additional information in the Biblical text to show that the correct number is 22. Earlier in 2 Kings 8:17, the author mentions that Ahaziah's father Joram ben Ahab was 32 when he became King and he died eight years later, at the age of 40. Therefore Ahaziah could not have been 42 at the time of his father's death at age 40! In such a case, another portion of Scripture often corrects the mistake (2 Kings 8:26 in this instance). We must also remember that the scribes who were

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Where did Paul see an altar labelled "To the Unknown God"?

For correct answer search pages for this icon:



responsible for the copies were meticulously honest in handling Biblical texts. They delivered them as they received them, without changing even obvious mistakes, which are few indeed.



In the case of Jehoiachin, 18 is most likely the correct number, although some commentators contend that it is entirely possible that he may have been 8. They maintain that when Jehoiachin was 8 years old, his father made him co-regent, so that he could be trained in the responsibilities of leading a kingdom. Jehoiachin then became officially a king at the age of 18, upon his father's death.

As with many of these numerical discrepancies, it is the decade number that varies. It is instructive to observe that the number notations used by the Jews in the 5th century BC Elephantine Papyri, during the time of Ezra and Nehemiah, from which the Jehoiachin passage comes, evidences the earlier form of numerical notation. This consisted of a horizontal stroke ending in a downward hook at its right end to represent the numbers in tens. Vertical strokes were used to represent anything less than ten. If the primary manuscript from which a copy was being carried out was blurred or smudged, one or more of the decadal notations could be missed by the copyist. It is far less likely that the copyist would have mistakenly seen an extra ten stroke that was not present in his original than that he would have failed to observe one that had been smudged. Many Bibles often list the scribal error in the footnotes for clarity. It makes sense to correct the numerals once the scribal error has been noted. This, however, in no way negates the authenticity nor the authority of the Scriptures which we have.

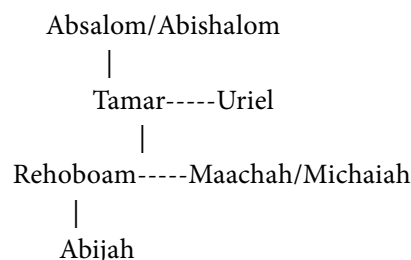
In the case of totals in Ezra and Nehemiah, the original texts must have had the correct totals, but somewhere along the line of transmission, a scribe made an error in one of the lists, and changed the total in the other so that they would match, without first totaling up the numbers for the families in each list.

13 Was King Abijah's mother's name Michaiiah, daughter of Uriel of Gibeah (2 Chronicles 13:2) or Maachah, daughter of Absalom (2 Chronicles 11:20 & 2 Samuel 13:27)?
(Category: misunderstood the Hebrew usage)

This apparent contradiction rests on the understanding of the Hebrew word bat, equivalent to the English daughter. Although usually used to denote a first generation female descendant, it can equally refer to more distant kinship. An

example of this is 2 Samuel 1:24, which states: 'O daughters of Israel, weep for Saul...' As this is approximately 900 years after Israel (also called Jacob) actually lived, it is clear that this refers to the Israelite women, his distant female descendants.

When seen in this light, the 'contradiction' vanishes. 2 Chronicles 13:2 correctly states that Michaiiah is a daughter of Uriel. We can assume that Uriel married Tamar, Absalom's only immediate daughter. Together they had Michaiiah who then married king Rehoboam and became the mother of Abijah. 2 Chronicles 11:20 and 1 Kings 15:2, in stating that Maachah was a daughter of Absalom, simply link her back to her more famous grandfather, instead of her lesser known father, to indicate her royal lineage. Abishalom is a variant of Absalom and Michaiiah is a variant of Maachah. Therefore, the family tree looks like this:



14 Did Joshua and the Israelites (Joshua 10:23,40) capture Jerusalem or not? (Joshua 15:63) ?
(Category: misread the text)

The short answer is, not in this campaign. The verses given are in complete harmony and the confusion arises solely from misreading the passage concerned.

In Joshua 10, it is the king of Jerusalem that is killed: his city is not captured (verses 16-18 and 22-26). The five Amorite kings and their armies left their cities and went to attack Gibeon. Joshua and the Israelites routed them and the five kings fled to the cave at Makkedah, from which Joshua's soldiers brought them to Joshua, who killed them all. Concerning their armies, verse 20 states: "the few who were left reached their fortified cities", which clearly indicates that the cities were not captured. So it was the kings, not their cities, who were captured.

Joshua 10:28-42 records the rest of this particular military campaign. It states that several cities were captured and destroyed, these being: Makkedah, Libnah, Lachish, Eglon, Hebron and Debir. All of these cities are south-west of Jerusalem. The king of Gezer and his army were defeated in the field whilst helping Lachish (v.33) and in verse 30, comparison is made to the earlier capture of Jericho, but neither of these last

two cities were captured at this time. Verses 40 & 41 delineate the limits of this campaign, all of which took place to the south and west of Jerusalem. Importantly, Gibeon, the eastern limit of this campaign, is still approximately 10 miles to the north-west of Jerusalem.

Jerusalem is, therefore, not stated as captured in Joshua 10. This agrees completely with Joshua 15:63, which states that Judah could not dislodge the Jebusites in Jerusalem.

15 Was Jacob (Matthew 1:16) or Heli (Luke 3:23) the father of Joseph and husband of Mary?

(Category: misunderstood the Hebrew usage)

The answer to this is simple but requires some explanation. Most scholars today agree that Matthew gives the genealogy of Joseph and Luke gives that of Mary, making Jacob the father of Joseph and Heli the father of Mary.

This is shown by the two narrations of the virgin birth. Matthew 1:18-25 tells the story only from Joseph's perspective, while Luke 1:26-56 is told wholly from Mary's point of view. A logical question to ask is why Joseph is mentioned in both genealogies. The answer is again simple. Luke follows strict Hebrew tradition in mentioning only males. Therefore, in this case, Mary is designated by her husband's name.

This reasoning is clearly supported by two lines of evidence. In the first, every name in the Greek text of Luke's genealogy, with the one exception of Joseph, is preceded by the definite article (e.g. 'the' Heli, 'the' Matthat). Although not obvious in English translations, this would strike anyone reading the Greek, who would realize that it was tracing the line of Joseph's wife, even though his name was used.

The second line of evidence is the Jerusalem Talmud, a Jewish source. This recognizes the genealogy to be that of Mary, referring to her as the daughter of Heli (Haggai 2:4).

16 Did Jesus descend from Solomon (Matthew 1:6) or from Nathan (Luke 3:31), both of whom are sons of David?

(Category: misunderstood the Hebrew usage)

This is directly linked to the above "contradiction." Having shown that Matthew gives Joseph's genealogy and Luke gives that of Mary, it is clear that Joseph was descended from David through Solomon and Mary through Nathan.

17 Was Jechoniah (Matthew 1:12) or Neri (Luke 3:27) the father of Shealtiel?

(Category: misunderstood the Hebrew usage)

Once again, this problem disappears when it is understood that two different genealogies are given from David to Jesus, those of both Mary and Joseph. Two different genealogies mean two different men named Shealtiel, a common Hebrew name. Therefore, it is not surprising to recognize that they both had different fathers!

18 Which son of Zerubbabel was an ancestor of Jesus Christ, Abiud (Matthew 1:13) or Rhesa (Luke 3:27), and what about Zerubbabel in (1 Chronicles 3:19-20)?

(Category: misunderstood the Hebrew usage)

Two different Shealtiels necessitates two different Zerubbabels, so it is no problem that their sons had different names.

It should not surprise us that there was a Zerubbabel son of Shealtiel in both Mary's and Joseph's ancestry. Matthew tells us that Joseph's father was named Jacob. Of course, the Bible records another Joseph son of Jacob, who rose to become the second most powerful ruler in Egypt (Genesis 37-47). We see no need to suggest that these two men are one and the same, so we should have no problem with two men named Zerubbabel son of Shealtiel.

The Zerubbabel mentioned in 1 Chronicles 3:19,20 could easily be a third. Again, this causes no problem: there are several Marys mentioned in the Gospels, because it was a common name. The same may be true here. This Zerubbabel would then be a cousin of the one mentioned in Matthew 1:12,13. A comparison of Matthew and 1 Chronicles gives the following possible family tree:

```

Jehoiachin
|
Shealtiel---Malkiram---Pedaiah---Shenazzar---
Jekamiah---Hoshama---Nedabiah---...
|               |
Zerubbabel      Zerubbabel---Shimei---...
|               |
Abiud           7 sons
| (1 Ch. 3:19,20)
|
Joseph

```

19 Was Joram (Matthew 1:8) or Amaziah (2 Chronicles 26:1) the father of Uzziah?

(Category: misunderstood the Hebrew usage)

Just as the Hebrew bat (daughter) can be used to denote a more distant descendant, so can the Hebrew ben (son). Jesus is referred to in Matthew 1:1 as the son of David, the son of Abraham. Both the genealogies trace Jesus' ancestry through both these men, illustrating the usage of 'son'. Although no Hebrew manuscripts of Matthew's Gospel are extant today, it is clear that he was a Jew writing from a Hebrew perspective and therefore completely at home with the Hebrew concept of sonship.

With this in mind, it can easily be shown that Amaziah was the immediate father of Uzziah (also called Azariah). Joram/Jehoram, on the other hand, was Uzziah's great-great-grandfather and a direct ascendant. The line goes Joram/Jehoram – Ahaziah – Joash – Amaziah – Azariah/Uzziah (2 Chronicles 21:4-26:1).

Matthew's telescoping of Joseph's genealogy is quite acceptable, as his purpose is simply to show the route of descent. He comments in 1:17 that there were three sets of fourteen generations. This reveals his fondness for numbers and links in directly with the designation of Jesus as the son of David. In the Hebrew language, each letter is given a value. The total value of the name David is fourteen and this is probably the reason why Matthew only records fourteen generations in each section, to underline Jesus' position as the son of David.

20 Was Josiah (Matthew 1:11) or Jehoiakim (1 Chronicles 3:16) the father of Jeconiah?

(Category: misunderstood the Hebrew usage)

Jehoiakim was Jeconiah's father and Josiah his grandfather. This is quite acceptable and results from Matthew's aesthetic telescoping of the genealogy, not from any error.

21 Were there fourteen (Matthew 1:17) or thirteen (Matthew 1:12-16) generations from the Babylonian exile until Christ?

(Category: misunderstood the Hebrew usage)

As Matthew clearly states (1:17), there were fourteen. In the first section there are fourteen names, in the second fifteen and in the third, fourteen. Perhaps the simplest way of resolving the problem is to suggest that in the first and third sections, the first and last person is included as a generation, whereas not in the second. In any case, as Matthew has clearly telescoped his genealogy with good reason, a mistake on his part is by no means shown conclusively. If by some chance another name or two has been lost from the list in the originals, by scribal error, we cannot know. Whatever the real situation, a simple explanation can be afforded, as above.

22 Matthew 21:19 says that the tree which Jesus cursed withered at once, whereas Mark 11:20 maintains that it withered overnight.

(Category: misunderstood the author's intent)

The differences found between the accounts of Matthew and Mark concerning the fig tree have much to do with the order both Matthew and Mark used in arranging their material. When we study the narrative technique of Matthew in general, we find that he sometimes arranges his material in a topical order rather than in the strictly chronological order that is more often characteristic of Mark and Luke.



For instance, if we look at chapters 5-7 of Matthew which deal with the sermon on the Mount, it is quite conceivable that portions of the sermon on the Mount teachings are found sometimes in other settings, such as in the sermon on the plain in Luke (6:20-49). Matthew's tendency was to group his material in themes according to a logical sequence. We find another example of this exhibited in a series of parables of the kingdom of heaven that make up chapter 13. Once a theme has been broached, Matthew prefers to carry it through to its completion, as a general rule.

When we see it from this perspective it is to Mark that we look when trying to ascertain the chronology of an event. In Mark's account we find that Jesus went to the temple on both Palm Sunday and the following Monday. But in Mark 11:11-19 it is clearly stated that Jesus did not expel the tradesmen from the temple until Monday, after he had cursed the barren fig tree (verses 12 to 14).

Continued on next page

BIBLE TRIVIA CORNER

3

Where were Paul and Barnabas called Mercury and Jupiter?



For correct answer search pages for this icon:

To conclude then, Matthew felt it suited his topical approach more effectively to include the Monday afternoon action with the Sunday afternoon initial observation, whereas Mark preferred to follow a strict chronological sequence. These differences are not contradictory, but show merely a different style in arrangement by each author.

23 Was Jesus on the cross (Mark 15:23) or in Pilate's court (John 19:14) at the sixth hour on the day of the crucifixion?

(Category: *misunderstood the historical context*)



The simple answer to this is that the synoptic writers (Matthew, Mark and Luke) employed a different system of numbering the hours of day to that used by John. The synoptics use the traditional Hebrew system, where the hours were numbered from sunrise (approximately 6:00am in modern reckoning), making the crucifixion about 9:00am, the third hour by this system.

John, on the other hand, uses the Roman civil day. This reckoned the day from midnight to midnight, as we do today. Pliny the Elder (Natural History

2.77) and Macrobius (Saturnalia 1.3) both tell us as much. Thus, by the Roman system employed by John, Jesus' trial by night was in its end stages by the sixth hour (6:00am), which was the first hour of the Hebrew reckoning used in the synoptics. Between this point and the crucifixion, Jesus underwent a brutal flogging and was repeatedly mocked and beaten by the soldiers in the Praetorium (Mark 15:16-20). The crucifixion itself occurred at the third hour in the Hebrew reckoning, which is the ninth in the Roman, or 9:00am by our modern thinking.

This is not just a neat twist to escape a problem, as there is every reason to suppose that John used the Roman system, even though he was just as Jewish as Matthew, Mark and Luke. John's gospel was written after the other three, around AD 90, while he was living in Ephesus. This was the capital of the Roman province of Asia, so John would have become used to reckoning the day according to the Roman usage. Further evidence of him doing so is found in John 21:19: "On the evening of that first day of the week". This was Sunday evening, which in Hebrew thinking was actually part of the second day, each day beginning at sunset.

24 Did Jesus go immediately to the desert after his baptism (Mark 1:12-13), or did He first go to Galilee, see disciples, and attend a wedding (John 1:35, 43; 2:1-11)?

(Category: *misread the text*)

This apparent contradiction asks: 'Where was Jesus three days after His baptism?' Mark 1:12-13 says He went to the wilderness for forty days. But John 'appears' to have Jesus the next day at Bethany, the second day at Galilee and the third at Cana (John 1:35; 1:43; 2:1-11), unless you go back and read the entire text starting from John 1:19. The explanation about the baptism of Jesus in John's Gospel is given by John the Baptist himself. It was "John's testimony when the Jews of Jerusalem sent priests and Levites to ask him who he was" (vs. 19). It is he who is referring to the event of the baptism in the past. If there is any doubt, look at the past tense used by John when he sees Jesus coming towards him in verses 29-30 and 32. While watching Jesus he relates to those who were listening to the event of the baptism and its significance. There is no reason to believe that the baptism was actually taking place at the time John was speaking, and therefore no reason to imply that this passage contradicts that of Mark's Gospel.

25 Did Joseph flee with the baby Jesus to Egypt (Matthew 2:13-23), or did he calmly present him at the temple in Jerusalem and return to Galilee (Luke 2:21-40)?

(Category: *misunderstood the historical context*)

This supposed contradiction asks: 'Was baby Jesus's life threatened in Jerusalem?' Matthew 2:13-23 says yes. Luke 2:21-40 appears to say no.

These are complementary accounts of Jesus' early life, and not contradictory at all. It is clear that it would take some time for Herod to realize that he had been outsmarted by the magi. Matthew's Gospel says that he killed all the baby boys that were two years old and under in Bethlehem and its vicinity. The time that passed between the arrival of the wise men to Jerusalem and the moment Herod realized he'd



been tricked and decided to do something about it could have been a year or even more. That would be enough time to allow Joseph and Mary the opportunity to do their rituals at the temple in Jerusalem and then return to Nazareth in Galilee, from where they went to Egypt, and then returned after the death of Herod

26 Did God harden Pharaoh's heart (Exod 4:21 / Exod 9:12) or did Pharaoh harden his own heart? (Exod 8:15)

(Category: *misread the text*)

One commentator notes that they both did. It is important to note here that people often react very differently to God's actions. For example, let's imagine that God invoked some calamity on people as a judgment for their sin. Some people would respond and repent. Many would simply harden their heart and blame God. Thus, by bringing about this calamity, some might be saved, but God could be said to have indirectly hardened the hearts of others. Of course, sometimes you don't need calamity. For instance, evangelism has the same

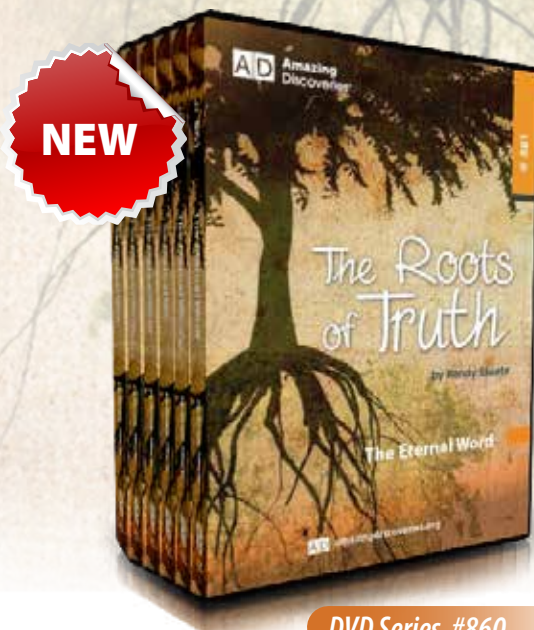
result. Each time the Gospel is preached, people are brought to a point of decision. Some accept the truth and are changed by it, while others reject it. Since we are creatures of habit, every decision against the truth makes it easier to reject it the next time.

Another explanation for this apparent contradiction could be in the way the verse is read. One could read it as God making the action of hardening Pharaoh's heart. But it could also be said that God (indirectly) hardened Pharaoh's heart by forcing Pharaoh to respond. Just as exercise strengthens muscles, repeated rejection of truth strengthens rebellion. God hit Egypt with ten plagues, each one designed to challenge the Egyptians' belief in their gods. With every new plague, Pharaoh was presented with evidence that the Hebrews' God was real and powerful while Egypt's gods were imaginary and powerless. Each plague presented Pharaoh with an opportunity to accept truth and yield to Yahweh or reject truth and become more stubborn and hardened in heart. He repeatedly exercised his choice to reject truth and God's mercy and strengthened his stubborn will until his proud heart could not be moved, even

Continued on next page —————

Randy Skeete

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866-This Property is Condemned



Answer: Athens (Acts 17:21-23)

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when threatened with the death of his son. With each plague, God forced Pharaoh to make a choice. So in this sense, God's actions pushed Pharaoh to act and it could be said that God hardened Pharaoh's heart by pressing him to make a choice and allowing him to choose. At the same time, Pharaoh hardened his own heart by making his choices against God.

27 Did twenty-four thousand die of the plague (Num 25:9) or did twenty-three thousand (1 Cor 10:8)?

(Category: *misunderstood author's intent; plausible explanation*)

According to Paul, 23,000 fell "in one day." The account in Numbers simply states that 24,000 died of the plague. It is not contradictory that 23,000 should die in a day, and another 1000 die before or after.

28 Did Jacob buy a sepulchre from Hamor (Josh 24:32) or did Abraham buy it? (Acts 7:16)

(Category: *misunderstood author's intent; plausible explanation*)

One possible explanation is that Abraham bought the field whereas Jacob went back and specifically bought the tomb. Compare with Gen 33:19 and Gen 23:10-20. Josh 24:32 and Acts 7:16 were based on those verses.

29 Did Ahaziah begin to reign in the twelfth year of Joram (2 Kings 8:25) or in the eleventh year of Joram (2 Kings 9:29)?

(Category: *misunderstood author's intent; plausible explanation*)

Note that Ahaziah is the son of Joram. It's possible that on account of Joram's sickness [2 Chron 21:18,19] that Ahaziah became associated with him in the eleventh year of Joram's rule, but then began to rule alone by the twelfth year.

30 Did Michal have no child (2 Sam 6:23) or did she have five children? (2 Sam 21:8)

(Category: *misunderstood author's intent*)

2 Samuel 21:8-9 reads:

"But the king took the two sons of Rizpah the daughter of Aiah, whom she bare unto Saul, Armoni and Mephibosheth; and the five sons of Michal the daughter of Saul, whom she brought up for Adriel the son of Barzillai the Meholathite: And he delivered them into the hands of the Gibeonites, and they hanged them in the hill before the LORD: and they fell [all] seven together, and were put to death in the days of harvest, in the first [days], in the beginning of barley harvest."

This would appear to be a real contradiction except for the phrase "whom she brought up for Adriel the son of Barzillai."

The phrasing tells us that these sons are not Michal's in the normal sense of the term because she did not "bear" these children; i.e. these sons are adopted children. ■

Sources: <http://www.philvaz.com/apologetics/bible.htm>, <http://gluefox.com/min/contrad.htm>

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About the Author:



Scott Ritsema is a Bible teacher, author, and speaker who has presented seminars at camp meetings, teacher conventions, conferences, academies, camps, and churches throughout North America. Scott and his wife, Cami, began Belt of Truth Ministries in 2012 with a vision to share the truth about God, the truth about media, and last-days present truth wherever God may lead. Scott's family currently resides in Lakeview, Michigan where Scott teaches part time at Great Lakes Adventist Academy.

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This war has, in fact, become the war to end all wars. If citizens on this planet can be brainwashed or robotized, using dumbed-down Pavlovian/Skinnerian education, to accept what those in control want, there will be no more wars. If

If there are no rights or wrongs, there will be no one wanting to "right" a "wrong".

there are no rights or wrongs, there will be no one wanting to "right" a "wrong". Robots have no conscience. The only permissible conscience will be the United Nations or a global conscience. Whether an action is good or bad will be decided by a "Global Government's Global Conscience," as recommended

by Dr. Brock Chisholm, in 1947—and later in 1996 by current United States Secretary of State, Madeleine Albright.

You may protest, "But no one has died in this war." Is that the only criteria we have with which to measure whether war

To God be the Glory ..for His Fruit

I would like to share just a small bit of the far-reaching, miraculous impact that Amazing Discoveries has had on our family. It all started with a DVD that a fellow physician friend lent to us—it was Walter Veith's conversion story. Through his testimony, we were reawakened to the wonderful treasure of God's Word. I immediately got more copies of this very DVD (from the ABC in Collegedale, TN, where we were visiting). One DVD was given to each of my children and to people in our church back home in Florida.

When I found out that Walter Veith had more lectures on many different topics, I was so excited! I ordered several sets of Total Onslaught. One of my children was at Walla Walla SDA University at the time. He was totally into the drug and party scene, but said he would watch the DVDs because they sounded interesting, especially The Secret Behind Secret Societies.

He was so impressed and shocked by what he learned that he listened to all the DVDs (and showed them to a friend too), and couldn't believe how much was going along with his Revelation Bible class, the Bible itself, and world events. He was blown away! Although he didn't change his lifestyle until a couple of years later, he was deeply convicted of truth and began to read his Bible. One of his good friends has returned to church and brought others who were not SDAs to church by watching Walter Veith's presentations and by the conviction of the Holy Spirit.

I also share portions of pertinent videos with my youth Sabbath school class. I am so grateful to God for your whole ministry! It is definitely one of God's methods for waking up and hopefully shaking up to action His sleeping church in these last days! In a nutshell, I can't thank you enough because your ministry has had such a life-saving impact on myself and my family! It has awakened in all of us an urgency to know, be ready, and share with others who are unaware of deceptions, Biblical truths, and Jesus' soon return.

Teresa A.

is war? Didn't Aristotle say it well when he said, "Educated men are as much superior to uneducated men as the living are to the dead"? To withhold the tools of education can kill a person's spirit just as surely as a bullet his body. The tragedy is that many Americans have died in other wars to protect the freedoms being taken away in this one. This war which produces the death of intellect and freedom is not waged by a foreign enemy but by the silent enemy in the ivory towers, in our own government, and in tax-exempt foundations—the enemy whose every move I have tried to document in this book, usually in his/her/its own words.

For over a twenty-five year period the research used in this chronology has been collected from many sources: the United States Department of Education; international agencies; state agencies; the media; concerned educators; parents; legislators, and talented researchers with whom I have worked. In the process of gathering this information two beliefs that most Americans hold in common became clear:

- 1) If a child can read, write and compute at a reasonably proficient level, he will be able to do just about anything he wishes, enabling him to control his destiny to the extent that God allows (remain free);
- 2) Providing such basic educational proficiencies is not and should not be an expensive proposition.

Since most American's believe the second premise—that providing basic educational proficiencies is not and should not be an expensive proposition—it becomes obvious that it is only a radical agenda, the purpose of which is to change values and attitudes (brainwash), that is the costly agenda. In other words, brainwashing by



To withhold the tools of education can kill a person's spirit just as surely as a bullet his body.



our schools and universities is what is bankrupting our nation and our children's minds.

This book, or collection of research in book form, was put together primarily to satisfy my own need to see the various components which led to the dumbing down of the United States of America assembled in chronological order—in writing. Even I, who had observed these weird activities taking place at all levels of government, was reluctant to accept a malicious intent behind each individual, chronological activity or innovation, unless I could connect it with other, similar activities taking place at other times. This book, which makes such connections, has provided for me a much-needed sense of closure.

The Deliberate Dumbing Down of America is also a book for my children, grandchildren, and great-grand-children. I want them to know that there were thousands of Americans who may not have died or been shot at in overseas wars, but were shot at in small-town "wars" at school board meetings, at state legislative hearings on education, and, most importantly, in the media. I want my progeny to know that whatever intellectual and spiritual freedoms to which they may still lay claim were fought for—are a result of—the courageous work of incredible people who dared to tell the truth against all odds.

I want them to know that there will always be hope for freedom if they follow in these people's footsteps; if they cherish the concept of "free will"; if they believe that human beings are special, not animals, and that they have intellects, souls, and consciences. I want them to know that if the gov-

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ernment schools are allowed to teach children K-12 using Pavlovian/Skinnerian animal training methods—which provide tangible rewards only for correct answers—there can be no freedom.

Why? People "trained"—not educated by such educational techniques will be fearful of taking principled, sometimes controversial, stands when called for because these people will have been programmed to speak up only if a positive reward or response is forthcoming. The price of freedom has often been paid with pain and loneliness.

**The price of
freedom has
often been
paid with pain
and loneliness.**

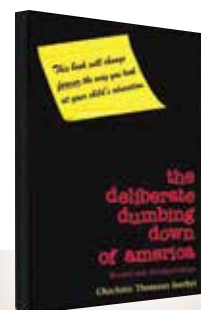
...In order to win a battle one must know who the "real" enemy is. Otherwise, one is shooting in the dark and often hitting those not the least bit responsible for the mayhem. This book, hopefully, identifies the "real" enemy and provides Americans involved in this war—be they plain, ordinary citizens, elected officials, or traditional teachers—with the ammunition to fight to obtain victory. ■

The Deliberate Dumbing Down of America **\$29.95**
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This book is a well documented chronology of educational restructuring which has led to the education crisis we face today in American schools. It will change forever the way you look at your child's education. (476 pages)

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A full 800-page version of this book is also available in a pdf format you can download for free at www.deliberatedumbingdown.com



Sprouting

by Amazing Health Team

As we head into the winter months, our access to fresh green garden produce becomes limited. We will become dependent on greens shipped from far off regions with depleted nutritional content. Many of us living in northern climates do not have access to a heated greenhouse during winter to help enhance our diets with fresh nutritional greens. But there's an easy way for anyone, even those that live in condos and in the city, to grow their own greens: growing sprouts.

Don't be fooled by their size. Sprouts, although small, are high in nutritional content and can supply an abundant amount of nutrition to your diet not only in winter months, but throughout the year. Add them to salads, sandwiches, wraps, smoothies, dips, stir-fries, and even soups and stews. Use often and if possible at every meal!

Here's how to grow your own sprouts:



1 Select the sprouts you would like to grow. Choose a variety of sprouts, since each sprout comes with different nutritional content. Adzuki beans, green lentils, alfalfa seeds, French green lentils, chickpeas, and mung beans are just a few of the easiest options to sprout. Ensure you keep each sprout type in a separate container, because they each have a different germination rate.



2 Rinse and pick over the beans. Use whole and untreated beans. Be careful to select high quality beans that are meant for sprouting and eating. Contaminated beans can cause illness. Wash and remove any damaged beans and foreign objects.

3 Place beans in a jar with water. The beans will expand as they soak, so give them plenty of space in the jar. For example, you only need two tablespoons of alfalfa seeds for a 3-cup jar. Other beans should not take up more than $\frac{1}{4}$ of the jar.



4 Cover the jar with a drainable cap. Be creative: you can use cheesecloth held by an elastic, or a piece of mosquito netting held by a jar ring. Otherwise, you can purchase a commercial jar sprouting lid with a mesh top.



5 Soak the beans. Let the jar sit for 8 to 12 hours at room temperature. In general, the larger the bean, the longer the soak.



6 Rinse and Drain. Drain the water out through the mesh cap completely, then rinse with fresh water and drain again. Place the jar upside down at an angle, somewhere out of the sun. Use a dish rack or wire cooling rack so that any remaining moisture will escape and air can circulate around the opening.



7 Repeat. Rinse and drain the beans with fresh water two to four times a day. Be sure to watch that your beans do not dry out. Continue until



the sprouts have grown to the length you want. Alfalfa sprouts should grow to about an inch, whereas Mung bean, lentil, chickpea, and adzuki sprouts are ready to eat at around half that size. Lentils and mung beans usually only take a couple of days after the initial soak.



8 Use immediately. Since sprouts perish easily, consume them within 3 days. This shouldn't be too hard, since the meal possibilities are endless! Use sprouts fresh in salads, or make plant-based "milks." The soaked and rinsed beans are great to cook. If sprouting grains, use in any of your favorite recipes just as you would unsprouted grains. Nut sprouts are great dehydrated, but take caution as nuts develop mold if they are not completely dry. Add dehydrated, sprouted buckwheat to your breakfast for extra crunch. It only takes 24 hours for buckwheat to sprout, and after dehydrating, the buckwheat will keep in sealed jars for some time. Buckwheat is high in nutrients and especially beneficial in strengthening the vein and artery walls.

Now you're ready to begin your sprouting journey. But take heed: contaminated sprouts can result in bacterial growth such as E. coli, leading to food-borne illnesses. Always purchase organic, fresh products from a reputable source. Wash hands thoroughly before handling foods, and keep sprouting equipment and all kitchen surfaces clean to avoid cross contamination. Always consume sprouts within a few days, fresh and straight out of the fridge. Refrigerate sprouts once they reach their desired length. Some health organizations also recommend consuming them cooked to reduce the risk of infection.

Here is a chart of approximate sprouting times:

BEANS/SEEDS	Soaking Time (hrs)	Sprouting Time (days)
Adzuki Beans	8 - 12	4
Amaranth	8	1 - 3
Quinoa	4	2 - 3
Barley	6	2
Black Beans	8 - 12	3
Buckwheat	6	2 - 3
Chickpeas/Garbanzo	8	2 - 3
Kamut	7	2 - 3
Lentils	7	2 - 3
Millet	5	12 (hours)
Mung Beans	8 - 12	3 - 4
Oat Groats	6	2 - 3
Pumpkin Seeds	8	3
Radish Seeds	8 - 12	3 - 4
Sesame Seeds	8	2 - 3
Sunflower Seeds	8	12 - 24 (hours)
Wheat Berries	7	3 - 4
Wild Rice	9	3 - 5
Alfalfa	12	3 - 4
Broccoli Seeds	24	3-5

Why Sprout?

Q -To increase **nutrition content** of meals especially during winter months.

-To enhance your diet, increase your nutrition, and add healthy greens to your diet without breaking the bank. Seeds and beans are **in-expensive** and can yield an almost exponential amount of nutritional sprouts. Sprouts are one of the most economical foods. **\$**

-To be prepared for natural catastrophes that might leave you without food and cooking facilities. Store dry beans and seeds for sprouting in a disaster. All you need is some water to sprout. **+**

-To increase **the variety** of your diet by incorporating different beans that you might not otherwise consume. **✓**

-It requires very little equipment, and can be done anywhere. No garden required. **■**

Janie Unruh is a health professional and a contributor at Amazing Health.

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How to Grow

Wheatgrass

by Amazing Health Team



1-5



6



6-7



7



8-9

Wheatgrass is one of the greatest sources of vitamins. Often called an ultimate blood purifier, it contains high amounts of iron, vitamin A, E, B6, riboflavin, pantothenic acid, zinc, manganese, chlorophyll, and even protein. During winter months, it's an excellent source of vitamins and minerals when you can't access fresh vegetables or fruits from your garden. Wheatgrass can be grown on your kitchen counter throughout the winter months to provide a continuous supply of high energy, cleansing, and nutrition to your diet.

How To Grow Wheatgrass:

Supplies Needed:

- Wheatgrass seeds (also known as hard winter wheat seed or wheat berries). Be sure to pick organic seeds or ones that haven't been treated with pesticides.
- A planting tray



Directions:

1 Measure how many seeds you need to lightly cover the bottom of the tray you are going to use. 2 cups is good for a 16" x 16" tray. You can spread

the raw berries on the bottom of the tray to measure what you need for your size tray.

2 Rinse the seeds well in cool water. Drain

3 Soak seeds in about 3 times as much cold water as seeds. Cover the bowl with plastic wrap and leave to soak for about 10 hours or overnight. No sunlight is required at this point, so anywhere in your kitchen is fine.

4 Drain the seeds and add new cold water – again 3 times as much water as the seeds. Let soak for another 10 hours.

5 Drain seeds again, and add new cold water as before, allowing them to soak for yet another 10 hours. There should be a total of 3 long soaks. By the end of the last soak, the seeds should have sprouted small roots. Drain the seeds again and get ready for planting.

6 Line the tray with paper towel to prevent the wheatgrass roots from growing through the holes in the bottom of the tray. Spread a 2-inch thick layer of organic compost or potting soil or Vermiculite in the seed tray. If using Vermiculite, you need very little as it absorbs and holds liquid so readily – approx. 3 cups for 10x10 inch tray or 6 cups for 10x20 inch tray.

7 Lightly press the seeds into the soil but don't completely bury them. Spread the seeds evenly across the tray. It's OK if they are touching but don't leave any clumps of seeds so each seed has a little room to grow.





10



11



12

8 Water the tray lightly and cover the tray with a few moistened sheets of newspaper.

9 Keep the seeds moist. This is important as you don't want the seeds to dry out or they won't grow properly. Water the tray lightly in the mornings, and use a spray bottle to mist the soil in the evenings so that the seedlings don't dry out overnight. Spray the newspaper too so it stays wet. Be sure that the container does not get waterlogged.

10 Remove the newspaper cover after 4 days, but continue watering the sprouted grass once a day.

11 Now is the time to put your tray into the sunlight so that the sprouted grass can start developing chlorophyll. Keep the grass in partial sunlight.

12 Wait for the grass to split into 2 blades of grass.

The shoots are mature and ready for harvesting when you see a second blade of grass growing out of the first shoot. The grass will be approximately 6 inches tall. It usually takes about 9-10 days of growth to reach the mature stage.

Harvesting:

Cut the wheatgrass above the root using scissors. Juice the grass immediately. You will get the best flavour and nutrition from grass that has been just freshly cut.

Keep watering the wheatgrass to produce a second crop. Sometimes you can get a third crop from your shoots, but usually it isn't as tender and sweet as the first one. Empty the seed tray, and prepare it for another batch of seedlings.

It takes a large quantity of wheatgrass to make just a few shots of juice. If you are planning on making wheatgrass a daily part of your diet, you'll need more than one tray of seedlings growing at the same time. Time your growing and harvesting cycles so that you have a new batch of seeds soaking while the previous batch is taking root. If you have 2 or 3 trays at various stages in the rotation, you should be able to produce enough wheatgrass to have a shot of juice every day.

Wheatgrass is also very decorative and will add a nice natural touch of green to your kitchen or sunroom or wherever you choose to grow it.

Juicing:

Be sure to rinse the wheatgrass before you juice it to remove debris or dust. Wheatgrass needs to be juiced using a special wheatgrass juicer, such as a Teldon Greenstar juicer. Regular juicers will get clogged by the wheatgrass. If you don't have a juicer, you can blend the wheatgrass completely and strain out the solids. ■



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excerpt from **Cross and Crown** by James D. McCabe, Jr.

Laurence Saunders



Laurence Saunders was a man of good family. He was born during the reign of Henry VIII, and was educated at Eton College, from which he passed to King's College at Cambridge, where he remained three years.

At the end of that time his mother, who was a wealthy widow, and who wished him to engage in mercantile pursuits, apprenticed him to Sir William Chester, an eminent city merchant. This change was not to the taste of the young man, however, and Sir William, perceiving this, gave up his indentures and prevailed upon his mother to allow him to resume his studies.

He was soon admitted to the ministry of the English Church, and in the reign of Edward VI, married a young woman of his own rank in life, who proved a noble helpmate to him, and to whom he was devotedly attached. After filling sundry positions he was given the rectorship of All-Hallows Church in the City of London. He was in charge of this parish when Bloody Mary began her persecution of the Church of England.

Bonner, the Bishop of London, was not slow in singling out Saunders as a victim. In consequence of a sermon which he preached to his congregation on the 15th of October, 1553, he was arrested and carried before the bishop, who ordered him to write down his opinion concerning the doctrine of transubstantiation. He obeyed without hesitation, and as he handed the paper to the bishop, said:

"My lord, ye do seek my blood, and ye shall have it. I pray God that ye may be so baptized in it, that ye may thereafter loathe bloodsucking, and become a better man." He added that his conscience was clear.

"A goodly conscience, truly!" exclaimed Bonner, interrupting him. "It would make our Queen a bastard, would it not, I pray you?"

"We go about no such matter," replied Saunders.

"Let them care for that, whose writings are yet in the hands of men, witnessing the same, not without the great reproach and shame of the authors."

This report cut the unprincipled bishop to the quick, for Bonner had, in the reign of Henry VIII, written and printed a book against the lawfulness of Henry's marriage with Queen Catherine, the mother of Queen Mary. He was powerless to reply, and he called out to the officers, in a rage:

"Carry away this frenzy fool to prison."

Previous to his arrest, Saunders had lived in constant dread of being imprisoned, and had been so much disturbed by this feeling, that he said to a friend: "In very deed, I am in prison till I be in prison."

He knew that his arrest would be but the prelude to his death, but from the moment of his apprehension all his disquiet ceased, and he became calm and peaceful. He described his feelings to a fellow prisoner "as a sense of refreshment issuing from every part and member toward the heart, and from thence ebbing and flowing to and fro;" and he believed it to be "a certain taste of the Communion of Saints, wonderfully comforting him, not only in spirit, but in body also."

He charged his wife that she should make no effort to obtain his release, but that she should leave him in the hands of God, to work His blessed will. He assured her of his cheerful constancy, thanks to God and His Christ, "in whom, and through whom," he added, "I shall, I know, be able to fight a good fight, and finish a good course, and then receive the crown which is laid up in store for me and all the true soldiers of Christ. Thank, you know whom, for her most sweet and comfortable putting me in remembrance of my journey whither I am passing. God send us all good speed, and a joyful meeting. I have too few such friends to further me in that journey, which is, indeed, the greatest friendship."

He was kept a prisoner for fifteen months, and was treated with considerable severity. His place of confinement was the Marshalsea prison, never a comfortable abode at any time, and wretched place at this period. The keeper of the prison had positive orders not to allow anyone to visit his prisoner, and when Mrs. Saunders came to the jail, with her infant in her arms, and begged to see her husband, he was obliged to refuse her. Touched by her distress, however, he took the baby in his arms and carried him to his father. Saunders was profoundly moved by the sight of his boy, and when his fellow prisoners crowded around him to see the little fellow, an uncommon sight in that terrible place, he exclaimed an outburst of feeling:

"What man, fearing God, would not rather lose this present life, rather than, by prolonging it, adjudge this boy to be a bastard, his wife a whore, and himself a whore-monger? Yea, if there were no other cause for which a man of my estate should lose his life, yet who would not give it to avouch this child to be legitimate, and his marriage to be lawful and holy?"

The Roman party had foully denounced the marriages of the clergy in King Edward's reign as invalid, and had branded all the children of such unions as illegitimate. The married clergy, therefore, had not only their religion to

maintain against Rome, but the honour of their wives and children was at stake, and during the whole reign there were fewer apostates among them than among their single brethren.

After being kept in prison for fifteen months, Mr. Saunders was taken for examination before the Privy Council, over which presided Gardiner, the Bishop of Winchester, then Lord Chancellor of England. He knew that this was but preliminary to his condemnation, but he was resolved to endure all with the firmness of a faithful Christian man. Gardiner began by telling him that his heresies were well known to the council, but that it was thought fit to show him mercy if he would seek it properly. "We have fallen in manner all," he said, "but now we be risen again, and returned to the Catholic Church; you must rise with us, and come home unto it. Leave off your painting and pride speech, for such is the fashion of you all to please yourselves in your glorious words. Answer, yes or no."

"My lord," replied the martyr, calmly, "it is no time for me now to paint. And as for pride, there is no great cause why it should be in me; my learning I confess to be but small, and as for riches or worldly wealth, I have none at all.

"Notwithstanding, it standeth me in hand to answer your demand circumspectly, considering that one of these two extreme perils is likely to fall upon, namely, the losing of a good conscience, or the losing of this my body and life. And I tell you truth, I love both life and liberty, if I could enjoy them without the hurt of my conscience."

"Conscience!" said the chancellor, who, being deficient in that quality, always disbelieved its existence in others; "you have none at all, by pride and arrogancy, dividing yourself by singularity from the Church."

"The Lord is the knower of all men's consciences," answered the martyr. "And where your lordship layeth to my charge this dividing myself from the Church (as you do mean, and as is now among you concluded upon, and I do understand), I do assure you that I live in the faith wherein I have been brought up since I was fourteen years of age, being taught that the power of the Bishop of Rome is but usurped, with many other abuses springing thereof. Yes, this I have received, even at your hands, as a thing agreed upon by the Catholic Church and public authority."

"But have you received by consent and authority, all your heresies of the blessed sacrament of the altar?" asked Gardiner, stung by this reply.

"My lord," said Saunders, "it is less offence to cut off an arm, hand, or joint of a man, than to cut off the head. For the man may live though he lose an arm, or hand, or joint; but he cannot without his head. Now you had all agreed to cut off the supremacy of the Bishop of Rome, whom now you will have to be the head of the Church again.

Here Bonner interrupted him, and called out to the chancellor: "And if it please your lordship, I have his hand against the blessed sacrament. What say you to that?" he asked, turning to the prisoner.

"What I have written, that have I written," was the reply, "and further I will not accuse myself. Nothing have you to burden me withal, for breaking of your laws since they were in force."

"You are obstinate, and refuse liberty," said the chancellor.

"My lord," said Saunders, simply, "I may not buy liberty at such a price; but I beseech your honours to be means to the Queen's majesty for such a pardon for us, that we may live and keep our consciences unclogged, and we shall live as most obedient subjects. Otherwise, I must say for myself, that by God's grace I will abide the utmost extremity that man may do against me, rather than act against my conscience."

"Ah, sirrah," cried Gardiner, "you will live as you like. The Donatists did desire to live in singularity; but indeed they were not fit to live on earth: no more are you, and that you shall understand within these seven days; therefore away with him."

"Welcome be it," said the martyr, tranquil, "whatsoever the will of God shall be, either life or death. And I tell you truly, I have learned to die. But exhort you to beware of shedding innocent blood. Truly it will cry. The Spirit of God rest upon you all."

He was taken from the council chamber, and made to wait in an anteroom until the other prisoners who had been brought from the same jail with him were examined. There was a large crowd present in the hall, and Mr. Saunders took advantage of this to exhort the people to avoid the wrath of God by refusing to bow the knee to Antichrist, and to be bold to confess the true faith of their Saviour in the face of any danger that might threaten them.

By the sentence of the council Mr. Saunders was excommunicated, and turned over to the secular power for punishment. The Sheriff, in whose power he was placed, lodged him in the Compter, a prison in Bread Street, within the limits of his old parish. He was very much pleased at this, as it seemed to him like getting back among his old friends, as indeed it was, for the people of his church, who were attached to him, flocked to the street with the prison, and he preached to them through the barred windows of his cell, as from a pulpit.



BIBLE TRIVIA CORNER

4

What man was chosen to replace Judas Iscariot as an apostle?

For correct answer search pages for this icon:



Knowing that his end was close at hand, the martyr wrote to his wife, who had been refused permission to see him, telling her that he was soon to be despatched to Christ, and comforting her. He asked her to send him a shirt, "which," he wrote, "you know whereunto it is consecrated. Let it be sewed down on both sides, and not open. O, my Heavenly



Father, look upon me in the face of Thy Christ, or else I shall not be able to abide Thy countenance. He will do so, and therefore I will not be afraid what sin, death, and hell can do against me. O, wife, always remember the Lord. God bless you! Yea, He will bless thee, good wife, and thy poor boy also. Only cleave thou unto Him and He will give thee all things."

Obedient to his request, the noble woman made the shirt and sent it to him. It was the garment in which he was to die at the stake, and it was a comfort to him that it was made by the hands of her who had been a true helpmate to him in his prosperity, and whose fortitude greatly sustained him in his hour of trial.

On the 4th of February, 1555, Bishop Bonner came to the prison to degrade him from the ministry. This mockery was performed with great minuteness, and when it was concluded, the martyr said to the brutal bishop: "I thank God I am none of your Church."

The next morning he was delivered by the Sheriff of London to a detachment of Queen's Guard, to be conveyed to Coventry, where he was to be burned to death. On the first night they stopped at Saint Alban's. A person named Grimauld, who had been a member of the Reformed Church of England, but who had apostatized to Rome, took supper with the martyr. Saunders took the cup in his hands, and

asked his companion whether he would pledge him in the cup which he would begin. The apostate answered timidly, "Of the cup in your hand will I pledge you, but I will not promise to do so with the other which you mean."

"Well," said the martyr, "my dear Lord Jesus Christ hath begun to me of more bitter cup than mine shall be, and shall I not pledge my sweet Saviour? Yes, I hope to do so."

From Saint Alban's they continued their journey, and arrived at Coventry on the 7th of February. As the captive passed through the town the people thronged the streets to gaze upon him, and many were the exclamations of pity and sympathy that greeted him. A poor shoemaker came up to him, and said to him, with tears:

"O my good master, may God strengthen and comfort you."

"Pray for me," said the martyr, earnestly; "I am the most unfit man for this high office that was ever appointed to it; but my gracious God and dear Father is able to make me strong enough."

He passed on to the town jail, into which he was thrown with common felons. He made a good use of this companionship, and passed the night in praying with them and instructing them in the truths of Christianity.

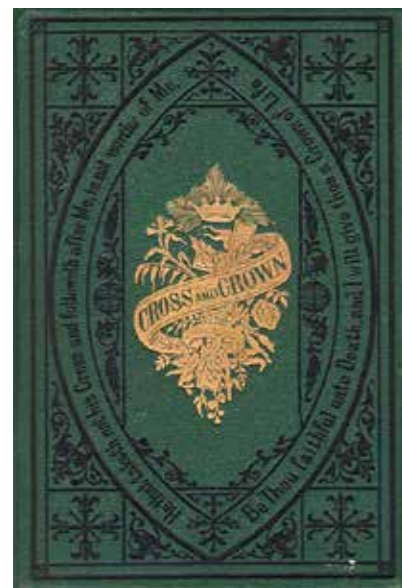
The next morning, February 8th, 1555, he was taken from his prison and conveyed to the park, where the stake had been set up. He was clad in an old gown and in the shirt his wife had made for him. He was barefooted, and walked with difficulty. As they drew near to the stake, the officer in charge of the guard said to Mr. Saunders that he was one of them who troubled the kingdom with false doctrines and heresy, but that if he would recant and be reconciled to the Church of Rome, the Queen would still pardon him. If he refused he would be put to death immediately.

"It is not I, nor my fellow preachers of God's truth, that have hurt the Queen's realm," replied the martyr; "but it is yourself, and such as you are, who have always resisted God's holy Word; it is you who mar the Queen's realm. I hold no heresies, but the doctrine of God, the blessed Gospel of Christ, that hold I, that believe I, that have I taught, and that will I never revoke."

Upon reaching the place of martyrdom, Mr. Saunders knelt down and prayed fervently. Then, rising, he embraced the stake, exclaiming: "Welcome the Cross of Christ, welcome everlasting life."

Then they bound him to the stake and the pile was lighted. The wood being green burned slowly, and this greatly increased his sufferings; but he bore the torments of the flames with patient firmness, never uttering a cry nor a groan, and presently he fell asleep in Jesus. ■

This valuable, yet extremely hard to find book was first published in 1875. It is no longer available in a print form. You can download an electronic (e-book) version from Amazing Discoveries, free of charge at: <http://pdf.amazingdiscoveries.org/eBooks/cross-and-crown.pdf>



New Year's Admonition

Preparation for the Final Crisis

The great crisis is just before us. To meet its trials and temptations, and to perform its duties, will require persevering faith. But we may triumph gloriously; not one watching, praying, believing soul will be ensnared by the enemy.

In the time of trial before us God's pledge of security will be placed upon those who have kept the word of His patience. Christ will say to His faithful ones:

Come, My people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. Isaiah 26:20.

The Lion of Judah, so terrible to the rejectors of His grace, will be the Lamb of God to the obedient and faithful. The pillar of cloud which speaks wrath and terror to the transgressor of God's law is light and mercy and deliverance to those who have kept His commandments. The arm strong to smite the rebellious will be strong to deliver the loyal. Every faithful one will surely be gathered.

He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other. Matthew 24:31.

Brethren, to whom the truths of God's word have been opened, what part will you act in the closing scenes of this world's history? Are you awake to these solemn realities? Do

Brethren, to whom the truths of God's word have been opened, what part will you act in the closing scenes of this world's history?

you realize the grand work of preparation that is going on in heaven and on earth? Let all who have received the light, who have had the opportunity of reading and hearing the prophecy, take heed to those things that are written therein; "for the time is at hand." Let none now tamper with sin, the source of every misery in our

world. No longer remain in lethargy and stupid indifference. Let not the destiny of your soul hang upon an uncertainty. Know that you are fully on the Lord's side. Let the inquiry go forth from sincere hearts and trembling lips, "Who shall be able to stand?" **Have you, in these last precious hours of probation, been putting the very best material into your character building?** Have you been purifying your souls from every stain? Have you followed the light? Have you works corresponded to your profession of faith?

Is the softening, subduing influence of the grace of God working upon you? Have you hearts that can feel, eyes that can see, ears that can hear? Is it in vain that the declaration of eternal truth has been made concerning the nations of the earth? They are under condemnation, preparing for the judgments of God; and in this day which is big with eternal

results, the people chosen to be the depositaries of momentous truth ought to be abiding in Christ. Are you letting your light shine to illumine the nations that are perishing in their sins? Do you realize that you are to stand in defense of God's commandments before those who are treading them underfoot?

It is possible to be a partial, formal believer, and yet be found wanting and lose eternal life. It is possible to practice some of the Bible injunctions and be regarded as a Christian, and yet perish because you lack qualifications essential to Christian character. If you neglect or treat with indifference the warnings that God has given, if you cherish or excuse sin, you are sealing your soul's destiny. You will be weighed in the balance and found wanting. Grace, peace, and pardon will be forever withdrawn; Jesus will have passed by, never again to come within reach of your prayers and entreaties. While mercy lingers, while the Saviour is making intercession, let us make thorough work for eternity.

The return of Christ to our world will not be long delayed. Let this be the keynote of every message.

The blessed hope of the second appearing of Christ, with its solemn realities, needs to be often presented to the people. Looking for the soon appearing of our Lord will lead us to regard earthly things as emptiness and nothingness.

The battle of Armageddon is soon to be fought. He on whose vesture is written the name, King of kings, and Lord of lords, is soon to lead forth the armies of heaven.

It cannot now be said by the Lord's servants, as it was by the prophet Daniel:

The time appointed was long. Daniel 10:1.

It is now but a short time till the witnesses for God will have done their work in preparing the way of the Lord.

We are to throw aside our narrow, selfish plans, remembering that we have a work of the largest magnitude and highest importance. In doing this work we are sounding the first, second, and third angel's messages, and are thus being prepared for the coming of that other angel from heaven who is to lighten the earth with his glory.

The day of the Lord is approaching with stealthy tread; but the supposed great and wise men know not the signs of Christ's coming or of the end of the world. Iniquity abounds, and the love of many has waxed cold.

There are thousands upon thousands, millions upon millions, who are now making their decision for eternal life or eternal death. The man who is wholly absorbed in his count-

ing room, the man who finds pleasure at the gaming table, the man who loves to indulge perverted appetite, the amusement lover, the frequenters of the theater and the ballroom, put eternity out of their reckoning. The whole burden of their life is: What shall we eat? what shall we drink? and where-withal shall we be clothed? They are not in the procession that is moving heavenward. They are led by the great apostate, and with him will be destroyed.

Unless we understand the importance of the moments that are swiftly passing into eternity, and make ready to stand in the great day of God, we shall be unfaithful stewards. The watchman is to know the time of night. Everything is now clothed with a solemnity that all who believe the truth for this time should realize. They should act in reference to the day of God. The judgments of God are about to fall upon the world, and we need to be preparing for that great day.

Our time is precious. We have but few, very few days of probation in which to make ready for the future, immortal life. We have no time to spend in haphazard movements. We should fear to skim the surface of the word of God.

It is as true now as when Christ was upon the earth, that every inroad made by the gospel upon the enemy's dominion is met by fierce opposition from his vast armies.

It is as true now as when Christ was upon the earth, that every inroad made by the gospel upon the enemy's dominion is met by fierce opposition from his vast armies. The conflict that is right upon us will be the most terrible ever witnessed. But though Satan is represented as being as strong as the strong man armed, his overthrow will be complete, and everyone who

unites with him in choosing apostasy rather than loyalty will perish with him.

The restraining Spirit of God is even now being withdrawn from the world. Hurricanes, storms, tempests, fire and flood, disasters by sea and land, follow each other in quick succession. Science seeks to explain all these. The signs thickening around us, telling of the near approach of the Son of God, are attributed to any other than the true cause. Men cannot discern the sentinel angels restraining the four winds that they shall not blow until the servants of God are sealed; but when God shall bid His angels loose the winds, there will be such a scene of strife as no pen can picture.

To those who are indifferent at this time Christ's warning is:

Because thou art lukewarm, and neither cold nor hot, I will spew thee out of My mouth. Revelation 3:16.

The figure of spewing out of His mouth means that He cannot offer up your prayers or your expressions of love to God. He cannot endorse your teaching of His word or your spiritual work in anywise. He cannot present your religious exercises with the request that grace be given you.

Could the curtain be rolled back, could you discern the purposes of God and the judgments that are about to fall upon a doomed world, could you see your own attitude,

you would fear and tremble for your own souls and for the souls of your fellow men. Earnest prayers of heart-rending anguish would go up to heaven. You would weep between the porch and the altar, confessing your spiritual blindness and backsliding.

Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: gather the people, sanctify the congregation, assemble the elders, gather the children: ... let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare Thy people, O Lord, and give not Thine heritage to reproach. Joel 2:15-17.

Turn ye even to Me with all your heart, and with fasting, and with weeping, and with mourning: and rend your heart, and not your garments, and turn unto the Lord your God: for He is gracious and merciful, slow to anger, and of great kindness, and repenteth Him of the evil. Who knoweth if He will return and repent, and leave a blessing behind Him? Verses 12-14.

After Israel's apostasy and bitter retribution, God's message of grace for the repentant people was:

Behold, I will allure her, and bring her into the wilderness, and speak comfortably unto her. And I will give her her vineyards from thence, and the valley of Achor for a door of hope: and she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt. Hosea 2:14, 15.

And it shall be at that day, saith the Lord, that thou shalt call Me my husband; and shalt call Me no more my lord.... And I will betroth thee unto Me forever; yea, I will betroth thee unto Me in righteousness, and in judgment, and in loving-kindness, and in mercies. I will even betroth thee unto Me in faithfulness: and thou shalt know the Lord. Verses 16-20, margin.

And ye shall know that I am in the midst of Israel, and that I am the Lord your God, and none else: and My people shall never be ashamed. Joel 2:27.

Warning, admonition, promise, all are for us, upon whom the ends of the world are come.

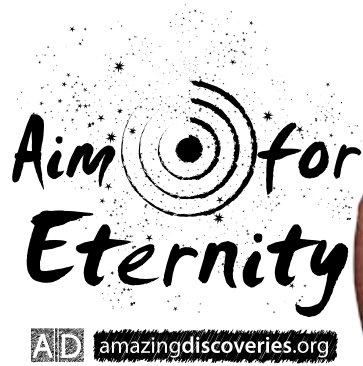
Therefore let us not sleep, as do others; but let us watch and be sober. 1 Thessalonians 5:6.

Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. Luke 21:34.

Watch ye and pray, lest ye enter into temptation. Mark 14:38.

Watch against the stealthy approach of the enemy, watch against old habits and natural inclinations, lest they assert themselves; force them back, and watch. Watch the thoughts, watch the plans, lest they become self-centered. Watch over the souls whom Christ has purchased with His own blood. Watch for opportunities to do them good.

Watch, lest coming suddenly He find you sleeping. Mark 13:36. ■



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