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**FATH** ON THE LINE

DARE TO STAND

NEW series:

**"ENMITY"**

**F**or the past 13 years, Total Onslaught has been the most wildly successful series ever produced at Amazing Discoveries. This series has reached countless individuals, and has been translated into over 30 languages. Thousands of copies have been distributed. In many countries, God is just beginning to use Total Onslaught to do a great work in that country's language. We thank God for using this series to reach people for Christ.

But there is another reality we must consider. The series is 13 years old, and the 36 lectures are almost 2 hours apiece. Watching Total Onslaught can sometimes be a daunting task for young, busy professionals. When Total Onslaught was first recorded, the audience it reached was primarily aged 30 to 55. As time has passed, the baby boomer generation and early generation-X'ers have gotten older, and a new younger generation X and Y has grown up, bringing new expectations with them. When we first started Amazing Discoveries, the term "multimedia" merely meant using a PowerPoint slideshow! But over the years, technology has been developing and multimedia now includes a combination of text, audio, still images, 2-D and 3-D animation, and video footage. As a result, we are finding that many of the people we would love to reach are not receptive to the format of this series.

**How can we expect to engage a younger secular generation if we don't reach them in the format they are used to?**

At Amazing Discoveries, we have wrestled with this question for several years, and are excited to announce that we are creating a new documentary-style series based on Total Onslaught, called **ENMITY**. It is designed to reach younger busy professionals with the same powerful, relevant message that has been changing lives across the globe. Reduced from 36 to approximately 15 episodes, this series will use improved graphics, updated content, guest speakers, and engaging narration to present the message of the great controversy between Christ and Satan, while still featuring Walter J. Veith as the main presenter.

So many people are disillusioned with life, losing their purpose, wandering through their empty lives without hope. It is our prayer that this new **ENMITY** series, will give them the answers they are looking for. Our fervent desire is for people to see the battle raging between Christ and Satan. As we understand that this battle is the reason for the pain and suffering of this world, life can begin to make sense.

We invite you to become partners with us in completing this series, which may take several years. Your prayers and generous donations will help us complete this project so that a new generation may become excited about the soon coming of Jesus. Please help in any way you can, and watch for updates on our designated web page: **enmitydocumentary.com**.

**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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# Is the PROTEST

**H**istory was recently made when a young South African Protestant Pentecostal Bishop, Tony Palmer, whose mentor and personal friend happens to be none other than Pope Francis I, announced to the world that the time for visible Christian unity had come. He solemnly proclaimed that Luther's protest was over since both the Lutherans and the Methodists had already signed the Joint Lutheran-Catholic Declaration on Justification which was issued in 1999. After playing a personal video appeal for Christian unity from Pope Francis himself to a packed house of Evangelical leaders, Kenneth Copeland responded with a prayer of blessing to the pope which he offered in tongues and then affirmed the pope's sentiments to the thunderous affirmation of the assembled leaders.<sup>1</sup>

Subsequent events have been unfolding which give momentum to the "Miracle of Unity." By early April, meetings had already been arranged for a delegation of evangelical leaders to meet with Pope Francis and the Pontifical Office for the Promotion of Christian Unity. Moreover, the appeal for unity has been viewed hundreds of thousands of times in churches all over the world.<sup>2</sup>

This is not the first time that such bold statements have been made regarding the end of the Protestant era. In 2008 in an interview with journalist Emiel Hakkenes, the Jesuit Professor Eduard Kimman, then time General Secretary of the Netherlands Bishop's Conference, proclaimed that "there remains hardly any reason to remain a Protestant," and he saw Protestantism as "an action group that forgot to dissolve itself" and a group "that had not recognized the significance of a global, visible leadership personality such as that of the pope." Moreover, he stated that he doubted that the Reformation would still exist after 2017 (the year when Protestantism commemorates its 500th year of existence). Protestantism, he said, "should return to the mother church."<sup>3</sup>

Although there has been some protest from the Protestant world to these sentiments, Religion News Services reports that the two sides have decided to "bury the hatchet" for the upcoming commemoration of the commencement of the Protestant movement. The Vatican and the Lutheran World Federation released a joint document, "From Conflict to Communion," in Geneva on Monday (June 17, 2013) that said:

*"there's little purpose in dredging up centuries-old conflicts... In the document, the two churches recognize that in the age of ecumenism and globalization, the celebration requires a new approach, focusing on a reciprocal admission of guilt and on highlighting the progress made by Lutheran-Catholic dialogue in the past 50 years ... The fact that the struggle for this truth in the 16th century led to the loss of unity in Western Christendom belongs to the dark pages of church history," and "In 2017, we*

<sup>1</sup> <https://www.youtube.com/watch?v=YrS4IDTLavQ>

<sup>2</sup> Posted on Tony Palmers Facebook page

<sup>3</sup> Kimman in de uitgave 'Achter de schermen van de PKN' van Emiel Hakkenes en een voorpublicatie daarover op de RKK-website 26 maart 2008. Bijde feitelijke presentatie, meldt Trouw op 7 april 2008, heeft hij daar weer iets van teruggenomen.

[http://www.raadvankerken.nl/pagina/1878/mari%C3%A9ABnburg\\_over\\_wrijving](http://www.raadvankerken.nl/pagina/1878/mari%C3%A9ABnburg_over_wrijving)

<http://www.kerknieuws.nl/nieuws.asp?old=12810&IstrAction=archie>

# over?

by Walter J. Veith

*must confess openly that we have been guilty before Christ of damaging the unity of the church."*

The document also affirms that the two sides (Lutherans and Catholics) "have come to acknowledge that more unites than divides them."<sup>4</sup>

Has the conflict really ended, or has the Protestant world merely forgotten what the conflict was about? Luther's initial conflict was not about the doctrine of Justification by faith alone as Bishop

Palmer suggests, but rather about the usurpation of papal authority (as he saw it at the time) with regard to the question of indulgences. The conflict over the authority to issue such indulgences became so great that Luther finally came to the conclusion that the papal system was antichrist, as by issuing such indulgences they were trampling on the prerogatives of Christ. The central issue was thus one of **authority** and this conflict escalated to the point where papal authority was placed in juxtaposition to the authority of Christ. The Reformation came to seek

its authority in the Scriptures alone which affirmed to them the centrality of Christ and led to the famous trio of proclamations "*Sola Christos*", "*Sola Scriptura*" and "*Sola Fides*." To counteract this 'rebellion' against the authority of the pope, the order of the Jesuits was created whose sole purpose was to destroy this movement of defection. At the council of Trent, which was directly under the control of the Jesuits, papal authority was elevated above that of Scripture and ultramontaniam (which has come to mean 'all power in one man') was entrenched. Tradition was the stated context whereby Scripture, had to be evaluated and, as the Archbishop of Reggio so 'eloquently' argued at that council, the Catholic Church could prove its authority over that of Scripture because it had transferred the solemnity of the seventh day Sabbath to Sunday, a move based solely on the authority of the church.<sup>5</sup> It is on this point that Protestantism missed

the golden opportunity to affirm its adherence to Scripture alone, but by accepting this argument without a "word of remonstrance" they effectively capitulated to papal authority and it became only a matter of time before they would give up their protest in its entirety. Sadly it seems that after holding out for nearly five hundred years of pain, war, the rack and the inquisition they have decided to choose the five hundredth year of Protestantism to finally relinquish their position.

Rome has been at war with the trio of Protestant acclamations regarding the sole authority of Christ, the sole authority of Scriptures and the issue of salvation by faith in Christ alone ever since their inception. It takes subtlety and cunning indeed to undermine these pillars of the Reformation without seeming to be at war with Christ Himself, and yet the papacy has seemingly succeeded in duping the world into believing that they are for Christ when in fact they are warring against Him. The Catholic doctrinal position on these issues is clearly stated in their literature. In *Catholic Answers to explain and defend the Faith* they unashamedly brand the doctrines of *Sola Scriptura* (the Bible is the sole rule of faith) and *Sola Fides* (justification is by faith alone) as *shibboleths* or outmoded ideas that some still cling to even though they are not based on 'truth'.<sup>6</sup>

The doctrine that salvation is to be found in Christ alone has also been severely undermined by the Jesuit architects of Vatican II since Karl Rahner (the chief theologian at that council) effectively opened the door for placing all religious movements on an equal footing in terms of Salvation. His student, Paul Knitter, wrote the book *No other Name?*<sup>7</sup> in which he effectively argues that salvation is no longer 'through Christ alone' but can be obtained through any system of religion not even excluding atheism. He is also the author of the book *Without Buddha I could not be a Christian*<sup>8</sup> which is in a sense compulsory reading for those who embrace religious globalism and see religious truth as a hologram which makes the Jesus of "I am the way the truth and the life" just one of many avenues reaching for the divine.

The core issue that drove the Reformation was that of authority. Either Christ is supreme or His

**The core issue that drove the Reformation was that of authority.**

<sup>4</sup> <http://www.religionnews.com/2013/06/18/lutherans-and-catholics-bury-the-hatchet-for-reformations-500th/>

<sup>5</sup> Catholic Mirror, Sept. 9, 1893

<sup>6</sup> <http://www.catholic.com/tracts/seventh-day-adventism>

<sup>7</sup> Paul F. Knitter. 1985. *No Other Name?: A Critical Survey of Christian Attitudes Toward the World Religions*. SCM Press

<sup>8</sup> Paul F. Knitter. 2009. *Without Buddha I Could Not Be a Christian*. Oneworld Publications



**All papal doctrines stand or fall on this stumbling block, and this stumbling block is Christ.**

supposed representative is supreme. There can be no middle road in this equation. Obviously, from the Protestant perspective the conclusions to be reached must be based on doctrine — Biblical doctrine. It is therefore imperative for Rome to introduce tradition as the context in which the Bible must be interpreted in order to authoritatively dispense salvation contrary to Biblical teachings. All papal doctrines stand or fall on this stumbling block, and this stumbling block is Christ.

- Papal infallibility,
- Papal primacy,
- the veneration of saints and Mary and relics,
- the beatification of saints,
- the priesthood as the bridge between laity and God,
- celibacy,
- priestly forgiveness of sins,
- the granting of indulgences,
- Catholic doctrines on transubstantiation,
- immortality and hell,
- Justification,
- the Atonement,
- and natural law rather than Divine law

as the basis for dictating morality are all based on tradition rather than the Word of God. **None of these doctrinal issues have ever been rescinded and Vatican II did not change the Catholic position on a single doctrine<sup>9</sup>, including that on Justi-**

**fication as defined by the Council of Trent which anathematized anyone teaching that Justification was by faith alone.** In fact the reverse is true. All of the recent popes, *including* Pope Francis, have issued large scale indulgences and beatified saints to underscore their authority in issues of doctrine. Moreover, Catholic scholars, many of them Jesuits, have recently advocated very strongly for papal infallibility and a "*obsequium religiosum*" attitude toward the teachings of the magisterium. As Richard Gula puts it:

*"In matters of faith and morals, the bishops speak in the name of Christ and the faithful accept their teaching and adhere to it with religious assent of soul. This religious submission of will and of mind must be shown in a special way to the authentic teaching authority of the Roman Pontiff, even when he is not speaking ex cathedra."* n. 25 of *Lumen Gentium*.<sup>10</sup>

It is no wonder that Tony Palmer suggested that we lay aside doctrines as the basis for unity ("*God will sort out the doctrines when we get upstairs*" were his words) and that we let the charisma of the Spirit guide us to unity ("*glue us together*").

However, God has already given us doctrines 'downstairs' on which to base our decisions:

*2Ti 3:16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. (KJV)*

*1Ti 4:16 Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.*

The Spirit will never bypass Scripture, therefore we are admonished:

*1 Jn 4:1 Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.*

The Spirit of Truth cannot negate Truth, and since Jesus, the Word and the commandments are Truth by definition, it cannot negate any of these three.<sup>11</sup>

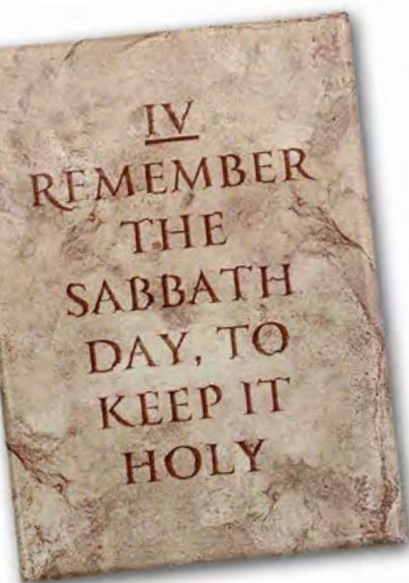
The words spoken by the Archbishop of Reggio at the council of Trent regarding the Sabbath issue and its bearing on *Sola Scriptura* have not been laid to rest over the last five centuries. More than ever this issue has become a test of authority, not only regarding the Sabbath day per say, but regarding the authority of the Scriptures in their entirety. Since Christ, the incarnate Word, is both the Creator and the Redeemer in Scripture, He is thus also the Lawgiver and as such His authority is intricately linked to this conundrum. **Choosing the Sabbath thus means choosing the authority**



<sup>9</sup> Congregation for the Doctrine of the Faith responses to some questions regarding certain aspects of the doctrine on the church. Responses to the questions. (Vatican.va)

<sup>10</sup> (Richard M. Gula, Reason Informed by Faith, Paulist Press 1989, p. 153, 155)

<sup>11</sup> John 14:6; John 17:17; Ps. 119:151; 1 John 2:4.



of the Scriptures, with all its doctrinal implications, over that of papal tradition and in a real sense this means choosing Protestantism over capitulation.

Regarding the Sabbath issue, the Seventh-Day Adventist Church is at the forefront of this battle and it faces not only Catholicism in its stand for *Sola Scriptura* but the modern Protestant world as well. Unlike its founders which clearly embraced the binding claims of the

law, modern Protestantism has tended to abrogate the entire Decalogue in its efforts to defend its position on the Sabbath/Sunday issue in spite of the clear Biblical injunction of Christ that He did not come to abolish the law and that not one jot or tittle would disappear from the law till all things have been accomplished. Rome, it seems, has a clear vision with regard to this challenge as it has clearly stated its position. The Saint Catherine Catholic Church Sentinel reported:

*People who think that the Scripture should be the sole authority, should logically become Seventh Day Adventists and keep Saturday holy.*<sup>12</sup>

The Catholic website *Catholic Answers* to explain and defend the Faith<sup>6</sup> also seems to understand the nature of the conflict between the two ideologies which must inevitably clash:

*Seventh-Day Adventism cannot change its views on the Catholic Church being the Whore of Babylon without admitting that it was wrong on Sunday worship. It cannot admit that Sunday worship is not the mark of the beast without changing its views on the Jewish Sabbath. Seventh-Day Adventism cannot cease to be anti-Catholic without ceasing to be Seventh-Day Adventism.*<sup>6</sup>

Perhaps, Protestantism and the world will be faced once again with an antitypical 'Bishop of Reggio' challenge and by God's grace they will hopefully choose differently this time. **AD**

# How Readest Thou?

Author Unknown

*It is one thing to read the Bible through,  
Another thing to learn and do.  
Some read it with design to learn to read,  
But to the subject pay but little heed.  
Some read it as their duty once a week,  
But no instruction from the Bible seek;  
While others read it with but little care,  
With no regard to how they read, nor where.  
Some read it as a history to know  
How people lived three thousand years ago.  
Some read to bring themselves into repute,  
By showing others how they can dispute;  
While others read because their neighbors do,  
To see how long 'twill take to read it through.  
Some read it for the wonders that are there –  
How David killed a lion and a bear;  
While others read it with uncommon care,  
Hoping to find some contradictions there!  
Some read as though it did not speak to them  
But to the people at Jerusalem.  
One reads it as a book of mysteries,  
And won't believe the very thing he sees,  
One reads with father's specs upon his head,  
And sees the thing just as his father said.  
Some read to prove a preadopted creed,  
Hence understand but little that they read;  
For every passage in the book they bend,  
To make it suit that all-important end!  
Some people read, as I have often thought,  
To teach the book instead of being taught,  
And some there are who read it out of spite –  
I fear there are but few who read it right.  
So many people in these latter days  
Have read the Bible in so many ways  
That few can tell which system is the best,  
For every party contradicts the rest!  
But read it prayerfully, and you will see,  
Although men contradict, God's word agree.  
For what the early Bible prophets wrote  
We find that Christ as His apostles quote:  
So trust no creed that trembles to recall  
What has been penned by one and verified by all.*

<sup>12</sup> Saint Catherine Catholic Church Sentinel, Volume 50 Number 22, May 21, 1995



Watch these new sermons by Professor Veith and grow in faith!

**new**

# SINGLE SERMONS

*We can only achieve freedom and salvation **through Jesus**. Truly, without Him, we can do nothing.*

by Walter J. Veith

## 265: A Double Portion

Can we receive more spirituality than we already have? Watch as Professor Veith explores 2 Kings and the story of Elijah and Elisha, and how we should all be praying for double portions in our own lives. Do we have enough knowledge and strength to arm ourselves against the war upon God's word?

## 266: Without Me You Can Do Nothing

What is the ultimate defence against living amongst the spiritually dead? Listen to this powerful video with Walter Veith about how we are experiencing a battle of the mind, and how Jesus Christ is the one and only way out of the darkness.

## 267: The Herodian Mind Part 1

How often do we ignore God's laws in favour of earthly rules and beliefs? We always find justification for our fleshly impulses, but do our actions reflect that Christ is in our hearts? Walter Veith explores the Herodian Mind and methods in which we can reconcile our worldly laws with God's law. Part 1 of 2.

## 268: The Herodian Mind Part 2

Since we cannot see God, we often feel compelled to grow closer to earthly authority figures. Sometimes we trust in political or social leaders, hanging on their every word, deceived by their friendly and welcoming masks. Professor Walter Veith finishes off his lecture on the Herodian Mind, reminding us to choose the one true God over the earthly gods that evil has produced and propagated throughout our culture. Part 2 of 2.

## 269: I Think Therefore He Is

The famous philosophical phrase "I think, therefore I am" implies that our own logic and reasoning has led to our existence, and that we are powerful enough to create our own truth. This theology shifts the focus and power from God to men. Professor Walter Veith shows how we are not the Almighty, and just because we think, does not mean that we are. Watch this video to understand the truth: I think, therefore He is.

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**W**e do not know where to begin. We have been amazed at how many generous donations we receive from you, our partners, every month. It is because of your faithfulness to Stewardship that this ministry moves forward each day, spreading the Good News around the world. I know that some of you even sacrifice your “wants” and “needs” in order to spread the Message of Christ’s soon return. You care more about “storing up treasures in heaven than storing for yourselves treasures on earth.” We pray that God will bless you, as you have blessed this ministry. Thank you for your generous support. It gives us encouragement to persevere, and constantly grows our faith.

We are even more amazed that so many people ask how they can do more. It does not satisfy them to give a donation each month or year, people have requested to leave their Estate or some other Planned Gift to Amazing Discoveries in order to increase God’s Kingdom. This brings us at Amazing Discoveries so much joy. It strengthens our commitment to spending our lives furthering His calling. But what amazes us the most is all the testimonies that pour in each month of how lives have been changed. We praise God that He is working through your donations to touch the hearts of others. It is my greatest desire that you all could read each one. Often we are brought to tears at some of the testimonies we receive – how this sister or that brother was near the end of their rope, but then they found Jesus through Amazing Discoveries. Here are some examples just received:

*“Your ministry has changed my life forever!” M.C.*

*“I am a former gang leader, drug addict & lover of darkness. After watching Total Onslaught by Walter Veith, Jesus has destroyed that person I used to be. I am now a youth leader and I study the Bible everyday.” L.S.*



## **New!** **Planned Giving Website**

We have just launched a dedicated website with plenty of information on charitable giving. Be sure to visit: [adgiving.org](http://adgiving.org)

*“God has worked on our families heart, they are now new Sabbath keepers!” J.C.*

Friends, it is because of your donations that these lives are changed and that Satan is hindered from claiming another soul. This ministry would be nothing without God’s servants that faithfully give.


Because of all the inquiries from our donors, and all the testimonies we receive, Amazing Discoveries has decided to start a Planned Giving department. It is our hope that because of your Planned Gifts, we can broadcast to every continent on the globe and translate this End-Time Message into every language around the world.

If you are interested in learning more about Planned Gifts, please call Amazing Discoveries toll free at 1-866-572-9457. We would be happy to assist you.

Thank you again for your continued support. We really appreciate every contribution—small or big—every little bit counts! **AD**

The Amazing Discoveries Team

*Thank you!*



# Humanism's Dead End

by Daniel Pel

**I**t took me a while to find the right title for this article. Yet, finally, "Humanism's Dead End" reflects what has been running through my mind over the last weeks.

It began with a sermon. While I can't and would not want to judge the motives of the presenter that morning, I came away a bit concerned. I thought to myself that something was missing, or to be more precise, Someone was missing. The sermon contained some good ideas and prescriptions to good and moral living, but there was no mention of the real Source of power to live that new life. Christ was simply left out. The cross was not mentioned. The Gospel was absent.

## Humanism's Influence on the Church

To give him the benefit of the doubt, maybe the presenter thought everyone knew where our strength comes from. However, what concerns me is that Christianity in the 21<sup>st</sup> century has been heavily influenced by humanism. Humanism thinks it has the solutions for a world spinning out of control. Interpersonal moralistic behavior, while denying the existence and power

of God, is humanism's attempt to solve what we all see has gone wrong. God is just not necessary in humanism's equation. The basic idea is that we can solve our problems.

Just walk into a bookstore and you will find lots of books about how we can do better, earn more money, lose weight, have a happier marriage, be successful, influence people, and the list goes on. The common thread in these books is that the power to do and be better resides in us. Just unleash your potential! Discover the real you! Find the keys to the abundant life! However, the keys do not include the Gospel in these self-help books.

The church is often influenced by the culture in which it exists. At times the Gospel has been reduced to self-help motivational speeches. Though these types of books and sermons might contain good ideas, they fall short when trust is put in human effort. With all the ingredients for a better life at our fingertips, we still lack the power to change.

## Two Opposing Messages

What fascinates me with the Bible is that it is extremely accurate in its diagnosis of humanity. While humanism says, "follow your heart", the Bible says, "the heart is deceitful above all things, and desperately wicked" (Jeremiah 17:9). Not a very flattering diagnosis, but an accurate one. If we are truly honest with ourselves, we must admit the Bible's description of the depravity of the human heart is correct. I guess the inspired words of the apostle Paul capture what we all go through at times:

*For what I am doing, I do not understand. For what I will to do, that I do not practice; but what I hate, that I do... For I know that in me (that is in my flesh) nothing good dwells; for to will is present with me, but how to perform what is good I do not find. For the good that I will to do, I do not do; but the evil I will not to do, that I practice (Romans 7:15, 18-19).*

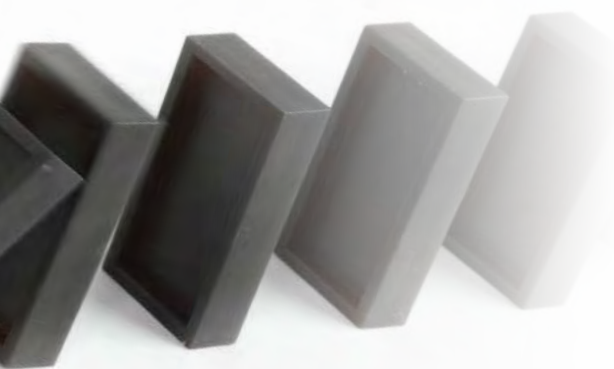
We need to come to the point where we acknowledge that something is fundamentally wrong with us. There is a vital power source that is lacking. We try and try and try to change, but all attempts are in vain. Again the words of Paul echo in our minds:

"O wretched man that I am!" (Romans 7:24)

As we gaze into the mirror of our lives, we realize that we cannot be the person we want to be. God's ideal is, as it were, a million miles away. Yet the question Paul poses next contains the very key to set us free – free from sin, shame, condemnation, and humanism's dead end. "Who will deliver me from this body of death?" (Romans 7:24)

Humanism thinks it has the solutions for a world spinning out of control.





## Want the Right Answer? Ask the Right Question.

You see, the question is not “What will deliver me?” or “Where do I find deliverance?” or “When will I find deliverance?” but rather “Who will deliver me?” Deliverance is not in some thing or some place or some time, but rather in some One! Paul does not leave us guessing who this is: “I thank God through Jesus Christ our Lord!” (Romans 7:25)

Humanism has a dead end because the source of power cannot be found in us.

Humanism has a dead end because the source of power cannot be found in us. We must look beyond ourselves. We need to tap into an external power that comes from the One

who created us and knows us better than we know ourselves. Humanism has led us to ask the wrong question: “What will deliver me?” We try to find the answer in all places and through all programs, but in the end the self-help well runs dry.

This is not just a problem we face in the 21<sup>st</sup> century. Back in the days of the prophet Jeremiah, God pinpointed the problem among His people. “For my people have committed two evils: They have forsaken Me, the fountain of living waters, and hewn themselves cisterns – broken cisterns that can hold no water” (Jeremiah 2:13).

It happened then, and it is happening again. This scenario has crystalized in recent history. It did not happen overnight. If we push the rewind button and go back to the mid-1800’s, we identify a worldview that became more and more prominent: Deism – the idea that God exists, but is

somewhere far away. To make it simple: He lives upstairs and we are down here. Perhaps He now and then intervenes in human history, but that is it. You get the picture of an old man on a throne in the corner of the universe, now and then pulling the strings and influencing the events of our lives. But for the main part, He just does not seem to care.

## Worldviews: The Domino Effect

At the point that Deism was at its height, it gave birth to another worldview: Darwinism. If God is so far away and not really involved with life down here, we might as well find an alternative explanation to the origin of life. The evolutionary theory, popularized by Darwin, spread across the globe. It gave birth to Atheism because now God, who was partially in the picture, can finally be removed all together. How convenient. But once the moral standard Giver is removed, who sets the standard? Yes, you guessed. Humanity does. And so, finally, a new worldview is born: Humanism. Since humans are the most developed species in the universe, all revolves around us. We have become the center of the universe, replacing God, our Creator.

There is no doubt in my mind that there is an enemy at work to bring about the domino effect of worldviews I just described. It has flooded our planet like a tsunami of destruction. It’s no doubt a masterpiece of deception, carefully designed to remove our confidence in our Savior Jesus Christ. And yet I am thrilled to say that it is a masterpiece of deception with a dead end! What can humanism give to the world? Good ideas? A plan of action? Ethical codes of behavior? Perhaps. But no power!

The Gospel of Jesus Christ is the only way out of this dead end road. Ravi Zacharias, the Christian apologist, put it very succinctly: “Unless I understand the Cross, I cannot understand why my commitment to what is right must be precedence over what I prefer.”

Humanism has no moral standard outside of us and therefore, ultimately deals with preferences. The cross reveals that our preferences will not do. The death of Jesus reveals the enormous consequences of rebellion and disobedience against God’s holy, unchangeable law, which is the moral standard outside of us. The cross was not just a good idea or merely an expression of self-sacrifice. It was necessary! God’s perfect law had been broken. The only consequence is death and we all fall under this condemnation. We have all sinned (Romans 3:23 and 6:23). There is no strength in us to live up to this law. Jesus came, lived a perfect life of obedience, died and paid the price of sin for us. He rose victorious to impart power to all who believe and trust in Him. “Therefore He is able to save to the uttermost those who come to God through Him, since He always lives to make intercession for them” (Hebrews 7:25).

Let these words sink in for a moment. He can save to the uttermost. He has the power to deliver us. If you find yourself in a dead end, there is a way out. Don’t believe the lie that there is another way. It saddens me to see Christians embrace the idea that all paths of spirituality lead to heaven. Before our very eyes we see a growing ecumenical movement bringing religions together. Unity is a word we hear over and over again. But unity without a platform of truth is another dead end. Ecumenism and humanism go hand in hand. There is an attempt to get along, but it involves a compromise of Biblical truth.

So what does it take to get out of the dead end of humanism? It does not take a worldview to repudiate a worldview. It takes men and women committed to God. The life of John the Baptist is such an example. It’s amazing how he

Ecumenism and humanism go hand in hand.

suddenly appears on the scene with a Spirit-filled message, calling people to repentance. His call for revival and reformation challenged people to the core of their beings. And yet John had no recognized education, nor any political or religious authority. His authority was solely anchored in the divine call of God.

*Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judea, Herod being tetrarch of Galilee, his brother Philip tetrarch of Iturea and the region of Trachonitis, and Lysanias tetrarch of Abilene, while Annas and Caiaphas were high priests, the word of God came to John the son of Zacharias in the wilderness" (Luke 3:1-2).*

Seven great political and religious rulers are listed. Yet none of them were used by God to bring revival and reformation! The word of God came to John. One man.

We are only one person away from making a difference in world history.

One task. We are only one person away from making a difference in world history. God does not look at positions, political or religious, when choosing His servants. In a world where politics and religion had taken a wrong turn, John stood up, empowered by the One he announced as the Lamb of God who takes away the sin of the world (John 1:29).

## The Only Solution to Humanism's Dead End: The True Power Source

Here we are in the end of time. Jesus is soon coming back a second time, as He promised. I truly believe that the world is not waiting for a new definition of Christianity, but for a new demonstration of it! God is looking for a generation of men and women empowered like John the Baptist. This is how Christianity started and this is how it will end. The apostles of the first century were very clear about what they believed. Peter said, "Nor is there salvation in any other, for there is no other name under heaven given among men by which we must be saved" (Acts 4:12). No other name! Jesus is the only way.

If you are facing humanism's dead end, it is high time to take a drastic turn into the only way of true power and lasting happiness. It's the way of the Gospel.

*Lord, to whom shall we go? You have the words of eternal life. Also we have come to believe and know that You are the Christ, the son of the living God (John 6:68-69).* AD



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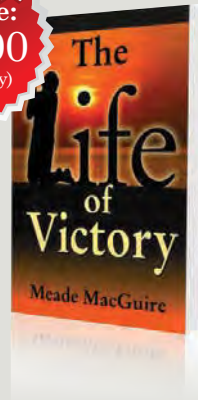
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or



a plate of baby carrots

a handful of chips



or



a bunch of grapes

a half of honey bun



or



an apple

a piece of candy bar



or



a few slices of melon

a piece of muffin



or



a bunch of celery sticks

a handfull of pretzels

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# Healthy



By Laura Lepard and Tammie Burak

## KALE IS THE KING

Are you growing kale in your garden? If not, perhaps you should be. Growing kale can supply you with enough fresh leaves for delicious salads and side dishes throughout the summer. This deeply green, leafy vegetable is a nutritional powerhouse that should be a regular part of our diets.

### Nutrient dense

One cup of raw kale supplies more than the required amounts of the vitamins A, C and K and more calcium than an equal weight of 1% milk. It's rich in phytonutrients and antioxidants and provides a variety of other vitamins and minerals.

Kale is a cruciferous vegetable, in the same family as cabbage, broccoli, turnips, arugula and cauliflower. The sulfur-containing chemicals in cruciferous vegetables are cancer-fighting chemicals and of special interest to researchers.

### Cholesterol lowering

In one study, thirty-two men with elevated blood cholesterol levels were given 150 ml of kale juice each day for 3 months. Researchers found that following this kale juice treatment, the men's blood had improved levels of good HDL cholesterol and lower levels of bad LDL cholesterol. They also had increased levels of an enzyme that protects the body against oxidative stress. Researchers concluded that "supplementation with kale juice can favorably influence serum lipid profiles and antioxidant systems, and hence contribute to reduce the risks of coronary artery disease in male subjects with hyperlipidemia."<sup>1</sup>





# by Nature

## Antibacterial

Researchers have found that kale juice is effective antibacterial effect of Brassica oleracea juice on several food-borne pathogens. The juice was found to be effective in slowing the growth of dangerous bacteria including Salmonella, E. Coli and Listeria. <sup>2</sup>

If you have thyroid problems, be cautious about the amount of cruciferous vegetables you eat. There is some evidence that a combination of low iodine intake and high intake of cruciferous vegetables is connected to higher rates of thyroid cancer. <sup>3</sup>

## Green Rice

Here is an easy flavourful dish that's nutrient dense and high in fibre. Spinach can be substituted for the kale and quinoa can be switched for the rice.

- 1 ½ cups water
- 2 cups chopped kale
- 2 cloves garlic
- ½ small onion, chopped
- 1 bouillion cube
- 1 cup brown rice

Put first 5 ingredients in a blender and run until smooth. You may need to add a little more water to keep your blender running. Put rice in a pot and add the kale mixture. Cook for 45 – 55 minutes, or until rice is tender and liquid is absorbed. Serve sprinkled with sliced almonds or sesame seeds. **AD**

<sup>1</sup> <http://www.ncbi.nlm.nih.gov/pubmed/18548846>

<sup>2</sup> <http://www.ncbi.nlm.nih.gov/pubmed/16995537>

<sup>3</sup> <http://www.ncbi.nlm.nih.gov/pubmed/20361352>

Laura Lepard is a contributing author for Amazing Discoveries and Amazing Health. Tammie Burak is a copy editor for AD.

## Nutrition Facts

for Kale, raw, serving size 67 g

### Vitamins

Amounts Per Selected Serving		%DV
Vitamin A	10302 IU	206%
Vitamin C	80.4 mg	134%
Vitamin D	~	~
Vitamin E (Alpha Tocopherol)	~	~
Vitamin K	547 mcg	684%
Thiamin	0.1 mg	5%
Riboflavin	0.1 mg	5%
Niacin	0.7 mg	3%
Vitamin B6	0.2 mg	9%
Folate	19.4 mcg	5%
Vitamin B12	0.0 mcg	0%
Pantothenic Acid	0.1 mg	1%
Choline	~	
Betaine	~	

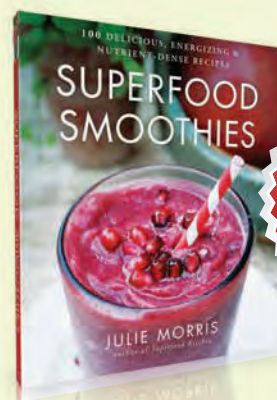
### Minerals

Amounts Per Selected Serving		%DV
Calcium	90.5 mg	9%
Iron	1.1 mg	6%
Magnesium	22.8 mg	6%
Phosphorus	37.5 mg	4%
Potassium	299 mg	9%
Sodium	28.8 mg	1%
Zinc	0.3 mg	2%
Copper	0.2 mg	10%
Manganese	0.5 mg	26%
Selenium	0.6 mcg	1%
Fluoride	~	

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# The Meaning of Heb. 9:12

by Edwin de Kock

*He did not enter by means of the blood of goats and calves; but he entered the Most Holy Place once for all by his own blood, thus obtaining [a] eternal redemption.*

Hebrews 9:12 New International Version (NIV)

**T**he meaning and therefore the translation of this verse are in several languages controversial and therefore important for debunking, or upholding, the sanctuary doctrine as taught by Seventh-day Adventists.

We begin by contrasting the following texts, in both of which we supply the emphasis. Because this issue was recently raised by somebody from Mexico, the second one is in Spanish.

"Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us" (The Holy Bible, Authorized/King James Version, 1611).

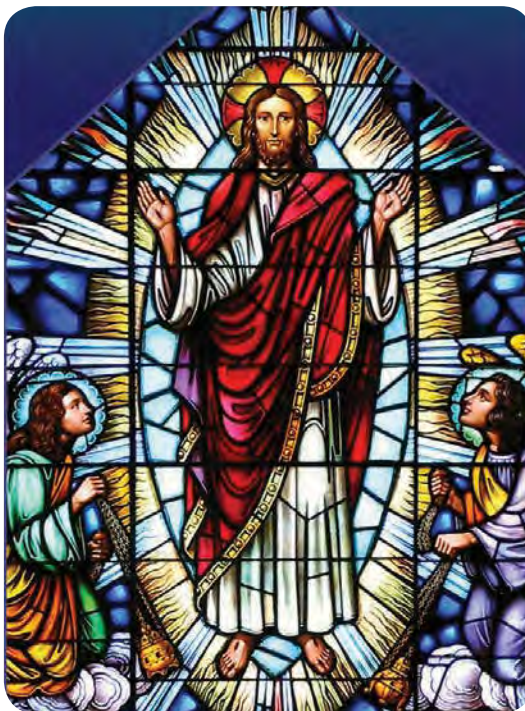
"y no por sangre de machos cabríos ni de becerros, sino por su propia sangre, entró una vez para siempre en el Lugar Santísimo [the most Holy Place], habiendo obtenido eterna redención"

( La Santa Biblia, Antigua versión de Casiodoro de Reina [1569], revisata por Cipriano de Valera [1602], otras revisiones: 1862, 1909 y 1960).

So did Jesus, after ascending to heaven, go into the Holy Place or into the Most Holy Place?

Translations, even the best ones, are all imperfect. The New Testament was not written in English or Spanish. Let us therefore go to the original, using the 2012 Nestle-Aland, 28th Revised Edition, accompanied by the English Standard Version.

οὐδε δι' αἵματος τραγῶν καὶ βοσχῶν δια δε του ιδιου αἵματος εἰσηλθεν ἐφαπαξ εἰς τα ἁγία αἰωνιαν λυτρωσιν εὐραμενος (oude di' haimatos tragōn kaj moschōn dia de tou idiou haimatos eisēlthein efapax eis ta hagia aiōnian lutrōsin euramenos). "He entered once for all into the holy places, not by means of the blood of goats and calves but by means of his own blood, thus securing an eternal redemption" (English Standard Version).



The Greek may feasibly be translated as "the holy place" (KJV), but la Lugar Santísimo ("the most holy place") (Reina/Valera, 1960 revision) is incorrect; for it is the same phrase that this Spanish Bible uses for the Holy of Holies in Heb. 9:3. In that verse, however, the Greek has, not τα ἁγία (ta hagia), but ἁγία ἁγιῶν (hagia hagiōn). Because in the latter case the word τα (ta, "the") does not occur, some have argued that this ἁγία (hagia) is a different word: not a neuter plural but a feminine adjective referring to σκηνή (skēnē, "tent/tabernacle"). Τα (ta) is therefore important. In Heb. 9, τα ἁγία (ta hagia) occurs only in vs. 12.

The singular form, το ἁγίῳ (to hagian), appears in vs. 1 of the same chapter, joined to the word κοσμητικόν (kosmetikon, "earthly"). Το ἁγίῳ κοσμητικόν means "the earthly place of holiness," i.e. the earthly sanctuary. This singular may be derived from the Septuagint, the Greek translation of the Old Testament that the early Christians

often used: καὶ διορίει το καταπετασμα ὑμῖν ἀναμεσον του ἁγίου καὶ ἀναμεσον του ἁγίου των ἁγιων (kaj dioriei to katapetasma humin anameson tou hagiou kaj anameson tou

**So did Jesus,  
after ascend-  
ing to heaven,  
go into the Holy  
Place or into the  
most Holy Place?**



hagiu ton hagiōn) “And the veil shall make a separation for you between the holy and the holy of holies.” (Ex. 26:33) But το ἁγίων (to hagian) is not used in Heb. 9:12.

There it is τα ἁγία (ta hagia), which can be legitimately Englished as “the sanctuary,” instead of either “the holy place” or “the most holy place.” Such was the preference of the seventeenth-century scholars to whom the world owes a celebrated translation into the Dutch language, the Staten Bijbel.

First published in 1618, a mere seven years after the Authorized/King James version of 1611, it has for those who read that language played a similar role and maintained a comparable authority. For both Heb. 9:8 and Heb. 9:12, it uses the word heiligdom (sanctuary). The same holds true for the Afrikaans translation of 1933. This language, spoken in South Africa, is descended from seventeenth-century Dutch. Therefore, its Bible owes a good deal to the tradition of the Staten Bijbel.

Let us test the feasibility of this other rendering with a translation of these verses from Dutch into English: “... by which the Holy Spirit made it clear that the way to the sanctuary was not yet open as long as the first tabernacle endured” (Heb. 9:8). “Neither by the blood of goats and calves, but by his own blood he entered once into the sanctuary and brought about an eternal salvation” (vs. 12).

How well does this hold up in the light of the Greek original? Very well, we think. Heb. 9:1-15, within which the cited texts occur, contrasts the Saviour’s ministry in the heavenly sanctuary with that of the priests in the earthly sanctuary with its two apartments. Τα ἁγία (ta hagia, “the holy places”) are their heavenly equivalent, into which Jesus our High Priest entered after His ascension. Did He go into both of them simultaneously? Obviously not. That would be very strange if not impossible. Instead, there would first be His general intercession. Later, at the right time, the Yom Kippur (Day of Atonement) of the world would come, from 22 October 1844 till just before the Second Coming.

Let us also note that Seventh-day Adventists do not build their entire sanctuary doctrine, and especially the investigative judgment, on a part of Hebrews. It is not the only New Testament book that deals with this topic. The Revelation likewise has significant things to say about it.

Especially enlightening is Rev. 11:18-19: “And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy the earth. And the temple of God was opened in heaven, and there was seen in his temple the ark of the testament; and there were lightnings, and voices, and thundering, and an earthquake, and great hail.” (Emphases added)

Here it is unnecessary to trouble the longsuffering reader with much Greek, except for the translation of a few words. The first of these is temple. In Rev. 11, it is ναός (naos, “inmost part of a temple”). Elsewhere in the New Testament, the more general word for temple is ἱερόν (hieron), which describes the whole complex of buildings we read about, for instance in the Gospels and the book of Acts. The naos is the inner shrine within the hieron, i.e. the Holy of Holies. Also note that the Greek word διαθήκη (diathēkē), translated as testament also means covenant. In Rev. 11:19, it is really the ark of the covenant, which is how the NKJV translates it.

Further observe how this Scripture ties up with Rev. 14:7, where the first angel loudly proclaims: “Fear God, and give glory to him; for the hour of his judgment is come.” This echoes Rev. 11:18, which speaks of “the time of the dead, that they should be judged” (emphases added). Another link between these two chapters is “the ark of the covenant” and “the commandments of God”—the standard of judgment—inside it.

Taken together, the book of Hebrews and Revelation provide a good basis for the sanctuary doctrine of the Seventh-day Adventist Church. **AD**

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#### About the author:

Edwin de Kock (born March 9, 1930), writer and world traveler, was born in South Africa and became a U.S. citizen in 2000. His publications are in English, Esperanto, and Afrikaans, prose as well as poetry. He lives in Edinburg, Texas. Professionally de Kock has been mostly a high school and college teacher (Departmental Head, 1983-1990), but sometimes also a translator, editor, lay preacher, and for one year a volunteer missionary in South Korea. His eleven years of formal studies, full-time rating, were in theology, speech training, education, languages and literature. Additionally, as an autodidact and polyglot (acquainted with thirteen languages), he is widely read in history, international culture, and world affairs.

Find more information about Edwin de Kock's book *Christ and Anticrist in Prophecy* available for purchase through Amazing Discoveries. See page 22 for description.



# The 100-Second Sermon

Part 2 of 2

Michael E Fassbender, Ph.D.

The Epicurean and Stoic philosophers of Athens took Paul to the Areopagus to hear more about his “new doctrine.” The Areopagus, or “Hill of Ares,” the Greek god of warfare, is translated as “Mars Hill” in the KJV, since Mars was the Roman god of warfare. This hill was the site of a council that served as an important legal institution under the Athenian democracy. This body, called the “Council of the Areopagus,” or simply the “Areopagus,” existed long before the democracy, and its powers and composition changed many times over the centuries. Originally, it was the central governing body of Athens, but under the fully developed democracy, from the 4<sup>th</sup> century BC onwards, it was primarily the court with jurisdiction over cases of homicide and certain other serious crimes. After an Athenian had served as one of the

nine “archons,” the principal magistrates of ancient Athens, his conduct in office was investigated. If he passed that investigation he became a member of the Areopagus. Tenure was for life<sup>1</sup>.

It is interesting to note that five centuries earlier, Socrates, had been sentenced to death at the Areopagus, because he spoke out against the gods<sup>2</sup>. The “Hill of Ares” was nothing less than the “high court” of appeals for *capital crime* in Athens. And here is an eye-opening historical side-note: “The Council of Areopagus is revealed as an institution where consensus could be reached on important strategic political issues, in particular when secrecy was necessary”<sup>3</sup>.

In fact, during the very early phase of Greek democracy, the powerful politician and military general, Themistocles (524-459 BC), cunningly exploited the influence and secrecy of the Council to win the consensus of the Athenian Assembly, the equivalent of which is, “Congress” or “Parliament” in modern terms. He confided his plans to the Council, which, in turn, influenced the Assembly to give the “green light” to one of his ambitious navy agendas without the need to actually disclose them. Through this mechanism, and under the cloak of democracy, General Themistocles, who was at times a leading member of the Council himself, thus received authority “to do whatever he wished”<sup>3</sup>. In this sense, the Areopagus functioned as an agency to preserve government secrecy, and at the same time, to manipulate the democratic chamber. Please bear this in mind, as this will help you understand an important detail set forth later in this article.

Whether openly or as part of a hidden agenda, it appears that the philosophers and government officials of the day feared that Paul was teaching heresy against the gods, like Socrates of old. Hence, they dragged him into the Areopagus in order to examine what he was saying. Paul was on trial! No defense attorney in sight other than the Holy Spirit Himself (Luke 12:11-12).



Acropolis and Areopagus, oil painting by Klenze, 1846



## Testifying Before the Intellectual Elite

Now it was time for Paul's one hundred second long testimony. With a "tact born of divine love" (AA 241), Paul recognized that in this city of heathendom some people were still longing and looking for truth and thus dedicated at least one shrine to the Unknown God. In a stark contrast to Socrates, Paul did not run down the Greek pantheon of gods; instead, he lifted up the God of the Hebrews:

*[The Greek philosophers] soon saw that he had a store of knowledge even greater than their own. His intellectual power commanded the respect of the learned; while his earnest, logical reasoning and the power of his oratory held the attention of all in the audience. His hearers recognized the fact that he was no novice, but was able to meet all classes with convincing arguments in support of the doctrines he taught. Thus the apostle stood undaunted, meeting his opposers on their own ground, matching logic with logic, philosophy with philosophy, eloquence with eloquence (AA, 235).*

Whether this positive impression on the side of the audience arose during the sermon or in a follow-up discussion after Paul's sermon, we don't know for sure. While studying Paul's words, please turn to the Book of Revelation and cross-compare the following verses side by side:

**Acts 17:24-25:** "God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things..."

**Revelation 14:7b:** "...worship him that made heaven, and earth, and the sea, and the fountains of waters."

**Acts 17:26:** "And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation..."

**Revelation 14:6:** "...preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people..."

**Acts 17: 29-30:** "Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. And the times of this ignorance God winked at; but now commandeth all men every where to repent..."

**Revelation 14:7a:** "Fear God and give glory to Him"

**Acts 17:31:** "Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

**Revelation 14:7b:** "for the hour of his judgment is come"

Do you see it? Paul preached an early version of the First Angel's Message to the secular and spiritual crème de la crème of ancient Athens.

It was God's plan that Paul was brought to the Areopagus, the Supreme Court of Athens. The learned people of Greece were eager to hear something new, so the most influential philosophers of the time urged him to deliver a testimony of his faith. Athenians knew that there was the council of nine; and above the council of nine, there was the high council of Athens, the Areopagus. Within this setting of judicial authority, Paul now turned the tables on them, returned the charge and proclaimed that there was an even higher court case with the Ultimate Supreme Justice presiding. In this universal court case, all mankind was (and is) on trial for the capital crime of sin: **"For the wages of sin is death..."** (Romans 6:23a). We all will face capital punishment, unless we accept the pardon offered by the Heavenly justice system: "...but the gift of God is eternal life through Jesus Christ our Lord" (Romans 6:23b).

God used the Areopagus as a symbolical setting for justice. Paul's sermon was delivered within the context of justice and judgment to demand the respect of the haughty intellectuals of Athens. What was the response of the people?

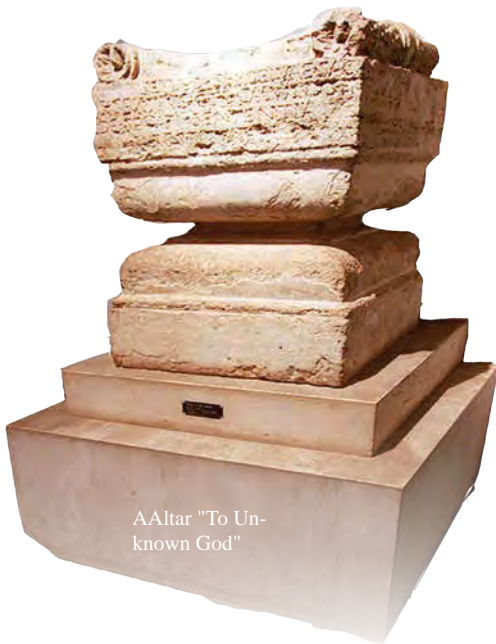
*And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this matter. So Paul departed from among them. Howbeit certain men clave unto him, and believed: among the which was Dionysius the Areopagite, and a woman named Damaris, and others with them (Acts 17:32-34).*

Paul wrote later from Ephesus to the Corinthians:

*For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent (1 Corinthians 1:18,19).*

It should not surprise us that there were three groups. There were the mockers, and this was probably the largest portion. There were also those interested in hearing more. And there was

*It was God's plan that Paul was brought to the Areopagus, the Supreme Court of Athens.*



a group of people, likely only a few, who accepted the truth right away and made an instant decision.

## Paul's Judge Becomes His Convert

What is known about Dionysius the Areopagite, and who was Damaris? Matthew Henry comments on this<sup>4</sup>:

*...an eminent man, "Dionysius the Areopagite," one of that high court or great council that sat in Areopagus, or Mars' Hill—a judge, a senator, one of those before whom Paul was summoned to appear; his judge becomes his convert. The account which the ancients give of this Dionysius is that he was bred at Athens, had studied astrology in Egypt, where he took notice of the miraculous eclipse at our Saviour's passion,—that, returning to Athens, he became a senator, disputed with Paul, and was by him converted from his error and idolatry; and, being by him thoroughly instructed, was made the first bishop of Athens... The "woman named Damaris" was, as some think, the wife of Dionysius; but, rather, some other person of quality; and, though there was not so great a harvest gathered in at Athens as there was at other places, yet, these few being wrought upon there, Paul had no reason to say he had "laboured in vain."*



Dionysius Areopagitis icon

Dionysius was one of the judges of the Athenian high court, and Damaris was most likely his wife. One can assume that, as an Egyptian astrologer, he was very familiar with the Egyptian sun gods and the mysteries of the Egyptian Abydos triad Isis, Horus and Osiris (or "Isis, Horus and Seb", since Seb was just the dark side of Osiris), in particular. The sun and the moon were namely regarded as the eyes of the great falcon god Horus "from very early times in Egypt"<sup>5</sup>. Indeed, Dionysius' very own name was the Greek name for "Osiris"<sup>6</sup>. Dionysius' perspective becomes even clearer if we consider that "Osiris...was the Judge of the Divine Court and presided over the judgement of the dead", and that this "Osiris was a human who died and was resurrected as a god."<sup>7</sup>

Can you see that Paul's words provided the missing puzzle piece in Dionysius' search for the ultimate truth? Judgment and resurrection were already central themes in Dionysius' system of star divination. Thanks to Paul's clear and concise message, this Athenian senator and high court judge found the true Judge who had been previously unknown to him. This may explain his instant conversion. Osiris was the distant "all-seeing eye" in Dionysius' religion. In contrast, the omniscient Creator is the God who is with us and "not far from every one of us". As opposed to Osiris, the resurrected falcon god, the Judge Jesus Christ is the resurrected Son of Man; He walked here on earth right among us, and He will be presiding over the judgment of the dead *and* the living (2 Timothy 4:1).

While the Athenians had an altar reserved for the "UNKNOWN GOD", Judge Dionysius surely had a place reserved in his heart for this "UNKNOWN GOD". His role as an attorney presiding over a court of law, reveals that he had a desire to contribute to justice; however, Satan had pointed him to a counterfeit role model, the falcon god judge. The true character of the "THE UNKNOWN GOD" had been hidden from him, until Paul's message of the merciful Creator filled the gap. He was now able to serve the true Judge.

There is one aspect of the cross that has not been widely discussed. When Jesus died on the cross, this also meant the ultimate defeat of the occult forces called upon by sun and star worship. Lucifer had been using sun worship and triads of idol gods since the time of Nimrod as a system of counterfeit. While Jesus Christ, the Creator of the universe, gained ultimate victory on the cross, the sun was darkened (Matthew 27:45) for hours. This could have been understood as a signal to pagan sun worshippers that God, who had always been above creation, exercised power over the sun. Similar to the defeat of the Philistine fish and sun god Dagon, who had to fall and break before the Ark (1 Samuel 5:4), the sun gods fell and broke before the ultimate Power, Justice, Mercy and Truth of the universe. Symbolically, the illuminating force of "the eyes" of Horus was suspended while Christ assured the fall of Lucifer's plethora of unholy sun trinities throughout all ages and cultures.

Following the guidance of the Holy Spirit and triggered by Paul's piercing words proclaiming the Sun of Righteousness (Malachi 4:2), Dionysius must have recalled the mysterious event of the darkened sun as a visualization of the message that sun worship was fallen (Revelation 14:8). It was time for him to come out of the counterfeit system (Revelation 18:4).

The Honorable High Court Justice Dionysius Areopagita, as we would address him in our times, turned from an elected government official



to a humble leader of God's church at Athens. Tradition holds that he suffered the death of a martyr. Formerly an agent of Satan's occult sun and star worship system, Dionysius not only sacrificed his high position, his wealth and power; he finally laid down his earthly life on the altar of the formerly Unknown God in the firm anticipation of the eternal life to come. What a beautiful and strong testimony of the transforming grace of God!

Let us look at another interesting parallel. We read that "astronomical allegory derived from Egypt" and "the sun's progress through the first seven signs of the zodiac" played an important role with initiation rituals of secret societies of the late 19<sup>th</sup> century<sup>8</sup> and perhaps still play a role today. It is interesting that such initiation of the *Kadosh* (meaning "elect", or "holy") candidate was, and likely still is, carried out in a sequence of four apartments. The third one, a chamber hung with blue below a star-spangled vaulted ceiling, was called the "areopagus". Here, the candidate was solemnly urged "sincerity of his intentions and promise of secrecy" by a priest representing a *hierophant*, a chief of the *Eleusinian* cult, the best-known of the mystery religions of ancient Greece<sup>9</sup>. Subsequently, the candidate entered the fourth and last apartment, hung with red, the "senate" chapter.

The Areopagus-a vault of intimidation and secrecy! Is this mere coincidence? Or did the magistrates and the high court of ancient Athens contribute as archetypes to the shape of secret societies many centuries later? And if we think about General Themistocles' agenda to preserve government secrecy while manipulating the democratic chamber, does that mean that many important political decisions are pressed for in the "Areopagus" vaults of the world and then "sold" to the public as democracy? The fact is, there is nothing new under the sun.

Clearly, Lucifer tried hard to obscure the success story of the genuine Dionysius in the times of Paul.

In any case, it would seem that the Prince of Darkness did not particularly like the highly visible conversion of fraternity fellow Dionysius Areopagita. Satan thus raised a counterfeit character, the so-called "pseudo-Dionysius"<sup>10</sup>, who advanced Neo-Platonism and mysticism in the name of Christianity. The writings of this pseudo-Dionysius had enormous influence

in the Middle Ages and the Renaissance. Clearly, Lucifer tried hard to obscure the success story of the genuine Dionysius in the times of Paul.

## Treasure of Knowledge for the Church

Scripture reveals that, along with Judge Dionysius and his wife, there were other converts from the ranks of Athens' citizens. If we recognize this story in Athens as typological for the Christian church in the end-time, then the person of Paul becomes a type for a small group of end-time believers who become the remnant church (Revelation 12:17), and his oration given to the council of the Areopagus becomes a "treasure of knowledge for the church" of the last days (AA241). Consider the typology. After arriving in Athens, Paul was isolated, lonely and distressed. Such will be the remnant church which will be isolated from other churches and will face persecution. Paul was summoned by Greek proponents of individualism, materialism, sun-worship and mysticism to testify for his faith. The remnant church will also be brought before worldly councils to testify for Christ.

Some argue that contemporary secularism is a new phenomenon, but is it really? Paul proclaimed at least the First Angel's Message

(Revelation 14:6-7) to materialists and mysticists sitting side-by-side. Of course, there were those who ridiculed him. But there were also some who "clave unto" Paul, wanting to hear more. (See Acts 17:34.) And there was a small group of instant converts. Similarly, the end-time Christian church will face ridicule, will meet those who'd like to hear more, but will also witness instantaneous conversions.

The remnant church will also be brought before worldly councils to testify for Christ.

Like the small group of converts in Athens in Paul's day, there are many today who are deceived by Satan, but who are genuinely interested in worshipping the Creator and righteous Judge and having Him declared unto themselves, among them, secular atheists, materialists, mystics, astrologers, members of Catholic and Protestant churches alike.

Did Paul talk about the *power* of God? Yes, he did. Paul introduced the Creator, who made the heavens and earth. He also revealed that God demonstrated His power in the resurrection of the Lord Jesus. But did he proclaim the *justice* of God? Absolutely! Paul solemnly conveyed that a time of judgment has been appointed. Did Paul preach the *mercy* of God? Very much so. In a tactful and inclusive manner, Paul declared that we are all children of Abba, the loving Father, and that God wants us to repent so that He can be very close to all of us. Did he call out the preeminence of *truth*? Certainly. Paul sternly admonished that God expects to be worshiped in spirit and truth which excludes the reverence of man-made idols, precious metals and stones.

Paul was a bright scholar; likewise, God expects the end-time church to accumulate and distribute a wealth of knowledge and wisdom. But Paul could not win a single convert through daily debate and arguing (Acts 17:17). Paul did not roll out a fancy evangelism campaign to win the sophisticated citizens of Athens for Christ. It was the simple, solemn and concise message on God's character that ensured that Paul did not labor in vain.

In Part I, I said "If the message is the rocket, it still needs a propellant to take off." Let's find out what propelled the message at Athens. The true rocket fuel in Paul's sermon before the prestigious council of the Areopagus was not his education, nor his eloquence. What was it then? Ellen G. White provides the answer:

*Today the truths of Scripture are to be brought before the great men of the world in order that they may choose between obedience to God's law and allegiance to the prince of evil. [...] Many of the greatest scholars and statesmen, the world's most eminent men, will in these last days turn from the light because the world by wisdom knows not God. Yet God's servants are to improve every opportunity to communicate the truth to these men. Some will acknowledge their ignorance of the things of God and will take their place as humble learners at the feet of Jesus, the Master Teacher. In every effort to reach the higher classes, the worker for God needs strong faith. (AA, 241-242, emphasis supplied.)*

It was Paul's faith, and the faith of the praying believers who accompanied him, that gave power to Paul's message to the learned people of Athens. Paul knew that he was powerless to accomplish God's work, but he had strong faith that God would complete His will for the Athenians. May God the Father give you strong faith. May the Lord Jesus Christ guide you and help you to become a communicator of truth, and may the Holy Ghost enable you to utilize the precious talents that have been entrusted to you to further the closing work of salvation. **AD**

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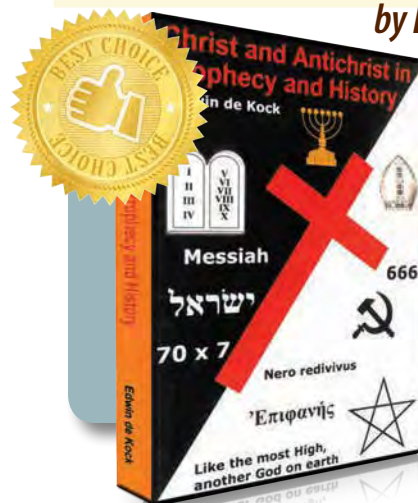
Michael E Fassbender, Ph.D., is a nuclear scientist. Originally from Germany, he spent a three-year stint in South Africa. He now works for the U.S. Government and lives with his wife and two daughters in New Mexico, USA. Michael and his wife are members of the Texico Conference of Seventh-day Adventists.

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# Is Creationism Scientific?

**T**he accusation has often been made that Creationism is not scientific. Evolutionism, on the other hand, is. After all, today most scientists are evolutionists, right? Therefore the conclusion must be that Creationism is simply an ignorant fad of the radical right-wingers, while the more educated and advanced thinking of science belongs in the evolutionists' camp.

But what does history say about this? Are there any scientific contributions made by creationists in the past? Or are the great scientific advances all due to evolutionary thinking? You might think it's a long shot, but what if some major contributions came from creationists? That's impossible, right? Creationists are simply backwards, religious zealots, not scientists. Or are they?

It might come as a shock, but as it turns out, every major branch of science – astronomy, chemistry, microbiology, etc. – was established upon the work of creationists. A common misconception is that true scientists are evolutionists, but in fact the evolutionists are merely standing on an entire mountain of work that was built by creationists.

While the evolutionist assumes his theory is true in spite of "trivial" elements of science, such as the first two laws of Thermodynamics, Boyle's Law, and Biogenesis, the creationist understands that science was established by God. A creationist seeks to follow the clues in God's creation which

help him better understand the natural world. To a creationist, science and the Bible were both authored by God. He therefore has no problem accepting the scientific method of observation to further validate that which he takes on faith.

The early scientists, whose ranks include the likes of Galileo, Sir Isaac Newton, Johannes Kepler and Robert Boyle, believed in an Intelligent Designer/Creator who laid down, not only laws of conduct for humanity, but also for nature. As they set about to identify and explore these laws of nature, they built a scientific mountain of information and established the major branches of scientific understanding.

So the idea that creationists are not scientific is beyond absurd in that it mocks the great heritage of creationists that modern science harkens back to and upon whose work modern science now rests.

Evolutionists allow Evolutionism to govern their exploration of the natural world to the detriment of science, while creationists continue to merely demonstrate how the God of the Bible is also the true Architect of what we call science. **AD**

**About the Author:** Joshua Joscelyn writes on a variety of topics, including creation, politics, history, and Biblical issues. He has worked with Creation Science Evangelism and other creation ministries as an apologist, writer, and publications coordinator. He also responds to Creation/Evolution questions on the AD Support Desk.



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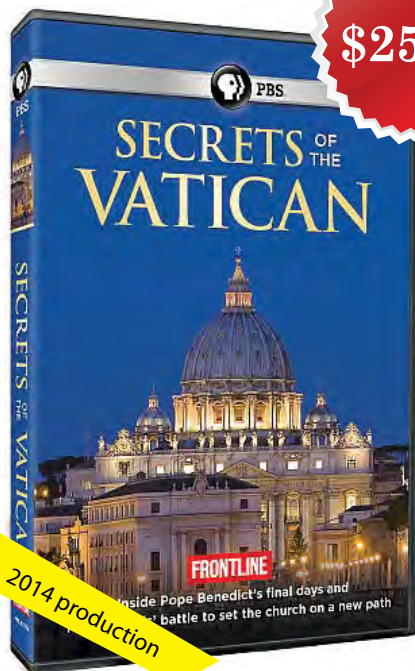


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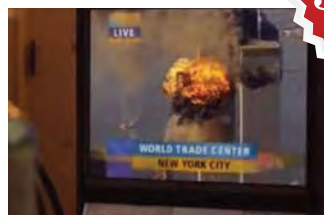
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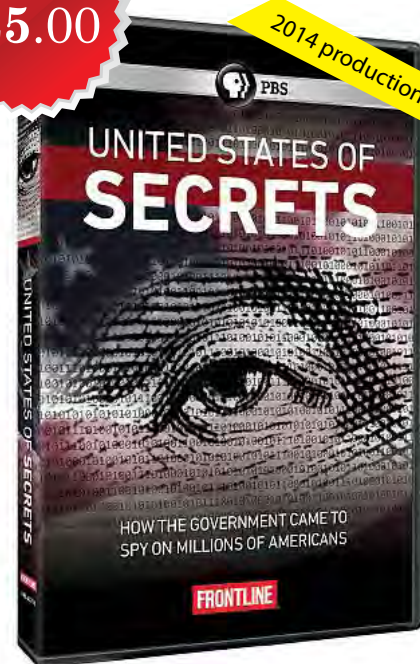
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