

# ***GOD sightings?***



***Real-life accounts for  
your consideration***

**Joel Lantz**

# God sightings?

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## **Navigating this ebook**

I formatted fonts and margins with small portable devices in mind — e.g. Kindles, small tablets, and smartphones. You can of course read the book quite well on large tablets, PCs, Macs, and presumably full-size Linux machines — albeit with exaggerated margins and/or font sizes.

Most of the numbered active links (e.g. [8](#)) within the text lead to endnotes that supplement and qualify the text; I encourage you to read them. The remaining numbered links, including all links next to section headings, lead to source citations. Active links to endnotes (e.g. [8](#)), cross-references ([underlined blue text](#)), and Table of Contents entries ([blue text](#)) work in readers that support PDF hyperlinks. I suggest using readers that include a "go back" function for quick return to your last reading location after viewing an endnote or cross-reference. I've successfully tested these functions in Adobe

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Reader X for PC and ezPDF Reader for Android. Doubtless equally capable readers exist for Apple and Linux devices.

Early Kindles (e.g. versions 2 and 3) display the text well but unfortunately don't support the links. I've not tested the PDF-link capabilities of later-generation Kindles.

## Introduction

*"...He so regulates the knowledge of Himself that He has given signs of Himself, visible to those who seek Him, and not to those who seek Him not. There is enough light for those who only desire to see, and enough obscurity for those who have a contrary disposition.*

*Blaise Pascal*<sup>1</sup>

*"God has given us evidence sufficiently clear to convince those with an open heart and mind, yet evidence sufficiently vague so as not to compel those whose hearts and minds are closed."*

*Popularly attributed to Blaise Pascal*<sup>2</sup>

In agreement with the above quotes, I address this book to *honest* skeptics — with

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open hearts and minds<sup>3</sup> — to help build bridges over intellectual and emotional obstacles to faith — faith in God generally and, ultimately, faith in Christ specifically.

This small book<sup>4</sup> contains a tiny sampling of substantive accounts that to me demonstrate positive supernatural involvement in the lives of fellow humans. (I can, but won't, also provide substantive accounts that illustrate *negative* supernatural involvement — except implicitly in one account.)

In my opinion, these accounts fall in Pascal's "sufficiently clear" category. However, I present these accounts for your evaluation — which may start from a more skeptical perspective than mine. (That's why there's a question mark in the title.) Are these truly accounts of God sightings? You decide.<sup>5</sup>

I hope that, for many readers, these accounts will at least change the framework of their questions from, "How can a personal God exist in view of...?" to "A personal God apparently exists, but why...?" These accounts leave many such "whys"

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unanswered. However, I hope to thoughtfully address some "whys" in the larger book, of which this short document is slated to become a chapter.<sup>6</sup>

### ***These accounts are true***

To the best of my discernment, these accounts are all true; I've good reason to believe that the sources are reliable. Further, implicit qualifiers for genuineness — such as verifiable author character and/or events and inclusion of embarrassing details are obvious in some of the full accounts (which I cite).

All accounts come from people who ultimately dedicated their lives in service both to God and humanity. Though you could argue bias from that statement, you can likewise argue for honesty from those most sincerely trying to be faithful to Christ —who spoke at least 19 admonitions about truth per the Christian scriptures (New Testament).

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All accounts — other than one fully quoted by permission and brief quotations from other original sources— are my summaries. I take full responsibility for the harmony of these summaries with the original accounts.

### ***These and similar accounts are personally significant***

Perhaps because of my analytical personality, I've struggled more with doubt than average.

I am a retired scientist/engineer who grew up in a church-going family with negligible overt Christian nurturing at home. From doubts near the end of high school through part of the second year of graduate school I was essentially an agnostic with lots of unanswered questions. I distinctly remember in early grad school referring to students of a Christian-leaning college as "a bunch of Bible bangers."

Nonetheless, I found myself searching. Through a series of events, I ultimately became convinced

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that the claims of Christ were true. At first the decision was mostly intellectual assent and not true repentance — one definition of which is to “change your mind for the better and heartily amend your ways, with abhorrence of your past sins.” <sup>7</sup> Eventually it became a “heart” decision in which I was truly committed to Christ — albeit with unresolved questions. I cannot assign a date to that transition.

Since then I've still fought doubt battles and still have many unanswered questions. In fact, that's probably why I have compassion to help others with doubts. My faith is now planted in adequate evidence and logic — it has weathered the storm — and I want to share the benefits I've learned from my struggles.

The accounts in this book have helped me greatly. For me, empirical evidence for God's existence and involvement in human affairs substantially bypasses scientific, philosophical, and theological arguments and questions. Evidential reality forms a basis for confidence, despite unanswered questions.<sup>8</sup> The helpfulness of

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these accounts to me motivates sharing them with other strugglers — including presumably you.

### ***Unavoidable Christ-related terms and themes ahead***

Most of these accounts *inextricably* tie to Christ-related terminology and themes — which presumably will turn off some skeptics, as they would have me at times in the past. Please try to persevere through the terminology and focus on the overall significance of the accounts. I don't think that you'll regret the effort.

## **Transformed lives**

In my opinion, transformed lives are hard to explain away; the transformations can be verified by people who knew the transformed individuals before and after the changes. Though some readers may be tempted to try explaining away the *causes* of these transformations, hopefully you'll find the causes contextually clear.<sup>9</sup>

### ***Jew-hating PLO sniper strives to reconcile Arabs & Jews***

#### **The transformation of Tass Saada<sup>13</sup>**

Taysir Saada — now nicknamed Tass — began life in 1951 in a squalid refugee camp that was formed after Jordan, Syria, and Egypt ordered Palestinians out of Israel in 1948 — as a prelude to attempting, and failing, to destroy the newly established state. The Arabs' failed attacks resulted in displacement of still more Palestin-

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ians and the destruction or abandonment of many Arab-majority villages.

Growing up, first in Saudi Arabia and then in Qatar, Tass became a major troublemaker — partly out of resentment over inequitable treatment of Palestinians but substantially because of a self-admitted aggressive, violent streak. Moreover, his ill-perceived blame of Israel for his status, combined with inflammatory rhetoric from Islamic religious teachers, fueled a growing hatred for Jews.

Hatred grew to rage after the Arabs' humiliating defeat in the infamous Six Day War. Tass ran away from home at age 17, lied his way into Syria, joined Fatah, and became a sniper nicknamed Jazzar, "Butcher." He lived up to the name. Wild beyond Fatah's objectives and boundaries, he threw grenades and machine-gun bursts into Christian homes and tried to assassinate the Jordanian crown prince — landing Fatah in hot water and putting Tass on Jordan's "Wanted!" list.

His father ultimately arranged for a home visit to Qatar AND for the confiscation of Tass's pass-

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port, in an attempt to force him to finish his education. But an angry Tass caused more big trouble, including attempting to murder a despised teacher. Tass stayed out of jail — this time and many previous times — only because of family political connections.<sup>14</sup> Ultimately, in great desperation, his father helped get this troublemaker out of the family's hair by reluctantly paying Tass's way to the "satanic" United States.

There, Tass quickly married single-mom Karen just to get a US "green card", with plans to subsequently dump her. After a new baby complicated his plans, Tass successfully pursued restaurant management — and progressively became a philandering workaholic who quarreled with Karen in particular and neglected his family in general.

Over these first 19 years in the US, he had become good friends with Charlie, an executive who frequented a restaurant that Tass managed. Then one day Charlie threw a curve ball, questioning Tass's fear of God and offering to help

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through his “connection.” Despite this offense, recent positive changes in Charlie’s behavior churned Tass’s curiosity. He ultimately begged Charlie to explain the “connection” that changed his life and gave him new peace. Tass soon heard the shocking price for this “connection”: he had to love a Jew! (Tass still hated Jews with a passion. A transformed Tass said later in an online interview that he’d sometimes been tempted to poison the restaurant’s predominantly Jewish clientele!) But at Charlie’s home when Charlie read John 1:1 in the Christian scriptures (“In the beginning was the Word, and the Word was with God, and the Word was God.”), it inexplicably affected Tass so deeply that he began to shake. He then involuntarily fell to his knees and saw and heard a talking light that said “I am the way, the truth, and the life. No one comes to the Father except through me.”<sup>15</sup> Tass admits that “... this sounds really odd, and readers may say I was hallucinating. I can only tell you how events unfolded that afternoon on Sunday, March 14, 1993.” He says that at that moment he somehow knew that “...the triune God existed—Father, Son, and Holy Spirit. I

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knew that this God loved me." Tass then blurted out " 'Oh, Jesus, come into my life!...Forgive me and be my Lord and Savior!' " He felt peace, joy, and the sense of a heavy load leaving his shoulders. He says that he almost palpably felt the presence of God.[16](#)

Observer Charlie was flabbergasted, noting that Tass had literally been lifted up from the couch and deposited on his knees. Tass was further shocked next morning to find himself praying on behalf of Israel! He immediately called Charlie to ask whether Jesus was a Jew.

Unknown to either man at that point, Tass's son had secretly become a Christ-follower, and his son's church had prayed for Tass 24/7 over the previous three months.

His family started noticing unmistakable changes in Tass's life. His son predictably rejoiced in Tass's transformation. His heretofore neglected and cheated-on wife and neglected daughter were initially skeptical and took time to forgive and reconcile.



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However, Karen ultimately became his ministry partner. In ensuing years, Tass pursued bold ministries — including a dangerous one in Gaza. One of these ministries included close friendship with a Jew who had once intensely hated Arabs. Tass ultimately founded two ministries that continue today. One is called Hope for Ishmael — a ministry of reconciliation between Arabs and Jews. The other is called Seeds of Hope, a humanitarian ministry to the children and youth of Jericho.

### **Book reviewer: "Tass Is the Real Deal!"<sup>17</sup>**

I don't normally excerpt book reviews, but I think that the following adds valuable support for the author and his story.

"There was a time when I knew Tass only as Ben's dad. Ben was the boyfriend, then husband, of our youngest daughter's best friend...I also knew Tass...as a highly respected restaurateur.

We knew that Tass was of Palestinian origin... Little did we know that Tass had a past as a

Palestinian warrior/sniper and former aide to Yasser Arafat.

When Ben came to Christ in his late teens, he was naturally fearful of how his Muslim dad would react. Some in our church started a 24/7 prayer chain for him, and three months later Tass experienced a truly amazing encounter with Jesus that you can read about in this book.

Tass and Karen now minister in Israel...I can only tell you that his testimony is genuine, authentic and anointed. He is no slick, professional 'Christian' celebrity or superstar with a personal agenda and inflated ego. Tass is the real deal."

### ***Father's hateful killers become son's loving family***<sup>18</sup>

Little 5-year old Steve was devastated the day that his daddy, his hero, didn't come home — ever again.

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Steve's father, pilot Nate Saint, and four other men had laboriously established what they thought was peaceful contact with the Waodani — pejoratively called Aucas. Anthropologists classified these Ecuadorian people as probably the most violent society ever studied — 60% homicide rate within their tribe. “Old age” — early 30s at best — meant “top killer.” They also viciously killed people who ventured into or sometimes even near their territory.

The objective of these five men was to bring a life-changing message to the Waodani and to stop their course toward self-extinction. By January, 1956 the five had established friendly contact via airplane “bucket drop” gift exchanges, culminating with seemingly friendly direct personal interactions. However, shortly thereafter they were speared to death — for reasons that would be understood only years later. World media dramatically publicized news of the killings.

Years before, Nate's sister Rachel had traded luxury for a lifelong commitment to God. She saw a vision of dark-skinned people who'd never heard

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of Christ's love and strongly sensed a call to tell them. After ministering elsewhere in Ecuador, she heard about the Waodani from Nate. Thereafter, Rachel was unwaveringly convinced that the Waodani were the dark-skinned people in her vision.

Eventually, Dayumae, a Waodani woman who fled for her life from tribal violence, taught Rachel the Waodani language. In turn, Rachel and others taught Dayumae about Christ's love and "carvings" (the Bible). Dayumae unofficially adopted Rachel as a sister and gave her the name of her speared-to-death biological sister.

Following the missionary deaths, two of Dayumae's aunts also left the jungle and lived for a couple of months with one of the killed-missionaries' widows, Elizabeth Elliot. Dayumae later accompanied her aunts back to the tribe to tell them how to live without hating and killing. A party of Waodani then invited Rachel and Elizabeth to return with them to the jungle. This was quite an astounding — and, humanly speak-

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ing, risky — invitation! But both women were willing to give their lives to help these people.

Elizabeth lived with and ministered to the Waodani for a year and returned to the states to write a book and speak about these people. Rachel lived the rest of her life with the tribe, 36 years, until her death from cancer. She loved these people as family, taught them the gospel<sup>19</sup>, and — with Waodani help — translated the Christian scriptures into their previously unwritten language. Many of the Waodani, including the men who'd speared the missionaries, accepted the message, changed dramatically, and likewise loved Rachel as family.<sup>20</sup>

At age nine, Steve Saint began visiting the Waodani. He was instantly accepted — though, as a strange-looking clothed white kid (in contrast to the dark, then-naked Waodani) he initially was “inspected” by a designated woman to determine whether he was male or female! Mincaye, the warrior who had delivered the final, fatal blow to Steve’s dad, became a father to him — and later a beloved grandfather to Steve’s children when

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Steve later lived there with his entire family for a year and a half. Two of the other former killers baptized Steve and his sister at the same river location where these men had speared their father to death. Mincaye was with his "adopted" granddaughter, Stephanie Saint, as she died from a cerebral hemorrhage, and ministered words of comfort to his "adopted" son Steve.

Steve did much with and for the tribe over many years and became a mentor in the ways of civilization — necessary because of the encroachment of hostile interests and threats of unwholesome dependency on civilization without the necessary coping skills. (Steve too had been mentored by the Waodani in many ways!) The goal was to help the Waodani ultimately become self-sufficient and independent amidst the many changes they faced. For example, the tribe ultimately ended up owning and piloting a specially-modified ultra-light aircraft, which enabled them to address many practical needs.

In 2000, Steve, Mincaye, and Tementa — the tribe's ultra-light pilot — spoke for a few minutes

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to an international conference of evangelists in Amsterdam. At the end of the address, Steve said to the attendees, "I have never been able to explain to them [the Waodani] that God has used them, as well as my father and the four other missionaries, to spread His gospel<sup>19</sup> around this world. If what we call the [then well-known] 'Auca Story' has affected you in some significant way, would you quickly stand so they can see that God has worked good from what they meant for evil?" Thousands of delegates, from all over the world, rose to their feet.

### ***Slave to wickedness becomes minister of freedom<sup>21</sup>***

Hot-tempered, 6' 7" tall, and often armed — sometimes with a machine gun — drug runner Mitch Zajac was an intimidating and violent man. In one of his many brawls he bent a metal plate that had been implanted in his hand to fix previous fight injuries. Mitch was also an addict, often spending between \$200 and \$500 a day on his

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habit. He says that he overdosed eight times, once with such extreme levels of cocaine in his body that he couldn't sleep for 28 days. His resume included involvement in biker gangs, prostitution, gambling, and alcohol. He went to prison eight times.

But this is not the Mitch Zajac that I've talked to; not the man who today visits and ministers to scores of prisoners, helping them to see God's way out of the spiritual slavery and lifestyles that put them in prison. My now-transformed niece benefited from Mitch's ministry while serving time for drug use and theft. So what changed Mitch?

Mitch knew that his lifestyle was wrong, but he "...loved the thrill and the adrenaline rush of running from the police and getting into fights." Though his pursuit of pleasure never gave him any real lasting satisfaction, he says that, "The calls of evil were powerful, right from the demonic world, and became impossible to resist."



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But Mitch eventually began receiving calls from another world — in unlikely ways: • He found (and pocketed) a gospel<sup>19</sup> tract in a phone booth that was located in a crime-infested neighborhood just feet from where people had been murdered. • In a crack house, a woman tried to hand him a note telling him how much Jesus loved him. • A psychic warned him that "If you don't get right with God, you'll die."

Over time, feeling alternately convicted of sin and terrified by the information in the tract he had found, Mitch alternately reread and hid it. Finally, he asked its publisher to send more information, resulting in a visit from a Christian pastor. During that visit, Mitch surrendered his life to Christ.

Today, though still suffering from the scars from his former life, Mitch continues to minister to prisoners. My conversation with Mitch and my niece's encounters with him convince me that he's the real deal — a living example of supernatural transformation.

## ***Sets out to make intellectual joke of Christianity, but...<sup>22</sup>***

As a teenager, Josh wanted to know who he was, why he was here, and where he was going. When he tried to find answers in religion, he felt worse, so he tossed religion. When later he tried to find answers to these questions at the university, he became disillusioned.

There were exceptions, however; he was positively impressed with the exemplary lives and attitudes of a handful of students and professors. But when they said that Christ made the visible difference in their lives, Josh wanted nothing to do with "religion." In fact, when challenged to intellectually examine the claims of Christ's divinity, he "... decided to write a book that would make an intellectual joke of Christianity" and pursued this goal in earnest. "I left the university in travel throughout the United States and Europe to gather evidence to prove that Christianity is a sham." Josh ultimately noted that the more he researched, the more he had to suppress a sense that he was mistaken.

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Josh says, "I began to realize that I was being intellectually dishonest. My mind told me that the claims of Christ were indeed true but my will was being pulled in another direction. I placed so much emphasis on finding the truth, but I wasn't willing to follow it once I saw it. ...becoming a Christian seemed so ego-shattering to me. I couldn't think of a faster way to ruin all my good times."

Ultimately Josh resolved his inner conflict by putting Christ's claims to the test and submitting to what he had tried so hard to refute. Despite initial doubts about this decision, his life started to change dramatically. One huge change was his ability to love the father that he had hated and wanted to kill. His father, the town drunk, had hurt the family in multiple ways, sometimes beating Josh's mother so badly that she couldn't get up from where his father had left her — in the family farm's manure pile. Josh's forgiveness was so powerful that his father likewise committed his life to Christ and never drank again (after 40 years of drinking).

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Josh McDowell has since been involved for many years in prominent ministries worldwide.

## ***White-hating Black Panther now a white-majority pastor<sup>23</sup>***

Marshall Brandon has been one of my pastors at Christ Community Chapel, a white-majority church that values and honors racial diversity. I'll let Marshall tell his story in his own way in his own words:

"My name is Marshall Brandon and I am the fifth of six children born to Edward and Ruth Brandon in Huntsville, Alabama. My Father Edward was the youngest of 18 children and my grandfather, Joe was born in slavery in 1863. My mother Ruth was the youngest of 5 children, 4 girls and a boy.

My father was a farmer, and in 1951 he moved his family north from Alabama to Youngstown, Ohio where he found employment in the steel mills.

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It was a difficult beginning and we often had little food and sometimes no heat.

I can remember at the age of five coming home from school and finding my father on the porch asleep and trying to awaken him unsuccessfully. I later discovered that my father was intoxicated. This addiction caused much harm to my family. We grew distant from one another as the alcohol took full effect in our family. The strain of my father's addiction separated my parents and my mother began to seek comfort from another man.

I can recall coming home from kindergarten school and seeing a strange man kissing my mother. While I was only 5 years old, I clearly knew that something was wrong.

When my father came home, I told him what I had witnessed. He and my mother had a horrible argument and my father left our home and consequently, me alone with my mother. She was very angry with me for telling my father what I had witnessed. She immediately found

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an extension cord and beat me until I was bloodied and bruised, then locked me in a dark closet with the admonition that I had better keep whatever I witnessed her doing to myself. I learned my lesson and over the years, as I witnessed wrong behavior in my house, I kept my mouth shut.

Over the years, my mother became a rageaholic who ruled with fear, intimidation and frequent beatings with extension cords and whatever else was available. My father, on the other hand was a verbal abuser, constantly reminding me of my lack of value as a human being.

This lifestyle of abuse not only from my parents but also from my older siblings caused me to become a survivor. I turned my anger and resentment inward and became an introvert.

I began to act out violently with fighting, and I became very proficient at it. This gave me physical protection in and outside of my home.

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My home was not a safe place and I found myself out in the streets trying to survive, and soon I was leading a gang that terrorized others.

I wanted to escape my situation but I didn't know how. I often dreamed of being rescued by someone who would love me and provide opportunities and direction for me.

When I became old enough, I asked my parents' permission to join the military. They agreed and I enthusiastically joined the army with renewed hope for a future. But my enthusiasm and hope was soon changed as I found my 18 year-old self thousands of miles away from home in the war in Vietnam.

This changed everything, as war has a way of causing you to grow up quickly. I was very afraid and feeling lonely. My eyes began to open as I experienced drugs, bigotry, and racism. The year was 1966, and in the USA, black people were still not allowed to vote in some states and segregation was prevalent.

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My time in Vietnam greatly impacted me. I came home from the war angry and bitter about the injustices experienced by many black people in my country. So I determined that I would liberate black people in the USA. I became a hater of white people and of my government.

When I was discharged from the army, I began to try and organize black people to help overturn injustice and a government that supported repression of black people.

Fortunately, I was not successful. I was ahead of my time in Youngstown, Ohio. My hatred, bitterness and anger turned inward and I found myself trying to find peace through an addiction to morphine and heroin.

This addiction caused me to steal and rob to support my habit, and I was arrested and convicted of armed robbery. At twenty-one years of age, I was sentenced to prison for 10-25 years.

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Prison however, gave me the opportunity to evaluate my life and plan next steps should I survive the violence and terror found there. It also allowed me to gain a vocational trade and start college—I was the first in my family to ever go to college. I became an honor inmate and after 3 years was released early to attend college at Akron University. I made many promises to myself—foremost was the promise that I'd never go back to the lifestyle that caused me to go to prison. Little did I realize that I was powerless to keep that promise.

I started college and soon after met the woman whom I would ask to become my wife. She was the most beautiful woman on the campus. We began to date and soon fell in love, so I asked her to marry me and she agreed. Life was good, or so we thought.

It wasn't long before I once again engaged in drug abuse and was addicted to heroin. Addiction causes one to become a slave to depravity. There was not much I would not do to feed my habit. I was a liar, cheat, and deceiver.

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My relationship with my wife was in deep trouble and she separated from me with the intent to get divorced. I hit rock bottom without any boundaries, and I began to engage in any activity that I wanted to. I was depressed, dejected, and suicidal.

One day I dropped in to visit my wife at her new apartment. When I saw her that day she had a different look about her and a different attitude toward me. I asked her what was different about her and she told me that she had given her life to Jesus. I did not know what it meant to give your life to Jesus, but I was pleased with this new attitude toward me and this peace that I saw in her eyes and in her life. She invited me to go to church with her and told me that she would pick me up and take me with her, and I agreed.

When I first went to church with her, my motives were not to find God; my motives were to try and win back the affection and love of this woman, my wife. One of the first things I noticed at this church was the atti-

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tude of these “church people” toward me. They were so different than the world from which I was coming—where I had no real friends and where it was “everyone for himself.”

Well, I would like to tell you that the first time in this church my life was changed, but that is not the way things happened. Over a period of time, as I would go and visit this church, I began to hear more from God’s Word, the Bible. The more I heard from His Word, the Bible, the more I realized that it is true.

God began to convict my heart that Jesus Christ is God and that He loves me so much that He died to take away all of my sins. I began to hear the truth that if I would confess Jesus Christ as LORD, He would come into my heart, and change me and help me become the person He wanted me to become.

In June of 1977 I asked Jesus Christ to come into my heart and save me. He did, and my life has never been the same.

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Here are some ways that God immediately began to work in my life.

- He took away my addiction!
- He restored my marriage. My wife and I will celebrate 36 years of marriage in September, 2010.
- He took the hatred out of my heart and put love in its place.
- He blessed my wife and me with two wonderful children and two grandchildren.
- He has given me spiritual gifts and a calling to be a pastor and share the Gospel<sup>19</sup> with believers, unbelievers, and a watching world.

In conclusion—God is good!"

## ***Christ-follower hater to beloved Christ-follower leader<sup>24</sup>***

The Jewish guy from Turkey *really* hated Christ-followers. He sought to destroy the Church in general, made murderous threats,

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and went from house-to-house and synagogue-to-synagogue to beat and imprison Christ-followers. He presided at the murder of at least one grace-filled and falsely accused Christ-follower.

Intending to expand his wave of persecution, he traveled several days journey towards a remote location to capture and imprison more Christ-followers. However, shortly before he arrived, a bright light flashed around him, a voice asked the Jewish guy why he was persecuting *him* (the speaker, who identified himself as Christ), and the voice gave him directions.

Yeah, I know. This guy's experience sounds really weird — a bit like Tass Saada's experience a couple of thousand years later. (See ["Jew-hating PLO sniper strives to reconcile Arabs & Jews" on page 1-12.](#)) But something dramatically transformational happened as a result. The Jewish guy, who found he was now temporarily blind, obeyed the spoken directions, made an abrupt about-face, and became one of the most influential Christ-followers in history — the apostle Paul. He worked courageously on behalf of the Church,

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despite intense persecution, and was ultimately executed for his efforts. He wrote almost half the books of the Christian scriptures (New Testament) — some from prison.

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## Hallucinating Muslims?

As of this writing, more than a decade after the 9/11 terrorist attacks, most readers probably have some understanding that salafist/radical Muslims consider Christ-followers to be infidels. What many readers don't know, however, is that many Muslims have *become* Christ-followers as a result of dreams and visions of Christ. [25](#)

You may recall the first account in this chapter about the life of Tass Saada, a particularly violent PLO sniper whose transformation to Christ-follower began in a bizarre manner. (See ["Jew-hating PLO sniper strives to reconcile Arabs & Jews" on page 1-12.](#)) Concerning his own experience, he says that, "...a high percentage of Muslims who come to faith in Christ do so because of a vision, dream, or other supernatural experience. I believe this is not because we are something special but because we are stubborn."

Referring to another Muslim who had such an experience, Tass says that,

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"One was a twenty-two-year-old former Hamas member who had volunteered to be a suicide bomber—until Jesus showed up one night while he slept." He notes further that, "To political leaders who want to dominate the population, of course, this kind of thing is exasperating. They can cut off evangelistic events and broadcasting, they can limit travel, they can root out copies of the Bible—but what can they do about a dream in which Jesus appears to a person asleep at home and says, 'Come, follow me'?"<sup>13</sup>

An Iraqi pastor told author and speaker Joel Rosenberg that,

"'...Muslims are seeing visions of Jesus Christ. He is coming to them and speaking to them, and they are repenting and giving their lives to him. Shiites! I'm talking about Shiite Muslims seeing visions of Jesus and becoming his followers. In fact, I actually haven't personally met any Shiites who have come to Christ who were converted because someone shared the gospel<sup>19</sup> with them.

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## *Hallucinating Muslims?*

They have all come to faith through dreams and visions. They are coming to us already persuaded.' "[26](#)

A couple of specific dream/vision examples follow.

### ***Bibles in the rain***[27](#)

My friends, who are friends of the people directly involved, related the following brief account to me. My friends are trustworthy individuals who have risked their lives to help others. I heard the same story independently from another reliable source.

I've excluded certain sociopolitically sensitive details from my summary.

Some Middle Eastern Christ-followers sensed God compelling them to bring Bibles to an overwhelmingly Muslim country — without knowing who should get them. So they loaded and hid hundreds of Bibles in a car and prayed that they would not be intercepted. After successfully driv-

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ing into the Muslim country, the Christ-followers encountered a night-time rain storm so intense that they had to stop the car to avoid sliding off the road. While stopped in the downpour, there was a knock on the driver-side window. When the driver rolled down the window, a man asked, "Did you bring the books?" The driver asked, "What books?" The man said that everyone in his nearby village had the same dream, a vision that someone is bringing them books about Jesus.

They got the Bibles.

**NOTE** Psychologist Gary Collins said the following about hallucinations:

"Hallucinations are individual occurrences. By their very nature only one person can see a given hallucination at a time. They certainly aren't something which can be seen by a group of people. Neither is it possible that one person could somehow induce an hallucination in somebody else. Since

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then an hallucination exists only in the subjective, personal sense, it is obvious that others cannot witness it."[28](#)

Were the villagers in the above account hallucinating? You decide.

## ***Angry Muslim cleric wants Bible***[29](#)

Joel Rosenberg related speaking privately in early 2011 to a Jordanian pastor about evangelism to Muslims. Some Arab pastors avoid such evangelization because of hurt that they and other Christ-followers have experienced from Muslims.

The pastor remarked that his wife, though, had a passion for reaching these people with the gospel[19](#). Once while he and his wife were driving through Amman, Jordan she suddenly asked him to stop. Pointing to a Muslim cleric across the street with a long robe, large beard, and seemingly surly look, the wife sensed God urging them to give the cleric a Bible and tell him about Christ.

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## *Hallucinating Muslims?*

After the pastor adamantly and repeatedly refused, his wife finally jumped out of the car with an Arabic Bible and ran over to the cleric [a particularly bold move for a woman in an Islamic country!]. As the pastor nervously watched, the cleric's body language revealed anger and yelling.

After the wife finally returned to the car, the pastor peeled away, citing her foolishness and the cleric's behavior. The wife replied that the cleric had not been yelling at her for giving him a Bible. In fact, the cleric demanded to know why she hadn't arrived earlier. Jesus had appeared to him, the cleric said, telling him a) to follow Him and b) that someone would give him a Bible if he waited at that spot at 11:00 AM. It was already 1:00 PM!

*Special provisions for special ministries?*

## **Special provisions for special ministries?**

Public attitudes toward folks in ministry vary substantially. Unfortunately, the media often seeds those attitudes with unrepresentative negative examples. Though *nobody* is perfect, the majority of people in biblically-Christian ministry, especially in foreign missions, typically have faithfully and sacrificially accepted and executed difficult job assignments to spread the gospel.<sup>[19](#)</sup> These job assignments often involve substantial risks and hardships that demand dependence on God's help, in ways that most Christ-followers never encounter. This section describes a few examples.

### ***Whose direction?*<sup>[30](#)</sup>**

Tom Randall is a multi-talented athlete, having lettered in four sports during his college career. He holds the record as the most prolific men's

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basketball player in the history of Judson University, having scored 2,381 points over his four-years there, 1972 through 1976.<sup>31</sup> During his senior year he led the nation in scoring with an average of 30.5 points per game. Tom gave his life to Christ during this last season at Judson and found himself playing in a more patient, more sportsmanlike manner.

He considered professional basketball upon graduation, but his coach suggested first doing a short-term mission trip with Sports Ambassadors, an organization that sends ministry-focused sports teams to a multitude of other countries. Tom took the advice and played at least 47 games in Taiwan.

He thereafter accepted an invitation to play more basketball through Sports Ambassadors, this time in the Philippines with a group of Australians. The organization's home office made the arrangements and sent a telegram to their representative in the Philippines, Tine Harde- man, asking him to pick up Tom at the Manila airport.

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However, when Tom arrived Tine didn't. Tom waited for hours at the airport in almost unbearable heat under a metal roof, with no air conditioning — the situation in that era. He eventually attempted to rest atop his travel cases.

Tom was a complete stranger in this enormous city.<sup>32</sup> He didn't speak the language and had no practical way to communicate his plight to anyone; public phones were generally unavailable, and phone service was in any case unreliable. Tom prayed a lot.

Finally, in desperation, Tom hailed a cab and asked the cabbie if he knew where Tine Hardeman lived — unaware that, for cultural reasons, Filipinos do not like to say "no." The cabbie said "yes" and drove Tom around for nearly an hour. More prayer! As they passed through a less-intimidating, less densely populated area away from the city center, Tom spotted a man who didn't look Filipino in his front yard. He asked the cabbie to stop, got out, talked to the man, and discovered that the guy was from Alabama! He then asked

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the guy whether he knew where Tine Hardeman lived. The reply: "yes," right across the street!

When Tine opened the door in response to Tom's knock he was shocked and flustered. Tine knew absolutely nothing about Tom or the telegraphed request for an airport pickup. (The telegram arrived only two weeks later.) After overcoming his shock, Tine became excited and said, "Tom, you've experienced your first miracle!"

What started out as Sports Ambassadors basketball in the Philippines ultimately became a full-time ministry, with Tom and volunteers playing basketball with nationals for 20 years, all over the Philippines, sometimes in dangerous areas. Tom typically presented a half-time show during which he'd juggle and ride an elevated unicycle, sometimes with a local child on his shoulders, telling the spectators about Christ. In his successful ministry Tom sometimes experienced substantial opposition and hair-raising close calls — humanly speaking — and evidence

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of supernatural interventions; the accounts of those experiences are themselves intriguing.

Tom also established and presently maintains orphanages that rescue Filipino children from the streets and other harmful situations. As of this writing, Tom leads the work of others in the Philippines, is director of World Harvest Ministries, and is Chaplain to the Senior PGA (PGA Champions) tour.

## ***Whose promptings?***<sup>33</sup>

After years of other challenging ministries, Floyd McClung and his young family decided unanimously that God was asking them to move to the very core of Amsterdam's notorious Red Light District, into a tiny building squashed between a Satanist temple on one side and a sex cinema on the other. Objective: bring Christ's love to the prostitutes, pimps, and other sex-trade purveyors, as well as to drug dealers, addicts, and "tourists." And they did, with even the kids — only ages five and ten at the time — playing important

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roles in the ministry. (The kids participated in the decision to go there.) The whole idea admittedly seems insane until one reads the full story in McClung's book<sup>33</sup>, which I recommend. The summary that follows highlights just one of several remarkable accounts reported in his book.

Unsurprisingly, the Red Light District ministry efforts sometimes faced hostility — even being the targets of rotten fruit, hot water poured from high windows, and a death threat. In one encounter, Floyd was rudely rebuffed by a man whose verbal promotion of an adjacent sex cinema was unusually vulgar and explicit, even by Red Light District standards. As Floyd moved away he experienced a sense that this heretofore unknown man's beloved wife had left him, that he was struggling to raise two young daughters for whom he cared deeply, and that this awful job — of which he was very much ashamed — was the only financially adequate one that he could find.

Turning back, Floyd asked the hawker whether: he was indeed married, his wife had

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left him, he had two daughters to care for, and this was the only job he could find. The surprised man replied, "How do you know, eh? Who told you?" Floyd and the man conversed about hurt, rejection, and God's allowance of personal suffering. McClung says that God touched this man in a special way that night and that soon thereafter he left the Red Light District job and found work elsewhere.

## ***Whose words?***<sup>34</sup>

During the first half of the 20th century, H.B. and Ruth Garlock ministered to the people of Liberia, Africa — for years known as the "white man's grave" because of so many missionary deaths from malaria (which infected the Garlocks as well). During one incident, H.B. tried to rescue a man who had been captured by a cannibal tribe and sentenced to be killed and eaten. During Garlock's rescue attempt, he too was captured and sentenced to the same fate. However before the tribe carried out the sentence, the witch doctor

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laid down his wand in front of Garlock, a gesture indicating that he could say something in his defense before the tribe killed and ate him.

Though Garlock could understand some of this captor's language, he could not speak it. But thereafter, for several minutes, his mouth poured out words that he did not understand — fluently and forcefully.<sup>35</sup> Then, after a period of silence, the witch doctor spoke to his men, followed by a ceremony in which he killed a chicken and placed blood on himself, Garlock, his fellow captive, and the cannibal chief, signaling substitutionary death. Ultimately he, the village elders, and the chief plead, " 'Please do not harm us. We see that your God has power and fights for you.' "

## ***Whose power?***<sup>36</sup>

Brooklyn Tabernacle, founded in 1847, is an historically large inner-city church that has survived destruction of its facilities three times — once by a violent storm and twice by fires. How-

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ever, the congregation had dwindled to 30 in a rundown building before pastor Jim Cymbala arrived in 1971.<sup>37</sup> This now vibrant multi-racial church has grown to a membership of 16,000, and its spiritually moving, Emmy Award-winning choir is well known, at least in Christ-follower circles.

Jim Cymbala is not a religious extremist, and Brooklyn Tabernacle does not pursue spectacularism. However, it does not shrink back from dramatic spiritual encounters when they arise. Several years ago, two members brought a drug-addicted teenage girl to a Tuesday night prayer meeting, indicating the need for deliverance. Though prayer meetings are intended for committed Christ-followers for obvious reasons, this need was not so unusual. Therefore, Cymbala didn't think much about it.

When the friends later brought this girl, Diana, down the aisle to Cymbala, he suddenly sensed that something was *unusually* wrong. He asked a nearby-seated evangelist to join him in prayer, and she likewise experienced the same internal

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alarm bells. Cymbala, having previously thought that Diana's situation was a routine case of addiction, says that "We were both suddenly on 'red alert' for some unknown reason." An associate pastor joined them in prayer.

When Cymbala quietly prayed "O Jesus, help us" for the petite (5' 1"), heretofore-dazed girl, she suddenly raged and screamed, lunged for his throat, threw back the two friends who had brought her, body-slammed Cymbala against the speaker's platform, and ripped off his shirt collar. "A hideous voice from deep inside her began to scream, 'You'll never have her! She's ours! Get away from her!,' " followed by a string of obscenities. As some in the congregation prayed aloud, several deacons — with great difficulty — finally pulled the petite girl off Cymbala, who says that "...she fought all of us with tremendous strength."

Was this girl mentally ill, or was something more going on? Cymbala was certain of the latter, and demanded, " 'Shut up! In the name of Jesus, come out of her!' " Thereafter, Diana's

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eye's rolled back in her head, and she twice spat in Cymbala's face.

While the congregation earnestly prayed, within a few minutes Diana stopped cursing, relaxed, raised her hands, began praising God, and soon sang with the congregation, " 'Oh, the blood of Jesus! It washes white as snow,' "as tears streaked her makeup.

As of the time that Cymbala wrote this account, Diana had been "... serving the Lord for 10 years now in Brooklyn Tabernacle."

## ***Whose army?***<sup>38</sup>

The following event is extraordinary. Does it make sense that God often reserves extraordinary interventions for extraordinary situations?

In 1925 future evangelical leader Clyde W. Taylor and two other men set up a temporary deep-jungle camp near the Amazon headwaters, subsisting only on meat that they could hunt for and vegetables that they could grow. Their objective:

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evangelize the Campa Indians, despite knowing that no white man had ever emerged alive from that area. They had been informed that if the Campas attacked, they would do so at night, shoot flaming arrows into the thatched roof of their hut, and then rob and kill them.

Therefore, after hearing strange whistles one night, the men left the camp and concealed themselves in the jungle, close enough that they could watch what happened. They saw Campa warriors gather around the camp but then mysteriously go back to their canoes and paddle away.

Years later, after successful evangelism of the tribe, resulting in changed lives, the chief admitted

"...that yes, 30 to 40 Indians had come to attack the missionaries. 'But there were too many of you!', he said. 'Your roof was covered with people wearing white cushmas [traditional sack-like gowns]. We were afraid to go near because we knew we didn't stand a chance against such an impressive army.' "

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1. Blaise Pascal, *Penseés*, #430, p 118.
2. A clearer, frequently quoted version of *Penseés* #430 for which I've found no viable Pascal document reference. Regardless of who wrote it, I think that it's true.
3. Per my definition, an *honest* skeptic...
  - a. Believes in the existence of objective Truth — a body of absolute truth that exists independently of what anyone believes. It's impossible to help someone who claims that "What you believe is true for you, and what I believe is true for me" — a self-refuting statement. The speaker intrinsically makes a global claim about the nature of truth that applies to two or more people, yet says it's true only for him/her.
  - b. Wants truth and seeks it.
  - c. When confronted with and convinced of truth is willing to follow where it leads — does not try to rationalize it away.

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My efforts on this small book — and the broader-topic book of which it will ultimately be a part<sup>4</sup> — surely fall short of perfection. But even a perfect effort to bridge faith roadblocks will not help an entrenched skeptic. If you fall into that category, you'll probably find yourself fighting everything I've written.

4. This small book is slated to become one chapter of an (in-process) larger book for honest skeptics.
5. Whether you answer the question "God sightings?" affirmatively or unaffirmatively, you are welcome to email me constructive comments to [GodSightings@outlook.com](mailto:GodSightings@outlook.com). I cannot promise a response but will value your feedback and keep it in mind during revisions.

When commenting unaffirmatively, please keep in mind that my efforts have been a labor of love and consider how you'd like to be addressed if you were in my shoes: please refrain from hostile remarks.

6. I'm acutely aware of one such "why" in the wake of 2012's Superstorm Sandy, which just days before writing of this paragraph has wreaked

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havoc on the lives and property of many thousands of people. I hope in my larger book to touch on issues of evil and suffering in a compassionate way (my only meaningful option, in view of my late daughter's 28 years of womb-to-tomb suffering from a horrid disease). Though the accounts in this book explicitly lean more on changed lives and spiritual reconciliation than on suffering, I ultimately hope to provide helpful thoughts concerning relationships between those issues.

7. Luke 13:3 in the *Amplified Bible*, Copyright © 1954, 1958, 1962, 1964, 1965, 1987 by The Lockman Foundation. The *Amplified Bible* is a translation with extra words that capture the essence of the original languages better than the typical word-for-word translations. Its preface says that "...the amplification merely helps the reader comprehend what the Hebrew and Greek listener instinctively understood (as a matter of course). Take as an example the Greek word *pisteuo*, which the vast majority of versions render 'believe.' That simple translation, however, hardly does justice to the many meanings contained in

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the Greek *pisteuo*: 'to adhere to, cleave to; to trust, to have faith in; to rely on, to depend on.'  
"

### 8. Food for thought as you read these accounts:

Is the phenomenal evidence for an invisible God in these accounts less acceptable to you than the phenomenal evidence for invisible entities in science? In both cases, only the *effects* of the entities are observable. For example, dark matter is by definition invisible, yet astronomers confidently infer its existence from gravitational *effects* on visible matter and electromagnetic radiation. They infer the existence of dark energy indirectly from the *effects* of accelerating universe expansion. Particle physicists have never seen quarks, but rather infer their existence and properties from their *effects*.

Is the mystery of God less acceptable to you than the mystery of so-called "quantum weirdness," which many scientists have given up explaining and now simply acknowledge as fact? If so, why?

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9. Admittedly, the reported accounts do not typify the experiences of all people who claim to be Christ-followers.
- Firstly, not all people who claim to be Christ-followers truly are. For example, some people use the word "Christian" primarily as a cultural distinctive (i.e. *not* Jewish, Buddhist, Hindu, Muslim, atheist, etc.), perhaps as a result of family background or childhood associations with a church. Such individuals may not have submitted their lives to God, been transformed, or live according to God's power. True transformation is ultimately a God accomplishment. Even faithfully attending church, responding to a so-called altar call, or fruitfully serving in a church do not *necessarily* identify a transformed Christ-follower.<sup>10</sup> No one is ultimately "converted" by human experience or works.
  - Secondly, the very real transformations and spiritual encounters of genuine

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Christ-followers are rarely so dramatic as described in these accounts. In my opinion, the transformations recounted herein providentially met exceptional needs and/or accomplished special purposes — for example, to create special leaders and ministries and to build faith. However, less-dramatic God-enabled positive life changes are the norm in those who have intrinsically committed their lives to Christ. Complete lack of positive life changes suggests lack of true, God-enabled conversion.

- Thirdly, though some people may experience and display exceptional transformation *events*, the *overall* transformations of *all* genuine Christ-followers are incomplete and continuously in-process — emphatically at variable stages of maturity. All Christ-followers, including the people described in these accounts, still strug-

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gle(d) with negative behaviors (sin) to some degree and sometimes disappoint(ed) the watching world.

The wrongs justifiably cited against Christian "religion"— such as the Inquisition, witch hunts, ruthless imperialism and enslavement under the banner of Christianity, and occasional moral failures of people in ministry — were/are committed in *contradiction* to Christ's teachings. They were committed through some combination of ignorance, human-contrived theology, rationalization, blatant disobedience or less blatant capitulation to temptation, and — above all — not under the leadership of Christ. [12](#)

On the other hand, the summaries in this section are in many cases inadequate to convey the full impact of the originals. In particular:

- The first summary in this section discusses only one of multiple dramatic accounts in the original.

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- The second summary in this section (for the *End of the Spear* and a companion book) scarcely captures the impact of dramatically changed lives, love, and grace that the sources convey.
10. The words "Christian" and "Christianity" are used so loosely today that they've largely lost their biblical historic meaning. Polls in which 80% of Americans are identified as Christians paint Christianity with a misleadingly broad brush. A substantial percentage of individuals so self-identified deny critical tenets of historic Christianity and often embrace popular cultural norms that contradict it. For example, research reported in 2007 by the Barna Group noted that surveys of young people outside the fold of Christianity indicate that 84% knew a Christian personally but only 15% saw differences in lifestyle from the cultural norm. [David Kinnaman, *UNChristian*, Baker Books, 2007, pp. 47-48]
- An earlier book interestingly called *Why America Needs Religion* (given that the author was an agnostic) noted that,

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"Most Christians have what Gordon Allport called an extrinsic rather than an intrinsic religious outlook: religion is not integral to their personal lives but something that they find useful and reassuring. A recent<sup>11</sup> study that applied a 12-item scale of religiousness concluded that the number of 'everyday saints' who truly live what they profess amounts to no more than 13% of the US adult population or about 17% of those who consider themselves Christian. Those who do internalize the key values of their faith are the ones whose personal conduct shows a distinctively different pattern." [Guenter Lewy, *Why America Needs Religion*, William B Eerdmans Publishing Company, 1996, p. 125.]

Another study reported in the book *UNChristian* [*ibid*, pp. 75 to 76] found that, of people aged 18-41 who claimed a commitment to Christ that is still important, only 5 percent had a biblical worldview. It noted that such folks "...live a substantially different faith from other Americans — indeed from other believers."

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11. The cited findings were published in 1992 by pollster George H. Gallup, Jr. and an associate. The findings were "recent" as of the 1996 copyright date of the book I'm quoting.
12. By contrast, ongoing major offenses committed by adherents of certain other belief systems are *consistent* with their founder's teachings. In particular, a minority of the adherents of another prominent belief system declare the necessity of violence, deception, and conquest against the adherents of all other belief systems — in fulfillment of their founder's later hostile teachings. Note that in this belief system, the founder's later hostile teachings are considered to abrogate — override — his earlier more conciliatory teachings. (The earlier teachings were recorded when he had little power and was trying to gain followers with minimal success.) A former teacher and cleric of this belief system — who holds a PhD in the history of the belief system — says that a large percentage of its holy book contains teachings of violence, deception, and conquest.

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The most offensive individuals and groups associated with the word "Christian" are typically the ones who *least* strive to emulate and yield to a biblical Christ. The most offensive individuals and groups associated with the aforementioned other major belief system are typically the ones who *most* strive to emulate their belief system's founder.

13. Tass Saada, *Once an Arafat Man*, Tyndale House Publishers, 2008. Kindle Edition.
14. Tass's father, a skilled auto-body repairman, overcame refugee status and became a successful businessman. He even repaired the vehicles of royalty — including the king of Saudi Arabia, thereby opening the door to political connections.
15. The words of John 14:6 in the Christian scriptures (New Testament). Tass was unaware of them at the time.
16. I'm sensitive to the possibility that these statements may irritate some readers. However, know that they reflect the sincere experiences of millions of true Christ-followers. If they seem meaningless at this juncture, please read on; the rest

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- of the account correlates these words with verifiable changes in Tass's life.
17. Excerpts from Amazon review of *Once an Arafat Man* by a man who has personal knowledge of the author. C. G. Adams's review is titled "Tass is the real deal!" [[www.amazon.com/Once-an-Arafat-Man-ebook/dp/B001FA0YZA/ref=sr\\_1\\_1?s=digital-text&ie=UTF8&qid=1332967282&sr=1-1](http://www.amazon.com/Once-an-Arafat-Man-ebook/dp/B001FA0YZA/ref=sr_1_1?s=digital-text&ie=UTF8&qid=1332967282&sr=1-1)]
  18. I've compiled this summary from two books by Steve Saint: primarily *End of the Spear*, SaltRiver, 2005. and also *Walking His Trail: Signs of God along the Way*, SaltRiver, 2007. Both were Kindle Editions.
  19. The word gospel means in Greek "good news." Typically in our language — and uniformly in this book — the word gospel refers to the good news that God himself, in Christ, offers a solution to our enmity toward him and toward each other.
  20. Mincaye, the warrior who threw the final spear that killed Nate Saint, had initially threatened to kill Rachel and Elisabeth. Then one day he "...told Aunt Rachel that he had decided to follow

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God's trail. After that, Mincaye became jovial and almost happy-go-lucky."

21. My summary of Mitch Zajack's biographical brochure, *Armed and Dangerous...* (plus my added personal-knowledge comments).
22. My partial summary of "He Changed My Life" in Josh McDowell, *The New Evidence That Demands A Verdict*, Thomas Nelson Publishers, Nashville, 1999.
23. Text from the personal testimony of Marshall Brandon, pastor of the Highland Square campus of Christ Community Chapel, Hudson, Ohio. Private communication, quoted by permission.
24. Summarized from the Christian scriptures (New Testament), primarily from the book of Acts. Its author, Luke, a gentile physician, is known for his painstaking detail. For example, historian Colin Hemer "...confirmed 84 facts in the last 16 Chapters of Acts that have been confirmed by historical and archaeological research." [See a list of these facts in Norman Geisler and Frank Turek, *I Don't Have Enough Faith to Be an Atheist*, Crossway Books, 2004, pp. 256-260.]

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25. These accounts are especially impressive for Muslims in sharia-law countries, where leaving Islam can be a very costly decision. "In most interpretations of sharia [law], conversion by Muslims to other religions or becoming non-religious, is strictly forbidden and is termed apostasy...Muslim theology equates apostasy to treason, and in some interpretations of sharia, the penalty for apostasy is death." [<http://en.wikipedia.org/wiki/Sharia>]. Per other sources I've read, this seems to be a common interpretation of sharia.

In strict sharia-law countries, Muslims typically may kill, without legal retribution, a person who leaves Islam. Sometimes a family member will perform the killing to restore family honor. Per my conversation with a couple who works with Muslims, sometimes even Muslim families who are not very religious will perform "honor" killings.

You may recall the starting section of this book. (See ["Jew-hating PLO sniper strives to reconcile Arabs & Jews" on page 1-12.](#)) The eldest brother of Tass Saada was poised to kill him after Tass became a Christ-follower and returned briefly to

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his home town. The brother brought a revolver and the sharia-required number of witnesses with him. For the remarkable story of why the killing didn't happen — and why, years later, Tass even received his eldest brother's blessing — read Tass's full account in *Once an Arafat Man*.<sup>13</sup>

26. Joel C. Rosenberg, *Epicenter 2.0: Why the Current Rumbblings in the Middle East Will Change Your Future*, Tyndale House, 2008. Kindle Edition.
27. My friends related this account to me in late 2011, the year in which the events occurred. Their names must remain anonymous because socio-political sensitivities could compromise the personal safety of individuals and the effectiveness of related ministries.
28. Quoted in Lee Strobel [a former atheist], *The Case for Christ*, Zondervan, 1998, p. 322.
29. My summary of an account related by Joel Rosenberg in *The Gathering Storm* conference, simul-cast October 22, 2011.
30. Tom Randall has related this account to me personally, as well as publicly on other occasions. Uncited background information comes from personally and publicly related accounts of his expe-

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riences and from Tom's online bio [<http://www.tomrandall.org/toms-bio/>].

31. [http://www.judsoneagles.com/f/Hall\\_of\\_Fame/Tom\\_Randall.php](http://www.judsoneagles.com/f/Hall_of_Fame/Tom_Randall.php)
32. Manila was huge then — around 13 million people in greater Manila — and even larger today. In 2010, Manila was the world's most densely populated city with 1,652,171 living within city limits and 16.3 million living in Metro Manila, "...the metropolitan region encompassing the City of Manila and its surrounding areas."  
[<http://en.wikipedia.org/wiki/Manila> and [http://en.wikipedia.org/wiki/Metro\\_Manila.](http://en.wikipedia.org/wiki/Metro_Manila)]
33. Summarized from: Floyd McClung, *Living on the Devil's Doorstep*, YWAM Publishing, 1988, pp. 196-197.
34. Summarized from: H.B. Garlock with Ruthanne Garlock, *Before We Kill and Eat You*, Regal Books, 2003, pp. 130 - 134.
35. Seems weird, right? However, one could argue that it's a modern day confirmation of something Christ told his ancient followers: "Whenever you are arrested and brought to trial, do not worry



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beforehand about what to say. Just say whatever is given you at the time, for it is not you speaking, but the Holy Spirit" [Mark 13:11].

36. Summarized from Jim Cymbala, *Fresh Wind, Fresh Fire*, Zondervan, 1997, pp. 109-110, except as otherwise cited.
37. [http://en.wikipedia.org/wiki/Brooklyn\\_Tabernacle](http://en.wikipedia.org/wiki/Brooklyn_Tabernacle)
38. Primary-content summary of *Angels on the Rooftop* by Patty McGarvey, former manager of the U.S. Archives of the Christian & Missionary Alliance in Colorado Springs, Colo. As of this writing, the original account may be viewed at <http://www.alliancelife.org/article.php?id=293>.

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