

SO
MANY
LIONS,
SO FEW DANIELS

Living without Compromise in a
World in Need of Truth

RAY COMFORT



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*Dedicated to my good friend, ex-atheist,
faithful employee, and all-round funny man,
Oscar Navarro.*

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PROLOGUE

Dear Reader,

When the apostle Paul spoke of waiting in Ephesus in a letter to the Corinthians, he said that a great and effective door had opened to him; then he added these sobering words: “and there are many adversaries” (1 Cor. 16:8–9). Whenever God opens a door, we, too, can expect to face “many adversaries”—many ferocious lions—that will terrify us if we let them. Our battles with fear help us to identify with Paul’s words: “Outside were conflicts, inside were fears” (2 Cor. 7:5).

These are dark days. The Christian faces daunting and never-ending conflicts regarding many issues: abortion, pornography, homosexuality, suicide, adultery, fornication, blasphemy, and more. Iniquity abounds. The future is uncertain and frightening in this very turbulent world.

But we must go on. Just like you, I keep getting up every morning and going on about my day. The sun had just risen one clear day at my home in Southern California. I was driving home from the ministry directly into it, and it was blinding. I couldn’t see anything through my windshield. I slowed to a snail’s pace, wound down the window, and leaned out of the car. It was still too bright

to see. So I pulled over to the side of the road and wiped the windshield. That didn't help. The only way I could safely go forward was to move to the shade of trees on the side of the road. That gave me some relief, but my view was still limited. The sun was not only annoying; it was dangerous. Driving into its light was not a pleasant experience.

About an hour later, I had to drive back to the ministry. This time the sun was directly behind me. Everything I looked at was clear and sharp because the light was no longer against me. The light made my way clear, and driving was a very pleasant experience.

So it is with God. When we look at life through the stain of sin, the very thought of Him is unpleasant. This is because we love the darkness and hate the light (see John 3:19). However, the moment we turn around through repentance and faith in Jesus, God is no longer against us. He is for us, and because of His light we see all things clearly.

Daniel saw everything through God's light.

If, like Daniel, we turn fully to the Lord and lay our souls on the altar of sacrifice, we will know the direction God wants us to take. It is to follow the Light of the World—Jesus—who came to seek and save the lost.

My prayer is that He would use this book to raise up much-needed laborers—Daniels—who see all things clearly. At the end of each chapter, you will find witnessing encounters that I hope will encourage you in your missions as Daniels. The world needs men and women who look into the teeth of adversity and say, “Now, Lord, look on their threats, and grant to Your servants that with all boldness [we] may speak Your word” (Acts 4:29).

We have a glorious gospel to preach.

May God bless you and use you in these closing hours of time.

Ray Comfort

The Unlikely Hero

How many people can you think of who are named John, Mary, Peter, Daniel, Rachel, or James? No doubt, quite a few. How many do you know who are called Judas? No doubt, you don't know even one. This is because there is really only one Judas, and because of his one evil deed, his name has the appeal of a garlic-eating skunk.

The number one most popular first name for males in the United States for the last one hundred years has been James.¹

Judas is ranked at 25,549.²

Judas didn't even make it onto the list of the world's most *unpopular* names because no one wants to call their child Judas.³

A user on a Reddit forum once asked the following question about the use of that name:

Is the boys' name "Judas" still off limits in the Christian world? My in-laws are very Christian. My husband and I recently found out we're having a girl so we aren't worried about boys names, except for the gender reveal party we were thinking of having guests vote which gender they think it is. We'd have one column set up under

the name “Judith” (for our little girl) and “Judas” for a little boy (that we aren’t actually having). Personally I think Judas is a beautiful name, but I don’t have a good grasp on how much of a taboo that name is to super Christians? Any input?⁴

Here are some responses to the question from that same forum:

I’m not even a Christian and I still wouldn’t give a child the name Judas. Judas is so well known as a traitor and a betrayer that I just don’t think it’s a usable name.

I’m not a super Christian, I’m barely even a Christian anymore, and I definitely still feel like Judas is taboo. If I saw it on a potential list of names I would assume the parents were trying to be edgy or specifically trying to goad religious members of their family.

It’s not even allowed to name your child “Judas” in Germany because it’s not allowed to give your child a “negative”/insulting name.

Never. It would be a very amusing plotline in a dark comedy, but less so if it happened in real life.

Two thousand years ago, Judas Iscariot betrayed Jesus of Nazareth. He counted Jesus as nothing but a bargaining chip to line his greedy pockets. Years of gracious words from divine lips fell on deaf ears. Judas was one of the original twelve disciples—an eyewitness to the raising of Lazarus. He heard Jesus call a dead man from the grave. He saw Jesus walking on the sea and calming the storm. He heard the story of the good Samaritan, a man who bathed a stranger’s wounds, took him to an inn, and promised the innkeeper that he would pay his bills. But all of that was eclipsed by Judas’s love of money. Instead of loving the greatest of his neighbors, he betrayed Him and handed Him over to murderers. But Judas Iscariot wasn’t the only one guilty of wrongdoing on that dark night.

A confident Peter boasted that he would never forsake Jesus, but he openly denied Him, cursed, and then left Him to die in agony at the hands of His captors.

In a sense, every one of the other disciples betrayed Him as well. They were scattered like frightened sheep, and Jesus was left alone.

The Roman soldiers beat Jesus, spat in His face, ripped out His beard, and mocked Him by clothing Him in a purple robe and placing a crown of thorns on His head. The chief priests called for the spilling of His precious blood, and like poisonous vipers they hissed and then raised their heads for the kill. All hell had been let loose against the harmless Lamb as He gave Himself to the slaughter.

Jesus had earlier been arrested in the garden of Gethsemane—a place where He often retreated with His disciples from the noise and confusion of the crowds. It was a place of peace and quiet. But it became a crime scene. An innocent man had not only been betrayed; He had been bound like a criminal and kidnapped to stand trial in a Roman court for crimes He didn't commit.

Pontius Pilate, the Roman governor under the emperor of Tiberius, was the judge and jury at Jesus's mock trial:

As a Roman prefect, Pontius Pilate was granted the power of a supreme judge, which meant that he had the sole authority to order a criminal's execution. His duties as a prefect included such mundane tasks as tax collection and managing construction projects. But, perhaps his most crucial responsibility was that of maintaining law and order. Pontius Pilate attempted to do so by any means necessary. What he couldn't negotiate he is said to have accomplished through brute force.⁵

But as Pilate sat at the seat of judgment, there was a big moment, a pivotal moment of high-court drama. The judge was about to speak when a message was suddenly brought to him: "While he was seated on the judgment seat, his wife sent him a message,

saying, ‘Have nothing to do with that righteous and innocent Man; for last night I suffered greatly in a dream because of Him’” (Matt. 27:19 AMP).

Perhaps earlier that night, Pilate had dinner with his wife and was suddenly called to preside over a hastily organized trial. He may have turned to her and said, “Sorry, dear, I *have* to do this one. The chief priests are insisting on it. They arrested that preacher—Jesus of Nazareth—and they want Him put to death for some reason. He must have done something serious. I don’t have the details, but I’ll get to the bottom of it.”

After he left, she drifted off to sleep, and then had a vivid night terror that left her in a panic. Perhaps she dreamed that though He was innocent of any crime, He was put to death by the horror of Roman crucifixion. Her fear was that her husband would be the one who signed the death warrant, and she didn’t want innocent blood on his hands. She concluded that he needed to immediately wash his hands of this mock trial. She quickly arose, penned a hurried letter, and had a servant deliver it posthaste. She knew that a terrible injustice could happen. Her husband wasn’t exactly the model governor:

One of the earliest—and most scathing—accounts of Pilate comes from the Jewish philosopher Philo of Alexandria. Writing around 50 A.D., he castigated the prefect for his “briberies, insults, robberies, outrages and wanton injuries, executions without trial, constantly repeated, ceaseless and supremely grievous cruelty.”⁶

Pilate was hardened to human suffering. He had already slaughtered Jews as they were worshiping God: “There were present at that season some who told Him about the Galileans whose blood Pilate had mingled with their sacrifices” (Luke 13:1). But in this particular case, it seems that his wife’s sober warning did have some influence. It was not enough, however, to change the trial’s outcome:

Immediately, in the morning, the chief priests held a consultation with the elders and scribes and the whole council; and they bound Jesus, led Him away, and delivered Him to Pilate. Then Pilate asked Him, "Are You the King of the Jews?"

He answered and said to him, "It is as you say."

And the chief priests accused Him of many things, but He answered nothing. Then Pilate asked Him again, saying, "Do You answer nothing? See how many things they testify against You!" But Jesus still answered nothing, so that Pilate marveled.

Now at the feast he was accustomed to releasing one prisoner to them, whomever they requested. And there was one named Barabbas, who was chained with his fellow rebels; they had committed murder in the rebellion. Then the multitude, crying aloud, began to ask him to do just as he had always done for them. But Pilate answered them, saying, "Do you want me to release to you the King of the Jews?" For he knew that the chief priests had handed Him over because of envy.

But the chief priests stirred up the crowd, so that he should rather release Barabbas to them. Pilate answered and said to them again, "What then do you want me to do with Him whom you call the King of the Jews?"

So they cried out again, "Crucify Him!"

Then Pilate said to them, "Why, what evil has He done?"

But they cried out all the more, "Crucify Him!"

So Pilate, wanting to gratify the crowd, released Barabbas to them; and he delivered Jesus, after he had scourged Him, to be crucified. (Mark 15:1–15)

The cowardly sheriff gave up the innocent prisoner to the blood-thirsty lynch mob. But before he did so, he made an effort to distance himself from the injustice he was allowing to take place. He could have stopped the trial, but he didn't: "When Pilate saw that he could not prevail at all, but rather that a tumult was rising, he took water and washed his hands before the multitude, saying, 'I am innocent of the blood of this just Person. You see to it'" (Matt. 27:24).

His own lips acknowledged the innocence of the Savior, and he had the sober warning from his wife. But instead of doing what was right, the governor denied Jesus due process.

Adam listened to his wife and brought death to humanity. Pilate didn't listen to his and played a part in the redemption of fallen humankind.

If sinners truly believe that Jesus is the Christ, they will trust Him for their eternal salvation. If they don't believe, they won't trust Him. And if they won't trust Him and end up dying in their sins, they will be damned. And so, like Pilate's courageous wife, we must run to them with a sober message—"Do not condemn this just man." We must plead with them to believe that He is the Christ and to obey the gospel.

We don't know why Pilate's wife dreamed about Jesus. A friend may have told her about the incredible words spoken by this itinerant rabbi. Or she may have heard about miracles He did. Perhaps she put on a common veil so that no one would recognize who she was and one day sat for hours and listened to His gracious words. As she listened, she realized that no man ever spoke like this man. She couldn't shake His words because they cut to her heart and went right into her very being. They made her think about the salvation of her soul. What He said about a personal God was unique. His words shook her faith in her Roman gods. Something about Him stirred a slew of emotions—guilt, and yet, promised forgiveness. Her heart burned within her as she relived the experience of that day.

Charles Spurgeon says the following of her dream:

Note . . . the providence of God in arranging that with this dream there should be great mental suffering. "I have suffered many things in a dream concerning him!" I cannot tell what vision passed before her mind's eye, but it was one which caused her terrible agony. . . . Pilate's wife may have realized in her sleep the dreadful spectacle of the thorn-crown and the scourge, or even of

the crucifixion and the death-agony; and truly I know of nothing more calculated to make the heart suffer many things concerning the Lord Jesus than a glance at his death. Around the cross there gathers grief enough to cause many a sleepless night, if the soul has any tenderness left in it. Or her dream may have been of quite another kind. She may have seen in [a] vision the Just One coming in the clouds of heaven. Her mind may have pictured him upon the great white throne, even the man whom her husband was about to condemn to die. She may have seen her husband brought forth to judgment, himself a prisoner to be tried by the Just One, who had aforetime been accused before him. She may have awoke, startled at the shriek of her husband as he fell back into the pit that knows no bottom. Whatever it was, she had suffered repeated painful emotions in the dream, and she awoke startled and amazed. The terror of the night was upon her, and it threatened to become a terror to her for all her days, and she therefore hastens to stay her husband's hand.⁷

Are *we* complacent when we think of the ungodly rejecting Jesus? Are we horrified at the thought of unsaved loved ones, neighbors, and even strangers standing in their sins before the great white throne? An unsaved world is a living nightmare for the compassionate Christian. We must warn every man and woman so that they may seek Him and be found perfect in Christ Jesus.

God gave us life. He not only owns the cattle on a thousand hills but also the earth and everything in it (see Pss. 50:10; 24:1). That includes our bodies and souls. But due to the entitlement of justice, His ownership doesn't stop there. A man who violates criminal law forfeits his rights to everything. If he rapes, steals, assaults, or murders someone, the law can come to his house, break down his door, and drag him away from his wife and children. He may protest, but it will be useless. And if he is found guilty, prison will take his freedom and keep him from his home, his job, and his beloved family. This happens because justice triumphs over his rights.

God can't be separated from justice. The Bible calls Him "the habitation of justice" (Jer. 50:7). And the day will come when the law breaks down the door to drag sinners to God's court and then to His frightening prison. Yet we know that He is rich in mercy, and because of this we warn careless sinners of that day. The cross is God's terrible warning to humanity. For therein is the righteousness of God revealed "from faith to faith" (Rom. 1:17).

What sinners do with Jesus is determined by who and what they consider Him to be. If, like Pilate's wife, they get a glimpse of Him as He is—a just man—our condemnation of Him condemns us. Even the humble thief on the cross knew that Jesus was innocent:

Then one of the criminals who were hanged blasphemed Him, saying, "If You are the Christ, save Yourself and us."

But the other, answering, rebuked him, saying, "Do you not even fear God, seeing you are under the same condemnation? And we indeed justly, for we receive the due reward of our deeds; but this Man has done nothing wrong." (Luke 23:39–41)

The dying thief had already made his mind up about Jesus and was testifying to a lost sinner. The instant fruit of salvation is concern for the unsaved. In John 4, the woman at the well did good not to wait at the well. She rushed to the unsaved to talk to them about the Savior she had met. This thief didn't have that liberty because he was pinned to a cross. He couldn't joyfully run into all the world and preach the gospel to every creature.

But we can.

Pilate was determined to let Jesus go, but he let the world intimidate him. We must not: "Stand fast . . . and not in any way terrified by your adversaries, which is to them a proof of perdition, but to you of salvation, and that from God" (Phil. 1:27–28).

There are many roaring lions that will try to terrify us, telling us to keep silent about Jesus and wash our hands of Him as Pilate

did. But like the disciples, we will not be silenced. Look at how the lions roared:

“But so that it spreads no further among the people, let us severely threaten them, that from now on they speak to no man in this name.”

So they called them and commanded them not to speak at all nor teach in the name of Jesus. But Peter and John answered and said to them, “Whether it is right in the sight of God to listen to you more than to God, you judge. For we cannot but speak the things which we have seen and heard.” (Acts 4:17–20)

As the innocent Lamb of God before Pilate, and with the crowds calling for His blood, Jesus didn’t need defending. At any time, He could have called upon a massive army of fearsome angels to deliver Him from His enemies. When Peter drew his sword to defend Him, Jesus enlightened him as to who held the power:

And suddenly, one of those who were with Jesus stretched out his hand and drew his sword, struck the servant of the high priest, and cut off his ear.

But Jesus said to him, “Put your sword in its place, for all who take the sword will perish by the sword. Or do you think that I cannot now pray to My Father, and He will provide Me with more than twelve legions of angels? How then could the Scriptures be fulfilled, that it must happen thus?” (Matt. 26:51–54)

More than twelve legions is quite an army. The Institute for Creation Research puts the word *legion* in context:

In 1 Chronicles 27:1–15, David assembled twelve “courses” (i.e., legions) of fighting men to protect him at all times. Each of those “legions” would serve him one month out of the year when the nation was at peace, but presumably all would have reported for duty in time of war. Since each contained 24,000 warriors, they

combined to form an immense personal army of bodyguards numbering 288,000.⁸

But these warriors weren't lowly and limited human beings. Look at the incredible fighting power of just one angel: "Then the angel of the LORD went out, and killed in the camp of the Assyrians one hundred and eighty-five thousand; and when people arose early in the morning, there were the corpses—all dead" (Isa. 37:36).

Lowly and limited though we think we are in our battle to reach the lost, we must never forget that we are not alone:

But to which of the angels has the Father ever said,

"SIT AT MY RIGHT HAND [together with me in royal dignity],
UNTIL I MAKE YOUR ENEMIES
A FOOTSTOOL FOR YOUR FEET [in triumphant conquest]"?

Are not all the angels ministering spirits sent out [by God] to serve (accompany, protect) those who will inherit salvation? [Of course they are!] (Heb. 1:13–14 AMP)

Our motive for contending with the lost isn't to explain ourselves. We are not trying to maintain some sort of intellectual dignity. Rather, we are terrified for them because of what will happen if they die in their sins. The apostle Paul tells us that Jesus broke His silence as He stood as a lamb before Pilate and made a *good* confession before the governor: "I solemnly charge you in the presence of God, who gives life to all things, and [in the presence] of Christ Jesus, who made the good confession [in His testimony] before Pontius Pilate" (1 Tim. 6:13 AMP).

In the face of death, Jesus proclaimed the truth.

May we do the same before a hostile and God-hating world.

Witnessing Encounter

JEREMY: Oh, I'm not a Christian!

RAY: Not a Christian?

JEREMY: Nope.

RAY: You're not a Christian . . . are you an atheist?

JEREMY: No.

RAY: So you believe in God's existence?

JEREMY: Yes.

RAY: Okay, and you think you're a good person? Your name is Jeremy? I'm going to be your prosecutor! I'm going to cross-examine you, okay? Your peers can be your judges, Jeremy. I need your attention. Oh, is this your wife?

JEREMY: That's my wife.

RAY: Are you allowed to keep doing this?

JEREMY: I don't know yet.

RAY: She giving you a dirty look?

JEREMY: I'm unsure.

RAY: Is she the boss?

WIFE: Yes.

JEREMY: Yes.

RAY: Okay, she said yes.

WIFE: Yes, I am.

RAY: You can join in and listen. I'm cross-examining him; I'm his prosecutor. All I want from you, Jeremy, is the truth, the whole truth, and nothing but the truth, so help you God. Can you give me that?

JEREMY: Sure.

RAY: Good person test: How many lies do you think you've told in your life?

JEREMY: Lies?

RAY: Lies.

JEREMY: Oh, innumerable.

RAY: Have you ever stolen something?

JEREMY: Yes.

RAY: What do you call someone who steals things?

JEREMY: A thief.

RAY: So what are you?

JEREMY: A thief.

RAY: No, you're not! You're a lying thief.

JEREMY: A lying thief.

RAY: Hey, Jeremy, I appreciate your honesty. Jeremy, have you ever used God's name in vain?

JEREMY: Yes.

RAY: That's called blasphemy, very serious. Are you thankful God gave you life?

JEREMY: Yes.

RAY: Thankful He gave you children? How many do you have, just the one?

JEREMY: Just the one.

RAY: Beautiful, huh?

JEREMY: I think so.

RAY: Are you thankful?

JEREMY: Very much.

RAY: Why did you use His name as a cuss word? It's very serious, Jeremy.

JEREMY: Heat of the moment.

RAY: Jesus said whoever looks at a woman and lusts for her has committed adultery already with her in his heart. Have you ever looked at a woman with lust, besides your wife?

JEREMY: I will not—

RAY: She says yes.

JEREMY: I choose not to answer that.

RAY: I heard her say yes! Jeremy, I'm not judging you.

But you're not a good person; you're like the rest of us. By your own admission you're a lying, thieving, blasphemous adulterer at heart. You've got to face God on judgment day. If He judges you by the Ten Commandments, we looked at four of them, would the verdict be innocent or guilty?

PERSON IN CROWD: Sixty percent is a D.

JEREMY: See, yeah! That's a passing grade.

RAY: No it's not; 100 percent is a passing grade. You have to be perfect in God's eyes, morally perfect, and you and I are not. So you'd be guilty on judgment day. Would you therefore go to Heaven or hell?

JEREMY: Wherever they send me.

RAY: The Bible says all liars will have their part in the lake of fire. No thief, no adulterer, no fornicator, no blasphemer will inherit God's kingdom. So you're in big trouble. Do you know what God did for guilty sinners so we wouldn't have to go to hell? Any idea?

JEREMY: What God did for guilty sinners?

RAY: Yes, sir.

JEREMY: I don't.

RAY: Well, you do, but you've forgotten. Two thousand years ago, God became a human being. Jesus of Nazareth—

JEREMY: Oh, see; I'm Jewish.

RAY: I'm Jewish too; this is good news!

JEREMY: We stop there! Two thousand years ago, we stop.

RAY: You stop?

JEREMY: The Messiah never came for the Jews.

RAY: Well, let me finish what I was saying.

JEREMY: Oh, okay.

RAY: Because I'm Jewish. Jesus was Jewish. All the early Christians were Jewish.

JEREMY: Right.

RAY: The first eight thousand Christians were Jewish. It was in Israel, the land of the Jews. He was the Jewish Messiah. You celebrate Passover?

JEREMY: I did.

RAY: Okay. You did?

JEREMY: I'm not really religious anymore. I consider myself Jewish, you know what I mean? Like you're raised Jewish, and you're like "Oh, we're Jewish."

RAY: And you're called Jeremiah after the prophet. So you're familiar with Passover; they put the blood of the Lamb on the doors . . .

JEREMY: Yes, the Last Supper, Passover dinner.

RAY: Yes. When Jesus came the first time, John the Baptist saw Him, he said, "Behold! The Lamb of God who takes away the sin of the world!"⁹ God provided a lamb to suffer on the cross to take the punishment for the sin of the world. Jeremy, you and I broke God's law, the Ten Commandments, Jesus came and paid the fine. On the cross He cried out, "It is finished."¹⁰ In other words, the debt has been paid. If you're in court and someone pays the fine, the judge can let you go. He can dismiss your case. God can forgive your sins in an instant because the Passover Lamb suffered in our place and rose again on the third day. I'm closing in a minute, you're okay? Don't mind?

JEREMY: You're doing good.

RAY: Thank you. The Bible says you must repent and trust in Him, like you trust a parachute. Remember they put the blood on the doors? That was faith!

JEREMY: Yes.

RAY: They trusted God. The blood would let death pass over.

JEREMY: It passed over.

RAY: When you apply the blood of Christ to your life (the Lamb who was slain for the sins of the world), death will pass over you. God will grant you everlasting life because the law has been satisfied by what Jesus has done on the cross. Now, I know you're Jewish, but you're a secular Jew, you're not really a religious Jew, so I want you to think about this. Think about the fact you're going to lose everything you love—your wife, your children—death is going to take them. There must be an answer, and the God who gave you life provided the answer! Death has lost its sting if you'll repent and trust the Savior. Jeremy, I really appreciate you listening.

JEREMY: Thank you.

RAY: You're Jewish and you had the consideration and the kindness to listen to a Christian. Please think about this, okay? If you ever pray a prayer about it, say, "God, if You provided a Messiah to suffer for us, please show me." He is faithful who promised. Can I give you a book that I wrote?

JEREMY: A book that you wrote? Yes, I'll take a book.