



The Four Angels' Messages

A Monthly Magazine

It is the Three Angels Message of Revelation 14 empowered by "another angel" (Revelation 18:1) producing the Loud Cry, which is yet future, but now is the time of preparation, which is the purpose of this publication.

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IMAGE REMOVED

The Sunday movement is now making its way in darkness. The leaders are concealing the true issue, and many who unite in the movement do not themselves see whither the under-current is tending. Its professions are mild, and apparently Christian; but when it shall speak, it will reveal the spirit of the dragon. It is our duty to do all in our power to avert the threatened danger. We should endeavor to disarm prejudice by placing ourselves in a proper light before the people. We should bring before them the real question at issue, thus interposing the most effectual protest against measures to restrict liberty of conscience. We should search the Scriptures, and be able to give the reason for our faith. Says the prophet, "The wicked shall do wickedly, and none of the wicked shall understand; but the wise shall understand."

{The Review & Herald, December 11, 1888 par. 8}

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**A Publication By Seventh-day Adventists
For Seventh-day Adventists**

November 2019

Volume 3, Issue 11

Dear Brothers and Sisters ...

Jerry O'Donnell

Dear Brothers and Sisters, Quite a few ask, "What is the purpose of this magazine?" To enlighten God's people for "His watchmen [are] blind: they are all ignorant, they [are] all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber" (Isaiah 56:10). People are being soothed to sleep in the Seventh-day Adventist church. They are lulled into believing, for one thing, that everyone's opinions are allowed. God has standards! They are not opinions of people. They are "tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, [and] cunning craftiness, whereby they lie in wait to deceive" (Ephesians 4:14). And they do not even know it. No, we are not trying to create a following, but rather trying to allow the Holy Spirit to use the material for personal conviction, to ready a people for the latter rain, and have people stand up as much as they can in their own area, keeping in mind "Nothing would be allowed to stand in the way of the new movement" {1SM 204.2}. So, lay down your life spiritually until there is no more voice to be allowed, and then step aside, shaking the dust from your shoes by fellowshiping with like believers, or some form of disciplined home church.

Quite a few ask, "Why are you so hard on the church? Yes, we have problems, but to be so hard is unnecessary." Since such people are not recognizing it more than mere problems, that question and statement prove the reason for this publication's existence. "God will arouse His people; if other means fail, heresies will come in among them, which will sift them, separating the chaff from the wheat. The Lord calls upon all who believe His word to awake out of sleep. Precious light has come, appropriate for this time. It is Bible truth, showing the perils that are right upon us. This light should lead us to a diligent study of the Scriptures, and a most critical examination of the positions which we hold." {GW 299.1}.

Quite a few ask, "Just how serious do you think things are?" "We are in the shaking time, the time when everything that can be shaken will be shaken. The Lord will not excuse those who know the truth if they do not in word and deed obey His commands. If we make no effort to win souls to Christ, we shall be held responsible for the work we might have done but did not do because of our spiritual indolence. Those who belong to the Lord's kingdom must work earnestly for the saving of souls. They must do their

part to bind up the law and seal it among the disciples." {MC 70.1} And it is our part through this publication to put into print that which the Holy Spirit can use to bind the law and seal it among the faithful.

Quite a few ask, "If this were so serious, why are we not hearing it from the rest of the leadership?" Here is the scenario – We are on the verge of Sunday law. It is begging to come in multiple ways, presented as an urgency. Politicians are under attack for it, of which we know they will cave in soon, as news articles even reveal that the anti-climate change Republican party that believes it to be a hoax is considering appeasing the populace; all of which has been shared in news clippings in prior issues. If these things are so, that means many of the current leadership from GC to head elder are ready to fulfill this prophecy: "The days are fast approaching when there will be great perplexity and confusion. Satan, clothed in angel robes, will deceive, if possible, the very elect. There will be gods many and lords many. Every wind of doctrine will be blowing. Those who have rendered supreme homage to "science falsely so called" will not be the leaders then. Those who have trusted to intellect,

(Continued on page 39)

The mission of The Four Angels' Messages Ministry is to alert as many Seventh-day Adventists as possible to see the need of living the Three Angels' Messages, be well-studied in the messages of all four angels, to get ready and be ready very soon to go and preach them, even being active now. It is our belief that not only are we the last generation, but the mark is soon to be forced upon us, and publications like this shall be targeted. So while the presses can run, let us awake to our high calling, despite others who want to remain asleep. Keep in mind, the final movements of the message are described thus:

“Are we hoping to see the whole church revived? That time will never come.” {1SM 122.1}

“We must enter upon the work individually.” {1SM 122.2}

We are not against conference churches as there are some still faithful, but most are not.

About The Four Angels' Messages Ministry

This ministry is founded by Jerry O'Donnell upon the necessity to raise the standard higher and higher. It is a non-profit, Seventh-day Adventist volunteer organization who love God's church and love the people, hating to see a single person deceived.

Subscription and Donations: Although we are volunteers, the cost of

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this publication is challenging to provide to everyone for free. So we are asking for a subscription on the honor system of **\$24 annually for 12 issues**, and if the Lord impresses you with the means to be able to provide a donation, we defi-

nately would welcome such and would put it to proper use, including helping to pay for subscriptions of those who cannot afford the cost. The publication is free online in PDF format.

The Four Angels' Messages (topic 22)

Jerry O'Donnell

The Merchants ... Weeping and Wailing

Revelation 18:14-20, *"And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all. The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing, And saying, Alas, alas, that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls! For in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off, And cried when they saw the smoke of her burning, saying, What [city is] like unto this great city! And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas, that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate. Rejoice over her, [thou] heaven, and [ye] holy apostles and prophets; for God hath avenged you on her."*

Continuing with the Merchants weeping over the destruction of the Vatican, all in one prophetic hour (15 days literally), we see references to the seven last plagues. One startling reference is in identifying the shipmasters, ships, and sailors that trade by sea. Please note that they throw dust on their heads. Usually, people gather the dust from the ground. For instance, the Bible says in Luke 10:11, "Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you." Now, what is the significance of where the dust comes from? One would think the sailors were out at sea mourning the destruction, but they are not. Why are they not out at sea? According to Revelation 16:3-7, the Bible says, "And the second angel poured out his vial upon the sea; and it became as the blood of a dead [man]: and every living soul died in the sea. And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood. And I heard the angel of

the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus. For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy. And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous [are] thy judgments." In other words, the shipping lanes are closed due to the second and third plagues of blood.

We know that the fourth plague does not scorch only the Vatican, but we do know that the fifth plague is specifically for the Vatican, although her destruction still does not come. Revelation 16:10-11 states, "And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain, And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds." In these verses there does not seem to be any destruction, but determination to blaspheme God.

It is not until the sixth plague when "the great

river Euphrates; and the water thereof was dried up” (Revelation 16:12) that the destruction of her influence is felt. For those that do not know, this is a spiritual reference. Evangelicals make this literal and misdirect our attention to literal Israel, which God forsook many years ago. The physical blow was in 70 AD, but the timeline of Daniel 9 concluded in 34 AD at the stoning of Stephen. This is why any prophetic interpretation today that involves literal Israel is in error. No prophecy is of any concern for literal Israel as everything is now global. Spiritual Israel is physically located around the world. Babylon is around the world. “All the world wondered after the beast” (Revelation 13:3).

The literal river Euphrates was the life-line of physical Babylon, of which the application is drawn from to be applied to spiritual Babylon in the form of a spiritual river Euphrates. With Cyrus diverting the physical river away from Babylon, the prophecy for Cyrus was made ready. “Thus saith the LORD to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut” (Isaiah 45:1). And that is exactly what happened. Cyrus

marched his men right down the dried river bed, under the standard gates, and passed the gate that went deep down to the river bed (leaved gates) to prevent what was happening. Those gates were to be closed, but because of the drunken party described in Daniel 5, they were left opened. “Mighty and proud Babylon would never fall,” they thought, but “In that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom, [being] about threescore and two years old” (Daniel 5:30-31).

So likewise, with spiritual Euphrates and spiritual Babylon, “The waters which thou sawest, ..., are peoples, and multitudes, and nations, and tongues” (Revelation 17:15). The river drying up is basically all of the people of the world finally waking up to the fact that they have been duped. People are the life-line to the power of the Beast. Take away the people connection and there is no power. This is when the people realize “the leaders of this people cause [them] to err; and [they that are] led of them [are] destroyed” (Isaiah 9:16).

Ellen White pens it best placing the timing of these verses along with the more important aspects – the loss of souls

who have been duped:

“Her sins have reached unto heaven, and God hath remembered her iniquities.” “In the cup which she hath filled, fill to her double. How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her; for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord God who judgeth her. And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, . . . saying, Alas, alas that great city Babylon, that mighty city! for in one hour is thy judgment come.” [Revelation 18:5-10, 3, 15-17.] {GC88 653.1}

“The merchants of the earth,” that have “waxed rich through the abundance of her delicacies,” “shall stand afar off for the fear of her torment, weeping and wailing, and saying, Alas, alas that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls! For in one hour so great riches is come to naught.” [Revelation 18:5-10, 3, 15-17.] {GC88 653.2}

“Such are the judgments that fall upon Babylon in the day of the visitation of God’s wrath. She has filled up the measure of her iniquity; her time has come; she is ripe for destruction.” {GC88 653.3}

“When the voice of God turns the captivity of his people, there is a terrible awakening of those who have lost all in the great conflict of life. While probation continued, they were blinded by Satan’s deceptions, and they justified their course of sin. The rich prided themselves upon their superiority to those who were less favored; but they had obtained their riches by violation of the law of God. They had neglected to feed the hungry, to clothe the naked, to deal justly, and to love mercy. They had sought to exalt themselves, and to obtain the homage of their fellow-creatures. Now they are stripped of all that made them great, and are left destitute and defenseless. They look with terror upon the destruction of the idols which they preferred before their Maker. They have sold their souls for earthly riches and enjoyments, and have not sought to become rich toward God. The result is, their lives are a failure; their pleasures are now turned to gall, their treasures to corruption. The gain of a life-time is swept away in a moment. The rich bemoan

the destruction of their grand houses, the scattering of their gold and silver. But their lamentations are silenced by the fear that they themselves are to perish with their idols.” {GC88 653.4}

“The wicked are filled with regret, not because of their sinful neglect of God and their fellow-men, but because God has conquered. They lament that the result is what it is; but they do not repent of their wickedness. They would leave no means untried to conquer if they could.” {GC88 654.1}

“The world see the very class whom they have mocked and derided, and desired to exterminate, pass unharmed through pestilence, tempest, and earthquake. He who is to the transgressors of his law a devouring fire, is to his people a safe pavilion.” {GC88 654.2}

“The minister who has sacrificed truth to gain the favor of men, now discerns the character and influence of his teachings. It is apparent that an omniscient eye was following him as he stood in the desk, as he walked the streets, as he mingled with men in the various scenes of life. Every emotion of the soul, every line written, every word uttered, every act that led men to rest in a refuge of falsehood, has been scatter-

ing seed; and now, in the wretched, lost souls around him, he beholds the harvest.” {GC88 654.3}

Saith the Lord: “They have healed the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace.” “With lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life.” [Jeremiah 8:11; Ezekiel 13:22.] {GC88 655.1}

“Woe be unto the pastors that destroy and scatter the sheep of my pasture! . . . Behold, I will visit upon you the evil of your doings.” “Howl, ye shepherds, and cry; and wallow yourselves in the ashes, ye principal of the flock; for your days for slaughter and your dispersions are accomplished; . . . and the shepherds shall have no way to flee, nor the principal of the flock to escape.” [Jeremiah 23:1, 2; 25:34, 35 (MARGIN).] {GC88 655.2}

“Ministers and people see that they have not sustained the right relation to God. They see that they have rebelled against the Author of all just and righteous law. The setting aside of the divine precepts gave rise to thousands of springs

of evil, discord, hatred, iniquity, until the earth became one vast field of strife, one sink of corruption. This is the view that now appears to those who rejected truth and chose to cherish error. No language can express the longing which the disobedient and disloyal feel for that which they have lost forever,— eternal life. Men whom the world has worshiped for their talents and eloquence now see these things in their true light. They realize what they have forfeited by transgression, and they fall at the feet of those whose fidelity they have despised and derided, and confess that God has loved them.” {GC88 655.3}

“The people see that they have been deluded. They accuse one another of having led them to destruction; but all unite in heaping their bitterest condemnation upon the ministers. Unfaithful pastors have prophesied smooth things; they have led their hearers to make void the law of God and to persecute those who would keep it holy. Now, in their despair, these teachers confess before the world their work of deception. The multitudes are filled with fury. “We are lost!” they cry, “and you are the cause of our ruin;” and they turn upon the false shepherds. The very ones that once admired them most, will

pronounce the most dreadful curses upon them. The very hands that once crowned them with laurels will be raised for their destruction. The swords which were to slay God's people are now employed to destroy their enemies. Everywhere there is strife and bloodshed.” {GC88 655.4}

And to hear the piercing statement in this next quote from Ellen White is just incomprehensible. To realize being lost eternally, knowing that opportunity slipped through their hands because they chose to listen to the false teachers and preachers is more than enough to send shivers down one's back.

“Church members who have seen the light and been convicted, but who have trusted the salvation of their souls to the minister, will learn in the day of God that no other soul can pay the ransom for their transgression. A terrible cry will be raised, “I am lost, eternally lost.” Men will feel as though they could rend in pieces the ministers who have preached falsehoods and condemned the truth”. — 4BC 1157 (1900).

And think not that the members and leaders of the physical Seventh-day Adventist Church get off freely. Members and false shepherds are just as, if not more, guilty.

“Here we see that the church — the Lord's sanctuary — was the first to feel the stroke of the wrath of God. The ancient men, those to whom God had given great light and who had stood as guardians of the spiritual interests of the people, had betrayed their trust. They had taken the position that we need not look for miracles and the marked manifestation of God's power as in former days. Times have changed. These words strengthen their unbelief, and they say: The Lord will not do good, neither will He do evil. He is too merciful to visit His people in judgment. Thus “Peace and safety” is the cry from men who will never again lift up their voice like a trumpet to show God's people their transgressions and the house of Jacob their sins. These dumb dogs that would not bark are the ones who feel the just vengeance of an offended God. Men, maidens, and little children all perish together.” {5T 211.2}

“The prevalence of sin is alarming; the world is being filled with violence as in the days of Noah. Would the world be in its present condition if those who claim to be the people of God had revered and obeyed the law of the Lord? It is the rejection of the truth, man's dispensing with the commandments of God, that has pro-

duced the condition of things which now exists. God's Word is made of none effect by false shepherds. The decided opposition of the shepherds of the flock to the law of the Lord reveals that they have rejected the Word of the Lord, and have put their own words in its place. In their interpretation of the Scriptures they teach for doctrines the commandments of men. In their apostasy from the truth they have encouraged wickedness, saying, "We are wise, and the law of the Lord is with us." The words of Christ to the Pharisees are applicable to them. Christ said to these teachers, Ye are both ignorant of the Scriptures and of the power of God. . . ." {4BC 1155.2}

This is why this ministry's outreach is two-fold, and why everyone should have the same concern for others. It is not enough to know the truth for ourselves. If we have the character of Christ, we too would seek and save the lost. But, in having the character of Christ means to minister as He did. Jesus spent much time trying to draw the privileged people, the ones who had the truth. Today, it is not the physical people of Israel, it is spiritual Israel. The majority of Seventh-day Adventists are being duped, not by little problems in the church, but outright

apostasy. All we want is for people to believe and obey the pillars of our faith and be active in teaching the right gospel to others. We want them to cease opening up their minds to the false shepherds who are so entrenched in the ecumenical movement that they are lying to the people outright. Just about every (not all) minister has the false theology. Any and all ministers that do not teach perfection of character are false shepherds. Enough with giving such ministers the benefit of the doubt. All those ministers teaching that we shall sin up until the second coming, even to the point of being sealed, are lying to the people. And when such are not sealed, when such are not caught up to meet Jesus in the air, the shrieking that will come from them will be indescribable. May we not be one of them.

Sunday law is coming very, very, very soon. All that will make up the 144,000 will have their cases almost instantly settled. It is not then that we perfect our characters by the grace of God; it is now. It will be too late to warn the people of the church then. On top of that, all those that do not make up the 144,000 will become our worst enemies (GC88 608.1). At the same time, there are people outside of the

church who need to hear these precious truths so that they can replace the unfaithful who abandon their positions (EW 271).

So, tell both those in the church and out of the church the true gospel, which includes the "divine power" (2 Peter 1:3) "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust" (2 Peter 1:4). Seek and save as many souls as possible, not concerning their reactions here. If they are saved, they will thank you in Heaven. If they are lost, the attempt you made to save them will be brought to their mind removing all excuses for their being outside burning with hell fire.

God did not call us to make friends; He called us to be his witnesses. The people we witness to who accept the gospel will become true friends. Friendship is a result, not a goal. People who seek to be happy never will be happy, but people who seek to obey God will be made happy. Happiness is a result, not a goal

God be with you in your personal outreach.



The Midnight Cry

Ellen White

"While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps." [Matthew 25:5-7.]

In the summer of 1844, Adventists discovered the mistake in their former reckoning of the prophetic periods, and settled upon the correct position. The 2300 days of Daniel 8:14, which all believed to extend to the second coming of Christ, had been thought to end in the spring of 1844; but it was now seen that this period extended to the autumn of the same year, [SEE APPENDIX, NOTE 1.] and the minds of Adventists were fixed upon this point as the time for the Lord's appearing. The proclamation of this time message was another step in the fulfillment of the parable of the marriage, whose application to the experience of Adventists had already been clearly seen. As in the parable the cry was raised at midnight announcing the approach of the bridegroom, so in the fulfillment, midway

between the spring of 1844, when it was first supposed that the 2300 days would close, and the autumn of 1844, at which time it was afterward found that they were really to close, such a cry was raised, in the very words of Scripture: "Behold, the Bridegroom cometh; go ye out to meet him."

Like a tidal wave the movement swept over the land. From city to city, from village to village, and into remote country places it went, until the waiting people of God were fully aroused. Before this proclamation, fanaticism disappeared, like early frost before the rising sun. Believers once more found their position, and hope and courage animated their hearts. The work was free from those extremes which are ever manifested when there is human excitement without the controlling influence of the word and Spirit of God. It was similar in character to those seasons of humiliation and returning unto the Lord which among ancient Israel followed messages of reproof from his servants. It bore the characteristics which mark the work of God in eve-

ry age. There was little ecstatic joy, but rather deep searching of heart, confession of sin, and forsaking of the world. A preparation to meet the Lord was the burden of agonizing spirits. There was persevering prayer, and unreserved consecration to God.

Said Wm. Miller, in describing that work:

"There is no great expression of joy; that is, as it were, suppressed for a future occasion, when all Heaven and earth will rejoice together with joy unspeakable and full of glory. There is no shouting; that, too, is reserved for the shout from Heaven. The singers are silent; they are waiting to join the angelic hosts, the choir from Heaven. No arguments are used or needed; all seem convinced that they have the truth. There is no clashing of sentiments; all are of one heart and of one mind."

Of all the great religious movements since the days of the apostles, none have been more free from human imperfection and the wiles of Satan than was that of the autumn of 1844. Even now, after

the lapse of forty years, all who shared in that movement and who have stood firm upon the platform of truth, still feel the holy influence of that blessed work, and bear witness that it was of God.

At the call, "The Bridegroom cometh; go ye out to meet him," the

waiting ones "arose and trimmed their lamps;" they studied the word of God with an intensity of interest before unknown. Angels were sent from Heaven to arouse those who had become discouraged, and prepare them to receive the message. The work did

not stand in the wisdom and learning of men, but in the power of God. It was not the most talented, but the most humble and devoted, who were the first to hear and obey the call. Farmers left their crops standing in the fields, mechanics laid down their tools, and with tears and rejoicing went out to give the warning. Those who had formerly led in the cause were among the last to join in this movement. The churches in general closed their doors against it, and a large company who had the living testimony withdrew from their connection. In the providence of God, this cry united with the second angel's message, and gave power to that work.

The midnight cry was not so much carried by argument, though the Scripture proof was clear and conclusive. There went with it an impelling power that moved the soul. There was no doubt, no questioning. Upon the occasion of Christ's triumphal entry into Jerusalem, the people who were assembled from all parts of the land to keep the feast, flocked to the Mount of Olives, and as they joined the throng that were es-

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corting Jesus, they caught the inspiration of the hour, and helped to swell the shout, "Blessed is he that cometh in the name of the Lord!" [Matthew 21:9.] In like manner did unbelievers who flocked to the Adventist meetings--some from curiosity, some merely to ridicule--feel the convincing power attending the message, "Behold, the Bridegroom cometh!"

At that time there was faith that brought answers to prayer,--faith that had respect to the recompense of reward. Like showers of rain upon the thirsty earth, the Spirit of grace descended upon the earnest seekers. Those who expected soon to stand face to face with their Redeemer felt a solemn joy that was unutterable. The softening, subduing power of the Holy Spirit melted the heart, as wave after wave of the glory of God swept over the faithful, believing ones.

Carefully and solemnly those who received the message came up to the time when they hoped to meet their Lord. Every morning they felt that it was their first duty to secure the evidence of their acceptance with

God. Their hearts were closely united, and they prayed much with and for one another. They often met together in secluded places to commune with God, and the voice of intercession ascended to Heaven from the fields and groves. The assurance to the Saviour's approval was more necessary to them than their daily food, and if a cloud darkened their minds, they did not rest until it was swept away. As they felt the witness of pardoning grace, they longed to behold Him whom their souls loved.

But again they were destined to disappointment. The time of expectation passed, and their Saviour did not appear. With unwavering confidence they had looked forward to his coming, and now they felt as did Mary, when, coming to the Saviour's tomb and finding it empty, she exclaimed with weeping, "They have taken away my Lord, and I know not where they have laid him." [John 20:13.]

A feeling of awe, a fear that the message might be true, had for a time served as a restraint upon the unbelieving world. After the passing of the time, this did not at once disappear; they

dared not triumph over the disappointed ones; but as no tokens of God's wrath were seen, they recovered from their fears, and resumed their reproach and ridicule. A large class who had professed to believe in the Lord's soon coming, renounced their faith. Some who had been very confident were so deeply wounded in their pride that they felt like fleeing from the world. Like Jonah, they complained of God, and chose death rather than life. Those who had based their faith upon the opinions of others, and not upon the word of God, were now as ready to again exchange their views. The scoffers won the weak and cowardly to their ranks, and all united in declaring that there could be no more fears or expectations now. The time had passed, the Lord had not come, and the world might remain the same for thousands of years.

The earnest, sincere believers had given up all for Christ, and had shared his presence as never before. They had, as they believed, given their last warning to the world, and, expecting soon to be received into the society of their divine Master

and the heavenly angels, they had, to a great extent, withdrawn from the unbelieving multitude. With intense desire they had prayed, "Come, Lord Jesus, and come quickly." But he had not come. And now to take up again the heavy burden of life's cares and perplexities, and to endure the taunts and sneers of a scoffing world, was indeed a terrible trial of faith and patience.

Yet this disappointment was not so great as was that experienced by the disciples at the time of Christ's first advent. When Jesus rode triumphantly into Jerusalem, his followers believed that he was about to ascend the throne of David, and deliver Israel from her oppressors. With high hopes and

joyful anticipations they vied with one another in showing honor to their King. Many spread their outer garments as a carpet in his path, or strewed before him the leafy branches of the palm. In their enthusiastic joy they united in the glad acclaim, "Hosanna to the Son of David!" When the Pharisees, disturbed and angered by this outburst of rejoicing, wished Jesus to rebuke his disciples, he replied, "If these should hold their peace, the stones would immediately cry out." [Luke 19:40.] Prophecy must be fulfilled. The disciples were accomplishing the purpose of God; yet they were doomed to a bitter disappointment. But a few days had passed ere they witnessed the Saviour's

agonizing death, and laid him in the tomb. Their expectations had not been realized in a single particular, and their hopes died with Jesus. Not till their Lord had come forth triumphant from the grave could they perceive that all had been foretold by prophecy, and "that Christ must needs have suffered, and risen again from the dead." [Acts 17:3.] In like manner was prophecy fulfilled in the first and second angels' messages. They were given at the right time, and accomplished the work which God designed to accomplish by them.

The world had been looking on, expecting that if the time passed and Christ did not appear, the whole system of Adventism would be given up. But while many, under strong temptation, yielded their faith, there were some who stood firm. They could detect no error in their reckoning of the prophetic periods. The ablest of their opponents had not succeeded in overthrowing their position. True, there had been a failure as to the expected event, but even this could not shake their faith in the word of God. When Jonah proclaimed in the streets

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Sure, that may mean we do not collect more funds, but we would like to trust God to prompt people to do so instead of conducting God's work in a business fashion.

If you do send it in "too early", it will be applied properly.

of Nineveh that within forty days the city would be overthrown, the Lord accepted the humiliation of the Ninevites, and extended their period of probation; yet the message of Jonah was sent of God, and Nineveh was tested according to his will. Adventists believed that God had in like manner led them to warn the world of the coming Judgment, and notwithstanding their disappointment, they felt assured that they had reached a most important crisis.

The parable of the wicked servant was regarded as applying to those who desired to put off the coming of the Lord: "If that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow-servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites." [Matthew 24:48-51.]

The feelings of those who held fast the Advent truth are expressed in the words of Wm. Miller: "Were I to

live my life over again, with the same evidence that I then had, to be honest with God and men I should have to do as I have done." "I hope I have cleansed my garments from the blood of souls; I feel that, as far as possible, I have freed myself from all guilt in their condemnation."

"Although I have been twice disappointed," wrote this man of God, "I am not yet cast down or discouraged." "My hope in the coming of Christ is as strong as ever. I have done only what, after years of sober consideration, I felt it my solemn duty to do. If I have erred, it has been on the side of charity, the love of my fellow-man, and my conviction of duty to God." "One thing I do know, I have preached nothing but what I believed; and God's hand has been with me, his power has been manifested in the work, and much good has been effected." "Many thousands, to all human appearance, have been made to study the Scriptures by the preaching of the time; and by that means, through faith and the sprinkling of the blood of Christ, have been reconciled to God." "I have never courted the smiles of the proud, nor quailed when the

world frowned. I shall not now purchase their favor, nor shall I go beyond duty to tempt their hate. I shall never seek my life at their hands, nor shrink, I hope, from losing it, if God in his good providence so orders."

God did not forsake his people; his Spirit still abode with those who did not rashly deny the light which they had received, and denounce the Advent movement. The apostle Paul, looking down through the ages, had written words of encouragement and warning for the tried, waiting ones at this crisis: "Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and He that shall come will come, and will not tarry. Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition, but of them that believe to the saving of the soul." [Hebrews 10:35-39.]



To the First-Day Adventists of New England

Joseph Harvey Waggoner

Wishing to make some remarks on an article in a late number of the World's Crisis, as that is somewhat especially a New England paper, I make my address to you.

The article is entitled, "The Mark of the Beast," and is signed, I. C. Wellcome.

The first sentence of that article is so strikingly truthful that it should secure the interest of the reader to the whole subject. It is this: "There is fearful judgment awaiting all who have the mark of the beast."

But does it not appear to you that Eld. Wellcome has not done the subject and his readers the justice required by these solemn truths? Have you not a right to expect that he, "a teacher in Israel," would give you some idea of who were, or who are, in danger of this fearful judgment? Is a merely negative position a safe one? Can you be satisfied with such a position on such an important subject? This is surely not the way you have been accustomed to treat Bible truths, else you had never held the name of Adventists.

Before examining the position assumed by Eld. Wellcome, let me call your attention to a few plain facts of prophecy.

1. There are three messages in Rev. xiv, 6-12.
2. The Son of Man comes on the white cloud to reap the harvest of the earth just after these messages are given. The great wine-press of the wrath of God is trodden at that time. See verses 14-20.
3. Some of the leading facts of the Third Message of that chapter are to be developed under the influence of Spiritualism, now extensively prevailing in the land. Chap, xiii, 11-17.
4. The first message – "the hour of his judgment is come" – was given by William Miller and others; declared by them to be "the leading advent proclamation – the main branch of our [their] specific work."
5. The second message was believed, and so fulfilled, by tens of thousands of conscientious, God-fearing Adventists in New England and elsewhere; and the power of God witnessed to the truthfulness of the cry of "Babylon is fallen."
6. By comparing the Third Message, Rev. xiv, 9-12, with chap, xvi, 1, 2, it will be seen that the seven last plagues are poured out after the Third Message is given; for the first vial is poured

on those who are denounced in that message for receiving the mark of the beast; and therefore these plagues constitute "the wine of the wrath of God," "without mixture," of that message.

Please carefully examine these facts, and you must be convinced that the subject of, and warning against, the mark of the beast, are not only weighty and important, but are "present truth," as certainly as that our Saviour's advent is "now nigh at hand." The events immediately connected with the second advent all cluster around the message warning against this mark.

And again I ask, Can you, as Adventists, take a merely passive and negative position on that which is so manifestly present truth? Are you willing to meet your Lord in a position so well becoming a slothful or, at least, a careless, servant? But you will reply, (for I perceive this to be the opinion of some,) "Allowing it to be present truth, and the relation of facts and events to be as stated, yet you Seventh-day Adventists are mistaken in some of your views; you are fanatical."

Allow me to answer, that I think your reasoning is

not good; your statement does not meet the question. The disciples were mistaken in their views when Christ rode into Jerusalem; did that justify the rejection of the gospel which they preached? William Miller was mistaken in some things; did that justify the world and a world-loving church in taking a negative position on the great doctrine of the second advent? Because he did not know every thing, were they justified in resting contented in knowing nothing? Can you answer these questions to your own consciences before God, and not condemn yourselves on the subject now being considered?

Do you have that knowledge of what the mark of the beast is, that you may confidently judge of our errors? Does Eld. Wellcome, in his article, give you any direction how to escape this "fearful judgment?" Do any of your teachers show you how to avoid this fearful and now-impending danger? No! they do not know what it is; they only pretend to know in part what it is not. Are they not then blind in respect to this part of present truth? Dare you follow them down to the Judgment in this condition?

But having shown the fallacy of your objection, I now say that I, in all honesty and sincerity,

differ with you right there. I think we are not mistaken; we are not fanatical. I believe we are able to give a good Bible reason for our faith on this subject. Thus thinking, and with confidence in your willingness to examine it with candor, I ask you to note the following facts:

1. In Rom. iv, 11, circumcision is called a sign and a seal. These terms are used interchangeably-- they signify the same thing.
2. In Rev. vii the servants of God are said to be sealed in their foreheads. Some translations say signed.
3. In Eze. ix they are said to receive a mark in their foreheads. As Ezekiel's vision is of the time when utter destruction without mercy or pity is impending, and Rev. vii when the four winds are about to blow on the earth, which denotes the battle of the great day, they must refer to the same time and the same work. And thus mark, and sign or seal, are also shown to be synonymous.
4. The mark of the beast is enforced, in the forehead or in the hand, just before the coming of the Son of Man, as shown in Rev. xiii and xiv. But we see also that the seal or mark of God is placed in the foreheads of his servants in that same time. Therefore they

stand over against one another; one marking those who are saved when the Lord Jesus comes; the other, those who suffer the seven last plagues.

5. In the Third Angel's Message of Rev. xiv, 9-12, which warns against the mark of the beast, and which denounces such "fearful judgment" against all who receive it, the opposite or contrast is presented in "the commandments of God and the faith of Jesus." This furnishes us with the only due to be found in the Bible as to what is the mark of the beast.

6. Though this message embraces both the commandments of God and the faith of Jesus, yet as the seal, or mark, is the sign of the living God – the Father, we naturally conclude that the sign will be found in his commandments rather than in the faith of his Son. And, indeed, the faith of Jesus is based upon these commandments, for the gospel is a remedy for sin, and sin is the transgression of the law.

7. In Ex. xxxi, 16, 17, the Lord says his Sabbath is his sign, because he made all things in six days and rested the seventh day. Now in many scriptures it is shown that the characteristic title of God is that of Creator or Maker of all things. See Jer. x, 1-16; Acts xvii, 22-25; Rev. xiv, 6, 7, etc. Wherefore it is

said in Eze. xx, 20: "And hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord thy God."

8. For this reason the Sabbath is the seal of his law; Isa. viii, 16; for of that law which Jehovah spake with his own voice, and wrote with his own finger, the Sabbath or fourth commandment is the only one which proves his authority, as it alone reveals his title of Creator of all things. This shows that we do not overestimate the importance of the Sabbath; that it is a fearful matter to disregard his authority by trampling it under foot.

Now as God's Sabbath is his sign, or mark, expressive of his power or authority as creator, and as the Third Angel's Message calls attention to the mark of the beast, and also to the commandments of God wherein His mark is found, we are necessarily led to conclude that, when the mark of the beast is enforced it will stand in direct opposition to God's mark, or sign; that is to say, that as God's sign of power is his Sabbath as commemorating his creative work, the sign, or mark of the beast will be an opposition or counterfeit Sabbath, resting on Papal authority, and offered as evidence of Papal power and rule.

In giving the evidence of God's sign, we have given his own words – produced only his own direct claim. In like manner we let the beast power produce his own testimony as to his sign or evidence of authority. The following from the "Douay Catechism" is both direct and decisive on this point.

"Question. How prove you that the church hath power to command feasts and holy days?"

"Answer. By the very act of changing the Sabbath into Sunday, which Protestants allow of; and therefore they fondly contradict themselves, by keeping Sunday strictly, and breaking most other feasts commanded by the same church.

"Q. How prove you that?"

"A. Because by keeping Sunday they acknowledge the church's power to ordain feasts, and to command them under sin."

This is not an exception to their general statements of the evidence. The following is from another Catholic work, the "Doctrinal Catechism."

"Q. Have you any other way of proving that the church has power to institute festivals of precept?"

"A. Had she not such power, she could not have done that in which all modern religionists

agree with her – she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no scriptural authority."

Here is claim of the very highest authority and power, viz., to set aside that which God has commanded, and to institute, and make a duty or a sin, that which God has not commanded nor prohibited. And of this power the Sunday-sabbath, the rival of Jehovah's Sabbath, is offered as evidence – as a sign.

We have now plainly before us, God, the creator, with his Sabbath as his sign or mark of power; and the beast as a rival power, "sitting in the temple of God, showing himself that he is God," with his rival or counterfeit Sabbath as the sign or mark of his power. These are the burden of the Third Angel's Message. Here is an important element of present truth, as the Son of Man is soon to take his place on the white cloud, to reap the harvest of the earth. Happy, the man who learns herein his duty and his danger; who obeys one and shuns the other.

I now come to notice the pretended argument of Eld. Wellcome, which is, indeed, only an objection thrown out against

the plain, undeniable facts I have presented. It is in two points, viz.:

1. The beast did not come into existence earlier than three hundred years after Christ.

2. All Christians kept the first day of the week during that three hundred years before there was any beast to ordain it, or any mark for them to receive.

This he puts forth with all-seeming confidence, as taking the mask off from our position! Now I think if he had examined the subject more thoroughly he would have had less confidence in the effort he has put forth. I want you carefully to note the following facts:

1. The earliest first-day keepers did not profess to keep that day on any Scripture authority.

2. They did not keep it as the Sabbath, or as a substitute for the observance of the seventh day.

On the first point I affirm, and fear no contradiction, that no early writer ever based the observance of first-day on the authority of the Scriptures. Now Paul says to Timothy, as you have often quoted, that the Holy Scriptures thoroughly furnish the man of God to all good works. Here is our test; and by this test we denounce Sunday-keeping as not

being a good work.

What if it was kept by some within the first three centuries? Will you take the practice of the churches of that age as your rule, rather than the teachings of the Scriptures? If "the mystery of iniquity", by which the Man of Sin was exalted, was already working in Paul's day, is it any marvel that "iniquity" itself was exalted soon after his day? Dare you practice sprinkling for baptism, without the warrant of Scripture, because it was practiced by "the church"? If anybody ever found a commandment in the Scriptures to keep Sunday, we can find it; all Bible readers can. On this, read the following testimony and admissions.

Buck, in his "Theological Dictionary", article Sabbath, says:

"It must be confessed that there is no law in the New Testament concerning the first day."

Remember here that Paul says, "By the law is the knowledge of sin." But in regard to keeping first-day there is no law; hence there is no duty. It is "will-worship".

Dr. Scott, in his Commentary, says:

"The change from the seventh to the first appears to have been gradually and silently introduced."

And in that manner have all other errors been introduced into the church; while for truth and duty we may safely appeal "to the law and to the testimony."

Neander says:

"The festival of Sunday, like all other festivals, was always only a human ordinance."

Alex. Campbell, Pres. of Bethany College, Va., in a lecture before a theological class, said:

"Was the first day set apart by public authority in the apostolic age? No. By whom was it set apart, and when? Constantine, who lived about the beginning of the fourth century."

Challoner, D. D. Catholic, says:

"Sundays and holy days all stand upon the same foundation; viz., the ordinance of the church."

Sir Wm. Domville, England, said:

"Not any ecclesiastical writer of the first three centuries attributed the origin of Sunday observance either to Christ or to his apostles."

There is scarcely any limit to the testimony which might be produced on this point; but this is sufficient to show that first-day observance was gradually introduced, without any Scripture authority, and therefore is on a level with Easter, Good Friday,

etc.; or any other dogma peculiar to the dark ages of the church.

The second fact, most immediately related to this subject, Eld. Wellcome's article did not touch, Did the early first-day keepers observe that day as the Sabbath, or as a substitute for the Sabbath of the Lord? The very fact that they did not claim any Scripture authority for their action negates the question. Besides this there is ample proof that they did not.

J. W. Morton, in his excellent "Vindication of the True Sabbath," says:

"The first day of the week was not observed by any of the children of men as a Sabbath for three hundred years after the birth of Christ. Do you ask for proof? I refer you to Theodore de Beza, who plainly says so. If you are not satisfied with the witness, will you have the goodness to prove the affirmative of the proposition?"

Bishop Jeremy Taylor said:

"It was not introduced by virtue of the fourth commandment, because they for almost three hundred years together kept that day which was in that commandment."

Dr. Heylyn in his "History of the Sabbath" says of early Sunday-keeping:

"For three hundred years there was neither law to

bind them to it, nor any rest from labor or from worldly business required upon it."

And again he says:

"Tertullian tells us that they did devote the Sunday partly unto mirth and recreation, not to devotion altogether; when in a hundred years after Tertullian's time, there was no law or constitution to restrain men from labor on this day, in the Christian churches."

Prof. Moses Stuart said:

"More or less of seventh-day observance was practiced in nearly all the Greek and Latin churches."

Prof. Stuart also mentions the well-known fact that the Council of Laodicea anathematized those Christians who kept the seventh day. This was a. d. 350.

Now notice, that Dr. Scott says the observance of first-day was introduced gradually; Bishop Taylor says the day required in the commandment; the-seventh, was kept for almost three hundred years; Prof. Stuart confirms this statement of Bishop Taylor; and in 350 the Papal council anathematized those Christians who still kept the seventh day; yet in the face of these undeniable facts. Eld. Wellcome says that all Christians kept the first day of the week during the first three centuries! I leave it to your candid

judgment as to who is unmasked by the facts.

But let us examine the first "law", "constitution", or "public authority", for Sunday keeping. Campbell says it was given by Constantine. Dr. Heylyn says no such law existed for a hundred years after Tertullian's time; who died in a. d. 216. Therefore it is evident that Dr. Heylyn referred to this same law of Constantine, which was made in 321, and was as follows:

"Let all the judges and town people, and the occupation of all trades, rest on the venerable day of the sun; but let those who are situated in the country, freely and at full liberty attend to the business of agriculture; because it often happens that no other day is so fit for sowing corn and planting vines; lest the critical moment being let slip, men should lose the commodities granted by Heaven."

All authorities point to this as the first law for resting on first-day; but notice that this was limited to the town's people, and it was then only regarded as the venerable day of the sun – sun's day, or Sunday – not as a Christian institution, or as the Sabbath. To take this heathen festival of the sun and make a Sabbath or Christian festival of it, was an after work, accomplished by the

church of Rome, or beast power. And I would invite Eld. Wellcome, or any other who pretends to take the mask off from our position, to examine this subject till he at least knows what our position is--till he discerns between a heathen festival and a church ordinance. We have evidence that the sixth and first days were early regarded as peculiar days, because of the crucifixion and the resurrection; but neither of them was regarded as the Sabbath. Constantine's decree attached no peculiarity of the Sabbath to first-day, or day of the sun; it did not affect to degrade the Sabbath and exalt the first day to its place. This was the work of the Romish Church. And this is what constitutes the Sunday a rival, or counterfeit of the Lord's Sabbath, or sign. This is what must make it the mark of the beast. Any other festival or canon of the Catholic Church can not be that mark or sign, because no other stands as a rival to the Lord's sign; and this rivalry or counterfeit, character did not exist till after the rise of Papacy, and only by its authority. Surely the subject is plain enough for any who wish to have any position on it.

There is one more feature of the prophecy to which I wish to call your attention. The mark of

the beast is first presented in its enforcement by the two-horned beast, of Rev. xiii. Verse 12 says he "causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed." They that dwell in the earth may follow the Papal power in many respects. But how is it that the earth itself is caused to worship the beast? Evidently in that it must not be tilled or cultivated on the Romish festival of Sunday. In this and this only is the prophecy fulfilled. Let this fact be carefully noted, and duly weighed in this connection.

Now I have presented to you evidence,

That the Third Angel's Message of Rev. xiv, 9-12, is present truth;

That the special danger just before the Lord comes is in having the mark of the beast;

That the present test duty is the commandments of God, in order that God's sign or seal may be upon us;

That the sign or seal of the living God, the creator of Heaven and earth, is his Sabbath;

That the Sunday-sabbath is a creature of the Papal power, and offered by it as a sign of its power;

And that it is a counterfeit of God's sign, and is the mark or sign of the beast referred to in the

Third Angels Message.

Here is a plain, direct chain of testimony, leading to a plain conclusion and solution of this important subject. You object to it. Will you be so kind as to give us a better? Will you take the same facts of Revelation, in which every Adventist who examines them must feel interested, and tell us what they mean, and to what conclusion they tend? In the fear of God we have examined this subject; with the near coming of the Lord before our eyes we have adopted our faith; and if we are wrong, pray help us. But remember that to close your eyes against the facts, the reasons, the arguments which we present, and cry "fanaticism", will never give you the truth, nor correct our errors, if we are in error.

Brethren and friends, we have given evidence of our sincerity; we have borne a heavy cross to adopt and live out our faith. We trust we are not deluded; we think our Heavenly Father has smiled upon us and prospered us according to our devotion to this cause; that he has heard our prayers, and condescended to grant us his Holy Spirit. Count us not, then, as enemies, because we try to tell you the truth. "Bring forth your strong reasons;" we will examine them with care, and with candor. But until something

better and more conclusive is offered (which, however, we cannot expect), we shall cling to our present faith, not only as an essential part of present truth, but as present truth itself. And I pray you to examine this subject anew; lay aside prejudice; pass it not by with indifference. And may the Lord sanctify us all through the truth, and enable us to stand when it shall be proclaimed by gathering angels, "Here are they that keep the commandments of God, and the faith of Jesus." Rev. xiv, 12.

God's Answers to Man's Excuses for Not Keeping His Sabbath

Excuse 1. It is inconvenient to keep the seventh day.

Answer. (Matt. xvi, 24.) "If any man will come after me, let him deny himself, and take up his cross, and follow me." Chap. x, 38; Mark viii, 34; Luke ix. 23; xiv, 27.

Excuse 2. I have a family to support; it will interfere with my business.

Answer. (Matt. xvi, 25, 26.) "For whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul?" Chap. vi, 24, 31-33; Luke xii, 15-37; 1 Tim. iv, 8; Ps. xxxvii, 3; Isa. lxxv, 13, 14.

Excuse 3. Everybody keeps the first day.

Answer. (Matt. vii, 13, 14.) "Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because, strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it." Prov. xi, 21; xvi, 5.

Excuse 4. Many learned men teach that it is right.

Answer. (Hos. x, 13.) "Ye have ploughed wickedness, ye have reaped iniquity; ye have eaten the fruit of lies: because thou didst trust in thy way, in the multitude of thy mighty men." 1 Cor. i, 25-27; Rev. xviii, 23.

Excuse 5. We are unlearned, and must look to them for instruction.

Answer. (Prov. xix, 27.) "Cease, my son, to hear the instruction that causeth to err from the words of knowledge." 2 Tim. iii, 1-7.

Excuse 6. The laws of our country enforce it.

Answer. (Acts iv, 19.) "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye." Chap. v, 29; Dan. iii, 16-18; vi, 10.

Excuse 7. It causes trouble and division.

Answer. (Luke xii, 51, 52.) "Suppose ye that I am come to give peace

on earth? I tell you, Nay; but rather division. For from henceforth there shall be five, in one house divided, three against two, and two against three." Verse 49; Matt. x, 34-37; John xv, 19; xvii, 14; 1 Kings xviii, 17, 18.

Excuse 8. I should lose my influence and bring reproach.

Answer. (Matt. v, 11, 12.) "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad, for great is your reward in Heaven; for so persecuted they the prophets which were before you." Luke vi, 22, 23, 26; 1 John iv, 5.

Excuse 9. It makes no difference what day I keep, if I keep it right

Answer. (Ex. xx, 9, 10.) "Six days shalt thou labor and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work." Matt. xv, 3, 9. To keep any day right is to keep it as God's law directs; otherwise his law is not right. To keep every day right is to work on the first six and rest the seventh.

Excuse 10. I am afraid of new doctrines.

Answer. (Ex. xx, 11.) "In six days the Lord made heaven and earth, the sea and all that in them is, and rested the sev-

enth day: wherefore the Lord blessed the Sabbath day, and hallowed it." Gen. 2, 3.

Excuse 11. I do not think these old laws are binding.

Answer. (Jer. vi, 16.) "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." Chap. xviii, 15.

Excuse 12. The apostle teaches that old things are passed away.

Answer. (2 Cor. v, 17.) "Therefore, if any man be in Christ, he is a new creature: old things are passed away, behold, all things are become new." The "old man" of sin must pass away. Then the man becomes new – not the law.

Eccl. xii, 13, 14. "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this the whole duty of man. For God shall bring every work into Judgment, with every secret thing, whether it be good, or whether it be evil."

Rev. xxii, 14. "Blessed are they that do His commandments that they may have right to the tree of life, and may enter in through the gates into the city."

"The word of the Lord endureth forever."

Will You Also Carefully Examine the Following Declarations Concerning the Law of the Ten Commandments?

1. God Spake the Ten Commandments in the Hearing of the People, and Wrote them with his Own Finger on two Tables of Stone. Deut. iv, 12, 13; v, 22; Ex. xx, 1; xxiv, 12; xxxi, 18; xxxii, 15, 16; Neh. ix. 13, 14.

2. A Knowledge of the Principles of the Ten Commandments Existed Before they were Given on Sinai. (1) Gen. xxxv, 1-4; (2) Gen. xxxi, 19, 34, 35; xxxv, 2, 4; (3) Lev. xviii, 3, 21, 24, 27; (4) Gen. ii, 1-4; Mark ii, 27; Gen. viii, 10, 12; xxix, 27, 28; Ex. xvi, 4, 22, 23, 25-30; (5) Gen. ix, 20-25; (6) Gen. iv, 8-11, 23, 24; ix, 5, 6; (7) Gen. xx, 5-9; xxxviii, 24; xxxix, 7-9; (8) Gen. xxx, 33; xxxi, 19, 30, 32, 39; xlv, 8; (9) Gen. xxxix, 7-20; (10) The fact that the transgression of the tenth commandment must precede the violation of the eighth, and that the eighth was known, and its violation considered worthy of death, is sufficient evidence that the principle of the tenth commandment was known before the law was given at Sinai. Also, no mention is made of the violation of the third commandment in the book of Genesis; but profanity was among the sins of the nations living in Canaan before

the law was given at Sinai. (Compare Lev. xviii, 21, with Lev. xviii, 27.) If those nations were ignorant of the matter of the third commandment, then profanity was not "an abomination" in them; for "sin is not imputed when there is no law." Rom. v, 13.

3. The Law of God is a Complete Rule of Action. Eccl. xii, 13; Deut. xi, 18, 19; Ps. xxxvii, 30, 31; Matt. xix, 16, 17; Rom. ii, 13; iii, 19, 20; vii, 7; Jas. i, 25; ii, 8-12; 1 John iii, 4; Rev. xxii, 14.

4. It is Perfect. Ps. xix, 7-9; cxix, 138, 142, 151; Isa. xlviii, 18; Rom. vii, 12, 14, 22, 25.

5. It is Unlimited in its Duration. Ps. cxi, 7, 8; 1 Chron. xvi, 15-17; Ps. lxxxix, 30-32; cv, 8; cxix, 144, 152, 100; Matt. v, 18.

6. Was Ratified by the Teachings of Christ and his Apostles. Matt. v, 17-19; xxii, 35-40; Rom. iii, 31; 1 Cor. vii, 19; Rev. xii, 17; xiv, 12; xxii, 14.

Reader, if you have carefully and prayerfully examined the above propositions, and the texts of Scripture brought to sustain them, are you not convinced of the unchangeableness of God's holy law, and that no man can stand in the Judgment without obeying it? {1864 JHW, *The Mark of the Beast*, pages 1.1 to 15.10}



Keep the Sabbath Holy

This regularly scheduled column is to enlighten us to proper keeping of the Sabbath through the writings of Ellen White and then additional comments by us, the publishers of this publication since we have so many surface readers as well as those that do not know how to apply certain statements.

Ellen White writes regarding the Sabbath, **“Great blessings are enfolded in the observance of the Sabbath, and God desires that the Sabbath day shall be to us a day of joy. There was joy at the institution of the Sabbath. God looked with satisfaction upon the work of His hands. All things that He had made He pronounced “very good.” Genesis 1:31. Heaven and earth were filled with rejoicing. “The morning stars sang together, and all the sons of God shout-**

ed for joy.” Job 38:7. Though sin has entered the world to mar His perfect work, God still gives to us the Sabbath as a witness that One omnipotent, infinite in goodness and mercy, created all things. Our heavenly Father desires through the observance of the Sabbath to preserve among men a knowledge of Himself. He desires that the Sabbath shall direct our minds to Him as the true and living God, and that through knowing Him we may have life and peace.” {6T 349.1}

Many protestants claim to keep Sunday holy when in fact they only attend church. The same Christians are quick to swing by a store and pick up a few items after church. In the afternoon, they are found in their yards working or even attending movies.

There is a difference between keeping a day holy and simply attending church.

As Seventh-day Adventists, we ought to show non-Seventh-day Adventists how to truly keep the Sabbath holy, but instead, we imitate the “Sunday-keepers”. Right after church service, those who stay and experience fellowship meal will tend to hold conversations on things that are quite inappropriate regarding the Sabbath: comparing Androids to I-Phones, the best computer operating system, which talk show host is better to listen to, “Did you hear on the news...”, “Are you aware of the sale at...”, etc.

What example is set for our neighbors? Do we go home after church and strike up normal conversations with them, or do they realize that we are Seventh

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-day Adventists and that no business, even in conversation, is conducted? We do not speak of sports, though we ought not be speaking of such at any time, for those things ought not hold our interest anymore. Do we talk politics with them, or only those things that are of a moral nature in which is political? It is one thing to talk about abortion, and another thing to talk about the candidates that are in support, or against abortion. It is one thing to talk about climate change, and another to talk of those candidates that are in favor of it, or against it. It is one thing to talk about amendment rights (guns, speech, religion, etc.), and another to

talk about the candidates for, or against such.

Do people that we encounter see the delight in keeping the Sabbath holy or do we convey the drudgery.

There was one person in our neighborhood who had a ton of questions about the Sabbath after learning that we were Sabbath keepers. After answering all of her questions in the proper way, all she saw was the delight, so much so that she wished she could alter her life to take advantage of it. She even understood why Friday/Saturday instead of Sunday was the day of observance. This is what I am trying to convey. Instead of people thinking, "I can't do

this", "I can't do that", they ought to see it as nothing interfering with family time or God time during the holy hours, having guilt-free opportunity to get out in nature when so many feel guilty stepping away from work or even TV for a moment at any time, even on weekends.

May we "call the sabbath a delight, the holy of the LORD, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking [thine own] words" (Isaiah 58:13). May we preserve in the world that the Creator of the Sabbath really does exist and direct minds to Him.



How Do You Resolve It?

It is one thing to know some verses that help a person stay in the faith, but it is another thing to know the Word in such a way that when a verse seems contradictory to know how to resolve it. True Seventh-day Adventists do not ignore verses. It is our hope that this section will help answer some of those challenges that we may come across

personally or be used by others against our beliefs.

Is the Mark of the Beast literally in the hand and forehead?

Many Christians swear up and down that the Mark of the Beast is literally in the hand and forehead, and they get excited about the news articles regarding laser printing barcodes on

the foreheads, putting chips in people's right hands, the advancements in what those chips can do, the excitement of pressuring people to conform as some businesses make it mandatory, etc.

To understand it biblically, let us start off with the context itself in Revelation 13, a literal interpretation falls short. It is a beast with

two horns speaking as a dragon that causes the people of the earth to worship the beast made up of a lion, leopard, bear, and dragon parts having horns. Are we literally going to be following these two beasts? No. Of course not. So, right away we can see that symbolic representation is being used. Is there literally going to be a beast made up of all those body parts? Of course not, revealing more symbolism. Does the first beast literally come out of the sea while the second beast literally burrows its way to the surface from under the earth? Again, no. Of course not, pointing once again to the symbolism being used in the chapter. Will the first beast literally have the word "blasphemy" written upon it? Of course not, because that would deceive no one. Will people literally worship a dragon? Again, the answer is no. Will people literally say, "Who [is] like unto the beast?" Again, no. It is symbolic once again. Will the second beast literally cause the planet earth to worship? No is the answer yet again, because an inanimate object cannot worship. There are many controversial symbolic items that many Christians do take literally, so they will be left out on pur-

pose.

But to get a 'thus saith the Lord', the Bible says regarding the Book of Revelation, "he sent and signified [it]" (Revelation 1:1). Signified means that the book is full of symbols. Do keep in mind that not all versions of the Bible state Revelation 1:1 so plainly, so make sure you have the King James Version to see it clearly.

Now, doing something with the right hand is doing an action approved of by God. This is found by comparing Ecclesiastes 9:10, which says, "Whatsoever thy hand findeth to do, do [it] with thy might; for [there is] no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest", teaching the hand is symbolic of actions with many verses that make use of the right hand to offer blessings, position, and everything else acceptable to God. Jesus sits on the right hand of the Father (Matthew 20:23), every blessing was pronounced by placing the right hand upon someone (Genesis 48:14 for example), the sheep are on the right hand (Matthew 25:33), etc., all showing approval.

Another confirmation to the symbolism of the hand throughout the Bible is the verse that

says, "And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes" (Deuteronomy 6:7-8). This was not necessarily to be literally accepted as the object, for that leads to object worship. It was to represent thinking all the day long on God's Word, and everything done was to be checked against God's Word. The thinking now shows how the Mark will be accepted into the forehead. It is by thought and not literally written on the forehead.

Therefore, the Mark of the Beast is simply accepting the authority of the Antichrist through the authority of the second beast, either in thought or in action. They do not care if we believe or not. They just want our conformity.



Healthy Living

Ellen White

Periodically, we need reminded that our bodies are not our own. And sometimes we need to get back to the basics. We need to hear from the words of inspiration, the Spirit of Prophecy.

The Importance of Walking

Another precious blessing is proper exercise. There are many indolent, inactive ones who are disinclined to physical labor or exercise because it wearies them. What if it does weary them? The reason why they become weary is that they do not strengthen their muscles by exercise, therefore they feel the least exertion. Invalid women and girls are better pleased to busy themselves with light employment, as crocheting, or embroidering, or making tatting, than to engage in physical labor. If invalids would recover health, they should not discontinue physical exercise; for they will thus increase muscular weakness and general debility. Bind up the arm and permit it to remain useless, even for a few weeks, then free it from its bondage, and you will discover that it is weaker than the one you have been using moderately during the same time. Inactivity produces the same effect upon the whole muscular system. The blood is not enabled to expel the impurities

as it would if active circulation were induced by exercise.

When the weather will permit, all who can possibly do so ought to walk in the open air every day, summer and winter. But the clothing should be suitable for the exercise, and the feet should be well protected. A walk, even in winter, would be more beneficial to the health than all the medicine the doctors may prescribe. For those who can walk, walking is preferable to riding. The muscles and veins are enabled better to perform their work. There will be increased vitality, which is so necessary to health. The lungs will have needful action, for it is impossible to go out in the bracing air of a winter's morning without inflating the lungs.

2T 528.1 – 529.1

Inactivity is the greatest curse that could come upon most invalids. Light employment in useful labor, while it does not tax mind or body, has a happy influence upon both. It strengthens the muscles, improves the

circulation, and gives the invalid the satisfaction of knowing that he is not wholly useless in this busy world. He may be able to do but little at first, but he will soon find his strength increasing, and the amount of work done can be increased accordingly.

Exercise aids the dyspeptic by giving the digestive organs a healthy tone. To engage in severe study or violent physical exercise immediately after eating, hinders the work of digestion; but a short walk after a meal, with the head erect and the shoulders back, is a great benefit.

Notwithstanding all that is said and written concerning its importance, there are still many who neglect physical exercise. Some grow corpulent because the system is clogged; others become thin and feeble because their vital powers are exhausted in disposing of an excess of food. The liver is burdened in its effort to cleanse the blood of impurities, and illness is the result.

Ministry of Healing,
240.1 – .3



Healthy And Delicious Recipes

Tahini Popsicles

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Ingredients

- 1 (14 ounce) can full fat coconut milk
- 1 ripe banana
- 2 tablespoon tahini
- 3 tablespoons ma-

ple syrup or coconut syrup

- 1 teaspoon vanilla extract
- Pinch sea salt

Preparation

- Combine the coconut milk, banana, tahini, maple syrup, vanilla and salt in a blender and blend until smooth.
- Pour into popsicle molds and freeze for 4 to 6 hours or until set.



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Authorized KJV vs Catholic Bible

If you are using anything but the KJV, you are using a Catholic influenced Bible [see June 2017 issue for details], which strategically twists and leaves out key words and verses so as to make even the ecumenical movement between religions outside of Christianity possible.

The verse of concern this time is John 14:15, though very few are in error. It is one of the most popular versions, though, that is in error. There is a big difference between the words “commands” and “commandments”. The “commandments” can easily be connected to the Ten Commandments, while the other is usually understood as applying to general commands, where many think Jesus taught more about loving one another without connecting them to the six commandments which apply to the relationship between humans. And of course, any mention about loving God is not usually connected to the first four commandments that tell us how. It is always kept in a general application instead of the specific.

King James Bible: “If ye love me, keep my commandments.”

In Error:

Christian Standard Bible: “If you love me, you will keep my commands.”

Contemporary English Version: “Jesus said to his disciples: “If you love me, you will do as I command.””

Holman Christian Standard Bible: “If you love Me, you will keep My commands.”

New International Version: “If you love me, keep my commands.”

Young's Literal Translation: ‘If ye love me, my commands keep,”

Correct This Time:

Aramaic Bible in Plain English: “If you love me, keep my commandments.”

American Standard Version: “If ye love me, ye will keep my commandments.”

Berean Literal Bible: “If you love Me, you will keep My commandments.”

Berean Study Bible: “If you love Me, you will keep My command-

ments.”

English Standard Version: “If you love me, you will keep my commandments.”

Darby Bible Translation: “If ye love me, keep my commandments.”

Douay-Rheims Bible: “If you love me, keep my commandments.”

English Revised Version: “If ye love me, ye will keep my commandments.”

Good News Translation: “If you love me, you will obey my commandments.”

GOD’S WORD® Translation: “If you love me, you will obey my commandments.”

International Standard Version: “If you love me, keep my commandments.”

Jubilee Bible 2000: “If ye love me, keep my commandments;

NET Bible: “If you love me, you will obey my commandments.”

New American Standard Bible: “If you love Me, you will keep My commandments.”

New American Standard 1977: “If you love Me, you will keep My commandments.”

New Heart English Bible: "If you love me, you will keep my commandments."

New King James Version: "If you love Me, keep My commandments."

New Living Translation: "If you love me, obey my commandments."

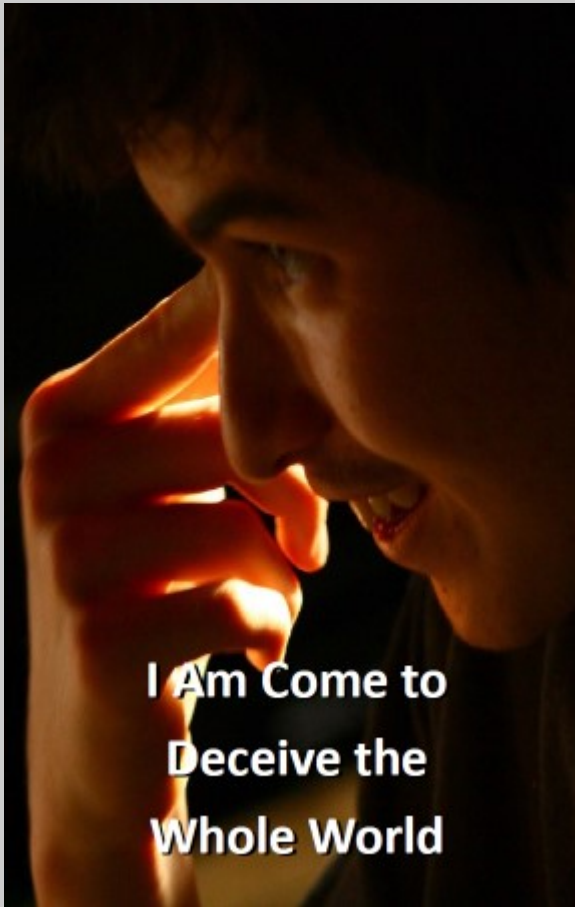
Webster's Bible Translation: "If ye love me, keep my commandments."

Weymouth New Testament: "If you love me, you will obey my commandments."

World English Bible: "If you love me, keep my commandments."



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Go Ye Therefore, And Teach

INTRODUCTION REPEATED: This article is intended to train Seventh-day Adventists to be able to quickly “[be] ready always to [give] an answer to every man that asketh you a reason of the hope that is in you with meekness and fear” (1 Peter 3:15).

These are topics that Adventists should know, but we find that many cannot teach it to others. Now, we do not want to provide every verse possible to share because first, an Adventist cannot easily commit such to memory plus this generation that we will be sharing the message with, no matter how old they are, are only looking for snippets of information and not a session, if they are even open to being taught. Therefore, you may have a verse in mind that would be great to share but do not be surprised if it is not included because all of us have our favorite verses on a given subject. It will not hurt if you would like to include it though.

With that said, make sure you have a Bible that permits placing notes in it. A wide margin Bible with note pages in the back is perfect for this. On one of the note pages, jot down the information we are going to share, then

throughout the Bible, chain link each of the verses together. For instance, on the first verse I share with someone, I circle the verse number, and write in the margin the next verse to go to, plus I write some key words to share.

TOPIC: The Great Cover-up (This is better known as the revelation of the Sabbath, but do not mention this part to a Bible student or the resistance will be built immediately to the topic.) [Also, we try our best to keep it to 10 questions or less but this one is a bit more involved.]

Ask, what is one of the messages contained with the last day warning known as the first angel’s message? Then take them to Revelation 14:7 focusing upon the words, “Worship him that made heaven, and earth, and the sea, and the fountains of waters.”

Ask, where else do these words appear in the Bible connected to worship? Then take them to Exodus 20:11 and focus upon the words, “made heaven and earth, the sea, and all that in them [is]”. And then read it in full context by reading Exo-

odus 20:8-11 revealing that it is a call back to God’s true day of worship. And bring out that God expected that it would be forgotten because it begins with “Remember”. Also, mention that God’s day is the seventh day.

Ask, when is God’s seventh day known as the Sabbath day? Then read Luke 23:54-24:1 and bring out that Jesus was buried on a Friday and rose on a Sunday making the day in between them to be the Sabbath. And just about every Christian recognizes that Easter is in honor of the resurrection and that falls on a Sunday. Therefore, Sunday cannot be God’s Sabbath day. [Do not get into the discussion of how Easter is pagan. This is where we simply acknowledge that society accepts it, and we can use it to tell the day of the week in this case.] Also, bring out that they rested according to the commandments, meaning, Jesus did not teach a different day as the Sabbath.

Ask, how long was keeping the Sabbath to continue? Then take them to Isaiah 66:22-23 and bring out the answer as “eternity”. And then ask, if we are to keep it throughout eternity and

it was kept all the years before the cross, does it make sense that God would pause or change it for a mere 2,000 years after the cross and before the second coming? "No", should be the answer.

Ask, so why do you think ministers do not mention it today? Then take them to Ezekiel 22:26-28 and bring out, job security. They are more interested in keeping their job than preaching the truth. In fact, most preachers avoid condemning sin. They treat it as a light thing.

Ask, how did Sunday become accepted as the Christian Sabbath by so many? Then take them to Daniel 7:25 and bring out that the Antichrist would think to change it, without mentioning the Antichrist as that topic has not yet been covered.

Ask, and do you know how many accept this change? Then take them to Revelation 13:3. Focus upon the words, "all the world wondered after the beast". Again, do not get into a discussion about the beast yet.

Ask, according to the commandment, it tells us to just keep the day holy and not make a day holy because God already made it holy, what day did God declare to be holy? Then take them to Genesis

2:2-3 focusing upon "the seventh day". And then tell them that nowhere in the Bible did God remove the holiness or declare another day of the week to be holy.

Ask, did you know that, symbolically, God foresaw people trying to worship God on the pagan day for sun worship? Then take them to Ezekiel 8:14-16, and tell them that this includes sunrise services as well as referring to anything to do with sun worship. And then stress that this is considered an abomination to God. This is not just a small matter.

Ask, what does Jesus think of people changing the Ten Commandments? Then take them to Mark 7:7-9 and focus upon the fact that all the effort made is all considered vain. A person can be giving all their effort to worshipping God, even participating in the service to others, giving lots of money, and God considers it vain, which is just as bad as an abomination.

Ask, what does God think of keeping Sunday because it has been kept for hundreds of years, therefore we simply should continue with tradition? Then take them to Matthew 15:6-8 and stress how it is unacceptable.

Ask, what did Jesus prophesy to happen

well after his death and resurrection? Then take them to Matthew 24:20 and point out that if Jesus expected in 70 AD that Christians would still keep the Sabbath day, which after much prayer they fled Jerusalem on a Wednesday, then how much more should we still be observing it? It certainly did not end at the cross, the resurrection, or 70 AD.

Ask, what day did Paul keep? Then read Acts 18:1, 4, 11 and equate the year and a half to 78 Sabbaths. He certainly did not keep it for the Jews' sake because they had already rejected the gospel (verse 6).

Ask, did you know God has an answer for every argument used against the seventh day Sabbath keeping? Then read Hebrews 4:4-12 bringing out that the topic is the seventh day (4); we are to be resting from all unnecessary labor (4); the day remains (6); it is limited to the seventh day (7); people do not like this subject and harden their hearts (7); Jesus did not speak of another day (8); for a second time it is stated that it remains (9); we are to cease our labors mentioned a second time (10); and there is a preparation work to be made to keep the Sabbath holy (11).



Questions And Answers

Question: Will we ever reach a state of sinlessness before Jesus returns?

Answer: Before the question is answered directly, we must first address why such a question is being asked today. It was quite clear what the answer was in our pioneer days. There was no question. In fact, any who opposed the view were on the wrong side of things and were called fanatics. Today, on the other hand, the true stance is now looked upon as being fanatical. What has changed?

The primary thing that has changed is a salvation issue, which is also the first step in establishing all of the rest of the answers to this main question, and that is the nature of Christ. If the understanding of the nature of Christ is wrong, then all of the rest will be wrong.

Do we believe Jesus was sinless? According to Hebrews 4:15, Jesus was “without sin”, and 2 Corinthians 5:21 tells us that Jesus “knew no sin”. So, Jesus was sinless.

Was Jesus tempted to sin? According to Matthew 4:1, Jesus was “tempted of the devil”, so, yes, He was.

How was Jesus tempted? According to Hebrews 4:15, again, He “was in all points tempted like as we are”. So, Jesus was tempted like we are, and was not tempted like God.

That means if Jesus had the nature of humans before falling, then Jesus was not tempted like we are because the “us” part, you and I, are tempted with a nature after the fall. But let us read a few more verses on this. Jesus, “verily he took not on [him the nature of] angels; but he took on [him] the seed of Abraham” (Hebrews 2:16). Jesus, being the Son of God, did not take on God’s nature because this verse tells us that He stepped down from that. Did He take on the nature of angels? No. Did he take on Himself the nature of Adam? No. It says “the seed of Abraham”. Yes, Jesus took upon Himself the nature of Adam, but *after* the fall. “Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel” (2 Timothy 2:8).

Now in both cases, the word “seed” is used. That does not mean only being born through the lineage of Abraham and eventually David. The word “seed” incorporates the nature, sometimes referred to as “flesh” in the Bible. How do I know? “Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; And declared [to be] the Son of God with power, according to the spirit of holiness” (Romans 1:3-4). Notice the word “seed” and “flesh” in the verse,

where “flesh” is not the skin that Jesus took on but had the “spirit of holiness”, a characteristic of nature.

Now, before someone goes celebrating that the “spirit of holiness” gave Jesus the extra ability over mankind to be holy, having a nature before the fall, remember that upon conversion, we are given a promise. “But as many as received him, to them gave he power to become the sons of God, [even] to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God” (John 1:12-13). In other words, we can have that same power, too, that same spirit of holiness.

So, we have answered this part straight from the Bible first because many have shelved Ellen White’s writings in one form or another, by literally not reading her writings, or not accepting the authority she has been given, but now let us hear from her penned words, the Author being God. “Now, Christ took humanity that humanity might take His divinity. He took our nature that He might give to human nature His nature” {2SAT 126.2}. “The Son of God came down to the level of those he wished to save. In him was no guile or sinfulness; he was ever pure and undefiled; yet he took upon him our

sinful nature” {RH, August 22, 1907 par. 1}.

From here, let us add the next step. With Jesus taking upon Himself our fallen nature, what is He to us? “He that saith he abideth in him ought himself also so to walk, even as he walked” (1 John 2:6). He is our example. That means, we are to walk in complete obedience as well. And for those who just want to focus upon the “good He did”, consider that there is no qualifier to the way He walked, meaning, we are not to focus only on one aspect, but all of them. It does not say, “Jesus went around doing good towards everyone He met, therefore, walk as He walked.” In fact, the verse right before it says, “But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him” (1 John 2:5). When we sin, are we keeping God’s Word? No. Therefore, even now, we are to be sinless.

Now, we are to “work out your own salvation with fear and trembling” (Philippians 2:12), keeping in mind that “it is God

which worketh in you both to will and to do of [his] good pleasure” (Philippians 2:13). “These words were recorded for the help of every striving soul. Paul holds up the standard of perfection and shows how it may be reached. ‘Work out your own salvation,’ he says, ‘for it is God which worketh in you’” {AA 482.1}. “The work of gaining salvation is one of co-partnership, a joint operation. There is to be co-operation between God and the repentant sinner. This is necessary for the formation of right principles in the character. Man is to make earnest efforts to overcome that which hinders him from attaining to perfection. But he is wholly dependent upon God for success. Human effort of itself is not sufficient. Without the aid of divine power it avails nothing. God works and man works. Resistance of temptation must come from man, who must draw his power from God. On the one side there is infinite wisdom, compassion, and power; on the other, weakness, sinfulness, absolute helplessness

ness” {AA 482.2}.

So, if we are to be sinless now, what happens if we do sin? Are we forever lost now? “My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous” (1 John 2:1). No, we are not lost, but we must not stay in that fallen state. We must rise up immediately, repent, confess, and “If we confess our sins, he is faithful and just to forgive us [our] sins, and to cleanse us from all unrighteousness” (1 John 1:9). In other words, we are restored.

However, too many see this as the loophole. They see this as the permission to sin right up until the second coming. But did you see what God said at first through John? We are told “that ye sin not” (1 John 1:9). It is not to be used as a loophole to continue sinning. It is only for the “oops” moments.

In fact, “He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God

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Personally, I would so as to have more to give. But for us to mail a receipt to those that do not use such would be a waste of God’s funds. So do not hesitate to ask, and even if you already gave, we have record of it, so if you still want a receipt, just ask.

was manifested, that he might destroy the works of the devil" (1 John 3:8). Therefore, the so-called loophole is only for the serious person who "Strive to enter in at the strait gate" (Luke 13:24) but had a weak moment. A weak moment is not an hourly, daily, weekly, even monthly falling into the same sin.

Additionally, true, born again Christians are not the ones claiming to be saved already. "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God" (1 John 3:9). True, born again Christians live without sinning!

Besides, Who do we serve? A God that is unreasonable? No, of course not. Well, it is quite unreasonable to give a command when we cannot do it. Not only did He command it once, but several times in different forms. What is that command? "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matthew 5:48). "Behold, thou art made whole: sin no more, lest a worse thing come unto thee" (John 5:14). "Neither do I condemn thee: go, and sin no more" (John 8:11).

Additionally, we are told, "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof" (Romans 6:12). So, if we sin periodically and will do so until the end, is sin still reigning? Of course it is!

"Do we then make void the law through faith? God forbid: yea, we establish the law" (Romans 3:31), but if we are still sinning, are we establishing the law? No.

"What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?" (Romans 6:1-2). But if we are still sinning, are we really dead to it? No.

Here is another question. Who is more powerful? God or Satan? God, of course. By saying that we shall continue to sin until the end, we are saying Satan is more powerful. The Bible says otherwise. "Now unto him that is able to keep you from falling, and to present [you] faultless before the presence of his glory with exceeding joy, To the only wise God our Saviour, [be] glory and majesty, dominion and power, both now and ever. Amen." (Jude 1:24-25). When is the promise that we shall be kept from falling? "Now and ever". Right now is the answer. That is so beautiful and powerful!

What it comes down to is that we are not careful. We are told to "Watch ye and pray, lest ye enter into temptation. The spirit truly [is] ready, but the flesh [is] weak" (Mark 14:38). We are to be careful and try to prevent putting ourselves in a position, feeding ourselves that which will cause the flesh to become

weak. "[There is] therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit" (Romans 8:1). "The righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit" (Romans 8:4). "[This] I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh" (Galatians 5:16). But people do not want to watch. They do not want to feed the spirit or stop feeding the flesh.

The main contributor to sinning is the world. Therefore, "Love not the world, neither the things [that are] in the world. If any man love the world, the love of the Father is not in him" (1 John 2:15). Get out of the cities, even the populated areas, into sparsely populated places, otherwise, Lot stands as the example condemning the indifference. Now for those who want to, but cannot do so immediately, we are not addressing you. We are addressing those that have no desire. "Oh, I'm not driving a half hour to buy groceries." "I'm not driving an hour to go to work." "Aren't we supposed to be evangelizing the cities?" And yes, we are to evangelize the cities... from outposts.

Then there is what we feed ourselves from the world that contributes to sinning. There is the physical food with meat, vinegar, gluttony (which is not just overeating), or other lower passion encourage-

ment. And that is not sexual either. These things bring out the anger and impatience in addition to the sensual desires.

And beyond food, there is the TV programming. And for those who think they have beaten the devil on this matter by ditching the TV, the Internet is worse. Not only is there easy access to garbage and filth, websites like YouTube can be very dangerous. Although I use it mostly to listen to sermons by other present truth preachers, if I am not quick enough, because YouTube has to generate revenue somehow, they are forcing all kinds of advertisements from how delicious pizza happens to be stringy and enticing, up through various sex products advertised in a suggestive manner. This is more prevalent in documentaries for history purposes. The ads now are almost uncontrollable and without warning in many cases. There used to be a yellow dot to indicate when the ad would appear. Not anymore. Even listening to Hymns from various churches on YouTube is sometimes switching to a couple ads up front and two more at the end.

What am I saying? Tough choices of feeding the soul have to be made. Guaranteed there would be a serious reduction in sinning if we eat according to the way we ought, even at the appropriate time intervals; that we cut out all sources of filth in music, videos, and plac-

es of interaction; that we come close to people for evangelizing purposes and not for palling around going to ball games and other places of entertainment like amusement parks. Much more can be said, but in needing to cover the answer in more detail yet, let us press on to something else beyond removing everything from our lives that leads to temptation that we have control over.

To think we shall sin until the end is evidence that the person does not understand Bible prophecy at all. The Bible is clear. There is a period of time coming in which we shall not have access to Jesus for there will be “no intercessor” (Isaiah 59:16). A sign of that time in which there is no Intercessor is the seven last plagues, for the Bible says, “the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled” (Revelation 15:8). We enter the heavenly temple through prayer, but during the seven last plagues, no one will have access through prayer to Jesus because He will not be there to hear the prayers since He stops being the priest and “He put on the garments of vengeance [for] clothing, and was clad with zeal as a cloke” (Isaiah 59:17). In fact, in Heaven, it will be declared regarding every living human being, “He that is unjust, let him be unjust still: and he which

is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still” (Revelation 22:11), which means, those that are holy and righteous will not sin during the seven last plagues. It will be a state of sinlessness. That is because once that declaration is made, “his arm brought salvation unto him; and his righteousness, it sustained him” (Isaiah 59:16). So, we shall be held in that state. In fact, the unjust and filthy will stay in their state as well.

Now, understand this. We shall not be allowed to sin up until the seven last plagues either. That is for the world. For those in the church, “the time [is come] that judgment must begin at the house of God: and if [it] first [begin] at us, what shall the end [be] of them that obey not the gospel of God?” (1 Peter 4:17). In other words, our probation, our declaration of being holy, righteous, or unjust, filthy, will happen beforehand. The sign for that is during Sunday law because God needs a people who perfectly keep the commandments to be empowered by the angel of Revelation 18, known better as the latter rain, to give the Three Angels’ Messages in full power, which is through obedience. How do I know? Revelation 14:12 says, “Here is the patience of the saints: here [are] they that keep the commandments of God, and the faith of Jesus.”

This is God answering the lie that is promulgated outside of the Seventh-day Adventist Church and has now come into the church in the form of heresies and apostasy that teaches, "No one can stop sinning." God says, "Oh Yeah? Well, here is the patience of the saints: here [are] they that keep the commandments of God, and the faith of Jesus." Now, if a person is still sinning, are they keeping the commandments of God? No. And once we are judged, that is it. There is no switching. So, if we sin again after that point, it is because we were judged to be unjust or filthy. Sinning is not an "every second moment of time". It is simply never gaining the victory, not being an overcomer. And to reinforce this point, those of the church that will be judged as being holy or righteous, "in their mouth was found no guile: for they are without fault before the throne of God" (Revelation 14:5). To be without fault before God's throne is not physically standing in front of the throne. It refers also to the rest of our lives on earth that God watches or witnesses. These will be the 144,000 which give the Three Angels' Messages.

There are just so many points that can be covered but let us address what Jesus is doing right now. The heresy, the apostasy, has done away with the sanctuary of Heaven, specifically, the

ministry of Jesus. This is why anyone using the NIV, NKJV, and most of the non-KJV Bibles will end up being lost. Jesus "as the high priest entereth into the holy place" (Hebrews 9:25) and not the Most Holy Place as other versions try to impose. It was not until 1844 that He then entered into the Most Holy Place. This is a significant theological application to answer this question because "now once in the end of the world hath he appeared to put away sin by the sacrifice of himself" (Hebrews 9:26). The "end of the world" is not the second coming. The end of the world started in 1798. Since then, at some point, Jesus started to put away sin. That "some point" was October 22, 1844. Once all sin is put away from the church, He then can use the church to draw others by the thousands in a day into the true message and allow Jesus to "put away their sins" too. Then the seven last plagues happen, and then the sinless ones, who are all now in the church, "the pillar and ground of the truth" (1 Timothy 3:15), get to go to Heaven.

The state of sinlessness is not something new. It was an expectation from the beginning; Jesus taught it; and the apostles clearly taught it. "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless" (2 Peter 3:14). "And

the very God of peace sanctify you wholly; and [I pray God] your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (1 Thessalonians 5:23). "That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world" (Philippians 2:15). "Who shall also confirm you unto the end, [that ye may be] blameless in the day of our Lord Jesus Christ" (1 Corinthians 1:8). People even lived it: "And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless" (Luke 1:6). So, if we are not sinless, can we be considered blameless? Of course not.

"Follow peace with all [men], and holiness, without which no man shall see the Lord" (Hebrews 12:14). If we follow holiness, which we cannot see God without, is there room for sinning? No.

"Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye are washed, but ye

are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God" (1 Corinthians 6:9-11). Notice the past tense. "Such were some of you." He did not write, "Such *are* some of you."

You see, this is another part of the apostasy and heresies. We are so focused upon using church to evangelize that we have made church very comfortable for practicing sinners and do not speak of anything that would make such people uncomfortable for fear they will leave. The real purpose of church is in Ephesians 4:11-12, "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." We are not to talk of nonsense that we cannot stop sinning. We need to point out what sin is by its right name, deal with the sin properly, including church discipline, and encourage perfection, which is the state of sinlessness.

Do keep in mind, never, never declare oneself as having arrived at it. "Sanctification is not the work of a moment, an hour, a day, but of a lifetime" {AA 560.3}. "Brethren, I count not myself to have apprehended: but [this] one thing [I do], forgetting those things which are behind, and reaching

forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Philippians 3:13-14). That does not mean people can point out my practicing sins, but rather as I press towards the mark, "we are all as an unclean [thing], and all our righteousnesses [are] as filthy rags" (Isaiah 64:6) but "put ye on the Lord Jesus Christ, and make not provision for the flesh, to [fulfil] the lusts [thereof]" (Romans 13:14) and "declare his righteousness for the remission of sins that are past, through the forbearance of God" (Romans 3:25). In other words, my righteousness fades and His righteousness in me is revealed. "Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous" (1 John 3:7). And righteous means that we shall live a sinless life, which is possible from this day forward while "ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ" (Jude 1:4). "Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand" (Daniel 12:10). The 144,000 will be purified without a single sin in their life while others will continue to be baffled at the concept of sinlessness. They just do not see

how such is possible, forgetting "With men this is impossible; but with God all things are possible" (Matthew 19:26).

And if sinning were permitted until the second coming, how much sinning would be allowed while still able to be saved? How serious of sins would be allowed and still able to be saved? It would all be left to the eye of the beholder and that is not how the Bible works.

Jesus said, "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven" (Matthew 5:19). Ellen White penned, "All who claim to be Sabbath-keeping Adventists, and yet continue in sin, are liars in God's sight. Their sinful course is counterworking the work of God. They are leading others into sin" {19MR 177.1}

So, what type of grace are you receiving? The one that is "Having a form of godliness, but denying the power thereof" (2 Timothy 3:5), or the "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, According as his divine power hath given unto us all things that [pertain] unto life and godliness, through the knowledge of him that hath called us to glory and virtue" (2 Peter 1:2-3)?



Watchman, Let Him Declare What He Seeth

Watch Out Saints!

The purpose of this section of the newsletter is “Them that sin rebuke before all, that others also may fear” (1 Timothy 5:20). “If thou dost not speak to warn the wicked from his way, that wicked [man] shall die in his iniquity; but his blood will I require at thine hand” (Ezekiel 33:8). We want to have those Adventists that are unaware of these things being error and to avoid them. And “whosoever shall do and teach [them], the same shall be called great in the kingdom of heaven.” (Matthew 5:19)

“And when they succeed in bringing together a large number of people they must bear messages of a character so out of the usual order that the people will be aroused and warned. They must make use of every means that can possibly be devised for causing the truth to stand out clearly and distinctly. The testing message for this time is to be borne so plainly and decidedly as to startle the hearers and lead them to desire to study the Scriptures.” {9T 109.2}

September 5

NAD SDA Church Website

Andrews University Releases New Edition of Its Study Bible

On Thursday, September 5, 2019, the Andrews

University Press will release for sale the long-awaited New International Version (NIV) of the landmark Andrews Study Bible.

EGW: “As the Protestant churches reject the clear, Scriptural arguments in defense of God's law, they will long to silence those whose faith they cannot overthrow by the Bible. Though they blind their own eyes to the fact, they are now adopting a course which will lead to the persecution of those who conscientiously refuse to do what the rest of the Christian world are doing, and acknowledge the claims of the papal sabbath.” {DD 35.3}

Comment: This is yet another step in undermining the faith within our denomination. As our KJV vs. Catholic Bible sections reveals, the NIV especially promotes wrong doctrines, is anti-Adventist, and in error. And so, since Satan cannot beat Bible believers with strong arguments, introduction of erroneous Bible versions was introduced and accepted without regarding the fact that such versions are tied to the manuscripts altered and manipulated by the Catholic Church.

September 10

Advent Messenger

Also confirmed by National Catholic Reporter

Adventists, Muslims, Buddhists, Roman Catholics, Evangelicals and Pagans Gather at the “Ring of Peace” Interfaith Ceremony

Pagan idolatry is experiencing a resurgence in our day. New relationships are being forged between pagans, spiritualists, indigenous faiths, pantheists, Muslims, Buddhists, Hindus, Roman Catholics, Evangelicals, Seventh-day Adventists and many others. These modern-day interfaith encounters are starting to resemble the idolatrous golden calf worship service described in Exodus 32:1-4. The guiding “light” for this ecumenical extravaganza was the “Ring of Peace.” A 25-foot wooden ring-shaped sculpture was erected by the organizers to be a “permanent, multi-faith symbol” of interfaith cooperation. According to the creators of this modern-day idol, the ring is supposed to represent the wheel of Buddha, the ring of the Prophet Mohammed, the ring of King Solomon and Lessing’s Ring Parable – a story which equates different faiths as one.

Comment: This is not an independent, individual participating. This is an officer in the church. And after the fact, we hear no condemnation from Silver Springs, Maryland headquarters.

EGW: "Modern spiritualism and the forms of ancient witchcraft and idol worship – all having communion with the dead as their vital principle--are founded upon that first lie by which Satan beguiled Eve in Eden: "Ye shall not surely die: for God doth know that in the day ye eat thereof, . . . ye shall be as gods."

Genesis 3:4, 5. Alike based upon falsehood and perpetuating the same, they are alike from the father of lies." {PP 685.2}

Bible: "To you it is commanded, O people, nations, and languages, [That] at what time ye hear the sound of the cornet, flute, harp, sack-

but, psaltery, dulcimer, and all kinds of musick, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up: And whoso falleth not down and worshipeth shall the same hour be cast into the midst of a burning fiery furnace." (Daniel 3:4-6)



News And Comments

September 9

The Hill

Christians can disagree on abortion and remain true to their faith

One might as well say that a Christian can disagree on everything and still keep their faith. "And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved" (2 Thessalonians 2:10). Either abortion is murder of a life, or it is not. And those on the wrong side will be lost. By the way, Exodus 21:22-23 clearly states, "life for life", meaning, an unborn baby is a life. Therefore, it is murder, breaking the commandment, "Thou shalt not kill".

September 13

Yahoo News

Internet porn business submits \$10M naming rights bid for Miami Heat home

"The once-taboo industry's continued creep into the mainstream is seeking to broach another barrier." This shows how we continue to become desensitized to sin over the years in which basically, nothing is sinful anymore. Between the porn industry being accepted like any other business, pedophiles moving towards acceptance as a sexual orientation, and many other perversions, no wonder we are told, "The greatest want of the world is the want of men – men who will not be bought or sold, men who in their inmost souls are true and honest, men who do not fear to call sin by its right name, men whose conscience is as true to duty as the needle to the pole, men who will stand for the right though the heavens fall." {Ed 57.3}

September 18

Quartz Global News

The Green New Deal isn't

socialist, it's "biblical," argue evangelical environmentalists

"But in recent years, a few leaders have started connecting environmentalism with religion." And to that, "The Sunday movement is now making its way in darkness. The leaders are concealing the true issue, and many who unite in the movement do not themselves see whither the undercurrent is tending. Its professions are mild and apparently Christian, but when it shall speak it will reveal the spirit of the dragon" {5T 452.1}.

September 20

Catholic San Francisco

Catholic school students mix faith and activism at climate change rally

According to the article, "A few hundred Catholic school students from the Washington Archdiocese took their cue, literally, from Pope Francis when they joined thousands of

mostly young people at the climate change march in Washington Sept. 20 behind the banner with his words: 'Hear both the cry of the earth and the cry of the poor.' The phrase is from the pope's 2015 ecology encyclical, 'Laudato Si'.'" Not only do they openly admit the force behind the movement, they inform us of the potential solution. And soon, eventually, "The dignitaries of church and State will unite to bribe, persuade, or compel all classes to honor the Sunday. The lack of divine authority will be supplied by oppressive enactments. Political corruption is destroying love of justice and regard for truth; and even in free America, rulers and legislators, in order to secure public favor, will yield to the popular demand for a law enforcing Sunday observance. Liberty of conscience, which has cost so great a sacrifice, will no longer be respected. In the soon-coming conflict we shall see exemplified the prophet's words: 'The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God,

and have the testimony of Jesus Christ.'" [Revelation 12:17.] {GC88 592.3}

September 26

Irish Catholic

Needed: an environmental Temperance movement

Just remember, a temperance movement brought on an amendment to the constitution. Of course it was undone by another amendment. This one, however, would probably not have as much resistance from the public as an outcry. The only ones to resist would be those of Revelation 14:12 -- "Here is the patience of the saints: here [are] they that keep the commandments of God, and the faith of Jesus." The rest, "all the world wondered after the beast" (Revelation 13:3), "teaching [for] doctrines the commandments of men" (Matthew 15:9).

Other Articles:

Sept. 1—Christian Broadcasting Network

Let the 2020 Race Begin: Evangelicals, Pastors Set To Mobilize, Change America

Sept. 8—Tech Times

Eating Chicken Linked To Higher Cancer Risk, Oxford Study Finds

Sept. 9—NY Post

'It's only a matter of time' before homeless leprosy outbreak: NYU doc

Sept. 12—Crux Now

Pope to launch global educational pact next year

Sept. 11—Crux Now

On 9/11, pope greets Vatican, Muslim leaders promoting world peace

Sept. 15—Breitbart

Sarah Silverman Says Jesus 'Is This Girl' Greta Thunberg

Sept. 18—Yahoo News

'This is science': Teen climate activist Greta Thunberg testifies before Congress

Sept. 19—RT News

Confess your climate change sins! NBC's online booth offers more proof eco-activism is becoming a religion

Sept. 24—Crux Now

Mercy sisters see moral issue behind climate change protests



(Continued from page 2)

genius, or talent will not then stand at the head of rank and file. They did not keep pace with the light. Those who have proved themselves unfaithful will not then be entrusted with the flock. In the last solemn work few great men will be engaged. They are self-sufficient, independent of God, and He cannot use them" {5T 80.1}. Very few of who we see now that get attention on 3ABN, those in various offices, are pastors, etc., are all going to be swept away because they are blind, and many willfully blind because they like their position, and they like the smooth teachings.

So, the bottom line is, we want to prevent as many from making the predicted mass

(Continued from page 39)

exodus. We love our brothers and sisters who are caught up in the new theology, where to them, perfection is considered a relic of the 1800s. And if we can save but one soul, it is worth it.

This is not our only outreach, of course. We distribute enlightening literature for free to zip code after zip code. In fact, by the time you read this, we will have covered most of Harrisburg, Pennsylvania with the book, *I Am Come to Deceive the Whole World*, with a mass mailing.

May God help us to have this love for one another.



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