



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.

Sermon/Work to Show Christ to the World

Ellen White

Text: "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1:8-11.

These words of Jesus were spoken just before He ascended to heaven; and immediately after His ascension the disciples returned to Jerusalem from the mount called Olivet, and with a few others had a most wonderful meeting, as recorded in the verses following. A

cloud of holy angels had escorted Jesus into the heavens, and the disciples returned with joy. Why were they so joyful? Not because Jesus had left them, but because of the promise to come again. Just a short time before He had told them that in His Father's house were many mansions and that He would go to prepare a place for them, and if He went, He would come again and receive them unto Himself, that where He was, there they might be also. This promise, renewed by the angels, gave great joy to the disciples.

We expect the same. Does it fill our hearts with hope and joy? If our friends go on a long journey, their promise of return gives us great joy. But here the Friend of all friends promises to come again. Are we pleased at His coming? We are to do just as the disciples did, meet together and be of one mind.

(Continued on page 4)

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| <ul style="list-style-type: none"> • Authorized KJV vs Catholic Bible • Heavenly Health • How Do You Resolve It? • Natural Remedy • Natural Vitamins • News and Comments • Predestination – A Puppet Theory | <ul style="list-style-type: none"> • Prophecy Made Plain • Questions and Answers • Sermon/Work to Show Christ to the World • The Mystery of Iniquity • Watchman, Let Him Declare What He Seeth |
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**A Publication By Seventh-day Adventists
For Seventh-day Adventists**

Dear Brothers and Sisters ...

Jerry O'Donnell

Here we are finally in the presidential election month. Despite the fact that we have presented a number of times the numerous Ellen White quotes about voting — “The Lord would have His people bury political questions. On these themes silence is eloquence. Christ calls upon His followers to come into unity on the pure gospel principles which are plainly revealed in the word of God. We cannot with safety vote for political parties; for we do not know whom we are voting for. We cannot with safety take part in any political schemes” {FE 475.2}; “The people of God are not to vote to place such men in office; for when they do this, they are partakers with them of the sins which they commit while in office” {FE 475.2}; etc., — to discourage from being active in voting for candidates, numerous Seventh-day Adventists will be flocking to the polls to vote anyways. Oh, if there is a questionnaire or referendum to vote on, that is different, but in general, we are not to be actively engaged in the process. And the excuse that a person is voting for the person representing the answer to the question, called a candidate, is no excuse at all. Again, how can a person witness to someone who is staunch on the other side of the political spectrum when they themselves are aware of the divide?

The main excuse used is that they are actively preventing the evil from taking hold, for not to vote is to allow the evil to gain the ascendancy. If that were true, then which candidate and which party is evil? Are they not both evil? And do not pull that lesser of two evils thing, for both parties have their positives and negatives that almost balance themselves out. And are both parties not capable of ushering in a Sunday law?

In fact, about half, or so, of Seventh-day Adventists use that argument to stave off the evil and will be voting in like manner to stop the evils of Donald Trump and the Republican Party. By the way, about

half, or so, of Seventh-day Adventists also use that excuse and will be voting in a manner to stop the evils of Kamala Harris and the Democratic Party. By that reality, looking at the logic of things, the argument to stave off the evil is moot, not an excuse, not a justification, to go vote. Quite the opposite is the case. It proves that there is truly no justification to waste our energy, breath, efforts, money, and time to be involved.

Preferring one candidate or the other is a different story, but when that candidate does not win and makes things difficult, as Christians we simply make adjustments. We do not join in with the rhetoric afterwards. If taxes get raised, if we have less income because of worse inflation, etc., we make adjustments. What those adjustments happen to be, only God can direct us individually.

But the bottom line again is, “How is it that ye sought me?” How is it that you wanted to know who I was voting for? “Wist ye not that I must be about my Father's business?” (Luke 2:49). Do you not know that we are to simply to do as Jesus said, “Occupy till I come” (Luke 19:13); which is, “go work to day in my vineyard” (Matthew 21:28); “In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both [shall be] alike good” (Ecclesiastes 11:6); “Go ye into all the world, and preach the gospel to every creature” (Mark 16:15); “And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters. And there followed another angel, saying, Babylon is fallen,

(Continued on page 35)

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

TABLE OF CONTENTS

Sermon/Work to Show Christ to the World Ellen White	Page 1
Editorial	Page 2
The Mystery of Iniquity (Dan., Chap. 11:23-31) Stephen Nelson Haskell	Page 8
Predestination – A Puppet Theory Jerry O'Donnell	Page 16
Heavenly Health Reen Swindle	Page 19
Recipe	Page 21
Natural Vitamins	Page 22
How Do You Resolve It?	Page 23
Authorized KJV vs Catholic Bible	Page 25
Questions And Answers	Page 29
Prophecy Made Plain	Page 30
Watchman, Let Him Declare What He Seeth	Page 32
News and Comments	Page 33
Do You Love God?	Page 34
Natural Remedy	Page 36

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(Continued from page 1)

He said if He went away He would send “the Comforter”, and this Comforter “shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.” John 14:26. And when the Holy Spirit should come upon them they would testify of Him. Human beings were to become partakers of the divine nature. But it is impossible to connect with heaven and communicate light to others while you are careless in words and actions. Truth has its work to do upon the heart and life. It sanctifies the receiver.

We hear much talk about faith. We want faith that amounts to something. What we need is faith that works. And how does it work? By love. And what does it do? It purifies, sanctifies, the soul. As we look to the cross erected on Calvary, love takes possession of the soul. It brings the will of man into subjection to God. “If ye love me, keep my commandments.” These words are from the lips of the divine Teacher, and He further promises, “And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless.” John 14:15-18.

Do you believe it? I do, and I believe it because I have the evidence in me, the sure promise of One who is Truth. I have no right to be comfortless in this world, for it needs light. Neither have you. All should be where they can lay hold of Him by living faith. When Christ was upon earth, the people flocked to Him and were comforted in His presence. After He ascended He fulfilled His promise. He sends the Comforter to be with every believing, obedient child, wherever they may be. We ought to be the most happy people in the world, because He is all in all to us. He has told us He would be a

counselor, guide, strength, support and a tender, sympathizing friend. He is everything we need, the first, last, and best in everything. We want to praise Him in the morning, at noon, and at night, ever having the door of our hearts open and inviting Jesus to come and there abide. John 14:23. “If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.”

We are glad to see so many here today; but how many present have brought the Comforter with them? Is Jesus shining forth in their life and character, and are their hearts filled with praise and thanksgiving? There is work for every one to do for Jesus. How many take into account the record of our works kept in the books in heaven? How many feel the responsibility of perishing souls? How many come into close connection with Jesus and sense the need of forming a perfect character after the likeness of Christ? This character is not to be dropped upon you by and by from heaven, but it is to be developed here.

Here we see ministers in the congregation; but how few, compared with the many who are without God and without hope in the world. The vast field takes in the whole world. When the Master went away He gave to every man his work. Not a soul of you present who believe in Jesus Christ has done his duty unless he labors most interestedly for the salvation of others, realizing the price paid for their souls. The present time is our day, our opportunity to work. We are not to live for self. It is of the highest consequence to us that we improve our opportunities and privileges to be honored as laborers together with God. Time is precious, and should be filled with earnest work, the worker constantly improving.

Jesus knew our danger. He tells us in (John 15:16), “Ye have not chosen me,

but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you." He ordains that you individually shall bear fruit.

Some are satisfied to spend their whole time in laying upon the foundation hay, wood, and stubble, and what does it amount to? Nothing; their life-work is lost for time and lost to God for all eternity. If lost, our portion will be with unbelievers and hypocrites. There will be no reward for a mere profession of faith. 1 Corinthians 3:9-14. The fruit which remains will be as gold and silver. Fires cannot consume these. This is what our work must be.

What kind of work is to be of value and abide? The same work is to be manifest to the world that Christ did when He was in the world. Our minds must be drawn away from self and centered upon Jesus. There should be organized effort in every church in the land; yes, it is greatly needed in every church in Michigan. John 4:35, 36. There is work for every soul of you. You don't need to wait to be forced into the work.

We need an experience similar to that which Isaiah had when he saw the cherubim calling "Holy, holy, holy." "In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts. Then flew one of the seraphims unto

me, having a live coal in his hand, which he had taken with the tongs from off the altar: and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged. Also I heard the voice of the Lord saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me." Isaiah 6:1-8.

When he caught sight of the throne of God he said, "Woe is me, for I am a man of unclean lips." Every worker chosen of God will feel thus. But the seraphim touched his lips with the live coal from off the altar and told him that his iniquity was taken away and his sin purged: and then as Isaiah heard the call, "Whom shall I send? and who will go for us?" he answers, "Here am I; send me." He did not feel fit to be sent till the refining Spirit came upon him.

We want that the hearts of all in this congregation shall be stirred. Is it not time we should awake out of sleep? How long before you will realize your great need of divine power? Not the ministers only; but there is work for every soul. Lift up Jesus, the Man of Calvary. Lift Him up in prayer, lift Him up in song. We have something to do to let the light flash into our own minds and hearts, and then to let it shine forth to others.

In the judgment, when brought face to face with souls with whom you have come in contact, what can be your feelings when you realize that you have not warned those who were perishing in their sins? How will it appear to you in that great day—the little effort you have made in self-denial, in self-sacrifice, for the salvation of others? What is the matter? Haven't we reason given us of God? Have we not hearts to feel, minds to consider and to use to His glory? Who enters through the gates into the city of God? Those who keep His commandments. "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.” Revelation 22:14. What constitutes the commandments of God? The first four are to love God supremely, the last six, to love our neighbor as ourselves. And can you do this and not show them the way of salvation in and through Christ Jesus?

“And as Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up; that whosoever believeth in Him should not perish, but have eternal life.” John 3:15. The value of life is illustrated by the efforts made by man to save and retain this, the present, physical life; but this life in Christ Jesus for which we are striving, is eternal. We hear a great deal about faith. We want to be sure that we have a genuine faith, the faith that works, that beholds the uplifted Saviour. That faith lays hold upon infinite power and labors to bind souls to the great heart of Jesus. With Jesus in the heart you cannot repress words of love.

If Jesus abides in you it is to some purpose. You cannot then enjoy light and trifling conversation. Said Isaiah, “I am a man of unclean lips.” And how true this is of many who profess to be Christians. If you talk as any worldling talks and act as any worldling acts, you dishonor the Christ you profess to love. You need to be converted daily, to honor Christ by every word. Be ye holy in all manner of conversation. When you sit at the table, you are to eat, giving thanks to God, of the very best foods for making the best blood and the clearest intellect. We want sharp-thinking men and women.

It is not right for us to devote time, brain, bone, and muscle to gathering in the things of earth and drop eternity out of our reckoning, but we should gather sheaves for the Master’s garner. The Lord may say, Whom shall I send? But your earthly ears do not hear. The Lord wants us to expand, to grow like the seed introduced into the soil—first the blade, then the ear, then the full corn in the ear. Progress is wanted.

Some have asked, What shall I do to receive the Holy Ghost? Ask God to search your hearts as with a lighted candle. Do nothing for selfish gratification. Suppose that Christ’s professed followers were representatives of Christ in our earth, would not worldlings see this and take knowledge of such that they had learned of Jesus? Will not such be a power? We want the religion of Christ. This will bring forth the fruits of love, joy, and peace. The desire of the Master is not for a scanty supply, but to bear it in abundance.

(John 15:17-21) points to the opposition between Christ and the world, and to the persecution inflicted upon Christ and His followers. The world does this because they know not the Father who sent Jesus into the world. We do not want to be so ignorant. We want to know Christ, whom to know aright is life eternal.

In John 15. He points you to trials, to conflicts. He asks if you can endure the conflict; then He points to eternal realities and shows you the thousands of angels sent to be ministers to those who are heirs of salvation. Though He shows the armies arrayed against you, yet He tells you that you need not be discouraged, for the Captain of the Lord’s host is with you as with the Lord’s people in Joshua’s time. There is the Captain of our salvation who is at work for every one. What we want is to know how to fight the battle. The victory is not in the minister or the layman, but in the Captain of the Lord’s host who fights the battle for us. He dwells with him that is of a contrite spirit. We are to humble our hearts.

We fight not against flesh and blood, but against principalities, and powers, and spiritual wickedness in high places, and God is with us.

We are not to consider that the smartness of men will bring success. One may have all the learning possible for a human being to comprehend, and

yet he may be alone, and without Christ he can do nothing. Do you walk humbly before Him? Have you a cherishing of inward sins, heartburnings against any? Are you seeking God with all your heart? Now we can bear to be separated from everything else but the Spirit of God. We want the inspiration of the cross, making us to fall helpless, and the Lord will lift us up.

Christ prayed not that His followers should be taken out of the world, but that they might be kept from the evil that is in the world. We can go through the world as did Enoch. The world was then no more favorable for the formation of Christian character than it is in our time. Because iniquity abounds, the love of many is growing cold; but shall we cover our light on account of this? The prevalence of greatest iniquity should be the time of the greatest earnestness of the people of God. As you see the love of many waxing cold, you should work to show Christ to the world.

The law and the gospel are interwoven as warp and woof. Here mercy and truth have met together, and righteousness and peace have kissed each other. We want to come to God's standard. He has a law governing human intelligences, and it is for our happiness to observe it. We are to love God. Love leading to disobedience is the inspiration of the devil; love leading to obedience is the inspiration of heaven.

"Come out from among them and be ye separate," says the Lord; and again, "Cleanse yourselves." But how are we to know that we have impurity? The law of God shows this. The first four commandments point out duty to God, and the last six allow no selfishness toward our fellow men. When I see that I fail, I flee to the Stronghold. I know that He pardons sins of ignorance. Jesus is a sin-pardoning Saviour. Jesus kept His Father's

commandments, and He says, Blessed are they that do; they shall enter in.

When we obey we shall have happy families. Teach the children the commandments of God forever. This was important in Israel's time, and it is none the less so now. All your profession of keeping the commandments will not give you an entrance to the city. Bind them on your heart, and carry them out in every act. There is One who sees it all, and He says, "I have set before thee an open door." Through this was shown the throne of God, overshadowed by the rainbow of promise, the token of the everlasting covenant, showing that mercy and truth are not together, and drawing from the beholder praise to the Lord.

Will you not from this very day try to represent Christ to the world? You will have a refuge. You will be sunny Christians. We have been gloomy long enough. Had we not better come out of the cave, stand with God, and we will have Christ with us so that we can talk of redemption as did the disciples when they had been with Jesus and learned of Him. Carry the light of Jesus. Carry it to your neighbors.

When we bring Christ into our experience, there will be a loving of one another, there will be an unlocking of the hardest hearts. God can take a worm and thrash a mountain. If we humble ourselves and have His converting power every moment, His righteousness will be our covering. "Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; and the glory of the Lord shall be thy rereward." Isaiah 58:8.

{Manuscript 27, 1891}



The Mystery of Iniquity (Daniel, Chapter 11:23-31)

Stephen Nelson Haskell

The strength of paganism had been tested. Truth, eternal truth, had dwelt in the person of the Man of Nazareth. With the death of Christ, Satan lost hope. Looking forward to his crucifixion, Jesus said, "Now is the judgment of this world; now shall the prince of this world be cast out." Satan, after his fall, had met from time to time with the representatives of other worlds. Some in that assembly, not comprehending the hideous nature of sin, had felt to question God's wisdom in expelling Satan from the heavenly courts, but when Christ's life was over, and they had seen the taunting of the enemy and his final act of murder, "the accuser of the brethren" was forever cast from the council of worlds. "And when the dragon saw that he was cast to the earth," he knew that his time was short, and with renewed energy he sought to overthrow the truth of God, and crush those who adhered to it. The remaining portion of the eleventh chapter of Daniel clearly reveals the truth of these statements.

After the ascension of Christ, his disciples spread the gospel throughout Judea and all Palestine, and many who heard the word spoken with power on the day of pentecost went into their own countries to proclaim the truth as it was in Christ. In less than thirty years the world was warned. But the Jews were exclusive, and the disciples had not yet lost the idea that Christ was the Saviour of the Hebrew race, not the healer of all mankind. Persecution in Jerusalem scattered the believers, and then they went everywhere preaching the salvation of God. Quietly, yet steadily, the life-giving

current of the stream of Christianity penetrated to the remotest corners of the vast Roman Empire. All nationalities were for the first time in all history united in Him, for with him and his followers there was neither "Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free, but Christ was all, and in all."

As the truth spread, it was the growth of an empire; a spiritual kingdom within the confines of earth's strongest monarchy. It was with the whole church as with each individual within the church, a spiritual life, a new man, circled about by a human form. Well would it have been for the progress of truth if all oppression of the spiritual by the temporal had been only when the state opposed the church! Instead, the greatest, the only effectual drawback to the spread of the truth has been caused in individual experience when the physical man has limited the development of the spiritual, the abiding spirit, the Christ in you, the hope of glory.

The early church was zealous; their first love was strong, and the greatest difficulties were met and surmounted. Sometimes it meant an entire household, but oftener only one or two members of the home circle who stepped out of the darkness of paganism to stand against all attacks, for the truth of God. Mothers watched their children with the greatest care, for every custom and practice of the people from their waking moment to the time when they committed themselves to sleep, from birth to death, was associated with the worship of some god.

One peculiar thing about the new sect, as they were viewed by the pagan worshipers, was the absence of images and forms which the senses could comprehend. When Christians gathered for worship, there was no altar, no god, no incense. When the Christians prayed, there was no priesthood, no vain repetition of words, no offering, but a simple petition in the name of Christ. An invisible power seemed to have taken control of the new converts, a power which never quailed, and which no pagan votary could gainsay. The life which God had so long searched for among the Jews was found among the early Christians.

The enemy of truth had sought by every means to blind the eyes of the Jews to the love of God; he had worked through every government for their destruction, and when their nation was at its lowest point, when spiritual vitality was almost exhausted, Christ came in person to revive their fainting hope. Then Satan used every device to deceive the Son of man. He tempted him in all points where human nature can be tempted; he sought to ensnare him with petty trials; he sought to induce him to accept high worldly honors; but he failed in all, and when he thought he had gained the victory by his crucifixion, he found it was only the physical form which could be thus bound, and that only for a time. An eternal spirit dwelt in mortal clay, and the bands of death were broken by his resurrection. Now from the midst of that down trodden people, that despised race, from the very foot of the ignominious cross, God chose a people and sent them forth to conquer the world. "Such knowledge is too wonderful; it is high, I can not attain unto it." What wonder that the world awoke with a start, and that

Satan sought new devices for the overthrow of truth.

Outward pressure, though tried again and again, had proved unavailing in stamping out the truth. In the fiery furnace was seen the form of a fourth; from the lions' den came forth a prime minister; from Joseph's new sepulcher arose a conqueror. Babylon, Persia, Greece, and Rome had attempted the overthrow of truth, but there had been a constantly increasing grandeur in place of defeat. A new plan was devised by Satan. If paganism could be placed in the heart, while Christian principles were acknowledged outwardly, the overthrow would be certain; for destruction worketh from within, outward. It was a repetition of Balaam's plan.

Paul, the great teacher of righteousness, as he visited from place to place among the saints, wrote thus to the Thessalonians: "The mystery of iniquity doth already work." "Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God." This is Paul's description of the mystery of iniquity, the fourth beast of the vision of Daniel seven.

Then it was that into that church, noted for its purity, crept the life of paganism sheltered in the folds of the Christian garb lay the serpent, the old dragon. As the birth of Christ, the incarnation of God, was a mystery, and is to-day a mystery which none can fathom, it was met by another mystery, a mystery of iniquity whose

machinations are too strong for the human mind to understand. It will deceive if possible the very elect. Only he whose eye is lightened by truth, whose heart is the abiding place of the Son of God; in other words, only he who has within his own being the mystery of godliness, will stand against the mystery of iniquity.

In Paul's day, that is, in the first century a. d., that power was at work. Hitherto the history as recorded in the book of Daniel dealt with earthly kingdoms, but from this time on history handles this "mystery of iniquity" which worked through the various governments. The distinction between the kingdoms of the north and the south remains as it was in the past, but we pass from governments as governments to a power which is swaying these governments. On one side in this controversy is the church of God; on the other side is the mystery of iniquity, which often lays hold of earthly governments for the purpose of destroying the church.

The expression "Church of God" does not refer to denominational names or lines. From the days of Christ, until the present, there has been a true church. Its members have often been scattered as far as human eye could discern, but on the record books of heaven they have been recognized as a single company.

The characteristic which marks the true church is adherence to the commandments of the God of heaven. Wherever a people has been true to these, God has honored them with his presence. Moreover, to each denomination which has arisen, there have been offered the same opportunities which were offered to the four succeeding nations as they arose; that is, the privilege of walking in all the light, and by that very act

becoming an everlasting company. As truth was rejected by the nations and they fell, so truth has been rejected by one denomination after another, and they have fallen, another people taking the vacant place. This succession will be kept up until a remnant people who will keep the commandments of God and the faith of Jesus will be made up. They will enter the eternal city to reign with Christ. It is this struggle which was revealed to Daniel in the latter part of his last vision. The history of Rome becomes the history of religious controversy, and the struggle between truth and error is greater than ever before.

The history of the church, as given to John, contains more details than the words of Gabriel to Daniel. To his followers of the first century, God says, "Thou hast left thy first love. Remember, therefore, from whence thou art fallen, and repent, and do thy first works." Of the church in the second and third centuries, he says, "I know thy works, and tribulations, and poverty (but thou art rich). . . . Fear none of these things which thou shalt suffer: behold, the devil shall cast some of you into prison that ye may be tried; and ye shall have tribulations." Christianity and paganism were in open conflict for three centuries following the birth of Christ, and at times the serpent reared his head to smite the truth to the ground. Some of the followers of Christ were persecuted, and others grew cold and indifferent. But there was a power in the gospel which the pagans could not withstand. As its followers increased, their influence was felt even in political circles.

The close of the third century of the Christian era found the government of Rome greatly weakened. The evils of the empire, its oppression and cruelty, made it almost impossible for

the emperors to control affairs. Authority was in the hands of the army, which seated and unseated rulers at will. Barbarian hordes pressed the empire on all sides, and the downfall of Rome was imminent. Some radical change was necessary to prevent complete disruption, and Diocletian, the reigning emperor, conceived the idea of partitioning the territory. Consequently he associated with himself a man by the name of Maximian, giving him the title of Augustus. Each of the two emperors then chose an assistant, called a Cæsar, whose duty it was to guard the frontiers. According to the plan of Diocletian, the Cæsars should become emperors on the death of the Augusti, and then other Cæsars would be appointed. For a while the four who stood at the head of the Roman empire worked together in harmony, but through a variety of complications war broke out.

Constantine was a Cæsar in the western division of the empire, and marching toward the East, he subdued, one by one, all rivals in the government. It was about the year 312, when, confronted by bitter foes, whose strength he recognized, this rising light assumed a policy never before followed.

There were many Christians scattered throughout the empire who refused to fight under the banner of paganism. With these Constantine made a league. The story of his conversion is variously told, and perhaps the details are unimportant. The fact remains that he acknowledged the God of the Christians, proclaimed himself a follower of Christ, and immediately Christians from all over the empire flocked into his army, devout followers of the general who now fought in the name of Christianity.

Speaking of the use of the cross, Gibbon says: "This same symbol sanctified the arms of the soldiers of Constantine; the cross glittered in their helmets, was engraved on their shields, was interwoven into their banners; and the consecrated emblems which adorned the person of the emperor himself were distinguished only by the richer materials and more exquisite workmanship." The standard which was borne before this (Christian) army "supported a crown of gold, which inclosed the mysterious monogram, at once expressive of the figure of the cross, and the initial letter of the name of Christ."

The humble followers of Christ, who immediately after his ascension had gone forth "conquering and to conquer," carrying with them his words, the sword of the Spirit, had been replaced by an army with helmet and sword, led by a commander who bound together the emblems of the cross and his own name.

The clothing of paganism in Christian garments was never more complete than in the days of Constantine. The mystery of iniquity was hard at work. Constantine conquered the Roman world; he sat as sole monarch of the empire which was tottering in the hands of his predecessors. The Prætorian guard, which had been the terror as well as the protection of other emperors, was forever suppressed by Constantine. The dignity of the senate and people of Rome received a fatal blow, and they were thereafter subject alike to the insults or neglect of their master who resided in the new capital, Constantinople.

The character of Constantine, that first Christian emperor, is aptly described by Gibbon. In discussing

the reason why he delayed baptism until he was on his deathbed, he says: "The sublime theory of the gospel had made a much fainter impression on the heart than on the understanding of Constantine himself. He pursued the great object of his ambition through the dark and bloody paths of war and policy; and after the victory, he abandoned himself without moderation to the abuse of his fortune. Instead of asserting his just superiority above the imperfect heroism and profane philosophy of Trajan and the Antonines, the mature age of Constantine forfeited the reputation which he had acquired in his youth. As he gradually advanced in the knowledge of truth, he proportionately declined in the practice of virtue; and the same year of his reign in which he convened the Council of Nice, was polluted by the execution, or rather murder, of his eldest son.... The gratitude of the church has exalted the virtues and excused the failings of a generous patron, who seated Christianity on the throne of the Roman world; and the Greeks, who celebrate the festival of the imperial saint, seldom mention the name of Constantine without adding the title of Equal to the Apostles." These words alone offer a sad commentary on the decline of Christian virtue since the days of Christ. He who claimed the power of Christianity was less virtuous than the heroic pagan Trajan, and such pagan philosophers as the Antonines.

The first religious laws ever passed by Christians were edicts of Constantine. In 312 the edict of Milan granted universal toleration; in 321 the first law for the worship of Sunday was published; in 325 was convened at Nice the first ecumenical council which formulated a creed for the world. Then began the conflicts which

tore the church asunder and exposed it to open shame. About the reign of Constantine cluster events of the greatest interest, not to Rome only, but to the church of God and to the world. It was the first and perhaps greatest object lesson illustrating the effects of the elevation of Christianity in name to the throne of the world. In the wake of this reign follow the years of darkness for all Europe, when the antichrist reigned supreme.

He indeed performed that which neither his father nor his father's fathers had performed. He left to his heirs "a new capital, a new policy, and a new religion." No one had before dared to think that Rome could be quitted. Constantine selected the site of Constantinople with more than human wisdom. It is formed by nature to be the center and capital of a great monarchy. It has been the contested point among the nations of Europe since the continent has had nations to contend, and according to the prophecy of Daniel, it will be the bone of contention to the end of time. It is a fact worth noting that the city was founded in the year 330 b. c., exactly three hundred and sixty years, "a time," after the victory of Octavius over Antony at Actium, which placed him as sole ruler on the Roman throne.

The new policy was the outworking of a union of church and state. The kingdoms of the past had followed a policy somewhat similar to one another. Government was with them the central object. This was seen in its strongest light in pagan Rome, but with Constantine the policy changed. Paganism as paganism was laid low, and the "mystery of iniquity" was enthroned. The world was given Christianity, not as it came from the life of Him whose name it bore, but as it was corrupted and polluted by

human and satanic minds. Gibbon says that hereafter the historian will describe "political institutions" before relating wars, and that "he will adopt the division unknown to the ancients of civil and ecclesiastical affairs." That is, future history must deal with church and state, not with kingdoms such as Babylon, Medo-Persia, and Greece.

History has changed. The devil is going about seeking whom he may devour, and the calm, determined plans for conquering the world which marked the nations before the days of Christ, have been replaced by a desperation which means the utter destruction, if possible, of all who serve the God of heaven. Any means is lawful in the hands of the prince of this world, and the greater the number who fall, the lighter the burden which he, the archenemy, must bear in the days of the final reckoning. The acts of Constantine started a series of movements which developed rapidly into the antichrist of the Dark Ages. The council held at Nice was an important gathering alike to the church and the nation, for since the two have joined hands, whatever affects one affects the other.

The Christian world was torn asunder by theological factions. Alexandria, the center of all philosophical study, was also the center of theological activity. Here is where the Greek influence was most forcibly felt. Athanasius, the leader of one faction, was archdeacon, and afterward bishop of Alexandria, and his opponent, Arius, was presbyter in the same city.

Paganism and Christianity met on the battlefield when Constantine contended for the throne of Rome; paganism and Christianity met in more deadly conflict in Alexandria,

where Christian and pagan schools stood side by side. Here it was that such men as Origen and Clement, recognized Fathers of the church, adopted the philosophy of the Greeks, and applied to the study of the Bible the same methods which were common in the study of Homer and other Greek writers. Higher criticism had its birth in Alexandria. It was the result of a mingling of the truths taught by Christ and the false philosophy of the Greeks. It was an attempt to interpret divine writings by the human intellect, a revival of the philosophy of Plato. These teachers, by introducing Greek philosophy into the schools which were nominally Christian, opened the avenue for the theological controversies which shook the Roman world, and finally established the mystery of iniquity.

So from this false teaching of the Word in Alexandria came two leaders – Athanasius and Arius. Each had his following, and yet no man could clearly define the disputed point over which they wrangled. So great was the controversy that the Council of Nice was called to settle the dispute, and deliver to the church an orthodox creed. The emperor Constantine called the council, and was present in person. At this council the creed of Athanasius was recognized as orthodox, and Arius and his followers were pronounced heretics.

But announcing a creed is one thing, and having it adopted is another. The orthodox creed was published to the world, and then began the fight. In this strife armies fought and much blood was shed. But in spite of the fact that Arianism was heresy, the doctrine spread. It was popular among the barbarian tribes who invaded the western division of the Roman empire. The Vandals, who settled in Africa, were among the

followers of Arius, and so also were the Heruli and Ostrogoths who settled in Italy. But while Arianism spread through Africa, Sardinia, and Spain, and was present at times in Italy, the recognized religion of the Roman emperor and the empire itself, the northern kingdom, which now had its seat at Constantinople, was the Catholic faith, as proclaimed at Nice. As Constantinople was the representative of this northern division in his day, so later, between 527 and 565, Justinian became champion of the Catholic cause.

According to the vision of Daniel 7, the Roman kingdom would be divided into ten parts, represented by the ten horns of the fourth beast, and three of these kingdoms should be plucked up by another power. It is this part of the history of the fourth kingdom which is related in Daniel 11, beginning with verse twenty-five. Justinian's reign was the most brilliant period of Byzantine history after the death of Constantine, and historians agree that among his greatest military achievements must be classed his exploits against the south. The success of Justinian was due to the services, throughout the greater part of his reign, of the celebrated general Belisarius. He was the tool in the hands of the emperor for crushing out heresy.

The Vandals were Arians, but Hilderis, the grandson of their chief warrior, the noted Genseric, favored the Catholic faith. The disaffection of his subjects made it possible for Hilderis to be dethroned by Gelimer, who had some title to the Vandal throne. Under pretense of protecting the dethroned Hilderis, the emperor Justinian prepared for a war in Africa. While still undecided as to the advisability of making the attack because of the weakness of the Roman army, and the cost of the

undertaking, his purpose was confirmed by the words of a Catholic bishop. Said he in prophetic tones, "It is the will of Heaven, O emperor, that you should not abandon your holy enterprise for the deliverance of the African church. The God of battles will march before your standard, and disperse your enemies, who are the enemies of his Son." This was sufficient, and the holy war for the extermination of Arianism was undertaken.

A force of Romans, the largest Belisarius could command from the weakened empire, aided by recruits from the east, landed in Africa. The Vandal army numbered 160,000 fighting men. Belisarius was hastened in his march toward Carthage by enemies of Gelimer and friends of the Catholic creed. The armies met near the city, and victory came to the Romans through the folly and rashness of the brother of the Vandal king. Gelimer fled, and Carthage opened her gates, and admitted Belisarius and his army. "The Arians, conscious that their reign had expired, resigned the temple to the Catholics, who rescued their saint from profane hands, performed the holy rites, and loudly proclaimed the creed of Athanasius and Justinian." The Catholic faith had triumphed. Arianism fell, and Sardinia and Corsica surrendered, and other islands of the Mediterranean yielded to the arms and creed of Justinian.

In the autumn of 534 Justinian granted a triumph to Belisarius. Gibbon thus described the scene: "From the palace of Belisarius the procession was conducted through the streets to the hippodrome.... The wealth of nations was displayed, the trophies of martial or effeminate luxury; rich armor; golden thrones, and the chariots of state which had been used by the Vandal queen; the

massive furniture of the royal banquet, the splendor of precious stones, the elegant forms of statues and vases, the more substantial treasures of gold, and the holy vessels of the Jewish temple, which, after their long peregrination, were respectfully deposited in the Christian church of Jerusalem. A long train of the noblest Vandals reluctantly exposed their lofty stature and manly countenance."

"The Arians deplored the ruin of their church triumphant above a century in Africa; and they were justly provoked by the laws of the conqueror, which interdicted the baptism of their children, and the exercise of all religious worship." It is not much to be wondered at that those who remained plotted against the government and the general who represented Justinian. The loss of life was terrible in those wars for the supremacy of one creed above another, and the path to the papal crown was bloodstained. It is stated that five million Africans were consumed by the wars and government of the emperor Justinian.

For the sake of brevity, the wars between the Catholic empire and the Vandals may be taken as an illustration of the extermination of the other two kingdoms – that of the Heruli and the Ostrogoths. Justinian was the reigning emperor, and most of the work was done by Belisarius, this same general, between the years 533 and 538.

The last contest with paganism was in 508 when the Britons accepted Christianity; the "daily" spoken of in Daniel had been taken away. By 538 the way was clear for the papacy to sit enthroned in Rome. The new capital established by Constantine left Rome that it might be occupied by the head of the church. The new religion – Christianity – we have seen

mingled with paganism, which it crushed, and gave birth to the papacy. The new policy, a union of church and state, gave civil aid to that paganized Christianity called the papacy. The harvest of the seed sown in the days of Constantine was reaped in the reign of Justinian, whose military and civil power supported "the abomination that maketh desolate."

A striking feature of this history is the fact that the very code of law which Rome has bequeathed as a legacy to later times, is the work of this same Justinian. Is it to be wondered at that the laws of this emperor, who reigned at the time when the papacy was formed, and who was the one who supported it by arms, should contain some principles of the papacy? Fisher says, "Humane principles are incorporated into the civil law, but likewise the despotic system of imperialism." The laws of Justinian form the basis of national laws to-day; likewise the religion of Justinian is the recognized religion of most countries to-day.

Constantine and Justinian were the two men instrumental above all others in forming the papacy, and giving it civil power. The contest between Arianism and the orthodox Catholicism was the means of enthroning the papacy. A power soon to be recognized as the personification of all tyranny swayed the scepter of Rome, and the followers of the One who proclaimed a covenant of peace to Israel, would for the period of 1260 years struggle for existence. Every principle of truth was crushed, and with 538 was ushered in the Dark Ages.

{1901 Stephen Nelson Haskell, The Story of Daniel the Prophet, pages 218.1 To 234.1}



Predestination – A Puppet Theory

Jerry O'Donnell

Ever run into someone who basically believes that they are just going to live life however they feel like it because in the end, if they are saved, it is on God, and if they are lost, that is on God as well? No effort on their part is going to change their final destination. This is one form of believing in predestination, where we are nothing but puppets in a play.

Though the Bible uses “predestination”, or the form thereof, in four verses, read properly, there is no predestination determining who is saved and who is lost. In fact, this is the most ridiculous concept ever invented by human beings, yet it is believed by quite a few. It is just another lie that confirms people in their sins and therefore, no need to get so serious about becoming born again. In fact, predestination completely negates the concept of being born again.

Angels and human beings, in fact all those created with a mind to freely choose options intelligently as opposed to instinct, would be a contradiction to the predestination theory. If predestination were true, then we really do not have free choice in any matter, yet people claim to have favorite “this, that, and the other” things. The excuse that certain people were predestined to love dogs, mint chocolate chip ice cream, walks along the river, and the employment of being an accountant, is utter nonsense. The variety of likes and dislikes among the human race provides an argument against predestination. If predestination were a thing, then we have one sick God. With the fact that “there was war in heaven” (Revelation 12:7), to

have created a being, on purpose, that would cause great misery in the universe, and specifically to this planet, is utterly sick. How many innocent angels and human beings would have been sacrificed for this game called predestination? What would God’s end game be then? Does He enjoy death and destruction?

Specifically, regarding that war in Heaven, if God created robots to perform unalterable commands which result in certain beings saved and other beings lost, why would God ruin perfect bliss? Think about it – all was peaceful and blissful “till iniquity was found in” Lucifer (Ezekiel 28:15). Why would God, if predestination were a thing, permit six thousand years of sin to ruin lives? Instead, God should have wiped Lucifer out right away, even before he started poisoning other angels with his thoughts. Therefore, the theory of predestination is just an attack on the character of God, of which the Bible says, “God is love” (1 John 4:8, 16). There is nothing loving with predestination.

Furthermore, predestination, in the form of not having a choice to be saved or lost, also is an attack on the Bible. Why study the Bible if we cannot choose to leave our predestination of hell? In fact, why study the Bible if we are already predestined for Heaven? And if the Bible were to be something to entertain us by, why are their so many verses that directly, and indirectly, declare that we have a free will to make a choice? – “Choose you this day whom ye will serve” (Joshua 24:15); “Know ye not, that to whom

ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" | (Romans 6:16); "Envy thou not the oppressor, and choose none of his ways" (Proverbs 3:31).

So, what is the proper understanding of predestination then? It is like the word "chosen", which is often also used to substantiate the predestination theory. 1 Peter 2:9-10 seems to explain the word "chosen" quite well. "But ye [are] a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: Which in time past [were] not a people, but [are] now the people of God: which had not obtained mercy, but now have obtained mercy." God did not choose a certain generation of people; these people chose God. These people were in darkness, as everybody is on this planet, but the difference is that these people came to the light. They were not God's people, but through repentance, they have obtained mercy.

The same is true with predestination. The first two occurrences of the word, out of a total of four verses, are found in Romans 8:29-30: "For whom he did foreknow, he also did predestinate [to be] conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified." The Being that was willing to conform Himself would be predestined to a certain

life. That turned out to be Jesus. Jesus did not exist in any way to be predestined, as if Jesus had no choice. Being God, He most certainly had a choice. And Jesus chose to follow the predestined path which would lead to the cross to offer salvation for all. With that in mind, not all would respond positively. But for those who listen to the call, there is a predestined result – eternal life. Every one, in one form or another, has been called. Those who respond to the call positively are the ones who are then justified. Those who keep to their justification, and do not backslide, will eventually be glorified to live eternally. This path is predestined for all who will receive eternal life. But this predestination is not for those who ignore the call.

Now, Ephesians 1:3-6 is tougher to see because it refers to God's pleasure and His will, seemingly, as if God truly is the puppet master; but as you read these verses, approach it from the fact that God's will is for all mankind to spend eternity with Him. It would be God's pleasure that everyone would be saved. However, we know that the vast majority will not be saved, leaving the choice of responding positively to His call upon ourselves. "Blessed [be] the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly [places] in Christ: According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, To the praise of the glory of his grace,

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wherein he hath made us accepted in the beloved.” According to verse 4, why did God choose us? Because we have chosen Him and live in obedience to Him. God does not choose the practicing prostitute, or thief, but if they cease their activities, as did Mary Magdalene and Matthew, and obey all of the commandments, then they are chosen. And the chosen are then predestined, or set on the path, to become “the adoption of children”.

Now, keep in mind, God goes the extra distance to help us to choose Him, “For if there be first a willing mind, [it is] accepted according to that a man hath, [and] not according to that he hath not” (2 Corinthians 8:12). And “it is God which worketh in you both to will and to do of [his] good pleasure” (Philippians 2:13).

Ephesians 1:11-12 follows the same logic as mentioned. “In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: That we should be to the praise of his glory, who first trusted in Christ.” We first develop a trust and a choosing of Christ to be in our lives. When that is done, then we are predestined to obtain an inheritance. God does not randomly choose people to participate in the inheritance. He predestines those who choose Him, prompted by the Holy Spirit.

One more thing about predestination to consider. If certain people are

predestined for Heaven, and many others are predestined for Hell, and there is no altering either destination, then what was the purpose of Jesus coming in the first place? Look at the Bible reason and predestination just does not fit: “For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life” (John 3:16). There is no love in predestination – there is programming. After God shows the love, every one has the opportunity, by their free will, not by having been pre-programmed, to be a believer, confessing their sins, and living a Christian life to reveal their choice.

Predestination gets rid of the need of the cross, because that implies that sin is a choice to all those who cling to the cross, who claim that the blood of Jesus washes away all sin, etc.

So, predestination is a word used in the Bible. That, we all agree upon. God has predestined everyone for Heaven, but it is our choices that determine if we fulfill that predestination or not. If we persist in choosing sin, we do not fulfill it. If we choose Christ, then we are on the predestined path for eternity. It is our choice, for we are not emotionless robots.



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Heavenly Health

Reen Swindle

Just what is “Heavenly Health”?

...asks a reader. Let us go to Mark 5:25-34 to ascertain the best answer to this question.

Mark 5:25, And a certain woman, which had an issue of blood twelve years, 26 And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse”, 27 When she had heard of Jesus, came in the press behind, and touched his garment. 28 For she said, If I may touch but his clothes, I shall be whole. 29 And straightway the fountain of her blood was dried up; and she felt in [her] body that she was healed of that plague. 30 And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes? 31 And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me? 32 And he looked round about to see her that had done this thing. 33 But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth. 34 And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.

So, was it just a mere touching of the garment that Jesus was wearing that healed the woman? No, for right there in verse 34 Jesus explains very clearly “thy faith made thee whole”, and we know from previous articles in this magazine that 'health' and 'whole' are interchangeable words. And not only that, but in that same

verse Jesus says for her to “be whole”, in other words, “continue in your life in perfect health”. It was to be permanent. In the account of this healing in Matthew, Mark, and Luke, I find it interesting that in Strong's Concordance the number assigned to the word “touch” or “touched” is the #680, meaning “to attach oneself”, and also refers us to #681 which says “to fasten to, i.e., to set on fire: – kindle, light”. This was much more than just a common every-day touch – this touch made a connection with the inherent power source of Jesus and ignited an immediate healing in this woman. Verse 30: “And Jesus, immediately knowing in himself that virtue had gone out of him” – virtue = power. So, if Jesus felt a loss of power, where did that power go? – into the woman for her healing by her faith. But do not be misled into believing that we humans can deplete Jesus of all His unlimited power; that authority will never be relinquished to us. Matt. 28:18 “And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.” It was not through the visible contact with Him, but through the faith which took hold on, or fastened to, His divine power, that the cure was performed.

Let us take note that the true faith of the Christian is represented in this woman, when she humbly sought healing in the heavenly way, through faith in Jesus. Unfortunately, her prior attempts at healing reflect where most of us in this world are today, and the results are no different than hers were. I know of very few people who do not have

overwhelming medical debts, and most have little hope of ever being medical-debt-free. The burden is forcing families to cut spending on food and other essentials. Millions are being driven from their homes or into bankruptcy, a 2022 poll by Kaiser Family Foundation reported. And not only are people still not well; they are sicker than ever.

Heavenly Health is designed to lead us to the original Source of health for the answers to our physical, mental, and spiritual problems without draining anyone's resources, by using natural means, provided by the Great Physiological Designer. Which of the methods clearly outlined in the Book of Mark would you rather employ? The choice really is yours. We are here to help you with understanding all of the laws of health and applying them to your life.

As Christians, Satan is after our minds. What better way to thwart his efforts than to make and keep ourselves in good health, so we can think and act in sound ways and make solid, right decisions? We are all bound by sacred obligations to God to care for our bodies. We have heavenly angels on our side, leading and directing us in right paths to health, if we call on them.

Our heavenly Father does not willingly afflict or grieve the children of men. He is not the author of sickness and death; He is the source of life. He would have men live; and He desires them to be obedient to the laws of life and health, that they may live. God desires us to reach the standard of perfection made possible for us by the gift of Christ.



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Healthy And Delicious Recipes

Lisa O'Donnell

Vegan "Apple Cider" Donut Cake

Ingredients

Cake:

- 2 ½ c. flour
- ¾ c. brown sugar
- ¼ c. vegan cane sugar
- 1 ½ tsp cornstarch
- ½ tsp molasses
- 1 tsp salt
- 2 tsp ginger
- ¼ tsp ground nutmeg
- ¼ tsp allspice
- 1 ½ c. apple juice
- ½ c. unsweetened applesauce
- ½ Tbsp lemon juice
- 2 tsp vanilla extract

Topping:

- 4 Tbsp unsalted vegan butter, melted
- ⅓ c. vegan cane sugar
- 1 tsp ground ginger
- ¼ tsp ground nutmeg
- ¼ tsp salt

2. Grease a bundt pan (or a 9x13 cake pan).
3. In a large bowl, add the flour, both sugars, cornstarch, molasses, salt, ginger, nutmeg, and allspice. Whisk together.
4. Add in apple juice, applesauce, lemon juice, and vanilla. Use a spatula to fold together, just until combined. Do not over-mix.
5. Pour into prepared pan. Bake for 35-45 minutes or until toothpick comes out clean.
6. Remove from oven and let sit for 15-20 minutes to cool then invert onto a cooling rack. Let cake cool completely
7. When completely cooled, melt the butter in a small bowl.
8. In a separate bowl, mix all the remaining topping ingredients together.
9. Brush on the melted butter and then sprinkle on the ginger sugar topping.

***Note:** The melted butter and topping should not be added unless eating within 4-6 hours.



Instructions

1. Preheat oven to 350 degrees F.

"Laughter is brightest in the place where the food is."

— Irish Proverb

Natural Vitamins

Jerry O'Donnell

The Benefits of Plums

1. Heart health: Plums contain several phytochemicals (polyphenols and anthocyanins) that boost heart health. Antioxidants keep heart muscles healthy and minimize factors that contribute to heart diseases such as high blood sugar and blood cholesterol levels.
2. Immune health: Plums contain antioxidants such as anthocyanins and vitamin C, which help boost immunity and fight infections.
3. Brain health: Nutrients such as flavonoids in plums boost brain health and help reduce the risk of stroke. They protect the brain from the damaging effects of free radicals and thus may help promote brain function.
4. Weight management: Plums are low in calories. A cup of sliced plums (about 165 grams) has just 75.9 calories. Moreover, they contain 144 grams of water and 2.31 grams of fiber. The low calorie content and high water and fiber content help keep you full for longer, curbing your appetite and promoting weight loss.
5. Blood pressure regulation: Plums are high in potassium and low in sodium and cholesterol. Flavonoids and anthocyanins also promote the health of your blood vessels, help regulate blood pressure and cholesterol levels, and may lower the risk of problems such as high blood pressure, heart attacks, and stroke.
6. Bone health: Nutrients such as vitamins K and C and potassium increase bone density and minimize bone loss.
7. Oral health: Plums are rich in fiber, water, fluoride, and vitamin C, which promote healthy teeth and gums and may help fight bad breath.

Our Websites

FourAngelsMessages.com—All of our monthly magazines, speaking schedules, YouTube links, PayPal donation processing.

ConvertingTheSoul.com—Morning, mid-day, and evening post where we supply a Bible verse and comment working through the Old Testament verse-by-verse in the morning, various thoughts around noon, and working through the New Testament verse-by-verse in the evening. Made for the general public.

HaveOneMindInChrist.com—All three books for free in PDF, News with comments appearing before they come out in print, and the general monthly publication for the general public.

<https://www.youtube.com/@fourangels552>—Weekly sermons.

8. Eye health: Antioxidants including vitamin A help improve vision and may lower the risk of eye conditions such as cataracts.
9. Anti-inflammatory: Unregulated or excessive inflammation has been associated with various diseases such as cancer, Alzheimer's disease, heart diseases, and arthritis. The high antioxidant content of plums help lower inflammation.
10. Gut health: Plums are great for your gut because they are high in fiber, promoting regular bowel movements and the growth of good gut bacteria. Some studies have also reported a lower risk of colon cancer with plum consumption. However, since excessive plum consumption can cause diarrhea, it's best to eat them in moderation. Avoid eating plums if you are allergic to them.
11. Blood sugar control: Plums have a low glycemic index rating, which means that they do not cause a rapid increase in blood sugar levels. They contain nutrients that help regulate blood sugar levels and promote general health and well-being. They are an ideal snacking option to satisfy sweet cravings even for people with diabetes.

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How Do You Resolve It?

Jerry O'Donnell

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.

Incest Blessed of God but Condemned by a Rule

So, an atheist brought up this argument in which there is a rule against incest, primarily between brother and sister, or should we say, even step-sister. Yet, there is a person who broke that rule and seemed to have been well blessed of God. Granted, that person who broke the rule did so before the rule was written, but with an unchanging God, should this have been addressed before it occurred? Should God have not chosen someone else as one of His favored people? Specifically, the rule is:

Deuteronomy 27:22, "Cursed [be] he that lieth with his sister, the daughter of his father, or the daughter of his mother. And all the people shall say, Amen."

Leviticus 20:17, "And if a man shall take his sister, his father's daughter, or his mother's daughter, and see her nakedness, and she see his nakedness; it [is] a wicked thing; and they shall be cut off in the sight of their people: he hath uncovered his sister's nakedness; he shall bear his iniquity."

And the person who broke the rule is:

Genesis 20:11-12, "And Abraham said, Because I thought, Surely the fear of God [is] not in this place; and

they will slay me for my wife's sake. And yet indeed [she is] my sister; she [is] the daughter of my father, but not the daughter of my mother; and she became my wife.”

Genesis 17:15-16, “And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah [shall] her name [be]. And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be [a mother] of nations; kings of people shall be of her.”

So, the atheist believes that such a rule was always in place, at least in His mind, and that God choosing Abram, who became Abraham, and well blessed him was acting against His own rule that He would have written down during the time of Moses. So, we cannot declare Abram did not know about the rule, because the focus is upon God’s actions.

With that said, we do still rely on the rule being made later, at least for one argument. The reason is that it was in the time of Moses that the medical consequences of incest was becoming apparent to the human race. It was not apparent when Cain married his sister. It was also not apparent when Noah’s grandchildren married their first cousins. When marrying close relations became an issue, God made it a rule.

However, for the atheist who would still be steadfast against blessing Abraham in violation of that future written rule, do keep in mind that Abraham, like Noah, was one of the few people of whom God declared, “Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws” (Genesis 26:5). In other words, “all have sinned, and come short of the glory of God” (Romans 3:23). Abram was the best representation of a human race still connected to God. Sins are forgivable. “[There is] none that doeth good, no, not one” (Psalms 14:3). Most people expect these prophets and people of God to be perfect. The reality of things is that they were not. Look at one of the most imperfect people who became one of the strongest disciples, even an apostle – Peter! They are in the Bible to show the process of being changed into the image of God (2 Corinthians 3:18).

It is the same with King Saul. Did God not know how horrible of a king he would become? Of course God knew, but at the time Saul became king, he was the best representation from the human race for that position. Again, the same is true for David. God said, “David the [son] of Jesse, a man after mine own heart” (Acts 13:22), but David had multiple wives, murdered

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a person to gain another wife that he lusted after, numbered Israel when he should not have, and committed many more evil acts. God's declaration was only applicable while David demonstrated patience in taking the throne, caring for the sheep, having compassion, not taking advantage of two situations against King Saul, and much more.

So, we stand on the fact that it was first, not an issue of incest until well after Abraham married his half-sister, and second, that Abram was the best that the human race had to offer for God to work with to make a nation.



Authorized KJV vs Catholic Bible

Jerry O'Donnell

If you are using anything but the KJV, you are using a Catholic influenced Bible, which strategically twists and leaves out key words and verses so as to make even the ecumenical movement between religions outside of Christianity possible. And Ellen White does identify not to use them for reliability: "Wycliffe's Bible had been translated from the Latin text, which contained many errors." {GC 245.1}. Latin is Catholic or which most modern versions rely upon.

Is It Hard to Enter into the Kingdom of God?

Some versions of the Bible would have you think that it is hard for everyone. Other versions state that it is hard for "them that trust in riches" (Mark 10:24). So, if we do not trust in riches, then it should be easier to enter into the Kingdom of God.

King James Version: Mark 10:24,
"And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God!"

In Error:

Berean Literal Bible: And the disciples were astonished at His words. But Jesus answering says to them again, "Children, how difficult it is to enter into the kingdom of God!

Berean Study Bible: And the disciples were amazed at His words. But Jesus said to them again, "Children, how hard it is to enter the kingdom of God!

Christian Standard Bible: The disciples were astonished at his words. Again Jesus said to them, "Children, how hard it is to enter the kingdom of God!

Contemporary English Version: The disciples were shocked to hear this. So Jesus told them again, "It's terribly hard to get into God's kingdom!

English Standard Version: And the disciples were amazed at his words. But Jesus said to them again, "Children, how difficult it is to enter the kingdom of God!

Godbey New Testament: And the disciples were astonished at His words, and Jesus again responding, says to them, Children, how difficult it is to enter into the kingdom of God!

GOD'S WORD® Translation: The disciples were stunned by his words. But Jesus said to them again, "Children, how hard it is to enter the kingdom of God!

Good News Translation: The disciples were shocked at these words, but Jesus went on to say, "My children, how hard it is to enter the Kingdom of God!

Holman Christian Standard Bible: But the disciples were astonished at His words. Again Jesus said to them, "Children, how hard it is to enter the kingdom of God!

NET Bible: The disciples were astonished at these words. But again Jesus said to them, "Children, how hard it is to enter the kingdom of God!

New American Standard Bible: And the disciples were amazed at His words. But Jesus responded again and said to them, "Children, how hard it is to enter the kingdom of God!

New International Version: The disciples were amazed at his words. But Jesus said again, "Children, how hard it is to enter the kingdom of God!

New Living Translation: This amazed them. But Jesus said again, "Dear children, it is very hard to enter the Kingdom of God.

Correct, This Time:

A Faithful Version: But the disciples were astonished at His words. And again Jesus answered and said to them, "Children, how difficult it is for those who trust in riches to enter into the kingdom of God!

American Standard Version: And the disciples were amazed at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God!

Amplified Bible: The disciples were amazed and bewildered by His words. But Jesus said to them again, "Children, how difficult it is [for those who place their hope and confidence in riches] to enter the kingdom of God!

Anderson New Testament: And his disciples were amazed at his words. But Jesus, answering again, said to them: Children, how hard it is for

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those who trust in riches to enter the kingdom of God!

Aramaic Bible in Plain English: But the disciples were astonished at his words. And Yeshua answered again and he said to them, "Children, how hard it is for those who rely upon their wealth to enter the Kingdom of God!"

Bishops' Bible of 1568: And the disciples were astonyed at his wordes. But Iesus aunswereth agayne, and sayth vnto them: Children, howe harde is it for the that trust in ryches, to enter into ye kyngdome of God.

Catholic Public Domain Version: And the disciples were astonished at his words. But Jesus, answering again, said to them: "Little sons, how difficult it is for those who trust in money to enter into the kingdom of God!

Coverdale Bible of 1535: And the disciples were astonnyed at his wordes. But Iesus answered agayne, and sayde vnto them: Deare children, how harde is it for them that trust in riches, to come into the kyngdome of God?

Darby Bible Translation: And the disciples were amazed at his words. And Jesus again answering says to them, Children, how difficult it is that those who trust in riches should enter into the kingdom of God!

Douay-Rheims Bible: And the disciples were astonished at his words. But Jesus again answering, saith to them: Children, how hard is it for them that trust in riches, to enter into the kingdom of God?

English Revised Version: And the disciples were amazed at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God!

Geneva Bible of 1587: And his disciples were afraide at his words. But Iesus answered againe, and sayd vnto them, Children, how hard is it for them that trust in riches, to enter into the kingdome of God!

Haweis New Testament: Then his disciples were astonished at these words. But Jesus again addressing them, said unto them, Children, how difficult is it for those who trust in riches to enter into the kingdom of God!

International Standard Version: The disciples were startled by these words, but Jesus told them again, "Children, how hard it is for those who trust in their wealth to get into the kingdom of God!

Lamsa Bible: But the disciples were surprised at his words. And Jesus answered again and said to them, My sons, how hard it is for those who trust in their wealth, to enter into the kingdom of God!

Literal Emphasis Translation: And the disciples were astonished at His words. And Jesus answering again, says to them, Children, how difficult it is to enter into the kingdom of God, those who trust upon riches!

Literal Standard Version: And the disciples were astonished at His words, and Jesus again answering says to them, "Children, how hard it is to those trusting on riches to enter into the Kingdom of God!

Mace New Testament: at this expression the disciples were much surpriz'd, but Jesus reassum'd the discourse, and said, how difficult a thing is it for those, who place their trust in riches, to enter into the divine kingdom?

New Heart English Bible: The disciples were amazed at his words. But Jesus answered again and said to them, "Children, how hard it is for

those who trust in riches to enter the kingdom of God.

New King James Version: And the disciples were astonished at His words. But Jesus answered again and said to them, "Children, how hard it is for those who trust in riches to enter the kingdom of God!

Smith's Literal Translation: And his disciples were amazed at his words. And Jesus again having answered, says to them, How difficult, children, is it for those trusting in property to enter into the kingdom of God!

Tyndale Bible of 1526: And his disciples were astonneyd at his wordes. But Iesus answered agayne and sayde vnto them: chyldre how harde is it for them that trust in riches to entre in to the kyngdome of God.

Webster's Bible Translation: And the disciples were astonished at his words. But Jesus answereth again, and saith to them, Children, how hard is it for them that trust in riches to enter into the kingdom of God!

Weymouth New Testament: The disciples were amazed at His words.

Jesus, however, said again, "Children, how hard a struggle is it for those who trust in riches to enter the Kingdom of God!

World English Bible: The disciples were amazed at his words. But Jesus answered again, "Children, how hard is it for those who trust in riches to enter into the Kingdom of God!

Worrell New Testament: And the disciples were astonished at His words. But Jesus, again answering, saith to them, "Children, how difficult it is [for those who trust in riches] to enter into the Kingdom of God!

Worsley New Testament: And the disciples were astonished at his words. But Jesus repeating it, saith unto them, Children, how hard is it for them, that trust in riches, to enter into the kingdom of God!

Young's Literal Translation: And the disciples were astonished at his words, and Jesus again answering saith to them, 'Children, how hard is it to those trusting on the riches to enter into the reign of God!



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Questions And Answers

Jerry O'Donnell

Allow at least three (3) months before your question may appear.

QUESTION: Is there anything wrong with watching religious movies like "The Ten Commandments", Luther, Jacob, and Esther, etc.?

ANSWER: Although these may be wonderful productions, keep in mind, much of it is at the liberty of interpretation and alteration for engaging experiences. In other words, it is made more exciting for the unbeliever to draw them in. For instance, there were no such relations with the character known as Dathan in the movie "The Ten Commandments" creating so much jealousy and underhandedness. Dathan is in the Bible at the time of Moses, but not as portrayed on the screen.

The Bible stated that Pharaoh died at the Red Sea (Exodus 15:19) and confirmed by Ellen White {2SAT 183.1}, but not in the movie. Extra special effects were also provided to make miracles appear more spectacular than they really were. Overall, it is a telling of an account in the eyes of the makers of the movie.

Keep in mind, the errors and exaggerations that are brought into these films are preaching a message. In other words, it is an allowance of other denominations to conduct preaching in a dramatic and impressionable method. Even Seventh-day Adventist productions have been brought into question regarding certain biblical points of understanding. In fact, the very blatant false message presented to the public is found in the movie *Jesus*

of Nazareth (1977), where at the time to baptize Jesus in the river, John the Baptist bends down and cups together his hands to scoop up water to baptize Jesus with.

We may see through many of these errors, directors' privileges, etc., but we ought to be sad to know that error is being taught to the masses. All those who believe sprinkling is baptism were confirmed in their belief, as a picture, especially a movie, is worth more than the words from even the Bible to some.

So, it is one thing for us to see through the obvious errors and pat ourselves on the back to have known the Bible truth over the alterations made in the show, but what of the subtle changes that are not so obvious? What seeds are they planting in us?

Now, this is not a forbiddance, but a great caution, that should be exercised. Keep in mind, also, that it can be a stepping stone to permit other questionable shows and movies into one's life.

QUESTION: I had my ears pierced before becoming an Adventist, so is it permissible to wear dainty earrings as it will look awkward with holes in the earlobes?

ANSWER: "Self-denial in dress is a part of our Christian duty. To dress plainly and abstain from display of jewelry and ornaments of every kind

is in keeping with our faith. Are we of the number who see the folly of worldlings in indulging in extravagance of dress as well as in love of amusements? If so, we should be of that class who shun everything that gives sanction to this spirit which takes possession of the minds and hearts of those who live for this world only and who have no thought or care for the next" {3T 366.1}.

Some may say that what they wear for jewelry is not extravagance of dress. That is not the point Ellen White was making. The use of "every kind", which means, from a little jewelry wearing to a lot, is to be abstained from. Again, she states to "shun everything that gives sanction", which means that if someone does see a little bit of jewelry on us and it confirms someone else wearing a whole lot of jewelry without us knowing, then we have not shunned the sanction of it, and their blood may be laid upon us.

And it is not just jewelry. All clothing should be considered of what impression is being made. Loud clothing, artistic designs of ties, etc., are also to be held in caution.

QUESTION: The church from time to time sponsors a trip to Israel; of course, with the unrest these days,

not so much anymore, but if the opportunity were to arise again, what is the right position regarding these trips?

ANSWER: "I have not one word of encouragement for any person, neither have I money to impart to any person, to visit Jerusalem. As it now is, it would be a picture I would never wish to hang in memory's hall. Brethren, do you believe that you will soon see Jesus? Then do not needlessly expend means that is of so great value to save precious souls; they need never get a sight at Jerusalem under the curse, but with inspired words you can point them to the New Jerusalem, to Jesus the Mediator of the better covenant, who ever liveth to make intercession for us, and whose intercession is wholly efficacious in our behalf. I know that Christ looks with sadness upon those who are searching for the places He passed over while in the flesh, but who fail to recognize Him as a living Saviour, on any ground, in any place. He says, "Lo, I am with you always, even to the end of the world." Men may search in vain for the footprints of Christ in Jerusalem. I care more for where He is now, in heaven, and for what He is doing in my behalf" {Lt44-1894}.



Prophecy Made Plain

Jerry O'Donnell

How do we know antichrist rules from Europe?

There are a number of Antichrist identifying marks found in the Bible, like at least eighty-eight as in part of the book we sell, but only a few that

point out the geographical location, being Europe.

The first beast of Revelation 13, though it is not explicitly stated to be the antichrist, has the characteristics of working against Christ, which is

also a description found in Daniel 7:25, being “against the most High”, and is the clear definition of being anti-Christ. We make this connection between Daniel and Revelation along with Revelation 13:1-2, describing all of the animal parts also found in Daniel 7 as one conglomerate beast to doubly link the two books, and even chapters, together. All of this is not by coincidence. Back in December 2023, we had addressed these animal parts and will not repeat ourselves here for the sake of space, but in summary – Daniel 7:4’s lion matches Babylon, Daniel 7:5’s bear matches Medo-Persia, Daniel’s 7:6’s leopard matches Greece, and Daniel 7:7’s unnamed beast with iron teeth matches the Roman Empire.

Now, at the end of Daniel 7:7, there is a reference to ten horns. Like that of Daniel 2’s ten toes (Daniel 2:33-34, 2:41-42), this represents the divisions of the Roman Empire into the ten European nations. Daniel 7:8 states that “three of the first horns plucked up by the roots”, thus explaining why there are only traces of seven nations from the original ten (Daniel 7:24) that exist today, solidifying that Europe is our focus of events, for there are three nations that saw their demise as an eleventh horn, or nation, emerged.

This eleventh nation is described as “another little horn” ruled by “the eyes of man, and a mouth speaking great things” (Daniel 7:8), as opposed to having both a king and queen like the other nations.

Now, the words that Daniel used to lead into verse 8 are “I considered the horns, and, behold, there came up among them...”. That means that as Daniel is studying Europe, this little horn comes up among the European nations. That means when John described the ultimate apostate

church location using the words, “The seven heads are seven mountains, on which the woman sitteth” (Revelation 17:9), we ought to be looking for a small nation in Europe surrounded by seven mountains or large hills.

With both Daniel and John from Revelation, this, not coincidentally, points to the seven hills located in the European country known as Italy, specifically the city of Rome.

John further states that “the dragon gave him his power, and his seat, and great authority” (Revelation 13:2), and at that time, the dragon, being Satan (Revelation 12:9), used the Roman Empire to hand over its seat, which was centered in Rome, and its empire which it had great authority over.

We mention this because we now have three separate identifying marks that point to no other place on earth than Europe.

To recap, the three points are the focus on the ten horns or the Germanic Tribes that broke up the Roman Empire into what is known as Europe today; the seven mountains on which the mother of all apostate religions would be headquartered, which is in Europe and specifically in Italy, operating out of Rome; and the seat of the Roman Empire, which was also the city of Rome, which is inside Italy, which is inside Europe.

So these three points plainly identify Europe as the geographical point from which the antichrist rises up, not the Middle East, as some Seventh-Day Adventists are alluding to.



Watchman, Let Him Declare What He Seeth

This section is not about revealing the apostasy and creating ill feeling towards the conference. It is to make sure that no one is caught up in those that participate in the apostasy. That is what it means to “Declare What I See” because God says, “When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked [man] shall die in his iniquity; but his blood will I require at thine hand” (Ezekiel 3:18). We have enough to worry about our own life; we do not need your (in general) blood to be on us too.

September 3—Fulcrum 7

Michigan Conference Bans Conrad Vine From Speaking in Their Pulpits

In one of his presentations, he outlined the way that the General Conference sided with the government (Biden) mandates during Covid.

Comment/Bible: A lot of Adventists will claim David’s words, “The LORD forbid that I should do this thing unto my master, the LORD’S anointed, to stretch forth mine hand against him, seeing he [is] the anointed of the LORD” (1 Samuel 24:6). If Adventists would read the rest of 1 Samuel 24, David actually rebukes King Saul. David only refrained from harming King Saul physically. We, too, have a right to bring up disagreeable issues, especially when the conference errs. Further, when the error is done publicly, then “Them that sin rebuke before all, that others also may fear” (1 Timothy 5:20).

September 13—Adventist Review

Female Pastors and Pastoral Spouses Connect at European Pastors’ Council

As part of the program, special attention was given to women pastors and pastoral spouses. They had the opportunity to meet three times during the event to discuss various topics, share challenges, support each other, pray, and network.

Bible Encouraging Women’s Ordination: (none)

EGW Encouraging Women’s Ordination:

 (none)

Comment: The short of the message is, “Let us push the agenda of women’s ordination and support one another in places where it is not acceptable.” And silence from the Bible and Ellen White does not mean permission.

EGW: “Discreet and humble women can do a good work in explaining the truth to the people in their homes. The Word of God thus explained will do its leavening work, and through its influence whole families will be converted. . . . In the home circle, at your neighbor’s fireside, at the bedside of the sick, in a quiet way you may read the Scriptures and speak a word for Jesus and the truth. Precious seed may thus be sown that will spring up and bring forth fruit after many days.” – 9T 128, 129 (1909).{DG 103.1}

September 18—Advent Messenger

Adventist Prime Minister Praised Pope Francis and Attended His “Holy” Sunday Eucharistic Mass

After meeting with President Ted Wilson five months ago, Adventist Prime Minister James Marape last week praised Pope Francis, expressed a deep gratitude to the Pope, asserted that Francis is promoting the teachings of Jesus Christ, and even attended his “holy” Sunday Eucharistic Mass. According to official church sources, James Marape is a Seventh-day Adventist who is also the Prime Minister of Papua New Guinea.

EGW: "They taught their children to abhor popery, and held that to seek harmony with Rome would be disloyalty to God. But how widely different are the sentiments now expressed." {GC88 563.1}

Comment: Evidently, he was not taught right.

September 26—Fulcrum7

Loma Linda University Encourages Learning From Roman Catholicism in Upcoming Meeting

The Seventh-day Adventist and Roman Catholic Churches have had a turbulent relationship through the years. But in today's world many people see them as having much more in common than what separates them. The panel will explore the intriguing question of what the two churches can learn from each other and what that might imply for the future. Reinder Bruinsma will premier his new book on the topic at the close of the program.

Sponsored by Loma Linda University Center for Understanding World

Religions and Humanities Program [another word for this is ecumenism].

Diop: "The Roman Catholic Church has changed."

EGW: "The Roman Church now presents a fair front to the world, covering with apologies her record of horrible cruelties. She has clothed herself in Christlike garments; but she is unchanged. Every principle of the papacy that existed in past ages exists today. The doctrines devised in the darkest ages are still held. Let none deceive themselves. The papacy that Protestants are now so ready to honor is the same that ruled the world in the days of the Reformation, when men of God stood up, at the peril of their lives, to expose her iniquity. She possesses the same pride and arrogant assumption that lorded it over kings and princes, and claimed the prerogatives of God. Her spirit is no less cruel and despotic now than when she crushed out human liberty and slew the saints of the Most High." (GC 571.1).



News And Comments

September 13

Crux Now

Pope in multi-faith Singapore says 'all religions are a path to God'

The article states, "If you start to fight, 'my religion is more important than yours, mine is true and yours isn't', where will that lead us?" he asked aloud. "There's only one God, and each of us has a language to arrive at God. Some are Sheik, Muslim, Hindu, Christian, and they are different paths [to God]." Jesus may disagree with that. "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the

Father, but by me" (John 14:6). So, we must go through Jesus to get to the Father – then that makes only followers of Christ to be the true religion. Yes, there are exceptions individually, but not corporately. The teachings of all the other religions are, well, nothing short of pagan. Honestly, so is much of Christianity, but that is a different story. "But to us [there is but] one God, the Father, of whom [are] all things, and we in him; and one Lord Jesus Christ, by whom [are] all things, and we by him" (1 Corinthians 8:6).



Do You Love God?

John 14:15 If ye love me, keep my commandments.

Matthew 10:37 He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.

John 14:21 He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

John 14:23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

Revelation 12:11 And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.

Jude 1:21 Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

2 John 1:6 And this is love, that we walk after his commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it.

1 John 5:1-3 Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him. By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments: and his

commandments are not grievous.

1 John 4:21 And this commandment have we from him, That he who loveth God love his brother also.

1 John 4:7 Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.

1 John 3:18 My little children, let us not love in word, neither in tongue; but in deed and in truth.

1 John 2:15 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 2:5 But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.

2 Timothy 1:13 Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.

2 Thessalonians 3:5 And the Lord direct your hearts into the love of God, and into the patient waiting for Christ.

Ephesians 5:2 And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour.

2 Corinthians 9:7 Every man according as he purposeth in his heart, [so let him give]; not grudgingly, or of necessity: for God loveth a cheerful giver.

Matthew 22:37-40 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second [is] like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets.

Romans 8:38-39 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Romans 8:35 Who shall separate us from the love of Christ? [shall] tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

John 16:27 For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.

John 15:10 If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

John 12:25 He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.

Psalms 116:1 I love the LORD, because he hath heard my voice [and] my supplications.

Psalms 97:10 Ye that love the LORD, hate evil: he preserveth the souls of his saints; he delivereth them out of the hand of the wicked.



Ellen White Abbreviations In this Issue

1SM - Selected Messages Book 1

2SAT - Sermons and Talks Volume Two

3T - Testimonies for the Church Volume Three

DG - Daughters of God

FE - Fundamentals of Christian Education

GC - The Great Controversy (1911)

GC88 - The Great Controversy 1888

Lt44 - Letter 44 (1894)

(Continued from page 2)

is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive [his] mark in his forehead, or in his hand, The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints: here [are] they that keep the commandments of God, and the faith of Jesus" (Revelation 14:6-12).

God help us to have the right perspective as true believers.



Natural Remedies

Reen Swindle

COMMENT: *In these times we live in, even access to natural supplements will become increasingly difficult to access, so we are going to try our best to use the most natural means possible to deal with health situations.*

A Sweet Way to Whiten Your Teeth!

Just eating an apple helps scrub your teeth. Apples have a high concentration of malic acid, which is used in some toothpastes. Malic acid increases saliva, which cleans your teeth and helps remove stains, according to some studies.

Another fruity enamel cleanser is pineapple, the only food that naturally contains bromelain, an effective ingredient in a stain-removing toothpaste.

