



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.

Relation of Husbands and Wives

Ellen White

"Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is at the head of the church; and He is the Saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in everything. Husbands, love your wives, even as Christ also loved the church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the word, that He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."

The Lord would have the wife render respect unto her husband; but always as it is fit in the Lord. In the character of Abigail, the wife of Nabal, we have an illustration of womanhood after the order of Christ, while her

husband illustrates what a man may become who yields himself to the control of Satan. When David was a fugitive from the face of Saul, he had camped near the possessions of Nabal and had protected the flocks and the shepherds of this man from all depredation while in Carmel. In a time of need, David sent messengers to Nabal with a courteous message, asking for food for himself and his men, and Nabal answered with insolence, returning evil for good and refusing to share his abundance with his neighbors.

No message could have been more respectful than that which David sent to this man, but Nabal accused David and his men falsely in order to justify himself in his selfishness, and represented David and his followers as runaway slaves. When the

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

Dear Brothers and Sisters ...

Jerry O'Donnell

It is with much surprise to realize that we are celebrating the 180th year from the time Jesus moved in the heavenly sanctuary, fulfilling Daniel 7:13.

When I joined the church in 1994, I did not think we would see the year 2,000, not that I was setting a date. After 9/11, urgency was impressed but obviously faded as it did not bring on the expected World War III. The pope addressing congress and announcing that “this coming Christmas may be the last to experience in a normal manner”, stirred much urgency. Of course, that was his announcement of what would later become known as COVID-19 and the pandemic showing that things were already in motion, but not wholly on the same schedule as expected. They experienced a four- or five-year delay. Then, when COVID did hit, election confusion prevailed, inflation skyrocketed, and we find ourselves still sensing the urgency.

The past events, the feelings of urgency, etc., are not failures or false hopes. Remember, we are to be excited about the appearing of Jesus, if we are right with Him, but at the same time, we are to be asking for more time to have so as to reach more souls, help those in the valley of decision to make the right choice, etc. The request is not for us personally to get right with God; it is a request to have more time to continue, not start, but to continue the commission. This is not only Ellen White putting it in clear and understandable language, it is Bible.

The urgency and wanting to see Jesus soon are pressed upon us in 2 Peter 3:11-12: “[Seeing] then [that] all

these things shall be dissolved, what manner [of persons] ought ye to be in [all] holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?” As stated, we are to want it to happen even now, as long as we are in “holy conversation”, which is more than just the use of our mouths, “and godliness”. It is fearful if we are not ready.

Then we have the delay reference also in the Bible, in fact, by the same writer and even in the same context: “The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance” (2 Peter 3:9).

So, with mixed feelings of wanting the Second Coming to happen very soon and wanting it delayed, let us be about the work and allow God to take care of the timing.

Again, it is with surprise that we have reached the 180th year mark. Many of you were born in the faith or joined the faith many years prior to myself and are surprised that you are seeing your 70th, 80th, or 90th something birthday. Praise God that you have not become unbelievers. The movement is still alive. We just need to complete our desert experience, which has been well more than forty years now, before we enter the heavenly Promised Land.

God be with you, and keep the faith!



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

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

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

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

About The Four Angels' Messages Ministry

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

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

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

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messenger returned with this insolent taunt, David's indignation was aroused, and he determined to have speedy revenge. One of the young men in the employ of Nabal, fearing that evil results would follow Nabal's insolence, came and stated the case to Nabal's wife, knowing that she had a different spirit from her husband and was a woman of great discretion. He set forth the true character of Nabal and he presented the difficulties to her, saying, "Now therefore know and consider what thou wilt do, for evil is determined against our master, and against all his household; for he is such a son of Belial, that a man cannot speak to him."

Abigail saw that something must be done to avert the result of Nabal's fault, and that she must take the responsibility of acting immediately without the counsel of her husband. She knew that it would be useless to speak to him, for he would only receive her proposition with abuse and contempt. He would remind her that he was the lord of his household, that she was his wife and therefore in subjection to him and must do as he should dictate. She knew that the evil message must be counteracted immediately, and, without his consent, she gathered together such stores as she thought best to conciliate the wrath of David, for she knew he was determined to avenge himself for the insult he had received. She knew also that Nabal was so set and determined in his way that he would never consent to receive her counsel or act upon her plan. She herself brought to David the things that Nabal had refused to give and bound herself to David's cause for his own good.

Abigail's course in this matter was one that God approved, and the circumstance revealed in her a noble spirit and character. In the most taunting manner Nabal had sent the insulting message to David, accusing him of being a runaway slave. Abigail met David with respect, showing him honor and deference, and pleaded her cause eloquently and successfully. While not excusing her husband's insolence, she still pleaded for his life. She also revealed the fact that she was not only a discrete woman, but a godly woman, acquainted with the works and ways of God in David. She stated her firm faith in the fact that David was the anointed of the Lord and that his life was in her hands with God; but she did not hide the humiliating evidence that Nabal was, as his name indicated, a man of folly, who treated all with the same insolent selfishness with which he had treated David.

Abigail's manner and conciliatory gifts softened the spirit of David. He declared that it had been his intention to destroy Nabal and his household, but that now he would refrain from vengeance, for he believed that she had been sent by the Lord to prevent him from doing so great an evil. He promised that her request should be ever remembered, even when he should sit as ruler over Israel, and he would never seek retaliation for the insult of Nabal.

Although Nabal had refused the needy company of David and his men, yet that very night he made an extravagant feast for himself and his riotous friends and indulged in eating and drinking till he sunk in drunken stupor. The next day after the effects of his drunken debauch had somewhat passed away, his wife told him of how near he had been to death, and of how the calamity had

been averted. As he listened, he realized what a course of evil would have resulted but for Abigail's discretion, and terror filled his heart. Palsied with horror, he sat down and never recovered from the shock.

From this history, we can see that there are circumstances under which it is proper for a woman to act promptly and independently, moving with decision in the way she knows to be the way of the Lord. The wife is to stand by the side of the husband as his equal, sharing all the responsibilities of life, rendering due respect to him who has selected her for his lifelong companion. "For the husband is the head of the wife, even as Christ is the head of the church, and He (referring to Christ) "is the Saviour of the body," or church. Christ's rule is one of wisdom and love, and when husbands fulfil their obligations to their wives, they will use their authority with the same tenderness as Christ uses toward the church. When the Spirit of Christ controls the husband, the wife's subjection will only result in rest and benefit, for he will require from her only that which will result in good and in the same way that Christ requires submission from the church.

The Lord Jesus does not rule His church like a task master. He said to His followers, "Henceforth I call you not servants; for the servant knoweth not what his Lord doeth; but I call you friends; for all things that I have heard of My Father I have made known unto you. Ye have not chosen Me, but I have chosen you, and ordained you that you should go out and bring forth much fruit and that your fruit should remain: that whatsoever ye should ask of the Father in My name, He may give it you. These things I command you that ye love one another." "This is My

commandment, that ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you." "So ought men to love their wives as their own bodies. He that loveth his wife loveth himself."

Husbands should be careful, attentive, constant, faithful, and compassionate. They should manifest love and sympathy. If they fulfil the words of Christ their love will not be of a base, earthly, sensual character that will lead to the destruction of their own bodies and bring upon their wives debility and disease. They will not indulge in the gratification of base passions, while ringing in the ears of their wives that they must be subject to the husband in everything. When the husband has the nobility of character, purity of heart, elevation of mind that every true Christian must possess, it will be made manifest in the marriage relation. If he has the mind of Christ he will not be a destroyer of the body, but will be full of tender love, seeking to reach the highest standard in Christ. He will seek to keep his wife in health and courage. He will strive to speak words of comfort, to create an atmosphere of peace in the home circle.

If the husband is tyrannical, exacting, critical of the actions of his wife, he cannot hold her respect and affection, and the marriage relation will become odious to her. She will not love her husband, because he does not try to make himself loveable. The Lord Jesus has not been correctly represented in His relation to the church by many husbands in their relation to their wives, for they do not keep the way of the Lord.

They declare that their wives must be subject to them in everything.

But it was not the design of God that the husband should have control, as head of the house, when he himself does not submit to Christ. He must be under the rule of Christ, that he may represent the relation of Christ to the church. If he is a coarse, rough, boisterous, egotistical, harsh, and overbearing man, let him never utter the word that the husband is the head of the wife and that she must submit to him in everything, for he is not the Lord, he is not the husband in the true significance of the term. If the wife should have the same mold of character as her husband, woe be to the children; the whole family would be a blot upon the earth. Instead of being a houseband, to bind the family together, into the unity that is symbolized by the unity of Christ and the church, he will break every tie of affection, and the members of the family will be scattered, filled with bitterness and hatred one toward another.

Husbands should study the pattern and seek to know what is meant by the symbol presented in Ephesians, the relation Christ sustains to the church. The husband is to be as a saviour in his family. Will he stand in his noble, God-given manhood, ever seeking to uplift his wife and children? Will he breathe about him a pure, sweet atmosphere? Will he not as assiduously cultivate the love of Jesus, making it an abiding principle in his home, as he will assert his claims to authority?

Let every husband and father study to understand the words of Christ, not in a one-sided manner, merely dwelling upon the subjection of the wife to her husband, but in the light of the cross of Calvary, study as to his own position in the family circle.

“Husbands, love your wives, even as Christ also loved the church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the word.” Jesus gave Himself up to die upon the cross in order that He might cleanse and keep us from all sin and pollution by the influence of the Holy Spirit.

Let husbands devote some time to the study of the Word of God, receiving that Word which convinces of sin, and let them become doers of the command of their Lord. The Bible says, “Seeing ye have purified your souls in obeying the truth, through the spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart, fervently; being born again, not of corruptible things, but of incorruptible seed, by the Word of God, which liveth and abideth forever.”

Let those who stand as husbands study the words of Christ, not to find out how complete must be the subjection of the wife, but how he may have the mind of Christ and become purified, refined, and fit to be the lord of his household. All wicked passions must be overcome, and the love which Christ has exercised toward His church must be symbolized in the family circle. Husbands who are husbands in deed and in truth will do those things which make for peace. The fruit of Christian love will be seen in the courtesy, in the holy tender affection that is manifested in the home. They will comfort and encourage, sympathizing with wives and children in times of sorrow. They will seek to keep their minds peaceful, elevated, and uplifted, that they may be perfect in character.

How opposite from the course which Christ has marked out is the course of those who open the battlefield of

Satan within their homes, provoking their wives and children to wrath by the manifestation of a narrow, contemptible, Nabal-like spirit. When a man is domineering, it causes his wife to wish that she had never entered the marriage relation, but when married life is what it should be, it is a representation of the life in heaven. "So men ought to love their wives as their own bodies; he that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it even as the Lord the church." Thus it is that the wife is represented in her union with her husband.

"Nevertheless, let every one of you in particular so love his wife as himself, and the wife see that she reverence her husband."

How could there be unhappy families if all were doers of the word and not hearers only? The Lord does not require that which is impossible, but all are to live by every word that proceedeth out of the mouth of God, and those who do this will honor their Redeemer in their married life. The two who unite their interest in life will have distinct characteristics and individual responsibilities. Each one will have his or her work; but women are not to be valued by the amount of work they can do as are beasts of burden. The wife is to grace the family circle as a wife and companion to a wise husband. At every step she should inquire, "Is this the standard of true womanhood, and, "How shall I make my influence Christlike in my home?" The husband should let his wife know that he appreciates her work.

When children are born to parents who have practical godliness, they will not be troubled as to how to educate them to meet the world's standard, but their question will be, "How shall we order the education of

our children to please the Lord?" They will search the living oracles that they may understand the way of the Lord and lead their children to Christ. They will teach them the precepts of Christ and train them to be workers together with God, saying, "That our sons may be as plants grown up in their youth; that our daughters may be as corner stones, polished after the similitude of a palace."

This polishing work especially devolves upon the mother, and this is true missionary work. The first work essential to be done is in the home circle. Those who do not have a disposition to deny self, to humble self, to be yielding and submissive, even as a little child, are not in sympathy with Christ and do not know Him by an experimental knowledge.

In answer to the question, Who shall be greatest in the kingdom of heaven, Jesus called a little child unto Him, and said, "Verily I say unto you, except ye become converted and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whosoever shall receive such a little child in My name receiveth Me. But whosoever shall offend one of these little ones which believeth in Me, it were better for him that a millstone were hanged about his neck and the he were drowned in the depths of the sea." The first work to be done in a Christian home is to see that the Spirit of Christ abides there, that every member of the household may be able to take his cross and follow where Jesus leads the way.

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The Prophecy of Daniel Seven

The Judgment Scene

Steven Nelson Haskell

The first half of the book of Daniel deals with questions pertaining particularly to the kingdom of Babylon as it existed in the days of the prophet. The last six chapters are devoted entirely to the history of the world as a whole, and in visions given at various times, the prophet is shown the great events till the end of time. Looking into the future, he sees, as it were, the mountain peaks lighted with the glory of God, and these striking features are noted with unerring accuracy to serve as guideposts, not to the Jews only, but to all people, that they may understand the times in which they live, and know what is about to come on the earth.

To the student of prophecy, the seventh chapter of Daniel is a most important record. By a continuous chain of events, the prophet gives the history from the days of Babylon to the great investigative judgment, which is the central theme of the chapter.

The fact that God could open the future to a heathen king was remarkable. To Nebuchadnezzar the future of earthly governments only was shown, because he himself was earthly, and was incapable of grasping higher things; but to Daniel God opened scenes in heaven. Although the prophet was shown the history of nations, the angel of revelation touched briefly on those subjects, but lingered on the soul-thrilling description of the investigative judgment.

The seventh chapter of Daniel reveals the future of God's people; not only

the Hebrew nation, but the true, the spiritual Israel. This vision was given to Daniel in the first year of the reign of Belshazzar, about 540 b. c. The mere giving of this view bears the strongest testimony to the results of Daniel's education when a youth, to his steadfastness of purpose, and his growth in spiritual things. At the age of eighty-five, after sixty-seven years of court life, with all its allurements, and the natural tendency of human nature to sink to a purely physical existence, his eye of faith was so undimmed that at the bidding of Michael, Gabriel could carry Daniel into heaven itself, there to behold the Father and Son in the final work of the sanctuary above. Moses once saw these things from the top of Mount Horeb when the tabernacle was to be built, and so great was the glory that he veiled his face before the common people could behold him. Daniel's heart was with God, hence things which eye hath not seen nor ear heard, could be revealed unto him by the Spirit.

God said by the prophet Hosea, "I have spoken by the prophets, and I have multiplied visions, and used similitudes, by the ministry of the prophets." The kingdoms which have ruled the world were represented before Daniel as beasts of prey, which arose when the "four winds of the heaven strove upon the great sea." Winds are, in prophecy, a symbol of war and strife. The after-scenes of war and revolution, by which kingdoms come into power, are represented in Daniel seven by the four winds of heaven which strove upon the great sea. Sea or

waters denote "peoples, and multitudes, and nations, and tongues." The beasts referred to represent kings or kingdoms.

Four great beasts came up from the sea; that is, they arose into prominence from the midst of the multitudes of earth. Babylon, the first of these kingdoms, was represented to Nebuchadnezzar as the golden head of the great image. To Daniel the same power appeared as a lion, having eagle's wings. The strength of the monarch of the forest, to which is added the swiftness of the king of birds, is taken to represent the kingdom of which the city of Babylon was the capital. Before Babylon was known as an independent kingdom, while it was still a subject province of Assyria, Habakkuk, a prophet of Israel, had been given a view of its work which shows the force of the symbol of a lion with eagle's wings. Speaking to Israel, he tells them of a work so wonderful that they will not believe it when told. "Lo, I raise up the Chaldeans, that bitter and hasty nation, which shall march through the breadth of the land, to possess the dwelling places that are not theirs. They are terrible and dreadful.... Their horses also are swifter than the leopards, and are more fierce than the evening wolves.... They shall fly as the eagle that hasteth to eat. They shall come all for violence; ... they shall gather the captivity as the sand. And they shall scoff at the kings, and the princes shall be a scorn unto them; they shall deride every stronghold."

This is Babylon as Habakkuk saw it. While Daniel watched the same kingdom in his vision, the noble lion with its wings, denoting power and rapidity of conquest, had been lifted up from the earth into an unnatural position and made to stand upon its

feet as a man, and a man's heart was given to it. Man's heart without Christ is simply sin. The wings were shorn, and then Babylon was represented as it existed at the time of the vision, bereft of its strength, abandoned by God, with Belshazzar standing at the head of the government.

The prophet Habakkuk gives the reason for this sudden weakening of the mighty power of Babylon. He says, "Then shall his mind change, and he shall pass over, and offend, imputing this his power unto his god." The history of the kingdom as given in previous chapters shows how and when this was done. Babylon committed the unpardonable sin, imputing the power and Spirit of God to the gods of the heathen, and by this act the lion was shorn of its strength, the wings were plucked, and a man's heart was given to it. Two years after the vision, in the year 538 b. c., Daniel was a witness to the complete overthrow of the kingdom.

The Medo-Persian kingdom was bloodthirsty and cruel in its nature, and is represented by a bear. Darius was a Mede; and Cyrus, the leading general, a Persian. Darius the Mede took the Babylonian kingdom, and ruled for a short time. Cyrus the Persian was the leading spirit in the government after Darius had passed away. The bear, as well as the other beasts which followed the lion, represented kingdoms yet in the future at the time Daniel saw the vision. The bear of Daniel seven symbolizes the same power as the ram of chapter eight, which the angel there tells the prophet represents the Medo-Persian empire. The history of this empire given in the eleventh chapter of the book of

Daniel, and the study of that chapter together with the thirteenth and twenty-first chapters of Isaiah, will reveal the bear-like character of the nation which arose and devoured much flesh. The history of the second great kingdom covers the years from 538 to 331 b. c.

After the Medo-Persian kingdom arose and fell, there came forth another entirely different from that represented by the nature of a bear. The Grecian kingdom, which followed the Medo-Persian, is compared to the sprightliness of a leopard in its natural state. This not being sufficient to represent the rapidity of the conquest of Alexander, the first king, the leopard had on its back four wings of a fowl. It also had four heads, which symbolized the division of Alexander's empire after his death, when his four generals took his kingdom and dominion was given to them. This power is represented by the goat with the notable horn, which stamped all beneath its feet, as described in the eighth chapter of Daniel.

The history of the first three kingdoms is but lightly touched upon in this chapter, but when the fourth beast, "dreadful and terrible, and strong exceedingly," appeared, Daniel "would know the truth," and the angel explained that power minutely.

The three preceding powers were symbolized by three of the mightiest beasts of the earth, but when the fourth beast was considered, there was no animal with a character to represent its terrible nature; so a beast without name, having iron teeth, brass nails, and ten horns, was presented to the prophet.

The angel had said to Daniel, "As concerning the rest of the beasts,

they had their dominion taken away; yet their lives were prolonged." Each one, before being destroyed, was merged into the succeeding one. The same truth was represented in chapter four when the tree representing Babylon was cut down, but the roots remained in the ground. The roots represented the foundation principles upon which Babylon was built, and they have remained in the earth ever since. When Medo-Persia fell, she left her principles of government, education, and religion still alive, transmitting them to her posterity, the nations of earth. Greece did likewise, and with each succeeding empire, those foundation principles which were so clearly portrayed in Babylon, which were placed there by the prince of the power of the air, instead of appearing in a weakened state, sprung into life with renewed vigor. So it was that when the fourth kingdom appeared, those principles of government which were the counterfeit of heaven's underlying principles were so strong that no natural beast could symbolize even pagan Rome.

Rome in religion renewed all the religious errors of Babylon, and in education she followed in the footsteps of her great mother. But as the prophet watched, things still more wonderful appeared. The fourth beast, Rome, which succeeded Greece in 161 b. c., had ten horns, which, said the angel, "are ten kings that shall arise." This fourth beast is identical with the legs of iron in the image shown to Nebuchadnezzar, and the ten horns correspond to the mixture of iron and clay in the feet of that image. Each of the preceding kingdoms had fallen into the hands of some strong general who took the rule, but with Rome the case was different. The details of this history

are given in the eighth chapter of Revelation under the symbol of the seven trumpets. Barbarian hordes from the north of Europe and Asia swept over the Roman empire between the years 351 and 483 a. d., crushing the government into ten parts.

There was a time when the Roman empire had a most wonderful opportunity to accept the true God. Rome was the universal kingdom during the life of Christ. To Babylon God sent his people, the Jews, to scatter the truths of his kingdom and lead men to repentance. The Medes and the Persians received the gospel from this same people, and representatives from Greece came to Jerusalem, into the very temple, in touch with the priests, in order that there might be no excuse for their refusing Christ. But to the Roman kingdom, heaven itself was poured out in the person of the Saviour, and it was Rome that nailed him to the cross. It was a Roman seal on his tomb, and a Roman guard at his grave. The early church suffered persecution at the hands of this same power. Judgment came to Rome when these barbarians overran the empire with fire and sword, and the kingdom was divided into ten parts.

But Roman history did not end with the division. Daniel watched, "And, behold, there came up among them another little horn, before which there were three of the first horns plucked up by the roots." A new power, a power outside the empire is here represented by the little horn. The three divisions which were plucked up were the Heruli in 493, the Vandals in 534, and the Ostrogoths in 538 a. d. Justinian, the emperor, whose seat was at Constantinople, working through the general Belisarius, was the power

which overthrew the three kingdoms represented by the three horns, and the reason for their overthrow was their adherence to Arianism in opposition to the orthodox Catholic faith. The details of the overthrow, and the religious controversy which was the root of the trouble, are fully given by Gibbon in the "Decline and Fall of the Roman Empire," by Mosheim in his church history, and by others.

The little horn which was in power on the plucking up of the three, was diverse from all the others. It had eyes "like the eyes of a man, and a mouth speaking great things;" his look also was more stout than his fellows.

Rome was dropping into ruin; her cities had been sacked, her government broken. As from the decaying log of the marsh the mushroom springs up in a night, gaining its life from the decay, so there arose in the Roman Empire a power which was nourished by this national decay. This power was the little horn known as the papacy.

It is written that Babylon, the mother of harlots, fell because of imputing her power unto the gods of the heathen. Pagan Rome fell because she presumed to hold authority over the person of Christ and his followers. Then arose the little horn, and it "made war with the saints and prevailed against them." "He shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws." Rome in the days of Christ was the center of the world. Paul and others preached the gospel in that city. A church was organized, and for years this church of Rome ranked with the churches of Jerusalem, Constantinople, and others. Gradually but surely,

worldliness took the place of the spirit of Christ, and Roman bishops became exalted. The mystery of iniquity of which Paul wrote in his letter to the Thessalonians, was at work in Rome. At the time of the division of the empire the bishops were greedy for civil power, and in the time of national distress the church grasped the reins of government; the little horn had received power. This was a. d. 538, when the last of the three horns was plucked up and the decree Justinian made in 533 went into effect. (See Gibbon, chapter 41.) Paganism on the throne had been cruel enough, but when those pagan principles which had lived since the days of Babylon took the name and outward form of Christianity, the power which bore sway was still more cruel. Not only would the little horn speak stout words against the Most High, but it would "presume to change the appointed times and the law." (Spurrell's trans.)

Unholy hands had been laid in years past upon the temple of God and the consecrated vessels in the temple, and upon God's people, but the little horn laid hands upon the very law of God, attempting to change the Sabbath of the fourth commandment. The little horn had all the power of Babylon. In government it was an absolute monarchy, holding authority over all the thrones of Europe. Kings rose and fell at the dictates of Rome. From a religious standpoint, it was the ruling power dictating to the consciences of men, bringing them before her tribunal and peering into their very thoughts. The rack and the inquisition were her instruments, and no man escaped the scrutiny of the man's eye in the little horn. The means by which this power was maintained was its system of education, which kept Europe in

darkness for over one thousand years.

This was a long-lived kingdom. "They [the saints, the times, and the laws] would be given into his hands for a time and times and the dividing of times." The reader is referred to chapter 11:13, margin; to the seventh verse of chapter 12, and to Rev. 12:6; 13:5, and Num. 14:34 for different expressions giving the same time and referring to the same power. This time, three and one half years, or forty-two months, or twelve hundred and sixty years, as it is variously designated, began in 538, when three horns were plucked up to make way for the establishment of this one power, the little horn. It continued until 1798, when his dominion was taken away. His power, however, is not yet destroyed.

Daniel in his vision was shown not only earthly kingdoms and powers, but after listening to the voice of the little horn, which spake great words against the Most High, his attention was called to scenes in the heavenly court which would transpire simultaneously with the fulfillment of the prophecy concerning the nations of the earth.

It was during the time when the fourth beast had dominion and power that the Saviour was crucified. He was the Lamb slain in the outer court, and on his ascension he entered the holy place of the heavenly sanctuary. There he was seen by John as described in the fourth and fifth chapters of Revelation. But this work in the holy place was only a part of the Saviour's ministry for mankind. The time came when he must perform in heaven that service of which the day of atonement in the earthly sanctuary was the type. Spurrell renders the

ninth verse: "I beheld till the thrones were pitched [Revised Version, placed], when the Ancient of Days was enthroned [or did sit] in judgment. His raiment was white as snow, the hair of his head like pure wool, his throne was flames of fire, his rolling wheels the ardent flame."

Here within the holy of holies is the abiding place of the King of kings, God the Father, where thousands and tens of thousands of angels minister before him. This, the throne of God, is the center of all creation; about it revolve the solar systems throughout the whole extent of space. Worlds circle about their suns, and suns with their attendant planets in turn circle about the throne of God. It is the wheel within a wheel which Ezekiel describes. Daniel said, "A fiery stream issued and came forth from before him," for there all is life, a living, constantly moving throne.

God's power pervades space in every direction. Like beams of light, there radiates from him a force which holds worlds in their orbits. The power man calls gravity is but a portion of the drawing power of God. It holds the orbs of heaven in their places, it balances the clouds, weighs the mountain, and measures the waters of the sea. The same power notes the fall of every leaf on earth, the death of the tiniest sparrow, and the pulse beats of every man. From him comes all life: "In him we live and move and have our being." We are a part of that great center of light that is our God of love, and it is that power which the prophet vainly tried to express in human language that converts the soul. The Son was one with the Father, and it was from this glory that he stepped when he offered himself at the foundation of the world. He was the Lamb slain, and the heart of God was broken in

that offering. Every time the knife was plunged into a victim at the altar of the earthly sanctuary, the flowing blood touched afresh the heart of the eternal Father. Every time a broken-hearted man or woman approaches the throne in penitence, the wound in our Father's heart bursts open and bleeds again. "The broken and the contrite heart thou wilt not despise, O God." Never, never, through all eternity, will that Son resume his former condition. What he assumed for fallen man he will retain forever. He is a man still in the heavenly court, touched by every human woe. The universe beheld the gift, and bowed in adoration. The temple is filled with the glory. There seraphim and cherubim with their shining glory, as guardians, stretch their wings above his throne, veil their faces in adoration, and bow before him.

"Oh, instruct us what we shall say of Him; we can not do justice because of our ignorance.... If a man venture to speak, surely he shall be overwhelmed.

"We can not even now gaze upon the light of the sun when it shineth forth in the heavens; and the wind passing along hath cleared the sky. But what splendor from the holy of holies shall appear! With God is insufferable majesty! The Almighty! we can not comprehend him!" – Spurrell's Translation. The door into the holy of holies was opened in 1844, and "Behold one like the Son of Man came with the clouds of heaven and came to the Ancient of Days, and they brought him near before him."

No words could be framed which give a more vivid view of the opening of the judgment which occurred at the time of the announcement, "The hour of his judgment is come." In Daniel seven is the only description

found in the Bible of the judgment scene announced by the first angel of Revelation fourteen. The message itself is the only announcement in the Bible that the time had arrived; and the fourteenth verse of the eighth chapter of Daniel is the only prophetic period given in the Bible which marks the time of the beginning of God's judgment. That period is the twenty-three hundred days or literal years which began in the year 457 b. c., with the decree to build and restore Jerusalem, and expired in 1844, a. d. It was at this latter date that the first angel of Revelation fourteen proclaimed the hour of God's judgment. The message went to all lands, and the islands of the sea heard it.

When God had taken his position over his law in the most holy place in the heavenly sanctuary, then Christ came in to plead before him for his people. This coming could not be when he ascended up on high; for then he ascended to the Father, and the judgment was in the future. It can not refer to his second coming to this earth; for then he comes from the Father: It was his coming before the Father when he took his position in the judgment at the end of the twenty-three hundred days. He came before the Father surrounded by the clouds of heaven; that is, with thousands of angels who, as

ministering spirits, have watched the lives of men, recording their every word and deed and thought. Characters have been formed, and whether they are good or ill, they have been mirrored in the books of heaven. When Christ came before the Father, the books were opened and the cases of the dead were investigated. The deeds may have been committed in the light of day, or in the darkness of night, yet they are all open and manifest before him with whom we have to do. Heavenly intelligences have witnessed each sin, and have faithfully recorded the same. Sin may be concealed from friends, relatives, and our most intimate associates. None but the guilty actors may have the least knowledge of wrong deeds, but these things are all laid bare before the angels and the inhabitants of other worlds. The darkest of all dark nights, the deepest-laid plot of individuals or nations, can not hide even one thought from the knowledge of the heavenly intelligences. God has a faithful record of every crooked dealing, of every sin and unjust practice. If the inward heart is full of hypocrisy, an outward appearance of uprightness can not deceive him.

As one by one these names are read, the Saviour holds up his hands, still bearing the imprints of the nails of Calvary, and he cries, "My blood,

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Father, my blood, my blood." Above his throne is the rainbow; mercy and justice mingle there. God's heart is touched by the pleadings of his Son, and pardon is written opposite the name. Then through the arches of heaven, a shout of triumph resounds. The angels cast their crowns before the throne, crying, "Holy, holy, holy." For nearly sixty years the work of the investigative judgment has been in progress. It is fast drawing to a close. Before it closes, it will settle the case of every living man and woman. Day by day we are making the record which will determine our future for weal or woe. How solemn the thought that words once uttered, actions once performed, can never be changed. The atoning blood of Christ is offered to-day. "To-day if ye will hear his voice, harden not your hearts."

The life of the fourth beast, especially of the little horn, is prolonged beyond the time of the investigative judgment. Even after the thrones were set and the work in the holy of holies was begun, the great words of the little horn attracted the attention of the prophet. The greatest word ever spoken against God was the decree of infallibility issued by the ecumenical council in 1870. This was an attempt to seat a man on a throne beside the Son of God. While Christ stood as a slain Lamb before the Father, pleading for the salvation of the world, poor, frail man was exalting his throne above the stars of God.

Babylon fell because she imputed her power unto the gods. Of the fourth beast Daniel says, "I beheld till the beast was slain, and his body destroyed, and given to the burning flame." Thus at the end, instead of being conquered by some other power arising on earth, this one goes

into the lake of fire. The other beasts which represent kingdoms, had their dominion taken away, yet their lives were prolonged for a time and a season; that is, they were merged into the succeeding kingdom. But not so with the fourth kingdom; its destruction is complete. The fifth kingdom, which is the heavenly, the kingdom of God, is not in human hands. God himself establishes it under the whole heaven, and it will exist forever and ever. "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High." Those who are accounted worthy in the investigative judgment will come forth in the first resurrection, or will be translated without seeing death, and will reign with Christ forever and ever. Sin, with all who have clung to it, will be forever destroyed. The pride and arrogance of Babylon of old, her iniquity of every form, which has been repeated by all the nations of earth, together with the instigator of all evil, will at last be blotted out. The end of the controversy is reached. The triumph of truth is witnessed by all created beings. The scar which sin has made is gone forever. The discord which for six thousand years has marred the universe will be forgotten. The music of the spheres will be taken up anew, and man will reign with his Creator. "Hitherto is the end of the matter." What wonder that the vision troubled Daniel, and that his countenance changed! The matchless love of Christ, who can understand?

{1901 Steven Nelson Haskell, The Story of Daniel the Prophet, page 88.1 to 102.2}



Another Disappointment

Jerry O'Donnell

BE AWARE THAT THIS IS NOT A DATE-SETTING ARTICLE. THIS ARTICLE IS WARNING WHAT WILL BE COMING AND POSSIBLY PROVIDE INFORMATION ON HOW IT WILL OCCUR.

“Many Adventists have felt that unless they could fix their faith upon a definite time for the Lord's coming, they could not be zealous and diligent in the work of preparation. But as their hopes are again and again excited, only to be destroyed, their faith receives such a shock that it becomes well-nigh impossible for them to be impressed by the great truths of prophecy. The preaching of a definite time for the Judgment, in the giving of the first message, was ordered of God. The computation of the prophetic periods on which that message was based, placing the close of the 2300 days in the autumn of 1844, stands without impeachment. The repeated efforts to find new dates for the beginning and close of the prophetic periods, and the unsound reasoning necessary to sustain these positions, not only lead minds away from the present truth, but throw contempt upon all efforts to explain the prophecies. The more frequently a definite time is set for the second advent, and the more widely it is taught, the better it suits the purposes of Satan. After the time has passed, he excites ridicule and contempt of its advocates, and thus casts reproach upon the great Advent movement of 1843 and 1844. Those who persist in this error will at last fix upon a date too far in the future for the coming of Christ. Thus they will be led to rest in a false security, and

many will not be undeceived until it is too late” {GC88 456.2}.

In recent years, many Adventists have been playing around with Daniel 12's three timelines trying to apply them literally to end time events including the Mark of the Beast, seven last plagues, and even the Second Coming. When the pope addressed Congress on September 24, 2015, and when the Paris peace accord on climate change, having ties to the pope's encyclical, occurred on December 12, 2015, they began tracing two timelines of 1335 along with 1290 with the expectation of another to be kicked off 30 days later being the 1260 timeline. One group started with the September date while another started with the December date. Well, all three timelines have ended without Sunday law, without plagues, and most definitely, without the second coming.

In addition to that, which seems to come around a lot, numerous others have tried to guess the 6000th year based upon Ellen White's statement of the reference to the 4,000 years culminating in the First Advent. It seems, though, she applies it three different times, bringing it into suspect if it is literal or not.

Birth: “The story of Bethlehem is an exhaustless theme. In it is hidden ‘the depth of the riches both of the wisdom and knowledge of God.’ Romans 11:33. We marvel at the Saviour's sacrifice in exchanging the throne of heaven for the manger, and the companionship of adoring angels for the beasts of the stall. Human pride and self-sufficiency stand

rebuked in His presence. Yet this was but the beginning of His wonderful condescension. It would have been an almost infinite humiliation for the Son of God to take man's nature, even when Adam stood in his innocence in Eden. But Jesus accepted humanity when the race had been weakened by four thousand years of sin. Like every child of Adam He accepted the results of the working of the great law of heredity. What these results were is shown in the history of His earthly ancestors. He came with such a heredity to share our sorrows and temptations, and to give us the example of a sinless life" {DA 48.5}.

Baptism followed by the temptations: "Christ, in the wilderness of temptation, stood in Adam's place to bear the test he failed to endure. Here Christ overcame in the sinner's behalf, four thousand years after Adam turned his back upon the light of his home. Separated from the presence of God, the human family had been departing, every successive generation, farther from the original purity, wisdom, and knowledge which Adam possessed in Eden. Christ bore the sins and infirmities of the race as they existed when He came to the earth to help man. In behalf of the race, with the weaknesses of fallen man upon Him, He was to stand the temptations of Satan upon all points wherewith man would be assailed" {1SM 267.3}.

Crucifixion: "In A. D. 31, three and a half years after his baptism, our Lord was crucified. With the great sacrifice offered upon Calvary, ended that system of offerings which for four thousand years had pointed forward

to the Lamb of God. Type had met antitype, and all the sacrifices and oblations of the ceremonial system were there to cease" {GC88 327.3}.

Clearly, there is an understanding of a period of 6,000 years of sin, followed by the coming millennium of 1,000 years of rest that makes up the "one day [is] with the Lord as a thousand years, and a thousand years as one day" (2 Peter 3:8) equating to the first week of time symbolically standing for the period of time the Great Controversy shall cover. It also matches the pattern of sevens that God has, where even the land is to be worked for six years and the seventh be at rest (Exodus 23:10-11). So, there is no argument against the 6,000-year theory in which Jesus will return. However, there is way too much time being spent on when people think the 4,000th year was and when to expect the 6,000th year. Way too much time has definitely been spent playing around with the 1290, 1335, and 1260 timelines of Daniel 12 trying to point to those final events.

Now, we are not far off regarding all of this time setting business. As many of you may know, if you were an Adventist in the day, that 1996 was the expected year of Jesus to return marking the 6,000th year from His birth. Obviously, that was not correct because we are still here.

Today, we hear of the 2027 reference, as it is supposed to be the 6,000th year from His baptism and temptation in the wilderness. Many combine the other timelines which have already begun to fail. March 2024 was to have seen a Sunday law followed by a stronger one in April. They have not materialized, so

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everyone expecting Jesus to return in 2027 are probably going to be disappointed.

Most of the date setters are holding out for 2031 being the last possibility. Many cover their bases by claiming that Jesus will cut it short. Actually, if you read all of Ellen White's statements upon the words "he will finish the work, and cut [it] short in righteousness" (Romans 9:28), she applies them to the dark ages when Rome did not have unchallenged authority all the way to 1798. With the reformers being a thorn, light already had begun the work of reformation. Besides, Jesus showing up tomorrow is not that thrilling of Him being able to claim, "Hey, I cut it short!" Really? Jesus showing up seven years early and say, "See, He cut it short" is like saying something which mathematically does come out to be exactly what we are about to share, "In 24 hours, we are going to leave on a trip, but don't worry, I'm not going to make you wait until the very last second. I'm going to cut it short. We're going to leave 14½ seconds early." That is what 24 hours multiplied by 60 minutes multiplied by 60 seconds (86,400 seconds) all divided by 6,000 (the number of years before the second coming) and multiplying it by the number 7 since that is how many years we have until 2031. Of course, when 2025 rolls around, then it will be about 12 seconds early, and so on. But if today I told you that we are saving 14½ seconds on departing for our trip, there would not be any real

recognition that we are leaving early. It would be a laughable statement. So, no, do not try to say that if Jesus shows up in 2030, 2029, or 2028 that somehow He cut it short. That would be laughable.

Does that mean that we believe that we are going to go right up to the year 2031? We did not say that, but now that you have the premise of things, the purpose of this article is not to set a date or try to predict that 2031 is the year. Further, what we are trying to do is address something else. Ellen White stated in the opening paragraph, "Those who persist in this error will at last fix upon a date too far in the future for the coming of Christ." What would happen if 2032 came and we are still here? What will you do then? Will you be part of the group that will come up with a new year far in the future regarding last day events, even the second coming?

Where would someone get a timeline to even do that? Well, in preparing the section on *Prophecy Made Plain* followed by the parallel article found by Steven Nelson Haskell, we stumbled upon an unknown time reference. We wanted to do a third article about the 1844 anniversary in addition to the *Dear Brothers and Sisters* section seeing we are acknowledging 180 years having passed since then, but we discovered something wedged in between.

Daniel 7:12 states, "As concerning the rest of the beasts, they had their dominion taken away: yet their lives

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were prolonged for a season and time.” Why is it so specific? Why is it not just “prolonged”? It could even be acceptable by stating a generic reference of “prolonged for a time”, where “time” may not equate to anything significant. Even the words, “prolonged for a period” or “prolonged beyond their days” would have sufficed to take the verse generically, but by combining the words “season” and “time”, some may begin to wonder if this is indeed a timeline yet to be discovered or proclaimed. It is not being proclaimed now because many want Jesus to return in their lifetime, and if that were an actual timeline, that would be beyond their lifespan.

Ellen White makes only one mention of this wording and has nothing to do with Daniel’s verse: “The wrongdoings of men have their season and time” {Ms21-1896}.

Now, the wording and application appears in the pioneer writings 36 times, one of which is most interesting: “If it be further objected that the imperial power existed in Constantinople the seat of the Eastern empire till 538, we reply, that it still continued a long while in the East after the Papal supremacy was established in the West. Its life like that of the beast’s, [Dan.viii,12,] was prolonged for a season and time, after its supremacy of dominion was taken away. And in like manner as the Papal government has existed, though its supremacy of dominion has been taken away. Hence we feel justified in counting the barbarian form of the divided state of the Roman government as one of the seven heads, it being designated by inspiration in the rise of the ten kings. Dan.viii,24” {February 14, 1856 JWe, ARSH 154.12}. The other pioneers place the application of

Daniel’s verse to refer to all the kingdoms before Pagan Rome, which swallowed up Babylon, Medo-Persia, and Greece’s influence.

Again, before we proceed, please note that though this may be convincing of a date setting, especially one in the far future, it is actually a warning, so that if you do hear this, you are aware and not be “led to rest in a false security, and many will not be undeceived until it is too late”.

Working from James White’s statement and following sequentially Daniel 7:4-12 while treating the words “season and time” being 90 days in a season and 360 days in a biblical year, equating to 450 days prophetically, or 450 years literally, we proceed with the potential application of date setters as warning to not be deceived.

Now, what do you do with that amount of time? If we take it to mean what most of the pioneers mentioned, that Babylon and Medo-Persia and Greece continued their lives in a philosophical or influential way through Rome, well, Rome came to power around 168 B.C. Adding 450 years to 168 B.C. brings us to the insignificant time of 283 A.D. (450 minus 168 because it is B.C. time plus 1 for no zero year). Like we said, there is nothing earth shattering about 283 A.D. So, that does not make sense.

So, let us back up and trace it through the verses found in Daniel. The lion of Daniel 7:4 refers to Babylon ending in 538 B.C. The bear of Daniel 7:5 refers to the reign of Medo-Persia, which ended in 331 B.C. The leopard of Daniel 7:6 refers to Greece, which ended in 168 B.C. The non-identified beast of Daniel 7:7 refers to Rome, which the pagan part

ruled until 476 A.D. As it transitioned into papal Rome (Daniel 7:8), it received the deadly wound in 1798 A.D. Please note that Daniel 7:9-10 switches to Heaven, but in Daniel 7:11-12, things switch back to earth: "I beheld then because of the voice of the great words which the horn spake: I beheld [even] till the beast was slain, and his body destroyed, and given to the burning flame. As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time."

Though the papacy was not burnt to the ground physically, it most definitely received the deadly wound. Could that refer to hell fire? Possibly, but if we are going to follow the pathway of date setters, that would be dismissed or symbolically applied.

Next, we have Daniel 7:13, which came to fruition on October 22, 1844.

That means Daniel 7:12 timeline could actually start from the fall of the papacy despite it actually continuing on spiritually as the deadly wound is being healed, leading to the complete future physical restoration. The reason it could be stated that the timeline is meant to start from 1798 is because verse 12 containing the timeline appears in sequence after 1798, but before 1844 found in verse 13.

So, in doing the math of taking 1798 and adding 450 years to it, we end up in 2248 A.D. That is most definitely far future. None of us will be alive then. However, to add to their argument, supposedly the Jewish people are very strong in tracking the current year. Unlike those of us thinking that the 6,000th year is very soon, they say that it is only 5784 and will become 5785 at sunset on October 2024. With 215 years to go

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before 6,000, according to the Jews, the year will then be 2239 A.D. That is very close to the 2248 A.D., that is if Daniel 7:12 were a timeline. Further credence for their case could be the announcement of cutting it short as being something significant. If Jesus were to come in 2048 A.D., that is 200 years early. On that 24-hour clock example, that would be 48 minutes early! That is worth stating that we would leave early. That is worth Jesus saying that “I showed up early!”

But all of this hinges on Daniel 7:12 being a timeline, which is very questionable as being a timeline or

not. To build a theory with such uncertainty is certainly not being on stable ground.

So, the purpose of this article is to tell you before it happens, as we approach 2027 and 2031 on a rapid pace, if you start hearing about the date in the 2200s, know that you were warned ahead of time.

May God protect all of us who are “rightly dividing the word of truth” (2 Timothy 2:15) and “watch and pray: for ye know not when the time is” (Mark 13:33).



Heavenly Health

Reen Swindle

Mindfulness

This month I want to put before us, once again, the meaning of health that we presented in the October 2023 issue of this publication, where in the first paragraph health is defined as: *“That state of an animal or living body, in which the parts are sound, well organized and disposed, and in which they all perform freely their natural functions. In this state the animal feels no pain. This word is applied also to plants.”* Also, in that same issue, we pointed out that to be healthy is to be whole, and being whole certainly does include what goes on in our minds. Stop and ask yourself, “Was I mindful of the definition I just read?” Did you really notice the sentence that says if you are in the state of health you are in no pain? That simply means if you are in any pain, large or small, you are not in health. Barring an accident or birth defect, somewhere along the line in your life, you were not paying

attention to things occurring in your body and dis-ease has taken place, ease and comfort are missing from your life. And did you notice when we dissect that word it loses power over our perception of it? Try this little experiment – apply 'dis-ease' to any condition you have, regardless of how severe it may currently be, and watch it losing power over your life. Now go back to referring to your condition as a 'disease' and you might even be able to actually feel the shift in your body taking place; fear and impending doom might set in. We have made the term 'disease' into something bigger than life, completely out of our control, something that comes from 'out there somewhere', latching onto us and we cannot do a thing about it except to put ourselves *under* the care of a complete stranger in most cases and then vaguely hope for the best as they prod and poke and slice

and fill us full of chemicals in an attempt to get this situation straightened out.

Be mindful of your language, and that of others. Dis-ease is not a raging, out-of-control monster, but you have been conditioned to think and believe that a disease is exactly that. Do you see the difference in the two terms? Watch the response of a long lost friend you encounter on a sunny day, when they ask, "How are you, how have you been doing?" and you reply, "I have kidney disease", and note their body language. The scenario, otherwise happy and cheerful up to this point, will probably immediately go something like this – "*Awww!! Oh, how horrible! Who is your doctor?*" as arms surround you with a hug, and their facial expression, their countenance, falls downward, and the atmosphere surrounding them (and you, if you are not careful!) actually changes (climate change!). But, what if you simply smile and say, "Well, I'm experiencing some discomfort (dis-ease) right now, but I'm on top if it (the opposite of being "*under* the care of a complete stranger"), following God's instructions." You have a hopeful outlook, as opposed to caving in to depression and defeat and even more misery.

So now that we have a pretty good picture of what dis-ease is – what does 'ease' actually mean, from the same source? – "*Rest; an undisturbed state. Applied to the body, freedom from pain, ...*" Stop right there.

Doesn't that sound just like part of the definition of health? – "*In this state the animal feels no pain.*" You see, if, or when, we do experience times of dis-ease we can still have rest, peace of mind when we realize that the one true God is ever mindful of everything we do, or experience,

but our mindfulness is no match for His. Ps. 115:12 "The LORD hath been mindful of us:..." There is never a moment that we are not on God's mind, His mind is full of us in every situation of life, and we cannot afford not to be mindful of Him, for He is in the very breath we breathe, and without Him we can do nothing. We cannot recover from any set-backs in life without Him and we cannot heal. Oh, we can apply the world's band-aids, of which the world supplies many, but no true healing can take place without Him, whether it be physical, emotional or spiritual; so as believers we can experience Jer. 32:17, "...there is nothing too hard for Thee."

In Gen. 8:1, we read of one beautiful example of God's mindfulness of man when it is stated, "And God remembered Noah, and every living thing, and all the cattle that [was] with him in the ark." You might wonder how God could ever forget Noah, but in this case, and many others in scripture, Strong's Concordance tells us that "remembered" means "mindful" – God had Noah and his family and all of the beasts in his mind and heart through all they were experiencing on that ark. He never let them slip from His mind, His watchfulness and His care.

When we know in our hearts, as Noah surely did, that God is always aware of our every infirmity, and He identifies Himself with us in our fallen condition, then we can rest in the assurance of, "Lo, I am with you always, even unto the end of the world." What love, what complete mindfulness.



Healthy And Delicious Recipes

Lisa O'Donnell

Vegan Corn Chowder


Ingredients

- 6-7 cups vegetable stock (1440-1680g)
- 5 cups corn kernels (825g or about 6 cobs)
- 2 tablespoon vegan butter (or olive oil or stock)
- 1 ½ teaspoon old bay seasoning
- 1 ½ teaspoon smoked paprika
- ½ teaspoon dried thyme
- ½ teaspoon dried chives
- ¼ teaspoon garlic powder
- ¼ teaspoon celery salt
- ¼ teaspoon coriander
- 1 bay leaf
- 1 sweet onion, diced
- 3 cloves garlic
- 1 ½ lb Yukon gold potatoes, cubed (450g)
- 1 stick celery, chopped
- 1 red bell pepper, diced
- 2 carrots, diced
- ¼ cup sun dried tomatoes in oil, chopped
- ⅔ cup coconut milk (160g)
- fresh lime juice, to taste

Instructions

1. In a dutch oven or large soup stock pot, add 6 cups vegetable stock and bring to a boil.
2. Once boiling, add 5 cups corn kernels and let cook for 15 minutes while prepping your other ingredients. Remove stock from the pot and reserve.
3. With the corn still in the pot, over medium heat, add 2 tablespoon vegan butter, 1 ½ teaspoon each old bay seasoning and smoked paprika, dried thyme, dried chives, and ¼ teaspoon each garlic powder, celery salt, coriander, and 1 bay leaf. Stir together and allow corn to get some brown bits on it.
4. Add 1 large diced onion and 3 cloves minced garlic and allow to cook, stirring occasionally, for 2-3 minutes. Add in the 1lb cubed potatoes, 1 stick chopped celery, 1 diced red bell pepper, 1 diced carrot, and ¼ cup chopped sun-dried tomatoes.
5. Stir together for 2-3 minutes allowing everything to come together.
6. Add in the stock and make sure everything is covered under the stock (adding in the additional 1 cup if needed). Add a little bit more stock if needed to cover.
7. Reduce heat to simmer and allow to cook for 20-25 minutes.
8. Add about ⅓ of the soup to a blender with ⅓ cup coconut milk and blend until smooth.
9. Add blended mixture back into your soup pot and stir together.
10. Taste and adjust any seasonings if desired.
11. Top with lime juice to taste and stir together, then serve.

Notes

1. Slow Cooker Instructions – Place all ingredients into slow cooker or crock pot except the lime juice and stir together.
2. Cook on low for 6-8 hours or high for 3-4 hours. 
3. Remove $\frac{1}{3}$ of the mixture to a blender and blend until smooth.
4. Pour back in, add the lime juice as desired, and stir together until combined.

The word "vegetarian" is not derived from "vegetable", but from the Latin, homo vegetus, meaning among the Romans a strong, robust, thoroughly healthy man.

~Science in the Kitchen, by E.E. Kellogg

Natural Vitamins

Jerry O'Donnell

Benefits of Eating Chickpeas

1. The protein and fiber in chickpeas may help keep your appetite under control.
2. Chickpeas help control blood sugar, as canned and dried chickpeas have a low glycemic index.
3. They help with digestion as they are high in dietary fiber, especially a soluble fiber called raffinose.
4. They can help lower cholesterol as soluble fiber is good for more than gut health, which can lessen your total cholesterol and your LDL ("bad") cholesterol.
5. They may lower your cancer risk, for when you eat chickpeas, your body makes a short-chain fatty acid called butyrate, which helps get rid of sick and dying cells.

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.

6. They have calcium, magnesium, fiber, and other nutrients for strong bones.
7. They have choline, a nutrient that helps make important chemicals

for memory, mood, muscle control, and other brain and nervous system activity.



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.

Circumcise or Not to Circumcise?

In Genesis 17:10, it appears that circumcision is commanded for Abraham and all seed afterward without end. And when we are told, “if ye [be] Christ's, then are ye Abraham's seed, and heirs according to the promise” (Galatians 3:29), atheists are quick to point to all the lack of circumcising among Christians today to be contradictory. Now, it is not the fact that we are to be circumcised as Christians today, but they point out the number of New Testament verses that contradict the original command, and therefore, it shows God to be contradictory, and if so, then faith in His Word becomes suspect and even God Himself, because it appears that contradictory humans have created such a being themselves, including the Bible.

Genesis 17:10 This [is] my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised.

Galatians 5:2 Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing.

Galatians 5:6 For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.

Galatians 6:15 For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.

1 Corinthians 7:19 Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.

There is no contradiction. The literal things of the Old Testament serve as object lessons for us today to conduct in spiritual form.

There was literal Israel of old, and now, “Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof” (Matthew 21:43). We call it “spiritual Israel”.

There was literal Jew of old, and now, “He is not a Jew, which is one outwardly; neither [is that] circumcision, which is outward in the flesh: But he [is] a Jew, which is one inwardly” (Romans 2:28-29).

There was the literal blood line to be part of Abraham's seed, and now, "if ye [be] Christ's, then are ye Abraham's seed, and heirs according to the promise" (Galatians 3:29).

And so it is with circumcision. There is the literal circumcision and now,

"circumcision [is that] of the heart, in the spirit, [and] not in the letter; whose praise [is] not of men, but of God" (Romans 2:29).

So, yes, all are to be circumcised, but not physically, for it is now spiritual.



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.

What Does the Day or Hour Refer To?

In most Bible versions, not only do people not know the day or hour for an event, they do not even know what event it is! Some versions refer to the second coming being the event. We are pretty sure that such an event is what Jesus was referring to as the Bible is about getting ready for that event.

Matthew 25:13 "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh."

In Error:

American Standard Version: Watch therefore, for ye know not the day nor the hour.

Anderson New Testament: Watch, therefore, for you know neither the day nor the hour.

Aramaic Bible in Plain English: Wake up therefore, for you know neither the day nor the hour.

Berean Literal Bible: Therefore watch, for you do not know the day, nor the hour.

Berean Study Bible: Therefore keep watch, because you do not know the day or the hour.

Catholic Public Domain Version: And so you must be vigilant, because you do not know the day or the hour.

Christian Standard Bible: "Therefore be alert, because you don't know either the day or the hour.

Contemporary English Version: So, my disciples, always be ready! You don't know the day or the time when all this will happen.

Darby Bible Translation: Watch therefore, for ye know not the day nor the hour.

Douay-Rheims Bible: Watch ye therefore, because you know not the day nor the hour.

English Revised Version: Watch therefore, for ye know not the day nor the hour.

English Standard Version: Watch therefore, for you know neither the day nor the hour.

Godbey New Testament: Watch therefore, because you know neither the day nor the hour.

GOD'S WORD® Translation: "So stay awake, because you don't know the day or the hour.

Good News Translation: And Jesus concluded, "Watch out, then, because you do not know the day or the hour.

Holman Christian Standard Bible: "Therefore be alert, because you don't know either the day or the hour.

International Standard Version: So keep on watching, because you don't know the day or the hour."

Lamsa Bible: Be alert, therefore, for you do not know, that day nor the hour.

Mace New Testament: watch therefore, for ye know neither the day nor the hour.

NET Bible: Therefore stay alert, because you do not know the day or the hour.

New American Standard Bible: Be on the alert then, because you do not know the day nor the hour.

New Heart English Bible: Watch therefore, for you do not know the day nor the hour.

New International Version: "Therefore keep watch, because you do not know the day or the hour.

Weymouth New Testament: "Keep awake therefore; for you know neither the day nor the hour.

Worrell New Testament: Watch, therefore, because ye know not the day, nor the hour!

Correct, This Time:

A Faithful Version: Watch, therefore, for you do not know the day nor the hour in which the Son of man is coming.

Amplified Bible: Therefore, be on the alert [be prepared and ready], for you do not know the day nor the hour [when the Son of Man will come].

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Bishops' Bible of 1568: Watch therefore, for ye knowe neither the day, nor yet the houre, wherin the sonne of man shall come.

Coverdale Bible of 1535: Watch ye therefore, for ye knowe nether the daye ner yet the houre, whan ye sonne of man shal come.

Geneva Bible of 1587: Watch therefore: for ye know neither the day, nor the houre, when the sonne of man will come.

Haweis New Testament: Watch therefore, for ye know not the day nor the hour in which the Son of man cometh.

Literal Emphasis Translation: Watch therefore, because neither do you know the day nor the hour, in which the Son of Man comes.

Literal Standard Version: Watch therefore, for you have not known the day nor the hour in which the Son of Man comes.

New King James Version: "Watch therefore, for you know neither the day nor the hour in which the Son of Man is coming.

New Living Translation: "So you, too, must keep watch! For you do not know the day or hour of my return.

Smith's Literal Translation: Watch, therefore, for ye know not the day, neither the hour, in which the Son of man comes.

Tyndale Bible of 1526: Watche therefore: for ye knowe nether the daye nor yet the houre when the sonne of man shall come.

Webster's Bible Translation: Watch therefore, for ye know neither the day nor the hour in which the Son of man cometh.

World English Bible: Watch therefore, for you don't know the day nor the hour in which the Son of Man is coming.

Worsley New Testament: Watch therefore, for ye know not the day, nor the season in which the Son of man cometh.

Young's Literal Translation: 'Watch therefore, for ye have not known the day nor the hour in which the Son of Man doth come.



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Questions And Answers

Jerry O'Donnell

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

QUESTION: Last month we did not have a good answer for this question, "Can you explain Deuteronomy 14:26 in regards to strong drink?", but we think we have a better answer now.

ANSWER: We see in a number of places that instruction is given to people, especially those who are with child. "And the angel of the LORD said unto Manoah, Of all that I said unto the woman let her beware. She may not eat of any [thing] that cometh of the vine, neither let her drink wine or strong drink, nor eat any unclean [thing]: all that I commanded her let her observe" (Judges 13:13-14). This implies that it was natural to drink alcohol, otherwise, why would God forbid it during pregnancy? But that is not the case.

Again, "And the LORD spake unto Moses, saying, Speak unto the children of Israel, and say unto them, When either man or woman shall separate [themselves] to vow a vow of a Nazarite, to separate [themselves] unto the LORD: He shall separate [himself] from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried" (Numbers 6:1-3). So, it appears that strong drink or alcohol was common among the people, as if it were not a sinful pleasure, but only the Nazarite was to go a step further and remove that from their diet. Again, that is not the case.

There are other Bible references that have the same implication, and trust

us, we have heard these examples used to justify the allowance of alcohol today. It has been said that it is alright to drink alcohol unless they are an elder or pastor or other type of minister. Basically, those called of God to hold an office are the only ones that ought to refrain from the use thereof.

But the Bible is very clear against the use of it at all. "Wine [is] a mocker, strong drink [is] raging: and whosoever is deceived thereby is not wise" (Proverbs 20:1). There is no clarification to whom this is addressed, therefore, it applies to everyone, no matter being pregnant or not, minister or not, etc.

Further, we are told, "Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his colour in the cup, [when] it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder. Thine eyes shall behold strange women, and thine heart shall utter perverse things. Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast. They have stricken me, [shalt thou say, and] I was not sick; they have beaten me, [and] I felt [it] not: when shall I awake? I will seek it yet again" (Proverbs 23:29-35). And slurred speech can happen just after one drink along with other impairments. Overall, it is not a gratifying beverage.

So, it is quite clear that “strong drink” is condemned in those verses, however, we still have to address the exception in Deuteronomy 14:26. We do not just ignore verses, but are told, “precept [must be] upon precept, precept upon precept; line upon line, line upon line; here a little, [and] there a little” (Isaiah 28:10). That is how we are “to understand doctrine” (Isaiah 28:9).

A precept is a type of pattern set forth using an unrelated topic, but how the action is exercised to handle the situation is applicable to the current topic at hand. A precept is a principle – how God handles one situation is the same application for a different situation with the same pattern. For instance, let us set alcohol aside for a moment and look at divorce. Divorce is an unrelated topic in comparison to alcohol, however what is at the root of the cause is the same. How God handles that root will determine how it was handled in the “strong drink” scenario.

Jesus was asked, “Why did Moses then command to give a writing of divorcement, and to put her away?” (Matthew 19:7). Notice Jesus’ response. “Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so” (Matthew 19:8). From the beginning, “Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh” (Genesis 2:24). There was to be only one man and one woman, and divorce over trivial matters was not an option. Only “fornication” was an exception according to Jesus (Matthew 19:9). Yet, divorce over trivial matters was permitted under Moses and we certainly know that numerous wives

were part of the life of the kings, but we do not see a rebuke from God. Keep in mind, just because God does not rebuke something does not mean it is His will or even permitted.

Alcohol is a forbidden substance. It destroys the temple of God despite being drunk in moderation. The smallest amounts of alcohol attack the thinking part of the brain, where moral decisions are made. So, to drink even a small amount is decreasing the ability to make right moral decisions. That certainly sounds like an invention of Satan to destroy the Christian character, and to participate in such is truly a snare.

So, we take the allowance principle in the divorce situation permitted under Moses, which was for the hardness of their hearts, the root of the matter, and apply it to Deuteronomy 14:26. Basically, the people were hardened in their hearts for the use of alcohol. Until God could lead them out of that thinking, it was granted at the time, but that was not to be the rule for the remainder of the days of human beings. That is the same thing regarding meat eating in general. Yes, Noah and his family were permitted to eat meat, but that was not to continue until the end of time. However, that is a deeper subject that we do not want to be distracted with at the moment, but worth mentioning to think about.

If you are not convinced that God permits things for the hardness of hearts, and in this case, it being alcohol consumption, let us look at the same “hardness of heart” principle regarding another topic – having a king.

Deuteronomy 17:14-17 states, “When thou art come unto the land which the LORD thy God giveth thee, and shalt possess it, and shalt dwell

therein, and shalt say, I will set a king over me, like as all the nations that [are] about me; Thou shalt in any wise set [him] king over thee, whom the LORD thy God shall choose: [one] from among thy brethren shalt thou set king over thee: thou mayest not set a stranger over thee, which [is] not thy brother. But he shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses: forasmuch as the LORD hath said unto you, Ye shall henceforth return no more that way. Neither shall he multiply wives to himself, that his heart turn not away: neither shall he greatly multiply to himself silver and gold.” That so describes mostly Solomon, but other kings as well. This was not the way God wanted things to turn out, but He foresaw the day. And when that day came, what did God do? Did He respond with, “Thou shalt not have a king for I am your King?” No. Did He open up the earth and swallow them all who called for a king? No. “And the LORD said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them” (1 Samuel 8:7). God worked with the hardness of their hearts. They looked around and wanted a king just like all the other nations. God was rejected. That was definitely not the way God wanted it, but Samuel was instructed to make the allowance.

The reason for the allowance is because outright addressing of an issue and forbidding it adds to the hardness of people’s hearts and does not soften them. In many cases, God indeed had to act swiftly, but He does not always. “Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do

evil” (Ecclesiastes 8:11). Parents may discipline their children in a manner that makes them comply completely but distance themselves from God and they will rebel once they get out from under the parent’s roof onto their own lives, or they can approach the situation in a manner that leaves the door open to have a connection with God. A parent basically can beat the child to a pulp or show the child the error of his ways; pray with them; encourage them to make a different choice; etc. There is a time to use the switch and there is a time to show the tears.

Overall, we ought not be so quick to see the “permission” for sinful acts as an overall allowance for even us today. Does anyone know the destination of every soul that participated in the allowance of Deuteronomy 14:26, the “strong drink”? Look at the destination of all those that begged for flesh to eat in the desert because they were sick of the manna. “He caused an east wind to blow in the heaven: and by his power he brought in the south wind. He rained flesh also upon them as dust, and feathered fowls like as the sand of the sea: And he let [it] fall in the midst of their camp, round about their habitations. So they did eat, and were well filled: for he gave them their own desire; They were not estranged from their lust. But while their meat [was] yet in their mouths, The wrath of God came upon them, and slew the fattest of them, and smote down the chosen [men] of Israel. For all this they sinned still, and believed not for his wondrous works” (Psalms 78:26-32). God gave them the flesh they craved because of the hardness of their hearts and “while the flesh [was] yet between their teeth, ere it was chewed, the wrath of the LORD was kindled against the people, and the LORD

smote the people with a very great plague. And he called the name of that place Kibrothhattaavah: because there they buried the people that lusted” (Numbers 11:33-34).

Now, for those who use Deuteronomy 14:26 to justify their

drink in moderation, do realize that you are also running the risk of being eternally lost because it is a test to see if your heart is hardened, not only with drink, but other things He condemns.



Prophecy Made Plain

Jerry O'Donnell

Daniel 7:13 “The Son of man ... came to the Ancient of days”

On October 22, 1844, it is the belief of Seventh-day Adventists that this verse was fulfilled. God did not want us to make a mistake about it, though most Christians ignore it. The prophecy in Daniel 8:14 regarding the twenty-three-hundred days prophecy points to this fulfillment (see November 2022 publication), and to make sure we appropriately apply the timeline, a small portion of time overlaps the long timeline pointing to the arrival of the Messiah, called the seventy-week prophecy (see October 2022 publication). So, to do away with one prophecy does away with the other. They cannot be disconnected. These things were even touched upon again in June 2023 publication. So, we shall not be revisiting those timelines for sake of space.

Our focus this time is upon Daniel 7:13 and understanding what it means for the Son of Man coming to the Ancient of Days. The Ancient of Days refers to the Father, of course as the Son of Man refers to Jesus Christ. Jesus said of Himself, “the Son of man hath not where to lay [his] head” (Matthew 8:20).

In the heavenly sanctuary, as revealed in the earthly sanctuary, there are two compartments, as

discussed last month. “Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God” (Hebrews 4:14), we know that Jesus serves in the heavenly sanctuary. When Jesus left this earth after the forty-days He was with them, “he entered in once into the holy place” (Hebrews 9:12) and not the “most holy place”, at least not yet. That means, just like in the earthly sanctuary, Jesus needed to move from the holy place to the most holy place at some point.

Now, that is not just a simple movement in Heaven to move from one room to the next. There is a significance of the most holy place yet to be stated. In the most holy place is “the ark of the covenant overlaid round about with gold” (Hebrews 9:4). It was constructed with “the mercy seat upon the ark of the testimony in the most holy [place]” (Exodus 26:34) as being “the seat of God” (Ezekiel 28:2). In other words, the Father rules from the mercy seat from the most holy place.

And now, it should be revealed that the prophecy of Daniel 7:13 is not the day of resurrection that Jesus experienced in which He said, “I ascend unto my Father, and your Father; and [to] my God, and your God” (John 20:17). Yes, Jesus saw the Father to confirm the sacrifice of Himself, but after coming back to

earth for forty-days (Acts 1:3) when Jesus ascended again, it was to the holy place to begin the ministry in that compartment. It would be at a later date that He would come into the most holy place where the Father resides, as prophesied in Daniel 7:13.

Now, to make sure we have the events and sequencing properly understood, Daniel 7:13 appears after a series of events that happen prior. Those events are not randomly placed in the chapter haphazardly, in which Babylon (the bear) arises and falls followed by Medo-Persia, Greece, and Rome (Daniel 7:4-7). By the time we get to Daniel 7:8, the antichrist is on the scene. Again,

these references were covered prior in December 2022 along with the timeline of the antichrist in January 2024, so that is why we moved quickly through these references.

The deadly wound (Revelation 13:3) ending the one thousand two hundred sixty day or year timeline of the antichrist happened in 1798. That means, the date that Jesus moves from the holy place to the most holy place so that He can come before the Ancient of Day, or the Father, must be a date after 1798. And October 22, 1844 certainly is that date in which Daniel 7:13 became fulfilled.



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.

July 30

Advent Messenger

During the Sabbath Sermon, an Adventist Pastor Promotes Kamala Harris from the Pulpit

Kimberly Bulgin, pastor of the Denver Park Hill Seventh-day Adventist Church, preached the morning sermon on the importance of dreaming big on July 27, 2024. In the message, Kimberly Bulgin used Kamala Harris as an example, stating that Vice President Harris was fulfilling her "God-given destiny" by potentially becoming the first Black and Asian woman to become President of the United States. In the

same sermon, Kimberly mentioned how she was one of 40,000 women who campaigned for Kamala Harris and helped raise 1.5 million dollars for her political campaign.

EGW: "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 scheme." {GW 391.2}



News And Comments

August 3—The Cool Down

Officials urge people to kill and eat highly invasive fish devastating ecosystems: 'Maryland may have to eat itself out of this mess'

That may be the recommendation by the government but God says, "all that have not fins and scales in the seas, and in the rivers, of all that move in the waters, and of any living thing which [is] in the waters, they [shall be] an abomination unto you" (Leviticus 11:10). Noah knew this was more than ceremonial (Genesis 7:2). And no, Peter was not told that unclean meats are now allowed because he stated, "God hath shewed me that I should not call any man common or unclean" (Acts 10:28).

August 6—Fox News

Suzanne Somers' widower says late 'Three's Company' star shows signs she's around: 'There is an afterlife'

But the Bible teaches the opposite of what he "feels". "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish" (Psalms 146:4). She does not even remember him because she has no thoughts happening. "For the living know that they shall die: but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten" (Ecclesiastes 9:5).

August 8—Slate

Help! The Love of My Life Dumped Me Over an Impossible Ultimatum. Now She Wants Me Back.

We do not go looking for columns like this, but it did come across our desk and in need of a response on multiple levels to teach Christians at large the truth of the matter. These advisory columns usually have the backing of some psychologist or other degreed person who are to be experts. And this is a perfect example of why we cannot trust

any "science" person no matter what their degree happens to be. Even those that claim to have a Christian background are trained in the brainwashing of society. We follow God and not the supposed experts. This supposed expert attacked the conviction of the newly found faith observer, in this case, being a woman. Though the article was not specific in the religious background, the woman was following a principle: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" (2 Corinthians 6:14). The man, being an atheist, would find no way to agree with the woman, especially in rearing children. And what union can there really be when one is living a completely separate life from their spouse? The woman's hands are tied. It obviously is not something she is doing on a whim. And that goes for denominational lines as well, though so few Christians practice it. How can a Catholic and a Baptist get married and have kids?, just as an example. Do they baptize the baby with sprinkling or wait for the child to grow up to a teen to make their own decision? Do they pray to Mary and the saints and keep holidays or not? God says to not be unequally tied together! So, when the expert said to the atheist, "Can you trust her not to make any more major life changes that result in her saying 'Do what I want or it's over'", this is so far off the proper advice. It is not "what I want" as it is a practice handed down by God. She wants to obey God in every aspect including and especially in getting married. The atheist needs to take it up with God and not the woman and not even seek advice from another human despite how much of an expert they are.

August 15—Mashable

Scientists discover where the huge dinosaur-killing asteroid came from

They say, "As the solar system formed, many C-type asteroids came to inhabit the outskirts of the main asteroid belt, a ring containing millions of rocky objects between Mars and Jupiter. It's here the six-mile-wide Chicxulub impactor was probably propelled towards Earth." Now let us not miss this. The title of the article appears to emphatically declare that they have discovered the source, but in the article, they declared it is only a probability – a guess. The Bible provides the answer. God simply did not let them live. Between the flood (Genesis 6:17) and reduced age for all life, including humans going from the nine hundreds (Genesis 5:5) to mere seventy or eighty (Psalms 90:10), allowed for the disappearance.

August 20—CNN

There is a link between the meat you eat and a chronic disease, according to new research

The link is associated with diabetes. Interestingly, we were warned of this well over a hundred years ago. "The effects of a flesh diet may not be immediately realized, but this is no evidence that it is not harmful. Few can be made to believe that it is the meat they have eaten which has poisoned their blood and caused their suffering. Many die of diseases wholly due to meat eating, while the real cause is not suspected by themselves or by others" {CG 382.4}.

August 22—Fox News

Mormon TikTok swinger's mom speaks out over 'hypocritical' backlash: 'A lot of sins are committed' in church

The article quotes from Taylor Frankie Paul, "For someone to come to say that I shouldn't be a member of the church because I'm not Mormon enough or I sin. Let me tell you, a lot of things happen in the church and a lot of sins are committed every single day. Nobody is perfect". Although there are sins in the church, it is not to be a way of life, which evidently it is, especially making a show around it. We are told, "My little

Ellen White Abbreviations In this Issue

1SM - Selected Messages Book 1

CG - Child Guidance

DA - Desired of Ages

GC - The Great Controversy (1911)

GC88 - The Great Controversy 1888

GW - Gospel Workers

Ms21 - Manuscript 21

children, these things write I unto you, that ye sin not" (1 John 2:1) and "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God" (1 John 3:9). Sin is to be put away, be ceased from, etc. Thinking we are forgiven despite no fruit of repenting, ceasing, etc. from it is called deception.

August 25—Business Insider

A Gen Xer with a 6-figure salary and over \$315,000 in debt can't afford a home: 'This country has failed us'

So, personal choices and personal circumstances mean failure by the country? Where is personal responsibility? Where is help being offered by others in time of need? But the whole country is not to blame. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap" (Galatians 6:7). Life happens and people have set backs.



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.*

Mosquito Repellent

Natural mosquito repellents include a combination of essential oils such as citronella, eucalyptus, rosemary, peppermint, lavender, thyme, clove, and sage. Essential oils are the immune system of the plants from which they are derived, which protect plants from being eaten by bugs, bacteria, and viruses, so they may do the same for us.

Here is one blend you might want to try: Combine 20 drops eucalyptus oil, 20 drops cedarwood oil, 10 drops tea tree oil, 10 drops geranium oil, and two drops almond oil in a four-ounce container. Apply lightly to skin as needed, avoiding eye area. Test on a small area of skin and try different oils for effectiveness and an aroma pleasing to you.

