



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.

Liberality the Fruit of Love

Ellen White

"There was a certain man in Caesarea called Cornelius, a centurion of the band called the Italian band, a devout man, and one that feared God with all his house, which gave much alms to the people and prayed to God alway. He saw in a vision, evidently about the ninth hour of the day, an angel of God coming into him and saying unto him, Cornelius. And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God."

It is a wonderful favor for any man in this life to be commended of God as was Cornelius. And what was the ground of this approval?—"Thy prayers and thine alms are come up for a memorial before God."

Neither prayers nor alms-giving has any virtue in itself to recommend the sinner to God; the grace of Christ, through His atoning sacrifice, can alone renew the heart and make our service acceptable to God. This grace had moved upon the heart of Cornelius. Though he knew not the Son of God as revealed in his life on earth, the Spirit of Christ had spoken to his soul; Jesus had drawn him, and he had yielded to the drawing. His prayer and alms were not urged or extorted from him; they were not a price he was seeking to pay in order to secure heaven; but they were the fruit of love and gratitude to God.

Such prayer from a sincere heart ascends as incense before the Lord;

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

Dear Brothers and Sisters ...

Jerry O'Donnell

As I go about my day each day, which involves a lot of computer work, since that is my secular activity to support the family and ministry, frequently, I find myself using an internet location called YouTube. There, I can view videos of sermons as well as various versions of hymns. The point I am getting to, for those who are not using the Internet, is that these videos also contain commercials, one of which struck a chord with me. A frequent commercial is put out by the drug dealers trying to treat IBS by taking their drugs. The commercial, in various forms, is a future version of a person struggling with IBS who comes back to the past to tell the current version of the same person to take the medication, and that it is not only fine to do so, but that it works.

I know I have mentioned time travel more than once, but recently, because of these commercials, I have another take, or understanding, about time travel. So, I will avoid repeating myself, even in summary form, of why time travel will never be possible and simply supply more insight.

If we could travel into the future, the notion that God only knows the future would be proven false, a goal that Satan began a long time ago and continued on earth with Eve distrusting God's Word.

A second thing that recently came to mind is that humans, being quite obsessed with time travel, fail to realize that if it would eventually happen, angels would have that ability already. We humans cannot create anything new that the angels

have not already experienced, which leads into the next point of altering the past.

If angels, and specifically Satan, could time travel, Satan, and even the evil angels, can attempt to take down people through temptation by trying over and over. More specifically, after the cross and resurrection, what would stop Satan, if time travel were possible, from going back before the cross and trying a different tactic? And if that failed, a different one, etc., until He got it right. Seeing that the cross is the most crucial point in time and solidifies his fate of destruction, Satan would be stuck in the past, trying to avoid the cross from happening.

Speaking of which, do you know the different dynamics of people that could be affected? If people do not like other people, or if the evil angels wanted to take out a mighty prophet, all they would have to do is go back in time and remove a parent, a grandparent, etc., from the lineage by having them murdered, then meeting someone else to procreate with.

And one adjustment in time affects countless other scenarios. That means God, Who will "cleanse us from all unrighteousness" (1 John 1:9), could do so right here and right now, but if someone altered the past, those sins already confessed may never occur in the new future, but other sins may. So, God's forgiveness would constantly be removed and reapplied elsewhere

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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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and offerings to His cause, and gifts to the needy and suffering, are a sacrifice well pleasing to Him. Thus the gifts of the Philippian brethren, who ministered to the needs of the apostle Paul, while a prisoner at Rome, are said to be “an odor of a sweet smell, a sacrifice acceptable, well pleasing to God.”

Prayer and alms-giving are closely linked together—the expression of love to God and to our fellow men. They are the out-working of the two great principles of the divine law, “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength;” and “thou shalt love thy neighbor as thyself.” Thus while our gifts cannot recommend us to God, or earn His favor, they are an evidence that we have received the grace of Christ. They are a test of the sincerity of our profession of love.

A beautiful illustration of that spirit of love and self-sacrifice which the grace of Christ implants in the heart is given in the experience of the Macedonian Christians. The apostle Paul writes of them; “In a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For

to their power, I bear record, yea, and beyond their power they were willing of themselves; praying as with much entreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints. And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God.” And wherever the Spirit of Christ abides, the same fruits will be manifest.

The Lord has made the proclamation of the gospel dependent on the consecrated ability and the voluntary gifts and offerings of His people. While He has called men to preach the Word, He has made it the privilege of the whole church to share in the work by contributing of their means to its support. And He has bidden them also to care for the poor, as representatives of Himself. A tithe of all our income the Lord claims as His own, to be devoted solely to the support of those who give themselves to the preaching of the gospel. And besides this He asks of us gifts and offerings for His cause, and also to supply the needs of the poor.

God might have carried forward His work in the world and have provided for the poor without the

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So, if you are missing an issue or think we have stopped mailing out the publication, please let us know and complain to your local postal office. Several subscribers have been impacted by the lack of proper delivery services despite years of successful deliveries.

This also ends up costing us because if it is a return piece of mail, we paid for delivery services that was not completed. Also, our willingness to send out replacement copies means extra postage. Do not feel guilty, but these are the days we are dealing with.

There are enemies of the message everywhere, knowingly and unknowingly.

co-operation of man. He asks for our service and our gifts, not only that we may thus manifest our love for Him and our fellow men, but because the service and sacrifice for the good of others will strengthen the spirit of beneficence in the giver's heart, allying us more closely to Him who was rich, yet for our sakes became poor, that we through His poverty might be rich. And it is only as we thus imitate the Saviour's example that our characters will be developed in His likeness.

Those who flatter themselves that they can be Christians, and yet not be sharers of Christ's labors and sacrifice, are under a deception that if not broken will prove fatal to the soul. The Lord has given many warnings to arouse them to see their danger. The words of the prophet Malachi concerning the matter of giving have a special reference to our own time:

"The Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? And who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap." The coming of Christ which is here referred to is not his second advent to this earth, but his coming to the investigative judgment in the most holy place of the sanctuary in heaven. Thus the message is especially to us who are living in the time of the judgment.

"And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." An offering in righteousness is an offering of means

that has been acquired justly. It is an offering from one who has exercised mercy and thoughtfulness, and in no case has wronged his neighbor. It is such a gift, prompted by love, that is fragrant before God. "Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years."

"And I will come near to you to judgment, and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those who oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of Hosts." There are those who have obtained means by dishonest practices or by oppression of the poor, and then to ease their conscience they bring an offering to God. In so doing they dishonor the Lord. He cannot accept their gifts.

The prophet Micah declares: "Wherewith shall I come before the Lord, and bow myself before the high God? Shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousand rivers of oil? Shall I give my first born for my transgression, the fruit of my body for the sin of my soul? He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? ... Are there yet the treasures of wickedness in the house of the wicked, and the scant measure that is abominable? Shall I count them pure with the wicked balances, and with the bag of deceitful weights?" Money acquired by doing wrong to your neighbor, whether believer or unbeliever, is registered

in the books of heaven as unlawful gain. And those who think to make a compromise with God by bringing this means to His treasury are deceiving their own souls.

“Go to now ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts as in a day of slaughter.”

The prophet Malachi continues: “Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return? Will a man rob God? yet ye have robbed me. But ye say, wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation.

“Bring ye all” (the full amount required by God). Let their be no withholding part of the price because the selfish heart desires to do this and will even take from the Lord that which He claims as His own. “The tithes into the store-house, that there may be meat in mine house.”

God has made men His stewards, and from all to whom He has entrusted His gifts He asks for a return. As he has blessed us, he asks of us a gift to

bleed others. The revenue thus brought into His treasury, to supply the needs of His cause, He calls “meat in mine house.”

The Lord is ever bestowing His blessings and mercies upon men. Should He withdraw these gifts, we should perish. Every moment He has His human family in view. “He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.” He gives us “fruitful seasons, filling our hearts with food and gladness.” It is God who gives men power to get wealth. The quick, sharp thought, the ability to plan and execute, are from Him. It is He who blesses us with health, and opens ways for us to acquire means by diligent use of our powers. And He says to us, “A portion of the money I have enabled you to gain is Mine. Put it into the treasury in tithes, in gifts and offerings, that there may be meat in Mine house—that there may be something to sustain those who carry the gospel of My grace to the world. Money must be provided by My stewards to advance the different branches of My work, to build up My kingdom.”

The Saviour’s commission, “Go ye into all the world, and preach the gospel to every creature,” has descended to us in this generation. The last call of mercy is to be given to a perishing world. The message of truth must be carried to all lands. As missionaries raise the standard in new fields, there must be funds to supply facilities, to establish the work as the growing wants of the cause demand.

This matter of giving is not left to impulse. God has given us definite instruction in regard to it. He has specified tithes and offerings as the measure of our obligation. And He desires us to give regularly and

systematically. Paul wrote to the church at Corinth, "Concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." Let each regularly examine his income, which is all a blessing from God, and set a part the tithe as a separate fund, to be sacredly the Lord's. This fund should not in any case be devoted to any other use; it is to be devoted solely to the support of the ministry of the gospel. After the tithe is set apart, let gifts and offerings be apportioned, "As God hath prospered you."

In the Bible system of tithes and offerings the amounts paid by different persons will of course vary greatly, since they are proportioned to the income. With the poor man, the tithes will be a comparatively small sum and his gifts will be according to his ability. But it is not the greatness of the gift that makes the offering acceptable to God; it is the purpose of the heart, the spirit of gratitude and love that it expresses. Let not the poor feel that their gifts are so small as to be unworthy of notice. Let them give according to their ability, feeling that they are servants of God, and that He will accept their offerings.

The one to whom God has entrusted a large capital will not, if he loves and fears God, find it a burden to meet the demands of an enlightened conscience according to the claims of God. The rich will be tempted to indulge selfishness and avarice and to withhold from the Lord His own. But he who is true to God will, when tempted, answer to Satan, "It is written;" "Will a man rob God?" "What shall it profit a man, if he shall gain the whole world, and lose his

own soul? Or what shall a man give in exchange for his soul?"

The offerings made to God by His professed people would be much larger if it were not for the selfish love of ease, the manufactured wants, the lack of economy, the love of luxuries, the gratification of appetite, the desire for self-pleasing. But the life and character of Christ and the lessons he has given to his followers present no encouragement to selfishness. How much of self-indulgence did Christ have in His life? He for our sake became poor, that we through His poverty might be rich. And He said, "Whosoever will come after me, let him deny himself, and take up his cross and follow me." Self-indulgence, self-pleasing, pride, and extravagance must be renounced. We cannot be Christians and gratify these propensities. We cannot love God supremely and our neighbor as ourselves and devote to our own use the means entrusted to us to honor and glorify God. We need to make a practical application of the lessons of our Saviour's life and teachings.

In view of all the gifts of God to us, the question is asked, "Will a man rob God?" as though such a sin were not possible. But the Lord declares, "Ye have robbed me." God reads the covetous thought in every heart that purposes to withhold from Him. Those who are selfishly neglectful in paying their tithes and bringing their gifts and offerings to the treasury, God sees. The Lord Jehovah understands it all. As a book of remembrance is written before Him of them that fear the Lord, and that think upon His name, so there is a record kept of all who are appropriating to themselves the gifts which God entrusted to them to use for the salvation of souls.

We should never forget that we are placed on trial in this world, to determine our fitness for the future life. None can enter heaven whose characters are defiled by the foul blot of selfishness. Therefore God tests us here by committing to us temporal possessions, that our use of these may show whether we can be entrusted with eternal riches. And the time is near when the case of every soul will be forever decided. "Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not."

Those who keep eternal realities in view, who love the Lord with all the heart and soul and strength, and their neighbor as themselves, will conscientiously do their whole duty, as if the curtain were rolled back, and they could see that they were working in view of the heavenly universe. The spirit of Christian liberality will strengthen as it is exercised, and will not need to be unhealthfully stimulated. All who possess this spirit, the spirit of Christ, will with cheerful alacrity press their gifts into the Lord's treasury. Inspired by love for Christ and for the souls for whom He has died, they feel an intense earnestness to act their part with fidelity.

Should all who claim to be sons and daughters of God conscientiously meet their obligation to God and their fellowmen in tithes and offerings, an abundance would flow into the treasury to sustain the work of God in its different branches

throughout our world. As they should impart, the Lord would open ways whereby they would be able to continually bestow, because they were continually receiving. There would then be no occasion to make appeals for means to sustain the cause. If the principle of giving to the Lord His own carried out regularly and systematically, it would be acknowledged of God. "Then that honor me I will honor."

"This I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity (not feeling that he is compelled to give): for God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work: (As it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth forever. Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness;) Being enriched in everything to all bountifulness, which causeth through us thanksgiving to God."

The offerings that are the fruit of self-denial prompted by love are represented by the words spoken by God to Cornelius: "Thy prayers and thine alms are come up for a memorial before God." Who does not

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desire such memorials?—deeds which are before God as a voice speaking in behalf of the human agent, keeping our names fresh and fragrant in the heavenly sanctuary?

Alms and prayers are to be united; both are offerings to God, the one the supplement of the other. Merely to pray and to have good intentions is not enough. All Christians are under obligation to labor and sacrifice in the spirit with which Christ labored for the salvation of souls. Not only has the Lord given us, as His stewards talents of means to render back to the Giver, but He has endowed us with mental powers to use for Him. He has made us the stewards of His grace, that both spiritual and temporal gifts may be employed for the saving of souls and the glory of Him who so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.

The fields are opening everywhere, calling for the living preacher. At home and abroad are openings that there seems no way to fill. Yet there is a large number who have the light of truth, and if these would do all in their power to give light to others, how much might be accomplished! All cannot be preachers of the Word, but in their own homes all might do something for Christ. They could do a good work among their neighbors. If they would put their minds and hearts to the work, they might devise plans by which they could be useful in a small way, whatever their position.

The ever increasing opportunities for usefulness, the providential openings for the Word of God to be presented, demand our offerings of time and intellect and money, gifts large and small, as God has prospered us, to

make a way for the truth in the dark places of the earth, to set up the standard of righteousness, and to advance the interests of the kingdom of Christ. The heavenly angels are waiting to unite with the human agent, that many souls may hear and be impressed by the Holy Spirit and be converted.

We have long been looking and waiting for the coming the Lord; but are we doing all in our power to hasten His coming? “The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to usward, not willing that any should perish, but that all should come to repentance.” While the Lord is ever working, while all heaven is engaged in the work on earth to draw men to Christ and repentance, what are the human agents doing to be channels of light, that they may co-operate with the divine agencies? Are they daily inquiring, “Lord, what wilt thou have me to do?” Are they practicing self-denial as did Jesus? Are they deeply stirred, their hearts drawn out in prayer to God that they may be receiving of His grace, the Holy Spirit of God, that they may have wisdom to work with their ability and their means to save souls that are perishing out of Christ?

“Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.”

{Manuscript 99, 1893}



"The Transfiguration. The Power and Glory of Christ's Coming. Luke ix. 28-36" The Present Truth 16, 29.

E. J. Waggoner

"And it came to pass about eight days after these sayings, He took with Him Peter and John and James, and went up into the mountain to pray. And as He was praying, the fashion of His countenance was altered, and His raiment became white and dazzling, and behold there talked with Him two men, which were Moses and Elijah; who appeared in glory, and spoke of His decease which He was about to accomplish at Jerusalem. Now Peter and they that were with him were heavy with sleep; but when they were fully awake, they saw His glory, and the two men that stood with Him. And it came to pass, as they were parting from Him, Peter said unto Jesus, Master, it is good for us to be here, and let us make three tabernacles; one for Thee, and one for Moses, and one for Elijah; not knowing what he said. And while he said these things, there came a cloud, and overshadowed them; and they feared as they entered into the cloud. And a voice came out of the cloud, saying, This is My Son, My Chosen: hear ye Him, and when the voice came [was past] Jesus was found alone. And they held their peace, and told no man in those days any of the things which they had seen."

It will readily be seen that in order to understand this lesson we must read that which immediately precedes it, since reference is made to certain sayings of Jesus. We need to know what "these sayings" are. If we read from the eighteenth verse, we see that they include His question as to whom the people and the disciples said that He was, and the information concerning His betrayal, crucifixion,

and resurrection. Then He spoke about taking up the cross and following Him, and said that whoever would save his life should lose it, while he who would lose his life for Christ's sake should save it, closing with these words: "Whosoever shall be ashamed of Me and of My words, of him shall the Son of man be ashamed when He shall come in His own glory, and in His Father's, and of the holy angels. But I tell you of a truth, there be some standing here which shall not taste of death, till they see the kingdom of God." In Matthew it is given, "There be some standing here, which shall not taste of death, till they see the Son of man coming in His kingdom" (Matt. xvi. 28), and Mark has it: "There be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power." Mark ix. 1. Then follows the story of the transfiguration.

From these verses alone we are warranted in concluding that the transfiguration revealed the power and glory of Christ's coming in His kingdom, and was a likeness of that event. But we are not obliged to draw conclusion, for we have the fact stated in plain language. One of those who was with Jesus when He was transfigured writes thus: "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His majesty. For He received from God the Father honour and glory, when there came such a voice to Him from the excellent glory, This is My beloved Son, in whom I am well pleased. And

the voice which came from heaven we heard, when we were with Him in the holy mount." 2 Peter i. 16-18.

Those three men, Peter, James, and John, were the ones who stood by when Jesus was speaking, who saw the kingdom of God come with power. They saw the Son of man come in His kingdom. So by studying the transfiguration we may know the nature of Christ's second coming, and some of the results of the power of it. In the first place, we see that the coming of Christ will be visible and personal. There will be no "secret rapture", no coming secretly and snatching the saints away while others are entirely unconscious of it. Such an idea is a fabrication of a disordered human imagination, with not the slightest foundation in Scripture. He will come like a thief in the night, it is true, in that He will come when people are not expecting Him; but "He cometh with clouds; and every eye shall see Him, and they also which pierced Him." Rev. i. 7. He ascended to heaven in full view of the disciples, until a cloud received Him out of their sight; and as they stood gazing up at the place where they had last seen Him, two angels appeared to them, and said, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven."

When Christ comes He will come in all the glory of heaven, so it is said to us, "Ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with Him in glory." Col. iii. 3, 4. At the representation of His coming, in the mount, two saints appeared with Him in glory, as representatives of the millions of glorified saints at the last day. At that time there will be two classes—those who have been asleep in the graves, and those "which are alive and remain unto the coming of

the Lord." "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." 1 Cor. xv. 51, 53. "For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord." 1 Thess. iv. 16, 17.

Of those who are alive and remain until the coming of the Lord, so that they are taken to heaven without ever having died, Elijah was the representative on the mount of transfiguration. In the second chapter of Second Kings we have the account of the translation of Elijah. He never died, but was taken to heaven just as the righteous will be who are alive at the coming of Christ. On the other hand, Moses died, and the Lord buried him in the land of Moab. Deut. xxxiv. 1-7. Yet he was present in glory on the mount of transfiguration. How did he get there? Evidently by a resurrection, for there is no other way by which a person once dead can come to life, and go to heaven. "So shall we ever be with the Lord," wrote the apostle after saying that the dead should be raised first at the coming of the Lord, and then the living should be changed. The only way to be with the Lord is by the translation of the living or by the resurrection of the dead. But let no one get the idea that death is translation. It is not in any sense of the word. Those who die are never translated, but if they are righteous they will be translated at the coming of the Lord. Moses, however, like Elijah, was taken to heaven before the mass of the saints.

But some one will say that we have no evidence of the resurrection of Moses, and that we have nothing but assumption to show for it. That is a mistake. The fact that Moses died, and that he was nevertheless in the mount with Elijah, talking with Christ, is sufficient evidence that he had been raised from the dead. We need no further evidence. But there is incidental reference to the resurrection of Moses. The Apostle Jude exhorts us not to speak evil of any person, and says that even Michael the archangel, when contending with the devil He disputed about the body of Moses, durst not bring against him a railing accusation, but said, "The Lord rebuke thee." Jude 7. Satan is the one "that had the power of death." Heb ii. 9. He claims all the dead as his lawful prey. But Christ came to spoil him of his goods, and has the keys of the grave. But for the one mistake of Moses, when he "spake unadvisedly with his lips," he would undoubtedly have been translated as Enoch was; but after having tasted death, God would raise him from the dead. Satan, however, disputed the right of Christ to take away one whom he claimed as his prey, but his opposition amounted to nothing, and so Moses appeared with the Lord in glory. Thus we have the assurance that the power of the coming of the Lord is the power of the resurrection. It is the power that transforms people from corruptible to incorruptible; therefore everybody who believes in and works for the coming of Christ ought to be a transformed person, living in the Spirit.

What were these two glorified saints doing on the mountain with Jesus? They were talking with Him of His decease which He should accomplish at Jerusalem. What were the three disciples doing?—They were asleep. Did Jesus take them up there with

Him to go to sleep. Most certainly not. He took them with Him in order that they might have the conversation, and see the glory that should follow His crucifixion. They did indeed see and hear something, for they were awakened by what was going on; but if they had been awake all the time, (and they certainly could have kept awake if Jesus did,) they would not have been taken by surprise when Jesus was taken and crucified, and they would not have shamefully forsaken Him. "Let us not sleep as do others, but let us watch and be sober." "Watch ye therefore; for ye know not when the Master of the house cometh, at even, or at midnight, or at the cock crowing, or in the morning; lest coming suddenly, He find you sleeping." Mark xiii. 35, 36.

"They feared to enter the cloud." Yet it was in the cloud that Jesus received the messengers from heaven; the voice that spoke to Jesus, proclaiming Him the Son of God, came from the cloud, and that voice "came from heaven." Clouds and darkness are round about the throne of God in heaven (Ps. xxvii. 3), therefore they are not to be feared. The clouds only cover the glory of the Lord, and the darkness is to Him as the light. Therefore let no one mourn when darkness comes, but rather always and in all things give thanks to the Father who "hath made us meet to be partakers of the inheritance of the inheritance in light; who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son, in whom we have redemption through His blood, even the forgiveness of sins." Col. i. 12, 14.

{July 19, 1900 Ellet Joseph Waggoner, Present Truth United Kingdom, pages 452.2 – 453.6}



Yet Another Date Set for the Secret Rapture

Jerry O'Donnell

Of the date setting topics out there, including setting a date for Sunday Law to be ushered in, the thing that upsets me the most is that of setting a date for the secret rapture. The reason this upsets me more than any other type of date setting is because such people are setting a date for an event that is not going to happen, because there is no secret rapture!

Jesus warned us of this very thing: "Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, [he is] in the secret chambers; believe [it] not" (Matthew 24:26). The secret chambers would be the holding place when people are raptured because many of the rapture stories do not include being raptured to Heaven, but rather kept hidden away.

Now, what complicates the matter is what is written in the Book of Psalms, though it was intended to be a spiritual application, those of the secret rapture theory have misunderstood the application of the verses. "For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock" (Psalms 27:5), and "Thou shalt hide them in the secret of thy presence from the pride of man: thou shalt keep them secretly in a pavilion from the strife of tongues" (Psalms 31:20). A secret pavilion or tabernacle is a type of chamber. Now, would that be a contradiction, or misapplication?

Let us examine some secret places. Job 14:13 and 40:13 say respectfully, "O that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me!" "Hide them in

the dust together; [and] bind their faces in secret." They both refer to being hidden in a place known as the grave.

Psalms 25:14 brings out "The secret of the LORD [is] with them that fear him; and he will shew them his covenant." This would be a spiritual application. Having the fear of God, which is the opening message of the first angel's message, is to enter into the secret of the Lord.

Yet, another possibility is revealed in Matthew 6:6 and 18, as well as Psalms 91:1. "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." "That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly." "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty." A secret place, location, whatever a person wants to call it, is when we enter our "prayer closet" and commune with God privately. There is no need for a physical closet as long as it is private, or secret time with God.

What further complicates the matter are the words found in Luke 21:36, which says, "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Those with the secret rapture glasses on tend to see the phrase "to escape all these things" as not being here to experience those things, but that is not the only understanding. We can escape the effects of those things

while still being present on earth. That is like the prayer Jesus prayed for us: "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil" (John 17:15). We are not expected to be taken out of the world as the evil happens, but kept from the effects of the evil, which would include keeping us from wanting to participate in the evil because it looks like fun, or can advantage us, etc.

There is but one verse that reveals the event of a rapture, but not necessarily it being secret. "Then we which are alive [and] remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words" (1 Thessalonians 4:17-18). When pulled out of context by focusing upon just these verses, sure, a preacher can say whatever he wants about these verses, but that changes from trying to make it be a secret catching up into the clouds, or rapture into a public-awareness event. Backing up

to verse 13 and onward reveals how very much it is not secret: "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive [and] remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first." When there is a shout, a loud voice, the trump of God sounding, and resurrected saints coming up out of their secret places known as graves, there is no possible way this event can be secret.

This theory started by the efforts of taking the heat off of the papacy as the antichrist and in a time when Bibles were not readily available, so quoting a verse out of context was much easier. The theory starts off with a seven-year tribulation period,

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like having war in the Middle East. This was exaggerated by the use of Daniel 9:27 out of context, and instead of applying it to the Messiah, they applied it to the antichrist instead. "And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make [it] desolate, even until the consummation, and that determined shall be poured upon the desolate." Their theory teaches that there will be the antichrist of the future that makes a covenant or agreement for one week of time, which is accepted as being symbolic of years. That confirms, by the way, that anyone quoting a seven-year tribulation believes in the day for a year principle. They cannot deny that. Now, after the antichrist was so nice to have the temple rebuilt and the daily sacrifices return, in the three and a half years into the seven-year tribulation time, antichrist will have a change of heart and will break the agreement followed by war and desolation.

But who gave them permission to take Daniel 9:27 and throw it into the future? Daniel 9:24 says, "Seventy weeks are determined upon thy

people and upon thy holy city...". The Jews have a seventy prophetic week of time to accomplish certain things. That is a total of four hundred ninety years of time. There is not a single hint of any of the seventy weeks to be permitted to be separated from the whole. In fact, there is already a designated separation. Daniel 9:24-27 is cut off from a larger timeline found in Daniel 8:14, which says, "And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed."

So why do such Christians cling so strongly to a theory that is so easily revealed as the lie that it is, since everyone can now, on their own, check the context of these verses to get the true meaning of the verse as well as compare scripture to see what God's intent happens to be? It comes down to the belief in another theory that is even more dangerous than the thought of having a second chance, which there is not. So many Christians are taught "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" (Acts 16:31) and "if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved" (Romans 10:9). In other

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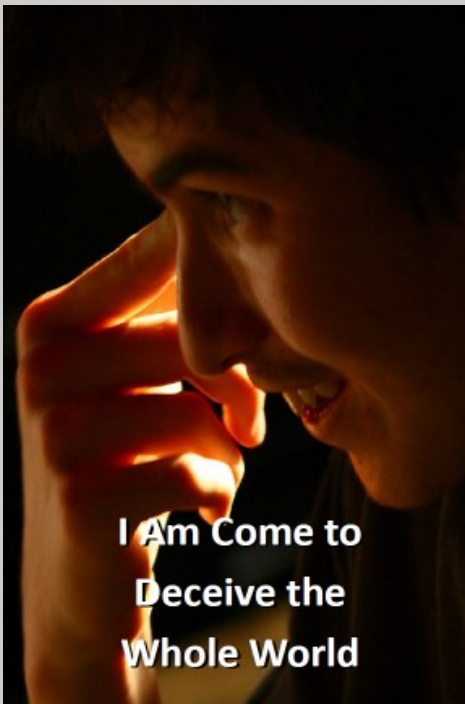
words, it is the “just believe and you are saved” theory. That theory basically teaches that once a person is saved, there is no way to be lost, all the sinning a person does after being saved cannot nullify that decision of accepting Jesus. That is why there are so many Christians blatantly indulging in worldly activities because they believe there are no consequences. Prove to such a person that the commandments are still valid and the seventh day is still the Sabbath and they say, “I see that, but what does it matter as I am already saved?”

How that attitude fits into the secret rapture is that everyone knows if the Mark of the Beast, during the tribulation time, which is not seven years in length, is accepted, that person is lost. But wait! How can a saved Christian be lost by accepting the Mark when a Christian cannot be lost once they are saved? With this confliction of theories, the only solution is to have Christians removed from the event, hence the secret rapture.

Now, we have an advantage over most Christians because we see that not only is Leviticus 23 a list of feast days and all the requirements that go

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along with practicing each of the feasts, we see it as being prophetic where Jesus is our Passover Lamb (John 1:29, 36); the unleavened bread (1 Corinthians 5:7); the first fruits (1 Corinthians 15:20); and sent the Holy Spirit on Pentecost (Acts 2:1-4). Towards the end of time, there is the warning, or feast of trumpets (Revelation 10); the atonement, or judgment (Acts 17:31, Revelation 22:11); and of course the last feast of ingathering, harvest, or booths (Revelation 14:14). Between the feast of atonement that Jesus fulfills and ingathering that Jesus also fulfills, there is no other feast, especially of fruits representing beings going to Heaven. In other words, the feast of first fruits is in reference to Jesus and those that came out of the grave at the resurrection (Matthew 27:52-53), and then going to Heaven. The grand harvest feast at the end of the list of feasts represents all those going to

Heaven at “the resurrection of life” (John 5:29), and those that are alive at the time who never saw death (1 Thessalonians 4:17). There is no mini feast before the seventh feast that would point to a secret fruit gathering.

So, what is the truth? “We must through much tribulation enter into the kingdom of God” (Acts 14:22). There is no secret exit from tribulation.

No other date setting mocks Christianity more than the secret rapture because it is a non-biblical event. This just solidifies in the minds of atheists and other unbelievers how crazy Christianity happens to be.

At least we ought not get caught up in these false theories, but that will not stop the deceived ones. We can only do our best, one soul at a time, if they are open to receiving it.



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Heavenly Health

Reen Swindle

The Human Heart Needs Darkness To Function the Way it Was Designed To

A massive study published in *JAMA Network Open* tracked nearly 89,000 people for almost a decade, measuring their real-world light exposure through wrist-worn sensors. The findings revealed something your cardiologist probably has not mentioned: people exposed to the brightest nighttime light had 47% higher risk of heart attack, 56% higher risk of heart failure, and 28% higher risk of stroke, compared to those experiencing true darkness at night. Over 13 million hours of data revealed that your exposure to artificial light after dark is quietly destroying your cardiovascular system.

Back in our November, 2023 issue of this publication, we touched on some dangers of artificial lighting in the article entitled, *The Work of Providence versus The Work of Man*. I will share a pertinent partial segment of it here:

“With cities, an artificial style of living, came the convenience of roads, eventually paved with asphalt, sidewalks made of concrete, both artificial substances polluting the air we breathe. Artificial light all along the avenues and in the businesses and homes – a convenience from which night could be turned into day at the flip of a switch, which we have just recently begun to realize is causing serious health issues. We now literally saturate our bodies with it almost every waking hour of our lives, never realizing the damage we are doing to ourselves.”

We all know that bright lights at night can significantly overcome your body's natural tendencies to go to sleep, and sleep well, but nighttime light does much more than reduce sleep quality; it can impair immune responses, spark neuroinflammation, interfere with metabolic processes, and alter mood regulation.

Even over one hundred fifty years ago we were cautioned about pushing the limits of daylight activities into the dark areas of time reserved for darkness and rest for the human frame; did we heed the warnings? – “...we urge upon the young, especially, never to use the eye by any artificial light, where nicety of sight is required, nor the use of them in any straining position, or while riding in rail cars or carriages. We urge upon parents, in view of the many incurable eye diseases, to caution their children against reading by twilight; that is, before sunrise, or after sunset. It would be better not to allow them to read or sew by any artificial light, but if that is unavoidable, let it be imperative that they cease by nine o'clock at night in summer, and, by ten, at the furthest, in winter. It is a most inexcusable folly, and will, sooner or later, bring its punishment, to read or sew by gas or lamp, or candle light, and then sleep after daylight, as a habit. To all persons, of all ages, it is a most injurious practice.” – Hall's Journal of Health, 1865.

Now fast-forward to current time:
[more details on the study
mentioned in paragraph 1]

In a groundbreaking new study, scientists from Australia's Flinders Health and Medical Research Institute, working with colleagues in the UK and U.S., have uncovered evidence that exposure to brighter light at night may significantly increase the risk of developing five major cardiovascular diseases, including heart attacks and strokes.

The study, involving more than 88,000 people in the UK, shines a stark spotlight on a modern hazard lurking where few might expect it: the artificial glow of our illuminated nights.

For countless millennia, human biology operated within the built-in cycle of day and night. Our bodies, like those of nearly all creatures, are governed by **circadian rhythms** – a tightly orchestrated symphony of hormonal signals and cellular processes that regulate everything from blood pressure and metabolism to sleep and immune function.

Yet modern life has pulled us away from the darkness and into the light, the artificial light. Neon signs, LED lamps, smartphones, little night lights and urban glow have blurred the ancient line between day and night. And the consequences, scientists are discovering, run deeper than sleeplessness.

“Circadian rhythms govern critical processes like blood pressure, heart rate, platelet activation, hormone secretion, and glucose metabolism,” said the study's authors. “Disruptions to these rhythms can trigger a cascade of health problems, including cardiovascular disease.”

Previous research hinted at a connection between nighttime light

exposure and heart health. But until now, scientists lacked large-scale, precise data on how much light individuals actually experience while they sleep – or toss and turn – in their own beds.

Determined to solve this mystery, researchers turned to the UK Biobank, a massive health study tracking half a million participants across England, Scotland, and Wales. For this analysis, the team focused on **88,905 adults**, average age around 62, who wore wrist-based light sensors for a week between 2013 and 2016.

Each flicker, glow, and glimmer was captured in precise digital detail, painting a vivid picture of personal light exposure – far more accurate than estimates from satellites or bedroom surveys.

Then the scientists dived into medical records from the UK's National Health Service, tracking new diagnoses of five cardiovascular diseases: **coronary artery disease, myocardial infarction (heart attack), heart failure, atrial fibrillation, and stroke.**

The results were stark.

Participants who fell into the top 10% for night-time light exposure faced substantially higher risks across all five cardiovascular conditions compared to those whose nights were darker.

- **Coronary artery disease:** 23–32% higher risk
- **Heart attack (myocardial infarction):** 42–47% higher risk
- **Heart failure:** 45–56% higher risk
- **Atrial fibrillation:** 28–32% higher risk
- **Stroke:** 28–30% higher risk

Interestingly, **women showed stronger links** between night light and risks for heart failure and coronary artery disease. Meanwhile, younger participants experienced sharper increases in risk for heart failure and atrial fibrillation – an unsettling hint that artificial light might be having overwhelming effects on hearts that should still be in their prime.

While the glow of city lights might seem harmless – or even comforting to some – biology tells another story.

Our eyes contain special cells sensitive not just to vision, but to light’s presence itself. These cells send signals to the brain’s master clock, which in turn orchestrates the timing of countless bodily functions. Any artificial light at night can confuse this delicate system, triggering **circadian misalignment** that flows through the entire body.

The study’s authors propose several ways this misalignment could damage cardiovascular health:

- **Metabolic disruption:** Artificial light may worsen glucose tolerance, raise diabetes risk and

promoting damage to blood vessel linings.

- **Hypercoagulability:** Light-driven changes could make blood more prone to clotting, raising risks of heart attacks or strokes.
- **Blood pressure elevation:** Constant exposure to brightness may keep blood pressure high, straining arteries and the heart muscle.
- **Arrhythmias:** Conflicting signals to the heart’s electrical system could increase vulnerability to irregular heartbeats.

Which statistics could all be changed by the simple clicking off of a light switch or the television or a phone or even a simple little night light.

This new research offers a vital reminder: the nighttime darkness is not our enemy – it is a biological necessity for our survival.

The bright lights of our cities might symbolize progress to some, but they are also costing us our health. Our hearts, especially, are failing us for want of true night.

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Any of our usual night light usage should be more accurately measured not in kilowatts, but in heartbeats.

The development of “better” or “more efficient” or “more convenient” artificial lighting stems from the tower of Babel way of thinking. – *I/We are smarter than God; we know what is best for us and we can save ourselves.* The lessons

from the Old Testament are presented to us to learn from, not to copy and show God how smart we are, but to avoid the dangers and consequences of the sin of disobedience.

“Keep thy heart with all diligence; for out of it [are] the issues of life” (Proverbs 4:23).



Healthy And Delicious Recipes

Lisa O'Donnell

Vegan Lemon Bundt Cake

Bundt Cake Ingredients

- 1 cup unflavored and unsweetened non-dairy milk
- ⅓ cup vegan sour cream*
- ¼ cup lemon juice
- 1 teaspoon lemon extract
- 3 cups all-purpose flour
- 1 teaspoon baking powder**
- ½ teaspoon baking soda**
- ½ teaspoon salt
- 1 cup vegan butter, brought up to room temperature
- 1 ¾ cup organic sugar

Lemon Glaze Ingredients

- 1 cup powdered sugar, plus more as needed*
- 2 tablespoons lemon juice, plus more as needed*

* Vegan Plain Yogurt can also be used

** In the old Ten Talents cookbook is this recipe for Home-Made Baking Powder

- 1 part potassium bicarbonate
- 2 parts creme of tartar
- 2 parts cornstarch or arrowroot

Sift 3 times or whiz in small nut grinder together till fine powder.

Note: for best results add baking powder last to recipe stirring just enough to mix evenly. Bake immediately.

NOTE: You can half the glaze recipe for less sugar.

Instructions

1. Preheat the oven to 350°F and lightly oil and flour a 10-inch bundt pan.
2. Stir the milk, sour cream*, lemon juice, and lemon extract together in a small bowl.

3. Whisk together the flour, baking powder, baking soda, and salt in a large mixing bowl.
4. In a separate large mixing bowl, beat the butter and sugar together with an electric mixer at high speed until blended.
5. Begin beating the milk mixture into the butter mixture, adding it slowly, a bit at a time beating it at low speed to avoid splashing.
6. Begin adding the flour mixture to the milk and butter mixture, about a third at a time, beating each addition in at high speed until fully incorporated.
7. Transfer the batter to the bundt pan and bake for about 50 minutes, until a toothpick inserted into the center comes out clean.
8. Transfer the cake to a cooling rack. Loosen the sides from the pan with a knife, but leave the cake in the pan until it is completely cool.
9. To make the glaze, stir the powdered sugar and lemon juice together in a medium bowl. Add some extra powdered sugar if it seems too thin, or some extra lemon juice if it seems too thick.
10. When the cake has cooled, carefully remove it from the pan by inverting it onto a plate.
11. Drizzle the cake with glaze, slice and serve.



The dessert should be placed on the table and served with the rest of the food; for often, after the stomach has been given all it should have, the dessert is brought on, and is just that much too much.—Letter 53, 1898 {CD 334.3}

Natural Vitamins

Jerry O'Donnell

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- Citrulline may reduce muscle soreness after exercise.

6. Low in Calories

- About 45–50 calories per cup.



The Uses of Water In Health and Disease

Dr. John H. Kellogg, M.D.

Depuration (page 25)

Every thought, every movement, the most delicate vital action, occasions the destruction of a portion of the living tissues, which is thus converted into dead matter, and becomes poisonous. Many kinds of poisonous substances are produced within the body in this way. Some of them are very deadly, and must be hurried out of the system with great rapidity, as urea and cholesterine. Here the marvelous utility of water is again

displayed. It dissolves these poisons wherever it comes in contact with them, and then as it is brought by the current of the circulation to the proper organs—the kidneys, liver, skin, lungs, and other emunctories—it is expelled from the body, still holding in solution the animal poisons which are so rapidly fatal if retained.



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How Do You Resolve It?

Jerry O'Donnell

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

How Many Times Does the Rooster Crow?

According to one gospel, Mark, the warning is that the cock would crow twice:

Mark 14:30 And Jesus saith unto him, Verily I say unto thee, That this day, [even] in this night, before the cock crow twice, thou shalt deny me thrice.

According to the other three gospels, there is no mention of a number, and it is assumed that as soon as the cock crows even once that it would be a sign. It is assumed in these three accounts that the cock does not crow until after the denials, but then, that is just an assumption on the reader's part:

Matthew 26:34 Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice.

Luke 22:34 And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.

John 13:38 Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The

cock shall not crow, till thou hast denied me thrice.

So, which is it? Does Peter deny Jesus three times between two times the cock crows or before the cock even starts crowing?

Looking at the actual event, the four books are consistent. Mark again points out the two cock crows:

Mark 14:72 And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

The other three gospels count the conviction happening at a cock crowing:

Matthew 26:74 Then began he to curse and to swear, [saying], I know not the man. And immediately the cock crew.

Luke 22:60 And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew.

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John 18:27 Peter then denied again: and immediately the cock crew.

Keep in mind that Matthew, Luke, and John never said “once”, therefore, it can be also taken to mean that Peter would deny Jesus three times, which is consistent in all accounts, when the cock was done crowing. That assumes that on that particular day, the cock only crowed twice, which would be unusual as they usually go on and on for a while.

It can also be understood by the three accounts that did not give a number that upon denying Jesus the third time, Peter would then recognize immediately that the cock was crowing. And according to Mark, it would be the second crowing that catches Peter’s ear. That would imply that the three accounts meant that

Peter would be oblivious to the cock crowing the first time.

Finally, all four accounts are consistent when it is understood in the wording that before the cock is done crowing, be it for five minutes, 15 minutes, a half hour, or more, Peter would deny Jesus three times. Mark simply brings out that by the second sound of the cock, Peter would recognize what he had done. The cock then could continue, in all four accounts, to be crowing for some time afterwards.

Then, overall, keep in mind that the infallibility and consistency is not regarding the details of the number of times the cock crows. The consistency and infallibility is in the fact that Peter denied Jesus three times.



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.

Are the Dead Alive?

Job 26:5 is grossly misunderstood in many versions of the Bible. In the water, there are dead things, like rocks, sand, and other debris. The inhabitants of the waters include all the sea creatures. That seems easy to understand, but many Bible versions make it so that the dead appear to have a reaction, make movement, and in short, are alive. How can

something dead be alive? “The dead know not any thing” (Ecclesiastes 9:5). So, all versions insinuating life of the dead are in error. A couple versions refer to giants, but as long as they are really dead, it was deemed acceptable as “There were giants in the earth in those days” (Genesis 6:4).

King James Version: Job 26:5 “Dead [things] are formed from under the waters, and the inhabitants thereof.”

In Error:

A Faithful Version: The dead tremble beneath the waters, and those who dwell in them.

American Standard Version: They that are deceased tremble Beneath the waters and the inhabitants thereof.

Amplified Bible: The spirits of the dead tremble Underneath the waters and their inhabitants.

Berean Study Bible: The dead tremble – those beneath the waters and those who dwell in them.

Brenton Septuagint Translation: Shall giants be born from under the water and the inhabitants thereof?

Catholic Public Domain Version: Behold, giant things groan under the waters, and they dwell with them.

Christian Standard Bible: The departed spirits tremble beneath the waters and all that inhabit them.

Contemporary English Version: Remember the terrible trembling of those in the world of the dead below the mighty ocean.

Darby Bible Translation: The shades tremble beneath the waters and the inhabitants thereof;

Douay-Rheims Bible: Behold the giants groan under the waters, and they that dwell with them.

English Revised Version: They that are deceased tremble beneath the waters and the inhabitants thereof.

English Standard Version: The dead tremble under the waters and their inhabitants.

GOD'S WORD® Translation: The souls of the dead tremble beneath the water, and so do the creatures living there.

Good News Translation: The spirits of the dead tremble in the waters under the earth.

Holman Christian Standard Bible: The departed spirits tremble beneath the waters and all that inhabit them.

International Standard Version: The ghosts of the dead writhe under the waters along with those who live there with them.

JPS Tanakh 1917: The shades tremble Beneath the waters and the inhabitants thereof.

Literal Standard Version: The Rephaim are formed, "" Also their inhabitants beneath the waters.

NET Bible: The dead tremble – those beneath the waters and all that live in them.

New American Standard Bible: “The departed spirits are made to tremble Under the waters and their inhabitants.

New Heart English Bible: "Those who are deceased tremble, those beneath the waters and all that live in them.

New International Version: The dead are in deep anguish, those beneath the waters and all that live in them.

New King James Version: The dead tremble, Those under the waters and those inhabiting them.

New Living Translation: The dead tremble – those who live beneath the waters.

Smith's Literal Translation: The shades shall tremble from under the waters, and their inhabitants.

World English Bible: "Those who are deceased tremble, those beneath the

waters and all that live in them.

Young's Literal Translation: The Rephaim are formed, Beneath the waters, also their inhabitants.

Correct This Time:

Bishops' Bible of 1568: Are not dead things shapen vnder the waters, and things by the waters side?

Coverdale Bible of 1535: The giauntes & worthies yt are slayne, & lye vnder ye worlde wt their copanions:

Geneva Bible of 1587: The dead things are formed vnder the waters, and neere vnto them.

Lamsa Bible: Behold, the mighty men shall be slain, and they shall lie down quieter than still waters.

Peshitta Holy Bible Translated: Behold the Giants shall be killed and will be quieter than the waters

Webster's Bible Translation: Dead things are formed from under the waters, and the inhabitants thereof.



Keep the Sabbath Holy

Jerry O'Donnell

Not to Wear Comely Garments for the House of Worship

Many need instruction as to how they should appear in the assembly for worship on the Sabbath. They are not to enter the presence of God in the common clothing worn during the week. All should have a special Sabbath suit, to be worn when attending service in God's house. While we should not conform to worldly fashions, we are not to be indifferent in regard to our outward appearance. We are to be neat and trim, though without adornment. The children of God should be pure within and without. {CG 531.2}

The phrase of putting on your Sabbath best is quite fitting.

There should be no question that everyday clothing is inappropriate for the Sabbath service, though dressing down was strongly pushed not too long ago. It was the "come as you are" movement, including shorts and

flip-flops. Even fully covered outfits are brought into question if they are used in common wear for other days of the week. Wearing the same pair of jeans or dress that one goes to work in, be it around the house or into the office, is not appropriate if motivated by putting on the Sabbath best. It is expected that a person would show up in court in the nicest attire possible, but then treating God as if He is not as important as an earthly judge.

A question regarding suits arises when a suit is worn to an office on a daily basis – Is it alright to wear the same suit on the Sabbath that one would wear for those employments which still require such an outfit? That would be quite questionable as wear and tear and sometimes soiling the suit during normal work activity would definitely be degrading the suit, taking away from the spiritual application of the practice of wearing

something special for Sabbath. Everyday suits result in making the garment worn on the Sabbath less special, when our goal should be to lift up the Sabbath both from within and without, with pure hearts.

A suit worn on special occasions, and also on the Sabbath, would not be considered common clothing, even if worn outside of Sabbath hours, be it a wedding, funeral, or other such event. It is a special suit.

And do keep in mind that we do have poorer families that cannot afford suits. This would be a good opportunity to take “thy neighbor” to the store and get one for them if you can, or possibly using the funds from a collective of people. It is not recommended to hand the money over and tell them to go buy a suit.



Making It Plain

Jerry O'Donnell

The Secret Rapture

In this month's publication, the “secret rapture” is mentioned more than once. Here, we would like to plainly state that the Bible does not teach that there is a “secret rapture”; however, the vast majority of Christians do believe in it, thanks to books, movies, and of course the preachers. To hold conversation with such people, it is necessary to know some of the basic premises so as not to look like a deer caught in the headlights. We do not want to spend too much detail and time upon it, as it is error, but point out an overview of the subject and some points of why it is wrong.

First of all, most Christians believe once they are saved, they cannot be lost. They also know that to receive the Mark of the Beast is a lost condition. They then conclude that Christians, at least the saved ones, have no purpose to be on this planet during that time as they cannot be lost nor can they suffer the consequences for their choices. Their solution, thanks to a prophetic dream

of a false dreamer during the late 1800s, saw the “secret rapture”.

Now, when people start out with a false premise, they then influence other Bible understandings into error. The Bible clearly teaches that “he that shall endure unto the end, the same shall be saved” (Matthew 24:13). That means that Christians, indeed, can be lost based on future choices they make, like “in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils” (1 Timothy 4:1). Therefore, the need of Christians to escape the Mark of the Beast period is not there and no need to come up with a way to avoid such a conflict.

Secondly, the focus of the theory is based upon the land of Israel and what are considered God's chosen people. Again, this is not correct, as Jesus said, “Behold, your house is left unto you desolate” (Luke 13:35), referring to Jerusalem, the capital of Israel at the time. Jesus further said,

“The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof” (Matthew 21:43). So, the focus of challenging times is not on Israel.

Thirdly, it is based upon a period of seven years' tribulation. They use Daniel 9:27; however, Daniel 9:24 states that the entire prophecy is seventy prophetic weeks of time without a hint of taking the last prophetic week and throwing it into the future. The “secret rapture” theorists err by ripping out a verse applied to the Messiah at His first coming and throwing it into the future and making it appear as antichrist is the center of the prophecy. Again, there is no hint that separation between the arrival of the Messiah in the first sixty-nine prophetic weeks, which comes out to be four hundred eighty-three literal years, using the Bible’s day for a year principle (Numbers 14:34, Ezekiel 4:6), and that of the final week of time being seven literal years. Jesus is the one that caused the end of sacrifices after His ministry of three and a half years, and not the antichrist of the future, breaking the future agreement between him and Israel.

To add quickly another note, please realize that the “secret rapture” is based upon a single person being the antichrist instead of a system being the antichrist, which started in the days of the apostles.

Besides this, the other error they are creating is that of ignoring the purpose of the seventy-week prophecy. It is to help explain the twenty-three hundred day, or year, prophecy. All seventy weeks’ worth of time have to be in one package to help count the days identified in Daniel 8:14. Again, the only way they can separate that last week of time is

to ignore what the prophecy is actually tied to. Daniel 9 explains Daniel 8.

Additionally, nowhere in the Bible is there a teaching of a double second coming. There is one second coming in which we are to be “Looking for and hasting unto the coming of the day of God” (2 Peter 3:12). To have a secret rapture means that Jesus comes and snatches the saved Christians and then comes back for the grand revelation of the second coming. In reality, that would be a third coming, and that is neither what Jesus said, nor the Bible. The third coming of Christ is not until after the millennium, but that is a different topic.

You should know though, that the average “secret rapture” person believes in a double second coming. One second coming is for the saved Christians, and the other for the rest of the world. They err because the second coming is not based upon the perspective of those living at the end of time. The second coming is about the perspective of Jesus coming a second time to this planet. Counting from His perspective, He already came the first time and died for our sins and rose again to give us hope in eternal life, and for Him to come back twice before the millennium cannot both be counted as second comings then. That would be, using kindergarten math properly, namely learning how to count, that would be the coming of Jesus a second and a third time.

We could offer more on the subject, but this should suffice to understand that the theory of the “secret rapture” is that the saved Christians are raptured secretly, seven years of tribulation happen in which the first three and a half is with Israel being able to offer sacrifices once again,

since the third temple has been rebuilt under antichrist, but then that contract or covenant is broken by the antichrist, followed by three and a half years of war involving the hundred forty-four thousand, and finally the second, second coming at

the end of the seven years tribulation happens.

Let us glorify God through Jesus Christ instead, where Daniel 9:27 points to the Messiah and not antichrist.



Questions And Answers

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

Question: In Manuscript Release Volume 12, page 93, paragraph 3, Ellen White appears to have no problem with the employment of Brother B from Kellyville, but in Letter 80 in 1897, Ellen White appears to condemn the whole profession. Is this hypocritical, a change of mind, or something else?

Answer: Here is the paragraph about Brother B.: “Brother B lives at Kellyville. He has been a real-estate agent, earning from twenty to forty pounds sterling a month. When the tent was pitched at Kellyville, he, with his wife and older children, embraced the truth. This is a most precious family, intelligent and devoted. They had purchased and cleared twenty acres of land, which cost them thirty pounds sterling an acre, and set it out to fruit trees. It was entirely paid for, and, expecting to be as prosperous as he had been, Brother B built himself a nice cottage and had it expensively furnished. But the financial crisis came, and he, with hundreds of others, was thrown out of employment, for men had no money to purchase land and dwelling houses.” – Letter 50, 1894, pp. 1-4.

(To Harmon Lindsay, June 14, 1894.) {12MR 93.3}.

And here is the paragraph from Ellen White’s letters: “Those who claim to be Christians, who deal in real estate, soon become contaminated. Those who claim to be Seventh-day Adventists are warned of the Lord to close up that line of business and seek a business that is not so fraught with temptations. It is for their present good and eternal interest to do this. Those who believe the truth in the heart will not enter the broker business. The business of the real estate agent, the broker, and all such businesses are a snare to the soul. The real estate agent soon comes to the place where pure, straightforward honest dealing is separated from his course of action. Robbery and deceit and untruthfulness are practiced, and these things are corrupting in their influence” {Lt80-1897}.

In the first paragraph regarding Brother B., it appears to be a statement of fact as opposed to endorsing, allowance, or any other sense of approval. Ellen White makes tons of statements of facts, but does

not necessarily apply approval of that despite a number of readers taking it that way. She simply did not address the issue in her statement of fact. But the fact is that according to Bible principle, it is nearly impossible to be in the real estate business without sinning, or being seriously tempted to sin.

According to Bible principle, it is not buyer beware, which the real estate market is very much just that. They put the full responsibility upon the buyer. The real estate agent representing the sellers may encourage the buyers to get an inspector, have tests conducted, etc., which takes the responsibility of divulging the negatives off of the seller agent onto the buyer. Even the long questionnaire that the seller fills out is all used in a manner to decrease the responsibility of the seller's agent to divulge. A real estate agent does not make agent of the month by telling buyers the negatives of purchasing the property which forms, tests, and inspections do not necessarily reveal. Nothing reveals the pig farm nearby unless the wind blows in that direction at that very moment or the buyers drive by it on their way to visit the home. Nothing reveals future use of property in the surrounding area unless the zoning office is contacted. Even asking the buyer why they are moving out is not helpful, for they can give an honest answer without revealing that a planned warehouse with lots of truck traffic or data center with huge demands of water is moving into the area in about a year or so. Even planned tax increases are not something buyers are aware of unless they do their own investigation.

But the bottom line is that Ellen White is not being hypocritical about

Brother B., especially when the letter that the manuscript is based upon was written three years prior to the letter condemning employment in that industry. In other words, Brother B. is being written to in 1894 while the letter with strong words came out in 1897.

Question: Could you explain how Luke 10:7 is not permission to eat unclean foods set before a missionary?

Answer: Looking at Luke 10:7, it states, "And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house." On face value, if pork chops are served, a missionary is not to refuse the hospitality, but context is everything.

According to Luke 10:1, it says, "After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come." Jesus was sending out seventy missionaries in neighboring cities. These seventy were not sent to faraway lands or by the end of the day, or possibly only several days later, this verse could not happen: "the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name" (Luke 10:17). Travel to far away lands would take too long to get back and report right away.

To confirm the implication, because we do not go on implication alone, when Jesus spoke to His twelve disciples, He said, "Go not into the way of the Gentiles, and into [any] city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel" (Matthew 10:5-6). More than likely, the same

instruction would have been given to the seventy.

Again, remember that the focus of Jesus' ministry was in the land of Israel because they were still under the seventy-week prophecy of Daniel 9:24, for even Jesus said, "I am not sent but unto the lost sheep of the house of Israel" (Matthew 15:24).

The point being made is that unclean meats would not have been an issue. There would have been no need for Jesus to make a warning against unclean meats. The Bible can never

be read in contradiction to itself, especially on moral topics.

So, to eat whatever was placed in front of them was to address those who might have been prone to turning their noses up at certain dishes, been picky eaters, or even may have thought themselves more highly than they ought, and requested a customized dish.

Luke 10:7 was not about gentile food, which equates to that of the world where unclean meats would be served.



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.

Fulcrum 7

Southern Unveils New Jogging with Jesus Statues

Southern University put up three bronze colored statues to simulate jogging with Jesus, or "Fit For Eternity."

EGW: "The second commandment forbids the worship of the true God by images or similitudes. Many heathen nations claimed that their images were mere figures or symbols by which the Deity was worshiped,

but God has declared such worship to be sin. The attempt to represent the Eternal One by material objects would lower man's conception of God. The mind, turned away from the infinite perfection of Jehovah, would be attracted to the creature rather than to the Creator. And as his conceptions of God were lowered, so would man become degraded." {PP 306.1}



News and Comments

March 3

The Guardian

US troops were told war on Iran was 'all part of God's divine plan', watchdog alleges

Having the wrong understanding of end time events can have severe impacts bigger than imagined. Right or wrong in going to war with Iran is not the issue. That is politics. But believing that Israel is still God's people when Jesus said of Jerusalem and, for that matter, Israel, "your

house is left unto you desolate" (Luke 13:35), and that antichrist is in the future, being anti-Jew, massing 13 nations to attack Israel in what people call the war of Armageddon, is another thing. Purposely causing the war with the belief of being anointed of God to do so is dragging us into something that is not biblical, endangering many lives unnecessarily.



The Advent Will Be Literal

by Alonzo Trevier Jones

The advent of the Lord will be literal and personal. It is literal in distinction from a supposed figurative or representative coming, either at Jerusalem's overthrow or at any other time. It is personal in distinction from any supposed spiritual, secret, or intangible coming, for which many now contend.

1. Analogy calls for a literal, personal coming. His first coming was literal. It is claimed, and with much show of reason, too, that his first coming had mostly to do with the spiritual condition of men. Yet his coming was literal and physical. His second coming will have mostly to do with the physical condition of men. Why, then, shall not his

second coming be also literal—in the flesh? No repentance or pardon is offered at his second coming. It will be for "the redemption of our body;" the resurrection and translation of the saints, and the overthrow of his enemies. We say further:

2. The resurrection of the dead will take place at his coming. That is not spiritual it is literal. Many now attempt to spiritualize the resurrection, but we can see neither reason nor propriety in the effort. (1) Jesus said that he was the resurrection, and proved the truth of his assertion, and showed the nature of the resurrection, by immediately calling Lazarus from the grave. (2) When Jesus himself

was resurrected, he left the tomb vacant where he had lain, and the angel who said he was risen invited the disciples to examine the place where he lay, to be thus assured that he was not there but had risen. (3) They who deny the bodily resurrection assert that the resurrection means the rising of the spirit out of the body at death, which cannot be true, for Jesus was raised the third day after death. It did not take his spirit three days to leave his body after he died! (4) When Jesus referred to his own resurrection under the figure of raising the temple, "he spake of the temple of his body." John 2:19-21. (5) After his resurrection he showed them his hands and his feet to identify himself to them, and invited them to handle him,—to examine the wounds in his hands and his side. What more could be done to prove his bodily identity, and the physical nature of the resurrection? But his resurrection is the surety—he is the first-fruit—of the resurrection of them that are his. As was his resurrection, so will be theirs. At that day "this mortal shall put on immortality." We leave it with the spiritualizers whether that is spoken of the spirit or the body.

3. The Scripture expressions demand a personal coming. (1) Jesus said he came down from heaven, was going back to his Father, and would come again. If his coming and returning were literal, so will be his coming again. (2) The angel said when he ascended on high, and a cloud received him out of their sight, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye

have seen him go into heaven." Acts 1:11. We cannot imagine how anything but a bold perversion of language, or a peremptory denial of it, can make of this other than an actual, real, and bodily coming. (3) Paul said, speaking of his coming, "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God." 1 Thess. 4:16. This was not fulfilled by Titus, nor yet even by the Lord himself; but it will be.

4. Paul said, "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Col. 3:4. The saints were not glorified at the destruction of Jerusalem. Peter said, "And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 1 Peter 5:4. No saint received a crown of glory at the destruction of Jerusalem, for the Chief Shepherd did not then appear. Jesus said, speaking by his servant John, nearly thirty years after the destruction of Jerusalem, "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Rev. 22:12. This agrees with his words in Luke 14:14, that recompense shall be given at the resurrection of the just, which, as has been shown, takes place when the Lord comes.

5. Taking the negative, we inquire if the coming of the Lord, with all its attendant glory, the resurrection and translation of the saints, the gathering of the saints unto the Lord himself, the bestowing of fadeless crowns of glory to the faithful,—if all this took place at the destruction of Jerusalem, what

have we to hope for in the future? All the promises of redemption, glory, and immortality, cluster around the coming of the Lord. If that is already past, what is our hope? It is not difficult to show that they who have no part in the second coming of Christ have no part in his glory, no crown of life, no recompense of reward. Giving that away, they rob themselves of all.

{March 14, 1890 Alonzo Trevier Jones, *An Exposition of Matthew Twenty-Four on the Second Coming of Christ*, pages 39.1 to 42.1}



(Continued from page 2)

over and over as numerous people make such adjustments to the past.

Those supporting, even in thought, that someday time travel may be a reality are not thinking about it from a religious perspective, specifically, through God's eyes.

So, there you go, yet more evidence that the past will remain past and the future will unfold to us as we enter into the present moment.

May we make proper choices today, so that tomorrow we do not regret what we have done in the unchangeable past without knowing that we were going to do such foolishness.

May God bless you, and protect you, especially in your thoughts.



Ellen White Abbreviations In this Issue

1SM -

Selected Messages Book 1

12MR -

Manuscript Releases Volume Twelve

CD -

Counsels on Diet and Foods

CG -

Child Guidance

GC -

The Great Controversy (1911)

Lt80-1897 -

Letter 80, 1897

PP -

Patriarchs and Prophets

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.*

Peppermint Essential Oil

Peppermint essential oil is my favorite oil. Known for its refreshing effect, it relieves itching caused by irritations or insect bites. It works by blocking receptors responsible for the itching sensation.

or coconut oil, and apply to the affected area. Do not use peppermint oil directly on the skin as it may cause a burn. Essential oils are very concentrated, thus the need for carrier oils.

Dilute 2-3 drops of peppermint oil in a carrier oil, such as sweet almond

