



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.

God's Love for Man

Ellen White

Many conceive of God as a being whose chief attribute is stern justice, one who is a severe judge, a harsh, exacting creditor. The Creator has been pictured as a being who is watching with jealous eye to discern the errors and mistakes of men, that He may visit judgments upon them. In the minds of thousands, love and sympathy and tenderness are associated with the character of Christ, while God is regarded as the law-giver, inflexible, arbitrary, devoid of sympathy for the beings He has made.

Never was there a greater error. Nature and revelation alike testify of God's love. It is from Him that we receive every good gift. He is the source of life, of wisdom, and of joy.

Look at the wonderful and beautiful things of nature. Think of their marvelous adaptation to the needs and happiness, not only of men, but of all living creatures. The sunshine and the rain, that gladden and refresh the earth, the hills and seas and plains, all speak to us of the Creator's love. It is God who brings the bud to bloom, the flower to fruit. It is He who supplies the daily needs of all His people. In the beautiful words of the Psalmist:

"The eyes of all wait upon thee, and thou givest them their meat in due season.

Thou openest thine Hand, And satisfiest the desire of every living thing."

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

September 2025

Volume 9, Issue 9

Dear Brothers and Sisters ...

Jerry O'Donnell

In this publication of many sections, we do not always receive questions, a request for deeper understanding, a request for a certain topic to be addressed, etc., from our readers. Therefore, other resources are used from time to time.

We are still working on the one request that we do not have an answer for yet, and that comes from the scripture found in Leviticus 19:23, asking how, or if, that verse applies to our planting of trees and not eating the fruit until the fourth year, in our day. And when compared to Ellen White's writings from Lt 350, 1907, it looks like she encouraged eating the fruit the very next year. Of course, there cannot be a contradiction there, but further investigation is required.

Now, in this particular issue, we have the section called *How Do You Resolve It?* Sadly, hardly any of our readers conduct Bible studies. That is where the vast majority of such misunderstandings come up, especially with the Sabbath. The old "Let no man therefore judge you ... of the sabbath [days]" (Colossians 2:16) is a popular verse quoted as a contradiction. But since Bible studies are lacking, that means we do not receive much input from our readers. No one is writing in and saying, "Hey, I was holding a Bible study, and the person quoted this verse in contradiction to what I was sharing as truth. Thought you could use it in your publication."

When I was a Bible worker years ago, even last century, this would be a constant occurrence, but not today. Therefore, I currently use the internet for resource material. This,

unfortunately, takes me to atheistic websites. That is Satan's ground, however, they bring up legitimate arguments. Before treading on Satan's ground, technically, not by choice, but as a watchman, and not as a soldier conducting an attack, I stealthily step in, grab the title and the verses they use for evidence. In this manner, I believe I have God's protection unlike those that go in and think they are invincible, and even invite pastors of other denominations into the Seventh-day Adventist Church for debate. Or such pastors are so confident in themselves that they create debate sessions of their own, pitting themselves against themselves for show, even wearing costumes to fit the scenario, all of which is condemned of God.

I am mentioning my activity because I have completed explaining the items listed on one website, which numbered as fourteen items, and now have moved on to another atheist website, which has compiled fifty apparent contradictions found in the Bible. Although I believe by the grace of God, I will be able to address them one at a time, limiting Satan's attempt to shake my faith in God's Word, proving once again that it is human understanding that is the contradiction, and not God's Word, I still could use your prayers requesting that God shield me with His angels and guide me to the proper understanding by bestowing a double portion of His Spirit. Reading all fifty points in one sitting would give Satan far too much access to my mind.

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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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this publication is challenging to provide to everyone for free. So we are asking for a subscription on the honor system of **\$41 annually for 12 issues**, and if the Lord impresses you with the means to be able to pro-

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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God made man perfectly holy and happy; and the fair earth, as it came from the Creator's hand, bore no blight of decay or shadow of the curse. It is transgression of God's [law] that has brought woe and death. Yet even amid the suffering that results from sin, God's love is revealed. It is written that God cursed the ground for man's sake. The thorn and the thistle, the difficulties and trials that make his life one of toil and care, were appointed for his good as a part of the training needful in God's plan for His uplifting from the ruin and degradation of sin. The world, though fallen, is not all sorrow and misery. In nature itself are messages of hope and comfort. There are flowers upon the thistles, and the thorns are covered with roses.

"God is love" is written upon every opening bud, upon every spire of springing grass. The lovely birds making the air vocal with their happy songs, the delicately tinted flowers in their perfection perfuming the air, the lofty trees of the forest with their rich foliage of living green, all testify to the tender, fatherly care of our God, and to His desire to make His children happy.

The Word of God reveals His character. He Himself has declared His infinite love and pity. When Moses prayed, "Show me thy glory," the Lord answered, "I will make all my goodness pass before thee!" This is His glory. The Lord passed before Moses and proclaimed, "The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin." He is "slow to anger, and of great kindness," "Because He delighteth in mercy."

He has bound Himself to our hearts

by unnumbered tokens, in heaven and in earth. Through the things of nature and the deepest and tenderest earthly ties that human hearts can know, God has sought to reveal Himself to us. Yet even these but imperfectly represent His love. When all these evidences had been given, the enemy of good still blinded the minds of men, so that they looked upon God with fear; they thought of Him as severe and unforgiving. Then Jesus came to live among them, that through Him the infinite love of God might be revealed.

Christ came from heaven to give to the world a correct representation of the Father. He says, "neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." And [when] one of the disciples made the request, "Show us the Father," Jesus answered, "Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father; and how sayest thou then, Show us the Father?"

In describing His earthly mission, Jesus said, "The Lord hath anointed me to preach the gospel to the poor; He hath sent me to heal the broken-hearted; to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." This was His work. He went about doing good, and healing all that were oppressed by Satan. There were whole villages where there was not a moan of sickness in any house, for He had passed through them and healed all their sick. His work gave evidence of His divine anointing. Love, mercy, and compassion were displayed in every act of His life. His heart went out in tender sympathy to the children of men. He took man's

nature, that He might reach man's wants. The poorest and humblest were not afraid to approach Him. Even little children were attracted to Him. They loved to climb upon His knees and gaze into that pensive face, benignant with love.

Jesus never suppressed one word of truth, but He uttered it always in love. He exercised the greatest tact and thoughtful, kind attention in His intercourse with the people. He was never rude, never needlessly spoke a severe word, never gave needless pain to a sensitive soul. He did not censure human weakness. He spoke the truth, but always in love. He denounced hypocrisy, unbelief, and iniquity; but tears were in His voice as He uttered His scathing rebukes. He wept over Jerusalem, the city He loved, which refused to accept Him, the Way, the Truth, and the Life.

They had rejected Him, the Saviour, but He regarded them with pitying tenderness, and sorrow so deep that it broke His heart. His life was one of self-denial and thoughtful care for others. He never made truth cruel, but manifested a wonderful tenderness for humanity. Every soul was precious in His eyes. While He ever bore Himself with divine dignity, He bowed with the tenderest compassion and regard to every member of the family of God. In all, He saw fallen souls whom it was His mission to save.

Such was the character of Christ as revealed in His life. This is the character of God. It is from the Father's heart that the streams of divine compassion, manifest in Christ, flow out to the children of men. Jesus, the tender, pitying Saviour, was God "manifest in the flesh."

But we have, as it were, taken only a surface view of the life of Christ. It was to redeem us that He lived and

suffered and died. He became "a man of sorrows", that we might be made partakers of everlasting joy. God permitted His beloved Son, full of grace and truth, to come from a world of indescribable glory to a world marred and blighted with sin, shadowed with the shadow of death and the curse. He permitted Him to leave the bosom of His love, the adoration of the angels, to suffer shame, insult, humiliation, hatred and death.

And Jesus bore all this untold sorrow that we might be changed to His divine image, and become the sons of God. "The chastisement of our peace was upon him; and with his stripes we are healed." Behold Him in the wilderness, in Gethsemane, upon the cross! The spotless Son of God took upon Himself the burden of sin. He who had been one with God, felt in His soul the awful separation that sin makes between God and men. This forced from His lips the anguished cry, "My God, my God, why hast thou forsaken me?" It was the burden of sin, the sense of its terrible enormity, of its separation of the soul from God—it was this that broke the heart of the Son of God.

It was only by the death of Christ that the human race could be redeemed. Man had broken the law of God, and Christ alone could atone for the transgression. But this great sacrifice was not made in order to create in the Father's heart a love for man, not to make Him willing to save. No, no. "God so loved the world, that he gave His only begotten Son." God suffered with His Son. In the agony of Gethsemane, the death of Calvary, the heart of Infinite Love paid the price of our redemption. "God was in Christ, reconciling the world unto himself." "God so loved the world that he gave his only begotten Son." He gave Him not only to live among

men, to bear their sins, and die their sacrifice; He gave Him to the fallen race.

Christ was to identify Himself with the interests and needs of humanity. He who is one with God has linked Himself with the children of men by ties that are never to be broken. Jesus is “not ashamed to call them brethren;” [He is] our Sacrifice, our Advocate, our Brother, bearing our human form before the Father’s throne, and through eternal ages one with the race He has redeemed—the Son of man. And all this that man might be uplifted from the ruin and degradation of sin that he might reflect the love of God and share the joy of holiness.

The price paid for our redemption, the infinite sacrifice of our heavenly Father in giving His Son to die for us, should give us exalted views of what we might become through Christ. As the inspired apostle John beholds the height, the depth, the breadth of the Father’s love toward the perishing race, He is filled with adoration and reverence; and failing to find suitable language in which to express this love, He calls upon the church and the world to behold it. “Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God.” What a value this places upon man!

Through transgression, the sons of men became subjects of Satan. Through faith in the atoning sacrifice of Christ, the sons of Adam may become the sons of God. By assuming human nature, Christ elevates humanity. Fallen men are granted another trial and are placed where, through connection with Christ, they may indeed become worthy of the name, “sons of God”.

Such love is without a parallel.
Children of the heavenly King!

Precious promise! Theme for the most profound meditation! The amazing love of God for a world that did not love Him! The thought has a subduing power upon the soul, and brings the mind into captivity to the will of God. The more we study the divine character in the light of the cross, the more we see mercy, tenderness, and forgiveness blended with equity and justice, and the more clearly we discern innumerable evidences of a love that is infinite, and a tender pity surpassing a mother’s yearning sympathy for her wayward child.

“Every human tie may perish,
Friend to friend unfaithful prove,
Mothers cease their own to cherish,
Heaven and earth at last remove;
But no change can attend Jehovah’s
love.”

But to make known to man the love of God and to bring them to share His grace—even this was not the only purpose of the Saviour’s life of suffering and death of shame. Results of yet deeper significance, of infinitely greater extent, flow from the sacrifice of the Son of God. By the death of Christ, not only is man set free from Satan’s power and uplifted from the pit of ruin, but the justice and mercy of God and the immutability of His law, are vindicated before the universe.

The government of God is not, as Satan would make it appear, founded upon a blind submission and unreasoning control. It appeals to the intellect and the conscience. “Come now and let us reason together,” is the Creator’s invitation to the beings He has made. Isaiah 1:18. God does not force the will of His creatures. He cannot accept an homage that is not willingly and intelligently given. He desires that all the inhabitants of the universe shall be convinced of His

justice in the final overthrow of rebellion and the eradication of sin. He purposes that the real nature and direful effects of sin shall be clearly manifested, to the end that all may be assured of the wisdom and justice of the divine government.

When man, beguiled by Satan, disobeyed the divine law, God could not, even to save a lost race, change that law. God is love; His law is an expression of His character. To change His law would be to deny Himself; it would overthrow those principles with which are bound up the well-being of the entire universe. But in order to save the sinner, the Creator sacrificed Himself. The Father suffered in His Son. The measure of God's love is Christ. The Saviour's sacrifice was not to create in God a love that had not before existed; it was but the expression of a love which had not been appreciated or understood.

The Son of God, in becoming man's substitute, and bearing the curse which should fall upon man, pledged Himself, in behalf of the race, to maintain the honor of the law of God. The Father was given the world into the hands of Christ, that through His mediatorial work He may save the sinner, and completely vindicate the claims of the [law]. His mission was to convince men of sin, which is the transgression of the law, and through the merits of His blood, and by His mediation, He was to bring them back to obedience. Through the sacrifice of Christ the law could be maintained, and the sinner could be pardoned, not only freed from the power of sin, but "renewed after the image of him that created him." Colossians 3:10.

The love and justice of God, and also the immutability of His law, are made manifest by the Saviour's life, no less

than by His death. He assumed human nature, with its infirmities, its liabilities, its temptations. "Himself took our infirmities and bore our sicknesses." Matthew 8:17. "In all things it behooved him to be made like unto his brethren." Hebrews 2:17. He was "in all points tempted like as we are." Hebrews 2:16. He exercised in His own behalf no power which man cannot exercise. As man He met temptation and overcame in the strength given Him of God. He gives us an example of perfect obedience. He has provided that we may become partakers of the divine nature, and assures us that we may overcome as He overcame. His life testified that by the aid of the same divine power which Christ received, it is possible for man to obey God's law.

In Christ were united the divine and the human. The Creator and the creature, the nature of God, whose law had been transgressed, the nature of Adam, the transgressor, meet in Jesus—the Son of God, and the Son of man. And having with His own blood paid the price of redemption, having passed through man's experience, having in man's behalf met and conquered temptation, having, though Himself sinless, borne the shame and guilt and burden of sin, He becomes man's Advocate and Intercessor. What an assurance here to the tempted and struggling soul, what an assurance to the witnessing universe, that Christ will be, "A merciful and faithful high priest." Hebrews 2:17.

What an assurance also that He will be a righteous, a just, and compassionate judge. He who has measured the power of every subtle temptation of man's cruel foe, who has borne every weakness to which man is subject, He who is a brother in our infirmities—will He not deal justly and tenderly with the soul that His

own blood has been poured out to save? And such is the teaching of His own words when He said that the Father had “given Him authority to execute judgment also, because He is the Son of man. John 5:27.

The working out of the great plan of redemption, as manifest in the history of this world, is not only to men but to angels, a revelation of the Father. Here is seen the work of Satan in the degradation and ruin of the race by sin, and, on the other hand, the work of God in man’s recovery and uplifting through the grace of Christ. Every soul that develops a righteous character and withstands the power of the wicked one is a testimony to the falsehood of Satan’s charges against the divine government.

Through the eternal ages the exaltation of the redeemed will be a testimony to God’s love and mercy. This is set forth in the touching and beautiful words of the apostle Paul. He says that “we are a spectacle unto the world, to angels, and to men.” 1 Corinthians 4:9. “God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, ... that in the ages to come he might show the exceeding riches of his grace, in his kindness toward us through Jesus Christ.” Ephesians 2:4-7.

And the apostle desires “to make all men see what is the fellowship of the mystery, ... to the intent that now unto the principalities and powers in the heavenly places might be made known through the church the manifold wisdom of God.” Ephesians 3:10. R. V.

Through the eternal ages the offensive character of sin will be seen in what it cost the Father and the Son in the humiliation, suffering, and

death of Christ. All the worlds will behold in Him a living testimony to the malignity of sin, for in His divine form He bears the marks of the curse. He is in the midst of the throne as the Lamb that had been slain.

Not only men but angels will ascribe honor and glory to the Redeemer, for even they are secure only through the sufferings of the Son of God. It is through the efficacy of the cross that the inhabitants of unfallen worlds have been guarded from apostasy. It is this that has effectually unveiled the deceptions of Satan and refuted His claims. Not only those that are washed by the blood of Christ, but also the holy angels, are drawn to Him by His crowning act of giving His life for the sins of the world. God’s dealing with the rebellion of Satan is justified before the universe. The justice and mercy of God are fully vindicated, so that to all eternity, rebellion will never again arise.

Such is the import of His own words when, for the last time teaching in the temple, He said, looking forward to His approaching sacrifice, “now is the judgment of this world; now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all unto me.” “Will draw all unto me”—not only earth, but heaven, for of Him “The whole family in heaven and earth is named.” Ephesians 3:15.

Thus God has “made known unto us the mystery of his will, according to the good pleasure which he hath purposed in himself; that... he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him.” Ephesians 1:9, 10.

Manuscript 41, 1892



Who Changed the Sabbath?

Uriah Smith

TIME was when the first day of the week was not observed as a Christian institution. Allowing it the utmost antiquity which its most fervent friends will claim, we cannot go back beyond the resurrection of our Saviour, not eighteen hundred and fifty years ago. Previous to that time, another day, the seventh day of the week, was observed as the Sabbath by that people whom God had set apart to preserve a knowledge of himself and of his truth in the earth.

While some confusion of ideas prevails in regard to what effect the change from the Jewish to the gospel dispensation has had upon the Sabbath, some believing it to be unaffected, and others supposing it to have been abolished, the majority believe that it has been changed. And so we find in all Catholic and Protestant countries, that all who keep any Sabbath at all, excepting a few who keep the seventh day, observe the first day of the week. And most of them do it on the ground that this day occupies in this dispensation the same position that the seventh day occupied in the old, and that its observance rests upon the same authority.

This is certainly a very remarkable change. And the bare suggestion that this change is not in accordance with the will of God, nor in harmony with his word, is enough to raise the query in very many minds, How, then, has it come about? Who has thus changed the Sabbath? By what means has this revolution been accomplished? And not a few attempt to forestall all inquiry on this point by claiming that the fact that such a change has been made, is itself sufficient evidence that God has wrought it. But this is

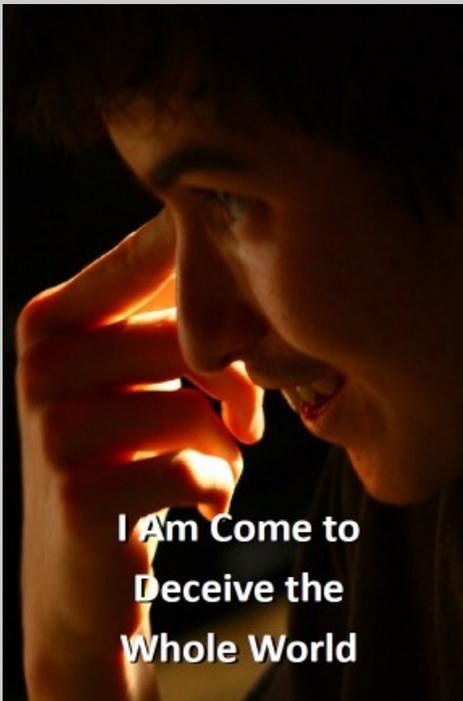
altogether too hasty a conclusion; for Satan has not been asleep these eighteen hundred years; and it has been only by the most diligent care that anything has been preserved to the Christian church free from the taint of fatal corruption. It is not the object of this tract to enter into an examination of any of the Scripture evidences, for, or against, the change; for this would involve an extended discussion of the Sabbath question from a Bible point of view; nor is it designed to show the particular steps by which the change has been brought about; for this would involve an examination of the history of the Sabbath from apostolic times. We only inquire here respecting the agent or power which has been employed in this work. Most Protestants claim that this change was made by Christ and his apostles. But a rival claim to the honor of this work here comes in from the man of sin, the papacy; hence the issue; and it becomes a very important point, and one which has quite a bearing on the character of the institution, to determine whose work it is — that of Christ or Antichrist. It will be conceded on all hands that a change of the Sabbath involves a change of what is usually regarded as the moral law, that is, the ten commandments, or decalogue. The law which required of Israel the observance of the seventh day of the week, as the fourth commandment certainly did under that dispensation, could not at the same time enjoin upon them the keeping of the first day of the week. Nor can it enjoin this observance upon us, unless it has been so changed as to demand such a service. If there has been no change, it

demands of us exactly what it did of Israel. But if the first day is the divinely appointed Sabbath of the fourth commandment for this dispensation, then the new and unwritten version of the ten commandments for this dispensation so reads as to require the observance of that day. The question then resolves itself simply into this: Who has changed the law of God? Who was competent to do it? No one except the Father, or his Son, who was associated with him in the creation and the government of the world. Respecting the attitude which Christ should bear toward the law of

God, the prophet Isaiah says: "He will magnify the law, and make it honorable." Isa.42:21. To abolish it, as though it was no longer worthy of existence, or to change it, as if it had previously been imperfect, would not magnify it or make it honorable. Christ did neither of these things. Speaking himself of the law of the law of God through the psalmist, he says: "I delight to do thy will, O my God: yea, thy law is within my heart." Ps.40:8. These expressions denote no hostility on the part of Christ against his Father's law. We are therefore prepared to hear him declare in his very first sermon that he came not to

I Am Come to Deceive The Whole World

How Satan, from his perspective, is distracting so many Christians while his agenda marches on.



Send \$7.00 to:

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- Do you think the attack on gas stoves is by chance?
- Do you think high fuel prices are typical of up and down prices?
- Do you think inflation is just the normal highs and lows over the economic timeline?

While people are distracted by sports, politics, Hollywood idols, etc., the march towards the agenda is already upon us and increasing in intensity.

destroy the law, and that not a jot or tittle should pass from it till heaven and earth should pass, not the smallest fragment should perish, nor the least item be changed, through any work of his. There is a power, however, brought to view in prophecy, which was to hold a very different relation to God and his law. This power was to speak great and blasphemous words against the Most High, wear out the saints of the Most High, and think to change times and laws. It is symbolized by the little horn of the fourth beast of Daniel 7; and that symbol all Protestants agree in applying to the papacy. That power which would blaspheme God, and wear out his saints, would be just the power to undertake to change his law. So the prophet expressly specifies on this point: "He shall think to change times and laws." These laws must certainly be the laws of the Most High. To apply it to human laws, and make the prophecy read, "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change human laws," would be doing evident violence to the language of the prophet. But to apply it to the laws of God, and let it read, "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and shall think to change the times and laws of the Most High" – then all is consistent and forcible. The Septuagint, the Danish, and the German Bible, read, "the law", in the singular, which more directly suggests the law of God. So far as human laws are concerned, the papacy has been able to do more than merely "think" to change them. It has been able to change them at pleasure. It has annulled the decrees of kings and emperors, and absolved subjects from allegiance to their

rightful sovereigns. It has thrust its long arm into the affairs of the nations, and brought rulers to its feet in the most abject humility. But the prophet beholds greater acts of presumption than these. He sees it endeavor to do what it was not able to do, but could only think to do: he sees it attempt an act which no man nor any combination of men can ever accomplish; and that is, to change the laws of the Most High. Bear this in mind while we look at the testimony of another sacred writer on this very point. Paul speaks of the same power in 2Thess.2; and he describes it, in the person of the pope, as the man of sin, and as sitting as God in the temple of God (that is, the church), and as exalting himself above all that is called God, or that is worshiped. According to this, the pope sets himself up as the one for all the church to look to for authority in the place of God. And now we ask the reader to ponder carefully the question how he could exalt himself above God. Search through the whole range of human devices; go to the extent of human effort; by what plan, by what move, by what claim, could this usurper exalt himself above God? He might institute any number of ceremonies, he might prescribe any form of worship, he might exhibit any degree of power; but so long as God had requirements which the people felt bound to regard in preference to his own, so long he would not be above God. He might enact a law and teach the people that they were under as great obligations to that as to the law of God. Then he would only make himself equal with God. But he is to do more than this; he is to attempt to raise himself above him. Then he must promulgate a law which conflicts with the law of God, and demand obedience to his own in

preference to God's. There is no other possible way in which he could place himself in the position assigned in the prophecy. But this is simply to change the law of God; and if he can cause this change to be adopted by the people in place of the original enactment, then he, the law-changer, is above God, the law-maker. And this is the very work that Daniel said he should think to do. We now inquire what change the papacy has undertaken to make in the law of God. By the law of God we mean, as already stated, the moral law, the only law in the universe of immutable and perpetual obligation, the law of which Webster says, defining the terms according to the sense in which they are almost universally used in Christendom, "The moral law is summarily contained in the decalogue, written by the finger of God on two tables of stone, and delivered to Moses on Mount Sinai." If, now, the reader will compare the ten commandments as found in Roman Catholic catechisms with those commandments as found in the Bible, he will see in the catechisms that the second commandment is left out, that the tenth is divided into two commandments to make up the lack of leaving out the second, and keep good the number ten, and that the fourth commandment (called the third in their enumeration) is made to enjoin the observance of Sunday as the Sabbath, and prescribe that the day shall be spent in hearing mass devoutly, attending vespers,

and reading moral and pious books. Here are several variations from the decalogue as found in the Bible. Which of them constitutes the change of the law intended in the prophecy? or are they all included in that change? Let it be borne in mind that, according to the prophecy, he was to think to change times and laws. This plainly conveys the idea of intention and design, and makes these qualities essential to the change in question. But respecting the omission of the second commandment, Catholics argue that it is included in the first, and, hence, should not be numbered as a separate commandment. And on the tenth, they claim that there is so plain a distinction of ideas as to require two commandments. So they make the coveting of a neighbor's wife the ninth commandment, and the coveting of his goods the tenth. In all this, they claim that they are giving the commandments exactly as God intended to have them understood. So, while we may regard them as errors in their interpretation of the commandments, we cannot set them down as intentional changes. Not so, however, with the fourth commandment. Respecting this commandment, they do not claim that their version is like that given by God. They expressly claim a change here, and also that the change has been made by the church.

{1888 UrS, WCS, 1.1-5.3}



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Proving That the Antichrist, the Little Horn, the Man of Sin, and the Beast of Revelation 13 Are One and the Same Entity!

Jerry O'Donnell

Many of you, if not all, know this fact, however, even another ministry called *Little Light Studios* on July 18th released a video called “They Hid in the Mountains to Escape the Antichrist—Will You Be Next? (Waldenses Explained)” in which they also make the statement that there is a movement trying to separate these four entities mentioned in the title. That presentation was added confirmation to the sermon of a similar title to this article that was also given and we thought it to be an important enough subject to address further.

If those four entities can become separated, that paints a whole different picture about the Antichrist and its historical links, impacting the future awareness as well as the present day acknowledgment of who the Antichrist really is.

So, despite knowing that all four of these references point to the same being as the Antichrist, if you were challenged to prove how they are linked together, could you explain the links? That is the purpose of this article, in addition to the sermon that is provided by this ministry.

We begin at the easiest point, and that is where the word “Antichrist” appears in the Bible. It appears by one writer in four places. On purpose, let us look at them in reverse order of mention.

2 John 1:7-9 says, “For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver

and an antichrist. Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward. Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.” From this reference, please focus upon the fact there are two different doctrines. Either we have the doctrine of Jesus Christ, or the doctrine of Antichrist. That will become important to link with one of the other titles.

1 John 4:1-6 tells us, “Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that [spirit] of antichrist, whereof ye have heard that it should come; and even now already is it in the world. Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world. They are of the world: therefore speak they of the world, and the world heareth them. We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error.” Please take note that we either have the spirit of truth being the side of Jesus Christ, or the spirit of error, being on

the side of Antichrist. Again, this is necessary to link with one of the other titles.

1 John 2:21-22 informs us that, “I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth. Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son.” The reference to truth, as opposed to a lie, is our next link to keep in the back of the mind to connect to one of the other titles.

Finally, 1 John 2:18 is very revealing, by stating, “Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time.” This is the most outstanding verse of the four that helps us link to another title. Many try to say that John is referring to Jesus’ words spoken of in Matthew 24:5 and Matthew 24:23-24, referring to “false Christs”. That may be true when John said, “even now are there many antichrists”; however, John also said, “that antichrist shall come”, which points to a single entity. The logical question is where did John hear that, for it is not from Jesus?

Daniel speaks of an entity that would “stand up against the Prince of princes” (Daniel 8:25), “speak marvellous things against the God of gods” (Daniel 11:36), and “speak [great] words against the most High” (Daniel 7:25). Daniel did not know the Messiah by the name of Jesus Christ, so he resorted to a description, and the ultimate description that points to Jesus Christ is that of “Prince of princes”.

Who is this entity that Daniel speaks of? “I considered the horns, and, behold, there came up among them

another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn [were] eyes like the eyes of man, and a mouth speaking great things” (Daniel 7:8). “Therefore the he goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven. And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant [land]” (Daniel 8:8-9). In both cases, it is the “little horn”. So far, we now have one very strong link between the term Antichrist of John, and the “little horn” of Daniel, being the same entity. But let us make some more connections to solidify this relationship.

Let us examine one of the doctrines of Jesus. “If ye love me, keep my commandments” (John 14:15). “If thou wilt enter into life, keep the commandments” (Matthew 19:17). “Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach [them], the same shall be called great in the kingdom of heaven” (Matthew 5:19). He uplifted the Ten Commandments, which is also known as the law.

So, what does the “little horn” power think to do? He shall “think to change times and laws” (Daniel 7:25). And of course, those laws are nothing short of God’s Ten Commandments. It has nothing to do with governmental changes in laws of the land, as many antagonists try to use as an argument.

But while we are at it, what is another activity of the “little horn” power? “It cast down the truth to the

ground" (Daniel 8:12). And if the truth is cast down, that means lies and errors are promoted, which are two more connections from John's Antichrist description. Overall, we have four connections between John and the little horn: against the Prince of princes, attacking the truth, promoting lies and errors, as well as thinking to change God's laws.

Now, let us connect the "little horn", or antichrist, to the beast of Revelation 13. Let us look at the four characteristics of the "little horn" as compared to the beast of Revelation 13. According to Daniel, the "little horn" would "speak [great] words against the most High" (Daniel 7:25) while the beast would have "a mouth speaking great things and blasphemies" (Revelation 13:5). According to Daniel, the "little horn" "shall wear out the saints of the most High" (Daniel 7:25) while the beast would "make war with the saints, and to overcome them" (Revelation 13:7). According to Daniel, the "little horn" would have the saints "given into his hand" (Daniel 7:25) while the beast would have "power ... given him over all kindreds, and tongues, and nations" (Revelation 13:7) as well as "leadeth into captivity" (Revelation 13:10). Finally, according to Daniel, the "little horn" would operate pretty much unchallenged for "a time and times and the dividing of time" (Daniel 7:25), equating to a year, two years, and half a year, as the word "time" refers to a year, and "times" is more than one year, and without specifying how many times, it defaults to two years. Including the divided or half a year, that is three and a half symbolic years in total. Well, the beast period of time is "forty [and] two months" (Revelation 13:5); with twelve months in a year, that equals a period of the same

symbolic period of three and a half years. That is four connections between the "little horn" and the beast of Revelation 13.

All we have now is the man of sin to connect with. According to 2 Thessalonians 2:3-4, the Bible says, "Let no man deceive you by any means: for [that day shall not come], except there come a falling away first, and that man of sin be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God." First off, according to 1 John 3:4, "sin is the transgression of the law", therefore, the "man of sin" is connected with thinking it can change "times and laws" of God, leading everyone astray from Jesus' doctrine Who uplifted the Ten Commandments as originally written.

On top of that, the "man of sin" tries to usurp "worship" (2 Thessalonians 2:4). According to Revelation 13, "they worshipped the beast" (Revelation 13:4) and "all that dwell upon the earth shall worship him" (Revelation 13:8).

If that is not enough of a connection, "the man of sin" would "exalteth himself above all that is called God" (2 Thessalonians 2:4). Using just a handful of items that are called God, we encounter John 17:17, which says, "Sanctify them through thy truth: thy word is truth." Of course, the "little horn" would "cast down the truth to the ground" (Daniel 8:12).

Nehemiah 10:29 identifies the Ten Commandments as not Moses', but God's, and the "little horn" would "think to change times and laws" (Daniel 7:25).

According to Psalms 111:9, "holy and reverend [is] his name", and not the

blasphemous “little horn” or beast of Revelation 13 is allowed to have the title “holy” or “reverend”, but they do claim it.

According to Daniel 9:9, “To the Lord our God [belong] mercies and forgivenesses”. Mark 2:7 tells us bluntly, “Why doth this [man] thus speak blasphemies? who can forgive sins but God only?” So, the “man of sin” is above God’s prerogative to forgive sins by offering confessionals, which is blasphemous that both the “little horn” and the beast of Revelation 13 speak through.

And one more thing that is God’s, is His tabernacle that the “man of sin” thinks he is above, for the beast “opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle” (Revelation 13:6). That means, all of the operation happening in the heavenly sanctuary is blasphemed. And here is what is going on up there: “Now of the things which we have spoken [this is] the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man” (Hebrews 8:1-2). So, the “man of sin”, the “little

horn”, the beast of Revelation 13, and even the Antichrist all have the doctrine to blaspheme the tabernacle with priests’ abilities to sacrifice Jesus over and over during the mass, and even “sitteth in the temple of God, shewing himself that he is God” (2 Thessalonians 2:4).

Overall, the reference, in 1 John and 2 John about the Antichrist, connects to Daniel 7 and 8, because of the doctrine of Jesus Christ Who uplifted the law, while the “little horn” thinks to change it. 1 John heard of a specific Antichrist or the “little horn” that is “against the Prince of princes” (Daniel 8:25). 1 John tells of a battle between truth and error, while the “little horn” cast it down (Daniel 8:12). Daniel 7:25 which has 4 characteristics, matches the beast of Revelation 13. The “man of Sin” (2 Thessalonians 2:3-4) means a man against God’s law, like the “little horn” power. 2 Thessalonians 2:3-4 states that the “man of sin” is above all that is called God, which includes worship, just like the beast demands, the Word of Truth that the “little horn” cast down, as well the fact that the Antichrist fights against pitting error against the truth, and even lies against the truth, offering the blasphemous act of forgiveness that

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the “little horn” and the beast of Revelation 13 practice, and God’s tabernacle that the beast of Revelation 13 blasphemes.

In short, the case has been proven that all four entities are one and the same, and all are allowed to be called Antichrist.

In confirmation of these links, let us hear from Ellen White:

“In chapter 13 [VERSES 1-10.] is described another beast, ‘like unto a leopard,’ to which the dragon gave ‘his power, and his seat, and great authority.’ This symbol, as most Protestants have believed, represents the papacy, which succeeded to the power and seat and authority once possessed by the ancient Roman Empire. Of the leopard-like beast it is declared: ‘There was given unto him a mouth speaking great things and blasphemies. . . . And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in Heaven. And it was given unto him to make war with the saints, and to overcome them; and power was given him over all kindreds, and tongues, and nations.’ This prophecy, which is nearly identical with the description of the little horn of Daniel

7, unquestionably points to the papacy.” {GC88 439.1}

“‘Power was given unto him to continue forty and two months.’ And, says the prophet, ‘I saw one of his heads as it were wounded to death.’ And again, “He that leadeth into captivity shall go into captivity; he that killeth with the sword must be killed with the sword.” The forty and two months are the same as the ‘time and times and the dividing of time,’ three years and a half, or 1260 days, of Daniel 7,—the time during which the papal power was to oppress God’s people. This period, as stated in preceding chapters, began with the establishment of the papacy, A. D. 538, and terminated in 1798. At that time, when the papacy was abolished and the pope made captive by the French army, the papal power received its deadly wound, and the prediction was fulfilled, ‘He that leadeth into captivity shall go into captivity.’” {GC88 439.2}

“The special characteristic of the beast, and therefore of his image, is the breaking of God’s commandments. Says Daniel, of the little horn, the papacy, ‘He shall think to change the times and the law.’ [Daniel 7:25, Revised Version.] And Paul styled the same power the ‘man of sin’, who was to exalt himself above God. One prophecy is a

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complement of the other. Only by changing God's law could the papacy exalt itself above God; whoever should understandingly keep the law as thus changed would be giving supreme honor to that power by which the change was made. Such an act of obedience to papal laws would be a mark of allegiance to the pope in the place of God." {GC88 446.1}

"The papacy has attempted to change the law of God. The second commandment, forbidding image worship, has been dropped from the law, and the fourth commandment has been so changed as to authorize the observance of the first instead of the seventh day as the Sabbath. But papists urge, as a reason for omitting the second commandment, that it is unnecessary, being included in the first, and that they are giving the law exactly as God designed it to be understood. This cannot be the

change foretold by the prophet. An intentional, deliberate change is presented: "He shall think to change the times and the law." The change in the fourth commandment exactly fulfills the prophecy. For this the only authority claimed is that of the church. Here the papal power openly sets itself above God." {GC88 446.2}

As you see, she links them all together as well.

So, may we go forth equipped to face any challenge presented to us that tries to un-link these four entities away from identifying the papal power. It is Antichrist, the "man of sin", the beast of Revelation 13, and the "little horn" power.



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Heavenly Health

Reen Swindle

The Keeping of Your Personal Atmosphere

Last month we briefly covered the interesting topic of the atmosphere which surrounds each of us and how the atmosphere of others, and ourselves, affects anyone around us, but now we need to go a bit further into what might be the defining origin of that atmosphere, and how to keep it clean.

What if, in our free time, we would pick up our Bibles and do a quick random study, rather than turning on that ubiquitous “device” – the TV or computer or cell phone, to be entertained by the world? Or to call a friend to chat for hours on end about nothing profitable? How much happier and more fulfilled we would be if we changed one simple thing in our everyday lives! And just think how much cleaner our own atmosphere would be.

The apostle Peter sought to teach the believers how important it is to keep the mind from wandering to forbidden themes or from spending its energies on trifling subjects which fill most of the conversations of today. The mind must not be left to dwell at random upon every subject that the enemy of souls may suggest which seem to come to us in rapid fire most of the time. The heart must be faithfully guarded, or evils from the world will awaken evils within, and the soul will be left to wander in darkness. “Gird up the loins of your mind,” Peter wrote, “be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; ... not fashioning yourselves according to the former lusts in your ignorance:

but as He which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy.” 1 Peter 1:13-16.

Have you really gotten away from, and out of, your “former lusts”? Have you cut off interaction with old acquaintances or friends or even certain family members who are unbelievers who still keep you engaged in unprofitable communication? Are you still reading the same worldly materials, watching the same programs, listening to the same music, eating the same wrong foods at the wrong times? Staying up late? Dressing the same as before you became a Christian? And then you wonder why your life is so unfulfilling? If we put a check mark by any one of those things, we have a work to do within ourselves in our hearts and minds. Even if our minds tend to drift longingly in any of those directions, there is trouble.

How do we lasso the mind to get it back in line and keep it in line? Every time it wanders, it must be brought back, but not in our own strength. Just like the sheep that wander from their shepherd and become lost, we are headed for that same fate if we are not disciplined and trusting in the office of the Holy Spirit, for we cannot do the work ourselves. We must surrender everything that we thought we had control of, to that Spirit.

We should not allow our feelings to be easily wounded, either by real or imagined slights, or perceived wrong

words or actions from others, as we did in the past. That is a trap that puts us right in Satan's territory. Self is our worst enemy. Our mission from the Lord is simply to save souls; we are to live, not to guard our feelings or our reputation, but to save souls. It really is that simple. As we become interested in the salvation of souls, we stop nit-picking others' so-called intentions that so often arise in our association with one another. Whatever others may think of us, it should not alter or upset our mission or relationship with Jesus. "What glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God." The whole of chapter 2 of 1 Peter should be diligently studied.

We all have a work to do to resist any temptation. Those who would not fall a prey to Satan's devices must guard well the avenues of the soul; they must avoid reading, seeing, or listening to anything that leads one back to pre-Christian living. Says Paul, "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." With earnest prayer and unceasing watchfulness, we are to be watchmen on the walls of our minds. We must be helped by the constant influence of the Holy Spirit, which will lead the mind to the Word of God.

What a comfort when we realize that the divine Presence is constantly by our side. Christ has said, "Lo, I am with you always, even unto the end of

the world." Remember that He hears every unkind word, every harsh, cutting expression. If you could visibly see Jesus standing by your side, would you speak such words? Then guard carefully every word and action. Walk in all lowliness of mind, cherishing a spirit of meekness and kindness. Live so that others may see that there is a difference between the disposition of a Christian, and the disposition of those who make no claim to be Christ's followers.

Do not confuse anyone's mind with ideas from your speech or your actions that do not harmonize with the Word. Consider that even under the teaching of Christ many of the disciples were pitifully ignorant; but when the Holy Spirit that Jesus promised came upon them and made the vacillating Peter the champion of faith, what a transformation took place in his character! We are to be consistent, calm, deep, and solid – the same in public as at home, and vice-versa. Do not go to any extreme in anything, but keep your feet always on the firm foundation of the Word.

So, I believe we can see that a healthy Christ-like mind is the determining factor to having a clean personal atmosphere, and remember, our mind is exactly what Satan wants from each of us, for if he has our mind, then he has our allegiance. It is obvious that guarding our mind must be a priority in our lives. These are all ways to keep our influence clean and to protect us from the persuasions from the darkness of others. May we all strive to develop and maintain a pure spiritual surrounding.



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Healthy And Delicious Recipes

Lisa O'Donnell

One Pot Spinach and Artichoke Pasta

Ingredients

- 1 (14 oz.) can artichoke hearts
- 4 cloves garlic
- 1 medium yellow onion
- 5 cups vegetable broth
- 2 Tbsp olive oil
- 12 oz. fettuccine
- 1 tsp dried oregano
- ½ tsp dried thyme
- 4 oz. frozen cut spinach

Instructions

1. Drain the can of artichoke hearts and roughly chop them into bite-sized pieces.
2. Thinly slice the onion and garlic (you can mince the garlic if you prefer it that way).
3. Place the vegetable broth, olive oil, artichoke hearts, onions, and garlic in a large pot.
4. Break the fettuccine in half and add it to the pot along with the oregano and thyme.
5. Push the ingredients down under the broth as much as possible.
6. Place a lid on the pot and bring it up to a rolling boil over high heat.
7. As soon as it reaches a boil, stir the pot to evenly distribute the ingredients and prevent the pasta from sticking.
8. Turn the heat down to low so that the pot is just simmering.
9. Allow the pot to simmer, with the lid on, for 10-15 minutes, or until the pasta is tender and most of the liquid has been absorbed.
10. Give the pot a stir every few minutes to prevent the pasta from sticking.
11. Once the pasta is cooked through, add the frozen spinach.
12. Allow the heat from the pasta to thaw the spinach.
13. Stir the pot to help break up the clumps of spinach as they melt.
14. Serve hot.



"Getting into artichokes is like getting into life -- you have to take it one leaf at a time till you get to the good stuff." ~Unknown

Natural Vitamins

Jerry O'Donnell

Benefits of Asparagus

Asparagus is a nutrient-rich vegetable that offers a wide range of health benefits. Here are some of the key benefits of eating asparagus:

Nutritional Benefits

- 1. Low in Calories, High in Nutrients
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- 2. Rich in Antioxidants
 - Contains flavonoids and polyphenols that help fight oxidative stress
 - Helps reduce inflammation and support overall cellular health
- 3. Good Source of Folate (Vitamin B9)
 - Crucial for pregnant women to help prevent neural tube defects
 - Supports cell growth and DNA formation

Digestive and Metabolic Health

- 4. High in Fiber
 - Promotes healthy digestion and regular bowel movements
 - May help lower cholesterol levels
- 5. Natural Diuretic
 - Increases urine production,

helping the body eliminate excess salt and fluid

- Can be beneficial for people with high blood pressure or edema
- 6. Supports Gut Health
 - Contains inulin, a prebiotic fiber that feeds beneficial gut bacteria

Other Health Benefits

- 7. May Support Brain Health
 - Folate and antioxidants in asparagus may reduce cognitive decline
- 8. May Help Regulate Blood Sugar
 - Fiber and antioxidants help improve insulin sensitivity
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 - Low in calories and high in water and fiber, which helps you feel full

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The Uses of Water In Health and Disease

Dr. John H. Kellogg, M.D.

The Cuticle, or Epidermis.

At the upper portion of the true skin, new cells are being constantly formed, which become old in a short time and are pressed outward by the formation beneath them of other new cells. The old cells become shriveled and flattened as they grow older, and by a continuation of the process described, numerous layers of cells are formed upon the surface of the true skin, the lowest of which is composed of newly formed cells, while the uppermost one is made up of desiccated cells having more the appearance of horny scales than of

cells. These several layers constitute the epidermis, or outer skin. It is totally devoid of sensibility, and has no blood-vessels. It is, in fact, dead, and is useful only as a protection to living parts beneath.

Scattered among the cells of the epidermis are colored cells, which give to the skin its proper color. In the Caucasian race, these cells are few; in the negro, they are abundant; while in the albino, they are wholly absent.



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.

Is There a New Earth or Does the Old One Stick Around?

According to the atheist, these verses implicate that the earth, as we know it, will never cease.

Ecclesiastes 1:4 [One] generation passeth away, and [another] generation cometh: but the earth abideth for ever.

Psalms 104:5 [Who] laid the foundations of the earth, [that] it should not be removed for ever.

However, the atheists claim that these verses implicate that the earth, as we know it, will cease to make way for the "new earth":

2 Peter 3:13 Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

Revelation 21:1 And I saw a new heaven and a new earth: for the first heaven and the first earth were

passed away; and there was no more sea.

Now, there are a couple of flaws in the understanding. First, the word “for ever” is not an eternity word. Samuel was dedicated to temple service “for ever” (1 Samuel 1:22), but we find out later that it was only “as long as he liveth” (1 Samuel 1:28). The word “for ever”, in this case, is a mere life time. Likewise, Jonah was in the creature’s stomach “for ever” (Jonah 2:6), but it turned out to be only “three days and three nights” (Jonah 1:17). Again, “for ever”, in this case, was a mere three days and nights. This is applicable to the feast days, specifically, the Passover was to be “an ordinance for ever” (Exodus 12:14), yet we do not practice it today. That is because Jesus caused the “Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross” (Colossians 2:14) as prophesied in Daniel 9:27, by saying the Messiah would “cause the sacrifice and the oblation to cease”. In other words, the Passover, along with the other feast days, was a revelation of the

ministry of Christ. So, when Christ showed up and died as our Passover Lamb (1 Corinthians 5:7, John 1:29), those ordinances on earth had served their purposes, so to continue them today is a denial of Jesus Christ’s ministry.

So therefore, the old earth will only serve its purpose until all human beings are either in Heaven or destroyed. That is how long “for ever” will be in the context, for when Jesus shows up, Jeremiah wrote, “I beheld the earth, and, lo, [it was] without form, and void; and the heavens, and they [had] no light” (Jeremiah 4:23). Then, of course, the “new earth” will be formed.

Now, as stated, there are a couple of ways to answer this. Here is a second way. The earth itself is not going to ever cease to exist. It is just going to be recreated right in the same spot. In fact, if we really think about it, hell fire does not make the earth completely dissolve into nothingness, causing God to command a new foundation. He is going to work with the same foundation, just in a cleansed state, after hell fire is done burning. Instead, the surface, not

Four Angels’ Messages Contact Info

Phone: In the United States, 717-460-7881

E-mail: info@fourangelsmessages.com

Mailing: PO Box 301, Boiling Springs, PA 17007

Website: www.FourAngelsMessages.com

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sure how deep that goes, is burnt off and the new surface is created afresh. So, technically, it will not cease. In fact, if we re-read Genesis 1:1-2, we see what God started with and what He will be working with after hell fire is done doing its job. It is virtually the same thing, yet earth will always have been.

One final point is that once everyone is dead or in Heaven, the earth, indeed, will have stood as outlasting every single generation of human

beings. It will be declared the winner for outlasting them all. There will then be no need for the old earth to remain in place to hold on to its title of remaining alive after the human race.

In either case, there is no contradiction, especially when a person properly understands the words “for ever”.



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.

Modern Versions' Rewrite of Daniel 9:27

In the modern versions of the Bible, there is a complete rewrite in multiple directions which makes it all confusing. The bottom line is that they present the verse in such a manner that indicates a third temple to be built, and abomination to be set up, like the image of the beast from Revelation 13 being taken literally, and the fact that some versions even indicate that it is for the end of time, which further adds to the false theories. If all three are not stated (temple, literal object, and end time reference), there is enough indication to one or two of them to support all three being present in the modern understanding for the verse, which takes the heat off the real antichrist.

Now, there are a number of problems with this modern understanding – First, Daniel 9:24 speaks of a prophetic seventy week prophecy, which per prior studies such as August 2025, in this section and others, turns out to be four hundred ninety years. That is one lump sum. Then the subsequent verses break down the period into chunks. To support the future antichrist theory, without any sensible reasoning, most denominations throw the final week into the future, making it a sixty-nine week Messianic prophetic period plus one week in the future for the antichrist with no real start or end times associated with it, nor any indication that the subject matter

turns from the Messiah to the antichrist.

To continue to support this misinterpretation, which we will address next month, the meaning of Jesus' words in Matthew 24:15 are misconstrued to imply that an object is set up as Daniel prophesied, but that is not the case – Daniel did not prophesy that an object would be set up in the temple.

Thirdly, an object of abomination is not the cause of the desolation, despite the modern versions saying so. The understanding is in the prior verse, which says, “the end thereof [shall be] with a flood, and unto the end of the war desolations are determined” (Daniel 9:26). War is what causes the desolation.

Therefore, the temple is not something established, but something destroyed. And non-Jews trampling through the temple, during a war like the one in 70 A.D., is truly an abomination to the Jews. It is a desecration, or pollution, of the temple (Acts 21:28). And that is what Jesus referred to, as well as Daniel when he, Daniel, referred to “the overspreading of abominations he shall make [it] desolate”.

So, all versions lifting up the temple, or practices to be conducted in the future, are considered to be in error. All versions that state a literal object is erected in the temple as an abomination, implying it to be the image of the beast, is in error. Any version declaring directly that the verse is to be an end time reference, is in error.

So, here is **Daniel 9:27**, a Messianic verse, and not an antichrist verse:

King James Version: “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.”

In Error:

A Faithful Version: And he shall confirm a covenant with many for one week. And in the midst of the week he shall cause the sacrifice and the offering to cease, and upon the wing of abominations shall come one who makes desolate even until the consummation. And the fully determined end which is decreed shall be poured out upon the desolator." *[Reference with the wing is the implication of a temple, especially compared with other translations using similar wording with the word temple.]*

American Standard Version: And he shall make a firm covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease; and upon the wing of abominations shall come one that maketh desolate; and even unto the full end, and that determined, shall wrath be poured out upon the desolate. *[Reference with the wing is the implication of a temple, especially compared with other translations using similar wording with the word temple.]*

Amplified Bible: And he will enter into a binding and irrevocable covenant with the many for one week (seven years), but in the middle of the week he will stop the sacrifice and grain offering [for the remaining three and one-half years]; and on the wing of abominations will come one who makes desolate, even until the complete destruction, one that is

decreed, is poured out on the one who causes the horror." *[One that is decreed is part of the misdirection.]*

Berean Study Bible: And he will confirm a covenant with many for one week, but in the middle of the week he will put an end to sacrifice and offering. And on the wing of the temple will come the abomination that causes desolation, until the decreed destruction is poured out upon him." *[The reference to the word temple are added words to fit the narrative of the third temple.]*

Brenton Septuagint Translation: And one week shall establish the covenant with many: and in the midst of the week my sacrifice and drink-offering shall be taken away: and on the temple shall be the abomination of desolations; and at the end of time an end shall be put to the desolation. *[The reference to "end of time" is an interjection to throw the verse into the future and the reference to the word temple are added words to fit the narrative of the third temple.]*

Catholic Public Domain Version: But he will confirm a covenant with many for one week of years; and for half of the week of years, victim and sacrifice will nearly cease; but there will be in the temple the abomination of desolation. And the desolation will continue even to the consummation and the end." *[The abomination here appears to be something set up in the temple, and the reference to the word temple are added words to fit the narrative of the third temple.]*

Christian Standard Bible: He will make a firm covenant with many for one week, but in the middle of the week he will put a stop to sacrifice and offering. And the abomination of desolation will be on a wing of the temple until the decreed destruction is poured out on the desolator." *[The*

abomination here appears to be something set up in the temple, and the reference to the word temple are added words to fit the narrative of the third temple.]

Contemporary English Version: For one week this foreigner will make a firm agreement with many people, and halfway through this week, he will end all sacrifices and offerings. Then the "Horrible Thing" that causes destruction will be put there. And it will stay there until the time God has decided to destroy this one who destroys. *[The horrible thing here appears to be something set up in the temple, and also implies this will last until the end of time.]*

Coverdale Bible of 1535: He shall make a stronge bonde with many, for the space of a weke: and when the weke is half gone, he shal put downe the slayne and meatoffringe. And in the temple there shalbe an abhominable desolacio, till it haue destroyed all. And it is concluded, yt this waistinge shal continue vnto the ende. *[The abomination here appears to be something set up in the temple, and also implies this will last until the end of time, and the reference to the word temple are added words to fit the narrative of the third temple.]*

Darby Bible Translation: And he shall confirm a covenant with the many [for] one week; and in the midst of the week he shall cause the sacrifice and the oblation to cease, and because of the protection of abominations [there shall be] a desolator, even until that the consumption and what is determined shall be poured out upon the desolate. *[The protection of abominations appears to be something set up in the temple to be defended.]*

Douay-Rheims Bible: And he shall confirm the covenant with many, in

one week: and in the half of the week the victim and the sacrifice shall fall: and there shall be in the temple the abomination of desolation: and the desolation shall continue even to the consummation, and to the end. *[The mention of the temple is added words, and the abomination appears to be something set up in the temple.]*

English Revised Version: And he shall make a firm covenant with many for one week: and for the half of the week he shall cause the sacrifice and the oblation to cease; and upon the wing of abominations shall come one that maketh desolate; and even unto the consummation, and that determined, shall wrath be poured out upon the desolator. *[Reference with the wing is the implication of a temple, especially compared with other translations using similar wording with the word temple.]*

English Standard Version: And he shall make a strong covenant with many for one week, and for half of the week he shall put an end to sacrifice and offering. And on the wing of abominations shall come one who makes desolate, until the decreed end is poured out on the desolator." *[Reference with the wing is the implication of a temple, especially compared with other translations using similar wording with the word temple.]*

Good News Translation: That ruler will have a firm agreement with many people for seven years, and when half this time is past, he will put an end to sacrifices and offerings. The Awful Horror will be placed on the highest point of the Temple and will remain there until the one who put it there meets the end which God has prepared for him." *[Reference is made to the future temple and something being set up there.]*

Holman Christian Standard Bible: He will make a firm covenant with many for one week, but in the middle of the week he will put a stop to sacrifice and offering. And the abomination of desolation will be on a wing of the temple until the decreed destruction is poured out on the desolator." *[The abomination here appears to be something set up in the temple and the reference to the word temple are added words to fit the narrative of the third temple.]*

JPS Tanakh 1917: And he shall make a firm covenant with many for one week; and for half of the week he shall cause the sacrifice and the offering to cease; and upon the wing of detestable things shall be that which causeth appalment; and that until the extermination wholly determined be poured out upon that which causeth appalment.' *[Reference with the wing is the implication of a temple, especially compared with other translations using similar wording with the word temple.]*

Lamsa Bible: And he shall confirm the covenant with many for seven weeks and half of seven weeks, then he shall cause the sacrifice and gift offerings to cease, and upon the horns of the altar the abomination of desolation; and the desolation shall continue until the end of the appointed time; the city shall remain desolate. *[Reference to horns of the altar is the implication of a temple and are added words, and the abomination appearing to be an object.]*

Literal Standard Version: And he has strengthened a covenant with many [for] one period of seven, and [in] the midst of the period of seven he causes sacrifice and present to cease, and by the wing of abominations he is making desolate, even until the

consummation, and that which is determined is poured on the desolate one." *[Reference with the wing is the implication of a temple, especially compared with other translations using similar wording, with the word temple, and the abominations being an object.]*

NET Bible: He will confirm a covenant with many for one week. But in the middle of that week he will bring sacrifices and offerings to a halt. On the wing of abominations will come one who destroys, until the decreed end is poured out on the one who destroys." *[Reference with the wing is the implication of a temple, especially compared with other translations using similar wording, with the word temple, and the abominations being an object.]*

New American Standard Bible: And he will confirm a covenant with the many for one week, but in the middle of the week he will put a stop to sacrifice and grain offering; and on the wing of abominations will come the one who makes desolate, until a complete destruction, one that is decreed, gushes forth on the one who makes desolate." *[Reference with the wing is the implication of a temple, especially compared with other translations using similar wording, with the word temple, and the abomination being an object.]*

New Heart English Bible: He shall make a firm covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the offering to cease. And on the wing of abominations shall come one who destroys, and even until a complete destruction, until the decreed end is poured out on the one who destroys." *[Reference with the wing is the implication of a temple, especially compared with other translations using similar wording,*

with the word temple, and the abomination being an object.]

New International Version: He will confirm a covenant with many for one 'seven.' In the middle of the 'seven' he will put an end to sacrifice and offering. And at the temple he will set up an abomination that causes desolation, until the end that is decreed is poured out on him." *[Reference to the temple are added words, and setting up an abomination is an object.]*

New King James Version: Then he shall confirm a covenant with many for one week; But in the middle of the week He shall bring an end to sacrifice and offering. And on the wing of abominations shall be one who makes desolate, Even until the consummation, which is determined, Is poured out on the desolate." *[Reference with the wing is the implication of a temple, especially compared with other translations using similar wording, with the word temple, and it appears that the abomination is an object.]*

New Living Translation: The ruler will make a treaty with the people for a period of one set of seven, but after half this time, he will put an end to the sacrifices and offerings. And as a climax to all his terrible deeds, he will set up a sacrilegious object that causes desecration, until the fate decreed for this defiler is finally poured out on him." *[Reference to a sacrilegious object is not in the original texts.]*

Peshitta Holy Bible Translated: And he shall strengthen the covenant with many, one week and half of a week, and he shall cancel sacrifice and offering, and upon the wings of abomination destruction shall rest upon the desolation until the end of the judgments. *[Reference with the*

wing is the implication of a temple, especially compared with other translations, using similar wording, with the word temple.]

Smith's Literal Translation: And he made strong the covenant to many one week: and half the week he shall cause the sacrifice and gift to cease, and upon the wing of abominations laying waste, even to the completion, and that determined shall be poured upon the desolation. *[Reference with the wing is the implication of a temple, especially compared with other translations, using similar wording, with the word temple.]*

World English Bible: He shall make a firm covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the offering to cease; and on the wing of abominations [shall come] one who makes desolate; and even to the full end, and that determined, shall [wrath] be poured out on the desolate. *[Reference with the wing is the implication of a temple, especially compared with other translations, using similar wording, with the word temple.]*

Young's Literal Translation: And he hath strengthened a covenant with many – one week, and in the midst of the week he causeth sacrifice and present to cease, and by the wing of abominations he is making desolate, even till the consummation, and that which is determined is poured on the desolate one.¹ *[Reference with the wing is the implication of a temple, especially compared with other translations, using similar wording, with the word temple.]*

Correct or Nearly Correct, This Time:

Bishops' Bible of 1568: He shall confirme the couenaunt with many

for one weeke, and in the midst of the weeke he shall cause the sacrifice and the oblation to cease, and for the ouerspreading of the abominations, he shal make it desolate, euen vntil the consummation determined shalbe powred vpon the desolate.

Geneva Bible of 1587: And he shal confirme the couenant with many for one weeke: and in the middes of the weeke he shall cause the sacrifice and the oblation to cease, and for the ouerspreading of the abominations, he shall make it desolate, euen vntill the consummation determined shalbe powred vpon the desolate.

GOD'S WORD® Translation: He will confirm his promise with many for one set of seven time periods. In the middle of the seven time periods, he will stop the sacrifices and food offerings. This will happen along with disgusting things that cause destruction until [those time periods] come to an end. It has been determined that this will happen to those who destroy [the city]."

International Standard Version: He will make a binding covenant with many for one week, and for half of the week he will suspend both the sacrifice and grain offerings. Destructive people will cause desolation on the pinnacle until it is complete and what has been decreed is poured out on the desolator."

Webster's Bible Translation: 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.



Keep the Sabbath Holy

Jerry O'Donnell

Yes, we brought this topic back from the chopping block after finding a new approach and a reader sharing their interest in the article.

How Do You Dress for Sabbath?

Let none dishonor God's sanctuary by their showy apparel. {CG 427.4}

All should be taught to be neat, clean, and orderly in their dress, but not to indulge in that external adorning which is wholly inappropriate for the sanctuary. There should be no display of the apparel, for this encourages irreverence. The attention of the people is often called to this or that fine article of dress, and thus thoughts are intruded that should have no place in the hearts of the worshipers. God is to be the subject of thought, the object of worship; and anything that attracts the mind from the solemn, sacred service is an offense to Him. The parading of bows and ribbons, ruffles and feathers, and gold and silver ornaments is a species of idolatry and is wholly inappropriate for the sacred service of God. {CG 427.5}

Some receive the idea that in order to carry out that separation from the world that the Word of God requires, they must be neglectful of their apparel. There is a class of sisters who think they are carrying out the principle of nonconformity to the world by wearing an ordinary sun-bonnet, and the same dress worn by them through the week, upon the Sabbath when appearing in the assembly of the saints to engage in the worship of God. And some men who profess to be Christians view the matter of dress in the same light. These persons assemble with

God's people upon the Sabbath, with their clothing dusty and soiled, and even with gaping rents in their garments, which are placed upon their persons in a slovenly manner. {CG 428.1}

This class, if they had an engagement to meet a friend honored by the world, by whom they wished to be especially favored, would exert themselves to appear in his presence with the best apparel that could be obtained; for this friend would feel insulted were they to come into his presence with their hair uncombed and garments uncleanly and in disorder. Yet these persons think that it is no matter in what dress they appear or what is the condition of their persons when they meet upon the Sabbath to worship the great God. {CG 428.2}

Today, clothing is easier to come by, and therefore an appropriate Sabbath outfit should be worn and possibly dedicated to that purpose. Of course, for men, it is usually a suit. And if an executive interview were to be conducted, using the Sabbath suit for the interview would not disqualify the use of the suit for further Sabbath worship services, as the suit ought not become soiled or torn. With today's dress-down attitude for work environments, it, too, makes for an easier opportunity to save the nicest outfit, or outfits, for the Sabbath.

But there are churches that encourage worshipers to come in flipflops, shorts, cut offs, and other grungy looking attire. We are approaching the King of kings, and Lord of lords. We ought to look our best even considering that if our best outfit is not a sharp looking suit or the elegant dress, as long as it is the best we own to offer to God, it will meet the expectations.

Of course, it would not hurt a wealthier member to help a struggling member to obtain such proper articles of clothing for Sabbath while expecting nothing in return. This is where the test of helping the needy is demonstrated.

So, what do you wear before the God of the universe? Is it anything less than attending some “dress up” earthly event, or is it more?



Questions And Answers

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

Question: Can you explain the *Great Controversy* page 608 paragraph 1 in light of those who hold to the truth seem to be the ones that are leaving?

Answer: The quote in question is: “As the storm approaches, a large class who have professed faith in the third angel's message, but have not been sanctified through obedience to the truth, abandon their position, and join the ranks of the opposition. By uniting with the world and partaking of its spirit, they have come to view matters in nearly the same light; and when the test is brought, they are prepared to choose the easy, popular side. Men of talent and pleasing address, who once rejoiced in the truth, employ their powers to deceive and mislead souls. They become the most bitter enemies of their former brethren. When Sabbath-keepers are brought before the courts to answer for their faith, these apostates are the most efficient agents of Satan to misrepresent and accuse them, and by false reports and insinuations to

stir up the rulers against them” {GC88 608.1}.

Now, even though we are not supposed to try to predict when Sunday law is going to arrive, we all sense that the world is ripe for it to happen soon. Indeed, the storm is approaching, and rapidly. Now, as this happens, we see a large portion of Seventh-day Adventists are leaving, but not in the manner as impressed. The notion that these are Seventh-day Adventists is evident by the link to the “third angel’s message”. Unfortunately, they were never converted by it. Now, although they abandon their position, that does not mean they abandon being a Seventh-day Adventist. We all take positions of opinion on various matters, but nothing physically happens. Joining the ranks of the opposition does not mean they will become members of other denominations. It means that they will accept their teachings, like being saved by grace, and lower the strictness to the standards of God, considering them to be salvation by

works. They will even be ready to accept Sunday as the day of worship. We see this to be true because it is the spirit of the world that is in these members. That spirit of the person acting on this matter is not the same as that person physically leaving the church and becoming worldly. In fact, we see worldly Seventh-day Adventists all the time. Some whole churches have Friday night festivals and parties and rock concerts. So, when the test of Sunday finally does arrive, they will choose it because it is the easy path. This group will include people of talent that we thought would never make such a choice. They will appear as even rejoicing in the truth, but private sins and personal erring beliefs will pull them away in the end. All these have spiritually left the church, while physically remaining in the church.

Now, how do they become our worst enemies? By testifying as a Seventh-day Adventist at our trial as we are brought forward for having a rebellious attitude against governmental laws in sticking with the seventh day Sabbath. This will cause those in influential positions to be swayed to find us guilty. These enemies would not be our worst enemies if they left the ranks of the church and were found in other denominations.

In dissecting another quote of Ellen White, we have clear insight that people who are home churching are not the ones "leaving the church". Those who stay under apostate ministers are the ones who are leaving the church, while staying in physically.

Ellen White wrote, "But there are men who will receive the truth, and these will take the places made vacant by those who become offended and leave the truth.... The

Lord will work so that the disaffected ones will be separated from the true and loyal ones.... The ranks will not be diminished. Those who are firm and true will close up the vacancies that are made by those who become offended and apostatize.... {3SM 422.3}.

All through this quote we see it is a matter of adhering to the truth, being true, receiving the truth. That is what needs to be evaluated and not the physical location of God's true Seventh-day Adventists.

Question: We are told to take family matters to God and not be sharing it with others, but what about Matthew 18:15-17?

Answer: The reference you may be referring to about not sharing things with others may be based upon "When perplexities arise, and difficulties confront you, look not for help to humanity. Trust all with God. The practice of telling our difficulties to others only makes us weak, and brings no strength to them. It lays upon them the burden of our spiritual infirmities, which they cannot relieve. We seek the strength of erring, finite man, when we might have the strength of the unerring, infinite God" {COL 146.3}.

In comparison to Matthew 18:15-17, that is not the same thing. The "brother" in the verse is a spiritual brother who is basically a member of the church. "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother" (Matthew 18:15). And this is an outright transgression as opposed to family perplexities.

Family perplexities and difficulties usually are not sinful practices. Of course, there are some that happen to be like dealing with an alcoholic or drug addict.

The fact that the church is involved in Matthew 18:17 to the point that the offending brother could end up being disfellowshipped, surely is a sinful practice being addressed.

Now, seeking professional help because of perplexities despite the strong statement by Ellen White is a personal and deeper investigation. Certainly, I will seek medical help

from others where simple remedies come short of saving a person's life. Certainly, I will hire a lawyer if someone were to bring a lawsuit against me, even if it were inside my own family. But one thing we definitely need to avoid is putting ourselves into a Catholic mindset where we take our unresolved perplexities to the pastor expecting him to have all the answers. Sure, a person may bring troubling spiritual matters to the pastor for assistance, but many people bring every family matter to the pastor like Catholics do towards a priest.



Making It Plain

Jerry O'Donnell

Why the Different Titles to the Antichrist?

If you read Jerry's article, Ellen White's quotes inclusive at the end of that article, and Uriah Smith's article, no doubt you, will notice that there are four titles provided for the Antichrist. Obviously, one of those titles is "Antichrist", but there are three other titles: "little horn", "man of sin", and "the beast of Revelation 13". Why are they all not known as the same title, especially since John wrote both the epistles of John (1 John and 2 John along with 3 John) and Revelation?

Let us start with the reference of the "little horn". Daniel did not know of the term "Christ". In fact, "Christ" does not appear as a title to Jesus at all in the Old Testament, like the word "Messiah" does. So, the best Daniel could state was that of a being that was "against the Prince of princes" (Daniel 8:25). Now, the reason Daniel resorts to the term "little horn" is not only because it is

what he saw in both the visions in Daniel 7 and 8 with two different creatures, but the fact that in the context, Daniel did not see a world ruling empire in the Vatican in his day. He did see a great influential power that would start out small and become greater than the other ten nations, or four generals, but during the "time, times, and dividing of time" period (Daniel 7:25), it was shown to be among other powers. The other powers were all in the form of horns in the vision. To accent the size of the Vatican, the phrase "little horn" was shown to Daniel. This is true in Daniel 8 as well. Four powers up to the fall of Alexander used the symbol of horns. Again, to show the initial size of the Vatican, it is stated as being a "little horn" (Daniel 8:9). Daniel did not consider the ten horns and see a tree sprout up. He did not consider the four horns of the four territories of Greece to see a bird pop out. No! In

both cases Daniel saw an equivalent power. Since the powers were represented by horns, the Antichrist power would also appear as a horn. So, that explains Daniel's use of the title of "little horn", where it was given to Him in vision as well as fitting the scenario of the surrounding powers be it the ten kingdoms, or the four generals.

As for the reference to the "man of sin", Paul capitalized on Daniel's description in which the "little horn" would "think to change times and laws" (Daniel 7:25). Seeing that "sin is the transgression of the law" (1 John 3:4), Paul nicknamed the "little horn" as the "man of sin" because he knew that the "little horn" had "eyes like the eyes of man" (Daniel 7:8). Further, Paul was focused upon an attribute of the Antichrist. Paul was not focused upon all the blasphemous doctrines, the clash between truth and error, or even truth and lies, etc., which is fitting for being Antichrist, being against all that Christ taught. No, Paul specifically was going to focus upon the cause of the "falling away" (2 Thessalonians 2:3), or being deceived from the faith (1 Timothy 4:1). The change of the Sabbath and altering other commandments, like splitting coveting into two, and, in essence, doing away with the second commandment, is what Paul saw as being the cause of this falling away. So, the nickname of the "man of sin" or the man that causes people to transgress the law, the Ten Commandments, is quite fitting.

Finally, we have John himself not reusing the term Antichrist in the Book of Revelation, but referring to it as the "beast" or even the "first beast". Now, of course John is going to call it a beast because that is what he saw in vision: "I stood upon the

sand of the sea, and saw a beast rise up out of the sea" (Revelation 13:1), but still, John could have thrown the term "Antichrist" into Revelation as God allows the writers to write in their own understanding, as opposed to dictation.

What it really comes down to, though, it is that God is the one who used multiple descriptions. He gave Daniel the "little horn" visions, John the "first beast" vision, while impressing Paul to call the "son of perdition" by the title of the "man of sin". The use of Antichrist is for our benefit to know that "little horn" is not merely power hungry to rule the world, independent of the competition with God, but to specifically let us know that all that Jesus taught, the being known as the Antichrist would be against Christ and His teachings. We do not look to Hitler as the beast power who sought world domination because his attacks were not against Christ. We do not look to any other political figure, for that matter, seeking world domination. The world domination must include a direct attack on Jesus Christ and what He taught.

So, God chose the four identities. He started off with the "little horn" because he chose beasts to represent nations and four of them would be world ruling empires. Now, only the fourth one would not completely die and would not continue as one entity, but ten, to be ruled by an eleventh one. Since some beasts have horns, that symbolism was used, but Daniel was inspired to pen that reference of the "little horn" being against the "Prince of princes". And that is where John gets the term "Antichrist".

Again, God inspired John to represent the Antichrist as being a beast in Revelation 13, in order to let

everyone know that the Antichrist is not a single person that everyone is chasing after, but a nation, instead. At the same time, like Daniel, John takes the phrase, “against the Prince of princes” and simply applies the title of Antichrist, especially, when all the activities of the little horn match the references in 1 and 2 John. So technically, John and Daniel agree on two versions of the same power. John and Daniel both say that the power would be against the Son of God (Antichrist and Prince of princes, respectfully). At the same time, John and Daniel showed that it is a king and his kingdom (beast and little horn, respectfully).

The only inspired title that is different, is actually Paul’s “man of

sin”. But when we think about it, God has a number of times been generic on items, and then to describe the specific point He assigns a more accurate description, in this case, the “man of sin”, because he leads people into sinning. As an example of this being God’s pattern, just look at Genesis 1 and 2. We get an overview that man was created in chapter 1, but then we get grander detail in chapter 2 of the same event.

So, all these titles have purposes. We shared a number of reasons that four different titles are used, and we conclusively accept that all four apply to the same entity.



News and Comments

None to report!



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 14—Fulcrum 7

Northern California Conference Offering Psycho-Spiritual Formation Classes for \$775

“We are pleased to announce that registration is now open for the Kintsugi Trauma-Informed Clinical Pastoral Education (CPE) Program, designed specifically for Northern

California Conference pastors.” “The Kintsugi Resilience Training & Certification Program is a psycho-spiritual and trauma-informed formation experience rooted in the philosophy of Kintsugi—embracing brokenness as a path to beauty, growth, and purpose. Designed for chaplains, spiritual caregivers, and lay practitioners, this

Bible-centered program integrates theological reflection, pastoral care principles, and evidence-based practices such as REBT, narrative work, and Gestalt-informed exercises.”

Bible: 2 Peter 2:1, “But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.”

July 18—Adventist Review

“Pitching” It Forward

NAD president G. Alexander Bryant throws first pitch at St. Louis Cardinals game.

Comment: The article is decent, recalling the history of NAD president being led to the Seventh-day Adventist Church, however, all the pictures with the article are nothing but the focus on the Saint Louis Cardinals relationship.

EGW: “The many holidays encourage idleness. The exciting sports of theatergoing, horse racing, gambling, liquor-drinking, and reveling to stimulate every passion to intense activity. The youth are swept away by the popular current. Those who learn to love amusement for its own sake open the door to a flood of temptations. They give themselves up to social gaiety and thoughtless mirth, and their intercourse with pleasure lovers has an intoxicating effect upon the mind.” {COL 54.3}



Without Excuse

The question is often asked, How is the existence of sin reconcilable with the government of a wise, merciful, and omnipotent God. Why was sin permitted to take up its abode in the earth to cause suffering and discord?

It certainly was not God’s purpose that man should be sinful. He created him pure and noble, with no bias to evil. He placed him in the garden of Eden, surrounding him with every inducement to remain true to his allegiance. He placed His law around him as a safeguard.

There is no excuse for sin. It will be the final condemnation of Lucifer and his angels that when God shall ask, “Why have ye done this?” they will be able to assign no reason. And when at the last great day sinners are confronted with their sins, and are asked, “Why did you transgress?”

every mouth will be stopped. The sinful will stand speechless before God.

Evil originated with Lucifer, who rebelled against the government of God. Before his fall he was a covering cherub, distinguished by his excellence. God made him good and beautiful, as near as possible like himself. Of him it is written, “Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee.” But self-exaltation entered his heart.

Inspiration records the charge against him: “Thine heart wast lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness.” “How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine

heart, I will ascend unto heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High. Yet thou shalt be brought down to hell, to the sides of the pit.”

When God placed Adam in Eden, He told him that he might eat of the fruit of every tree in the garden save one, the tree of knowledge of good and evil. Thus Adam’s obedience was to be tested. God left him free to obey or disobey. He could have held him back from touching the forbidden fruit, but had He done this, Satan would have been sustained in saying that God’s rule was arbitrary. Adam was left perfectly free.

Looking upon the sinless pair in Eden, Satan saw an opportunity for carrying on the work which he had begun in heaven. Entering the garden in the disguise of a serpent, he told Eve that God was mistaken, that the fruit of the forbidden tree would not bring death, but wisdom. “And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.” They fell under the temptation, and disobeyed God. Henceforth they could not live in Eden. God drove them forth, placing at the gate of the garden a flaming sword, which turned every way, to keep the way of the tree of life.

Through all the ages Satan’s work has been the same,—to make of none effect the law of God, to lead men and women to transgress the divine commands. God requires of human beings today what He required of Adam,—perfect obedience. Satan strives to lead them to mistake

darkness for light, and error for truth. He tells them that God has abrogated His law, and that all they have to do is to believe. Were this so, Satan would have accomplished on earth what he attempted to do in heaven, and he would therefore be entitled to the throne as ruler of the universe. But today, as in the beginning, his assertions are false. God’s law is unchangeable; and though by human beings it has been slighted, scorned, and rejected, it will ever stand as firm as the throne of Jehovah.

Many cherish the false hope that God will change to suit their sinfulness. But He who rules the world in wisdom and love is a God who changes not. He governs the world in omnipotence, and all that His love inspires He will execute. Now, as ever, the only way in which we can gain admittance into heaven is by conforming to His standard of righteousness.

Of His law, God says, “The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever: the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. Moreover by them is thy servant warned: and in keeping of them there is great reward.”

Satan declared that human beings could not keep the law. Christ has proved this statement false. He came to this earth, and lived among men the law of God. He died on the cross to bear witness to the unchanging character of the law. This law had been broken, and only by the offering

of Christ's blood could the penalty be paid.

Christ came as a man, that He might meet men where they are. Had He come in all His glory, human beings could not have endured the sight. "Though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." He planted the cross between heaven and earth, and when the Father beheld the sacrifice of His Son, He bowed before it in recognition of its perfection. "It is enough," He said. "The atonement is complete."

Could the law have been changed, Christ need not have died. But it was impossible for God to change. The penalty of transgression must be borne. Therefore, that the human race might not perish, the Son of God came into this world to live in our behalf a life of perfect obedience, and by the sacrifice of himself to meet the demands of justice.

See the Saviour, sinless and undefiled, yet bearing the penalty of sin. Why?—That we might be spared. "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." God could not do more than He has done for us. He has left us without excuse.

RH September 24, 1901.



(Continued from page 2)

Now, may God guide each one of us to faithfully execute the office He has called us to fulfill and trust Him without presumption, carefully treading in each step we take.



Ellen White Abbreviations In this Issue

1SM -

Selected Messages Book 1

3SM -

Selected Messages Book 3

CG -

Child Guidance

COL -

Christ's Object Lessons

GC88 -

The Great Controversy (1888)

GC -

The Great Controversy (1911)

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.*

Circulatory Disorders

The lemon is a rich source of vitamin P, otherwise known as bioflavonoids, found in both the juice and peel. Vitamin P strengthens the entire arterial system and is of value in many circulatory disorders and in heart weakness. It also helps lower blood pressure, reduces cholesterol levels,

and improves blood vessel function. Leviticus 17:11 tells us "... the life of the flesh [is] in the blood: ..." so it is imperative to keep the thoroughfare of the blood free from any interference.

