



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.

Chapter XIX. - An Open and a Shut Door. Chapter XX. - The Third Angel's Message.

Ellen White

The subject of the sanctuary was the key which unlocked the mystery of the disappointment, showing that God had led his people in the great Advent movement. It opened to view a complete system of truth, connected and harmonious, and revealed present duty as it brought to light the position and work of God's people.

After the passing of the time of expectation, in 1844, Adventists still believed the Saviour's coming to be very near; they held that they had reached an important crisis, and that the work of Christ as man's intercessor before God, had ceased. Having given the warning of the

Judgment near, they felt that their work for the world was done, and they lost their burden of soul for the salvation of sinners, while the bold and blasphemous scoffing of the ungodly seemed to them another evidence that the Spirit of God had been withdrawn from the rejecters of his mercy. All this confirmed them in the belief that probation had ended, or, as they then expressed it, "the door of mercy was shut."

But clearer light came with the investigation of the sanctuary question. Now was seen the application of those words of Christ in the Revelation, addressed to the

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- Authorized KJV vs Catholic Bible
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- Heavenly Health
- How Do You Resolve It?
- Keep the Sabbath Holy
- Making It Plain
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- News and Comments
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- "Sanctify them through thy truth; thy word is truth."
- The Uses of Water In Health and Disease
- To Deny 1844 Is Foolishness!
- Watchman, Let Him Declare What He Seeth

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

Dear Brothers and Sisters ...

Jerry O'Donnell

There are many things that I like about being a Seventh-day Adventist. One of the more important items is that of the understanding of the Bible. And it is not just any understanding, as there are others out there with their interpretations, but it is how everything fits together, connecting in a chain, and revealing the will of God, even the love of God. The verses of the Bible are not independent atoms, a phrase often used by Ellen White to condemn individual movements separate from one another. God has a church, and we are to be “exhorting [one another]: and so much the more, as ye see the day approaching” (Hebrews 10:25). We may be in irregular lines and see the apostasy, but those of a like mind are to press together.

Now, in using that phrase of the Bible, let me explain further. Other denominations either throw verses and chapters into an unknown future, or they have some explanation that keeps the verses and chapters separate from one another.

I mean, where would we be in understanding Revelation 10 if we did not connect to the little closed book of Daniel, which is now open, and has been open since the days of the Millerites? And how about connecting the reference to time into Daniel 8:14. And from there, we connect, because of scripture, Daniel 9:24-27 to Daniel 8:14 to understand things better. We also draw in verses from Ezra to prove the decree leading us to John the Baptist baptizing Jesus, Jesus being crucified, and Stephen being stoned drawing

on the four main Bible gospels and Acts.

We also see where Jesus “that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth” (Revelation 3:7) along with Daniel seeing “in the night visions, and, behold, [one] like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him” (Daniel 7:13). And let us not forget the feast days of Leviticus 23 that Jesus is fulfilling, and is on the sixth one.

And what are all these referencing? It is Jesus moving from the holy place to the most holy place, in which then a good portion of the Book of Hebrews brings out. It is the ministry of Jesus at the present day.

Now, I am not going into great detail here but to simply highlight but one doctrine and how many verses connect with one another along with having supportive explanations. In other words, we do not connect the verses together because Ellen White said so, but because the scriptures, rightly understood (2 Timothy 2:15), fit like a puzzle with all the pieces in place. And I did not even cover all the puzzle pieces. I only supplied the highlights.

Other denominations do not see a movement of people in Revelation 10, have no clue what Daniel 8:14 means, they separate Daniel 9 from Daniel 8, and the movement in Daniel 7 is yet future when we are all on the Sea of Glass along with opening and closing doors. And they most definitely do not connect Jesus

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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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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.

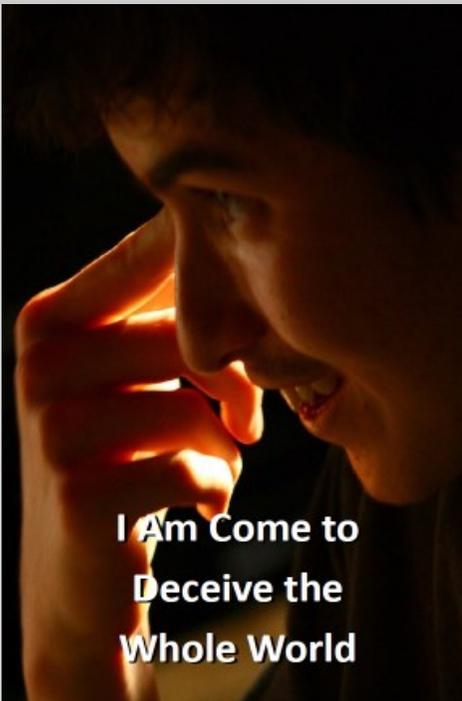
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church at this very time: "These things saith he that is holy, he that is true, he that hath the key of David, he that openeth and no man shutteth, and shutteth and no man openeth; I know thy works; behold, I have set before thee an open door, and no man can shut it." [Revelation 3:7, 8.] Here an open as well as a shut door is brought to view. At the termination of the 2300 prophetic days in 1844, Christ changed his ministration from the holy to the most holy place. When, in the ministration of the earthly sanctuary, the high priest on the day of

atonement entered the most holy place, the door of the holy place was closed, and the door of the most holy was opened. So, when Christ passed from the holy to the most holy of the heavenly sanctuary, the door, or ministration, of the former apartment was closed, and the door, or ministration, of the latter was opened. Christ had ended one part of his work as our intercessor, to enter upon another portion of the work; and he still presented his blood before the Father in behalf of sinners. "Behold," he declares, "I have set before thee an open door, and no man can shut it."

I Am Come to Deceive The Whole World

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



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

Those who by faith follow Jesus in the great work of the atonement, receive the benefits of his mediation in their behalf; but those who reject the light that brings to view this work of ministration, are not benefited thereby. The Jews who rejected the light given at Christ's first advent, and refused to believe in him as the Saviour of the world, could not receive pardon through him. When Jesus at his ascension entered by his own blood into the heavenly sanctuary to shed upon his disciples the blessings of his mediation, the Jews were left in total darkness, to continue their useless sacrifices and offerings. The ministration of types and shadows had ceased. That door by which men had formerly found access to God, was no longer open. The Jews had refused to seek him in the only way whereby he could then be found, through the ministration in the sanctuary in Heaven. Therefore they found no communion with God. To them the door was shut. They had no knowledge of Christ as the true sacrifice and the only mediator before God; hence they could not receive the benefits of his mediation.

The condition of the unbelieving Jews illustrates the condition of the careless and unbelieving among professed Christians, who are willingly ignorant of the work of our merciful High Priest. In the typical service, when the high priest entered the most holy place, all Israel were required to gather about the sanctuary, and in the most solemn manner humble their souls before God, that they might receive the pardon of their sins, and not be cut off from the congregation. How much more essential in this anti-typical day of atonement that we understand the work of our High Priest, and know what duties are required of us.

Men cannot with impunity reject the warnings which God in mercy sends them. A message was sent from Heaven to the world in Noah's day, and their salvation depended upon the manner in which they treated that message. Because they rejected the warning, the Spirit of God was withdrawn from that sinful race, and they perished in the waters of the flood. In the time of Abraham, mercy ceased to plead with the guilty inhabitants of Sodom, and all but Lot with his wife and two daughters were consumed by the fire sent down from heaven. So in the days of Christ. The Son of God declared to the unbelieving Jews of that generation, "Your house is left unto you desolate." [Matthew 23:38.] Looking down to the last days, the same infinite power declares, concerning those who "received not the love of the truth, that they might be saved," "For this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness." [2 Thessalonians 2:10-12.] As they reject the teachings of his word, God withdraws his Spirit, and leaves them to the deceptions which they love.

But Christ still intercedes in man's behalf, and light will be given to those who seek it. Though this was not at first understood by Adventists, it was afterward made plain as the scriptures which define their true position began to open before them.

The passing of the time in 1844 was followed by a period of great trial to those who still held the Advent faith. Their only relief, so far as ascertaining their true position was concerned, was the light which directed their minds to the sanctuary above. As has been stated, Adventists

were for a short time united in the belief that the door of mercy was shut. This position was soon abandoned. Some renounced their faith in their former reckoning of the prophetic periods, and ascribed to human or Satanic agencies the powerful influence of the Holy Spirit which had attended the Advent movement. Another class firmly held that the Lord had led them in their past experience; and as they waited and watched and prayed to know the will of God, they saw that their great High Priest had entered upon another work of ministration, and, following him by faith, they were led to understand also the closing work of the church, and were prepared to receive and give to the world the warning of the third angel of Revelation 14.

When Christ entered the most holy place of the heavenly sanctuary to perform the closing work of the atonement, he committed to his servants the last message of mercy to be given to the world. Such is the warning of the third angel of Revelation 14. Immediately following its proclamation, the Son of man is seen by the prophet coming in glory to reap the harvest of the earth.

As foretold in the Scriptures, the ministration of Christ in the most holy place began at the termination of the prophetic days in 1844. To this time apply the words of the Revelator, "The temple of God was opened in Heaven, and there was seen in his temple the ark of his testament." [Revelation 11:19] The ark of God's testament is in the second apartment of the sanctuary. As Christ entered there, to minister in the sinner's behalf, the inner temple was opened, and the ark of God was brought to view. To those who by faith beheld the Saviour in his work

of intercession, God's majesty and power were revealed. As the train of his glory filled the temple, light from the holy of holies was shed upon his waiting people on the earth.

They had by faith followed their High Priest from the holy to the most holy, and they saw him pleading his blood before the ark of God. Within that sacred ark is the Father's law, the same that was spoken by God himself amid the thunders of Sinai, and written with his own finger on the tables of stone. Not one command has been annulled; not a jot or tittle has been changed. While God gave to Moses a copy of his law, he preserved the great original in the sanctuary above. Tracing down its holy precepts, the seekers for truth found, in the very bosom of the decalogue, the fourth

commandment, as it was first proclaimed: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it."

[Exodus 20:8-11.]

The Spirit of God impressed the hearts of these students of his word. The conviction was urged upon them, that they had ignorantly transgressed the fourth commandment by disregarding the Creator's rest-day. They began to examine the reasons for observing the first day of the week instead of the day which God had sanctified. They could find no evidence in the Scriptures that the

fourth commandment had been abolished, or that the Sabbath had been changed; the blessing which first hallowed the seventh day had never been removed. They had been honestly seeking to know and do God's will, and now, as they saw themselves transgressors of his law, sorrow filled their hearts. They at once evinced their loyalty to God by keeping his Sabbath holy.

Many and earnest were the efforts made to overthrow their faith. None could fail to see that if the earthly sanctuary was a figure or pattern of the heavenly, the law deposited in the ark on earth was an exact transcript of the law in the ark in Heaven, and that an acceptance of the truth concerning the heavenly sanctuary involved an acknowledgment of the claims of God's law, and the obligation of the Sabbath of the fourth commandment. Here was the secret of the bitter and determined opposition to the harmonious exposition of the Scriptures that brought to view the ministration of Christ in the heavenly sanctuary. How hard men tried to close the door which God had opened, and to open the door which he had closed! But "He that openeth and no man shutteth, and shutteth and no man openeth," had declared, "Behold, I have set before thee an open door, and no man can shut it." [Revelation 3:7, 8.] Christ had opened the door, or ministration, of the most holy place, light was shining from that open door of the sanctuary in Heaven, and the fourth commandment was shown to be included in the law within the ark; what God had established, no man could overthrow.

Those who had accepted the light concerning the mediation of Christ

and the perpetuity of the law of God, found that these were the truths brought to view in the third message. The angel declares, "Here are they that keep the commandments of God, and the faith of Jesus." This statement is preceded by a solemn and fearful warning: "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation." [Revelation 14:9, 10.] An interpretation of the symbols employed was necessary to an understanding of this message. What was represented by the beast, the image, and the mark? Again those who were seeking for the truth returned to the study of the prophecies.

In the book of the Revelation, under the symbols of a great red dragon, a leopard-like beast, and a beast with lamb-like horns, [Revelation 12 AND 13.] are brought to view those earthly governments which are especially engaged in trampling upon God's law and persecuting his people. Their war is carried forward to the close of time. The people of God, symbolized by a holy woman and her children, are greatly in the minority. In the last days only a remnant exists. John speaks of them as those that "keep the commandments of God, and have the testimony of Jesus Christ." [Revelation 12:17.]

Through the great powers controlled by paganism and the papacy, symbolized by the dragon and the leopard-like beast, Satan for many centuries destroyed God's faithful witnesses. Under the dominion of Rome, they were tortured and slain for more than a thousand years; but the papacy was at last deprived of its strength, and forced to desist from

persecution. [Revelation 13:3, 10.] At that time the prophet beheld a new power coming up, represented by the beast with lamb-like horns. The appearance of this beast and the manner of its rise seem to indicate that the power which it represents is unlike those brought to view under the preceding symbols. The great kingdoms that have ruled the world obtained their dominion by conquest and revolution, and they were presented to the prophet Daniel as beasts of prey, rising when the "four winds of the heaven strove upon the great sea." [Daniel 7:2.] But the beast with horns like a lamb is seen "coming up out of the earth;" [Revelation 13:11.] signifying that instead of overthrowing other powers to establish itself, the nation thus represented arose in territory previously unoccupied, and grew up gradually and peacefully.

Here is a striking figure of the rise and growth of our own nation. And the lamb-like horns, emblems of innocence and gentleness, well represent the character of our government, as expressed in its two fundamental principles, Republicanism and Protestantism. The Christian exiles who first fled to America, sought an asylum from royal oppression and priestly intolerance, and they determined to establish a government upon the broad foundation of civil and religious liberty. These principles are the secret of our power and prosperity as a nation. Millions from other lands have sought our shores, and the United States has risen to a place among the most powerful nations of the earth.

But the stern tracings of the prophetic pencil reveal a change in this peaceful scene. The beast with lamb-like horns speaks with the voice

of a dragon, and "exerciseth all the power of the first beast before him." The spirit of persecution manifested by paganism and the papacy is again to be revealed. Prophecy declares that this power will say "to them that dwell on the earth, that they should make an image to the beast."

[Revelation 13:14.] The image is made to the first or leopard-like beast, which is the one brought to view in the third angel's message. By this first beast is represented the Roman Church, an ecclesiastical body clothed with civil power, having authority to punish all dissenters. The image to the beast represents another religious body clothed with similar power. The formation of this image is the work of that beast whose peaceful rise and mild professions render it so striking a symbol of the United States. Here is to be found an image of the papacy. When the churches of our land, uniting upon such points of faith as are held by them in common, shall influence the State to enforce their decrees and sustain their institutions, then will Protestant America have formed an image of the Roman hierarchy. Then the true church will be assailed by persecution, as were God's ancient people. Almost every century furnishes examples of what bigotry and malice can do under a plea of serving God by protecting the rights of Church and State. Protestant churches that have followed in the steps of Rome by forming alliance with worldly powers have manifested a similar desire to restrict liberty of conscience. In the seventeenth century thousands of non-conformist ministers suffered under the rule of the Church of England. Persecution always follows religious favoritism on the part of secular governments.

The beast with lamb-like horns commands "all, both small and great,

rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads; and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name."

[Revelation 13:16, 17.] This is the mark concerning which the third angel utters his warning. It is the mark of the first beast, or the papacy, and is therefore to be sought among the distinguishing characteristics of that power. The prophet Daniel declared that the Roman Church, symbolized by the little horn, was to think to change times and laws, [Daniel 7:25.] while Paul styled it the man of sin, [2 Thessalonians 2:3, 4.] who was to exalt himself above God. 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.

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 brought to view: "He shall think to change times and laws." The change in the fourth commandment exactly fulfills the prophecy. For this change

the only authority claimed is that of the church. Here the papal power openly sets itself above God.

The claim so often put forth, that Christ changed the Sabbath, is disproved by his own words. In his sermon on the mount he declared: "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. 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 5:17-19.]

Roman Catholics acknowledge that the change of the Sabbath was made by their church; and they cite this change as evidence of the authority of the church to legislate in divine things, and declare that Protestants, by observing the Sabbath as thus changed, are recognizing her power. The Roman Church has not relinquished her claim to supremacy; and when the world and the Protestant churches accept a Sabbath of her creating, while they reject the Bible Sabbath, they virtually admit this assumption. They may claim the authority of apostles and Fathers for the change; but in so doing they ignore the very principle which separates them from Rome, – that "the Bible, and the Bible only, is the religion of Protestants." The papist can see that they are deceiving themselves, willingly closing their eyes to the facts in the case. As the Sunday institution gains favor, he rejoices, feeling assured that it will eventually bring the whole Protestant world under the banner of Rome.

The fourth commandment, which Rome has endeavored to set aside, is the only precept of the decalogue that points to God as the Creator of the heavens and the earth, and thus distinguishes the true God from all false gods. The Sabbath was instituted to commemorate the work of creation, and thus to direct the minds of men to the true and living God. The fact of his creative power is cited throughout the Scriptures as proof that the God of Israel is superior to heathen deities. Had the Sabbath always been kept, man's thoughts and affections would have been led to his Maker as the object of reverence and worship, and there would never have been an idolater, an atheist, or an infidel.

That institution which points to God as the Creator is a sign of his rightful authority over the beings he has made. The change of the Sabbath is the sign, or mark, of the authority of the Romish Church. Those who, understanding the claims of the fourth commandment, choose to observe the false in place of the true Sabbath, are thereby paying homage to that power by which alone it is commanded. The change in the fourth commandment is the change pointed out in the prophecy, and the keeping of the counterfeit Sabbath is the reception of the mark. But Christians of past generations observed the first day, supposing that they were keeping the Bible Sabbath, and there are in the churches of today many who honestly believe that Sunday is the Sabbath of divine appointment. None of these have received the mark of the beast. There are true Christians in every church, not excepting the Roman Catholic communion. The test upon this question does not come until Sunday observance is enforced by law, and

the world is enlightened concerning the obligation of the true Sabbath. Not until the issue is thus plainly set before the people, and they are brought to choose between the commandments of God and the commandments of men, will those who continue in transgression receive the mark of the beast.

The most fearful threatening ever addressed to mortals is contained in the third angel's message. That must be a terrible sin which calls down the wrath of God unmingled with mercy. Men are not to be left in darkness concerning this important matter; the warning against this sin is to be given to the world before the visitation of God's judgments, that all may know why they are to be inflicted, and have opportunity to escape them.

In the issue of the great contest, two distinct, opposite classes are developed. One class "worship the beast and his image, and receive his mark", and thus bring upon themselves the awful judgments threatened by the third angel. The other class, in marked contrast to the world, "keep the commandments of God and the faith of Jesus." [Revelation 14:9, 12.] Though the powers of earth summon their forces to compel "all, both small and great, rich and poor, free and bond", to receive the mark of the beast, yet the people of God do not receive it. The prophet of Patmos beholds "them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God," [Revelation 15:2.] and singing the song of Moses and the Lamb.

Such were the momentous truths that opened before those who received the third angel's message. As they reviewed their experience

from the first proclamation of the second advent to the passing of the time in 1844, they saw their disappointment explained, and hope and joy again animated their hearts. Light from the sanctuary illuminated the past, the present, and the future, and they knew that God had led them by his unerring providence. Now with new courage and firmer faith, they joined in giving the warning of the third angel.

The work of Sabbath reform to be accomplished in the last days is clearly brought to view in the prophecy of Isaiah: "Thus saith the Lord, Keep ye judgment, and do justice; for my salvation is near to come, and my righteousness to be revealed. Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil." "The sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant; even them will I bring to my holy mountain, and make them joyful in my house of prayer." [Isaiah 56:1, 2, 6, 7.]

These words apply in the Christian age, as is shown by the context: "The Lord God which gathereth the outcasts of Israel saith, Yet will I gather others to him, beside those that are gathered unto him." [Isaiah 56:8.] Here is foreshadowed the gathering in of the Gentiles by the gospel. And upon those who then honor the Sabbath, a blessing is pronounced. Thus the obligation of the fourth commandment extends past the crucifixion, resurrection, and ascension of Christ, to the time when his servants should preach to all nations the message of glad tidings.

The Lord commands by the same prophet, "Bind up the testimony, seal the law among my disciples." [Isaiah 8:16.] The seal of God's law is found in the fourth commandment. This only, of all the ten, brings to view both the name and the title of the Lawgiver. It declares him to be the Creator of the heavens and the earth, and thus shows his claim to reverence and worship above all others. Aside from this precept, there is nothing in the decalogue to show by whose authority the law is given. When the Sabbath was changed by the papal power, the seal was taken from the law. The disciples of Jesus are called upon to restore it, by exalting the Sabbath of the fourth commandment to its rightful position as the Creator's memorial and the sign of his authority.

"To the law and to the testimony." While conflicting doctrines and theories abound, the law of God is the one unerring standard to which all opinions, doctrines, and theories are to be brought. Says the prophet, "If they speak not according to this word, it is because there is no light in them." [Isaiah 8:20.]

Again, the command is given, "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." It is not the wicked world, but those whom the Lord designates as "my people," that are to be reproofed for their transgressions. He declares further, "Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God." [Isaiah 58:1, 2.] Here is brought to view a class who think themselves righteous, and appear to manifest great interest in the service of God; but the stern and solemn rebuke of the Searcher of hearts

proves them to be trampling upon the divine precepts.

The prophet thus points out the ordinance which has been forsaken: "Thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, the restorer of paths to dwell in. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord." [Isaiah 58:12, 13.] This prophecy also applies in our time. The breach was made in the law of God when the Sabbath was changed by the Romish power. But the time has come for that divine institution to be restored. The breach is to be repaired, and the foundation of many generations to be raised up.

With peculiar fitness may the Sabbath be called the foundation of many generations. Hallowed by the Creator's rest and blessing, it was kept by Adam in his innocence in holy Eden; by Adam, fallen, yet repentant, when he was driven from his happy estate. It was kept by all the patriarchs, from Abel to righteous Noah, to Abraham, to Jacob. When the chosen people were in bondage

in Egypt, many, in the midst of prevailing idolatry, lost their knowledge of God's law; but when the Lord delivered Israel, he proclaimed his law in awful grandeur to the assembled multitude, that they might know his will, and fear and obey him forever.

From that day to the present, the knowledge of God's law has been preserved in the earth, and the Sabbath of the fourth commandment has been kept. Though the man of sin succeeded in trampling the Sabbath under foot, yet even in the period of his supremacy there were, hidden in secret places, faithful souls who honored the Creator's rest-day.

Since the Reformation, there have been in every generation witnesses for God to uphold the standard of the ancient Sabbath. Though often in the midst of reproach and persecution, a constant testimony has been borne to this truth. Since 1844, in fulfillment of the prophecy of the third angel's message, the attention of the world has been called to the true Sabbath, and a constantly increasing number are returning to the observance of God's holy day.

The Spirit of Prophecy Volume Four, pages 268.1-286.2



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"Sanctify them through thy truth; thy word is truth."

James White

"THEN said one unto him, Lord are there few that be saved? And he said unto them, Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able. When once the Master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are."

The time when the Master of the house rises up and shuts the door, is a subject of special interest at the present time. This scripture has been applied in the past, to events at the close of the 2300 days. But it is evident that the words of our Lord "strive to enter in at the strait gate," etc., have their entire application before he rises up and shuts the door. And as the present is emphatically the period when we should strive to enter in at the strait gate, the shutting of the door here mentioned must be in the future.

This portion of scripture is, by many, applied to the Second Advent of Christ. Such think the door cannot be shut till that event. But as all wicked men will then be destroyed by the brightness of his coming, who are these who come and knock, and plead their cause after the door is shut, if it is not shut prior to the Second Advent?

There will be no knocking, saying, Lord, Lord, open unto us after, or at the Second Advent. The scriptures plainly teach that those who are unprepared for the event will be otherwise engaged.

"And the heavens departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free-man, hid themselves in the dens and in the rocks of the mountains. And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come; and who shall be able to stand?" Rev.vi,14-17; Isa.ii,19.

The nature of the knocking is expressed. It is saying "Lord, Lord, open unto us," or earnestly seeking the favor of God, and to be brought into a nearness with him. Will men do this when they are fully apprized that the great day of the Lord's wrath has come? They will not. They will pray, but not to the Lord to open unto them. This will then be their prayer: "Mountains and rocks fall on us, and hide us from the face of him that sitteth on the throne and from the wrath of the Lamb." None will fail to see the difference between knocking for admission, and saying, Lord, Lord, open unto us, and the cry, to mountains and rocks to hide them from the Lord's presence.

Now is the time to strive to enter in at the strait gate. A short period before the Second Advent, the Master of the house will rise up and shut the door.

In that short period, those who now only seek (not strive) to enter in at

the strait gate will knock, saying, Lord, Lord, open unto us. They will then strive, but all in vain. The reply to all their entreaties will be, "I know you not." And then when the heavens depart as a scroll when it is rolled together, and they are fully satisfied that the day of wrath has come, they will not pray to the Lord, but to mountains and rocks. They will not cry, Lord, Lord, open unto us; but for mountains and rocks to hide them from the awful presence of an angry God. This view places the knocking prior to the Second Advent, consequently there is a period of time between the shutting of the door by the Master of the house, mentioned in Luke xiii,25, and Christ's second appearing.

Luke xiii,25-27, evidently applies to the close of Christ's mediation in the holiest of the heavenly Sanctuary. While he is there, a mediator between God and man, those who

have ears to hear the truth, and hearts that can feel its power, may find access to God through his Son, Jesus Christ. But when he rises up from the closing work of his priesthood, and shuts to that door, then the vials of God's wrath will begin to be poured out, which will cause those who are careless now, to knock; but all in vain.

From the typical priesthood, in connection with these words, "he that openeth, and no man shutteth; and shutteth, and no man openeth," [Rev.iii,7,] we may learn that there are two doors to be shut, or two events connected with Christ's priesthood, which may be illustrated by the shutting of a door. First, when his work closed in the holy place, at the termination of the 2300 days, and, second, when the atonement shall be finished, and Christ leaves the Sanctuary. When this last event occurs, it will be said, "He that is

Who Is the Real Antichrist?



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unjust, let him be unjust still; and he that is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. And behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Rev.xxii,12.

Then every one's case will be for ever fixed. The holy, who have been benefited by the atonement of Christ, and have been washed from every sin, by his blood, will remain holy, and fit for heaven. The unjust and filthy, who have slighted offered mercy – who have neglected to confess their sins – will come up to that point of time, covered all over with unrepented and unconfessed iniquities. In this state, they will remain; for the Master of the house has risen up from his priestly work, and has shut to the door for ever.

"And behold, I come quickly." This shows that Christ does not come at the point of time where the cases of all are unalterably fixed; but is then to come quickly, or come very soon. This, also, plainly shows that Christ's mediation ceases, and the door is shut, a short period prior to the

Second Advent. This period is the "time of trouble such as never was," "day of the Lord," "day of vengeance," "day of wrath," etc."

"And at that time, shall Michael [the Master of the house] stand up, the great Prince which standeth for the children of thy people; and there shall be a time of trouble such as never was," etc. Dan.xii,1.

"And I saw another sign in heaven, great and marvelous, seven angels having the seven last plagues; for in them is filled up the wrath of God." Rev.xv,1.

"And the third angel followed them, saying with a loud voice, If any man worship the beast, and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation," etc. Rev.xiv,9,10.

The wrath of God in the seven last plagues is the same threatened by the third angel. It is the "wine of the wrath of God, poured out without mixture." Not one drop of mercy in this cup. God's wrath upon the

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wicked inhabitants of the earth, ever has been mixed with mercy drops, and ever will be while Jesus remains a mediator between God and man. But when the warning voice of the third angel shall cease, and Christ leaves the Sanctuary, then the unmingled cup of the wrath of Almighty God will be poured out upon those who have trampled upon his authority, and have rejected his Son, Jesus Christ.

The third angel threatens the wrath of God, or the seven last plagues, without one drop of mercy. This places the plagues in the future, after Michael, or Christ, stands up from his mediatorial work. It also shows that the third angel gives the last message of mercy to man. There is nothing but unmingled wrath beyond this message.

Dear reader, do you realize the importance of striving to enter in at the strait gate now while your sacrifices, confessions and prayers may be accepted? If ye do not, may the Lord, by his Holy Spirit, enable you to realize your condition and present duty. The last message of mercy is going forth, and soon the Master of the house will rise up, and shut to the door. Have you made your peace with God, your calling and election sure? If not, delay no longer. The sweet voice of mercy may now be heard. Jesus is still clad with his priestly attire, and stands ready, in all his loveliness, to plead your cause before the Father's throne. Do you only seek to enter in? If this is your case, we must plainly tell you that you will not be able. Have you but a form of godliness? Are you buried up in the spirit of this world, loving its

riches and pleasures? If so, you will "not be able". "Strive," and strive lawfully, scripturally, "to enter in at the strait gate. Many will seek to enter in, but shall not be able." Is the service of God the primary object with you? Or, does this world claim your first, and almost entire attention? We must plainly tell you that to make religion a secondary matter, after you have served yourself and the world, is insulting the God you profess to serve. Many make the service of mammon their primary business, then, perhaps, they can get some little time to feebly "seek" the favor of God. Such will fail of heaven, unless they awake to their duty, plainly pointed out in the Bible. How many are satisfied if they can now and then feel a little revival spirit, perhaps hold a protracted meeting in the Winter, when they have but little else to do, and live most of the year in neglect of the duties of a Christian. Such will fail in the day that is before us. Nothing short of a deep-rooted religion that will flourish the year round, will stand in the day of wrath. Nothing but Bible religion will enable you to "abide the day of His coming, and stand when he appeareth." From that word, learn your duty, then perform it. We will close with the words of our Lord, "Strive to enter in at the strait gate, for many, I say unto you, will seek to enter in, and shall not be able."

ROCHESTER, FIFTH-DAY, MAY 26,
1853

REMARKS ON LUKE XIII,23--25.

The Advent Review, and Sabbath Herald, Vol. 4, 4.1 to 4.19



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To Deny 1844 Is Foolishness!

Jerry O'Donnell

There are people, especially in the conference, who would like to forget 1844 had ever happened. No, we are not talking about just any year. In case your church is one of those that ignores 1844, it just so happened that a person by the name of William Miller predicted that Jesus would return in 1843, only to be corrected to 1844, and specifically on October 22. He got the date right but not the event. Instead of the second coming, the true event was that Jesus moved from the Holy Place in Heaven into the Most Holy Place in Heaven, an event for which we have no physical confirmation..No angel appeared; no lighting up the skies; no voice from the Heavens; etc. However, there is plenty of scriptural evidence in the Bible that substantiates that something happened in 1844 having to do with a sanctuary, or in which no earthly one existed, pointing to a heavenly one instead, and to deny the event is pure foolishness.

Here are the numerous ways to arrive at 1844, excluding the controversial 2520 theology. This is not all inclusive, but will serve to reach the same conclusion.

First, there is the understanding of the twenty-three hundred day prophecy, which is really years (Numbers 14:34, Ezekiel 4:6), in Daniel 8:14. Using a non-Catholic influenced version of the Bible, which is what modern versions are derived from, the King James Version, for instance, tells us that Daniel gets to understand the prophecy of Daniel 8:14 by taking it in a smaller piece. That smaller piece is outlined in Daniel 9:24-27, involving the Messiah coming within a period of

four-hundred and ninety days prophetically, or years literally. The word “determined” in Daniel 9:24 is understood as “being cut off”, as in the Daniel 9 timeline is cut off from the bigger timeline of Daniel 8. Without going into greater detail, as has been done in years past around this time, in short, the beginning of the twenty-three hundred day prophecy coincides with the timeline of the Messiah being baptized (Daniel 9:25), the Messiah being cut off or crucified (Daniel 9:27), and Stephen being stoned (end of the prophecy from Daniel 9:24, 27). There is no way around those three confirmations, resulting in the year 1844 for the Daniel 8:14 prophecy.

Second, we have a reference in Revelation 10 that speaks of an event that the Millerite Movement (Revelation 10:1-10) and the birth of the Seventh-day Adventist movement (Revelation 10:11) are identified. It involves opening a closed book during the 1800s, pointing to the book of Daniel (Daniel 9:24, 12:4, 12:9), centering around a prophecy of time being no longer (Revelation 10:6; Daniel 8:17, 19). In summary fashion, the prophecy of Revelation 10 is pointing again to Daniel 8:14 timeline, which we will not repeat from above. The last verse of Revelation 10 reveals that there is a correction to the results of Daniel 8:14, and with that corrected message, all part of the Seventh-day Adventist movement (not to be confused with the organization formed nearly twenty years later in 1863 who are just playing church), would go forth into the world with it.

Third, the open and shut door of Revelation 3:7-8 regarding the church of Philadelphia. Those churches represent time frames and that particular church period refers to 1833 to 1844. Seeing that Jesus is the one with the key to the doors (Revelation 3:7), Jesus must be opening one compartment and closing another during this time period. It is narrowed down by our study to the year 1844 specifically, without going into detail. Again, refer to the messages provided each October in years past to get the details. This year, we are focused upon a certain point and do not want any to become wearied by the repetitive details.

Fourth, using Leviticus 23 which contains seven feast days – they parallel Christ's ministry. It begins with being the Lamb of God (John 1:29, 36), and dying as the Passover Lamb (1 Corinthians 5:7), and ends with the feast of tabernacles (Leviticus 23:34), and ingathering (Leviticus 23:39), which is symbolic of the second coming (Revelation 7:9). Not by coincidence, the first four feasts are grouped together while the last three are also categorized

together with each group being a distance apart. Annually, they were played out before Israel. In summary, they coincide with the first four being applied to the first coming, and the last three to the second coming. Before the second coming actually happens, the feast of atonement, or judgment, must be carried out. However, that process is not on-going from the cross, but would be started in the second group of feasts, or fall feasts. As we near the second coming, that is when it would start. With the Millerite movement being the feast of trumpets before atonement begins, that brings us to 1844 again.

Fifth, we have a day appointed for the judgment (Acts 17:31). We know this happens before the second coming because even Peter tells us that judgment begins with the church (1 Peter 4:17). That day is not random, but again points to 1844.

Sixth, we have an implied timeline of when Jesus comes before the ancient of days (Daniel 7:13), pointing to 1844 again. Jesus does not move from the Holy Place to the Most Holy Place until after Babylon rises and

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falls (Daniel 7:4); Medo-Persia rises and falls (Daniel 7:5); Greece rises and falls (Daniel 7:6); Rome rises and divides (Daniel 7:7); and even the little horn power (Daniel 7:8) time of reigning for a period of time, times, and dividing of time (Daniel 7:25); which is after 1798. Forty-six years later is 1844.

Seventh, we have the birth of the remnant, according to Revelation 12:17, where after the earth swallowed up the flood (Revelation 12:16), the birth of the remnant which is in the new land points to the Seventh-day Adventist movement because they “keep the commandments of God, and have the testimony of Jesus Christ”. That movement also happens after 1798. That movement would never have happened if the Sabbath was not discovered, which is by the enlightenment of the Ten Commandments, which drew attention after the Millerite movement, also making 1844 significant.

So, to deny 1844 ever happened a person has to deny the connection between the Messianic prophecies and Daniel 8:14; deny the prophesied Millerite movement, including an

intended misunderstanding and subsequent birth of that movement; deny that the seven churches are seven time periods and that Jesus opened one door and closed another during the 1833 to 1844 timeframe and not sooner or later; deny the meaning of the feast days being applied to the ministry of Jesus Christ; deny that the day to judge is actually appointed in the future in relationship to Luke penning such in Acts; deny that after 1798 that Jesus came to the ancient of days in Heaven following the rise and fall of many powers; and deny that the remnant was born in America. That is a lot of denying. In fact, that is so much denying that such a person believing in all this denying ought to deny ever having been a Seventh-day Adventist and stop treating the organization as a god and recognize that true Seventh-day Adventists are about the movement.

Hopefully, at least one or more of these seven points of confirming 1844 sticks with you, especially when faith is challenged.



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

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

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

Heavenly Health

Reen Swindle

Healing in Stages

There is only one recorded instance in which Jesus healed someone in two stages; this is in Mark 8:22-25, “And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him. And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought. And he looked up, and said, I see men as trees, walking. After that he put [his] hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly.” However, it should be pointed out that as partial vision was restored to the man, his faith increased so that he was then ready to believe that Jesus could cure him completely. Jesus wants man to see *not* men as trees walking, out of focus, but all things clearly; He wants them to see absolute truth, and understand it clearly. Verse 25 makes the desire of Jesus plain. This tells us that He wants us to trust Him, that He can heal us completely if we have absolute faith in Him. And we can only have that faith if we trust Him, and we can only trust Him if we have learned and accepted truth about Him.

This little story ties together three interesting simple words that most of us miss in their connection – trust, truth and trees, which all come from the same root word, *deru*, which means to be firm, steadfast, solid, dependable, and trustworthy, which are characteristics we should all have as Christians, women as well as men, but in this case men are singled out. It also compares the characteristics of most trees to those of men, who are

to have those same qualities which others can clearly see in them, since they are to come from a heart bent on doing right, especially in leadership positions where they are most

needed. If these characteristics are lacking in men, this proves that they have not had a daily experience in the things of God and they are not qualified to hold high positions as they will not move wisely in dealing with sacred responsibilities – they will be prone to mistaking light for error and that is what they will teach to their followers. They will fall into deceptions and delusions that Satan has prepared as concealed nets to entangle the feet of those who think they can walk in their human wisdom, by the light from their own sparks without the special grace of Christ. Jesus wants men of the world to see *not* men as trees walking, but to see genuine, caring humanity in authority figures, especially. There is only one remedy for the sinful soul, and unless that remedy is received, men will accept one delusion after another until their senses are perverted and they are lost. And the same fate will fall upon those who follow such men.

The condition of the mind affects the health of the entire physical system. Everything in the mind filters down through every system and organ in the body. If the mind is free and happy, from a consciousness of right-doing and a sense of satisfaction in causing happiness to others, it creates a cheerful atmosphere that will react not only upon that person, but anyone who comes in contact with him. The whole system, causing

a freer circulation of the blood and a toning up of the entire body will bless everyone a person comes in contact with. The blessing of God is a healing power, and those who are abundant in benefiting others will realize that wonderful blessing in both heart and life. This shows that heavenly health is actually contagious.

When men who have indulged in wrong habits and sinful practices yield to the power of divine truth, the application of that truth to the heart revives the moral powers, which had seemed to be paralyzed. The receiver possesses stronger, clearer understanding than before he firmly attached his soul to the eternal Rock. Even his physical health improves by the realization of his security in Christ; stress and worry are gone.

Men need to learn that the blessings of obedience, in their fullness, can be theirs only as they receive the grace of Christ. It is His grace that gives man power to obey the laws of God. It is this that enables him to break the bondage of any evil habit. This is the only power that can make him and keep him steadfast, solid as an oak, in the right path, made steadfast through the knowledge of truth.

When the gospel is received in its purity and power, it is a cure for the maladies that originated in sin. The Sun of Righteousness arises, “with healing in His wings.” Malachi 4:2. There is actually nothing this world has to offer that can heal a broken heart, or impart peace of mind, or banish disease. Fame, genius, talent – all are powerless to lift the spirit of a sorrowful heart, or to restore a wasted life. The life of God in the soul is man’s only hope. John 14:6 “... I am the way, the truth, and the life:”. Jesus is not just speaking the truth, He *is* THE TRUTH itself.

The love which Christ diffuses

through our whole being is a vitalizing power. Every vital part – the brain, the heart, the nerves – His love touches with healing. By that love received in the heart, the highest energies of the being are roused to activity. It frees the soul from the accumulated guilt and sorrow, the anxiety and care, that crush the life forces. With it come serenity and composure. It implants in the soul joy that nothing earthly can destroy – joy in the Holy Spirit – health-giving, life-giving joy.

Our Saviour’s words, “Come unto Me, and I will give you rest,” Matthew 11:28, are a prescription for the healing of physical, mental, and spiritual ills. Though many of us have brought suffering upon ourselves by our own wrongdoing, He regards us with pity, as we are to regard others. In Him we may find help. He will do great things for everyone who trusts in Him, things which cannot be found in the world.

We cannot expect our prayers for healing to be answered in perfect harmony with our desires without experiencing some pain and suffering because Christ suffered for us and we must be willing to accept the whole package. Our prayers are answered in God's time and the way they will benefit us best. And who could possibly know when that would be and how the manifestation of the answer will make itself evident but an Omnipotent God? It all boils down to trust and knowing truth about our Heavenly Father. If we do not trust Him we will not believe Him to follow through on His promises. And we desperately need to trust the One who promises “I will never leave thee nor forsake thee.” That assurance brings about heavenly health.



Healthy And Delicious Recipes

Lisa O'Donnell

Shredded Tofu

Ingredients:

- 1 Block of Tofu (pressed to remove water)
- 1 tsp paprika
- ¼ tsp garlic
- 1/8 tsp of cumin
- 1-1½ tbsp of soy sauce
- 1-1½ tbsp of olive oil or avocado oil

Instructions:

1. Shred the tofu.
2. Mix tofu and the rest of the ingredients together and spread out onto a prepared baking sheet.
3. Bake at 400 degrees for about 20 -25 min or until golden.

Notes:

This recipe is very versatile and can be used for sandwiches, tacos, haystacks and any recipe that may call for meat crumbles.

You can sub the dry spices with any seasoning of your choice.

- Onion powder
- Smoked paprika
- McKay's seasoning.

Soy Sauce Replacement:

No Brag-Mock Aminos

(This is a concentrated seasoning, not a food by itself.)

- ½ medium onion, chopped and caramelized in an oiled skillet
- ¾ cup water
- 1 tsp carob powder
- ¼ cup salt
- ½ tsp celery seed
- 2 Tbsp sucanat or coconut sugar
- 2 ¼ Tbsp lemon juice
- 1 ¼ Tbsp Roma or Pero
- 1 Tbsp onion powder
- 2 Tbsp sunflower seeds, the inside, not the shell

Blend until smooth. Keep in container in freezer. Due to the salt content, it will not freeze solid and may be scooped out as needed.



According to *Encyclopedia Britannica*, March 12, 2020, Tofu is thought to have been discovered sometime during the Han Dynasty in China, which lasted from 206 BCE to 220 CE.

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Natural Vitamins

Jerry O'Donnell

Benefits of Chia Seeds

Chia seeds are small but highly nutritious, offering a variety of health benefits. Here is a breakdown of the key benefits of chia seeds:

1. Nutrient-Rich

Chia seeds are packed with important nutrients:

- High in fiber: Support digestion and promote a feeling of fullness.
- Omega-3 fatty acids (ALA): Beneficial for heart and brain health.
- Protein: Contain all 9 essential amino acids (a complete plant protein).
- Vitamins & minerals: Rich in calcium, magnesium, phosphorus, and iron.

2. Heart Health

- Omega-3s help reduce inflammation, lower blood pressure, and decrease the risk of heart disease.
- Fiber helps manage cholesterol levels.

3. Supports Weight Management

- The soluble fiber absorbs water and expands, promoting satiety (feeling full).
- Helps reduce cravings and overall calorie intake.

4. Improves Digestive Health

- High fiber content supports regular bowel movements and a healthy gut microbiome.

5. Sustained Energy

- Chia seeds release energy slowly due to their combination of fiber, protein, and fats — great for endurance.

6. Bone Health

- Excellent source of calcium, magnesium, and phosphorus which are all important for maintaining strong bones.

7. Antioxidant Power

- Contain antioxidants that fight free radicals, helping to slow down aging and reduce inflammation.

8. Easy to Use in Diet

- Can be added to smoothies, yogurt, oatmeal, baked goods, or made into chia pudding.
- No need to grind or cook; just soak for better digestion.

Note on Consumption:

- Chia seeds absorb a lot of water so always soak them or drink plenty of fluids when consuming to avoid digestive issues.
- Start with small amounts if you're not used to high-fiber foods.



The Uses of Water In Health and Disease

Dr. John H. Kellogg, M.D.

The Sweat Glands— (Page 17)

A close examination of the little ridges found upon the palms of the hands, by the aid of a small magnifying glass, will reveal what appear to be fine transverse lines crossing the ridges at short intervals. A still closer inspection shows that the apparent lines are really minute openings, guarded by delicate valves. These are the mouths of the perspiratory ducts, which convey to the surface the product of the sweat glands. The gland itself is merely a coiled tube, already described as situated deep down in the true skin, and is surrounded with a net-work of blood-vessels. The duct is simply a

continuation of the same tube upward through the cuticle to the surface. It passes out upon the surface of the skin obliquely, thus leaving a small portion of the cuticle overlapping its orifice, forming a sort of valve.

The number of these delicate glands is enormous. It has been carefully estimated to be about 2,300,000 in a single individual. The length of each is about one-fifteenth of an inch, making their aggregate length about two and one-half miles.



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.

Did the Animals Go on the Ark in Pairs Only or Not?

The atheist declares: In the story of Noah and the Ark, in Genesis 6:19-20, God commands Noah to take two of every kind of animal — one male and one female — onto the Ark to preserve their species. However, in Genesis 7:2-3, the instructions are more specific, stating that Noah should take seven pairs of clean animals (suitable for sacrifice) and one pair of unclean animals.

Genesis 6:19-20, “And of every living thing of all flesh, two of every [sort] shalt thou bring into the ark, to keep [them] alive with thee; they shall be male and female. Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, two of every [sort] shall come unto thee, to keep [them] alive.”

Genesis 7:2-3, “Of every clean beast thou shalt take to thee by sevens, the male and his female: and of beasts that [are] not clean by two, the male and his female. Of fowls also of the air by sevens, the male and the female; to keep seed alive upon the face of all the earth.”

Before answering the apparent discrepancy, it should be noted that those who are trying to point out errors in the Bible are simply trying to disprove that it is the Word of God. They believe that if it is the Word of God and God does not err, then the Bible must be perfect. They forget that God did not conduct dictation. The writers were allowed to write in their own

manner, and as Peter said of Paul, “some things hard to be understood, which they that are unlearned and unstable wrest, as [they do] also the other scriptures, unto their own destruction” (2 Peter 3:16). God did not play the role of Editor either, and this is why there are some imperfections, but when it comes to moral content, there is a consistency throughout the Bible. Thou shalt not lie, bare false witness, fib, exaggerate, etc., is consistent throughout. It is all a sin.

With that said, Genesis 6:19-20 does not include any restrictions. We could consider the “two of every sort” as a minimum and not a maximum, as the atheist is trying to portray. Bringing seven pairs of clean animals does not contradict that two of every sort be brought on. Further, bringing seven males and seven females of the clean animals is within the definition of Genesis 6 — they indeed were male and female.

So, the lack of using the word “only” or any other restrictive wording in Genesis 6 leaves the instructions open to bringing others onboard. It just so happens that the unclean were only by two, male and his female.

This explanation is used for the angels at the tomb of Jesus where one account has an angel (Matthew 28:1-7) and another has two angels (John 20:12). The account of a single angel has the writer being intent on the one speaking but never uses any wording to restrict the number of angels to being only one angel.



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.

Who Stands on the Seashore?

Some versions have the dragon or Satan standing on the shore and others have John standing on the shore. Since John sees a beast rise out of the sea, it does not make sense that the dragon would be on the seashore. If it were the dragon, where is John observing from then? It just adds confusion by stating that it is the dragon. Not making a reference to the dragon of John is more acceptable than pointing to the wrong being, however, the reference to "he" is typically connected to the dragon and therefore would be in error.

King James Version: "And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy."

Revelation 13:1

In Error:

American Standard Version: and he stood upon the sand of the sea. And I saw a beast coming up out of the sea, having ten horns, and seven heads, and on his horns ten diadems, and upon his heads names of blasphemy.

Amplified Bible: And the dragon (Satan) stood on the sandy shore of

the sea. Then I saw a [vicious] beast coming up out of the sea with ten horns and seven heads, and on his horns were ten royal crowns (diadems), and on his heads were blasphemous names.

Catholic Public Domain Version: And he stood upon the sand of the sea. And I saw a beast ascending from the sea, having seven heads and ten horns, and upon its horns were ten diadems, and upon its heads were names of blasphemy.

Douay-Rheims Bible: And he stood upon the sand of the sea. And I saw a beast coming up out of the sea, having seven heads and ten horns, and upon his horns ten diadems, and upon his heads names of blasphemy.

English Revised Version: and he stood upon the sand of the sea. And I saw a beast coming up out of the sea, having ten horns and seven heads, and on his horns ten diadems, and upon his heads names of blasphemy.

New American Standard Bible: And the dragon stood on the sand of the seashore. Then I saw a beast coming up out of the sea, having ten horns and seven heads, and on his horns were ten crowns, and on his heads were blasphemous names.

New International Version: The dragon stood on the shore of the sea.

And I saw a beast coming out of the sea. It had ten horns and seven heads, with ten crowns on its horns, and on each head a blasphemous name.

Weymouth New Testament: And he took up a position upon the sands of the sea-shore. Then I saw a Wild Beast coming up out of the sea, and he had ten horns and seven heads. On his horns were ten kingly crowns, and inscribed on his heads were names full of blasphemy.

Worrell New Testament: (12:18) and he stood upon the sand of the sea. (13:1) And I saw a beast coming up out of the sea, having ten horns and seven heads, and on his horns ten diadems, and upon his heads names of blasphemy.

Correct, This Time:

A Faithful Version: And I stood on the sand of the sea; and I saw a beast rising up out of the sea, having seven heads and ten horns, and on his horns ten crowns, and upon his heads the name of blasphemy.

Anderson New Testament: And I stood on the sand of the sea, and saw a beast coming up out of the sea, and he had seven heads and ten horns, and on his horns ten diadems, and on his heads names impiously irreverent.

Aramaic Bible in Plain English: And I stood on the sand of the Sea, and I saw a beast ascending from the Sea, which had 10 horns and seven heads, and upon its horns, 10 diadems, and upon its heads the name of blasphemy.

Berean Literal Bible: And I saw rising out of the sea a beast, having ten horns, and seven heads, and on its horns, ten diadems, and upon its heads, names of blasphemy.

Berean Study Bible: Then I saw a beast with ten horns and seven heads rising out of the sea. There were ten royal crowns on its horns and blasphemous names on its heads.

Bishops' Bible of 1568: (12:18) And I stode on the sea sande. (13:1) And I sawe a beast ryse out of the sea, hauing seuen heades, and ten hornes, & vpon his hornes ten crownes, and vpon his head the name of blasphemie.

Christian Standard Bible: And I saw a beast coming up out of the sea. It had ten horns and seven heads. On its horns were ten crowns, and on its heads were blasphemous names.

Contemporary English Version: I looked and saw a beast coming up from the sea. This one had ten horns and seven heads, and a crown was on each of its ten horns. On each of its heads were names that were an insult to God.

Coverdale Bible of 1535: And I sawe a beest rise out of the see, hauinge seuen heades, and x. hornes, and vpon his hornes x. crownes, and vpo his heed, the names of blasphemy.

Darby Bible Translation: And I stood upon the sand of the sea; and I saw a beast rising out of the sea, having ten horns and seven heads, and upon its horns ten diadems, and upon its heads names of blasphemy.

English Standard Version: And I saw a beast rising out of the sea, with ten horns and seven heads, with ten diadems on its horns and blasphemous names on its heads.

Geneva Bible of 1587: (12:18) And I stode on the sea sand. And I sawe a beest rise out of the sea, hauing seuen heades, and ten hornes, and vpon his hornes were ten crownes,

and vpon his heads the name of blasphemie.

Godbey New Testament: And I stood upon the sand of the sea. And I saw a beast rising up out of the sea, having ten horns and seven heads; and upon his horns ten diadems, and upon his heads names of blasphemy.

GOD'S WORD® Translation: I saw a beast coming out of the sea. It had ten horns, seven heads, and ten crowns on its horns. There were insulting names on its heads.

Good News Translation: Then I saw a beast coming up out of the sea. It had ten horns and seven heads; on each of its horns there was a crown, and on each of its heads there was a name that was insulting to God.

Haweis New Testament: AND I stood upon the sand of the sea, and I saw a beast rising up out of the sea, having seven heads and ten horns, and upon the horns ten diadems, and upon the heads a title of blasphemy.

Holman Christian Standard Bible: And I saw a beast coming up out of the sea. He had 10 horns and seven heads. On his horns were 10 diadems, and on his heads were blasphemous names.

International Standard Version: I saw a beast coming out of the sea. It had ten horns, seven heads, and ten royal crowns on its horns. On its heads were blasphemous names.

Lamsa Bible: AND as I stood on the sand of the sea, I saw a wild beast rise up out of the sea, having ten horns and seven heads, and upon his horns ten crowns, and upon his heads blasphemous words.

Literal Emphasis Translation: And I saw a beast rising from out of the sea, having ten horns, and seven heads, and ten diadems upon its

horns, and names of blasphemy upon its heads.

Literal Standard Version: And I stood on the sand of the sea, and I saw a beast coming up out of the sea, having seven heads and ten horns, and ten crowns on its horns, and on its heads names of slander,

Mace New Testament: Then I saw a beast rise up out of the sea, having seven heads, and ten horns; upon his horns were ten crowns, and upon his heads the name of blasphemy.

NET Bible: Then I saw a beast coming up out of the sea. It had ten horns and seven heads, and on its horns were ten diadem crowns, and on its heads a blasphemous name.

New Heart English Bible: And I saw a beast coming up out of the sea, having ten horns and seven heads. On his horns were ten crowns, and on his heads, blasphemous names.

New King James Version: Then I stood on the sand of the sea. And I saw a beast rising up out of the sea, having seven heads and ten horns, and on his horns ten crowns, and on his heads a blasphemous name.

New Living Translation: Then I saw a beast rising up out of the sea. It had seven heads and ten horns, with ten crowns on its horns. And written on each head were names that blasphemed God.

Smith's Literal Translation: And I stood upon the sand of the sea, and I saw coming up from the sea a wild beast, having seven heads and ten horns, and upon his horns ten diadems, and upon his heads the name of blasphemy.

Tyndale Bible of 1526: And I sawe a best rise out of the see havinge vii. heddes and x. hornes and apon hys hornes x. crownes and apon his heed the name of blasphemy.

Webster's Bible Translation: And I stood upon the sand of the sea,\

World English Bible: Then I stood on the sand of the sea. I saw a beast coming up out of the sea, having ten horns and seven heads. On his horns were ten crowns, and on his heads, blasphemous names.

Worsley New Testament: And I stood upon the sand of the sea, and I saw a beast rising up out of the sea, which

had seven heads and ten horns; and upon his horns ten crowns, and upon his heads the names of blasphemy.

Young's Literal Translation: And I stood upon the sand of the sea, and I saw out of the sea a beast coming up, having seven heads and ten horns, and upon its horns ten diadems, and upon its heads a name of evil speaking,



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.

Let All Study Sabbath School Lessons

The Sabbath school affords to parents and children an opportunity for the study of God's Word. But in order for them to gain that benefit which they should gain in the Sabbath school, both parents and children should devote time to the study of the lesson, seeking to obtain a thorough knowledge of the facts presented and also of the spiritual truths which these facts are designed to teach. We should especially impress upon the minds of the youth the importance of seeking the full significance of the scripture under consideration. {CG 511.3}

Parents, set apart a little time each day for the study of the Sabbath school lesson with your children. Give up the social visit if need be, rather than sacrifice the hour devoted to the lessons of sacred history. Parents as well as children will receive benefit from this study. Let the more important passages of Scripture connected with the lesson be

committed to memory, not as a task, but as a privilege. Though at first the memory be defective, it will gain strength by exercise, so that after a time you will delight thus to treasure up the words of truth. And the habit will prove a most valuable aid to spiritual growth. {CG 511.4}

Parents should feel it a sacred duty to instruct their children in the statutes and requirements of God as well as in the prophecies. They should educate their children at home and should themselves be interested in the Sabbath school lessons. By studying with the children they show that they attach importance to the truth brought out in the lessons, and help to create a taste for Bible knowledge. {CG 512.1}

Those who believe the conference material is apostate propaganda should, at the very least, still make every effort to keep practicing a

Sabbath School class. Seeing that the Sabbath school time is more important than sermon time, someone ought to put something together to study, even if it is just taking the Bible and going book by book as the study.

In either case, children need to see from the parents the importance of Sabbath school studying. Do not neglect the time not only on the Sabbath, but through the week preparing for the Sabbath school time. Lessons are intended to be studied on a daily basis and not only on a weekly basis.

A period of time on the Sabbath for Sabbath School alone does not allow

to dig deeper into the subject matter. That is another reason to be studying the lessons during the week so as to contribute additional material to the discussion.

Most Seventh-day Adventist children go through Sabbath day services in the mode of formality and do not recognize our unique beliefs, the importance of the doctrines, the specific message we have, etc. They are oblivious and become weak in the faith, ripe for Satan to pluck.

Let us be diligent personally with studying the lessons as well as lending influence upon the children.



Questions And Answers

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

Question: Lessons on public speaking encourage speakers to tell interesting stories upfront to gain the audience's attention that may or may not be directly connected with the pitch, but should that style of speaking be injected into our sermons?

Answers: Telling of biblical backgrounds and even testimonies that do connect with the message is one thing, but an elaborate story, even with a small connection to a moral lesson that may or may not connect with the sermon, Ellen White has something to say about that:

"Years ago, in speaking to ministers, I dwelt upon this subject in your presence. The minister is using strange fire when he mixes storytelling with his discourses. This

habit should not be perpetuated. My brother, you believe the truth, you love the truth, and you are not too old to improve. You are required by our Saviour to take heed how you witness for Him. You need to go deeper, and deeper, and still deeper in the study of the Word. You have men of all classes of minds to meet, and as you deal with the sacred Word, you should manifest earnestness, respect, reverence. Let not the impression be made upon any mind that you are a cheap, surface speaker. Weed out storytelling from your discourses. Preach the Word. You would have had more sheaves to bring to the Master if you had constantly preached the Word" {Lt61-1896}.

Question: Ellen White said that Jerusalem would not be rebuilt, yet it is now the capital of Israel today, so how does that work out without saying Ellen White got it wrong?

Answer: One of the quotes you may be referring to is found in *Early Writings*, page 75, paragraph 2: “Then I was pointed to some who are in the great error of believing that it is their duty to go to Old Jerusalem, and think they have a work to do there before the Lord comes. Such a view is calculated to take the mind and interest from the present work of the Lord, under the message of the third angel; for those who think that they are yet to go to Jerusalem will have their minds there, and their means will be withheld from the cause of present truth to get themselves and others there. I saw that such a mission would accomplish no real good, that it would take a long while to make a very few of the Jews believe even in the first advent of Christ, much more to believe in His second advent. I saw that Satan had greatly deceived some in this thing and that souls all around them in this land could be helped by them and led to keep the commandments of God, but they were leaving them to perish. I also saw that Old Jerusalem never would be built up; and that Satan was doing his utmost to lead the minds of the children of the Lord into these things now, in the gathering time, to keep them from throwing their whole interest into the present work of the Lord, and to cause them to neglect the necessary preparation for the day of the Lord.”

Old Jerusalem has not been built up. There is no temple. Yes, it has become the capital of Israel once again, but that does not make it “built up”. The city itself is not owned by one entity. The two major entities

happen to be Israel and Palestine, of which is part of the reason for the conflicts that frequently occur. However, Christians also have a stake in Jerusalem, divided into sub parts known as the Christian Quarter. Those divisions within that quarter include Greek Orthodox, Roman Catholics, and Russian Orthodox. As noted, there are quarters to Jerusalem. The final quarter belongs to Armenians.

Therefore, Satan really is trying to misdirect Christians into thinking that it will be rebuilt as before, temple and all, known as the third temple. Ellen White says it will not be. Time will tell, but my impression is upon the writings of Ellen White, just as our impressions should remain upon Jeremiah for declaring Babylon would never be reinhabited (Jeremiah 51:37, which says, “And Babylon shall become heaps, a dwellingplace for dragons, an astonishment, and an hissing, without an inhabitant.”).

Jeremiah was brought up because Sadam Hussein threatened to rebuild Babylon and even started some reconstruction efforts in the 1980s that came to nothing. Even the Bible was being brought in on the subject with some fearing that the prophecy may fail. But even kings will pass by while the Word of God remains standing. “The grass withereth, the flower fadeth: but the word of our God shall stand for ever” (Isaiah 40:8).

And remnants of Satan’s attempt to rebuild Old Jerusalem have even crept into our church as many continue to refer, even in prophecy, to Israel as God’s holy land. It is not His holy land any more. Jesus said that it is “desolate” (Matthew 23:38). Again, are you going to believe even a mistaken pioneer of our own church to involve literal Israel in end

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time events taking the eyes off of true spiritual Israel?

Ellen White, in *Early Writings*, said that Satan would stop at nothing to deceive regarding the land of

Jerusalem. So, does the Word of God, even through Ellen White, stand or not?



Making It Plain

Jerry O'Donnell

He That Openeth, and No Man Shutteth; And Shutteth, and No Man Openeth

The full context is in Revelation 3:7-8, which says, “And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth; I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name.”

In this section, let us identify what that is referring to. There will be some statements made that may not be fully understood, but we cannot explain every thing in this one section, so we ask that it would be simply accepted as belief and it may be explained at a later time. In other words, we are just going to state a Seventh-day Adventist belief without going into as much detail as you may like.

For instance, the church in Philadelphia is not simply a reference to a literal church in Philadelphia, but rather a time period in the Christian

church having the characteristics of Philadelphia, or brotherly love. This time period is understood as being approximately 1833 until 1844, as all seven churches represent time periods. The ending date is more important as compared to the beginning date for our focus here.

It is obvious that there is a special door that the key of David is able to open while closing another. Jesus is the one that has the key. Even Isaiah recognized this in vision: “And I will clothe him with thy robe, and strengthen him with thy girdle, and I will commit thy government into his hand: and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah. And the key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open” (Isaiah 22:21-22). This application to Jesus is further confirmed in the familiar wording of Isaiah 9:6-7 connecting the reference to the government belonging to a special someone: “For unto us a child is born, unto us a son is given: and

the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of [his] government and peace [there shall be] no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.”

So, putting what we have together, we have Jesus as the one with the key of David to open one door and shut another in 1844. We have Daniel who said, “I saw in the night visions, and, behold, [one] like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him” (Daniel 7:13). We also know that when Jesus ascended into Heaven in Acts 1, that “by his own blood he entered in once into the holy place” (Hebrews 9:12). The Holy Place” is not where the Ancient of Day or God resides. He resides in the Most Holy place.

Therefore, Jesus must have opened the door to the Most Holy Place and

then closed the door to the Holy Place in 1844. It certainly is not referring to an earthly door because we are told “no man” is able to open or shut these doors. We are further told that we have “little strength”, which is a way of saying that we have no ability to do so. Seeing that Jesus is not on earth, it certainly cannot point to an earthly door as some Christians, maybe many, tend to believe.

So again, the phrases “He That Openeth, and No Man Shutteth; and Shutteth, and No Man Openeth” refer to Jesus opening the ministry of the Most Holy Place, which began in 1844, and closed the door to the Holy Place at the same time. Those that do not like the ministry of the Most Holy Place, which involves the revelation of the Ten Commandments with more power along with signaling out the keeping of the Sabbath, are not able to send Jesus back to the Holy Place ministrations no matter how hard they try. These ministers cannot even stop the Most Holy Place activities either. People are not God. Only God can do these things.



News and Comments

August 6

Huff Post

My Lab Conducted A Study On Preschool Girls. What We Discovered Should Disturb You.

The article describes how outward appearance is most important, especially to girls and women, but that there is evidence that it begins

as early as three years old. This is sad as beauty is in the eye of the beholder, and God does not make junk. He makes variety. We are even told, "Whose adorning let it not be that outward [adorning] of plaiting the hair, and of wearing of gold, or of putting on of apparel; But [let it be] the hidden man of the heart, in that which is not corruptible, [even the

ornament] of a meek and quiet spirit, which is in the sight of God of great price" (1 Peter 3:3-4). Though this is more concerned about the attire, it still applies because the focus is on outward appearance. And the thought is that if a person can put on glitter, be controlled by fashion, etc., that those are signs of beauty. The real sign of beauty is who the person is, which mostly is neglected through selfish attitudes.

August 23

NY Post

Porn star ... went from being homeless to making \$200K a month

...

Moral of the story being portrayed is that instead of being poor, sell your body. "For this is the will of God, [even] your sanctification, that ye should abstain from fornication" (1 Thessalonians 4:3).



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.

August 8

Fulcrum 7

Sligo Pastor is Confused on the Meaning of Sexual Immorality in Acts 15

Last Sabbath, the Sligo pastor Alexander Barrientos said this in a sermon (at 52:31). First he quotes Acts 15:19-20).

"And so my judgment is that we should not make it difficult for the Gentiles who are turning to God. Instead, we should write and tell them to abstain from eating food offered to idols, from sexual immorality, and from blood" (Acts 15:19-20).

Saith Barrientos:

"And by the way, sexual immorality here is unique to Luke because he really doesn't really amplify what it actually means. If we ask the Apostle Paul of what that means, there are different descriptions of what it is. Let us not as a church suddenly go and start telling ourselves that sexual immorality means you cannot have intercourse outside of marriage. That's the American translation of sexual morality. By the way, there is a fetish our country has with being purity culture."

Comment: And where is the voice of the conference that is so quick to condemn messages that are considered conservative?

EGW: "It was the prevalence of this very sin, fornication, among ancient Israel, which brought upon them the signal manifestation of God's displeasure." {2T 451.1}

August 12

Adventist Review

AdventHealth University Unveils Degree That Blends Art, Science, and Society

The health humanities degree provides a foundation for students preparing to do graduate work in medicine, physical therapy, health-care law, chaplaincy, health-care administration, counseling, and psychology.

EGW: "This entering in of Satan through the sciences is well devised. Through the channel of phrenology, psychology, and mesmerism, he comes more directly to the people of this generation, and works with that power which is to characterize his efforts near the close of probation." {ST, November 6, 1884 par. 2}

"God never designed that one human mind should be under the complete control of another." {3T 134.1}



(Continued from page 2)

with the feast days. Those are simply dismissed.

As I said, thank God for the understanding bestowed upon us as a people. Now, do we actually appreciate it, or do we take it for granted?



Ellen White Abbreviations In this Issue

1SM -

Selected Messages Book 1

2T -

Testimonies for the Church
Volume 2

3T -

Testimonies for the Church
Volume 3

CG -

Child Guidance

GC -

The Great Controversy (1911)

Lt61 -

Letter 61

ST -

The Signs of the Times

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.*

Dragonflies and Mosquitoes

Did you know there is a connection between dragonflies and mosquitoes that can positively affect your health, and the health of your pet Fido? If you live in an area that has a lot of stagnant water catches, such as ponds, constant puddles, old tires, any containers that catch rain and are not drained or disposed of, you are surrounded by mosquito breeding grounds, especially in hot weather. Mosquitoes are not only annoying,

but they transport various diseases to humans, and deadly heart-worms to dogs. Enviroliteracy Team / May 8, 2025 says, “One dragonfly can eat upward of 100 mosquitoes a day.” So, if you see lots of dragonflies in your area, that is a great thing! To attract dragonflies to your yard, grow some of their favorites – Echinacea, Black-eyed Susan, and Asters.

