



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.

Words of Comfort

Ellen White

"Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house there are many mansions: if it were not so, I would have told you. I go to prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."

These words were spoken during the last moments that Christ spent with His disciples before the power of darkness came to rend His soul with superhuman anguish. Words of heavenly sympathy flowed from His sacred lips. He did not call upon His disciples for sympathy. His heart was drawn out in love for them, for He knew that they would be grievously disappointed by His crucifixion. He knew that they would be assailed by the enemy. Satan's craft is most successful when carried on against those who he sees will become depressed by difficulties.

Christ's intercourse with His disciples when sitting around the communion table was of intense interest to Him, and was the opening of a most earnest conversation. He was soon to pass through scenes which would be the severest test to His disciples. He would not leave them in darkness regarding His work and mission. Not only did He see distinctly His own humiliation and suffering; He saw also the effect that it would have upon His disciples.

While sitting around the table Christ gave His disciples an evidence that although Judas had been among them as one of the twelve, although he had been treated as courteously as the other disciples, yet he would betray his Saviour. All the work of Judas was known to Christ; none of his secret, underhand work was concealed from Christ's eyes. By telling Judas that he

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

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Dear Brothers and Sisters ...

Jerry O'Donnell

When I hear of a brother or a sister who has fallen away from the faith, my first thoughts go towards thinking that they may have found some strong scripture verses to have led them to make such a foolish decision. The reason I say that it is a foolish decision is because if they are wrong, they chose to adhere to pleasing their family members, friends, or even their employers, and possibly the government for a mere short time on this planet and miss out on eternity, which must not be contemplated properly, or such foolishness would not have been entered into. I mean, seventy, eighty, or sometimes even ninety or a hundred years of earthly living is no comparison to forever and ever on the new earth, and with Jesus throughout eternity, along with all the other holy beings.

And when I hear that there are no strong texts that pulled them away, but human opinion, such a foolish decision becomes even more foolish. A person has to realize at some point that we either follow the Word of God and live, or we do not follow it and die. Jesus said, "Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day" (John 6:54), and Ellen White states, "To eat the flesh and drink the blood of the Son of God means to study the Word and to carry that Word into the life in

obedience to all its precepts" {UL 78.4}.

The typical "one liners" offered in defense of their decision solidifies me in my faith and makes me look pitifully upon them and their decision to walk away, because they are nothing short of memorized distorted excuses. The typical excuses are, "We are saved by grace"; "We are saved by faith"; "By the deeds of the law, no flesh shall be justified"; "We are saved by the blood of Christ alone"; etc. Although those statements and others are all true, they are misapplied. God does not save us in our sins. God does not encourage us to sin. Justification is free, but only bestowed on those that do according to the law (Romans 2:13).

Other typical comments, though distorted as well, are that they fall back on that we are a cult, followers of Ellen White, and not Jesus Christ, etc. Do they forget the name calling, like Beelzebub (Mark 3:22), that were used against Jesus?

Overall, the Word of God brought me into the church, and it will take the Word of God to pull me out of the church. And I hope each one of us has the same attitude.

Keep the faith!



NO REFUNDS, ESPECIALLY AS CENSORING CONTINUES TO INCREASE

When this publication is shut down beyond our control, we will be unable to provide any refunds. Rest assured that all funds are used in the most responsible ways according to the Bible and the Spirit of Prophecy.

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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would betray Him, Christ gave another evidence of His divinity. He had already told Peter that before the cock crew, he would deny Him thrice.

“Little children, yet a little while I am with you,” Christ said. “Ye shall seek me, and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you.”

Christ, who can read the hearts of all, knew that this was a great shock to His disciples, and in answer to Peter’s inquiry, “Lord, whither goest thou?” He said, “Whither I go, thou canst not follow me now; but thou shalt follow me afterwards.” These words were remembered when Peter himself was crucified.

Peter said unto him, “Lord, why cannot I follow thee now? I will lay down my life for thy sake.” These words were indeed fulfilled. After Peter had denied his Lord [and] had been converted, he remembered them. When He was called up before His persecutors he remembered his shameful denial of Christ, and urged that he be crucified with his head downward. He did die for the Master he loved; and even in the manner of his death, he followed his Lord.

During these last sorrowful hours, Christ told His disciples that on the night of His trial they would all be offended because of Him. He would not be left alone. He told them that for a little while after His death they would be sorrowful, but their sorrow would be turned into joy.

He told them that the time was coming that they would be put out of the synagogue, and that those who killed them would think that they were doing God a service. He stated plainly why He told them these things while He was with them—that when they should transpire, they would remember that He told them of them before they came to pass and believe on Him as

their Redeemer. Thus is expressed the great love and tender compassion of the Son of God. In prefiguring His future He was plain and definite that in their coming trials and difficulties, the disciples might know that the Most High would not forget or forsake them, but would send them the Holy Spirit, to remain with them always.

The statements made by Christ were saddening to the disciples. They were amazed. But they were followed by the comforting assurance, “Let not your heart be troubled, ye believe in God, believe also in me. In my Father’s house there are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also. And whither I go, ye know, and the way ye know.” “For your sakes I came into the world. I am working in your behalf. If I go away, I shall still work earnestly for you. I came into the world to reveal myself unto you, that you might believe. I go to my Father and yours, to co-operate with Him.”

How plain are these words! How simple the language! A child could understand it. But the disciples were perplexed. Thomas, always troubled with doubts, said to Him, “Lord, we know not whither thou goest, and how can we know the way? Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father but by me. If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.”

The object of Christ’s departure was the opposite to that which they feared. It did not mean a final separation from Him; He went to prepare a place for them. Then He would come again and receive them unto Himself.

“I am the way, the truth, and the life.” When the apostle Paul, through the

revelation of Christ, was converted from a persecutor to a Christian, he declared that he was as one born out of due time. "For me to live is Christ," he declared. This is the most perfect interpretation in a few words in all the Scriptures, of what it means to be a Christian. This is the whole truth of the gospel. Paul understood that which many seem unable to comprehend. How intensely in earnest he was. His words show that his mind was centered on Christ, that his whole life was bound up with his Christ. Christ was the author, the source, and the support of his life.

In the last scenes of this earth's history, war will rage. There will be pestilence, plague, and famine. The waters of the deep will overflow their boundaries. Property and life will be destroyed by fire and flood. This should show us that the souls for whom Christ died should be fitting up for the mansions Christ has gone to prepare for them. There is a rest from the earth's conflict. Where is it? "That where I am, there ye may be also." Heaven is where Christ is. Heaven would not be heaven to those who love Christ if He were not there.

Are we individually fitting up characters which will be meet for the society of Christ and the heavenly angels? Philip said to Christ, "Lord, show us the Father, and it sufficeth us." Jesus saith to him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father; how sayest thou then, Show us the Father? Believe thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself; but the Father that dwelleth in me, He doeth the works."

Philip's doubt was answered with words of reproof. He wished Christ to reveal the Father in bodily form; but in Christ God had already revealed Himself. Is it possible, Christ said, that after walking with me, hearing my

words, seeing the miracle of feeding the five thousand, of healing the sick of the dread disease leprosy, of bringing the dead to life, of raising Lazarus, who was a prey to death, whose body had indeed seen corruption, you do not know me? Is it possible that you do not discern the Father in the works that He does by me. Do you not believe that I am to testify of the Father? How sayest thou then, Show us the Father. He that hath seen me hath seen the Father. I am the brightness of His glory, the express image of His person. How sayest thou then, Show us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you, I speak not of myself; but the Father that dwelleth in me, He doeth the works." Believe me that I am in the Father and the Father in me; or else believe me for the very work's sake."

Christ emphatically impressed upon them the fact that they could see the Father by faith alone. God cannot be seen in external form by any human being. Christ alone can represent the Father to humanity. This representation the disciples had been privileged to behold for over three years.

As Christ was speaking these words, the glory of God was shining in His countenance, and all present felt a sacred awe as they listened with rapt attention to His words. They felt their hearts more decidedly drawn to Him, and as they were drawn to Christ in greater love, they were drawn to one another. They felt that heaven was very near them, that the words to which they listened were a message to them from the heavenly Father.

The wonderful works which Christ had done, which were so full of convincing power, ought to have removed prejudice, unbelief, and malice from the hearts of the Jews. Christ had given a convincing proof of His divinity in raising Lazarus from the dead. Through

Christ, the Father had been revealed to believers and unbelievers. If the disciples believed this vital connection between the Father and the Son, their faith would not forsake them when they beheld Christ's sufferings and death to save a perishing world. He desired them to see that their faith must lead up to God, and be anchored there.

"Believe me that I am in the Father and the Father in me, or else believe me for the very work's sake." Their faith might safely rest upon the evidence given by Christ's works, works that no man had ever done or ever could do. They could reason that humanity alone could not do these wonderful works. Christ was seeking to lead them up from their low state of faith to the experience that they might have received by seeing what He had done in giving a higher education, and in imparting a knowledge of what He was, God in human flesh. How earnestly and perseveringly our compassionate Saviour sought to prepare His followers for the storm of temptation that was soon to beat about them. He would have had them hid with Him in God.

"Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also, and greater works than these shall he do, because I go to my Father. Christ's work was largely confined to Judea. But though His personal ministry did not extend to other lands, people from all nations listened to His preaching, and carried the message to all parts of the world. Many heard of Jesus by hearing of the wonderful miracle He performed.

When Christ said that His disciples should do greater works than He had done, He did not mean that they would make any more exalted exertion of their powers; He meant that their work should have greater magnitude. He did not refer merely to miracle working, but to all that would transpire under the working of the Holy Spirit. The

scenes of His suffering and death, to be witnessed by the large numbers in attendance at the Passover, would be spread from Jerusalem to all parts of the world. The apostles, used as His representatives, would make a decided impression on all minds. Being humble men would not diminish their influence, but increase it. The minds of their hearers would be carried from the men to the Majesty of heaven, who though unseen, was still working, and performing miracles upon the suffering and diseased.

The teaching of the apostles, the special doctrines taught, their words of trust, would assure all that it was not by their own power that they did their works, but that they were continuing the same line carried forward by the Lord Jesus when He was with them. Humbling themselves, the apostles would declare that the man the Jews had crucified was the Prince of Life, the Son of the living God, and that in His name they did the works He had done.

"Greater works than these shall ye do, because I go to my Father." He would then intercede for them, and would send them His own Representative, the Holy Spirit, who would attend them in their work. This Representative would not appear in human form, but by faith would be seen and recognized by all who believe in Christ.

"And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye will ask anything in my name, I will do it. If ye love me, keep my commandments." "This is the confidence that we have in him," writes John, that, "If we ask anything according to his will, he heareth us."

These promises are all given on conditions. The Ten Commandments, Thou shalt and Thou shalt not, are ten promises, assured to us if we render obedience to the law governing the universe "if ye love me, keep my

commandments.” Here is the sum and substance of the law of God. The terms of salvation for every son and daughter of Adam are here outlined.

“And behold, a certain lawyer stood up, and tempted Him, saying, Master, what shall I do to inherit eternal life? He said unto Him, What is written in the law? how readest thou? And he answering, said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right; this do, and thou shalt live.” Here it is plainly stated that the condition of gaining eternal life is obedience to the commandments of God.

The whole universe is under the control of the Prince of Life. Fallen man is subject to Him. He calls upon them to obey, believe, receive, and live. He has paid the ransom money for the whole world. All may be saved through Him. He will present all those who believe on Him to God as loyal subjects of His kingdom.

He will be their Mediator as well as their Redeemer. He would gather together a church embracing the whole human family, if all would leave the black banner of rebellion and apostasy, and place themselves under His banner. He will defend His chosen followers against Satan’s powers, and will subdue all their enemies. Through Him they will be conquerors and more than conquerors.

Paul writes to the Ephesians, “The eyes of your understanding being enlightened, that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power toward us who believe, according to the working of his mighty power, which he wrought in Christ when he raised him from the

dead, and set him at his own right hand in the heavenly places.”

“Many shall be purified, and made white and tried; but the wicked shall do wickedly; and none of the wicked shall understand, but the wise shall understand.” “I will be as the dew unto Israel; He shall grow as the lily, and cast forth his roots as the Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon. They that dwell under his shadow shall return; they shall receive as the corn, and grow as the vine; the scent thereof shall be as the wine of Lebanon. Ephraim shall say, What have I to do any more with idols? I have heard him, and observed him; I am like a green fir tree. From me is thy fruit found. Who is wise, and he shall understand these things? prudent and he shall know them? for the ways of the Lord are right, and the just shall walk in them; but the transgressors shall fall therein.”

Those who dishonor God by transgressing His law may talk sanctification, but it is of that value, and just as acceptable, as was the offering of Cain. Obedience to all the commandments of God is the only true sign of sanctification. Disobedience is the sign of disloyalty and apostasy.

“And I will pray the Father, and He will give you another Comforter, that He may abide with you forever; even the spirit of truth; whom the world cannot receive because it seeth him not, neither knoweth him; but ye know him, for he dwelleth with you, and shall be in you. Christ was about to depart to His home in the heavenly courts. But He assured His disciples that He would send them another Comforter, who would abide with them forever. To the guidance of this Comforter all who believe in Christ may implicitly trust. He is the spirit of truth, but this truth the world can neither discern, nor receive.

Before He left them, Christ gave His followers a positive promise that after His ascension He would send them the Holy Spirit. “Go, ye therefore,” He said, “and teach all nations, baptizing them in the name of the Father (a personal God) and of the Son (a personal Prince and Saviour), and of the Holy Ghost (sent from heaven to represent Christ); teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world.”

“The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you these things, and bring all things to your remembrance, whatsoever I have said unto you, Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for the Father is greater than I.” This positive assurance was given to the disciples, to be given to all who should believe on Him to the close of this earth’s history.”

Christ desired His disciples to understand that He would not leave them orphans. “I will not leave you comfortless,” He declared; “I will come unto you. Yet a little while and the world seeth me no more; but ye see me; because I live, ye shall live also.” Precious, glorious assurance of eternal life. Even though He was to be absent, their relation to Him was to be that of a child to its parent.

The influence of the Holy Spirit is the life of Christ in the soul. We do not see Christ and speak to Him, but His Holy Spirit is just as near us in one place as in another. It works in and through every one who receives Christ. Those who know the indwelling of the spirit reveal the fruits of the spirit—love, joy, peace, long-suffering, gentleness, goodness, faith.

“Ye have an unction from the Holy One,” writes John, “and ye know all things. I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth.... If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father.”

“At that day,” said Christ, “ye shall know that I am in my Father, and ye in me, and I in you.” Christ sought to impress the minds of the disciples with the distinction between those who are of the world, and those who are of Christ. He was about to die, but He would impress on their minds the fact that He would live again. And although after His ascension He would be absent from them, yet by faith they might know Him and see Him. And He would have the same loving interest in them that He had while with them.

Christ assured His disciples that after His resurrection, He would show Himself alive to them. Then every mist of doubt, every cloud of darkness, would be rolled away. They would then understand that which they had not understood—that there is a complete union between Christ and His Father, a union which will always exist.

“He that hath my commandments and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.” Again Christ repeated the conditions of union with Him. This promise is made to every sincere Christian. Our Saviour speaks so plainly that no one need fail to understand that true love will always produce obedience. The religion of Jesus Christ is love. Obedience is the sign of true love. Christ and the Father are one, and those who in truth receive Christ will love God as the great center of their adoration, and will also love one another.

{Manuscript 41, 1897}



"Let There Be No Alliance with Rome"

E. J. Waggoner

The Presbyterian Union of New York City is composed of the Presbyterian ministers of that city. In their meeting February 28, the discussion turned on the question, "How far is the Roman Catholic Church our ally, and how far our enemy?" From a report of the proceedings we take the following points of interest:

Rev. Philip Schaff, D.D., the ecclesiastical historian and professor in Union Theological Seminary, opened the discussion. He said that the origin of the Roman Catholic Church was involved in obscurity. It may have originated on the day of pentecost; it may have originated at Corinth, or it may have originated much later. In any event the precise time could not be fixed. He claimed that the Pope, but not the church, is antichrist. That the Pope and the church are not one, and that Second Thessalonians refers to the Pope alone, claiming that this was the view held by Calvin, Melancthon, and Luther. He said that the Roman Catholic Church must hold to all the cardinal doctrines, such as the Trinity, divinity of Christ, justification, sanctification, good works, and others. He emphasized the historic character of the church and that under its claim of infallibility it could not abandon one of the cardinal doctrines and live; that it was the largest church of Christendom, with its 200,000,000 members, and should be the ally of Protestantism.

Rev. Dr. John Hall, pastor of the Fifth Avenue Presbyterian Church, was the next speaker. Each point that Dr. Schaff raised Dr. Hall answered, and when he said that he could not realize how so learned a man, a professor in the chair of church

history in a Presbyterian theological seminary, could advocate an alliance with the historic enemy of truth, justice, and morality; he was enthusiastically applauded.

He held to his clear and logical style of argumentation, but his deep interest and earnest convictions upon this important subject, led him into such bursts of eloquence that he carried his audience before him with irresistible force.

Dr. Hall said that he had lived among Catholics; had preached in a parish where there were three Roman Catholics to one Protestant; he had been to Rome and met the cardinals, to whom he had been introduced. He knew Romanists and Romanism, priesthood and laity, better, probably, than any person present. He said the Pope was the church and the church was the Pope, and that both are antichrist, "so that he as God sitteth in the temple of God, showing himself that he is God." The Pope and Romanism stand and fall together. Paul denounced this antichrist, this son of perdition, as the workman of Satan; that Satan who had over-come the first Adam, and with all the subtlety of his nature endeavored to overcome the second Adam, but had failed. Satan had endeavored to overcome Christ by offers of that temporal power which the Church of Rome now holds out, and the offer was made by the same arch conspirator.

Moses's fight was continually against apostasy. Satan does not ask the people at first to become atheists, but he asks them to place alongside of the true God other gods also. This is what the Roman Catholic Church asks, and does. Satan was satisfied

when the Jewish kings set up the temple of the living God, provided they had Baal and Ashtaroth in their groves. As to the origin of the Roman Church, a careful reading of history showed that it was from Constantine, who was a shrewd statesman, a politician and murderer, that it had sprung. Out of heathenism, Judaism, and Christianity, were taken those portions of their several services that would appeal to the sensualism of man, and with these playing upon the inborn sentiment of natural religion, Christ was kept out of the heart.

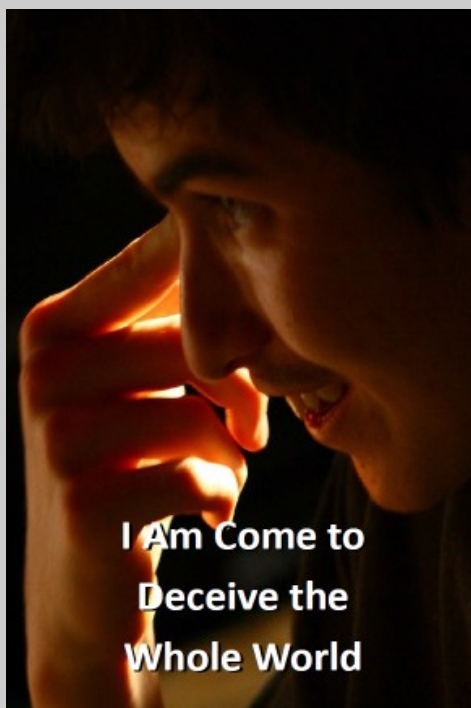
Dr. Schaff had referred to the decrees of the Council of Trent,

acknowledging the divinity, kingship, and priestly offices of Christ. Dr. Hall said that it was true, but it was not fair to quote a portion and not the whole of the decrees. Read them through and in their logical connection, and you would find that they were completely Romish; the doctrine of justification is ignored, Christ's office as a Saviour is rendered wholly void; and every leading doctrine of the religion of Christ had been manipulated until it was of none effect.

The decrees of the Council of Trent claimed ten virtues for the

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.

priesthood, traditions, penances, purgatory, indulgences, and in Mariolatry, to one in the atonement of Christ. Christ's divinity was merged in the infallibility of the Pope, the influence of the Holy Ghost merged in the confessional interferences of the priesthood, and instead of bowing to the kingship of Christ, the devotees of the Roman system kissed the toe of St. Peter's statue. No Catholic is permitted by the decrees of the church to be "justified freely by His grace through the redemption that is in Christ Jesus," and his soul goes blindly into purgatory in order that the church may receive money for saying masses for his soul.

As to the church's influence, no devotee of heathenism in Japan lives a freer life than does the slave of Romanism. There is no truth of the decalogue that it has not broken, no truth of Christianity that it has not assailed.

It is claimed that the marriage relationship has been defended by the Romish Church, and yet there has been no greater insult offered to that holy relationship than celibacy and monasticism and their attendant evils.

It is said that Romanism educates. It does so in places where it has no other way to carry on its aggressive work, and when it does educate, it does so always at your expense; but where it can get along without it, it does not educate.

It is claimed that the Roman Church holds in check the turbulent spirits that have caused our strikes, and that we should join hands with it to keep this power under restraint. That 60,000,000 of people should conciliate 8,000,000 of enemies to their liberties in order to keep in check a small portion of our body politic! No; a thousand times better

that these misguided people should strike, and strike, until they learn how to appreciate the laws of our land and their own good, rather than that the iron band of superstition and spiritual death should be riveted about their arms and souls until they could not move.

The Presbyterian Church should not form such an unholy alliance. It was our duty to magnify Protestantism, the Christianity of the Bible, and not make an unholy alliance with error. He had no word against the individuals of the Church of Rome, but against that church he should always raise his voice.

When Dr. Hall had concluded, the Rev. Howard Crosby, D.D., pastor of the Fourth Avenue Presbyterian Church, arose and commenced his address with the question, "Why should we not join with the Roman Catholic Church in the fight against infidelity?" He paused and deliberately said, "Because the Roman Catholic Church makes infidelity." The answer was electrical. The audience cheered and applauded for several minutes. Dr. Crosby continued: "The Roman Catholic Church has been called an historic church, and we are asked to make it an ally because it is such. Look at Mohammedism, Buddhism; they, too, are historic. Shall we join with them on account of their antiquity?"

"When does an apple get so rotten that it ceases to be an apple?" said the doctor. "Let us not be deceived by the virtues of those who are superior to their religion, into fellowship with that which is unfriendly to our every interest."

{August 1888, E. J. Waggoner, American Sentinel, pages 61.1 to 62.13}



Anger Gets the Best of People

Jerry O'Donnell

Here is what is meant by the title since it can be taken multiple ways... those not controlled of God are controlled by anger greater than most, if not all, other sins. And what causes the greatest amount of anger towards another human being? John 8:40 gives us insight: "But now ye seek to kill me, a man that hath told you the truth" (John 8:40).

Truth gets under people's skin. It irritates those who do not want to be restricted to obeying it and prefer the liberality of sinning, not realizing they are in sin, and "truth shall make you free" (John 8:32). They want to be able to "serve two masters" (Matthew 6:24), and still go to Heaven. Now, Jesus told us that it is not possible to do that. Please take notice that Jesus did not say that it is possible, that it is just hard to do so, or that you may end up simply disliking one of the masters or both, etc. "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon" (Matthew 6:24). The word used is "hate", which is a synonym to being angry.

Why will people not be saved in the end? "And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved" (2 Thessalonians 2:10). Taking the words of not having "the love of the truth" can be stated as, once again, they hated for the truth. Hate is the opposite of love.

Today, so many are quick to criticize a message of truth but they have nothing substantial to substitute with

it. "The man of sin cannot be the pope!" Okay, so who is the man of sin, then? "We don't know! But we will recognize him when he comes." As stated, they have no good substitute, but an unknown instead.

We show from scriptures a dozen different ways that the Mark of the Beast is Sunday law. Haters of hearing about Sunday not being the Lord's day, and even worse, being encouraged to keep the true Lord's day, which is the seventh day Sabbath, offer no scriptural support for their credit card, bar code, chip, etc. theories. I presented a sermon, for those who have access to the Internet, called "The Many Paths that Lead to Sunday Law", which literally reveals multiple scripture paths that disclose the Mark of the Beast as Sunday law being passed.

So many do not want to hear that obedience is expected of a Christian, and it is not all about a thinking relationship with God, "But be ye doers of the word, and not hearers only, deceiving your own selves" (James 1:22). What they offer is worldliness despite being told, "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you" (John 15:19). Again, we see anger being triggered in the form of hatred.

And what does history reveal? Well, "Abel, he also brought of the firstlings of his flock and of the fat thereof. And the LORD had respect unto Abel and to his offering" (Genesis 4:4). Abel lived the truth. The truth was that only one type of sacrifice was acceptable to God for

the remission of sins. “And almost all things are by the law purged with blood; and without shedding of blood is no remission” (Hebrews 9:22). But what did Cain do? “In process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD” (Genesis 4:3), “but unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell” (Genesis 4:5). There is that anger again, in the form of being very wroth. Was it Abel’s fault? Of course not. But as long as Abel continued to practice the truth, it made Cain look bad. So, “Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him” (Genesis 4:8). Even God could not stop this hatred from within Cain. “And the LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee [shall be] his desire, and thou shalt rule over him” (Genesis 4:6-7).

And the lesson learned, from the tragic event between Cain and Abel, is that there is true worship of God, and a false worship of God. The world, especially the Christian world at large, are bent on holding to their pagan day of worship called Sunday. They are vehemently opposed to keeping a twenty-four hour period known as the Sabbath, the seventh day of the week. One is true, and the other is false.

Moving forward, David did the will of God (Psalms 40:8). In fact, we are told in his youth that God considered David to be “a man after his own heart” (1 Samuel 13:14, Acts 13:22). King Saul recognized that and was full of hatred. On one occasion, “Saul

sought to smite David even to the wall with the javelin; but he slipped away out of Saul’s presence, and he smote the javelin into the wall: and David fled, and escaped that night” (1 Samuel 19:10). Keep in mind that King Saul sought David for his life, not just once, but twice. And what jealousy sprang up inside King Saul was unbelievable. “And the women answered [one another] as they played, and said, Saul hath slain his thousands, and David his ten thousands. And Saul was very wroth, and the saying displeased him; and he said, They have ascribed unto David ten thousands, and to me they have ascribed [but] thousands: and [what] can he have more but the kingdom? And Saul eyed David from that day and forward” (1 Samuel 18:7-9). To eye someone, in this context, is to look upon them with disgust, anger, and even hatred.

And remember, all of this came about because Saul did not obey the truth. “Wherefore then didst thou not obey the voice of the LORD, but didst fly upon the spoil, and didst evil in the sight of the LORD? And Saul said unto Samuel, Yea, I have obeyed the voice of the LORD, and have gone the way which the LORD sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites” (1 Samuel 15:19-20).

And the lesson we gain from this situation, between King Saul and David, is that Christianity at large does not obey the Word of God. More than ninety-five percent do not consult the Bible as a directive of God to order their life, according to secular resources. When a person of God proves a truth from the Word of God and it cannot be argued against, that irritates those Christians who do not want to conform to the truth.

Need we have to bring up Jesus as our example? Of course we do, but why all the animosity towards Him? “And because I tell [you] the truth, ye believe me not” (John 8:45). See! It is truth that irritates people, even of those claiming to be of God, to no end.

Jesus even told them, “Ye seek to kill me, because my word hath no place in you” (John 8:37). People just do not want to submit to anything. It is evident in a parable Jesus taught: “But his citizens hated him, and sent a message after him, saying, We will not have this [man] to reign over us” (Luke 19:14).

Specifically, Jesus said, “But now ye seek to kill me, a man that hath told you the truth, which I have heard of God” (John 8:40). And that matches the point of the article.

Even the apostle Paul was not without scars from preaching the truth. “And all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple: and forthwith the doors were shut. And as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar” (Acts 21:30-31). “And they gave him audience unto this word, and [then] lifted up their voices, and said, Away with such a [fellow] from the earth: for it is not fit that he should live. And as they cried out, and cast off [their] clothes, and threw dust into the air” (Acts 22:22-23). “And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying that they would

neither eat nor drink till they had killed Paul. And they were more than forty which had made this conspiracy. And they came to the chief priests and elders, and said, We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul” (Acts 23:12-14).

And so, what shall we expect? “We must through much tribulation enter into the kingdom of God” (Acts 14:22). “They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service” (John 16:2). “And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed” (Revelation 13:15).

But remember, “Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell” (Matthew 10:28).

Leave to God the repercussions towards the truth. Our activity is to simply share the truth despite how angry people can get, even to the point of death.

And remember that Satan is the instigator of all of this, so let us be one of those who can say, “And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death” (Revelation 12:11).



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Heavenly Health

Reen Swindle

Love vs. Sentimentalism, a continuation

“Truth is straight, plain, clear, and stands out boldly in its own defense; but it is not so with error. It is so winding and twisting that it needs a multitude of words to explain it in its crooked form.” {EW96.1} And those far-reaching, “winding and twisting” tendrils of sentimentalism covering so many levels of life, always have much verbiage to defend their rightful positions in the world and in the lives of God's people; and since the church is made up of people, there it is, also, weaving itself throughout every decision made in congregations, and even in church policies.

Spiritualism is now hiding behind a Christian facade. But its teachings cannot be denied or hidden if we are willing to investigate them. In its present form of spiritualism, which is sentimentalism, it is a more dangerous, more subtle, deception because it is based on feelings, that have no more solid foundation than that proverbial house built on the sand. It now professes to accept Christ and the Bible, but the Bible is interpreted in a manner pleasing to the unrenewed heart so as not to offend, or hurt anyone's feelings or disrupt anyone's life, suggesting the need for change. Love is presented as the chief attribute of God, but is degraded to a weak sentimentalism, as the cheap prose on a greeting card.

God's denunciations of sin, the requirements of His holy law, are kept out of sight; again, we do not want to offend. Christ is as surely denied as before, but the deception is not discerned since so few study the true Word. Few have a just conception of the deceptive power of spiritualism,

one of the main tendrils being sentimentalism, thanks, in part, to cute cartoon images of friendly ghosts who are always there to help lost kittens find their way home, making lasting impressions on the minds of mere infants whose mothers or caretakers plop them down in front of the TV screen to keep the little ones occupied as they do their chores. Many adults tamper with spiritualism merely to gratify curiosity, seeing no danger; it is just entertainment for them. They would be filled with horror at the thought of yielding to the spirits' control, but they venture on forbidden ground, and Satan exercises his power on them against their will. Let them once be induced to submit their minds to his direction, and he holds them captive. Nothing but the power of God, in answer to earnest prayer, can deliver these souls, who have been so voluntarily deceived.

“The two brothers [Moses and Aaron] went on before the multitude, Moses with the rod of God in his hand. They were now aged men. Long had they borne with the rebellion and obstinacy of Israel; but now, at last, even the patience of Moses gave way. “Hear now, ye rebels,” he cried; “must we fetch you water out of this rock?”. And instead of speaking to the rock, as God had commanded him, he smote it twice with the rod.” {UL 299.3}. We cannot allow circumstances, no matter how trying, aggravating or disturbing, to affect our obedience to God, for then, as Moses did, we operate from our

feelings, which is sentimentalism – putting our feelings in place of principle, making ourselves gods.

And then there was David who took it upon himself to order a census of the Israelites, when only God had the right to have the people counted, or numbered. David's pride and lack of trust in God were revealed in this order which was, like Moses' actions, sentimentalism, disobeying God and making himself a god. If men of their stature could be so taken in to allowing self to lead in their actions, how can we expect anything different of ourselves if we are not daily denying self and being diligent watchmen over our own actions and words.

We do not seem to grasp the involvement of God's laws in every aspect of our lives every single moment of every day. Most likely none of us reading this will ever perform duties as magnanimous as those of any of these men we have listed in these two articles, but the God of the universe is interested in our lives and expects obedience and respect to each and every law, which

are all for our protection, even though most view them as restrictions to our freedom, which is exactly where the hook lies in getting caught up in sentimentalism. Rebellion against authority is at the root of sentimentalism; we are all still dealing with self-centeredness which has not been put out of the spotlight. We are so in love with self we just cannot, will not, give it up, and we will go to any length to keep it alive and clamoring for attention any way we can get it. Supreme selfishness. Dear self is the center of all their actions and motives. We have a long way to go to perfection, and a very short time to get there. Self must be left behind, regardless of its degree.

“Here in this world is the Christian to suffer. Here is our place of trial, of warfare, of fitting up for the better world than this. Our heaven, if we are truly Christ’s followers, is not here. We are preparing for that home where no sadness, affliction, or sorrow can ever come. *We should not shrink at trials or inconvenience.*”
{20MR 12.2}



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Healthy And Delicious Recipes

Lisa O'Donnell

One Pot Creamy Orzo Alfredo

Ingredients

For the Tofu "Chicken"

- 14 ounce block extra firm tofu, pressed and torn into chunks
- 1 tablespoon soy sauce*
- 1 tablespoon lemon juice
- 1 ½ teaspoons vegan chicken (poultry) seasoning (or all-purpose seasoning)
- 1 teaspoon garlic powder
- 1 teaspoon onion powder
- 1 teaspoon smoked paprika
- 1 teaspoon dried chives
- ⅛ teaspoon salt
- 2 tablespoons cornstarch
- 1 tablespoon olive oil

*Soy sauce replacement

- 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.

For the Alfredo Orzo

- 1 tablespoon vegan butter
- 6 cloves garlic minced
- 1 yellow onion finely chopped
- 1 ¼ cups dry orzo
- 2 ½ cups vegetable broth
- ¾ cup unsweetened oat milk or cashew milk
- ½ cup vegan parmesan
- 2-3 tablespoons vegan cream cheese (or ¼ cup blended soaked cashews)
- 1 teaspoon lemon juice
- 1 teaspoon Italian seasoning
- 1 teaspoon garlic powder
- Salt to taste

Instructions

1. Into a bowl, add 1 tablespoon each soy sauce and lemon juice. Stir together.
2. Then add 1 ½ teaspoon vegan chicken seasoning (or all-purpose seasoning), 1 teaspoon each garlic powder, onion powder, smoked paprika, and dried chives, and ⅛ teaspoon salt. Toss together to evenly coat.
3. Add 2 tablespoon cornstarch and toss again.
4. Heat a large deep skillet or Dutch oven over medium-high heat with 1 tablespoon olive oil.
5. Add tofu and let it sit undisturbed for a few minutes

before flipping so it develops deep golden edges.

6. Cook about 8-10 minutes total until crispy and browned.
7. Remove tofu and set aside.

Alfredo

1. Lower heat to medium.
2. Add 1 tablespoon vegan butter directly into the same pot.
3. Once melted, add diced yellow onion and cook for 3-5 minutes.
4. Add 6 cloves minced garlic and sauté about 30 seconds until fragrant.
5. Add 1 ¼ cups dry orzo and toast 1-2 minutes in the garlic butter.
6. Pour in 2½ cups broth and ¾ cup oat milk.
7. Bring to a gentle simmer and stir frequently so the orzo gets creamy and doesn't stick.
8. Cook about 8-10 minutes until the orzo is tender and most liquid

is absorbed. If it gets too thick too early, add a splash more broth.

9. Stir in: ½ cup vegan parmesan, 2-3 tablespoon cream cheese (or cashew cream), 1 teaspoon lemon juice, 1 teaspoon garlic powder, and salt to taste. The sauce should become glossy and creamy.
10. Taste and adjust seasoning as desired.
11. Fold most of the tofu back or just add it to the top after plating.
12. Top with chopped parsley or more vegan parmesan.

Oven instructions for the tofu:

1. Preheat oven to 425F.
2. Place on a lightly oiled baking sheet and put into oven.
3. Cook for 25 minutes, flipping half way through.



This delicious tiny pasta, Orzo, gets its name from the Italian word for “barley”, though the pasta itself is mostly made from durum wheat.

Natural Vitamins

Jerry O'Donnell

Benefits of Eating Passion Fruit

Passion fruit is a nutrient-dense tropical powerhouse that offers significant health benefits, including boosted immunity, improved heart health, and enhanced digestion. Despite having only about 17 calories

per fruit, it is packed with fiber, vitamin C, and antioxidants that protect your cells and promote overall wellness.

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2. **Supports Heart Health:** The fruit is naturally low in sodium and rich in potassium, which helps relax blood vessels and regulate blood pressure. Furthermore, its high soluble fiber content—specifically pectin—helps sweep excess cholesterol from your bloodstream.

3. **Improves Digestive Health:**

When eaten with the crunchy seeds, a single passion fruit provides about 2 grams of fiber, which promotes satiety, prevents constipation, and feeds the beneficial bacteria in your gut.

4. **Enhances Skin and Eye Health:**

The generous amounts of vitamin C, vitamin A, and beta-carotene stimulate collagen production for youthful skin while protecting your retina from age-related deterioration.

5. **Aids Metabolic Health:** The seeds are particularly rich in piceatannol, a plant compound that studies suggest may help improve insulin sensitivity and support metabolic health.



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The Uses of Water In Health and Disease

Dr. John H. Kellogg, M.D.

Aristocratic Vermin (page 29-30)

Doubtless, not a few of those very refined and fastidious people who spend many hours in the application of all sorts of lotions and other compounds to the face and hands, for the purpose of beautifying those portions of the skin exposed to view—while neglecting as persistently those parts of the skin protected from observation—would be very much surprised to learn the true condition of the unwashed portions of their cutaneous covering. They instinctively shrink with disgust from the sight of a vermin-covered beggar, in whose cuticle burrows the *acarus scabiei* (itch-mite), while troops of larger insects are racing through his tangled locks and nibbling at his scaly scalp. It is quite possible that many a fair "unwashed" would faint with fright if apprized of the fact that her own precious covering is the home of whole herds of horrid looking parasites which so nearly resemble the itch-mite as to be at least very near relatives, perhaps half-brothers or cousins. The name of this inhabitant of skins unwashed is as formidable as the aspect of the creature, though it does not require a microscope to display its proportions, as does the latter; scientists call it *demodex folliculorum*.

The demodex makes himself at home in the sebaceous follicles, where he dwells with his family. Here the female lays her eggs and rears her numerous progeny, undisturbed by the frictions of any flesh-brush, and only suffering a very transient deluge at very long intervals, if such a

casualty ever happens. In studying the structure of these little parasites, we have found several tenants occupying a single follicle, pursuing their domestic operations quite unmolested by any external disturbance.

The demodex has been transplanted from the human subject to the dog; and it is found that the new colony thrives very remarkably, and soon produces a disease apparently identical with that known as "mange."

We have not space to describe in detail these savage little brutes, with their eight legs, armed with sharp claws, bristling heads, sharp lancets for puncturing and burrowing into the skin, and their powerful suckers for drawing the blood of their victims. We only care to impress upon the mind of the reader the fact that neglect of bathing and friction of the skin is sure to encourage the presence of millions of these parasites, and that the only remedy is scrupulous cleanliness of the whole person. Like their relatives, the itchmite, they do not thrive under hydropathic treatment, and are very averse to soap and water. The best way to get rid of them is to drown them out. They do not produce the irritation which characterizes the presence of the itch insect, so that this evidence of their presence is wanting. But they are sure to be present in a torpid, unhealthy, unwashed skin, no matter how delicate or fastidious its possessor.



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.

Are All Conceived in Sin or Do First Born Get an Exemption?

Exodus 13:2 states, "Sanctify unto me all the firstborn, whatsoever openeth the womb among the children of Israel, [both] of man and of beast: it [is] mine." This is reaffirmed during the birth of Jesus, which says, "(As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord;)" (Luke 2:23).

However, Psalms 51:5 paints a different picture by stating, "Behold, I was shapen in iniquity; and in sin did my mother conceive me."

Although David was not the first born, it brings the potential question of, "Are all of us born in sin?" And if we are not, is it only with the firstborn that the exception applies?

Some have gone so far to declare the act to conceive David is sinful, which is not the case. God would not have commanded procreation (Genesis

1:28) if the act to procreate were sinful.

To understand the declaration of Psalms 51:5, we must realize that Adam and Eve were brought forth in paradise, a perfect world, where no sin existed. Everyone born after Adam and Eve, because of the disobedience in eating from the forbidden tree, has been conceived in a world where sin now exists.

That being the case, then where the Bible states that the firstborn of man, or creature, is considered "holy" is actually unrelated to David's statement of being conceived in sin. Everyone is conceived in sin, but the firstborn are to be considered holy unto the Lord.

And that is how there is no contradiction. No matter that the firstborn are conceived in a sinful world, they are still considered holy unto God.



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Authorized KJV vs Catholic Bible

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

Are All Animals Clean to Eat Now?

Many Christians enjoy their bacon in the morning, noon, and for dinner, and think nothing about having a shrimp salad along with other unclean meats. They interpret the scriptures in such a way that causes them to be convinced that all animals are alike and that God arbitrarily laid a title of “unclean” on certain animals, of which he can freely remove at will. They further think that Jesus removed that label during the first coming. They do not realize that it is not a label, but an identification of creatures that are physically not eatable as they help clean up the garbage in the sea, on land, and even from the air. Noah, of whom we are all related, knew this distinction before a single Jew was born (Genesis 7:2-9). That means God created the animals that way, but certain versions of the Bible add

onto an act of Jesus to make sure Christians get to feed their appetites, no matter the label distinction.

Further, if the unclean label were to have been removed, why is it that at the second coming, all who are eating the mouse, swine, or other abominations will be destroyed (Isaiah 66:15-18)?

“Making all meats clean” is not what Jesus declared nor did He “cleanse all foods”.

There is also a difference between “purifying” and “purging”. The process of purifying, in this context, makes the creature eatable. The act of purging is to get rid of the contents, and in the context, that makes perfect sense, as a movement of the bowels is described.

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

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

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

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

King James Version: Mark 7:19

Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats?

Error:

American Standard Version: because it goeth not into his heart, but into his belly, and goeth out into the draught? This he said, making all meats clean.

Amplified Bible: since it does not enter his heart, but [only] his stomach, and [from there it] is eliminated?" (By this, He declared all foods ceremonially clean.)

Anderson New Testament: Because it does not enter into his heart, but into his belly, and goes out into the sink, cleansing all food.

Aramaic Bible in Plain English:

"Because it does not enter his heart, but his belly, and is discharged by excretion, which purifies all foods."

Berean Literal Bible: because it does not enter into his heart, but into the belly, and goes out into the sewer?" (Thus purifying all foods.)

Berean Study Bible: because it does not enter his heart, but it goes into the stomach and then is eliminated." (Thus all foods are clean.)

Christian Standard Bible: For it doesn't go into his heart but into the stomach and is eliminated" (thus he declared all foods clean).

Contemporary English Version: It doesn't go into your heart, but into your stomach, and then out of your body." By saying this, Jesus meant that all foods were fit to eat.

English Revised Version: because it goeth not into his heart, but into his

belly, and goeth out into the draught? This he said, making all meats clean.

English Standard Version: since it enters not his heart but his stomach, and is expelled?" (Thus he declared all foods clean.)

Godbey New Testament: Because it does not go into his heart, but into his stomach, and is cast out into the excrement, purifying all edibles.

GOD'S WORD® Translation: It doesn't go into his thoughts but into his stomach and then into a toilet." (By saying this, Jesus declared all foods acceptable.)

Good News Translation: because it does not go into your heart but into your stomach and then goes on out of the body." (In saying this, Jesus declared that all foods are fit to be eaten.)

Haweis New Testament: because it entereth not into his heart, but into his belly, and goeth out into the vault, carrying off all the impurities of the food.

Holman Christian Standard Bible: For it doesn't go into his heart but into the stomach and is eliminated." (As a result, He made all foods clean.)

International Standard Version: Because it doesn't go into his heart but into his stomach, and then into the sewer, thereby expelling all foods."

Lamsa Bible: Because it does not enter into his heart, but into his stomach, and then is thrown out through the intestines, thereby purifying the food.

Literal Emphasis Translation: Because it does not enter into his heart, but into the belly and goes out into the latrine. Purifying all the food.

Literal Standard Version: Because it does not enter into his heart, but into the belly, and into the drain it goes out, purifying all the meats."

Mace New Testament: because that does not enter into his heart, but into the belly, whence it is discharg'd, the purest part of the food being left for nutrition.

NET Bible: For it does not enter his heart but his stomach, and then goes out into the sewer." (This means all foods are clean.)

New American Standard Bible: because it does not go into his heart, but into his stomach, and is eliminated?" (Thereby He declared all foods clean.)

New Heart English Bible: because it does not go into his heart, but into his stomach, then into the latrine, cleansing all the foods?"

New International Version: For it doesn't go into their heart but into their stomach, and then out of the body." (In saying this, Jesus declared all foods clean.)

New King James Version: because it does not enter his heart but his stomach, and is eliminated, thus purifying all foods?"

New Living Translation: Food doesn't go into your heart, but only passes through the stomach and then goes into the sewer." (By saying this, he declared that every kind of food is acceptable in God's eyes.)

Weymouth New Testament: because it does not go into his heart, but into his stomach, and passes away ejected from him?" By these words Jesus pronounced all kinds of food clean.

World English Bible: because it doesn't go into his heart, but into his stomach, then into the latrine, thus purifying all foods?"

Worrell New Testament: because it goes not into his heart, but into the belly, and passes out into the drain?" This He said, making all foods clean.

Young's Literal Translation: because it doth not enter into his heart, but into the belly, and into the drain it doth go out, purifying all the meats.'

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Correct, this time:

A Faithful Version: For it does not enter into his heart, but into the belly, and then passes out into the sewer, purging all food."

Bishops' Bible of 1568: Because it entreth not into his heart, but into the belly, and goeth out into the draught, purging all meates?

Catholic Public Domain Version: For it does not enter into his heart, but into the gut, and it exits into the sewer, purging all foods."

Coverdale Bible of 1535: For it entreth not in to his hert, but in to ye bely, and goeth out in to the draught, that purgeth all meates.

Darby Bible Translation: because it does not enter into his heart but into his belly, and goes out into the draught, purging all meats?

Douay-Rheims Bible: Because it entereth not into his heart, but goeth

into the belly, and goeth out into the privy, purging all meats?

Geneva Bible of 1587: Because it entreth not into his heart, but into the belly, and goeth out into the draught which is the purging of all meates?

Smith's Literal Translation: For it goes not into the heart, but into the belly, and goes forth into the privy, purging all food.

Tyndale Bible of 1526: because it entrith not in to his hert but into ye belly: and goeth out into the draught that porgeth oute all meates.

Webster's Bible Translation: Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all kinds of food.

Worsley New Testament: because it entreth not into his heart, but into the belly, and goeth out into the draught, purging all his food.



Making It Plain

Jerry O'Donnell

Why is Hell So Confusing?

We believe hell is an event that happens at the end of the millennium when Satan and the wicked "went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them" (Revelation 20:9). Malachi tells us "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn

them up, saith the LORD of hosts, that it shall leave them neither root nor branch. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do [this], saith the LORD of hosts" (Malachi 4:1, 3). And let us not forget what Ezekiel described about Satan: "Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick; therefore will I bring forth a fire from the midst of

thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee. All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never [shalt] thou [be] any more" (Ezekiel 28:18-19).

But why does the Bible say, "For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption" (Psalms 16:10, Acts 2:27), referring to Jesus? Why did David describe death as "Let death seize upon them, [and] let them go down quick into hell" (Psalms 55:15)? And another description of "For great [is] thy mercy toward me: and thou hast delivered my soul from the lowest hell" (Psalms 86:13). Even Solomon stated, "But he knoweth not that the dead [are] there; [and that] her guests [are] in the depths of hell" (Proverbs 9:18). Peter even described the fall of the angels as, "For if God spared not the angels that sinned, but cast [them] down to hell, and delivered [them] into chains of darkness, to be reserved unto judgment" (2 Peter 2:4).

Now, although this would be a good topic for contradictory verses, we thought to make it plainly understood this month in this section. We do not have the space to address every single verse that appears to misrepresent the burning at the end of time, but we will address things in a generality leaving you to make the proper application.

First of all, we have to remember that in converting another language into the old English language, choices are provided, in other words, there are multiple English words for the one Greek or Hebrew word. For instance, in Acts 2:27, the word "hell" was chosen in the King James Version of the Bible and similar translations.

Some modern translations cause greater confusion by calling it the "realm of the dead". That is not as important as realizing the translators had two choices to choose from in this case to translate the Greek word "hades" into the English language. Unfortunately, they chose what was being popularly taught in error by choosing the word "hell" when the word "grave" was also available. Substituting the word "grave" instead of "hell" makes the verse plainly fit the proper understanding of hell fire at the end of time. In other words, it has nothing to do with hell fire, but simply the grave. Jesus was not left in the tomb to the point that His body was decomposing. The error being taught at the time was that from the crucifixion of Christ until the resurrection, Jesus went down into hell to preach to the lost souls, which is not true. Jesus rested during the Sabbath in the tomb, or grave.

As for the angels being cast down to hell, that also fits well because the location of hell is actually the surface of the earth. The fallen angels were not cast to a deep cavern in the center of the earth, as many Christians believe; they are present among us tempting us to sin.

So, plainly stated, many of the contradictory verses are a poor judgment call based upon false theories of the day as well as the word simply meaning the face of the earth, which is not contradictory to the fire coming down. There is a difference between hell and hell fire.

Hell fire has not happened yet, but the surface of the earth is hell.



Keep the Sabbath Holy

Jerry O'Donnell

Having Suitable Reading and Conversation

“The Sabbath--oh!--make it the sweetest, the most blessed day of the week...” {CG 532.4}.

“Parents can, and should, give attention to their children, reading to them the most attractive portions of Bible history, educating them to reverence the Sabbath day, keeping it according to the commandment. This cannot be done if the parents feel no burden to interest their children. But they can make the Sabbath a delight if they will take the proper course. The children can be interested in good reading or in conversation about the salvation of their souls. But they will have to be educated and trained. The natural heart does not love to think of God, of heaven, or of heavenly things. There must be a continual pressing back of the current of worldliness and inclination to evil and a letting in of heavenly light {CG 532.5}.”

Not only should we have a burden to see our children in the kingdom, but we ought to have the burden for spouses, our brothers and sisters at church, and even our neighbors. This goes beyond providing food, clothing, protection, an education, and hope it sticks, but if it does not, to say, “oh well” is a neglect of true parenting. That type of parenting is the parenting of the world. Making sure they can live on their own and kick them out at eighteen is the way of the world.

But inside the home of people who have a burden for one another, reviewing how the Lord led us in the past is a most excellent study, especially when Ellen White warns,

“We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history” {3SM 162.3}.

Further, in this age of not even knowing who the antichrist is anymore, Ellen White also penned, “They taught their children to abhor popery, and held that to seek harmony with Rome would be disloyalty to God. But how widely different are the sentiments now expressed” {GC88 563.1}.

And what did popery do in the past history? “Think to change times and laws” (Daniel 7:25) making it important to establish the reverence for the Sabbath day.

Interaction with one another is key though. The week tears the family apart. There are errands to run, a home to maintain, possible employment to go to if it is not being conducted from home, etc. But on the Sabbath, it is time to interact with the family and not spend every single hour of the Sabbath listening to sermon after sermon after sermon, especially when youth are involved. We may not be doing anything wrong with being fed, but we sure can be neglectful of the true need of family members when the excuse is to stay at church all Sabbath long. That may be fine for a guest speaker weekend, but if it is every Sabbath, then the command to “give attention to their children” is not being fulfilled.



Questions And Answers

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

Question: Why did Jesus stay mostly in Israel and not try to evangelize the world during the first coming?

Answer: “It may be surprising to some that Christ’s work was not extended to the heathen nations, that it was confined in so small a circumference. But the heathen nations were not prepared for His work. And had He devoted His time to the conversion of the Gentile world, He would have closed the door, whereby He could bear His message to the Jewish nation. As it was, Jewish prejudice against Him was strong. One discourse given by Him in Nazareth so enraged the people that they would have killed Him if divine agencies had not saved Him from their wicked purposes. The mob turned Him out of the synagogue, and pushed Him hither and thither, quarreling among themselves as to how they should stop His voice entirely. But presently they lost sight of Christ. He was gone, they knew not where” {Ms50-1897}.

“Frequently the people of other nations came to Christ to be healed, or to make some request for their relatives or friends. These people represented the great human family, who knew not God or the truth, but who felt a soul-longing for something they had not. All who came to Christ listened to His instruction, and as they heard the word of truth, they were deeply impressed. In speaking words of hope to these weary, unsatisfied souls, in healing the infirmities of those that came to Him, Christ was setting an example to be practiced from one end of the world to another. He was speaking and

acting for humanity at large” {Ms50-1897}.

“While Christ’s field of labor lay among the Jews, He instructed His disciples to go forth to those outside the camp, and to bear to them the message of a Saviour’s love. In the few years of His work He must set forth the object of His mission and lay the foundation of the work that was to be taken up by His disciples. He must show that His work was to set souls free from the slavery of sin. And although generation after generation would pass away, His lessons of practical service would be given by His witnesses. He was to ascend to heaven, but His work was to be carried forward with greater power than before, because He and His Father would co-operate in doing greater things for His people than they had seen while He was among them” {Ms50-1897}.

Question: What is wrong with having people from other denominations share their insight in our quarterlies?

Answer: All non-Seventh-day Adventists are in darkness. We are not to consult with darkness. We have to rid ourselves of the spirit of ecumenicalism. Yes, God’s people are in other denominations, but they are to be called out and not merely consulted with.

“And if God has any new light to communicate, he will let his chosen and beloved understand it, without their going to hear those who are in error and darkness to have their minds enlightened” {ExV54 45.1}.



Watchman, Let Him Declare What He Seeth

This section is to make aware of things in the church not to get caught up in while others participate in the apostasy.

July 16

Adventist Review

Adventist Communicators Seek Ways to Build Bridges for Mission

This is the first General Conference (GC) event held in the South Pacific in more than 30 years. The event opened with a traditional Māori pōwhiri and haka performance, followed by a welcome from New Zealand Pacific Union Conference president Eddie Tupa'i.

Comment: "It involves a sequence of rituals including a challenge (wero), a call of welcome (karanga), speeches

(whaikōrero), and the pressing of noses (hongi) to share breath. The haka, a powerful posture dance or chant, is often integrated as a ceremonial welcome or display of respect during the pōwhiri process." Basically, we incorporated paganism into the work of God.

Bible: "When thou art come into the land which the LORD thy God giveth thee, thou shalt not learn to do after the abominations of those nations" (Deuteronomy 18:9).



News and Comments

July 28

NBC News

First American Pope prepares for 'Concert for Peace'

"And through his policy also he shall cause craft to prosper in his hand; and he shall magnify [himself] in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand" (Daniel 8:25).

July 30

Geek Spin

Scientists confirm the egg came long before the chicken

So, this truly is "oppositions of science falsely so called" (1 Timothy 6:20), because "God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that [it was] good" (Genesis 1:21). In plain speak, God created the chicken and the chicken lays eggs after its kind, while scientists say that eggs from reptiles eventually evolved into producing a chicken.



Guidance of God in Work

Ellen White

This is God's own world, and if His means and His territory is in the hands of authorities and powers over whom Satan has had control to work out his attributes, and He works upon the human agent, and through His providence brings about circumstances that will send the message to regions beyond, shall finite men set up their human conjectures and notions to block the way? This is a species of conscientiousness that is not dictated by the Holy Spirit. {Ms32-1897}

Let all be careful how they interpose themselves between God and the working of His providences. Let every messenger of God attend to his own specified work, and not be rushing into a work of his own wisdom and devising. If the Lord's messengers would seek the mercy seat most earnestly, that they may ever be well-balanced and not move impulsively with shortsighted views; if they would wait patiently, they would have a more deep and even current of experience to leave behind them—one that would be of great help to others. The glory of the Lord is to be their rereward. They must constantly seek God for wisdom, carefully weighing each point with fear and trembling, lest human wisdom shall be brought into the work in the place of the light from heaven which is promised to all those who seek the Lord with the whole heart. {Ms32-1897}

God will open many doors of labor and hope to those who will not bring in their own impetuous plans, but patiently and prayerfully wait for Him to guide their decisions. The great General of the armies of heaven and of every battle in His cause, will lead His people in these perilous times if the under leaders, the under shepherds, will do their appointed work. If they will listen to the voice that says, "He that followeth me shall not walk in darkness, but shall have the light

of life." They will walk in the light as God is in the light. {Ms32-1897}

Let the men to whom have been entrusted great responsibilities be assured that they are following their Leader Jesus Christ, and not the impulse of their own natural temperament. Then if they walk with their eye upon the Lord Jesus, working out His plans, all will be well. {Ms32-1897}

There are many kinds of light by which men direct their steps. Many follow their own counsel, ambition, and fancies, and reasoning, supposing these to be the true light. But they find that they are following not Heaven's guiding star, but an uncertain meteor. O, how Satan is putting forth his masterly efforts to bring to pass those things that are not in accordance with God's will, things which he can use to oppose and misrepresent the truth of God. For the sake of Jesus Christ, do not make these the truth at any time or in any place by movements which God does not require you to make. {Ms32-1897}

There has been not a little of this kind of work among God's people. They have been ordering, getting up a variety of plans, and setting influences in operation that are helping the enemy. Satan is making use of every means to close up our way, that the standard of truth shall not be unfurled in many regions where God's heavenly instrumentalities are preparing the way. {Ms32-1897}

Not a human hand touched Jericho. And the armies of the Lord's host, under their heavenly General, will do many things for us if men will move in accordance with God's will, obeying their great Captain. Give God a chance to work in His own way. I am grieved as I see men desirous to mark out the course that others should pursue in far distant lands, when we believe that this work of proclaiming the truth is of God. God must work His own appointed agencies. We must give

matters more into His hands. We must not want to be masters of our own individual selves, as though everything were under the jurisdiction of a few men in a certain locality who are finite like the rest of humanity. {Ms32-1897}

God does not design that everything shall center in one place. He would have men stand aside, and not feel that they are the ones to whom all questions must be referred. This may seem Greek to you, but I know what I am talking about, although it is hard for me to express. In the name of the Lord I lift the danger signal. Men need to fear and tremble for themselves. They should not feel capable of running ahead of Jesus. He has said, "Follow me." {Ms32-1897}

God is not pleased to have men in far distant lands wait for word from any great center before they make a move. God has the ordering of His work. Let us believe in His power to guide. He will give wisdom and understanding to His representative men in their portion of the great moral vineyard. "Ye have not chosen me," He says, "but I have chosen you; and ordained you, that ye should go and bring forth fruit." {Ms32-1897}

I would say to my brethren: The Lord gives His messages to His representatives in all parts of the worlds. His orders to His servants in "regions beyond" do not have to pass through a certain place. The Lord does not lay every responsibility upon those who assume them. He does not give to any the privilege of saying, You shall do this, or you must not do that. God is dishonored when we are educated to look so largely to any one Center. {Ms32-1897}

It was Christ who breathed on His disciples, and said, "Receive ye the Holy Ghost." And Christ is represented by His Holy Spirit today in all parts of the world. He will give the inspiration of His Holy Spirit to those who are of a contrite heart. Let there be more dependence upon the Holy Spirit's efficiency, and far less upon human agencies. Some, at least, have no evidence that they have an abiding Christ, and that He has inspired them with wisdom in counsel through

Ellen White Abbreviations In this Issue

1SM - Selected Messages
Book 1

3SM - Selected Messages
Book 3

20MR - Manuscript Release
Volume 20

CG - Child Guidance

EW - Early Writings

ExV54 - Supplement to the
Christian Experience and
Views of Ellen White

GC - The Great Controversy
(1911)

GC88 - The Great
Controversy (1888)

MS50 1897 - Manuscript 50,
1897

MS32 1897 - Manuscript 32,
1897

UL - The Upward Look

the transfusion of His own self in the heart. There are among our leaders those who are living a life separate from Christ. While they are looked to, trusted in, and relied upon as the great council of God, they have not the mind of Christ. Jesus Christ, living in the faculties of the consecrated human agents, will act through every organ. They will depend upon and choose the will of God, and conform to His character. All pride, all superiority, all arbitrary exactment will be put away; they will feel that they are "all brethren." {Ms32-1897}



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.*

Witch hazel for hemorrhoids

Although it sounds like something an old witch in the woods might use, this compound is actually an anti-inflammatory made from the witch hazel plant, common in natural beauty products. Your grandparents probably knew it can also help cool the burn of

hemorrhoids, because the tannins in witch hazel help calm blood vessels and reduce swelling. Although there haven't been many studies on this herbal remedy, generations (and anyone who's ever tried it) can attest to its soothing powers.

