



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.

Danger of False Ideas on Justification by Faith

Ellen White

Can we not understand that the most costly thing in the world is sin? It is at the expense of purity of conscience, at the cost of losing the favor of God and separating the soul from Him, and at last losing heaven. The sin of grieving the Holy Spirit of God and walking contrary to Him has cost many a one the loss of his soul.

Who can measure the responsibilities of the influence of every human agent whom our Redeemer has purchased at the sacrifice of His own life? What a scene will be presented when the judgment shall sit and the books shall be opened to testify the salvation or the loss of all souls! It will require the unerring decision of One who has lived in humanity, loved humanity, given His life for humanity,

to make the final appropriation of the rewards to the loyal righteous and the punishment of the disobedient, the disloyal, and unrighteous. The Son of God is entrusted with the complete measurement of every individual's action and responsibility. To those who have been partakers of other men's sins and have acted against God's decision it will be a most awfully solemn scene.

The danger has been presented to me again and again of entertaining, as a people, false ideas of justification by faith. I have been shown for years that Satan would work in a special manner to confuse the mind on this point. The law of God has been

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

Dear Brothers and Sisters ...

Jerry O'Donnell

Recently, I was asked to look for a quote in Ellen White's writings. Unlike the Bible, modern English allows for way too many synonyms. Most of us paraphrase a lot of Ellen White's writings, which is not a bad thing since the meaning does not change, but what happens is that those words get stuck in our heads so that when we go searching for the actual quote, we can spend significant time searching and searching using those words, with many times not finding the quote at all. However, in this case, it was found. I had success.

The quote that was searched for was, "Angels will do a work which men might have had the blessing of accomplishing had they not neglected to answer the claims of God" {1SM 118.3}.

Although finding the quote was a little bit of a challenge, a bigger challenge came forth – reading it. Oh, I can read; that is not the issue. It is the meaning of what was read.

Instead of patting myself on the back and celebrating the discovery of the quote, I took it personally. I contemplated it. I allowed the Holy Spirit to work the words into my heart.

Too often, we, referring to just about every Seventh-day Adventist, are quick to find quotes for one purpose or another, which is usually in proving a point but neglecting to allow the quote to work upon us. I do not believe in coincidences. I did not just do my duty and move on. That quote came across my "desk" for a reason. It could be for encouragement or further reflection or even another purpose.

Now, in keeping everything in balance, just how much neglect exists

in our daily lives? Yes, we are warned that a lot of Seventh-day Adventists overwork, and every "free moment" is not to be spent in God's Word. Every minute does not have to be scheduled out, and no, we are not to have active Bible studies scheduled every night of the week either. As they say, we do need to stop and smell the roses, or better yet, take in and appreciate God's handiwork and be refreshed.

With that said, however, in doing an honest examination, are we neglecting opportunities by literally wasting time away? How often do we try to put ourselves into situations knowing if a Bible study were to break out that would end up disrupting our routine? Many put the routine before duty. That is when neglect sets in.

When we spend hours scrolling through social media being entertained by nonsense and actually exhausting the body without getting off the couch, that is when neglect is setting in. And yes, there are better uses of that kind of time.

When we are to meet someone and the other person is not there yet, are we just standing around wondering where they are instead of taking the moment to read some religious material, looking around to see if there is a witnessing opportunity, etc., where the lack of using the time productively would be neglect?

Blessings are all around us to experience. Will angels be doing the work and we lose out on the blessing, or will each one of us participate and receive the blessing ourselves?



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

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

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

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

About The Four Angels' Messages Ministry

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

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

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this publication is challenging to provide to everyone for free. So we are asking for a subscription on the honor system of **\$35 annually for 12 issues**, and if the Lord impresses you with the means to be able to pro-

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

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largely dwelt upon and has been presented to congregations, almost as destitute of the knowledge of Jesus Christ and His relation to the law as was the offering of Cain. I have been shown that many have been kept from the faith because of the mixed, confused ideas of salvation, because the ministers have worked in a wrong manner to reach hearts. The point which has been urged upon my mind for years is the imputed righteousness of Christ. I have wondered that this matter was not made the subject of discourses in our churches throughout the land, when the matter has been kept so constantly urged upon me, and I have made it the subject of nearly every discourse and talk that I have given to the people.

In examining my writings fifteen and twenty years old [I find that they] present the matter in this same light—that those who enter upon the solemn, sacred work of the ministry should first be given a preparation in lessons upon the teachings of Christ and the apostles in living principles of practical godliness. They are to be educated in regard to what constitutes earnest, living faith.

Many young men are sent forth to labor who do not understand the plan of salvation and what true conversion is; in fact they need to be converted. We need to be enlightened on this point, and the ministers need to be educated to dwell more particularly upon subjects which explain true conversion. All who are baptized are to give evidence that they have been converted. There is not a point that needs to be dwelt upon more earnestly, repeated more frequently, or established more firmly in the minds of all than the impossibility of

fallen man meriting anything by his own best good works. Salvation is through faith in Jesus Christ alone.

When this question is investigated, we are pained to the heart to see how trivial are the remarks of those who ought to understand the mystery of godliness. They speak so unguardedly of the true ideas of our brethren who profess to believe the truth and teach the truth. They come far short of the real facts as they have been laid open before me. The enemy has so entangled their minds in the mist and fog of earthliness, and it seems so ingrained into their understanding, that it has become a part of their faith and character. It is only a new conversion that can change them and cause them to give up these false ideas—for this is just what they are shown to me to be. They cling to them as a drowning man clings to a lifepreserver, to keep them from sinking and making shipwreck of faith.

Christ has given me words to speak: “Ye must be born again, else you will never enter the kingdom of heaven.” Therefore all who have the right understanding of this matter should put away their controversial spirit and seek the Lord with all their hearts. Then they will find Christ and can give distinctive character to their religious experience. They should keep this matter—the simplicity of true godliness—distinctly before the people in every discourse. This will come home to the heart of every hungering, thirsting soul who is longing to come into the assurance of hope and faith and perfect trust in God through our Lord Jesus Christ.

Let the subject be made distinct and plain that it is not possible to effect anything in our standing before God or in the gift of God to us through creature merit. Should faith and

works purchase the gift of salvation for anyone, then the Creator is under obligation to the creature. Here is an opportunity for falsehood to be accepted as truth. If any man can merit salvation by anything he may do, then he is in the same position as the Catholic to do penance for his sins. Salvation, then, is partly of debt, that may be earned as wages. If man cannot, by any of his good works, merit salvation, then it must be wholly of grace, received by man as a sinner because he receives and believes in Jesus. It is wholly a free gift. Justification by faith is placed beyond controversy. And all this controversy is ended as soon as the matter is settled that the merits of fallen man in his good works can never procure eternal life for him.

The light given me of God places this important subject above any question in my mind. Justification is wholly of grace and not procured by any works that fallen man can do. The matter has been presented before me in clear lines that if the rich man has money and possessions, and he makes an offering of the same to the Lord, false ideas come in to spoil the offering by the thought he has merited the favor of God, that the Lord is under obligation to him to regard him with special favor because of this gift.

There has been too little educating in clear lines upon this point. The Lord has lent man His own goods in trust—means which He requires be handed back to Him when His providence signifies and the upbuilding of His cause demands it. The Lord gave the intellect. He gave the health and the ability to gather earthly gain. He created the things of earth. He manifests His divine power to develop all its riches. They are His fruits from His own husbandry. He

gave the sun, the clouds, the showers of rain to cause vegetation to flourish. As God's employed servants you gathered in His harvest, to use what your wants required in an economical way and hold the balance for the call of God. You can say with David, "For all things come of thee, and of thine own have we given thee." 1 Chronicles 28:14. So the satisfaction of creature merit cannot be in returning to the Lord His own, for it was always His own property to be used as He in His providence should direct.

By rebellion and apostasy man forfeited the favor of God; not his rights, for he could have no value except as it was invested in God's dear Son. This point must be understood. He forfeited those privileges which God in His mercy presented him as a free gift, a treasure in trust to be used to advance His cause and His glory, to benefit the beings He had made. The moment the workmanship of God refused obedience to the laws of God's kingdom, that moment he became disloyal to the government of God and he made himself entirely unworthy of all the blessings wherewith God has favored him.

This was the position of the human race after man divorced himself from God by transgression. Then he was no longer entitled to a breath of air, a ray of sunshine, or a particle of food. And the reason why man was annihilated was because God so loved him that He made the gift of His dear Son that He should suffer the penalty of his transgression. Christ proposed to become man's surety and substitute, that man, through matchless grace, should have another trial—a second probation—having the experience of Adam and Eve as a warning not to

transgress God's law as they did. And inasmuch as man enjoys the blessings of God in the gift of the sunshine and the gift of food, there must be on the part of man a bowing before God in thankful acknowledgement that all things come of God. Whatever is rendered back to Him is only His own who has given it.

Man broke God's law, and through the Redeemer new and fresh promises were made on a different basis. All blessings must come through a Mediator. Now every member of the human family is given wholly into the hands of Christ, and whatever we possess—whether it is the gift of money, of houses, of lands, of reasoning powers, of physical strength, of intellectual talents—in this present life, and the blessings of the future life, are placed in our possession as God's treasures to be faithfully expended for the benefit of man. Every gift is stamped with the cross and bears the image and superscription of Jesus Christ. All things come of God. From the smallest benefits up to the largest blessing, all flow through the one Channel—a superhuman mediation sprinkled with the blood that is of value beyond estimate because it was the life of God in His Son.

Now, not a soul can give God anything that is not already His. Bear this in mind. "All things come of thee, and of thine own have we given thee." 1 Corinthians 29:14. This must be kept before the people wherever we go, that we possess nothing, can offer nothing in value, in work, in faith, which we have not first received of God and upon which He can lay His hand any time and say, They are Mine—gifts and blessings and endowments I entrusted to you, not to enrich yourself, but for wise improvement, to benefit the world.

The creation belongs to God. The Lord could, by neglecting man, stop his breath at once. All that he is and all that he has pertain to God. The entire world is God's. Man's houses, his personal acquirements, whatever is valuable or brilliant, is God's own endowment. It is all His gift to be returned back to God in helping to cultivate the heart of man. The most splendid offerings may be laid upon the altar of God, and men will praise, exalt, and laud the giver because of his liberality. In what? "All things come of thee, and of thine own have we given thee." No work of man can merit for him the pardoning love of God, but the love of God pervading the soul will lead him to do those things which were always required of

Subscription Renewal

Subscriptions are based on the honor system because we are trying to conserve on the cost by putting God's money to the most efficient means possible as well as precious time.

Sure, that may mean we do not collect more funds, but we would like to trust God to prompt people to do so instead of conducting God's work in a business fashion.

If you do send it in "too early", it will be applied properly.

Also, if you are sincerely unable to pay the annual subscription, do not feel guilty for still receiving the bread in times of need.

God and that he should do with pleasure. He has done only that which duty ever required of him.

The angels of God in heaven, that have never fallen, do His will continually. In all that they do upon their busy errands of mercy to our world, shielding, guiding, and guarding the workmanship of God for ages—both the just and the unjust—they can truthfully say, “All is thine. Of Thine own do we give Thee.” Would that the human eye could catch glimpses of the service of the angels! Would that the imagination could grasp and dwell upon the rich, the glorious service of the angels of God and the conflicts in which they engage in behalf of men, to protect, to lead, to win, and to draw them from Satan’s snares. How different would be the conduct, the religious sentiment!

Discussions may be entered into by mortals strenuously advocating creature merit, and each man striving for the supremacy, but they simply do not know that all the time, in principle and character, they are misrepresenting the truth as it is in Jesus. They are in a fog of bewilderment. They need the divine love of God which is represented by gold tried in the fire; they need the white raiment of Christ’s pure character, and they need the heavenly eyesalve that they might discern with astonishment the utter worthlessness of creature merit to earn the wages of eternal life. There may be a fervor of labor and an intense affection, high and noble achievement of intellect, a breadth of understanding, and the humblest self abasement, laid at the feet of our Redeemer; but there is not one jot more than the grace and talent first given of God. There must be nothing less given than duty prescribes, and

there cannot be one jot more given than they have first received; and all must be laid upon the fire of Christ’s righteousness to cleanse it from its earthly odor before it rises in a cloud of fragrant incense to the great Jehovah and is accepted as a sweet savor.

I ask, How can I present this matter as it is? The Lord Jesus imparts all the powers, all the grace, all the penitence, all the inclination, all the pardon of sins, in presenting His righteousness for man to grasp by living faith—which is also the gift of God. If you would gather together everything that is good and holy and noble and lovely in man, and then present the subject to the angels of God as acting a part in the salvation of the human soul or in merit, the proposition would be rejected as treason. Standing in the presence of their Creator and looking upon the unsurpassed glory which enshrouds His person, they are looking upon the Lamb of God given from the foundation of the world to a life of humiliation, to be rejected of sinful men, to be despised, to be crucified. Who can measure the infinity of the sacrifice!

Christ for our sakes became poor, that we through His poverty might be made rich. And any works that man can render to God will be far less than nothingness. My requests are made acceptable only because they are laid upon Christ’s righteousness. The idea of doing anything to merit the grace of pardon is fallacy from the beginning to end. “Lord, in my hand no price I bring, simply to Thy cross I cling.”

Man can achieve no praiseworthy exploits that give him any glory. Men are in the habit of glorifying men and exalting men. It makes me shudder to see or hear of it, for there have been

revealed to me not a few cases where the home life and inner work of the hearts of those very men are full of selfishness. They are corrupt, polluted, vile; and nothing that comes from all their doings can elevate them with God, for all that they do is an abomination in His sight. There can be no true conversion without the giving up of sin, and the aggravating character of sin is not discerned. With an acuteness of perception never reached by mortal sight, angels of God discern that beings hampered with corrupting influences, with unclean souls and hands, are deciding their destiny for eternity; and yet many have little sense of what constitutes sin and the remedy.

We hear so many things preached in regard to the conversion of the soul that are not the truth. Men are educated to think that if a man repents he shall be pardoned, supposing that repentance is the way, the door, into heaven; that there is a certain assumed value in repentance to buy for him forgiveness. Can man repent of himself? No more than he can pardon himself. Tears, sighs, resolutions, all these are but the proper exercise of the faculties God has given to man, and the turning from sin in the amendment of a life which is God's. Where is the merit in the man to earn his salvation, or to place before God something which is valuable and excellent? Can an offering of money, houses, lands, place yourself on the deserving list? Impossible!

There is danger in regarding justification by faith as placing merit on faith. When you take the righteousness of Christ as a free gift you are justified freely through the redemption of Christ. What is faith?

“The substance of things hoped for, the evidence of things not seen.” Hebrews 11:1. It is an assent of the understanding to God's words which binds the heart in willing consecration and service to God, who gave the understanding, who moved on the heart, who first drew the mind to view Christ on the cross of Calvary. Faith is rendering to God the intellectual powers, abandonment of the mind and will to God, and making Christ the only door to enter into the kingdom of heaven.

When men learn they cannot earn righteousness by their own merit of works, and they look with firm and entire reliance upon Jesus Christ as their only hope, there will not be so much of self and so little of Jesus. Souls and bodies are defiled and polluted by sin, the heart is estranged from God, yet many are struggling in their own finite strength to win salvation by good works. Jesus, they think, will do some of the saving; they must do the rest. They need to see by faith the righteousness of Christ as their only hope for time and for eternity.

God has given men faculties and capabilities. God works and cooperates with the gifts He has imparted to man, and man, by being a partaker of the divine nature and doing the work of Christ, may be an overcomer and win eternal life. The Lord does not propose to do the work He has given man powers to do. Man's part must be done. He must be a laborer together with God, yoking up with Christ, learning His meekness, His lowliness. God is the all-controlling power. He bestows the gifts; man receives them and acts with the power of the grace of Christ as a living agent.

“Ye are God's husbandry.” 1 Corinthians 3:9. The heart is to be

worked, subdued, ploughed, harrowed, seeded to bring forth its harvest to God in doing works. "Ye are God's building." You cannot build yourself. There is a Power outside of yourself that must do the building of the church, putting brick upon brick, always cooperating with the faculties and powers given of God to man. The Redeemer must find a home in His building. God works and man works. There needs to be a continual taking in of the gifts of God, in order that there may be as free a giving out of these gifts. It is a continual receiving and then restoring. The Lord has provided that the soul shall receive nourishment from Him, to be given out again in the working out of His purposes. In order that there be an outflowing, there must be an income of divinity to humanity. "I will dwell in them, and walk in them." 2 Corinthians 6:16.

The soul temple is to be sacred, holy, pure, and undefiled. There must be a copartnership in which all the power is of God and all the glory belongs to God. The responsibility rests with us. We must receive in thoughts and in feelings, to give in expression. The law of the human and the divine action makes the receiver a laborer together with God. It brings man where he can, united with divinity, work the works of God. Humanity touches humanity. Divine power and the human agency combined will be a complete success, for Christ's righteousness accomplishes everything.

The reason so many fail to be successful laborers is that they act as though God depended on them, and they are to suggest to God what He chooses to do with them, in the place of their depending on God. They lay aside the supernatural power and fail to do the supernatural work. They

are all the time depending on their own and their brethren's human powers. They are narrow in themselves and are always judging after their finite human comprehension. They need uplifting, for they have no power from on high. God gives us bodies, strength of brain, time, and opportunity in which to work. It is required that all be put to the tax. With humanity and divinity combined you can accomplish a work as enduring as eternity. When men think the Lord has made a mistake in their individual cases, and they appoint their own work, they will meet with disappointment.

"By grace are ye saved through faith; and that not of yourselves; it is the gift of God." Ephesians 2:8. Here is truth that will unfold the subject to your mind if you do not close it to the rays of light. Eternal life is an infinite gift. This places it outside the possibility of our earning it, because it is infinite. It must necessarily be a gift. As a gift it must be received by faith, and gratitude and praise be offered to God. Solid faith will not lead any one away into fanaticism or into acting the slothful servant. It is the bewitching power of Satan that leads men to look to themselves in the place of looking to Jesus. The righteousness of Christ must go before us if the glory of the Lord becomes our reward. If we do God's will we may accept large blessings as God's free gift, but not because of any merit in us; this is of no value. Do the work of Christ, and you will honor God and come off more than conquerors through Him that has loved us and given His life for us, that we should have life and salvation in Jesus Christ.

Justification by Faith—How Perverted by Some.

Said the apostle Paul, “Know ye not that the unrighteous shall not inherit the kingdom of God?... And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of our Lord Jesus, and by the Spirit of our God.” 1 Corinthians 6:9-11. The absence of devotion, piety, and sanctification of the outer man comes through denying Jesus Christ our Righteousness. The love of God needs to be constantly cultivated.

Oh, how my heart cries out to the living God for the mind of Jesus Christ! I want to lose sight of self. I want to work with all the powers I am capable of exercising to save souls for whom Christ has made the infinite sacrifice of His own precious life. I must seek wisdom daily to know how to deal with souls that are entrapped by Satan’s snares. There are many erring, well-beloved souls whom we may win back to God if we are imbued with the spirit of Christ. The Lord loves them, notwithstanding their sins and follies. He gave His only beloved Son to save them, and it was because He loved them that He sent His Son into the world that whosoever believeth in Him should not perish but have everlasting life.

I must ever keep close to Jesus Christ that I may constantly be a partaker of the divine nature and have a deep personal interest in those who have once been my best friends but in time of temptation have lifted up their heels against me. The love of Christ must not be extinguished in the soul. The prejudice against me cannot make me what they think I am, and I shall not feel hard toward them; but when I see my own brethren in the faith, responsible

men, working in darkness, my heart aches. They have not injured me but the Lord Jesus who has delegated me to bear His message to them.

And now I can but weep as I think of the suffering, stubborn natures who will not yield to evidence. They wear an appearance of nonconcern, but it is not truth. Gladly would they change their relation to me and those whom they have deeply wronged by thoughts, by words, by influence, if they could avoid the humiliation of saying, “I have committed an error; I confess my faults; will you forgive me?” The haughty, stubborn will evade the very points they will have to face if their souls are recovered and converted. Oh, will they never break the spell of Satan that is upon them? Will they cherish their pride to the last? How my heart longs to see them free and not in the strong deceptions of Satan.

While one class perverts the doctrine of justification by faith and neglects to comply with the conditions laid down in the Word of God—“If ye love me, keep my commandments.”—there is fully as great an error on the part of those who claim to believe and obey the commandments of God but who place themselves in opposition to the precious rays of light—new to them—reflected from the cross of Calvary. The first class do not see the wondrous things in the law of God for all who are doers of His Word. The others cavil over trivialities, and neglect the weightier matters, mercy and the love of God.

Many have lost very much in that they have not opened the eyes of their understanding to discern the wondrous things in the law of God. On the one hand, religionists generally have divorced the law and the gospel, while we have, on the other hand, almost done the same

from another standpoint. We have not held up before the people the righteousness of Christ and the full significance of His great plan of redemption. We have left out Christ and His matchless love, brought in theories and reasonings, and preached argumentative discourses.

Unconverted men have stood in the pulpits sermonizing. Their own hearts have never experienced, through a living, clinging, trusting faith, the sweet evidence of the forgiveness of their sins. How then can they preach the love, the sympathy, the forgiveness of God for all sins? How can they say, "Look and live"? Looking at the cross of Calvary, you will have a desire to bear the cross. A world's Redeemer hung upon the cross of Calvary. Behold the Saviour of the world, in whom dwelt all the fulness of the Godhead bodily. Can any look, and behold the sacrifice of God's dear Son, and their hearts not be melted and broken, ready to surrender to God heart and soul?

Let this point be fully settled in every mind: If we accept Christ as a Redeemer, we must accept Him as a Ruler. We cannot have the assurance and perfect confiding trust in Christ as our Saviour until we acknowledge Him as our King and are obedient to His commandments. Thus we evidence our allegiance to God. We have then the genuine ring in our faith, for it is a working faith. It works by love. Speak it from your heart: "Lord, I believe Thou has died to redeem my soul. If Thou has placed such a value upon the soul as to give Thy life for mine, I will respond. I give my life and all its possibilities, in all my weakness, into Thy keeping."

The will must be brought into complete harmony with the will of God. When this is done, no ray of light that shines into the heart and

chambers of the mind will be resisted. The soul will not be barricaded with prejudice, calling light darkness and darkness light. The light from heaven is welcomed, as light filling all the chambers of the soul. This is making melody to God.

How much do we believe from the heart? Draw nigh to God, and God will draw nigh to you. This means to be much with the Lord in prayer. When those who have educated themselves in skepticism and have cherished unbelief, weaving questioning doubts into their experience, are under conviction of the Spirit of God, they see it to be their personal duty to confess their unbelief. They open their hearts to accept the light sent them and throw themselves by faith over the line from sin to righteousness, from doubt to faith. They consecrate themselves unreservedly to God, to follow His light in the place of the sparks of their own kindling. As they maintain their consecration, they will see increased light, and the light will continue to grow brighter and brighter unto the perfect day.

The unbelief which is cherished in the soul has a bewitching power. The seeds of doubt which they have been sowing will produce their harvest, but they must continue to dig up every root of unbelief. When these poisonous plants are pulled up, they cease to grow for want of nourishment in word and action. The soul must have the precious plants of faith and love put in the soil of the heart and enthroned there.

{Manuscript 36, 1890}



The New Earth

J. V. Himes

In the interpretation of the prophetic scriptures, there is one point which, to my mind, is of paramount importance; and it is so, because questions of momentous concern hinge upon this. From a misapprehension of this one point have originated the great errors that pervade the mass of the church in relation to a temporal reign of Christ on earth. This cardinal principle in the interpretation of prophecy, relates to the ultimate residence of the redeemed. If, as many of our dearly beloved brethren suppose, they are to be transferred to some remote portion of the universe, then all those enrapturing visions which delineate the triumphant state and glorious prosperity of the church on earth, must be referred to some time prior to the resurrection. If, on the other hand, the regenerated earth is to be the abode of the saints in light, then all those exceeding great and precious promises will have their ultimate fulfilment, their glorious consummation in the new earth. It is the good pleasure of our heavenly Father, that the grand purposes of his government should be gradually unfolded; and that light, on the great subject of human redemption, should be increasing, for the most part, from age to age; and thus the shades of moral night be, as it were, imperceptibly dissipated from the true Israel of God, till, at length, the opening twilight shall be lost in the overpowering blaze of heaven's resplendent sun. Hence in the early history of the world, we have obscure hints of the Messiah's coming and kingdom; then we have various symbols representing the blessings of the gospel, and the final salvation of believers; and as the time of his advent approached, the inspired penmen portrayed, in a clearer and more

striking manner, his character and sufferings, together with the glory that should follow. However clear might have been prophetic vision under the Mosaic dispensation, be it remembered, the prophets ever spoke in the language of the age; consequently, in describing future events, however remote, their imagery was drawn from surrounding objects, and their descriptions corresponded to circumstances then existing, and to the ideas with which the people of that age were most familiar. Their implements of war through all coming time, were the shield and buckler, the spear and the bow, etc. – their strong position, a city protected by walls and bulwarks – their Savior was to sit upon the throne of David – the church, either militant or triumphant, was with them, Israel, Judah, Zion or Jerusalem – heaven was the land of Canaan or the holy mountain – the enemies of the church, were Assyrians, Babylonians, Egyptians or some other foe, which they regarded as most formidable to the Jews. In describing the enlargement of the church under the Gospel dispensation, camels and dromedaries were to cover the land, bearing gold and incense from afar; and the sons of strangers were to build the walls of Jerusalem, etc. Isa. lx. 6 & 10th. In the Old Testament, the resurrection is represented as the return of the Jews to their own land from all the nations whither they had been dispersed. In the New Testament, as the gathering together of the elect from the four winds – raising up believers at the last day, etc. In the one case, they are to be settled after their old estates; in the other, they are to receive an inheritance among the saints in light. In the one case, the Canaanite should be no more in the house of the Lord of hosts; in the

other, nothing that defileth shall ever enter the new Jerusalem, Rev. xxi. 27. In the one case, the remnant of all nations are to "go up from year to year, to worship the King, the Lord of Hosts, and to keep the feast of tabernacles;" Zech. xiv.16. In the other, a great multitude, which no man can number, of all nations and kindreds, and people, and tongues, stood before the throne and before the Lamb, clothed with white robes, and palms in their hands, Rev. vii. 9. In the one case, God's sanctuary or temple was to be in the midst of the Jews for evermore, Eze. xxxvii. 26. In the other, "the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God." Rev. xxi. 3. The Old Testament is full of the restoration of the Jews – their subsequent freedom from all sin, and deliverance from every enemy – their abundant prosperity, when an handful of corn upon the top of the mountains shall bring forth fruit, that "shall shake like Lebanon" – their entire security, when "they shall no more be pulled up out of their own land" – their harmonious songs, as they "sing upon the height of Zion," – the everlasting kingdom of David, who is to be their Prince forever – and the triumphant reign of the saints, who will take the kingdom, and possess the kingdom forever even forever and ever."

The New Testament opens to our view the resurrection from the dead – the joys of eternal life – and a crown of glory – an inheritance undefiled, and that fadeth not away – a kingdom prepared for the righteous from the foundation of the world, etc. Now who cannot see that the former do but shadow forth the latter? they are but the figures of the true, gloriously symbolical of the spiritual world. Shall we, like the unbelieving Jews, grasp at the shadow, and lose the substance? Does any one expect to see the Jews return to the land of Canaan? Yes, be

assured the Israel of God will soon come into possession of the promised inheritance, when "many shall come from the east and from the west, and sit down with Abraham and Isaac and Jacob in the Kingdom of God." Do any expect the temple to be reared again? Yes, truly the temple will be reared in its magnificence and glory; and the topstone will be raised with shoutings, grace, grace unto it. But it will be a temple made without hands, and built of living stones. Do any expect Jerusalem to appear in her former beauty? Yes, glory to God, Jerusalem shall rise from the dust of ages, and her walls shall rise again in all their strength. But it will be the city of the living God, with its Jasper walls, its pearly gates, and golden streets.

The above considerations may prepare the way for us to appreciate the evidence from scripture, that the earth will be the abode of the righteous after the resurrection. In fact the declarations of the word of God are so positive and unequivocal, that it would seem no one could doubt on this subject. The 21st and 22nd chapters of Revelation, by the almost universal consent, I believe, of all expositors of the Bible, describe the glories of the immortal state. Now, let us enquire, where is the scene of those heavenly realities laid? The first verse explicitly informs us that it is on the regenerated earth. He opens to us a view of the celestial scenery, so to speak, or the eternal abodes of the redeemed, by saying, and I saw a new heaven, or atmosphere, and a new earth; and, to make the subject more clear, he adds, for the first heaven, and the first earth were passed away, and there was no more sea. Here then we have the unequivocal testimony of John; and will any one, in the face of God's positive declaration, deny that after the dissolution of the present mundane system, the earth will be re-created, and thus appear again in its purified, renovated and glorious form?

Now this is not the metaphorical earth of which our opponents tell us; for, be it remembered, we have now passed the boundaries of time, and are viewing the scenes of eternity. Again, it is not the heaven into which Enoch entered so many thousand years ago, for after the present organization of things had passed away, it is created anew. Again, in the last clause of this verse, does the apostle mean gravely to inform us that there was no ocean rolling through the invisible, ethereal regions of the skies? No, the very idea seems absurd. The mansions of the redeemed being now fitted for their reception, the next view presented, was the descent of the New Jerusalem. This, in my judgment, is the church in its glorified state. This is evident from the fact, that in the 9th verse, the angel calls him to view the bride, the Lamb's wife, which we all understand to be the church. In the 10th verse, she is presented under the emblem of the most precious and beautiful city, of which we can conceive. The materials of which it is constructed, are the most costly, brilliant, and enduring in the universe, beautifully symbolizing the preciousness and purity of God's jewels, as also their immortality. Its form, like the "holy of holies," was a perfect cube; which may represent its numerical completion – its vast dimensions show that it is a multitude which no man can number – its entire symmetry may represent the harmony of the blessed – its radiant beauty, their moral excellence – and its imposing grandeur, their exaltation in the kingdom of glory. It is built "upon the foundation of the apostles;" and its 12 gates represent the 12 tribes of the spiritual Israel; and it is encompassed with lofty and impregnable walls; for salvation will God appoint for walls and bulwarks. On the sounding of the last trump, the righteous will ascend to meet the Lord in the air; here they will be secluded in their secret chambers "until the indignation be overpast." Isa. xxvi. 20. Then shall the descent of the

New Jerusalem take place, however it may be interpreted; and O, with what ineffable glories is the bride enshrouded in her descent from God out of heaven: Who would not wish to have a portion there? Look at the city, radiant with gold, sparkling with gems, as it shines forth in the splendor of everlasting day. The throne of God and of the Lamb is in it. This shows their entire submission to God, and consecration to the Savior. Again, the Lamb is the light thereof; thus all the wisdom and glory of the church emanate from him. Now the celestial city did not possess a permanent location in the skies, for John saw it descending out of heaven. Yes, as the earth rises in all the freshness and beauty of a new creation, blooming as the garden of Eden, the wilderness blossoming as the rose, those, for whom the kingdom is prepared, will descend and enter the promised land – "the meek shall inherit the earth;" and "the righteous shall dwell in the land."

In Revelations 5th, we have described the worship of heaven, and in the song of the redeemed, they gratefully acknowledge their indebtedness to him, who had purchased their redemption at the price of his own precious blood, and raised them to the dignity of kings, or in other words had prepared for them a kingdom. They had not as yet commenced their reign, for they speak in the future tense, "we shall reign." Now where is the location of this kingdom? We are explicitly told "on the earth." In Matth. xix. 28, we read that those who have followed Jesus in the regeneration, when the Son of man shall sit upon the throne of his glory, they also shall sit upon twelve thrones. Some understand this to mean those who follow the Savior in conversion; but it is an entire misapprehension of the passage. Jesus was never converted, and therefore could not be imitated in that respect. The idea is this, ye who have followed me, shall in the new organization of

things, or as the apostle says, the restitution of all things, when the Son of man shall sit upon his throne in the kingdom of glory, ye shall sit upon twelve thrones, or in other words receive the crown of glory, which the Lord the righteous Judge will give to all believers in that day. In Matth. xxv. 34, we read, "come ye blessed of my Father, inherit the kingdom, etc. The saints, then, possess the kingdom at the Judgment. True, it was prepared from the foundation of the world, but so also was the Lamb slain from the foundation of the world, that is in the purpose of God. It seems undeniable that the saints will begin to reign immediately after the decisions of the last day; consequently, their kingdom cannot be in the present, but will be in the regenerated earth; for, says the word, "we shall reign on the earth."

In the second Epistle of Peter, 3rd chapter, the Apostle, replying to those who scoff at the scenes of the

Judgment, reasons analogically thus: how wilfully ignorant are such men of the scriptures, and the power of God! There is an energy divine in the word, that spake into existence the solid earth beneath our feet, the beautiful canopy of heaven, and the rolling waters of the ocean. But, when sin had polluted the earth, that same powerful word which created the elements for the happiness of man, could convert them into engines of death. Almost the entire race were swept away – the atmosphere deteriorated – the period of human life abridged – and the original beauties of nature destroyed. Let now the scorner beware, for the same fiat of the great Omnipotent, that created the earth, and deluged the world, stands pledged to execute a more fearful doom, even a deluge of fire, that shall overwhelm his incorrigible foes. But O what a glorious consolation is it to us, beloved brethren, that the same resistless

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energy will be put forth, as we are assured by the prophet, to restore the order of nature in its pristine beauty and loveliness, and make it as the Paradise of God. In Isa. lxv. 17, we find the promise to which the apostle here alludes. Now we are told that this new creation spoken of by the Prophet is a temporal millennium; but St. Peter directs us to look for the fulfilment of the promise after the destruction of the earth by fire. It must therefore be subsequent to the resurrection. But it may be said the prophetic writings are highly symbolical, and the writer of this article has thus regarded the Holy City; but is not such a view of the New Jerusalem eminently consistent with scripture and sound reason? John compares the city to a bride, Rev. xxi. 2, then the angel, in showing him the bride, shows him the city. Now how does the idea of a metaphorical heavens and earth harmonize with scripture? Let me ask the objector what is meant by the heavens which were of old? The firmament. What by the heavens which are now? The firmament. What by the new heavens in the same connection? Holiness! What is meant by the earth which was of old? The literal earth. What by the earth which is now? This, too, is the solid earth. What by the new earth? Holiness! Can any thing be more inconsistent with scripture? Bring the subject to the test of reason, and it appears equally inconsistent. It being admitted that John's new creation has reference to a future state, and it seems equally evident in regard to that of Isaiah; then all that can be said against a literal interpretation, is that the spiritual world is compared to the earth. But, is it rational to suppose, that John was so enraptured with the world of light and glory, that he could compare it to nothing but the vale of tears? Away with such forced and sophistical modes of interpretation. Let us take the plain literal construction of God's word, unless sufficient reasons demand the

contrary. It would seem that the question is put forever at rest from the fact, that, in Peter, we have neither the poetic imagery or prophetic visions of John or Isaiah; but plain simple teachings of the apostle.

In Isaiah lxvi. 22, we read, "as the new heavens and the new earth which I will make, shall remain before me, so shall your seed and your name remain." In various passages of the divine word, the Lord is pleased to give us an idea of the immutability of his promise, by comparing it to objects of the material universe, as the sun, moon, earth, etc. In this verse we have the promise, that the redeemed shall exist while the new creation endures. To such vast bodies of material nature, the mind instinctively attaches the idea of eternity. But if you abandon the literal sense, you take away the idea of permanence, and destroy all the force and beauty of the passage. There is no fixture, upon which the mind can fasten; and not only so, but there is no propriety in the sentiment. For if the new earth is but a state of moral purity, then the verse would imply simply that so long as the church continued in a state of holiness, so long would continue the holy people; and thus the passage would affirm nothing, for the existence of intelligent moral agents is essential to, and inseparable from a state of moral purity. But when taken in its true import, how sure, how precious, how glorious does the promise appear! It is as if he had said, as long as the firmament above their heads, and the solid globe beneath their feet shall endure, so long shall the heirs of the kingdom remain. And it is truly deplorable, to see one of the most gracious and sublime promises of eternal life in the whole Bible, expunged from the sacred record, by our dear brethren and teachers in Israel.

In Isa. xxv. 8, we read, "He will swallow up death in victory." In 1 Cor. xv. 54,

we are told that this prediction will be fulfilled after the resurrection. We find also, in the same verse containing the promise, it is added: and the rebuke of his people shall he take away from off all the earth, or in other words "there shall be no more curse" on the face of all the earth. Is it possible for language to be more explicit than this? Observe it is not even mentioned that it will be a new (or as our divines will have it, a metaphorical) earth, but simply the earth. Now if the earth were annihilated at the judgment, what propriety would there be in speaking of the earth as if it were inhabited after the resurrection? Thus we have this truth standing out in bold relief on the sacred page, inscribed there as with a sunbeam of heavenly light, and will our Teachers still affirm that the location of heaven is not even revealed in the Bible? If language can teach the doctrine, it most certainly is revealed, and in terms too intelligible to be misinterpreted. First, we have the prediction of the prophet, that God will create a new heavens and a new earth. Next we have the apostolic injunction to look for its accomplishment after the elements shall have been melted by the fires of the last day; and finally, we have the prospective fulfilment of the promise in the visions of John, at a period subsequent to the Judgment. And what can we ask more? I can conceive of but one thing more that we must seek, and that is faith to rest on the immutable word of Jehovah.

Thus much for the scriptural argument. Let us now glance at the subject in a philosophical light. It is a well attested fact, that whenever man has penetrated into the crust of the earth, the thermometer rises as you descend beyond a certain depth. From these and similar phenomena, the interior of the earth is supposed to be a vast body of liquid fire, that is melting every thing before it, with the intensity of its heat. Were it not for volcanoes, which

operate as safety valves, the earth would doubtless ere this have been disrupted into fragments, by the force of internal fires. In the providence of God, I doubt not those central fires will burst forth and deluge the world. Thus the waters of the ocean would be dried up, or as John says, there would be "no more sea;" and should the atmosphere become ignited, as it might be by a separation of the two gases that compose it; there would be instantly an explosion of the entire atmosphere, and thus "the heavens being on fire be dissolved," and pass away with a great noise; and at the same time the elements of the earth would be melted with fervent heat. Be it remembered, that St. Peter does not intimate that any portion of the earth will be annihilated, but speaks only of the dissolution of the firmament, and the fusion of substances in the earth, and nothing can be more unphilosophical than to suppose, that the action of caloric can annihilate a single particle of matter. As applied to metals, its effect is fusion; to water, a conversion into vapour; to wood, a conversion into the forms of smoke, vapour and ashes. But every particle of the original matter still remains. True, he who created can uncreate at pleasure; but has he not told us that the earth abideth forever? Let me say in conclusion, that for myself, I desire no other heaven than that revealed by the prophets, when the "ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads;" when "they shall take the kingdom and possess the kingdom (or in other words reign in glory) forever, even forever and ever." I. Merriam.

Greenland, N. H. Aug. 18th; 1843.

{September 13, 1843, J. V. Himes, Signs of the Times, 25.8 - 27.2}



What Did Adam and Eve Really Do?

Jerry O'Donnell

When people start off with wrong beliefs, wrong foundations, wrong premises, they then develop further wrong thought processes and even wrong doctrines. When the average Christian is asked, "What did Adam and Eve do that caused them to be expelled out of the garden?", the reply is that "God forbade them eating from the tree of knowledge for good and evil and they did it anyways." Although that is an accurate description of the details, it does not take in the seriousness involved.

The same could be said of Satan. What got him cast out of Heaven? Many Christians think it was a physical revolt over the throne of God and that it took the special forces under the angel Michael to physically cast them out. First, Michael is no angel, and secondly, especially pertaining to this message, it was not so much over the physical aspect as it was the spiritual.

Now, let us start explaining where we are going with this article. There is a wrong premise regarding the Ten Commandments. Most Christians believe the Ten Commandments were given to Moses for the Israelites and eventually the Jews to keep. They also believe that salvation was only for the Jews during the Old Testament, leaving all others without hope, despite the number of converts along the way. For instance, "Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent [them] out another way?" (James 2:25).

The false premise is the foundation regarding the commandments prior

to Moses. Despite the Bible saying, "Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws" (Genesis 26:5), it cannot be taught that the commandments existed back then or even prior because then that would mean the commandments are for everyone. Instead, they want to believe that people were saved in various ways over a number of time segments. Basically, from Moses until Jesus, a person was to keep the commandments to be saved, which meant that everyone was lost because every single one of them, including Moses, broke them. Again, those who promote the commandment keeping theology for Jews only do not explicitly believe that they were lost. They try to figure other ways to save them because Moses, indeed, is in Heaven. To them, I say, "Do not try to sell us on the idea that those sacrifices did anything!" "For [it is] not possible that the blood of bulls and of goats should take away sins" (Hebrews 10:4). That same group then thinks that from Jesus to the present moment we are simply saved by grace, with permission to be careless when it comes to sinning, though they do not state that explicitly, however, all of their practices encourage it hence why so many Christians can have foul mouths, be fanatical when it comes to sports, drink alcohol, watch filthy movies, and we are not talking only about "adult" movies either, etc.

In revisiting the Adam and Eve story, the truth of the matter is that they did not simply eat the fruit of the forbidden tree, and Satan did not

simply launch a physical battle for God's throne. In both cases, it is because God's Ten Commandments were in existence and they broke them.

Adam and Eve disobeyed their parent, God. God said, "of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die" (Genesis 2:17). They in turn, "when the woman saw that the tree [was] good for food, and that it [was] pleasant to the eyes, and a tree to be desired to make [one] wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat" (Genesis 3:6).

The fact that "the woman saw that the tree [was] good for food, and that it [was] pleasant to the eyes, and a tree to be desired" (Genesis 3:6) made it an idol and something to covet, especially when the thought was "to make [one] wise" (Genesis 3:6). So, there are the second and tenth commandments. On top of that, being told "ye shall be as gods, knowing good and evil" (Genesis 3:5) meant that they were treading on the first commandment. Of course, we can add in there the fact that when God laid down the rule "thou shalt not eat of it" (Genesis 2:17) implied that the fruit on that tree was His and to take from it and eat of it was that of stealing, breaking the eighth commandment. Oh, and let us not forget that they both hid themselves from God and did not respond to His calling, downplaying that they heard the voice along with hoping to stay hidden laying the foundation of lying, which is the ninth commandment. And it was out of character, not having a godly character, to try and pass off the blame (Genesis 3:12-13), breaking the third commandment of

taking on God's name, being a child of God, while acting sinfully.

The Bible clearly states, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Romans 5:12). By Bible definition, "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law" (1 John 3:4). Therefore, the Ten Commandments indeed have had to exist at the time of Adam and Eve before they fell, for only "by the law [is] the knowledge of sin" (Romans 3:20). And, "where no law is, [there is] no transgression" (Romans 4:15), meaning, if the Ten Commandments did not exist at the time of Adam and Eve, despite eating from the forbidden tree, there is still no transgression and we should not be in this mess. The fact is that we are in this mess of a sinful world and that is because the Ten Commandments did exist and still do.

The same is true then for Satan. He could have done nothing wrong if the Ten Commandments did not exist from before the first created being, there would be no transgression. There would be no reason for the Devil to be "cast out into the earth, and his angels were cast out with him" (Revelation 12:9). Again, if there is no law, there is no transgression. The fact that punishment did follow the acts of Satan means that the law existed beforehand, and we know it existed because God told Moses, "let them make me a sanctuary; that I may dwell among them. According to all that I shew thee, [after] the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make [it]" (Exodus 25:8-9). That includes the Ten Commandments. In other words, Moses was not given an

original set of commandments, have them broken by throwing them down in protest of the golden calf worship (Exodus 32:19), and then receive another set (Exodus 34:1). In both cases, they were copies of the original, for the originals are in God's temple in Heaven and in the ark as practiced on earth repeating the pattern seen in Heaven. "And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail" (Revelation 11:19).

Now, it is a sad reality how dangerous a wrong premise can be. It leads to having to conclude falsely about other matters. There is absolutely no consideration that Adam and Eve broke the Ten Commandments nor even Satan as well because of the initial false premise that the commandments began at the time of Moses. So, other reasons have to be brought in to cover up the error of the first wrong premise, which leads to more false premises, of which leads to where we are today – Christians justifying disobedience to the Ten Commandments, more specifically, disobedience to God.

Even Jesus said, "If ye love me, keep my commandments" (John 14:15). "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love" (John 15:10). "By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments: and his commandments are not grievous" (1 John 5:2-3).

They sadly cannot see that they are simply echoing Satan's position, "We

do not need any law to guide us. We ought to live by the freedom to do whatever we want."

Sad to say, even these ministers that teach this false gospel will not escape:

"With His own finger God wrote His commandments on two tables of stone. These tables were not left in the keeping of men, but were placed in the ark; and in the great day when every case is decided, these tables, inscribed with the commandments, will be placed so that all the world will see and understand. The witness against them will be unanswerable. And upon those who have taken upon them the work of shepherds of the flock, will be visited the heaviest judgments, because they have presented to the people fables instead of truth. Children will rise up and curse their parents. Church members, who have seen the light and been convicted, but who have trusted the salvation of their souls to the minister, will learn in the day of God that no other soul can pay the ransom for their transgression. A terrible cry will be raised, 'I am lost, eternally lost.' Men will feel as though they could rend in pieces the ministers who have preached falsehoods and condemned the truth. The pure truth for this time requires a reformation in the life, but they separate themselves from the love of the truth, and of them it can be said, 'O Israel, thou hast destroyed thyself.' The Lord sends a message to the people, 'Set a trumpet to thy mouth. He shall come as an eagle against the house of the Lord, because they have transgressed My covenant and trespassed against My law.' – Letter 30, 1900" {19MR 265.3}.



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.

Can God Do All Things or Is God Limited?

Matthew 19:26, "But Jesus beheld [them], and said unto them, With men this is impossible; but with God all things are possible."

Judges 1:19, "And the LORD was with Judah; and he drave out [the inhabitants of] the mountain; but could not drive out the inhabitants of the valley, because they had chariots of iron."

First off, yes, God can do all things. That is what makes Him God.

With that said, the context of Matthew 19:26 "with God, all things are possible" has been misused over and over by Christians. A poor "Christian" sports team going up against a team that is undefeated, has several years of championship wins, etc., is not going to win the game no matter how many pray or how long the prayer is or anything involving God. A "C" student is not going to all of a sudden get an "A" on the final exam because they have faith in Matthew 19:26. The context in Matthew is about being perfect in keeping the commandments (Matthew 19:17-21), where selling all one's goods was too much for the rich young man.

Nonetheless, God still can do all things like defeating the enemies of Judah, but God works with man and not for man. When the tribe of Judah was becoming fearful of the chariots

of iron, God was not going to give them the victory then. The chariots of iron are not what prevented God from conquering. It prevented the tribe of Judah from conquering because, as the implication goes, they did not keep up their faith as the aging Caleb had.

So, again, as atheists try to present this as a Bible contradiction, it is not. All things for a godly purpose can be accomplished with God. Obviously, robbing banks in the name of God is not going to go as successful despite all things being possible, but when a person's faith begins to wane, then victory is lost.

Although Judges 1:19 does not explicitly declare that faith waned, there is enough evidence to see that it did. "The Lord was with Judah" and since "with God, all things are possible", Judah "drave out [the inhabitants of] the mountain". However, when they looked into the valley, they saw chariots of iron. Judah was not able to "drive out the inhabitants of the valley". The conclusion is that God was no longer with them. Why would God no longer be with them? Because their faith waned. "But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed" (James 1:6).



Heavenly Health

Reen Swindle

How are we to take supplemental vitamins?

We have received this question which was triggered by last month's article, *What Can I Take*, in which we touched on the topic of how food is to be introduced to the stomach. The reader's specific question is based on the fact that she takes some vitamins in pill form and is wondering if that violates dietary law. In checking one label recommendation, it suggests taking the product with a glass of water "at least ½ hour before meals", which does create a problem since that will begin the process of digestion with something that is not actually food, but only a small element which was extracted from food, or possibly even worse, was manufactured by man, then the real food was to enter the stomach later. That brings us back to the condition of food needing to be thoroughly masticated before being swallowed—first of all, the substance has to be food, and second, I do not know anyone who would chew up a vitamin pill to get it down.

This situation brings to mind some of the same problems with using juicing to cure some ills, the main issue being why not just use the whole fruit or vegetable you are juicing to get all of the nutrients, enzymes, and fiber you need, instead of just one element which is not designed to work in the body alone? Also, with juicing there is far more liquid entering the body than should ever be taken in, rather than in just plain water. Our bodies are designed by our Creator to take in and process whole food, not just isolated nutrients. Can you imagine having to

eat one food item for every nutrient you need as in the idea of taking vitamins? We would need food stacked to the ceiling in our kitchen every day! God is much more efficient than that! He placed everything we need in a beautiful variety of fruit, nuts, grains, and vegetables in proper measurements so we can be assured to keep our human machinery operating efficiently and safely. I do not see one place in scripture when it is good for man to cut anything asunder, or take it all apart, that God has given in whole form. We cannot mix God's ways with man's and expect good results, though we might see some temporary change which could appear to be improvement, it will not stand the test of time.

If we have failed in keeping our body operating smoothly, do we really have to resort to taking any kind of supplementation? Well, yes, there are times of sickness or accident that we might need to fill in for a time to meet our requirements. Please know we are not attempting to address situations involving birth defects that may require more drastic measures, or even results of prior surgeries, or other medical interventions that are out of our realm, but rather things that are under our control.

So how are we to get extra needed nutrients into our systems for a time? In this publication we offer a section titled *Natural Vitamins* each month now which covers an amazing spectrum of possibilities, though not comprehensive, for learning which foods provide which vitamins and minerals without having to resort to substitutes. By studying this handy

little section each month, you might be surprised at how some simple food additions to your diet, or combinations of different foods will probably clear up any deficiencies you are experiencing if adhered to diligently. Our intention is to provide natural ways for us to get our bodies in good working order and keep them that way. God did not need our help in providing nutrition to these bodies in the form of pills, and any “improvements” man has attempted to make in this line is an insult to God. Are His ways not enough for us?

Every function of our bodies has been wisely and carefully designed to operate just as it was intended to, and should be powered with the proper fuel as per the Owner's manual – the Owner being God Himself, since our bodies are simply on loan to us. Let us always remember that we are “...fearfully [and] wonderfully made...” Psalm 139:14, and provide proper care for these temples in which we live.



Healthy And Delicious Recipes

Lisa O'Donnell

Vegan Baked Oatmeal

(Recipe is very customizable to your preference. Substitutions and suggestions at bottom)

Ingredients:

- 1 medium ripe banana (about ½ cup mashed)
- 1 ¾ cup dairy free milk
- ½ cup maple syrup
- ¼ cup almond butter
- 2 teaspoon vanilla
- 2 cups rolled oats
- 1 Tablespoon ground flax seed
- 1 teaspoon lemon juice
- ½ teaspoon salt
- ¼ teaspoon nutmeg
- ⅔ cup pecans, roughly chopped
- ⅓ cup carob chips + more for topping

Instructions:

1. Preheat the oven to 375 degrees F.

2. Grease a 9-inch square baking dish and set aside.
3. In a large mixing bowl, mash a ripe banana with the back of a fork until no large chunks remain.
4. To the same bowl, add dairy free milk, maple syrup, almond butter, and vanilla.
5. Whisk well to combine, breaking up any clumps from the almond butter.
6. Into the same bowl, oats, flax, lemon juice, salt and nutmeg and whisk to combine.
7. Then add pecans and carob chips and stir together evenly.
8. Pour the oat mixture into the prepared baking pan.
9. Using a spatula, gently pat down the oats to make an even top.
10. Sprinkle additional carob chips across the top (another ¼ to ½ cup).
11. Optional - add some turbinado

sugar on top for a bit of crunch and extra sweetness.

12. Place into the oven and bake for 40 to 45 minutes until the top is nice and golden.
13. Remove from the oven and let it cool for 5-10 minutes before cutting.
14. You can serve as-is or with toppings of your choice, and can be served warm or chilled.

refrigerator for up to 5 days.

Substitutes:

- Banana with 1 c applesauce
- Almond Butter with Peanut, Sunflower or Cashew Butter
- Pecans with Walnuts
- Add dried cherries, cranberries, blueberries
- Omit carob chips if you prefer



Store leftovers covered in the

The Highlander, on oatmeal, develops a hardy and robust frame; while we know that, for growing bodies, oatmeal is a typical food, and that, in part, because it contains a large proportion of bone-forming minerals. {November 26, 1896 EJW, PTUK 766.10}

Natural Vitamins

Jerry O'Donnell

Benefits of Barley

1. Potassium, folate, iron, and vitamin B-6 content, together with its lack of cholesterol, all support cardiovascular functions.
 2. Niacin, riboflavin, thiamin, folate, iron, magnesium, and selenium all enhance the processes of cell formation, such as carrying oxygen through the blood, and the functioning of the immune system.
 3. May help maintain healthy blood pressure.
 4. Good source of controlling cholesterol levels with the fiber content.
 5. The phosphorus, calcium, copper, magnesium, and zinc in barley all contribute to improved bone structure and strength.
 6. Contains selenium and choline which helps prevent inflammation.
 7. Contains antioxidants.
 8. May also help lower the risk of colorectal cancer.
 9. Beta-glucan fiber may benefit the immune system and have anticancer effects.
 10. Choline helps with sleep, muscle movement, learning, and memory.
 11. Fiber content helps prevent constipation and promote regularity for a healthy digestive tract.
- May also contribute to weight loss.
- WARNING:** Barley contains gluten, so it is not suitable for people with celiac disease, a wheat allergy, or a nonceliac gluten sensitivity.



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.

Alpha and Omega or Not?

Revelation 1:11 supposedly declares Jesus to be the "Alpha and Omega", but not necessarily in the modern translations. This would be part of the agenda trying to make Jesus a mere human instead of an eternal being, specifically God. Is Jesus God, a non-created being extending from the beginning through into eternity, or is He not?

King James Version: Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send [it] unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

In Error:

American Standard Version: saying, What thou seest, write in a book and send it to the seven churches: unto Ephesus, and unto Smyrna, and unto Pergamum, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

Amplified Bible: saying, "Write on a scroll what you see [in this revelation], and send it to the seven churches—to Ephesus and to Smyrna and to Pergamum and to Thyatira and to Sardis and to Philadelphia and to Laodicea."

Anderson New Testament: saying: What you see, write in a book, and send to the seven churches; to Ephesus, and to Smyrna, and to Pergamos, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea.

Aramaic Bible in Plain English: Which said, "Those things which you have seen, write in a book and send to the seven assemblies: to Ephesus, to Zmurna, to Pergamaus, to Thawatyra, to Sardis, to Philadelphia and to Laidiqia.

Berean Literal Bible: saying, "What you see, write in a book and send to the seven churches: to Ephesus, and to Smyrna, and to Pergamum, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea."

Berean Study Bible: saying, "Write on a scroll what you see and send it to the seven churches: to Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia, and Laodicea."

Catholic Public Domain Version: saying, "What you see, write in a book, and send it to the seven Churches, which are in Asia: to Ephesus, and to Smyrna, and to Pergamus, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea."

Christian Standard Bible: saying, "Write on a scroll what you see and send it to the seven churches: Ephesus, Smyrna, Pergamum,

(Continued from page 25)

Thyatira, Sardis, Philadelphia, and Laodicea.”

Contemporary English Version: The voice said, "Write in a book what you see. Then send it to the seven churches in Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia, and Laodicea."

Darby Bible Translation: saying, What thou seest write in a book, and send to the seven assemblies: to Ephesus, and to Smyrna, and to Pergamos, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea.

Douay-Rheims Bible: Saying: What thou seest, write in a book, and send to the seven churches which are in Asia, to Ephesus, and to Smyrna, and to Pergamus, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea.

English Revised Version: saying, What thou seest, write in a book, and send it to the seven churches; unto Ephesus, and unto Smyrna, and unto Pergamum, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

English Standard Version: saying, "Write what you see in a book and send it to the seven churches, to Ephesus and to Smyrna and to Pergamum and to Thyatira and to Sardis and to Philadelphia and to Laodicea."

Godbey New Testament: saying, Write what you are seeing in a book, and send it to the seven churches; unto Ephesus, and unto Smyrna, and

unto Pergamum, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

GOD'S WORD® Translation: saying, "Write on a scroll what you see, and send it to the seven churches: Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia, and Laodicea."

Good News Translation: It said, "Write down what you see, and send the book to the churches in these seven cities: Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia, and Laodicea."

Holman Christian Standard Bible: saying, "Write on a scroll what you see and send it to the seven churches: Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia, and Laodicea."

International Standard Version: saying, "Write on a scroll what you see, and send it to the seven churches: Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia, and Laodicea."

Lamsa Bible: What you see, write in a book, and send it to the seven churches; to Eph'e-sus, and to Smyrna, and to Per'ga-mos, and to Thy-ati'ra, and to Sardis, and to Philadelphia, and to La-od-i-ce'a.

NET Bible: saying: "Write in a book what you see and send it to the seven churches--to Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia, and Laodicea."

New American Standard Bible: saying, "Write on a scroll what you see, and

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

send it to the seven churches: to Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia, and Laodicea."

New Heart English Bible: saying, "What you see, write on a scroll and send to the seven churches: to Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia, and to Laodicea."

New International Version: which said: "Write on a scroll what you see and send it to the seven churches: to Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia and Laodicea."

New Living Translation: It said, "Write in a book everything you see, and send it to the seven churches in the cities of Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia, and Laodicea."

Weymouth New Testament: It said, "Write forthwith in a roll an account of what you see, and send it to the seven Churches--to Ephesus, Smyrna, Pergamum, Thyateira, Sardis, Philadelphia and Laodicea."

World English Bible: saying, "What you see, write in a book and send to the seven assemblies: to Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia, and to Laodicea."

Worrell New Testament: saying, "What you see, write in a book, and send it to the seven assemblies; to Ephesus, and to Smyrna, and to Pergamum, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea."

Correct, This Time:

A Faithful Version: Saying, "I am the Alpha and the Omega, the First and the Last"; and, "What you see, write in a book, and send it to the churches that are in Asia: to Ephesus, and to

Smyrna, and to Pergamos, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea."

Bishops' Bible of 1568: Saying: I am Alpha and Omega, the first and the last: That thou seest, write in a booke, and sende it vnto the seuen Churches which are in Asia, vnto Ephesus, and vnto Smyrna, and vnto Pergamos, and vnto Thyatira, and vnto Sardis, and vnto Philadelphia, and vnto Laodicea.

Coverdale Bible of 1535: sayenge: I am Alpha and Omega, the fyrst and ye laste. That thou seist, write in a boke, and sende it vnto the cogregacions which are in Asia, vnto Ephesus and vnto Smyrna, and vnto Pargamos, and vnto Thiatira, and vnto Sardis, and vnto Philadelphia, and vnto Laodicia.

Geneva Bible of 1587: Saying, I am Alpha and Omega, that first and that last: & that which thou seest, write in a booke, and send it vnto the seuen Churches which are in Asia, vnto Ephesus, and vnto Smyrna, and vnto Pergamus, and vnto Thyatira, and vnto Sardis, and vnto Philadelphia, and vnto Laodicea.

Haweis New Testament: saying, I am the Alpha and the Omega, the first and the last; and what thou seest write in a book, and send to the churches which are in Asia: to Ephesus, and to Smyrna, and to Pergamos, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea.

Literal Emphasis Translation: Saying, "I am the Alpha and the Omega, the first and the last;" not in some translations and Latin Vulgate "What you see write into a book, and send to the seven churches: unto Ephesus, and unto Smyrna, and unto Pergamum, and unto Philadelphia, and unto Laodicea.

Literal Standard Version: "I am the Alpha and the Omega, the First and the Last," and, "Write what you see in

a scroll, and send [it] to the seven assemblies that [are] in Asia: to Ephesus, and to Smyrna, and to Pergamos, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea."

Mace New Testament: saying, "I am Alpha and Omega, the first and the last: and, what you shall see, write in a book, and send it to the seven churches which are in Asia; to Ephesus, to Smyrna, to Pergamos, to Thyatira, to Sardis, to Philadelphia, and to Laodicea."

New King James Version: saying, "I am the Alpha and the Omega, the First and the Last," and, "What you see, write in a book and send it to the seven churches which are in Asia: to Ephesus, to Smyrna, to Pergamos, to Thyatira, to Sardis, to Philadelphia, and to Laodicea."

Smith's Literal Translation: I am the Alpha and the Omega, the first and the last: and, What thou seest, write in a book, and send to the seven churches which in Asia; to Ephesus, and to Smyrna, and to Pergamos, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea.

Tyndale Bible of 1526: sayinge: I am Alpha and Omega the fyrst and the laste. That thou seist write in a boke

and sende it vnto the congregacions which are in Asia vnto Ephesus and vnto Smyrna and vnto Pargamos and vnto Thiatira and vnto Sardis and vnto Philadelphia and vnto Laodicia.

Webster's Bible Translation: Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it to the seven churches which are in Asia; to Ephesus, and to Smyrna, and to Pergamos, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea.

Worsley New Testament: saying, I am the Alpha and the Omega, the first and the last; and, What thou seest write in a book, and send it to the seven churches in Asia, to Ephesus, and to Smyrna, and to Pergamos, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea.

Young's Literal Translation: I am the Alpha and the Omega, the First and the Last;' and, 'What thou dost see, write in a scroll, and send to the seven assemblies that are in Asia; to Ephesus, and to Smyrna, and to Pergamos, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea.'



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Questions And Answers

Jerry O'Donnell

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

QUESTION: Was Joseph previously married or is Ellen White just quoting Catholic tradition?

ANSWER: In a rare moment on social media in which we attempt to simply post our material, there is that once-in-awhile glance at other people's content that catches the eye, and in this case it was a heated discussion on Facebook over Joseph being previously married or not.

There was no doubt in the discussion that Jesus had siblings. This is biblically evident in Mark 3:32, which says, "Behold, thy mother and thy brethren without seek for thee", and more specifically in Matthew 13:55-56, "Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas? And his sisters, are they not all with us? Whence then hath this [man] all these things?"

What the discussion was really about was trying to disprove Ellen White being a prophet or messenger of God. In other words, if the person making the argument that Joseph had only one wife and it was Mary, then Ellen White is a false prophet quoting doctrines of the Catholic Church because it is the Catholic Church that suggested that Joseph had all these other children with a prior wife, who probably died, and then he remarried by marrying Mary, who gave birth to only Jesus.

So, outside of just pointing at one side or the other, how do we prove who is correct? We also have Ellen White on a type of trial; therefore, we cannot rely upon her writings for

assistance. Besides, we are to prove things from the Bible first anyways.

We begin with deducing and then we shall call in the scripture. If the man who is discrediting Ellen White is correct, that would make Jesus the eldest son. That would also mean that Mary gave birth to additional children, which is possible, as Joseph waited until after the birth of Christ to "know" her (Matthew 1:25).

Now, the deciding verse is at the cross and not where people would think to search, which is typically around the verses regarding Jesus' birth and everything leading up to it. According to John 19:26-27, it tells us, "When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own [home]." Upon the death of Jesus, the care of His mother was not left for Him to decide. According to family practice, the care of Mary would automatically fall upon the eldest brother seeing that Joseph had died before Jesus became thirty years old. Jesus would have no right to take that responsibility away from His brother and place it upon John, a non-relative.

Therefore, at least all of Jesus' brothers have to be step-brothers because even one brother born of Mary would place the responsibility upon that brother automatically without the allowance of Jesus to just give her away to someone else. To have step-brothers means that those

boys were connected to Joseph at the very least. That exact connection allows for only one other possibility, and that is the fact that Joseph indeed was previously married. Step-brothers are not responsible for the elderly care of a step-mom. Jesus could have asked but did not. He assigned the responsibility, being the only Son of Mary, to John.

So, as expected, Ellen White was not quoting Catholic tradition. She is exonerated on this issue. And the scriptures indeed provide enough evidence to come to the conclusion properly.

QUESTION: Is rinsing a plate but not washing it on the Sabbath allowable?

ANSWER: No doubt that you are referring to the quote of Ellen White, which states, “We would charge all not to wash their dishes on the Sabbath if this can possibly be avoided. God is dishonored by any unnecessary work done on His holy day. It is not inconsistent, but proper, that the dishes should be left unwashed till the close of the Sabbath, if this can be managed. – Letter 104, 1901” {3SM 258.4}.

Please note that it does say “possibly avoided”, although we are not advocating washing dishes on the Sabbath, it is not a requirement to abstain in all cases. What happens after most fellowship gatherings is more than even simple work being performed and should not be so. In Ellen White’s day, it was simple food, and most brown bagged it, using today’s terms. Everyone brought their own food and several brought extra in case of visitors. It was not all

fancy, creating lots and lots of pots, pans, dishes, silverware, etc., to be cleaned.

Approaching it from an obvious perspective, no one would leave leftovers sitting on the table until after the Sabbath. So, cover up the leftovers, and put them in the fridge for storage. If there is a small amount of food in one container that could be transferred to a smaller one to save space in the fridge but leaves the original bowl in a state now needing rinsed or cleaned, then on the Sabbath, do not do that. Waste the space in the fridge by just putting a lid on it or other type of wrapper. That is where one can avoid the unnecessary work in generating dirty dishes. Any other day you may transfer the small contents into a smaller container, but not on the Sabbath.

Now, when it comes to plates, assuming no paper plates were used, obviously scraping the uneaten portion into the trash would be suggested. And, especially during summer months, leaving even dirty dishes in the sink may cause unwanted attention from critters. A quick rinse for health purposes would not be out of the question and still be within allowance for the Sabbath requirement of avoiding all unnecessary work. Critters are not the only consideration of course to want to rinse the dishes. There are odors that can emanate in a short period of time causing a different type of disruption in Sabbath keeping as well. And, of course, we will not be exhausting all the possibilities, but certainly avoiding the actual time involved in a full washing is the

Receipts Available Upon Request!

desired goal, which was evident in the question.

Overall, rinsing the dishes, setting them aside to be washed later, after a meal is a perfectly reasonable activity, just as clearing the table and putting the dining area back into an acceptable condition; that could hardly be considered “working” on Sabbath any more than washing your hands before that meal or wiping your chin afterward. We are to use common sense in making these determinations and not quibble about them, getting into all the rules of how far one can walk on Sabbath without it becoming work.

QUESTION: Word searches, missing vowels, cross pairs, word seeks, etc., are they wrong to do on the Sabbath?

ANSWER: I do not believe there is a clean Ellen White quote provided nor a Bible principle we can apply on this matter, so we cannot say it is wrong

or alright to do on the Sabbath and would leave it to your discretion.

It is understood, however, that on long Sabbaths in which a person is not found in fellowship with fellow Seventh-day Adventists and even possibly living alone, we are not required to read the Bible and Ellen White’s writings or any religious material for hours upon hours until sunset. For one thing, our minds will get to the point that it is not able to comprehend anything. Staring at the walls or even out a window admiring nature can occupy the mind for just so long. On top of that, wanting to avoid sleeping the Sabbath away is an obvious objective, so one may be interested in doing these puzzles.

With that said, here are some things to consider. Any of those activities that would draw the mind away from proper thoughts on the Sabbath would then be breaking the Sabbath. For instance, if there is a theme to those puzzles and one of those themes would be on sports, or movies, or worldly music, or etc.,

Our Websites

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

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

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

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

then it would be recommended to refrain from exposing oneself to such, especially on the Sabbath.

For those that would be quick to suggest setting aside the puzzles and just watch sermons, keep in mind that not everyone has access to the internet, let alone streaming services. Many of our readership do not even own a viewing screen of any sort by choice. So that would not be an option.

I have never read of any such activities in the Bible or in the Spirit of Prophecy, but my understanding of such things is they would be considered entertainment and should be avoided as they would tend to lead into other games. I can almost hear someone asking, “What if they are about Jesus and the Bible?”. We can make most anything about Jesus and the Bible if we tweak things just a little and we so choose, so I believe this sort of activity can and should be avoided. Making the learning of Bible principles seem like a game seems to be leading right into other worldly

practices like simply watching the game shows we are mimicking. If we stick to something like researching topics directly from the Bible instead, that tends to lead to positive things such as object lessons, of which there is no end. Just looking around, there is not one thing within my sight that could not be discussed or studied from almost every age-level that could not lead right back to the Bible or Jesus in some way, and it doesn't have to sound “churchy” or forced or confining – discovery and discussion should open our minds and encourage independent learning, not from something pre-printed, but from things that Jesus has provided either directly or indirectly.

Even at different age-levels there are always things we can do that would meet the approval of Jesus, bringing us full-circle back to Him – and ask yourself, did He do these things on Sabbath?



Prophecy Made Plain

Jerry O'Donnell

What is the Millennium?

The word itself does not appear in the Bible, however the definition of it does. It is the period of one thousand years that follows the second coming. That event is what marks the beginning of the period.

Also initiating the thousand years is a symbolic activity found in the Book of Revelation. “And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a

thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season” (Revelation 20:1-3). That is because “the rest of the dead lived not again until the thousand years were finished” (Revelation 20:5).

As for the saved, it is said regarding the thousand years, “And I saw thrones, and they sat upon them, and judgment was given unto them: and

(Continued from page 32)

[I saw] the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received [his] mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years” (Revelation 20:4). That is because they were part of the group of which could be said, “This [is] the first resurrection” (Revelation 20:5). “Blessed and holy [is] he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years” (Revelation 20:6).

Now, after the saved have reviewed the books of judgment to the satisfaction of knowing why certain people are missing when we thought that they would be there, and others

are in Heaven when we thought they would not be [like Saul who became Paul – while Stephen may have thought Paul's case was hopeless (Acts 7:58-60)], the thousand years come to a close. “And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom [is] as the sand of the sea” (Revelation 20:7-8).

That is all that the Bible reveals about the Millennium or the one-thousand-year period between the second and third comings of Christ, between locking up Satan and releasing him, between the saved sitting on thrones reviewing the books of judgment and eventually concluding that God is vindicated, He is right, He is King!



News And Comments

April 9—Local 10 News

Woman shoots interstate drivers, says God told her to because of the eclipse, Florida police say

Anyone claiming that God speaks to them causing them to act or to teach in the manner directed by God, that person becomes a mouthpiece for God, even known as a prophet. In this case, "many false prophets are gone out into the world" (1 John 4:1). To randomly kill people because it is the eclipse makes no sense whatsoever. The voice she heard was not from God, but "no marvel; for Satan himself is transformed into an angel of light" (2 Corinthians 11:14).

April 26—Penn Live

New Bible chapter found after 1,500 years of remaining hidden

The article states, "This discovery has provided a 'unique gateway' into how the Bible has changed over time." Therefore, even if the find is something notable and not another attempted trick to justify modern translations, it already undermines people's belief in the Bible. To state that the Bible basically is in constant change means that even Christians who do not want to believe in the Bible, now have reason to disbelieve. "Thy word [is] true [from] the beginning: and every one of thy righteous judgments [endureth] for ever" (Psalms 119:160).

April 28—New York Times

After Period of Chastity, Hollywood Movies Embrace Sex Again

Christians who justify these types of

movies thinking that they are not influenced by them are working against what the first counsel stated that Christians ought to practice: "But that we write unto them, that they abstain from

pollutions of idols, and [from] fornication, and [from] things strangled, and [from] blood" (Acts 15:20).



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.

April 17—Advent Messenger

Preparing Our Little Ones for the Dancehalls and Cocktail Bars of the World

It's truly a sad day when Adventists begin to imitate the iconic Barbie brand from the Mattel toy company. Recently, the Seventh-day Adventist Matric School in Ranipet, India, celebrated its 35th Annual Day program by featuring very young children dancing to the internationally famous Barbie Girl song. The Barbie Girl

lyrics and dancing may appear cute and insignificant, but the song is sexually explicit and about Ken and Barbie going on a date.

Bible: 2 Timothy 3:5, "Having a form of godliness, but denying the power thereof: from such turn away."

Comment: The form of godliness is calling themselves Seventh-day Adventists, and denying the power is not being able to shun the world. And

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observers of these things are to turn away.

April 27, 2024—Adventist Review

Drive-by Prayer

Here's how it works. The church picks a time and location where they will do a drive-by prayer event. Helvis recommends using the church parking lot, but if your church is off the beaten path, you may want to consider options where you'll be able to get permission from the business owner to be there. When a car arrives, a church member will greet them and ask what the person would like them to pray for. After offering a personal prayer for the person who stopped, the church member will leave them with a gift, such as a piece of candy, a relevant tract, or a book on prayer.

EGW: "Letters come to me in which the writers ask me to pray for them. But Christ is praying for them. All they need is to carry their soul-distress to Jesus. He says, "I am at thy right hand to help thee." This is what I try to write to them. I tell them not to go to any human being for the help that Christ alone can give. He says, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." " {2SAT 148.4}

"God had shown me those who keep God's commandments are to have nothing to do [in anointing and special prayer] for the sick of those who are daily trampling them underfoot, unless it is in some special case where souls are convicted of the truth and are decided to move out upon it. The partition wall between commandment keepers and those who trample them underfoot should be kept." Lt 4, 1857 (Quoted in 1BIO 404.) {PaM 233.5}

Comment: This "method of witnessing" seems cheapening the prayer relationship with God. Handing out a piece of candy certainly does not support

the health message, but putting that aside, this is nothing short of another method of bringing the ways of the world into the church. There is no example in the Bible of this ever happening. Though people may quote the numerous ones who Jesus would heal in a similar "drive-by" manner, it was not His intent to set up a "drive-by location" and advertise such. People simply approached Jesus even in the form of crowds. This is a branch off the attempt by other denominations to do drive-by sermons. Additionally, the simple form of praying for healing without knowing the reason causing the issue, or without knowing the individual, is condemned in Ellen White's writings as such people would simply return to their harmful practice {HL 238.6}. And, "In praying for the sick, we are to pray that, if it is God's will, they may be raised to health; but if not, that He will give them His grace to comfort, His presence to sustain them in their suffering." { CH 376.1}.



Ellen White Abbreviations In this Issue

1SM - Selected Messages Book 1

2SAT - Sermons and Talks Volume Two

3SM - Selected Messages Book 3

19MR - Manuscript Releases Volume Nineteen

CH - Counsels on Health

GC - The Great Controversy (1911)

HL - Healthful Living

PaM - Pastoral Ministry

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.*

Fenugreek Seeds for Managing Blood Sugar Results

Fenugreek seeds, known as methi dana, are good for managing diabetes. Packed with fiber, they work by slowing down carbs' breakdown, helping control blood sugar levels. Studies show they can reduce fasting glucose and HbA1c levels.

benefits, like lowering the glycemic index in diets with rice or wheat, and they are rich in vitamins and antioxidants. You can enjoy them soaked in hot water overnight, in salads, or roasted, ground and sprinkled on for adding a nutty flavor to your meals.

These seeds also have other

