



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.

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IMAGE REMOVED

The transgression of the physical law is the transgression of God's law. Our Creator is Jesus Christ. He is the Author of our being. He has created the human structure. He is the Author of physical laws as He is the Author of the moral law. And the human being who is careless and reckless of the habits and practices that concern his physical life and health sins against God.

{The Kress Collection, page 46.3}

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| <ul style="list-style-type: none">• Authorized KJV vs Catholic Bible• Go Ye Therefore, and Teach• Healthy and Delicious Recipes• Healthy Living• How Do You Resolve It?• Keep the Sabbath Holy• News and Comments | <ul style="list-style-type: none">• Questions and Answers• Sanctification or Living Holiness• The Third Angel's Message.• Watchman, Let Him Declare What He Seeth• Who Is Jesus During the Seventh Church Period? |
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**A Publication By Seventh-day Adventists
For Seventh-day Adventists**

Dear Brothers and Sisters ...

Jerry O'Donnell

We are told “The time has come when, as God opens the way, families should move out of the cities. The children should be taken into the country. The parents should get as suitable a place as their means will allow. Though the dwelling may be small, yet there should be land in connection with it that may be cultivated” {AH 139.4}. And so, many years ago, our family did so, however, we quickly discovered after closing on the house that train tracks ran two miles from the home. It raised a concern, but after a few short months, it all seemed to be but mere background noise, until the first train/vehicle accident at a crossing nearby. As an act in good faith, the railroad company had all of the trains turn up the volume on their horns. At each of at least five crossings, the horn would blast. The trains ran around the clock. Disturbance in sleep began to happen. This was rectified by either ear plugs, or a sound machine, or both.

And then a series of other vehicle and train collisions occurred.

Each incident was followed with an increase in volume on the trains' horns to the point that the midnight train and the four in the morning train were the loudest, evidently coinciding with the timing of the collision incidents. It got to the point that I personally trained my body to turn in well after midnight to compensate, hence why many of you who communicated with me received responses in email form at various points during the night. Turning in at nine or nine-thirty would be too short of sleep. Of course, the best hours of sleep are before the middle of the night. Basically, there was no good solution. So, I chose to simply take a disadvantage and turned it into an advantage. Instead of lying awake for up to four hours after a sleep disturbance, why not use it to be profitable. And so, I did.

Now, when we use the hours for God's service, directly or indirectly, God can work with that. When we stay up late binge-watching TV, playing video games, being out with friends, etc., then we definitely

have a violation of counsel.

So, the point is not so much to focus on my sleeping habits, but to announce that my family and I have relocated to a better place. At the time of writing this (November, 2019), sleep at night has been very peaceful. Our plans for the three and a half acres awaits only God's blessings. And, the distance we moved does not require a change in our post office box address, however, the number of times we will be checking it shall be greatly reduced. It will be checked at least once a week, but we hesitate in setting up a new box number. The reason is that we have numerous materials already distributed and being passed along with Bible study requests; those forms have the Boiling Springs address. Therefore, we ask for your patience in the use of the p. o. box, and we do not wish to run more than one box as we desire to save on the use of God's money.

So, I leave you with this thought – Choose wisely and do your research

(Continued on page 44)

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

TABLE OF CONTENTS

Editorial **Page 2**

The Third Angel's Message.
Ellen White **Page 4**

Sanctification or Living Holiness
Elder Daniel T. Bourdeau **Page 11**

Who Is Jesus During the Seventh Church Period? - Jerry O'Donnell **Page 19**

Keep the Sabbath Holy **Page 22**

How Do You Resolve It? **Page 24**

Healthy Living
Ellen White **Page 26**

Recipe **Page 27**

Authorized KJV vs Catholic Bible **Page 28**

Go Ye Therefore, And Teach **Page 30**

Questions And Answers **Page 32**

Watchman, Let Him Declare
What He Seeth **Page 37**

News and Comments **Page 41**

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nately 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.

The Third Angel's Message.

Ellen White (extra article)

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

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

ple, light from the holy of holies was shed upon his waiting people on the earth.

They had by faith followed their High Priest from the holy to the most holy, and they saw him pleading his blood before the ark of God. Within that sacred ark is the Father's law, the same that was spoken by God himself amid the thunders of Sinai, and written with his own finger on the tables of stone. Not one command has been annulled; not a jot or tittle has been changed.

While God gave to Moses a copy of his law, he preserved the great original in the sanctuary above. Tracing down its holy precepts, the seekers for truth found, in the very bosom of the decalogue, the fourth commandment, as it was first proclaimed: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates:

for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." [Exodus 20:8-11.]

The Spirit of God impressed the hearts of these students of his word. The conviction was urged upon them, that they had ignorantly transgressed the fourth commandment by disregarding the Creator's rest-day. They began to examine the reasons for observing the first day of the week instead of the day which God had sanctified. They could find no evidence in the Scriptures that the fourth commandment had been abolished, or that the Sabbath had been changed; the blessing which first hallowed the seventh day had never been removed. They had been honestly seeking to know and do God's will, and now, as they saw themselves transgressors of his law, sorrow filled their hearts. They at once evinced their loyalty to God by keeping his Sabbath holy.

Many and earnest were the efforts made to overthrow their faith.

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

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

In the book of the Revelation, under the symbols of a great red dragon, a leopard-like beast, and a beast with lamb-like horns, [Revelation 12 AND 13.] are brought to view those earthly governments which are especially engaged in trampling upon God's law and persecuting his people. Their war is carried for-

ward to the close of time. The people of God, symbolized by a holy woman and her children, are greatly in the minority. In the last days only a remnant exists. John speaks of them as those that "keep the commandments of God, and have the testimony of Jesus Christ." [Revelation 12:17.]

Through the great powers controlled by paganism and the papacy, symbolized by the dragon and the leopard-like beast, Satan for many centuries destroyed God's faithful witnesses. Under the dominion of Rome, they were tortured and slain for more than a thousand years; but the papacy was at last deprived of its strength, and forced to desist from persecution. [Revelation 13:3, 10.] At that time the prophet beheld a new power coming up, represented by the beast with lamb-like horns. The appearance of this beast and the manner of its rise seem to indicate that the power which it represents is unlike those brought to view under the preceding symbols. The great kingdoms that have ruled the world obtained their dominion by conquest and revolution, and they were presented to the prophet Daniel as beasts of prey,

rising when the "four winds of the heaven strove upon the great sea." [Daniel 7:2.] But the beast with horns like a lamb is seen "coming up out of the earth;" [Revelation 13:11.] signifying that instead of overthrowing other powers to establish itself, the nation thus represented arose in territory previously unoccupied, and grew up gradually and peacefully.

Here is a striking figure of the rise and growth of our own nation. And the lamb-like horns, emblems of innocence and gentleness, well represent the character of our government, as expressed in its two fundamental principles, Republicanism and Protestantism. The Christian exiles who first fled to America,

sought an asylum from royal oppression and priestly intolerance, and they determined to establish a government upon the broad foundation of civil and religious liberty. These principles are the secret of our power and prosperity as a nation. Millions from other lands have sought our shores, and the United States has risen to a place among the most powerful nations of the earth.

But the stern tracings of the prophetic pencil reveal a change in this peaceful scene. The beast with lamb-like horns speaks with the voice of a dragon, and "exerciseth all the power of the first beast before him." The spirit of persecution manifested by paganism and the papacy is again to be revealed. Prophecy de-

clares that this power will say "to them that dwell on the earth, that they should make an image to the beast." [Revelation 13:14.] The image is made to the first or leopard-like beast, which is the one brought to view in the third angel's message. By this first beast is represented the Roman Church, an ecclesiastical body clothed with civil power, having authority to punish all dissenters. The image to the beast represents another religious body clothed with similar power. The formation of this image is the work of that beast whose peaceful rise and mild professions render it so striking a symbol of the United States. Here is to be found an image of the papacy. When the churches of our land, uniting upon such points of faith as are held by them in common, shall influence the State to enforce their decrees and sustain their institutions, then will Protestant America have formed an image of the Roman hierarchy. Then the true church will be assailed by persecution, as were God's ancient people. Almost every century furnishes examples of what bigotry and malice can do under a plea of serving God by protecting the rights of Church and

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.

State. Protestant churches that have followed in the steps of Rome by forming alliance with worldly powers have manifested a similar desire to restrict liberty of conscience. In the seventeenth century thousands of non-conformist ministers suffered under the rule of the Church of England. Persecution always follows religious favoritism on the part of secular governments.

The beast with lamb-like horns commands "all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads; and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." [Revelation 13:16, 17.] This is the mark concerning which the third angel utters his warning. It is the mark of the first beast, or the papacy, and is therefore to be sought among the distinguishing characteristics of that power. The prophet Daniel declared that the Roman Church, symbolized by the little horn, was to think to change times and laws, [Daniel 7:25.] while Paul styled it the man of sin, [2 Thessalonians 2:3, 4.] who was to exalt him-

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

The papacy has attempted to change the law of God. The second commandment, forbidding image worship, has been dropped from the law, and the fourth commandment has been so changed as to authorize the observance of the first instead of the seventh day as the Sabbath. But papists urge as a reason for omitting the second commandment, that it is unnecessary, being included in the first, and that they are giving the law exactly as God designed it to be understood. This cannot be the change foretold by the prophet. An intentional, deliberate change is brought to view: "He shall think to change times and laws." The change in the fourth commandment exactly fulfills the prophecy. For this change the only authority claimed is that of the

church. Here the papal power openly sets itself above God.

The claim so often put forth, that Christ changed the Sabbath, is disproved by his own words. In his sermon on the mount he declared: "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of Heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of Heaven." [Matthew 5:17-19.]

Roman Catholics acknowledge that the change of the Sabbath was made by their church; and they cite this change as evidence of the authority of the church to legislate in divine things, and declare that Protestants, by observing the Sabbath as thus changed, are recognizing her power. The Roman Church has not relinquished her claim to supremacy; and when the world and the

Protestant churches accept a Sabbath of her creating, while they reject the Bible Sabbath, they virtually admit this assumption. They may claim the authority of apostles and Fathers for the change; but in so doing they ignore the very principle which separates them from Rome,—that "the Bible, and the Bible only, is the religion of Protestants." The papist can see that they are deceiving themselves, willingly closing their eyes to the facts in the case. As the Sunday institution gains favor, he rejoices, feeling assured that it will eventually bring the whole Protestant world under the banner of Rome.

The fourth commandment, which Rome has endeavored to set aside, is the only precept of the decalogue that points to God as the Creator of the heavens and the earth, and thus distinguishes the true God from all false gods. The Sabbath was instituted to commemorate the work of creation, and thus to direct the minds of men to the true and living God. The fact of his creative power is cited throughout the Scriptures as proof that the God of Israel is superior to heathen deities. Had the Sabbath always been kept,

man's thoughts and affections would have been led to his Maker as the object of reverence and worship, and there would never have been an idolater, an atheist, or an infidel.

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

upon this question does not come until Sunday observance is enforced by law, and the world is enlightened concerning the obligation of the true Sabbath. Not until the issue is thus plainly set before the people, and they are brought to choose between the commandments of God and the commandments of men, will those who continue in transgression receive the mark of the beast.

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

In the issue of the great contest, two distinct, opposite classes are developed. One class "worship the beast and his image, and receive his mark," and thus bring upon themselves the awful judgments threatened by the third angel. The other class, in marked contrast to the world, "keep the

commandments of God and the faith of Jesus." [Revelation 14:9, 12.] Though the powers of earth summon their forces to compel "all, both small and great, rich and poor, free and bond," to receive the mark of the beast, yet the people of God do not receive it. The prophet of Patmos beholds "them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God," [Revelation 15:2.] and singing the song of Moses and the Lamb.

Such were the momentous truths that opened before those who received the third angel's message. As they reviewed their experience from the first proclamation of the second advent to the passing of the time in 1844, they saw their disappointment explained, and hope and joy again animated their hearts. Light from the sanctuary illuminated the past, the present, and the future, and they knew that God had led them by his unerring providence. Now with new courage and firmer faith, they joined in giving the warning of the third angel.

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

These words apply in the Christian age, as is shown by the context: "The Lord God which gathereth the outcasts of Israel saith, Yet will I gather others to him, beside those that are gathered unto him." [Isaiah 56:8.] Here is foreshadowed the gathering in of the Gentiles by the gospel. And upon those who then honor the Sabbath, a blessing is pronounced.

Thus the obligation of the fourth commandment extends past the crucifixion, resurrection, and ascension of Christ, to the time when his servants should preach to all nations the message of glad tidings.

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

"To the law and to the testimony." While conflicting doctrines and theories abound, the law of God is the one unerring standard to which all opinions, doc-

trines, and theories are to be brought. Says the prophet, "If they speak not according to this word, it is because there is no light in them." [Isaiah 8:20.]

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

The prophet thus points out the ordinance which has been forsaken: "Thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, the restorer of paths to dwell in. If

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

With peculiar fitness may the Sabbath be called the foundation of many generations. Hallowed by the Creator's rest and blessing, it was kept by Adam in his innocence in holy Eden; by Adam, fallen yet repentant, when he was driven from his happy estate. It was kept by all the patriarchs, from Abel to righteous Noah, to Abraham, to Jacob. When the chosen people were in bondage in Egypt, many, in the midst of prevailing idolatry, lost their knowledge of God's law; but when the Lord delivered Israel, he pro-

claimed his law in awful grandeur to the assembled multitude, that they might know his will, and fear and obey him forever.

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

Since the Reformation, there have been in every generation witnesses for God to uphold the standard of the ancient Sabbath. Though often in the midst of reproach and persecution, a constant testimony has been borne to this truth. Since 1844, in fulfillment of the prophecy of the third angel's message, the attention of the world has been called to the true Sabbath, and a constantly increasing number are returning to the observance of God's holy day. {*The Spirit of Prophecy Volume Four*, page 273.1 - 286.2}



Sanctification or Living Holiness

Elder Daniel T. Bourdeau

Four Angels' Messages
Comment: The Bible says, "Follow peace with all [men], and holiness, without which no man shall see the Lord" (Hebrews 12:14), therefore, a series of articles on the subject of sanctification, even holy living is warranted being that we, very likely, are the last generation who will make up the 144,000 "And in their mouth was found no guile: for they are without fault before the throne of God" (Revelation 14:5). That is being sanctified, even living holy.

SANCTIFICATION is a Bible subject, and as such it demands our serious attention. The importance of this subject appears from the fact that it is God's will that we should be sanctified. Says inspiration: "This is the will of God, even your sanctification." 1 Thess. iv, 3. The object of God in giving a revelation to man, was to sanctify a people unto himself; and as many as have spoken and written by inspiration, have dwelt on the necessity of sanctification.

Anciently God commanded his people to be holy. Lev. xi, 44. Jesus prayed the Father

to sanctify his followers, and those who should believe on him through their word, and died that a people might be sanctified unto God; Jon. xvii, 17, 19; Heb. xii, 2; and under this dispensation the Lord says, "Be ye holy, for I am holy." "Follow peace with all men, and holiness, without which no man shall see the Lord." 1 Pet. i. 15; Heb. xii, 14. In the face of these plain truths, it cannot be expected that those who love the Bible will be disposed to let this subject pass unnoticed.

In the holy Scriptures, sanctification sometimes consists in setting apart or consecrating to a sacred or religious use. In this sense the seventh day, the first-born, mount Sinai, the priests, the sanctuary and its utensils, the temple at Jerusalem, and the prophets, were sanctified. Gen. ii, 3; Ex. xiii, 2; xix, 2, 3; xxviii--xxx; 2 Chron xxix, 7; Jer. i, 5. In this sense even Christ was sanctified, when he was set apart to the work of man's redemption. Jon. x, 36; xvii, 19.

Sanctification consists, moreover, in cleansing from sin, in making pure and holy that

which is impure and unholy. In this sense Christians are sanctified, and in the progress of their sanctification, there is a setting apart to holy purposes--a self-consecration to the glory of God.

The depravity of our race is the doctrinal fact upon which rests the necessity of our being sanctified. "All have sinned and come short of the glory of God." Rom. iii, 23. All are naturally inclined to love the ways of sin and to do evil. The power of sin has so affected the human family, that they may, in their natural state, be called the servants of sin. But sanctification purifies and alienates us from the dominion of sin; destroys the corrupt propensities of our fallen natures; rectifies our affections and inclinations, and brings our entire beings into subjection to the will of God, so that we may properly be called the servants of righteousness.

This is indeed a great work, and the Scriptures plainly teach that God sanctifies his people. Ex. xxxi, 13; Eze. xx, 12; Jon. xvii, 17; Heb. ii, 11. God graciously pro-

vides and urges the means of sanctification, and helps his people to use them. It is impossible for man to devise means whereby he can sanctify himself, or to attain to holiness by his own strength. Man must accept the means which God has devised, and the gracious assistance which he affords.

The plan of God is such that we must co-operate with him in this work. This is seen in the following texts:

"Sanctify yourselves therefore, and be ye holy: for I am the Lord your God. And ye shall keep my statutes, and do them: I am the Lord which sanctify you."

Lev. xx, 7, 8. "Cleanse your hands ye sinners, and purify your hearts ye double-minded."

"Let us cleanse ourselves from all filthiness of the flesh and spirit."

"Every man that hath this hope in him purifieth himself even as he is pure." "Abstain from all appearance of evil.

And the very God of peace sanctify you wholly." James iv, 8; 2 Cor. vii, 1; 1 Jon. iii, 3; 1 Thess. v, 23.

From this view of the subject, it is evident that we cannot be sanctified, or become holy, without making special efforts to overcome sin. If men could be sanctified irrespective of the

course they pursue, we might conclude that sanctification depends wholly on the will of God; and as God is no respecter of persons, we might also conclude that if he sanctifies one he will sanctify all, and that all mankind will be saved.

It is also evident that those greatly err who think that sanctification rests solely in the power of men, and that they can of themselves turn from sin to holiness. To say the least, they do not realize the depth of their degradation and misery, and have not felt the force of this humbling truth, that they are carnal, sold under sin.

Sanctification is effected through the truth. Says Christ, "Sanctify them through thy truth: thy word is truth.... And for their sakes I sanctify myself, that they also might be sanctified through the truth."

"Now ye are clean through the word that I have spoken unto you." Jon. xvii, 17, 19; xv, 3.

And Peter says, "Seeing ye have purified your hearts in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." 1 Pet. i, 22.

Genuine sanctification follows the channel of

Bible truth. It is not grounded on flights of feeling, but on the immutable truths of God's word. It is the truth received through the mind, and practically carried out in the life. When the truth is thus received and carried out, there is a radical work, a change indeed; and those who receive and obey the truth are not destitute of good feeling. They have an inward satisfaction for well-doing, and enjoy the approbation and blessing of the Lord to encourage and strengthen them in their great and glorious work.

Some would try to evade the truth with the idea that they have the Spirit, and consequently the sanctification of the Spirit. But what is the leading office of the Spirit that sanctifies? It is to guide into the truth. Said Christ, "When he, the Spirit of truth, is come, he will guide you into all truth." Jon. xvii, 13. The Spirit and the truth agree. The Spirit is the great agent that God employs in sanctifying men. Hence Bible sanctification is called the sanctification of the Spirit. 1 Pet. 1, 2. The Spirit helps our infirmities. It helps us to understand, receive and practice the truth.

Therefore that spirit which is not in harmony with the truths of God's word is not the sanctifying Spirit of truth, and the sanctification which is based on the leadings and teachings of such a spirit is a false one. {1864 DTB, SLH 8.2}

Sanctification is a progressive work. Says Paul, "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." 2 Cor. vii, 1. Those whom Paul is here addressing were Christians, yet they needed to cleanse themselves and perfect holiness or sanctification. The same sentiment is expressed in the following texts: "Therefore leaving the principles of the doctrine of Christ, let us go on to perfection; not laying again the foundation of repentance from dead works and faith toward God." Heb. vi, 6. "Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I

press toward the mark for the prize of the high calling of God in Christ Jesus." Phil. iii, 12-14.

2 Pet. i, 5-9: "And besides this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord and Saviour Jesus Christ. But he that lacketh these things, is blind and cannot see afar off, and hath forgotten that he was purged from his old sins."

In this passage the apostle addresses those who have obtained like precious faith, (verse 1,) and urges a progressive advancement in holiness toward completeness in the Christian character. In conversion a blow is struck at the corrupt propensities of fallen human nature, and a great change takes place. But the work of sanctification is not then complete. The young convert stands on the platform of faith. He has seen sin in its true light, has repented of his sins, and has been

cleansed from the same by faith in the merits and efficacy of the blood of Christ, and now rejoices in his Saviour. But he must advance in holiness by adding to his faith virtue, and to virtue knowledge and the rest of the Christian graces.

Thus it appears that sanctification is not the work of a moment. It is to be regretted that some, believing sanctification to be an instantaneous work, will fall back on some past blessing or excitement, and will even affirm that they have been months and years in a state of perfect love without committing a single sin, and scoff at the idea that they can be in a better condition, in a holier state. The spirit of such, is different from that of many pious and devoted men and women in the past, who often wept over the remains of inbred sin, and in whose lives we trace progress in sanctification.

The position that sanctification is an instantaneous work, has a tendency to discourage the conscientious and desponding, and to induce many to believe that they are rich and increased with goods, and have need of nothing, and is a great hindrance in the way of true sanc-

tification.

Says the apostle, "He that lacketh these things is blind and cannot see afar off." He that has had an opportunity to improve and has not advanced in Christian virtues, is in a backslidden state, and being deprived of the enlightening influences of the Holy Spirit, is in a great measure blind in regard to his own condition and in regard to the truth, and cannot see afar off, or cannot see far in the way of holiness.

Sanctification may be well represented by the growth of plants. It commences with the seed, the grain, and grows up into the lofty tree. It is receiving with meekness the ingrafted word, and growing thereby, or growing in grace and in the knowledge of the truth, or growing up into Christ our living head, or being changed from glory to glory into the image of Christ.

As the child of God contemplates the truth, he gradually beholds in it the glory of the Lord, and falls in love with his lovely character. Under the influences of divine truth, he sees some beautiful trait in the Christian character and conforms to it, and thus far grows up into Christ and becomes assimilat-

ed into his likeness. Light shines on another excellence, and then on another, and he overcomes and overcomes, growing stronger and stronger, becoming more and more holy in imitating the perfect Pattern, and thus he is changed from glory to glory into the image of Christ.

This view is further strengthened by those texts in which God's people are exhorted and encouraged to be perfect, to overcome, to mortify the deeds of the flesh, etc., also by those passages where prayers and desires are offered for the sanctification and perfection of the saints.

The fact that Christians in the Scriptures are designated as holy, sanctified, perfect, and saints, does not militate against our position. Christians are sanctified or perfect as far as they understand and practice the truth; and even those who are called holy, sanctified, perfect and saints, are exhorted to cleanse themselves, to perfect holiness, to be perfect, to go on to perfection, etc. Compare 1 Cor. i, 2; 2 Cor. i, 1; vii, 1; xiii, 11; Phil. iii, 12-16; Heb. iii, 1; vi, 1.

It is manifest that light increases on the truth as the work of sanctification progresses, and

that sanctification involves the necessity of advancing in the knowledge of the truth. For this reason we should cry after knowledge, and lift up our voice for understanding; seek her as silver, and search for her as for hid treasures. Prov. ii, 3, 4. And "all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. iii, 16, 17.

Says the wise man, "The path of the just is as the shining light, that shineth more and more unto the perfect day." Prov, iv, 18. And what is it that thus causes the path of the just to shine, unless it is the word of God? David says, "Thy word is a lamp unto my feet and a light unto my path." Ps. cxix, 105. Again Peter says, "We have a more sure word of prophecy (or the word of the prophets which is very firm, French Trans.); whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawns, and the day-star arise in your hearts." 2 Pet. i, 19.

The word of God was

given to be a light unto the just, to show them their duty and whereabouts in this dark world. The idea that this word is a revelation of God to man which should be studied, is proof that God designed it should be understood. Strong and numerous have been the efforts of the powers of darkness to extinguish this light of heavenly birth; but it shines to-day. And is it not reasonable to expect that light will increase on the word of God, and that the prophecies will be better understood as those prophecies relating to the last days are fast fulfilling, and as the end toward which they point approaches? Said an angel while speaking to the prophet Daniel concerning the last days, or the time of the end, "Many shall run to and fro, and knowledge shall be increased." Dan. xii, 4. And in the same connection we read, "Many shall be purified, and made white and tried; but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand." Verse 10.

It would not be necessary to enter into a lengthy argument to convince the candid that we are living in the last days. By comparing the sure word of proph-

ecy with history and the signs of the times, we see clearly that we are occupying the last link in those great chains of prophecy which were to reach to the end; that the leading signs which were to be the precursors of Christ's second coming, and which were to bring us to the last generation, have been fulfilled, and that the present signs of the times show conclusively that the great drama of this world's history is about to wind up, and that the Lord is near even at the doors. (See works on the Prophecy of Daniel and on the Signs of the Times, published at the Review Office, Battle Creek, Mich.)

It is clear that we have reached the time when a flood of light is shining from God's word on the path of the just, and that this light relates to that great event which is immediately impending – the coming of the Lord, and to a preparation to meet it. Thus we denominate present truth, because it applies to the present time, and is adapted to the wants of the present generation; and it is through this truth that the last church will be sanctified.

But some do not see the necessity of receiving the truths applicable to the present time in

order to be sanctified. They think they can be sanctified by living as other good Christians have lived. But how have good Christians in the past been sanctified?

Have they not been sanctified by living up to the light that they had in their day? And if we are favored with more light than they were, if God has other duties for us to perform, can we be sanctified by merely living as they lived? Does God cause light to shine on his word in vain? Can men understandingly treat any portion of God's word with indifference or impunity without incurring guilt? Can men avoid performing known duties and yet be free from sin? Said Christ, "If I had not come and spoken unto them they had not had sin; but now they have no cloak for their sin." Jon. xv, 22.

When John the Baptist was preaching the first advent and preparing a people to meet the Lord, he said to the Jews, "Think not to say within yourselves, We have Abraham to our father; for I say unto you that God is able of these stones to raise up children unto Abraham." Matt. iii, 9. From this it appears that the Jews fell back on good father Abraham to ex-

cuse themselves for not receiving the testimony of John. They overlooked the fact that Abraham rejoiced to see the day of Christ, and that he would have gladly received John's testimony if he had lived in his day. They did not realize that they could not be Abraham's children indeed, without possessing the spirit with which he was imbued.

Now is not this the condition of those who refer to good Christians in the past to justify themselves for not receiving those truths that apply to the present time?

But if the Jews who lived at the close of the former dispensation could not be sanctified without receiving John's preaching, can the last church be sanctified without receiving those truths relating to Christ's second coming?

It will require a special preparation to meet the Lord when he comes. It will be necessary for the last church to look for Christ; for it is to them that look for him that he will appear the second time without sin unto salvation. Heb. ix, 28. "And it shall be said in that day, Lo this is our God; we have waited for him and he will save us." Isa. xxv, 9. Now we cannot look for Christ without watching

the signs of the times, and believing in the advent near.

The primitive church could not consistently look for Christ in their day. The caution to them was, to not be troubled by spirit, by word or by letter, as that the day of Christ was at hand. 2 Thess. ii, 1-4. But when the leading signs of Christ's coming commenced to be fulfilled, then the church could look up, knowing that their redemption drew nigh. Luke xxi, 25-28. And now it is an important duty of the people of God to watch the remaining signs of the coming of the Lord. Verse 26; Matt. xxiv, 42; 1 Thess. v, 6. Those who watch in the Bible sense of the term, and have a living faith in the advent near will not be in darkness that the day of Christ should overtake them as a thief in the night. They will know their whereabouts and their duty.

When the great day of the Lord is near and hasteth greatly, even the meek of the earth are commanded to seek meekness and righteousness that they may be hid in the day of the Lord's fierce anger. Zeph. i, 14, etc.; ii, 3. Their past attainments in holiness will not suffice them. They must

seek to be more meek and more righteous, more Christ-like, more holy.

The coming of the Lord is a highly practical subject, and as it is especially connected with the sanction of the last church, we may expect that it will be heralded for the benefit of the last generation. This has been done in this generation under the proclamation of the first two messages of Rev. xiv, (see verses 6-8,) and it is now being done under the proclamation of the third message of the same chapter (verses 9-13,) which we understand to be the last message of mercy, and through which a people will be prepared to meet the Lord at his coming. For a full exposition of these messages see works on the Messages.

We say that the third message is the last message of mercy, because it is followed by the appearing of one like unto the Son of man on the white cloud to gather the harvest of the earth. Verses 14, 15. Again, the unmixed wrath of God, which is the same as the seven last plagues, (compare Rev. xiv, 9, 10; xv, 1; xvi, 1, 2,) follows, upon all those who do not heed it, hence there can be no later message by

which men can be saved.

It is evident from the language of this message that it will develop a holy people, a people of whom it can be said, "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." The same class are brought to view in Rev. xii, 17, as the remnant (or last end) of the woman's (or church's) seed, which keep the commandments of the God and have the testimony of Jesus Christ.

The burden of this message is the commandments of God and the faith of Jesus. These are kept in opposition to the worship of the beast (papacy). By the commandments of God, we understand is meant, those commandments which God proclaimed in person, and wrote with his own finger on stone. These are emphatically God's commandments. When the commandments of God are spoken of in distinction from the faith of Jesus, they must refer to the ten commandments exclusively.

The faith of Jesus is something that is kept or obeyed in connection with the commandments of God. It cannot simply mean the confidence of Jesus, neither

can it really mean the confidence we should have in Jesus. It must denote the form of doctrine taught by Jesus, which embraces the means of salvation from sin and its curse, and all the healing and restoring ordinances, precepts, and doctrines of Christ as recorded in the New Testament. This faith can be kept or obeyed. See Acts vi, 7; Rom. i, 5; 2 Tim. iv, 7; Jude 3; Rev. ii, 13.

It needs but a moment's reflection to see that this message is very comprehensive, and that it is sufficient to sanctify a people in the strictest sense of the word. Here we have the moral law of ten commandments, which is based in the nature of God and in the nature of man, and bears those divine characteristics which constitute a perfect and holy character. This law embodies all the principles of right, prescribes the way of holiness, and condemns every sin. Anciently God told his people that if they kept this law, they should be a holy people. Ex. xix, 5; Deut. iv, 12, 13. This would be but a natural consequence. In keeping this law, they would bear its holy perfections. This law is from its very nature immutable. To change this law would be to change the nature

and character of God which is impossible. Now the law remaining the same, those who keep it must be perfect and holy.

But we cannot by our own strength keep the holy law of God; neither can we cleanse ourselves from our transgressions of God's law. Therefore God in mercy provides the faith of Jesus, which presents to our view the fountain opened for uncleanness, and all those helps and means of grace that cluster around the death of the blessed and adorable Son of God, and by which the humble penitent can obtain strength to bring all the powers of his being in subjection to the law of God.

The result of this message in developing a people who keep the commandments of God and the faith of Jesus, proves that previously, the commandments of God and the faith of Jesus had not all been kept. The little horn, spoken of by Daniel, and symbolizing Papacy, had trodden the truth to the ground and practiced and prospered during its dark reign. Dan. vii, 25; viii, 12. A great amount of truth pertaining to the commandments of God and the faith of Jesus, had been restored under

the glorious reformation, and by God's people since the reformation. Yet there remained other important truths to be fully brought to light under the last merciful message to man. Among these is found the truth of the Sabbath. Under this message all the commandments are kept; hence the fourth commandment is kept; and this commandment enjoins the observance of the "Sabbath-day," or "Sabbath of the Lord," which is the day on which God rested in the beginning, and which he blessed and sanctified because that in it he had rested from all his work. Ex. xx, 9-11; Gen. ii, 1-3.

The third message is not a contracted platform as some have supposed. It is as broad as the commandments of God and the teachings of Christ and his apostles. In it centers all the sanctifying truths of God's word.

We will now further develop this subject by examining the following text from Paul: "And the very God of peace sanctify you wholly. And I pray God your whole spirit, and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thess. v, 23.

The language of this text shows that it applies to the last church, to those who would reach "unto the coming of our Lord Jesus Christ." Read also the first part of this chapter and the latter part of the previous chapter. From this text we see that Paul desired that the church should be wholly sanctified, and that their whole spirit and soul and body, should be preserved blameless unto the coming of the Lord. This confirms what we have said to show that sanctification is a progressive work, and that a special preparation will be required of the last church. A partial sanctification is not sufficient for the church living under the blazing light of the last message of mercy. They must be "wholly" sanctified. They must receive and live out the whole truth.

Again, those parts which should be preserved blameless, are the very parts that must first be sanctified. Hence when Paul desired the sanctification of the church, he desired that their whole spirit and soul and body should be sanctified.

The spirit and soul are here spoken of as two distinct parts. The word spirit, in this text is translated from ??,

which may here be rendered mind. It is here put for the mind. See Robinson's Greek Lexicon to the New Testament. See also 1 Cor. iii, 3, 4; vi, 20; vii, 34; 2 Cor. vii, 1; Col. ii, 5, etc. The term soul is variously used in the Scriptures. But we understand that in this text it denotes the life. The Greek word ??, from which it is translated, is rendered life forty times in the New Testament, such being the primary signification of the word; and it would be proper to so render it in this text. All are agreed as to the meaning of the word body.

We understand that the mind, the life and the body constitute the whole man, and when a person is sanctified in a Bible sense, these parts are set apart to the glory of God, and employed in the service of the Creator. Let us now notice the sanctification of each of these parts separately, commencing with ...

{1864 DTB, SLH 5.1 - 20.1}

To be continued



Who Is Jesus During The Seventh Church Period?

Jerry O'Donnell

John pictures the seventh church period, which started in 1844, as: "And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and [that] the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant

to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith unto the churches." (Revelation 3:14-22).

So much could be dwelt upon but we shall address the highlights by starting off with the fact that a lot of Adventists do not even see this as applying to the Seventh-day Adventists. Basic Seventh-day Adventist theology that makes us unique has been squashed, buried, and unspoken. This is done purely for ecumenical purposes – the joining with the other denominations, and specifically with Rome.

For those who know this is the last church period, so much is revealed including the last doctrinal battle, or battles. At the beginning of each church period, Jesus introduces Himself in a revealing way – primarily revealing attacks. In this case, He is "the faithful and true witness, the beginning of the creation of God." (verse 14).

Faithful is being willing to die rather than to commit another known sin. "Even one wrong

trait of character, one sinful desire cherished, will eventually neutralize all the power of the gospel. The prevalence of a sinful desire shows the delusion of the soul. Every indulgence of that desire strengthens the soul's aversion to God. The pains of duty and the pleasures of sin are the cords with which Satan binds men in his snares. Those who would rather die than perform a wrong act are the only ones who will be found faithful." {5T 53.2}. But so many Christians, including Seventh-day Adventists, are not so disciplined. They see any attempt to resist sin as works-oriented salvation. No wonder Jesus said, "strait [is] the gate, and narrow [is] the way, which leadeth unto life, and few there be that find it." (Matthew 7:14). No wonder we are told that those who will be translated will have "the faith of Jesus." (Revelation 14:12). We need to be as faithful as Jesus is.

Moving onto being the "true witness", we see the next battle. To be a "true witness" is to adhere to what is true. That means that there is truth despite the world, religions, denomina-

tions, and even the Seventh-day Adventist Church declaring that everyone has their own version of truth. Nonsense! “[There is] one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, One God and Father of all, who [is] above all, and through all, and in you all.” Ephesians 4:4-6). Even Seventh-day Adventists will take the understanding that we are judged only upon the light we have as to mean everyone has their own version of truth, when, in reality, it is the submissive attitude to known truth and being open to learn more truth that determines if we have truth. Truth is more than knowledge. Again, it is attitude towards it. “And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.” (2 Thessalonians 2:10).

And now for the multi-topic understanding of “the beginning of the creation of God”. It is multi-topic because creation encompasses so much of what is under attack today. For instance, Jesus being the Creator is very much under attack, and that is not just by unbelievers. Many who profess to be Christian actually believe

the Father did all of the creating, the Son came to lighten up the regulations of His Father along with dying for our sins, and since Pentecost, we have the Holy Spirit now. This is the dangerous trinitarian doctrine. Unfortunately, quite a number of Seventh-day Adventists attack the number instead of the understanding. If Satan has gone through the trouble to create a falsehood about the Father, Son, and Holy Spirit, it is not the number, but their purpose, that is in error. All Three were present at creation (Genesis 1:1-2, John 1:1-14). All Three were involved in the ministry time of Christ (Luke 3:21-22). All Three are involved in our salvation since the cross (John 16:8, 13; Daniel 7:13).

Yes, the creation of the world by God is at the height of the attack by atheists with the theory of evolution, which, not by coincidence, being born around the same time as the last church period began --- in the mid-1800s. And it has ascended so high in acceptance that the original understanding, God creating all things, is now on the outside fighting to get back into public schools.

But there is more. “So God created man in his [own] image, in the image of God created he him; male and female created he them. And

God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.” (Genesis 1:27-28). Primarily, we are addressing the institution of male and female relationships. It would be this relationship that would be under attack, and so it is. Not only do we have “the men, leaving the natural use of the woman, burned in their lust one toward another” (Romans 1:27), we have women doing the same thing. Additionally, we have self-sexual pleasure, bestiality, polygamy, swingers, exchanging favors, and that is just to name a few of the perversions. It is gotten so bad in this world that many of such perversions are actually protected by law.

However, that is not the only challenge. We are to responsibly be fruitful and multiply, yet, abortion seems to be prolific, suicide is out of control, euthanasia is being promoted, and more.

And another challenge to be in rebellion to creation is that of dominion. With various movements demanding government action, many creatures seem to have dominion over humans, when man was to have dominion

And the last item of rebellion we are going to address regarding Jesus' creative title, we are told, "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on

the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.” (Genesis 2:1-3). This is the ultimate rebellion in which the world is racing towards the completion

of the rebellion – instituting Sunday worldwide. Instead of keeping the seventh day Sabbath, the world is choosing the pagan day of Sunday.

All of these things ought not be a “surprise for us. Studied properly, we ought to realize that Jesus’ title regarding creation would reveal our challenges, direction of final attacks, and reveal the rebellious activities of practicing and unrepentant sinners.

May we truly believe that Jesus is “the faithful and true witness, the beginning of the creation of God” (Revelation 3:14) by being faithful in adhering to the doctrines of Christ and not compromise with the ways of the world trying to “serve God and mammon” (Matthew 6:24), by believing His truth and not our “own way” (Proverbs 1:31), by believing in the true creation and not any form of evolution or “oppositions of science falsely so called” (1 Timothy 6:20), by accepting and practicing the only marital relationship God intended and not take the stance of toleration for others (Leviticus 18:22), and may we truly honor the Sabbath day and keep it holy all the day long (Exodus 20:8).

Since these are just extras laying around, all we ask is that you would cover the postage. Please send us **\$5.00** and request 2018 issues.

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Keep the Sabbath Holy

This regularly scheduled column is to enlighten us to proper keeping of the Sabbath through the writings of Ellen White and then additional comments by us, the publishers of this publication since we have so many surface readers as well as those that do not know how to apply certain statements.

Ellen White writes regarding the Sabbath, **“As the Sabbath was the sign that distinguished Israel when they came out of Egypt to enter the earthly Canaan, so it is the sign that now distinguishes God's people as they come out from the world to enter the heavenly rest. The Sabbath is a sign of the relationship existing between God and His people, a sign that they honor His law. It distinguishes between His loyal subjects and transgressors.” {6T 349.3}.**

Not only are we to be distinguished from the world regarding the Sabbath, but the hours leading up to it ought to begin the process of differentiation. If there is not this transitional period, we then treat the Sabbath hours as

an on and off switch that turns a light bulb instantly on or off, of which humans are unable to actually do. Humans need transitioning time.

We ought to wrap up our business as quickly as possible by the middle of Friday afternoon, especially during winter hours (late autumn to early spring when the time for the Sabbath comes in early), we ought to avoid certain activities as certainly as possible.

We are told not to be keeping company with non-Adventists in just a friendly gathering on the Sabbath for they talk of worldliness during the holy hours. Also, we ought to be careful not to be hosting them in the hours just before the Sabbath comes in, either; otherwise, at some point, maybe not in as directly as this, but nonetheless, eventually it will need to be said, “You need to leave now. The Sabbath is almost here.” That would be very awkward. Hosting non-Adventists who are interested in keeping the Sabbath or interested in Bible studies is a different matter. So, as

best as can be controlled, not making plans to get together with non-Adventists just hours prior to the Sabbath is highly recommended.

Another thing to avoid is the scheduling of appointments. We should all know how things go. As a person waits for their turn, especially on a Friday, the prior appointments seem to drag on causing the delay in our expected time. The traffic to fight to get back home, especially on a Friday, will be worse than expected.

As for in the home, unless it is an emergency, many times scheduling general services will leave open the opportunity for Satan to throw a wrench, as the phrase goes, into things. A simple oil fill, for those who have oil delivered in regions needing such heating, can turn out to be challenging, take longer than expected, or even have the delivery person show up much later because prior appointments took longer than expected. Then what we have is a situation in which the Sabbath keeper is welcoming in the Sabbath

while the service person is filling their tank with oil. When the commandment states, “thy manservant, nor thy maidservant” (Exodus 20:10), that is inclusive of everyone that performs any type of service. For me and my household, I have put in a request with our oil company to have not only no Saturday deliveries but no Friday afternoon deliveries either.

Again, this sets us apart from the world by taking the extra time to ensure no compromise on the Sabbath, and to hold Sabbath conversation with such people, even if it is unlikely to happen, just to drop seeds of truth.

In our new home, we had to research for a different waste removal company. The prior owners had services come on Fridays, however, in the event of bad weather or holiday, the service would be performed on Satur-

days. That would not work for us, therefore, we found a Thursday service instead that uses Friday mornings given the same situation. It is these little things of preparation that sets us apart from the rest of the world.

Of course, during Sabbath hours, there ought to be a difference between us and the world. Do we avoid having regular, worldly conversation with neighbors? Do we avoid regular activities that we perform all week long? Do the neighbors recognize a difference of how we keep the day?

For those who have a pool (which we do not have nor desire) – on hot summer days, is the use of it completely avoided so there is no mistake in our activity? Some Adventists declare that as long as they are not splashing around and jumping in and out but rather using it as a soaking, mus-

cle relaxing experience that it would be alright to enter in, but that is not true. We may have good intentions but our intentions may be mistaken by the world, so do we also avoid it? We are not only to avoid all evil, which includes infringing upon the Sabbath for our own pleasure, but we are also to “Abstain from all appearance of evil” (1 Thessalonians 5:22) that which may be mistaken by the world by our not keeping the Sabbath holy.

The Sunday-keepers go to church on Sunday and use the afternoon for their own pleasure: gardening, sports, yard work, and many other activities that Sabbath-keepers are not to participate in on the Sabbath day. So, is there a contrast between Sunday-keepers, which is no more than the day they attend church, and Sabbath-keepers in your home?



NEED A RECEIPT?

We will be happy to provide you with a receipt but please indicate that you would like to receive one. Many give without claiming it on their taxes.

Personally, I would so as to have more to give. But for us to mail a receipt to those that do not use such would be a waste of God's funds. So do not hesitate to ask, and even if you already gave, we have record of it, so if you still want a receipt, just ask.

How Do You Resolve It?

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.

Keep the feast days forever?

Leviticus 23:20-21, “And the priest shall wave them with the bread of the firstfruits [for] a wave offering before the LORD, with the two lambs: they shall be holy to the LORD for the priest. And ye shall proclaim on the selfsame day, [that] it may be an holy convocation unto you: ye shall do no servile work [therein: it shall be] a statute for ever in all your dwellings throughout your generations.”

Many use the phrase “for ever” to mean that we ought to be keeping the feast days today, but there are several problems with this.

First, several of the feast days require a visit to Jerusalem. It is doubtful that those who insist on

keeping the feast days today do such a thing. Now many will find ways to dismiss this requirement and yet still keep the feast days, but there are yet more issues.

Second, several of the feasts, especially Passover, require a literal meat offering, a lamb specifically. This is contradictory to the requirement of the last generation on earth to be vegetarian, even a health reformer, which means eggs, milk, cheese, and other animal by-products will be given up. “Let the diet reform be progressive. Let the people be taught how to prepare food without the use of milk or butter. Tell them that the time will soon come when there will be no safety in using eggs, milk, cream, or butter, because disease in animals is increasing in proportion to the increase of wickedness among men. The time is near when, because of the iniquity of the fallen race, the whole animal creation will groan under the diseases that curse our earth.” {7T 135.1}. It has been the practice to not make meat eating a determination for membership, however, it is an expectation that a true Seventh-day Adventist would become a vege-

tarian in a short period of time. In fact, “God is trying to lead us back, step by step, to His original design – that man should subsist upon the natural products of the earth. Among those who are waiting for the coming of the Lord meat eating will eventually be done away; flesh will cease to form a part of their diet. We should ever keep this end in view and endeavor to work steadily toward it.” – CH 450 (1890), {LDE 81.5}.

Third, several places in the New Testament, we are told that the feast laws were a mere shadow, of which the word “shadow” is understood to mean that it was serving a purpose until the type meets antitype, the symbol meets the reality. And the antitype, or the real, showed up in the form of Jesus, Who is our Passover, our Unleavened Bread, our First Fruits, our Pentecost, even our Trumpeter, Judge, and Harvester. “For the law having a shadow of good things to come, [and] not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.” (Hebrews 10:1). “Who serve unto the

example and shadow of heavenly things.” (Hebrews 8:5). “Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; [And] having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it. Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath [days]: Which are a shadow of things to come; but the body [is] of Christ.” (Colossians 2:14-17).

Fourth, it is the misuse of the phrase “for ever” that is a big concern. It is a well-known fact that among the well-studied Adventists the phrase “for ever” does not automatically mean non-ceasing, throughout eternity, for ever and ever and ever. We, as a people, cannot have it both ways because non-Seventh-day Adventists use Revelation 20:10 to justify the use of “for ever” to be an eternally burning hell. In teaching the truth on the matter, many verses are shown from the Bible how hell does not burn throughout eternity while the receiver still clings onto that one verse with the words “for ever” in it, but as good Adventist teachers, we do not ignore the reference to “for ever”, but teach

that the phrase is a comparative term. It is qualified by the object it is applied to. In other words, depending upon the object, it takes on various lengths of time. The word “tall” is a good example of such a word. If we declared that seven feet is tall measurement for a man, we cannot say that seven feet is the standard measurement for being tall for everything else. For instance, a house that is only seven feet tall is not tall at all, nor is a tree that is only seven feet tall. To use the Bible to demonstrate this understanding of the term “for ever”, when comparing to God, “for ever” is eternity because of other verses that state such (1 Timothy 1:17: “Now unto the King eternal, immortal, invisible, the only wise God, [be] honour and glory for ever and ever. Amen.”). When comparing to God’s Ten Commandments, “for ever” is eternity. “Jehovah engraved His Ten Commandments on tables of stone, that all the inhabitants of earth might understand His eternal, unchangeable character.” {CT 248.1}. When comparing to the promise of eternal life, “for ever” is an eternity. But, Hannah said that Samuel would “appear before the LORD, and there abide for ever” (1 Samuel 1:22), yet Hannah really meant “as long as he liveth he shall be lent to

the LORD” (1 Samuel 1:28). So, “for ever” there meant only as long as Samuel would live. Likewise, Jonah “went down to the bottoms of the mountains; the earth with her bars [was] about me for ever” (Jonah 2:6), but in reality “Jonah was in the belly of the fish three days and three nights.” (Jonah 1:17). People sit in a doctor’s office “for ever”. It seemed like “for ever” until summer vacation from school came around. And, finally, the feast days were “for ever” until there was no more purpose to point forward to Jesus.

Basically, if we accept “for ever” to mean non-ceasing regarding the feast days, then we must accept hell as non-ceasing as well. If we accept “for ever” to be qualified amount of time in which hell will eventually burn out, then the same is true with the feast days in which they served their purpose and are no longer binding. To have it any other way is to twist the scriptures, be inconsistent, even a hypocrite. We cannot declare “for ever” does not mean hell will not burn throughout eternity while teaching “for ever” does mean to continue on and on and on for the feast days. That is confusion.



Healthy Living

Ellen White

Periodically, we need reminded that our bodies are not our own. And sometimes we need to get back to the basics. We need to hear from the words of inspiration, the Spirit of Prophecy.

Watch Those Spices!

Spices at first irritate the tender coating of the stomach, but finally destroy the natural sensitiveness of this delicate membrane. The blood becomes fevered, the animal propensities are aroused, while the moral and intellectual powers are weakened, and become servants to the baser passions. The mother should study to set a simple yet nutritious diet before her family. {CD 341.2}

I ate a small piece, and my stomach refused to retain it; it was spiced with cinnamon. {RH, July 19, 1870 par. 5}

Our food should be prepared free from spices. {SA 65.1}

The tables of Christian parents should not be loaded down with food containing condiments and spices. {CT 125.3}

There is a natural and a depraved appetite. Parents who have taught their children to eat unhealthful, stimulating food all their lives – until the taste is perverted, and they crave clay, slate pencils, burned coffee, tea grounds,

cinnamon, cloves, and spices – cannot claim that the appetite demands what the system requires. {HR, December 1, 1870 par. 8}

You have perhaps seen a picture of the stomach of one who is addicted to strong drink. A similar condition is produced under the irritating influence of fiery spices. With the stomach in such a state, there is a craving for something more to meet the demands of the appetite, something stronger, and still stronger. {CTBH 17.3}

In this fast age, the less exciting the food, the better. Condiments are injurious in their nature. Mustard, pepper, spices, pickles, and other things of a like character, irritate the stomach and make the blood feverish and impure. {MH 325.2}

The blood-making organs cannot convert spices, mince pies, pickles, and diseased flesh meats into good blood. And if so much food is taken into the stomach that the digestive organs are compelled to overwork in order to

dispose of it and to free the system from irritating substances. {2T 383.3}

In regard to our using spice, I plead not guilty. We have not had spice in our house for ten years, except a little ginger, which we have always used to some extent. {15MR 245.4}

Proper regulation of their diet, abstinence from tea, coffee, and all spices and flesh meats, gaining an intelligent knowledge of temperance, would be medicine above all drugs. {20MR 373.2}

Especially should little children be given wholesome food. They should be given no tea or coffee. Their food should not contain spices or any kind of seasoning. The plainest food is the most wholesome and keeps the temple of God in the most healthy condition. {1SAT 215.1}

Occasionally I have used red-clover-blossom tea for a warm drink. {CD 492.1}



Healthy And Delicious Recipes

SMOKY CHICKPEA & VEGETABLE SOUP

IMAGE
REMOVED

Ingredients:

- 2 tablespoons water
- 1 yellow onion, finely chopped
- 4 cloves garlic, minced
- 1 large carrot, diced
- ¼-½ teaspoon smoked paprika
- ¾ teaspoon ground cumin
- 4 cups low-sodium vegetable broth
- 1 (14.5 ounce) can diced tomatoes
- ½ cup uncooked red lentils

- ½ teaspoon dried thyme
- 2 bay leaves
- 1 teaspoon salt
- 1 (14.5 ounce) can chickpeas, drained and rinsed
- ½ cup green beans, fresh
- ½ cup frozen peas

Instructions:

In a large pot, heat water over medium heat. Add onion and cook until soft, about 5 minutes. If the pot starts to brown, add 2

additional tablespoons of water.

Add garlic, carrots, smoked paprika, and cumin. Cook for 2 minutes, stirring frequently so garlic doesn't brown.

Add the broth, diced tomatoes, red lentils, thyme, bay leaves, and salt and bring to a boil. Cover the pot and reduce the heat to a simmer. Cook for 10 minutes.

Add chickpeas, cover pot, and cook for an additional 10 minutes.

Remove the bay leaves, and then transfer 2 cups of the soup to a blender and puree until smooth. Add the pureed mixture back in the pot and stir, to thicken the soup.

Add green beans and peas; simmer until vegetables are tender.



Authorized KJV vs Catholic Bible

If you are using anything but the KJV, you are using a Catholic influenced Bible [see June 2017 issue for details], which strategically twists and leaves out key words and verses so as to make even the ecumenical movement between religions outside of Christianity possible.

The verse of concern this time is 2 Peter 2:9, in which some versions of the Bible teach that punishment is in the future while others teach that the lost are being punished now and will continue to be punished until judgment day, which sounds contradictory, or at the very least, does away with the future judgment. What is meant by that is that if they are already being punished, what is going to happen in the judgment then? Is God going to rectify any mistakes done, of which God does not make mistakes, right? Of course, the correct understanding is that God will hold off on the punishment until the execution of the judgment, when the punishing phase is carried

out, which is the third and final phase to the judgment process. The first two phases are the investigation and verdict.

King James Bible: The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished:

In Error:

American Standard Version: the Lord knoweth how to deliver the godly out of temptation, and to keep the unrighteous under punishment unto the day of judgment;

Aramaic Bible in Plain English: THE LORD JEHOVAH knows to deliver from suffering those who reverence him, but he keeps the evil for the day of judgment while they are being tormented,

Berean Literal Bible: then the Lord knows to deliver the devout out of temptation and to keep the unrighteous being punished unto the day of judgment,

Christian Standard Bible: then the Lord knows how to rescue

the godly from trials and to keep the unrighteous under punishment for the day of judgment,

Contemporary English Version: This shows that the Lord knows how to rescue godly people from their sufferings and to punish evil people while they wait for the day of judgment.

English Revised Version: the Lord knoweth how to deliver the godly out of temptation, and to keep the unrighteous under punishment unto the day of judgment;

English Standard Version: then the Lord knows how to rescue the godly from trials, and to keep the unrighteous under punishment until the day of judgment,

Good News Translation: And so the Lord knows how to rescue godly people from their trials and how to keep the wicked under punishment for the Day of Judgment,

Holman Christian Standard Bible: then the Lord knows how to rescue the godly from trials and to keep the unrighteous under pun-

ishment until the day of judgment,

Jubilee Bible 2000: the Lord knows how to deliver the godly out of temptations and to reserve the unjust unto the day of judgment to be punished;

NET Bible: --if so, then the Lord knows how to rescue the godly from their trials, and to reserve the unrighteous for punishment at the day of judgment,

New American Standard Bible: then the Lord knows how to rescue the godly from temptation, and to keep the unrighteous under punishment for the day of judgment,

New Heart English Bible: the Lord knows how to deliver the godly out of temptation and to keep the unrighteous under punishment for the day of judgment;

New King James Version: then the Lord knows how to deliver the godly out of temptations and to reserve the unjust under punishment for the day of judgment,

New Living Translation: So you see, the Lord knows how to rescue godly people from their trials, even while keeping the wicked under punishment until the day of final judgment.

ment.

Weymouth New Testament: Since all this is so, the Lord knows how to rescue godly men from temptation, and on the other hand how to keep the unrighteous under punishment in readiness for the Day of Judgement,

World English Bible: the Lord knows how to deliver the godly out of temptation and to keep the unrighteous under punishment for the day of judgment;

Young's Literal Translation: The Lord hath known to rescue pious ones out of temptation, and unrighteous ones to a day of judgment, being punished, to keep,

Correct This Time:

Berean Study Bible: if all this is so, then the Lord knows how to rescue the godly from trials and to hold the unrighteous for punishment on the day of judgment.

Darby Bible Translation: [the] Lord knows [how] to deliver the godly out of trial, and to keep [the] unjust to [the] day of judgment [to be] punished;

Douay-Rheims Bible: The Lord knoweth how to deliver the godly from temptation, but

to reserve the unjust unto the day of judgment to be tormented.

GOD'S WORD® Translation: Since the Lord did all this, he knows how to rescue godly people when they are tested. He also knows how to hold immoral people for punishment on the day of judgment.

International Standard Version: then the Lord knows how to rescue godly people from their trials and to hold unrighteous people for punishment on the day of judgment,

New American Standard 1977: then the Lord knows how to rescue the godly from temptation, and to keep the unrighteous under punishment for the day of judgment,

New International Version: if this is so, then the Lord knows how to rescue the godly from trials and to hold the unrighteous for punishment on the day of judgment.

Webster's Bible Translation: The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust to the day of judgment to be punished:



Go Ye Therefore, And Teach

INTRODUCTION RE-PEATED: This article is intended to train Seventh-day Adventists to be able to quickly “[be] ready always to [give] an answer to every man that asketh you a reason of the hope that is in you with meekness and fear” (1 Peter 3:15). These are topics that Adventists should know, but we find that many cannot teach it to others. Now, we do not want to provide every verse possible to share because first, an Adventist cannot easily commit such to memory plus this generation that we will be sharing the message with, no matter how old they are, are only looking for snippets of information and not a session, if they are even open to being taught. Therefore, you may have a verse in mind that would be great to share but do not be surprised if it is not included because all of us have our favorite verses on a given subject. It will not hurt if you would like to include it though.

With that said, make sure you have a Bible that permits placing notes in it. A wide margin Bible with note pages in the back is perfect

for this. On one of the note pages, jot down the information we are going to share, then throughout the Bible, chain link each of the verses together. For instance, on the first verse I share with someone, I circle the verse number, and write in the margin the next verse to go to, plus I write some key words to share.

TOPIC: Revelation 13's Second Beast

Ask, what is the description of the second beast? Take them to Revelation 13:10-12 and point out that a) it arises after the first beast receives the deadly wound; b) it arises peaceably (lamb-like horns); c) it arises in an unpopulated area of the world (earth versus water); d) it would be founded on two strong principles; and e) it would speak forcibly throughout the world, being a world power to be contended with. Remind them that animals represent nations, and nations speak through legislation.

Ask, what great wonder is stirred up by the second beast? Take them to Revelation 13:13, revealing that it is the calling down of fire.

Ask, what manifestation involving fire is recorded in the Bible? Take them to 1 Kings 18:24-25 but explain, although fire was called down, there is no mention in Revelation of a competition between gods, therefore, do not be looking for a literal fire to come down. Then take them to Acts 2:3-4 and reveal that many denominations call upon the Holy Spirit to answer by fire; in fact, there is a strong movement even today for such activity. So, a false Holy Spirit movement will take place that will result in a revival nationwide.

Ask, what other false gifts will be used? Then take them to Revelation 13:14, focusing upon the word 'miracles'.

Ask, what did Jesus warn against? Then take them to

Matthew 24:24, focusing upon “great signs and wonders”, which are miracles.

Ask, what does the second beast erect? Then take them back to Revelation 13:14, focusing upon “an image to the beast”. Now remind them that an image can be a reflection, like a mirror. Therefore, through legislation, the same church and state authority will be put into place.

Ask, how forceful will the legislation be? Then read Revelation 13:15, focusing upon the fact that there will be a

death penalty.

Ask, what is enforced upon the people? Have them read Revelation 13:16 focusing, upon the mark being on their right hand or in their foreheads.

Ask, what does the hand represent? Then read Ecclesiastes 9:10, focusing upon actions.

Ask, what does the forehead represent? Have them read Deuteronomy 6:4-9 and point out that it is the thoughts. Therefore, the Mark of the Beast is acceptable in either thought or action.

Ask, what will people

not be able to do without the mark? Then read Revelation 13:17 and point out that buying and selling will be restricted.

Ask, what does the Bible uncover pertaining to buying and selling? Then read Proverbs 23:23, focusing upon the truth. Those that have the truth will be sealed. Those without the truth will be able to still buy and sell, believing for a moment, and then not believing. In the end, they will be lost.



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Questions And Answers

Question: Can you explain how God talked with Abraham on several occasions but did not speak to him regarding Hagar?

Answer: And let us add onto the question by another example or two. With David so close to God, why did God not tell David about the sins of polygamy? The same is true with Solomon and his choices for multiple wives.

In all honesty, we only have a guess because the Spirit of Prophecy and the Bible do not reveal specific reasons why God did not warn these and others of their steps in the wrong directions. Now, this guess is based upon some principles we have in the Bible: "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil" (Ecclesiastes 8:11). "And when he is come, he will reprove the world of sin, and of righteousness, and of judgment" (John 16:8). "And after the earthquake a fire; [but] the LORD [was] not in the fire: and after the fire a still small voice" (1 Kings 19:12).

By the power of the Holy Spirit, people are prompted to know what sin is and turn, like Joseph. They are prompted with the righteous path and "not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape" (1 Corinthians 10:13). But that is just it. We need to take the escape path. We need to declare, "how then can I do this great wickedness, and sin against God?" (Genesis 39:9). Noah certainly did not take the escape path when he focused upon the depressing scene after the flood by getting drunk, and God certainly did not prevent it from happening, either. There was no voice or restriction whatsoever.

Unfortunately, many times, our mind quiets the Spirit so that we do not hear the soft voice, and we persist to the conclusion of the evil at hand seeking after the goal. Sometimes, we are so very justified in our good intentions that we do not hear the voice of God in those situations, either. God is not going to erect a brick wall, write on a wall, or even cause

thunder to be heard on every action. He is going to prompt, and yes, in Abraham's case, it was very much audible in his relationship. I am certain that Abraham did not do everything absolutely perfectly.

Just as when we were converted, there was a learning curve, so Abraham was allowed to make his own mistakes. If, God pointed out every evil way in our lives instantly, we would not be able to handle it. Growing in grace is not instant. "Sanctification is the work of a lifetime. First the blade, then the ear, then the full corn in the ear, then the ripening and the harvest; for when the fruit is perfect, it is ready for the sickle." {2SP 244.1}. That does not mean we continue sinning and it takes a lifetime to remove the sin, it means as we shed one sinful practice, it leads to shedding the next and the next. Light becomes brighter and brighter as we move closer and closer to the source. However, if we had it all revealed at once, it would be like coming out of a cave that we had spent days inside and walk right out into the noon-time

cloudless sky facing the sun. We would be instantly blinded.

Remember, Abraham did not come from a perfect environment. He had a lot of learning to do and a lot to undo, and sometimes we learn best from mistakes. Unfortunately, the consequences can be long term.

People who used to use God and Jesus as curse words quickly learn that saying the four-letter words are also unbecoming of a Christian. Then they learn about euphemisms, which is the kinder way of saying the same four-letter words. Those, too, will be removed. Then they find out using everyday words inappropriately is also to be removed, like "oh, sugar". Finally, they realize that getting upset over non-spiritual things, like every-day accidents, things not going as planned, etc. is the root to be dealt with. Most new Christians do not go right for the root of their sins right away due to blindness. They learn step-by-step until they make the crossover from looking at the fruit to addressing the root, stopping the eyes being on the physical results and looking spiritually deeper.

So, in Abraham's case, both Sarah and Abraham reasoned together and talked themselves into the situation. They probably discussed for a while until they were both convinced that such was in God's plans, just like many Christians fail to see the superstition in their practices today but think they are doing God service.

Therefore, despite the audible conversation, God did not speak daily to Abraham and prevent every single sin, even though this was a pretty bad sin. Just as children learn from mistakes, some sinful, a parent cannot be following their child around preventing every single wrong choice, especially as they enter into teenage years. Can you imagine going with them wherever they go, every day, all day? The same was with the relationship between God and Abraham, though God did go, He did not thunder every right step and decision for Abraham.

Question: Are there any articles on why the religious right, including several Adventists, is enamored with Trump ... "the chosen one", "mandate of heaven" ', etc., etc.?

Answer: As you probably guessed, they hold their noses on the personal issues of his past, maybe even present, thinking they can continue to exercise the power that they have never experienced before which will eventually complete the formation of the image of the beast, enact the Sunday law, and persecute all those that do not bow down to the laws.

"As the controversy extends into new fields, and the minds of the people are called to God's down-trodden law, Satan is astir. The power attending the message will only madden those who oppose it. The clergy will put forth almost superhuman efforts to shut away the light, lest it should shine upon their flocks. By every means at their command they will endeavor to suppress the discussion of these vital questions. The church appeals to the strong arm of civil power, and in this work, papists and Protestants unite. As the movement for Sunday enforcement becomes bolder and more decided, the law will be invoked against commandment-keepers. They will be threatened with fines and imprisonment, and some will

be offered positions of influence, and other rewards and advantages, as inducements to renounce their faith.” {GC88 607.1}.

As we see, inducements to renounce the faith is being extended. Papists and so-called protestants or evangelicals, as they are called today, seek the civil power. And it is only through Trump that such religionists have access to that power. They certainly do not have it under Democrat Party rule. And so, these religionists do not care if Trump has been a womanizer or not, as he may or may not have built his empire on dirty deals, as he may or may not have a filthy mouth, as he may or may not be greedy, etc. I personally do not follow the details to know the answers to any of those things that have been in the media over the past three or four years; this I do know though, it is the religionists that will ride any coattails they can today for power, just as Ellen White penned.

More specifically towards the Adventists, as you mentioned, “As the storm approaches, a large class who have professed faith in the third angel's message,

but have not been sanctified through obedience to the truth, abandon their position, and join the ranks of the opposition. By uniting with the world and partaking of its spirit, they have come to view matters in nearly the same light; and when the test is brought, they are prepared to choose the easy, popular side. Men of talent and pleasing address, who once rejoiced in the truth, employ their powers to deceive and mislead souls. They become the most bitter enemies of their former brethren. When Sabbath-keepers are brought before the courts to answer for their faith, these apostates are the most efficient agents of Satan to misrepresent and accuse them, and by false reports and insinuations to stir up the rulers against them.” {GC88 608.1}.

I will be surprised if Trump is not re-elected based upon these quotes, but God's ways are not necessarily our ways. The reason I expect that Trump will be re-elected (though I am no prophet) is that from what I read of Ellen White, it is the combating of immorality that brings on Sunday laws, which is exactly what the religious

right is trying to do right now, are voicing it, and they expect to fully implement it soon. That is not a description of the Democrat party who brought us the immorality through their freedoms from moral laws.

All of this is not a slam against Democrats as not all Democrats are immoral, and besides, we are not to be picking party lines or be involved politically, but the ruling candidates in that party do push “freedoms” that brought us homosexual marriages, craziness about public bathrooms, anti-biblical teachings in public schools, a plethora of genders, and much more. Time will tell, though.

“Yet this very class put forth the claim that the fast-spreading corruption is largely attributable to the desecration of the so-called ‘Christian sabbath,’ and that the enforcement of Sunday observance would greatly improve the morals of society. This claim is especially urged in America, where the doctrine of the true Sabbath has been most widely preached. Here the temperance work, one of the most prominent and important of moral reforms, is often com-

bined with the Sunday movement, and the advocates of the latter represent themselves as laboring to promote the highest interest of society; and those who refuse to unite with them are denounced as the enemies of temperance and reform. But the fact that a movement to establish error is connected with a work which is in itself good, is not an argument in favor of the error. We may disguise poison by mingling it with wholesome food, but we do not change its nature. On the contrary, it is rendered more dangerous, as it is more likely to be taken unawares. It is one of Satan's devices to combine with falsehood just enough truth to give it plausibility. The leaders of the Sunday movement may advocate reforms which the people need, principles which are in harmony with the Bible; yet while there is with these a requirement which is contrary to God's law, His servants cannot unite with them. Nothing can justify them in setting aside the commandments of God for the precepts of men." {GC 587.1}.

Question: What is meant by our use of

voice devices, like cell phones, are reduced to 0s and 1s?

Answer: That is the definition of digital, where everything, even conversations, are stored on computers in the form of 0s and 1s. This allows anyone, especially the government, to search the contents at will. This may be one of the reasons why Ellen White stated, "All sharp thrusts will come back upon us in double measure when the power is in the hands of those who can exercise it for injury. Over and over the message has been given to me that we are not to say one word, not to publish one sentence, especially by way of personalities, unless positively essential in vindicating the truth, that will stir up our enemies against us and arouse their passions to a white heat. Our work will soon be closed up, and soon the time of trouble, such as never was, will come upon us, of which we have but little idea." {9T 240.4}.

So, that phone conversation that one may think is between two Adventists and think they can get away with joking and putting down Catholics just because they are Catholic, even putting down

the government, is being stored somewhere in the world of which, when the day of trial comes, all content, all the way back to that first email, that first text message, that first cell phone conversation, even that conversation in front of Siri (Apple), Alexa (Google), and other devices that are frequently recording content, can and probably will come back upon us at that time in double measure. And do not think that it is alright for such conversations because you stand by what you say or you do not think you will be brought to trial. Just remember, it is very easy to have a court say, "You are a Seventh-day Adventist, right? Listen, those of the jury, to typical conversations held between Adventists." In other words, you are setting up evidence to be used against other Adventists. It is one thing to not live in fear and simply state the truth, print the truth, express the truth, and it is another to take unwarranted jabs, making sly comments, making off-the-cuff comments; in other words, do something that the Bible forbids – joking. "But let your communication be, Yea, yea; Nay, nay: for whatsoever

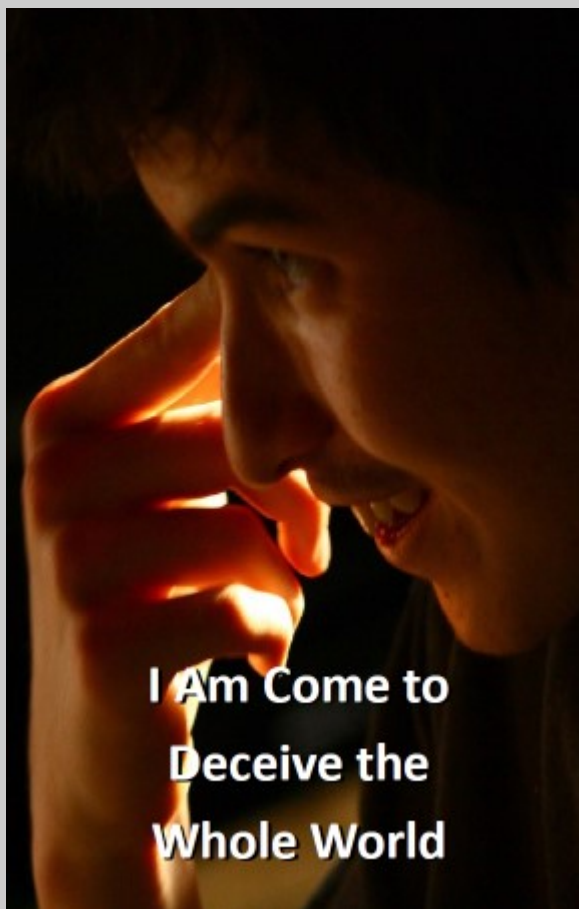
er is more than these cometh of evil" (Matthew 5:37). "But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; Nei-

ther filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks" (Ephesians 5:3-4). One may say, "We're just joking", but if there is anything that

I have witnessed in political mudslinging, such content is submitted as evidence to persuade the jury, the judge. Do be careful.



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Watchman, Let Him Declare What He Seeth

Watch Out Saints!

The purpose of this section of the newsletter is “Them that sin rebuke before all, that others also may fear” (1 Timothy 5:20). “If thou dost not speak to warn the wicked from his way, that wicked [man] shall die in his iniquity; but his blood will I require at thine hand” (Ezekiel 33:8). We want to have those Adventists that are unaware of these things being error and to avoid them. And “whosoever shall do and teach [them], the same shall be called great in the kingdom of heaven” (Matthew 5:19).

“And when they succeed in bringing together a large number of people they must bear messages of a character so out of the usual order that the people will be aroused and warned. They must make use of every means that can possibly be devised for causing the truth to stand out clearly and distinctly. The testing message for this time is to be borne so plainly and decidedly as to startle the hearers and lead them to desire to study the Scriptures.” {9T 109.2}.

December 24

Adventist News Network

Is Christmas Pagan?

In the mid-19th century, a Protestant minister, Alexander Hislop wrote a book called, *The Two Babylons*, in which he compared the Roman Catholic Church to ancient Babylon. In his zeal to prove such a connection, he jumped over a few facts on several occasions. The idea of Christmas being pagan was one such leap. Protestant preachers since have perpetuated several myths that need to be examined.

Comment: In summary, the writer, Emanuel Millen, defends the practice of Christmas, misuses Ellen White’s reference of a tree in the church, does not understand the true meaning of the Catholic term “mass”, pushes away pointing to the papacy as antichrist, among other non-Seventh-day Adventist true beliefs. On top of that, being republished from the General Conference reveals how anti-Seventh-day Adventist true message the Conference really is.

EGW: “Christmas is

coming,” is the note that is sounded throughout our world from east to west and from north to south. With youth, those of mature age, and even the aged, it is a period of general rejoicing, of great gladness. But what is Christmas, that it should demand so much attention? ...” {AH 477.1}

“The twenty-fifth of December is supposed to be the day of the birth of Jesus Christ, and its observance has become customary and popular. But yet there is no certainty that we are keeping the veritable day of our Saviour’s birth. History gives us no certain assurance of this. The Bible does not give us the precise time. Had the Lord deemed this knowledge essential to our salvation, He would have spoken through His prophets and apostles, that we might know all about the matter. But the silence of the Scriptures upon this point evidences to us that it is hidden from us for the wisest purposes.” {AH 477.2}

December 12

Orlando Weekly

AdventHealth donates \$1 million to Pulse memorial, diversity and inclusion program

Clarification: Pulse was a gay bar dance club.

Bible: “If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood [shall be] upon them.” Leviticus 20:13

Comment: Just because a person does not practice an abomination themselves, to be supportive or condone the activity is a sentence of being guilty. This is no different than an Adventist who does not drink alcohol yet bartends or be a waiter/waitress serving drinks. This is no different than an Adventist who does not smoke but participates in selling tobacco products.

December 6

National Catholic Reporter

Republicans introduce bill to protect LGBTQ rights and religious freedom

Article: But cooperation on the bill by some conservative religious groups represents a breakthrough in one sense: It may be the first time that the

Council for Christian Colleges and Universities, the Church of Jesus Christ of Latter-day Saints and the Seventh-day Adventist Church have championed federal legal protections for sexual orientation and gender identity. All three gave the bill their blessing.

EGW: “The Lord would have His people bury political questions. On these themes silence is eloquence. Christ calls upon His followers to come into unity on the pure gospel principles which are plainly revealed in the word of God. We cannot with safety vote for political parties; for we do not know whom we are voting for. We cannot with safety take part in any political scheme. We cannot labor to please men who will use their influence to repress religious liberty, and to set in operation oppressive measures to lead or compel their fellowmen to keep Sunday as the Sabbath.” GW 391.2

December 5

Adventist News Network

With religious freedom under threat, is there a way forward?

Over the past few years, Seventh-day Ad-

ventist advocates, from both the General Conference and North American Division, have worked with other groups to draft a unique piece of federal legislation. It’s a dispute that is centered largely on the interplay between religious freedom protections and LGBT civil rights.

EGW: “Let political questions alone. “Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel?” [2 Corinthians 6:14, 15.] What can there be in common between these parties? There can be no fellowship, no communion.” GW 392.2

Comment: The scary thing is that if the General Conference and NAD are both working with the federal government and they have a history of attacking self-supporting ministries with the legal arm bringing to the public disagreements that ought to remain in the church, what is stopping them from assisting in the rounding up of true Seventh-day

Adventists in the time soon to come? They already have such people marked, have created hatred among the pew warmers towards them, and have already publicly distanced themselves from them. It is very easy to see that "They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service." John 16:2.

December 5

Breitbart

**Andrews University
Speaker: Churches
Should Hide Illegal Im-
migrants**

A recent guest speaker at Andrews University, a Christian institution in Berrien Springs, Michigan, told students that their churches should hide illegal immigrants to protect them from deportation.

EGW: "The Lord would have His people bury

political questions. On these themes silence is eloquence. Christ calls upon His followers to come into unity on the pure gospel principles which are plainly revealed in the word of God. We cannot with safety vote for political parties; for we do not know whom we are voting for. We cannot with safety take part in any political scheme." GW 391.2

Comment: For those that say that this ought not be an issue because it was a guest speaker, keep in mind that he should not have been invited in the first place, being a non-SDA, and to invite such a speaker not knowing what he would say, then that is pure ignorance. This is no accidental invitation, either those from Andrews are incompetent, which is doubtful, or they have an agenda, which is not of Christ, along with shelving Ellen White.

November 22

Manistee News Advocate

Ecumenical Thanksgiving service slated for Nov. 24.

The Rev. Elizabeth Hoy of First Congregational Church will be the homilist. Also participating are Holy Trinity Episcopal Church, Christ the King Anglican Church and Manistee Seventh Day Adventist Church. The service is scheduled for 6 p.m. on Nov. 24.

Bible: "Can two walk together, except they be agreed?" Amos 3:3

EGW: "I saw the nominal church and nominal Adventists, like Judas, would betray us to the Catholics to obtain their influence to come against the truth." SpM 1.5

October 2015 - Adventist Review

Why Adventists Participate in UN and Ecu-

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menical Meetings

My answer is simple: It is legitimate for all people of goodwill to unite to save lives, to protect lives, and to affirm the importance and sacredness of life. It is even urgent for all people to partner to make this world a better place for all human beings, contributing to better health, education, and humanitarian work in all dignity, freedom, justice, peace, and fraternity.

February 2019

Vatican Travels

Apostolic Journey of His Holiness Pope Francis To the United Arab Emirates

From our fraternal and open discussions, and from the meeting that expressed profound hope in a bright future for all human beings, the idea of this Document on Human Fraternity was conceived. It is a text that has been given honest and serious thought so as to be

a joint declaration of good and heartfelt aspirations. It is a document that invites all persons who have faith in God and faith in human fraternity to unite and work together so that it may serve as a guide for future generations to advance a culture of mutual respect in the awareness of the great divine grace that makes all human beings brothers and sisters.

Comment: This joint declaration that all denominations have united upon happened well prior to February, 2019, as in 1981 with the BEM agreement (Baptism, Eucharist, Mission), of which the Seventh-day Adventist church signed, and since then, have been on a more rapid pace to bring our doctrines in line with the other denominations and cease pointing fingers at Antichrist and Babylon. This clearly is showing how we speak very similar words and are fulfilling the proph-

ecy that as the Pharisees united against Christ, so the main body of the SDA church, especially the leadership, will unite to persecute true Seventh-day Adventists; yeah, it already has been in the works.

Bible: “They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service.” John 16:2

Ellen White: “The trials of the children of Israel, and their attitude just before the first coming of Christ, have been presented before me again and again to illustrate the position of the people of God in their experience before the second coming of Christ – how the enemy sought every occasion to take control of the minds of the Jews, and today he is seeking to blind the minds of God's servants, that they may not be able to discern the precious truth.” 1SM 406.1



DID YOU GET YOUR ANNUAL RECEIPT?

For those that have indicated, if you do not get your receipt by January 31, let us know and we will get one to you as quickly as possible. Remember, unless you have other deductions totaling more than \$12,000 per person, a receipt is not necessary.

News And Comments

December 23

Lifesite News

Pope Francis tells teens they're not a 'disciple of Jesus' if they try to convert non-believers

But Jesus Christ taught, "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, [even] unto the end of the world.

Amen" (Matthew 28:18-20). So, who shall we believe? The words of Christ or the words of a man influencing, not only Catholics but the world in one way or another, saying words that are the opposite of Christ, working against the teachings of Christ, being Antichrist?

December 21

Crux Now

Religious freedom, security, climate change top Religions for Peace agenda

The article stated: Religions for Peace, a coalition representing millions of believers, con-

vened over 250 global religious peace-builders in New York to set priorities for addressing challenges faced by communities the world over, ranging from peace and security issues to environmental degradation and climate change to "freedom of thought, conscience and religion."

The Bible says, "But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness" (1 Thessalonians 5:1-5).

December 21

Catholic News Service

'Christendom no longer exists,' pope says, explaining need to re-

vamp Curia

Stating that Christendom no longer exists, that rigidity is a problem, and how it basically has to change to meet the world of today is exactly why the papacy cannot be of God. The world may change but God does not. "Jesus Christ the same yesterday, and to day, and for ever" (Hebrews 13:8). "For I [am] the LORD, I change not; therefore ye sons of Jacob are not consumed" (Malachi 3:6). "Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle" (2 Thessalonians 2:15).

December 17

Catholic News Service

Update: Catholic climate groups vow to maintain pressure after COP25 failures

It is concerning that they "vowed to step up demands for firmer international action" and quoted from Chiara Martinelli, senior adviser to CIDS as saying, "It's disappointing there's still a huge gap between what people on the streets are demanding and how gov-

ernments are acting." The reason it is concerning is because there is a prediction from over 100 years ago that foresees the giving into what the people demand, a Catholic solution to the issue: "To secure popularity and patronage, legislators will yield to the demand for a Sunday law." {5T 450.2}.

across the gulf to grasp the hand of the Roman power, when she shall reach over the abyss to clasp hands with spiritualism, when, under the influence of this threefold union, our country shall repudiate every principle of its Constitution as a Protestant and republican government, and shall make provision for

evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!" (Isaiah 5:20). There is absolutely no respect these days. In days ago, even atheists would not purposely jab at people's beliefs, but interestingly, it is usually the Christian beliefs that are made a mockery. "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil" (Ecclesiastes 8:11).

Oh, it is a great deception, a fascinating delusion, that takes possession of minds when men who have once known the truth, mistake the form of godliness for the spirit and power thereof; when they suppose that they are rich and increased with goods and in need of nothing, while in reality they are in need of everything."

{*Testimonies for the Church*, vol. 8, p. 249}

December 14

Washington Examiner

Yes, Virginia, the governor really can use the National Guard to enforce gun control

"And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon" (Revelation 13:11). And this is one example of part of the country speaking like a dragon. "When Protestantism shall stretch her hand

the propagation of papal falsehoods and delusions, then we may know that the time has come for the marvelous working of Satan and that the end is near." {5T 451.1}.

December 12

Breit Bart

Note: Netflix Releases 'Gay Jesus' Christmas Special

"Woe unto them that call evil good, and good

December 4

Catholic News Services

Pope demands action for failing fight against climate change

What the pope demands, the world should be honoring soon. "All the world wondered after the beast" (Revelation 13:3).

November 28

US News

Students Stage Global Strikes to Pressure U.N. Climate Summit

"Political corruption is destroying love of justice and regard for truth; and even in free America, rulers and legislators, in order to

secure public favor, will yield to the popular demand for a law enforcing Sunday observance." {GC88 592.3}.

November 27

The Nation

Impeachment Is Becoming a Holy War

"As Trump sinks in scandal, his most devoted supporters start hailing him as a messiah. Remarkably, these comments didn't earn Trump rebukes of blasphemy from Christians. Rather, they received a thumbs-up from evangelicals, who are increasingly using the language of faith to defend Trump as he faces impeachment charges." "For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if [it were] possible, they shall deceive the very elect" (Matthew 24:24). True Christians should not be caught up in this political rhetoric, and do as Jesus did -- avoid political confrontation.

November 19

National Catholic Register

Religious fundamentalism is a 'plague,' pope says

Article: Interreligious dialogue is an important way to counter fundamentalist groups as well as the unjust accusation that religions sow division, Pope Francis said. "It is

stand against fundamentalists in all forms. That is because "all the world wondered after the beast" (Revelation 13:3).

Those who have long known the truth need to seek the Lord most earnestly, that their hearts may be filled with a determination to work for their neighbors. My brethren and sisters, visit those who live near you, and by sympathy and kindness seek to reach their hearts. Be sure to work in a way that will remove prejudice instead of creating it.

{*Testimonies for the Church*, vol. 9, p. 34}

important to show that we believers are a factor of peace for human societies and in doing so, we will respond to those who unjustly accuse religions of inciting hatred and causing violence," the pope said.

So, standing for the truth of the Bible is what defines a fundamentalist. We are accused of inciting hatred. We fundamentalists will have to be dealt with. He speaks beyond the Catholic walls, beyond the Christian walls, beyond all religions to even the atheist, to unite in peace (accept everyone's beliefs or unbeliefs) and

November 19

Independent

Climate change: Firms failing to tackle crisis will be delisted from stock exchange, Labour says

Force of compliance prepares the way of businesses to participate in the solution to the climate change taking away more freedoms. This is in England, but it will not be isolated, but spread elsewhere. Again, merchants will be part of end time events according to Revelation 18, evidently by choice or force.



(Continued from page 2)

for property. Do not just move to the country haphazardly, but do make plans to do so as soon as opportunity presents itself. Time is too close to be subject to city life, as Lot reveals what can happen being connected closely with the cities. Abraham and many others do show the benefit of country life, especially spiritually, where it counts.

May God guide each of us in such an important decision.



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