



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.

Revelation 14:12 Here is the patience of the saints: here [are] they that keep the commandments of God, and the faith of Jesus.

Servants of God, endowed with power from on high with their faces lighted up, and shining with holy consecration, went forth to proclaim the message from heaven. Souls that were scattered all through the religious bodies answered to the call, and the precious were hurried out of the doomed churches, as Lot was hurried out of Sodom before her destruction. God's people were strengthened by the excellent glory which rested upon them in rich abundance and prepared them to endure the hour of temptation. I heard everywhere a multitude of voices saying, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." {EW 278.2}

We are not like the heathen, to have days and nights of mourning when nothing is heard but dismal chanting for the dead, for the purpose of arousing human sympathy. We are not to clothe ourselves with mourning clothing and wear a mournful countenance, as though our friends and relatives were forever parted from us. John exclaims, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus. And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them" (Revelation 14:12, 13). {2SM 270.1}

Apparently the whole world is guilty of receiving the mark of the beast. But the prophet sees a company who are not worshiping the beast, and who have not received his mark in their foreheads or in their hands. "Here is the patience of the saints," he declares; "here are they that keep the commandments of God, and the faith of Jesus" (MS 92, 1904). {7BC 979.2}

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

Dear Brothers and Sisters ...

Jerry O'Donnell

In conversation with several Seventh-day Adventists, I hear a common phrase about Ellen White's writings – "They are not the easiest to read". There are many other negative comments shared as well, but I want to address this particular argument as to why people hesitate in giving Ellen White's books much time in their lives.

Yes, her writings are set in the 1800s and early 1900s. The language and even sentence structure have changed over the past 100 years. Of course, it is far better than reading the King James Version of the Bible, but nonetheless, quite a few people are challenged this way in wanting to read her writings. Some may simply say that that is a lame excuse. Well, let us set that aside in this message and treat the argument with sincerity.

Now, is that argument valid? If both the Bible and Ellen White's writings read like other writings from worldly authors, would that not cheapen the content of the Bible and Ellen White's writings? In other words, worldly authors usually use ninth grade level reading. Do you think our God is more knowledgeable than a ninth grader? That does not negate the fact that He tries to reach us where we are at and not at a college doctorate

level. The point is, if the Bible and the Spirit of Prophecy read like other book levels, there would be nothing special about them when there is a whole lot that is special.

Try this analogy... All of us probably know that white bread and white pasta have no nutritional value despite the added content by the manufacturer called "enriching", but so many people eat the white stuff because it is more palatable, less expensive, and just something that seems to slip down the throat much faster as if it melts in the mouth. That is because it does melt. Whole grain pasta and breads require much more chewing to get it to the point that it is ready to be swallowed.

So it is with human authors. Their publications are the white pasta and breads. They burn off quickly, leave people unfulfilled, and just overall, empty. Ellen White even refers to them as "infidel authors". "Such works are inspired by the enemy of truth, and no one can read them without imperiling the soul. It is true that some who are affected by them may finally recover; but all who tamper with their evil influence place themselves on Satan's ground, and he makes the most of his advantage. As they invite his temptations, they have not wisdom to

discern or strength to resist them. With a fascinating, bewitching power unbelief and infidelity fasten themselves upon the mind" {AH 413.2}. Such material is able to be skimmed, speed-read, and easily condensed into CliffsNotes.

God's content is a much slower read. Each word is to be digested properly. The sentence structures are constructed in such a way that prevents quickly skimming over the content. In fact, many who do not digest the words properly, usually misunderstand the meanings of them and even choke on them.

So, do expect to invest much more time into reading the same amount of material because you are getting whole words and not bleached words; you are getting the insight into God as opposed to insight of mere mortals; you are getting content that will fill you up, be long lasting, be beneficial, be transforming, as opposed to the emptiness, short burst of excitement, providing little-to-no benefit, and does little to make us better people.

Now, will you stop ingesting the white flour and switch to digesting whole grain?



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

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

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

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

About The Four Angels' Messages Ministry

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

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

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

The Scriptures a Safeguard

Ellen White

"To the law and to the testimony. If they speak not according to this word, it is because there is no light in them."

[Isaiah 8:20.] The people of God are directed to the Scriptures as their safeguard against the influence of false teachers and the delusive power of spirits of darkness. Satan employs every possible device to prevent men from obtaining a knowledge of the Bible; for its plain utterances reveal his deceptions. At every revival of God's work, the prince of evil is aroused to more intense activity; he is now putting forth his utmost efforts for a final, despairing struggle against Christ and his followers. The last great delusion is soon to open before us. Antichrist is to perform his marvelous works in our sight. So closely will the counterfeit resemble the true, that it will be impossible to distinguish between them except by the Holy Scriptures. By their testimony every statement and every miracle must be tested.

Those who endeavor to obey all the commandments of God will be opposed and derided; their way will be made very hard. They can stand only in God. In

order to endure the trial before them, they must understand the will of God as revealed in his word; they can honor him only as they have a right conception of his character, government, and purposes, and act in accordance with them. None but those who have trained the intellect to grasp the truths of the Bible will stand through the last great conflict. To every soul will come the searching test, Shall I obey God rather than men? The decisive hour is even now at hand. Are our feet planted on the rock of God's immutable word? Are we prepared to stand firm in defense of the commandments of God and the faith of Jesus?

Before his crucifixion the Saviour explained to his disciples that he was to be put to death, and to rise again from the tomb; and angels were present to impress his words on minds and hearts. But the disciples were looking for temporal deliverance from the Roman yoke, and they could not tolerate the thought that He in whom all their hopes centered should suffer an ignominious death. The words which they needed to remember were banished from

their minds; and when the time of trial came, it found them unprepared. The death of Jesus as fully destroyed their hopes as if he had not forewarned them. So in the prophecies the future is opened before us as plainly as it was opened to the disciples by the words of Christ. The events connected with the close of probation and the work of preparation for the time of trouble, are clearly brought to view. But multitudes have no more understanding of these important truths than if they had never been revealed. Satan watches to catch away every impression that would make them wise unto salvation, and the time of trouble will find them unready.

When God sends to men warnings so important that they are represented as proclaimed by holy angels flying in the midst of heaven, he requires every person endowed with reasoning powers to heed the message. The fearful judgments denounced against the worship of the beast and his image, [Revelation 14:9-12.] should lead all to a diligent study of the prophecies to learn what the mark of the beast is, and how they are to avoid

receiving it. But the masses of the people turn away their ears from hearing the truth, and are turned unto fables. The apostle Paul declared, looking down to the last days, "The time will come when they will not endure sound doctrine." [2 Timothy 4:3.] That time has fully come. The multitudes do not want Bible truth, because it interferes with the desires of the sinful, world-loving heart; and Satan supplies the deceptions which they love.

But God will have a people upon the earth to maintain the Bible, and

the Bible only, as the standard of all doctrines and the basis of all reforms. The opinions of learned men, the deductions of science, the creeds or decisions of ecclesiastical councils, as numerous and discordant as are the churches which they represent, the voice of the majority, — not one or all of these should be regarded as evidence for or against any point of religious faith. Before accepting any doctrine or precept, we should demand a plain "Thus saith the Lord" in its support.

Satan is constantly endeavoring to attract attention to man in the place of God. He leads the people to look to bishops, to pastors, to professors of theology, as their guides, instead of searching the Scriptures to learn their duty for themselves. Then by controlling the minds of these leaders he can influence the multitudes according to his will.

When Christ came to speak the words of life, the common people heard him gladly; and many, even of the priests and rulers, believed on him. But the chief of the priesthood

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and the leading men of the nation were determined to condemn and repudiate his teachings. Though they were baffled in all their efforts to find accusations against him, though they could not but feel the influence of the divine power and wisdom attending his words, yet they encased themselves in prejudice; they rejected the clearest evidence of his Messiahship, lest they should be forced to become his disciples. These opponents of Jesus were men whom the people had been taught from infancy to reverence, to whose authority they had been accustomed implicitly to bow. "How is it," they asked, "that our rulers and learned scribes do not believe on Jesus? Would not these pious men receive him if he were the Christ?" It was the influence of such teachers that led the Jewish nation to reject their Redeemer.

The spirit which actuated those priests and rulers is still manifested by many who make a high profession of piety. They refuse to examine the testimony of the Scriptures concerning the special truths for this time. They point to their own numbers, wealth, and popularity, and look with contempt

upon the advocates of truth as few, poor, and unpopular, having a faith that separates them from the world.

Christ foresaw that the undue assumption of authority practiced by the scribes and Pharisees would not cease with the dispersion of the Jews. He had a prophetic view of the work of exalting human authority to rule the conscience, which has been so terrible a curse to the church in all ages. And his fearful denunciations of the scribes and Pharisees, and his warnings to the people not to follow these blind leaders, were placed on record as an admonition to future generations.

With the many warnings against false teachers, why are the people so ready to commit the keeping of their souls to the clergy? There are today thousands of professors of religion who can give no other reason for points of faith which they hold than that they were so instructed by their religious leaders. They pass by the Saviour's teachings almost unnoticed, and place implicit confidence in the words of the ministers. But are ministers infallible? How can we trust our souls to their guidance unless we know from God's word that they are light-

bearers? A lack of moral courage to step aside from the beaten track of the world, leads many to follow in the steps of learned men; and by their reluctance to investigate for themselves, they are becoming hopelessly fastened in the chains of error. They see that the truth for this time is plainly brought to view in the Bible, and they feel the power of the Holy Spirit attending its proclamation; yet they allow the opposition of the clergy to turn them from the light. Though reason and conscience are convinced, these deluded souls dare not think differently from the minister; and their individual judgment, their eternal interests, are sacrificed to the unbelief, the pride and prejudice, of another.

Many are the forms of human influence through which Satan works to bind his captives. He secures multitudes to himself by attaching them by the silken cords of affection to those who are enemies of the cross of Christ. Whatever this attachment may be, parental, filial, conjugal, or social, the effect is the same; the opposers of truth rule with despotic power, and the souls held under their sway have not sufficient

courage or independence to obey their own convictions of duty.

The truth and the glory of God are inseparable; it is impossible for us, with the Bible within our reach, to honor God by erroneous opinions. It is the first and highest duty of every rational being to learn from the Scriptures what is truth, and then to walk in the light, and encourage others to follow his example. Ignorance of God's word is sin, when every provision has been made that we may become wise. We should day by day study the Bible diligently, weighing every thought, and comparing scripture with scripture. With divine help, we are to form our opinions for ourselves, as we are to answer for ourselves before God.

The truths most plainly revealed in the Bible have been involved in doubt and darkness by learned men, who, with

a pretense of great wisdom, teach that the Scriptures have a mystical, a secret, spiritual meaning not apparent in the language employed. These men are false teachers. It was to such a class that Jesus declared, "Ye know not the Scriptures, neither the power of God." [Mark 12:24.] The language of the Bible should be explained according to its obvious meaning unless a symbol or figure is employed. Christ has given the promise, "If any man will do His will, he shall know of the doctrine." [John 7:17.] If men would but take the Bible as it reads, if there were no false teachers to mislead and confuse their minds, a work would be accomplished that would make angels glad, and that would bring into the fold of Christ thousands upon thousands who are now wandering in error.

We should exert all the powers of the mind in

the study of the Scriptures, and should task the understanding to comprehend, as far as mortals can, the deep things of God; yet we must not forget that the docility and submission of a child is the true spirit of the learner. Scriptural difficulties can never be mastered by the same methods that are employed in grappling with philosophical problems. We should not engage in the study of the Bible with that self-reliance with which so many enter the domains of science, but with a prayerful dependence upon God, and a sincere desire to learn his will. We must come with a humble and teachable spirit to obtain knowledge from the great I AM. Otherwise, evil angels will so blind our minds and harden our hearts that we shall not be impressed by the truth.

Many a portion of Scripture which learned men

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pronounce a mystery, or pass over as unimportant, is full of comfort and instruction to him who has been taught in the school of Christ. One reason why many theologians have no clearer understanding of God's word is, they close their eyes to truths which they do not wish to practice. An understanding of Bible truth depends not so much on the power of intellect brought to the search as on the singleness of purpose, the earnest longing after righteousness.

Never should the Bible be studied without prayer. The Holy Spirit alone can cause us to feel the importance of those things easy to be understood, or prevent us from wresting truths difficult of comprehension. It is the office of heavenly angels to prepare the heart to so comprehend God's word that we shall be charmed with its beauty, admonished by its warnings, or animated and strengthened by its promises. We should make the psalmist's petition our own: "Open thou mine eyes, that I may behold wondrous things out of thy law." [Psalm 119:18.] Temptations often appear irresistible because through neglect of prayer and the study of the Bible the tempted one cannot

readily remember God's promises and meet Satan with the Scripture weapons. But angels are round about those who are willing to be taught in divine things, and in the time of great necessity, they will bring to their remembrance the very truths which are needed. Thus when the enemy comes in like a flood, the Spirit of the Lord will lift up a standard against him.

All who value their eternal interests should be on their guard against the inroads of skepticism. The very pillars of truth will be assailed. It is impossible to keep beyond the reach of the sarcasms and sophisms, the insidious and pestilent teachings, of modern infidelity. Satan adapts his temptations to all classes. He assails the illiterate with a jest or sneer, while he meets the educated with scientific objections and philosophical reasoning, alike calculated to excite distrust or contempt of the Scriptures. Even youth of little experience presume to insinuate doubts concerning the fundamental principles of Christianity. And this youthful infidelity, shallow as it is, has its influence. Many are thus led to jest at the faith of their fathers, and to do despite to the Spirit of grace. Many a life that promised to be

an honor to God and a blessing to the world, has been blighted by the foul breath of infidelity. All who trust to the boastful decisions of human reason, and imagine that they can explain divine mysteries, and arrive at truth unaided by the wisdom of God, are entangled in the snare of Satan.

We are living in the most solemn period of this world's history. The destiny of earth's teeming multitudes is about to be decided. Our own future well-being and also the salvation of other souls depends upon the course which we now pursue. We need to be guided by the Spirit of truth. Every follower of Christ should earnestly inquire, "Lord, what wilt thou have me to do?" We need to humble ourselves before the Lord, with fasting and prayer, and to meditate much upon his word, especially upon the scenes of the Judgment. We should now seek a deep and living experience in the things of God. We have not a moment to lose. Events of vital importance are transpiring around us; we are on Satan's enchanted ground. Sleep not, sentinels of God; the foe is lurking near, ready at any moment, should you become lax and drowsy, to spring

upon you and make you his prey.

Many are deceived as to their true condition before God. They congratulate themselves upon the wrong acts which they do not commit, and forget to enumerate the good and noble deeds which God requires of them, but which they have neglected to perform. It is not enough that they are trees in the garden of God. They are to answer his expectation by bearing fruit. He holds them accountable for their failure to accomplish all the good which they could have done, through his grace strengthening them. In the books of Heaven they are registered as cumberers of the ground.

When the testing time shall come, those who have made God's word their rule of life will be revealed. In summer there is no noticeable difference between evergreens and other trees; but when the blasts of winter come, the evergreens remain unchanged, while other trees are stripped of their foliage. So the false-hearted professor may not now be distinguished from the real Christian, but the time is just upon us when the difference will be apparent. Let opposition arise, let the voice of the dragon be heard, let persecution be kindled, and the half-hearted and hypocritical will waver and yield the faith; but the true Christian

will stand firm as a rock, his faith stronger, his hope brighter, than in days of prosperity.

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper." [Psalm 1:1-3.] {*The Spirit of Prophecy Volume Four*, page 411.1 – 420.2}



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Sanctification or Living Holiness (continued)

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.

THE POSSIBILITY OF OVERCOMING

Self-examination, if properly attended to, enables us to see our characters in their true light, and brings to our view defects in us that we had not previously seen; and it is when we are impressed with a sense of our leanness and the magnitude of our sins, that the question naturally arises, Is it possible to overcome and attain to holiness? God be praised that this question can be answered in the affirmative; that such frail and imperfect creatures as ourselves can overcome the corruptions and imperfections of our fallen natures, and become holy in this present state. Our reasons for believing in the possibility of overcoming and attaining to holiness are briefly as follows:

1. God commands us to be holy. But God is too good, wise, and just a being, to command us to do any thing that we cannot, by his grace, perform. Therefore we can by the grace of God

become holy.

2. Christ and Paul prayed for the sanctification of the church and encouraged men to seek after holiness; and so with other good persons spoken of in the Scriptures. Now it would be inconsistent to believe that Christ and Paul and other good persons whose course was approved by God, should pray for that which cannot be done, and teach accordingly. Therefore the sanctification of men is possible.

3. Blessings are held out by the Lord as a reward for overcoming. But to say that men cannot overcome would represent the Lord as trifling with, deceiving, and imposing upon, mankind, by promising them a reward for doing that which they cannot do, and thus impeach the veracity and justice of God; or, it would make it appear that God did not really know what could be done for man, and made a mistake in promising certain blessings to the overcomer,

thus limiting God, and derogating from his power, knowledge, and wisdom. But the Almighty is not such a God as this position would represent. Hence, we believe that we may overcome.

4. The whole tenor of the Scriptures, and plan of salvation shows that we can become holy. It was to this end that the plan of salvation was instituted, that the Scriptures were given by inspiration, that Christ died and rose again, and ascended on high to intercede for our fallen race, that the Holy Spirit is sent as a teacher, guide, and comforter, to impart light, comfort and strength, that the unfallen angels are ministering spirits sent forth to minister for those who shall be heirs of salvation, that God's people are tried and corrected, etc. And shall we limit God's plan and all the means which he employs in carrying it out? Shall we conclude that the Scriptures were given in vain? that Christ's death and inter-

cessions, the ministration of the Spirit and good angels, etc., are all inadequate for the great object for which they were intended? In other words, did the great Jehovah, Jesus, and good angels, all make a blunder when the plan of salvation was laid? Did Jesus conclude to leave the realms of glory, die an ignominious death, and plead the merits of his blood without first ascertaining what his death and intercessions could, and did the angels err in deciding to help in carrying out a plan that cannot accomplish the object for which it was devised? Would it not be more reasonable to believe that the plan of salvation is perfect? that the helps that God has devised are adapted to carry it out and that men can be sanctified?

5. That it is possible to overcome fully and be wholly sanctified, is abundantly proved by those scriptures which exhort men to perfect holiness, to follow the example of Christ, to be followers of God, to be perfect as our Father who is in Heaven is perfect, and by the fact that a perfect standard of holiness is given us to work by. If we could not be perfect overcomers, would it be made incumbent upon us to follow the example of

him who did no sin, and to work by a perfect standard of holiness?

6. But the last church will, as we have seen, need a special preparation to meet the Lord at his coming. They will need to be wholly sanctified, not only because of the additional truths which will be brought to light, and be made in a special manner obligatory upon them, but also because they will have to pass through the time of trouble without a mediator between God and them. This time of trouble is when Michael or Christ shall stand up, the great Prince standeth up for the children of thy people. Dan. xii, 1, and when the unmixed wrath of God, which is identical with the seven last plagues, Rev. xiv, 9-14; xv, 1; xvi, and which is to follow the proclamation of the third angel's message, will fall upon the shelter-less heads of the enemies of God's truth and people. When this time of trouble comes, there can be no Mediator between God and man; for the unmingled wrath of God cannot be poured out till mercy closes; and when mercy closes, Christ's mediatorial work will cease, and from that time onward there can be no pardon and no change in the characters of men. Then

will the following solemn and everlasting decree pass in the courts of Heaven, and the effects of it be realized both by the just and the unjust on earth: "He that is unjust, let him be unjust still, and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And behold I come quickly." Rev. xxii, 11, 12. Then also will be fulfilled Isa. lix, 16: "And he saw that there was no man, and wondered that there was no intercessor."

From certain texts of Scripture we see that the time of trouble and the wrath of God will last one year. The first text which we will notice refers to Babylon and reads, "Therefore shall her plagues come in one day, death, mourning, and famine." Rev. xviii, 8. Famine could not come on Babylon in one literal day; therefore the day spoken of in this text is symbolic or prophetic. According to the year-day principle, which is established by the Scriptures of truth, Eze. iv, 5, 6; Num. xiv, 34, and which is the correct principle by which to interpret prophetic time, one day means one year. The way having been previously prepared, famine could be

experienced in one year.

It may be objected to this interpretation that the word hour is also applied to Babylon's judgment in verses 10, 17, and 19, and that if we are to apply our plan of interpretation throughout the whole subject, there will be a palpable contradiction. To which we answer, that if it was the Lord that spoke in both instances, there might be some force to this objection. But the plausibility of this objection disappears when we take into consideration the idea that in our proof text a "voice from Heaven" speaks, and foretells that Babylon's plagues shall come in one day, while in verses 10, 17, and 19, it is the men of earth that speak while Babylon is receiving her plagues, using the word hour not in a prophetic light, – but as a matter of fact, to denote how suddenly her plagues have come upon her, her riches have come to nought, – and she is made desolate.

Isaiah while dwelling on the time when the indignation of the Lord will be upon all nations, and his fury upon all their armies; when he shall utterly destroy them, and their slain shall be cast out, – and their stink shall come out of their carcasses,

and the mountains shall be melted with their blood, says, "for it is the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion." Isa. xxiv, 8. Here the nouns day and year are put in by apposition, the noun year being explanatory of the noun day, and establishing our proposition beyond the possibility of successful contradiction. Isa. lxiii, 4 is also explicit: "For the day of vengeance is in my heart, and the year of my redeemed is come."

The Lord will come at the close of the time of trouble; for under the sixth plague he says, "Behold I come as a thief." It is also under this plague that the spirits of devils, working miracles, go to the kings of the earth and to the whole world to gather them to the battle of the great day, in which Christ will take a part at his coming. Rev. xvi, 14, 15; xix, 11-21; 2 Thess. ii, 8; Joel iii, 9-13. The Lord must come under the seventh plague; for it is under this plague that the islands and mountains are moved out of their places, and that men cry to the rocks and mountains to fall on them and hide them from the face of the Lamb. Compare Rev. xvi, 20; vi, 14-17.

Therefore the last

church will be one year on the earth without an intercessor, while the plagues are falling. Read Ps. xci. If therefore the church should come to the time of trouble with the least stain upon their characters, they could not be saved; for there will then be no more pardon, and the destinies of all will be unalterably and everlastingly fixed. But the Scriptures teach that some will be alive on the earth and will be saved when Christ comes; 1 Thess. iv, 15-17; Heb. ix, 28; Isa. xxvi, 9; and we are shut up to the conclusion that these will have developed perfect characters previous to the time of trouble. But

7. We have Bible testimony showing that the last church will be holy. Says Isaiah, "And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living (or to life, margin) in Jerusalem: When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning." Isa. iv, 3, 4.

We need not stop to prove that Zion and Je-

Jerusalem in the prophecies of the Old Testament are sometimes symbolic, referring to the Church under this dispensation. This point can be readily seen by those who will take pains to acquaint themselves with the many prophecies that prove it. Read chaps. ii, and iii; Joel ii, 1, 15; Zeph. i, 12-18, etc. In the previous chapter we are evidently brought to the day of preparation, when the professed church is fast filling up the cup of her iniquity; and the Lord is about to enter into judgment with the ancients of his people and the princes thereof, because of their sins; and it is to be well with the righteous but ill with the wicked; and "Thy men shall fall by the sword, and thy mighty in the war. And her gates shall lament and mourn; and she being desolate shall sit upon the ground. In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent for them that are escaped of Israel." Then follows our text: "And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy."

They will not be called holy by those who oppose them, unless it is

by way of reproach, and the language of this prophecy is not reproachful. Neither will they call themselves holy; for those who are the farthest advanced in holiness are the last ones that will boast of it. Then it must be the Lord that pronounces them holy – the One that pronounces the branch of the Lord beautiful and glorious – the One that washes away the filth of the daughters of Zion, and purges the blood of Jerusalem by the spirit of judgment, and by the spirit of burning; and if the Lord pronounces them holy, they will be holy indeed.

Zeph. iii, 13; is also to the point. It furnishes us with the bold prediction that, "the remnant of Israel shall not do iniquity." Let none try to evade the force of this declaration by applying it to ancient Israel; for it never could be said of ancient Israel at any period subsequent to the time when this prophecy was given that they did no iniquity. Again, it is seen by the connection, that this prophecy is to be fulfilled at the close of the gospel age; see chaps. i, and ii, in which the middle wall of partition between the Jews and Gentiles is broken down, and he is not a

Jew which is one outwardly, but he is a Jew which is one inwardly, and they are not all Israel, which are of Israel. Consequently this prophecy does not apply to those who are Jews outwardly or to the literal descendants of Israel as such, but to those who are Jews inwardly and Israelites in the gospel sense – Israelites indeed, whether they can trace back their lineage to Israel or not; to those who have by faith been grafted into the tame olive tree, the Abrahamic stock, from which many of the literal Jews have been cut off through unbelief; to the remnant or last end of the Christian church. Eph. ii, 11-22; Rom. ii, 28, 29; ix, 6; xi, 17-21; Gal. iii, 7, 16, 29; Jno. i, 47.

The above prophecies and other prophecies of the same import, not only prove that it is possible to overcome; but that the remnant church will really and actually overcome, that they will heed the many scriptures which make it obligatory for the church living in the last end of time to develop holy characters, that they may be found of the Lord without spot and blameless at his coming.

Yes, we may fully overcome and be wholly

sanctified. "Faithful is he that calleth you, who also will do it." 1 Thess. v, 24. He will sanctify you wholly, and preserve you blameless unto the coming of our Lord Jesus Christ. "Being confident of this very thing, that he which hath begun a good work in you will finish it until the day of Christ." Phil. i, 6. God is faithful to accomplish that which he has promised, and supply our needs in sanctification. Do we need truth, present truth? This he gives under the proclamation of the last message of mercy. Do we need the Spirit's aid? He is more willing to give the Spirit to them that ask, than earthly parents are to give good gifts to their children. Are the gifts of the Spirit needed "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come into the unity of the faith and of the knowledge of the Son of

God, into a perfect man, into the measure of the stature of the fullness of Christ?" Eph. iv, 11-16. God himself has set these gifts in the church, 1 Cor. xii, 28, and vouchsafes them to those that believe, through the general commission of his Son to which all professing Christians fall back for authority to preach the gospel, believe and be baptized, Mark xvi, 17-20, and through the writings of the apostles and prophets. See works on Spiritual Gifts and Miraculous Powers, ably and clearly defending the truth on this subject. Do we need trials and afflictions to purify us? We shall find enough of these, and such as are of the right kind to sanctify us, in endeavoring to live out the truth. And, "as many as I love," says Jesus, "I rebuke and chasten." Rev. iii, 19.

But when inspiration says that God will sanctify us, it is understood that there are condi-

tions for us to fulfill. Though we can no more attain to holiness in our own strength and wisdom than we can stop the sun in his course, yet the Lord cannot sanctify us and do what he has promised, unless we do what we can to help ourselves, by taking hold of his help and moving out as far as our strength goes, as we would in temporal things. Hence sanctification is held out in a two-fold light in the Scriptures; first, as a work wrought in us by God; and second, as a duty for us to perform. Hence while we are apprized that it is God who worketh in us both to will and to do of his good pleasure, that without Christ we can do nothing, etc., we are also commanded to repent, believe, and be baptized, to keep God's commandments, to work out our own salvation with fear and trembling, etc.

It is with us in overcoming as with feeble chil-

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dren that are required by their parents to perform a certain task.

They are encouraged to perform their work, and are promised help and a reward. They move out on the word and promise of their parents, doing what they can, and looking to their parents for help. Their parents cheerfully lend them their aid, smiling upon and approving their course, rewarding them, and still promising them their aid and a greater compensation.

The correctness of this position is further seen by considering that all the Christian graces are acquired and perfected by practice; and the saying that "practice makes perfect", will apply here as well as in temporal things. If we would have faith we must exercise faith; if we would have knowledge we must dig for it; if we would have temperance we must cultivate temperate habits; if we would have patience we must cultivate and exercise patience; if we would possess humility we must humble our own souls by practice; if we would possess the crowning grace of love, we must cherish love as a virtue, and cause it to take root and grow in our hearts by cultivation and practice; and so with the rest of the Christian graces. The Christian

graces are not bestowed upon us without our co-operation, and without our knowing anything about it. They are wrought in us and by us, through the grace and strength of God. God does not work for us to uphold us in idleness; but he works for us by helping us to work for ourselves.

We should be co-workers with God. God promises us his aid; but we must ask, believe, and live for it. If we ask, the promise is that we shall receive. Again, "If we ask anything according to his will, he heareth us," 1 John iv, 14, and we know that it is the will of God that we should be sanctified. Here we can ask expecting to receive, if we do what we can to live according to our prayers. And "all things are possible to him that believeth." Mark ix, 23. By living faith we can overcome. Think of what faith has done in the past. Faith is always attended with success, while unbelief is attended with failure. Faith raises the mind upward, magnifies the promises of God, and brings light, courage, and strength to the soul. Unbelief drags the mind to the dust, contracts the promises of God, shuts God and Christ, and all the helps they afford, from our view, and

brings darkness, weakness, and spiritual death to the soul.

The helps that God provides in this work may be compared to a mighty machinery, which when set in motion by a slight action, commands mighty power, and accomplishes a great work. If we will but throw ourselves on the means of grace, and work in harmony therewith, they will command Omnipotence, and will, with our feeble co-operation, accomplish a mighty work for us, even our sanctification.

We should not suffer our sins to weigh us down. Christ died for our sins, and says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Matt. xi, 28. Cast your burdens on him, and he will sustain you. He is willing to forgive your sins, bear your burdens, and heal your wounds. For this he died. Believe it. The Lord does not want you to be always shut up to your weakness, and to the wounds that sin has made. This would weaken you. Examine your wounds sufficiently to know their nature, and to know the sins that have caused them, to guard against them hereafter; then flee to the healing fountain, to

the blood that cleanses from all sin, and heals our wounds. Precious fountain! precious blood! precious, loving Saviour! He invites you, and wishes to make you free. "For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father." Rom. viii, 15. Keep near the bleeding side of Jesus. Draw sap and nourishment from the living vine, and you will flourish and glorify the Father by bearing much fruit, which will be the best evidence that you are overcoming.

If we would be successful in overcoming we must not work at random, but take right hold of those sins by which we are most likely to be overcome, considering them as our most dangerous enemies, and not give up the battle till we obtain the victory. Our inward foes are the worst foes that we have. If we overcome these, we can more easily keep our outward foes at bay; for they will have no sympathizers in the citadel of our hearts, to divide our strength, work against us, and overcome us.

As we commence the work of overcoming, we have unsanctified habits to contend with; but by

a change of practice, these habits are changed into sanctified habits, which serve as helps in living holiness.

In overcoming we frequently meet with darkness produced by ill health, trials, the powers of darkness, etc., which may for the time being obscure the mind and eclipse the clearness, strength, harmony, and beauty of the truth, and the reality of the work from our view. At such times we should not give way to discouragement, and hastily conclude that there is no reality to the truth and to the work in which we are engaged. As well might we conclude that surrounding objects do not exist because we do not see them in a dark night, as to conclude that we have not got the truth, and that there is nothing to sanctification, when the truth and sanctification are only shut from our view by such causes.

A knowledge of our physical and mental capacities and deficiencies is also requisite and highly useful in overcoming. Owing to various causes, among which the violation of the laws of our being, and the different practices and educations of men stand prominent, men have physical and

mental defects, which could not have entered into the organization of man as he came out of the hands of his wise and bountiful Creator; and there is a difference in the capacities of different individuals. The reader only needs to fall back on his own observation to see that men generally are not as healthy and strong as they once were; that some individuals are stronger physically than others; that some have comparatively strong and well-balanced minds, while others have not as strong and well-balanced minds; that in the mind of one individual certain faculties are predominant, and inclined to have the ascendancy, while in the mind of another individual other faculties are predominant; that the mind of one person is deficient in some particulars, while the mind of another person is deficient in other particulars; that one cast of mind is better adapted to a certain vocation, while another cast of mind is better adapted to another vocation.

Now sanctification requires that we use all our strength and powers to the best possible advantage in promoting the glory of God by advancing the interests of his cause. But we cannot do this without a

knowledge of our natural capacities and defects. Without this knowledge we might mistake our calling and duty, and come short of accomplishing what we should to be useful in the world. We might get out of our place by adopting a calling, the duties of which we have not the abilities to perform, or by adopting a vocation in which our capacities will not be all called into exercise. For a want of this knowledge many have brought reproach upon the cause, and discouragement to their own souls, and have failed to advance in the Christian course. We should know our physical and mental lacks, that we may move with reference to them, and guard against the errors and mistakes that they may lead us into.

If we would overcome we must be zealous in the work. "Be zealous, therefore, and repent," is the injunction of Jesus to the Laodiceans.

When we see our sins by self-examination, we should first be zealous in repenting of the same. We should also be zealous in applying the helps that God affords. But our zeal should not be fanatical or presumptuous, but according to knowledge, according to the present truth, the time in which

we live, the shortness of time, and the vastness of the work that is before us. We have a great work to do and a short time to do it in, and have mighty foes to oppose us at every step; therefore we need zeal, and all our energies and powers should be strung to action. Says Christ, "Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able." Luke xiii, 24. Some have rendered the original word from which the word strive is translated, agnize; but perhaps no one word alone can convey the full sense of the original. It is used to represent the efforts put forth in fighting, and the exertions that were made anciently by combatants in the public games, John xviii, 36; 1 Cor. ix, 25, etc., and must signify to bring into requisition all the powers and energies both of body and mind. This we must do to enter in at the strait gate; i.e., to overcome.

Men of this world manifest zeal in temporal things, and shall we lack zeal in eternal things? Christ was zealous; Paul was zealous; and all those who have made proficiency in holiness, and have been useful in the world, have had zeal; and it will require zeal and strength to

overcome in these last days of peril; and to get zeal and strength we must act and be in earnest. If we manifest as much zeal and earnestness in overcoming as the men of this world do in their worldly pursuits, we shall not fail to overcome and perfect holiness. As our day is, so shall our strength be. God will not leave nor forsake us, but will meet us in the work and bid and help us go forward. He will take us as it were by the hand, and we shall go from strength to strength, conquering and to conquer. And if in anything we be otherwise minded, he will reveal even this unto us. And "if God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Rom. viii, 31, 32. He will help us to be more than conquerors in all things, and over sin and all our foes, through him that hath loved us; and in holy triumph and joy we shall be enabled to gratefully exclaim, Blessed be God, who giveth us the victory through our Lord Jesus Christ. {1864 DTB, SLH 101.2 – 115.2}

To be continued



I Love You

Jerry O'Donnell

Over several decades and now periodically in communications by readers from our publication, the claim is, "How about putting some love into the publication?" We are not the only ones hearing such a chant. As I listen to other preachers and even historical preachers, like the Standish brothers, the same argument is set forth: "Where is Jesus in the message? Where is love in the message?" The old saying, "It's not you; it is me" is the opposite today: "It is the unconverted hearer; it is not me or us". Too many pew warmers think they know what love is or what a "Jesus centered" message is and are completely deceived. In the 90s after my sermon, many that approached me on the matter would then try to shove some book of Jack Sequeira into my hands. They did the same to other preachers that appeared "not so loving" to them.

"God does not send messengers to flatter the sinner. He delivers no message of peace to

lull the unsanctified into fatal security. He lays heavy burdens upon the conscience of the wrongdoer, and pierces the soul with arrows of conviction. The ministering angels present to him the fearful judgments of God to deepen the sense of need, and prompt the cry, 'What must I do to be saved?' Then the hand that has humbled in the dust, lifts up the penitent. The voice that has rebuked sin, and put to shame pride and ambition, inquires with tenderest sympathy, 'What wilt thou that I shall do unto thee?'" {DA 104.1}.

And that is exactly what people want to hear ... flattery of the sinner. Our church, and Christianity as a whole, has been deceived into smooth sayings, to hearing that everything will be alright, that Jesus will still save us despite our characters, etc. "The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itch-

ing ears" (2 Timothy 4:3).

I call for you to burn, or at least trash, Jack Sequeira and like authors' books. They are poison. They have been and are undoing the faith by trying to undo the standards. In fact, they pit the standards against love not realizing that both actually are to exist together and anything short of it is apostasy, or at least error. "All law" is legalism. "All love" is an unchanged and unsaved person. The right balance between law and love is required because even too much or not enough of one or the other is error.

Many are deceived not even realizing it. I see emails, social media posts, and other outlets posting things like: "We talk about standards, but without love you are lost!" or "Love saves, standards don't!"

I pause for a moment to acknowledge one common thing that I have found among those that cry for more love in the message

and that is hurt. Either the person has been hurt by the church or they have someone close to them who was seriously hurt. A lot of this hurt is usually in the form of abuse – sexual or otherwise. When I say church, that includes parents as well. There are situations where sexual sins were not addressed because of reputation in the church, especially as elder. There is the “too strict parents” argument. There is the abusive parent who hypocritically shined in church as the nice Christian. There is the partnership in sin but the reprimand done only to one side, usually a female, while the male is not addressed at all. The sad reality is that this hurt translates into needing comfort, soothing, soft messages.

Basically, those who have decided to follow the standards are usually looked upon as loveless. People who do not join in with the social aspect of the church, like movies, sports, and worldly attractions, are looked upon as loveless. People who speak up about the errors in the quarterly, which no one should be using if they want truth and

not some truth and apostasy mixed, are looked upon as the troublers of Israel and have no compassion.

The messages or posts that pit standards against love indirectly undermine our character formation. We need to stop agreeing, liking, or whatever else a person can do on social media regarding these apparent calls to love one another. It is a trick of the devil to destroy the standards. Instead, post things like, “See the love of Jesus through His standards!” and “If you love Jesus, keep His commandments!” Of course, unconverted readers are going to say, “Just because you throw the word ‘love’ into those messages does not make them loving.” And I would have to say in response that you need to take that up with Jesus because He is the one that stated, “If ye love me, keep my commandments” (John 14:15).

“Love conquers all” is another catch phrase implying that “Though I cannot overcome my sins, Jesus’ love will see me into Heaven!” However, the phrase “love conquers all” is not found in the Bible – not

even close. Even if it did, what is to be conquered? Sin of course. Yes, the devil, too, but Jesus conquered the devil, but the devil comes at us with temptation to sin. Not giving in to sin is us conquering through the power of Jesus. Not sinning is living the standards. Choosing to not sin is us loving God and our neighbors as ourselves. Keeping the commandments is the expression of love, for Jesus said, “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second [is] like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets” (Matthew 22:37-40).

Besides, Jesus tells us of how He loves us: “As many as I love, I rebuke and chasten: be zealous therefore, and repent” (Revelation 3:19). Paul wrote, “For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth” (Hebrews 12:6). True love rebukes sin and calls for repentance. Those who are not

guilty do not need to repent then. Those who were in ignorance have now been enlightened. Those who are guilty need to repent. In fact, "Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him" (1 John 3:15). Some will say, "I don't hate my brother!" But if you give them no warning to avoid burning in hell, you are a murderer. You could have been used to save that person, but instead, thinking you were loving by not pointing out sin and error, that soul stayed in sin and error and died eternally. That is murder.

Speaking of which, what is the true love towards another (2 John 1:5)? Shall we allow our brother or sister to remain in sin and die? True love causes us to call them out of sin, to show them the path of right doing.

Now, "whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him" (1 John 2:5). "For this is the love of God, that we keep his commandments: and his commandments are not grievous" (1 John

5:3). "And this is love, that we walk after his commandments" (2 John 1:6). Looks like a call to the standards to me.

"Greater love hath no man than this, that a man lay down his life for his friends" (John 15:13). And Jesus loves us because we lay down our lives as well for others. Does anyone really believe a preacher would not rather just keep to themselves, take care of their everyday duties, and just live out their lives? True ministering involves setting aside a normal life and sacrificing everything for the sake of warning others. In fact, this publication, inspired and miraculously put together by God four years ago, has absolutely no selfish motive whatsoever. Why would this team invest time and money to tell the truth when we have so much yard work, food preparation, fitness needs, and more, to take our time? We have other ways to spend our time than worrying about others. The reason we do this is because we are our brothers' keepers. "Let him know, that he which converteth the sinner from the error of his way

shall save a soul from death, and shall hide a multitude of sins" (James 5:20). It is because apostasy has engulfed over 95% of the church and almost, but not all, of the leadership, and we are trying to warn of the fires, the cliffs, the pits and pot holes, the subtle errors along with the blatant ones, so no one would be lost. We do not count the cost except the cost of a lost soul.

The world is on fire. Now is time for an emergency call. Patting people on the back and saying that everything is going to be fine is not the message for the hour.

We are told, "Love not the world, neither the things [that are] in the world. If any man love the world, the love of the Father is not in him" (1 John 2:15). And that is exactly what those that cry, "Where is the Jesus message?" and "Where is the love?" are usually all about. There is something worldly in their life that they do not want to surrender and want to know that God still is alright with them. With that attitude, that person is going to hell. I do not want to see them go to

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hell. Therefore, in the love for each soul, I am compelled to tell everyone to stop doing it, stop allowing it, stop excusing it.

And those who pull Bible quotes and Spirit of Prophecy quotes showing their “love” position, like, “A profession of Christ without this deep love is mere talk, dry formality, and heavy drudgery” {SC 44.2}, are doing so with rose colored glasses on. Love does not destroy the law or the Word. Love does not permit disobedience nor spiritual laziness. Love does not encourage dabbling in a bit of the world, but is a call to shun it.

I once gave a sermon that was truly a call for complete repentance. The looks on the congregation’s faces looked as if they never heard such a serious message before. Numerous verses and Ellen White quotes were provided to show that these were not my ideas. And then I read, “My grace is sufficient for thee: for my strength is made perfect in weakness” (2 Corinthians 12:9) to encourage that there is no sin we cannot overcome, but the congregation took the verse

and lulled themselves back into their old habitual lifestyle. Many see this verse as an invitation that allows entrance into Heaven no matter our status of overcoming. That is the danger today. There are so many trigger verses that cause people to fall back to the Evangelical understanding of being saved by grace alone, and sanctification has no part in salvation on this side of the second coming. What utter nonsense! So, when a speck of encouragement is offered, the many that were awakened from their comfortable lifestyles automatically dismiss the 99% of the message that woke them up and settle back down into comfortableness by just that 1% of the message. In other words, it flatters them to think they are alright as they are.

Basically, “ungodly men, turning the grace of our God into lasciviousness” (Jude 1:4), meaning, we have been hearing for way too long the use of grace being so broad that the words “perfection”, “sinlessness”, “blameless”, “holy”, “sanctified” are all dismissed. What used to be clearly a

teaching outside of our church has in these past 65 years or so, been taught in our churches where the only difference between Seventh-day Adventists and other supposed Christians is the day of worship, which will, as predicted, be given up.

“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” {4SP 426.1}. “Who once rejoiced in the truth” are Seventh-day Adventists. Who do they attack? “Sabbath-keepers” are the ones under attack. Therefore, they used to be, but are no longer, Sabbath-keepers, yet will remain in the Seventh-day Adventist church. “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" {GC88 608.1}.

Why are so many going to miss out on the second coming? "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). Love of the truth is not, "Ahhhhh, that is truth. How lovely it is." No! It is obeying it. Love is an action demonstrated by obedience.

Who do you love more - God or Satan? Hopefully that answer is God. How do the witnesses know who you love? By works, actions, a life of choices. Therefore, if we love Satan, we will sin. If we love God, we will walk in righteousness. Therefore, to provide messages of obedience is to influence the choice of love towards God.

When we are told, "Husbands, love [your] wives, and be not bitter against them" (Colossians 3:19). That is not, "Husbands, give your wife a hug. Give her a kiss. Say sweet words to her." That is what

Hollywood would have you think is love – especially Hallmark.

"Husbands, do everything possible to encourage your wife to walk the Christian walk, take care of and be supportive of the needs she faces so she can perform her duties, especially if children are involved, to the best of her God-given abilities, etc." It is work. The unconverted husband is one who comes home and thinks he needs decompression time, and even the wife to cater to his needs. The converted husband comes home and immediately asks, "How can I help?" Work is to be left at the office and not brought into the family circle. Work is nothing more than the means to support the family through the income earned. "There should be less care for what the outside world will say and more thoughtful attention to the members of the family circle" {AH 108.1}.

Of course, this love goes both ways.

"Wives, submit yourselves unto your own husbands, as unto the Lord" (Ephesians 5:22). Another way of saying it is, "Wives, love your own husbands, as unto the Lord." Many un-

converted people think this verse and others make wives to become the slave of their husband. Nonsense. It is merely an obedience both ways just like Jesus loved the church (Ephesians 5:25). Look at the sacrificial life of Jesus. That is the attitude of both husband and wife. All selfishness is dead. There is no, "But I wanted...", "My escape", "My den", "My cave", "My...". Emptying out of all selfishness is love.

And the goal of this publication is to "consider one another to provoke unto love and to good works" (Hebrews 10:24). That love in the context is the love demonstrated by obedience.

Therefore, along with many pioneers, faithful preachers through the years, and even those faithful at the present time, we call you to the true love message. Will you accept the love of Christ as He is calling you, through us as His instruments, to come up to the higher standards?

We love you.



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.

Israel Is God's Favored Nation

2 Chronicles 9:8

"Blessed be the LORD thy God, which delighted in thee to set thee on his throne, [to be] king for the LORD thy God: because thy God loved Israel, to establish them for ever, therefore made he thee king over them, to do judgment and justice."

There are several other verses in the Old Testament, maybe even stronger ones, that basically look like Israel will always be God's favored nation, making us Gentiles second class citizens. Therefore, many Evangelicals and other Protestant denominations try taking many of the prophecies intended for spiritual Israel and applying them to literal Israel of today, or the near future. That means the prophecies are not for Christians; so what becomes of Christians in the final hour in their theory? This confusion is the source of the secret rapture theory

where the discussion of Jews in Revelation, especially after chapter 3, is in reference to literal Jews. The implication made by the fact that the "church" is no longer referenced after chapter 3 resolves in there being a secret rapture. The secret rapture has to happen, in their eyes, because they are saved eternally and cannot be lost. That means the Jews fight the antichrist for salvation sake and not Christians. Christians need not worry about the Mark of the Beast because that is all for literal Israel in the final battle.

This of course is a lie and misinterpretation. 2 Chronicles 13:5 easily debunks the "for ever" phrase because neither David nor his sons are still kings despite being told "Ought ye not to know that the LORD God of Israel gave the kingdom over Israel to David for ever, [even] to him and to his sons by a covenant of salt?" David and his sons were to reign "for ever". It is narrow-mindedness

that pulls the meaning of words into a foreseeable understanding. By purposefully making the word "for ever" apply to a period of never ceasing is complete ignorance of the overall use in the Bible. Samuel was to be a priest "for ever" defined as a period of time that of only as long as he lives (1 Samuel 1:22 compared to 1 Samuel 1:28). Jonah was in the belly of the sea creature "for ever", which was a mere three days and nights (Jonah 2:6 compared to Jonah 1:17).

To continue to debunk "for ever" in regards to 2 Chronicles 9:8, Jeremiah 31:36 shows that everything is conditional: "If those ordinances depart from before me, saith the LORD, [then] the seed of Israel also shall cease from being a nation before me for ever."

On top of that, studied properly, a time limit prophecy was placed upon Israel: "Seventy weeks are determined upon thy people and upon thy holy city, to

finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy" (Daniel 9:24). This ended with the stoning of Stephen in 34 A.D.

Then there is Jesus' declaration: "Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof" (Matthew 21:42-43).

The parable of the vineyard (Matthew 21:33-40) was even acknowledged by "the chief priests and Pharisees" who "had heard his parables, they perceived that he spake of them" (Matthew 21:45).

Matthew's version ends with "They say unto him, He will miserably destroy those wicked men, and will let out [his] vineyard unto other husbandmen, which shall render him the fruits in their seasons" (Matthew 21:41). Mark's version states,

"What shall therefore the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others" (Mark 12:9). Luke's version says and is acknowledged by the words, "He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard [it], they said, God forbid" (Luke 20:16). All of these have one theme and that is an end to the favored status of the literal nation of Israel.

Luke 13:6-9 speaks of Israel being compared to a fig tree "And if it bear fruit, [well]: and if not, [then] after that thou shalt cut it down" (Luke 13:9). And Israel indeed was cut down after three and a half years, like the parable brought out.

The writers of the New Testament, primarily Paul, continues the theme that literal Israel is no longer God's favored nation. "For he is not a Jew, which is one outwardly; neither [is that] circumcision, which is outward in the flesh: But he [is] a Jew, which is one inwardly; and circumcision [is that] of the heart, in the spirit, [and] not in the letter; whose praise [is] not of men, but of

God" (Romans 2:28-29). "There is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him" (Romans 10:12). "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus" (Galatians 3:28).

Further, the mansions promised to us (John 14:2-3) form a city in Heaven. The name of the city is "New Jerusalem" (Revelation 3:12, Revelation 21:2). Therefore, all of us become spiritual Jews. We make up spiritual Israel. And now the prophecies that apply to Israel, especially those that point to the second coming from the Old Testament, actually apply to us.

And when Jesus died, "behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent" (Matthew 27:51), marking the end of the need for the sacrificial system, it sealed the fate of Israel as there was no more visible reason for them being a favored nation. In other words, the sacrificial system was the outward display, in forms, regarding the

whole plan of salvation. They were to teach all other nations through their practices in the sanctuary service. With Jesus now taking over starting with the cross, there was no purpose for Israel to continue. In fact, to offer sacrifices, which is part of the prophecy in Evangelical theories, is a rejection of Jesus for they were “a shadow of good things to come” (Colossians 2:17, Hebrews 10:1), which means, they were temporary. Without the need to physically go through the sanctuary service now, there is no need of a literal nation to act out anything prophetic.

As you can see, there are multiple ways to discredit the notion that Israel today or in the near future is God’s favored people. There is discrediting the use of “for ever”, showing the conditions placed upon prophecies and statements, Daniel’s time prophecy properly understood as a single unit instead of the 69 weeks in the past and the last one in the future, Jesus’ own words and parables to the ending of the nation, even the fact that in 70 AD the nation was swept away and those there today are not the

tribes many generations later, but people mostly in name only, Paul’s reference to equality between Jews and Greeks as well as reference to being a spiritual Jew, John’s Revelation

references, and the sanctuary service being meaningless today.



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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 penned, **“In all that pertains to the success of God's work, the very first victories are to be won in the home life. Here the preparation for the Sabbath must begin. Throughout the week let parents remember that their home is to be a school in which their children shall be prepared for the courts above. Let their words be right words. No words which their children should not hear are to escape their lips. Let the spirit be kept free from irritation. Parents, during the week live as in the sight of a holy God, who has given you children to train for Him. Train for Him the little church in your home, that on the Sabbath all may be prepared to worship in the Lord's sanctuary. Each morning and evening present your children to God as His blood-bought heritage. Teach them that it is their highest duty and privilege to love and serve God.”** {6T 354.1}

This looks very much like parenting instructions, which it is, but we desire to be more inclusive for every soul's sake, even those not around children. In other words, all of us can glean something from this quote no matter our status.

Again, Ellen White brings out the importance of being a Christian all week, which prepares a person to be able to keep the Sabbath Holy for if we are careless through the week, it will carry over into the Sabbath at some point. What we practice becomes natural for us. It is hard enough to turn the demands of the world off come the Sabbath hours, especially if a challenging situation is left unresolved till the end of the work week. We do not need to add onto that challenge of shutting the mind off to having to change the character as well, just for the Sabbath hours.

In the examples cited, included is watching the tongue. Not only should we never say something in front of children that we do not want repeated, even out of context, but we ought to be careful what adults say even without children around. If words come out of our mouths that are most inappropriate, do we honestly believe we can hold them back during Sabbath hours? Many may say, “Oh, absolutely. I may let certain phrase fly during the week when frustrating moments occur, but I make sure to bite my tongue if a frustration occurs on the Sabbath.” But have we kept the Sabbath holy and free from such words in reality? The answer is “No”.

How can the answer be “No” if a word did not escape our lips on the Sabbath? The answer is found in Proverbs 23:7, which says, “As he thinketh in his heart, so [is] he”. Though we may be

successful in biting the tongue, the fact that it is upon the mind means that we have sinned. Therefore, to not concern ourselves about our tongue, all week long we ought to cease from the use of those words altogether.

And some have questioned me, "Are you saying there is more to this than avoiding foul words?" Absolutely. People have used kinder words in place of the foul words not realizing the real issue is not the words but the display of frustration. Even the word "sugar" becomes suspect if used inappropriately. Hitting the thumb with a hammer should bring forth no foul word, no kinder foul word called a euphemism, and not even household words, like "oh sugar", used inappropriately. A proper response ought to be, "Ouch, that hurts" or even "Ow ow

ow ow!" An "Oh no!" is fine as well.

Not only should parents live a holy life, but everyone ought to live a holy life, for "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 Thessalonians 5:23).

We ought to strive all week long to be kept free from the spirit of irritation. Plan ahead. A lot of irritating moments occur when the schedule is over packed, in a rush, out of control. In planning ahead, make sure schedules are not idolized either. Sure, there are certain moments that we need to be somewhere or do something, but then there those that plan out what they think they can accomplish and when the first task takes longer than expected, knowing full

well not all of the remaining tasks will get done, irritation sets in, frustration builds up. Remember, everything is done with "God willing."

And even if we live alone, we ought to have the discipline to have morning and evening worship, recalling that our highest duty and privilege is to love and serve God. Too many times we get focused upon tasks, and duties, and jobs, forgetting our real mission on earth. Those things occupy time, allow us to survive and be responsible, but they are not the main focus. Once we become true Christians, our main focus is to seek after other souls.

Therefore, the right mindset all week long prepares us to have a blessed and holy experience on the Sabbath.



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I hope everyone would understand that if this publication were to be shutdown beyond our control that we also would be unable to provide any refunds to subscriptions paid in advanced.

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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.

Health Law and Ten Commandments Are Not Separable

Since the laws of nature are the laws of God, it is plainly our duty to give these laws careful study. We should study their requirements in regard to our own bodies and conform to them. Ignorance in these things is sin. {6T 369.1}

I was again shown that the health reform is one branch of the great work which is to fit a people for the coming of the Lord. It is as closely connected with the third angel's message as the hand is with the body. The law of Ten Commandments has been lightly regarded by man, but the Lord would not come to punish the transgressors of that law without first sending them a message of warning. The third angel proclaims that mes-

sage. Had men ever been obedient to the law of Ten Commandments, carrying out in their lives the principles of those precepts, the curse of disease now flooding the world would not be. {3T 161.1}

Men and women cannot violate natural law by indulging depraved appetite and lustful passions, and not violate the law of God. Therefore He has permitted the light of health reform to shine upon us, that we may see our sin in violating the laws which He has established in our being. All our enjoyment or suffering may be traced to obedience or transgression of natural law. Our gracious heavenly Father sees the deplorable condition of men who, some knowingly but many ignorantly, are living in violation of the laws that He has established. And in love and pity to the race, He causes the light to shine upon health reform. He pub-

lishes His law and the penalty that will follow the transgression of it, that all may learn and be careful to live in harmony with natural law. He proclaims His law so distinctly and makes it so prominent that it is like a city set on a hill. All accountable beings can understand it if they will. Idiots will not be responsible. To make plain natural law, and urge the obedience of it, is the work that accompanies the third angel's message to prepare a people for the coming of the Lord. {3T 161.2}

Godliness does not conflict with the laws of health, but is in harmony with them. Had men ever been obedient to the law of ten commandments, had they carried out in their lives the principles of these ten precepts, the curse of disease that now floods the world would not be. Men may teach that trifling

amusements are necessary to keep the mind above despondency. The mind may indeed be thus diverted for the time being; but after the excitement is over, calm reflection comes. Conscience arouses, and makes her voice heard, saying, "This is not the way to obtain health or true happiness." {ST, October 23, 1884 par. 3}

God requires all men to render their bodies to Him a living sacrifice, not a dead or a dying sacrifice, a sacrifice which their own course of action is debilitating, filling with impurities and disease. God calls for a living sacrifice. The body, He tells us, is the temple of the Holy Ghost, the habitation of His Spirit, and He requires all who bear His image to take care of their bodies for the purpose of His service and His glory. "Ye are not your own," says the inspired apostle, "ye are bought with a price;" wherefore "glorify God in your body, and in your spirit, which are God's." In order to do this, add to virtue knowledge, and to knowledge temperance, and to temper-

ance patience. It is a duty to know how to preserve the body in the very best condition of health, and it is a sacred duty to live up to the light which God has graciously given. If we close our eyes to the light for fear we shall see our wrongs, which we are unwilling to forsake, our sins are not lessened but increased. If light is turned from in one case, it will be disregarded in another. It is just as much sin to violate the laws of our being as to break one of the Ten Commandments, for we cannot do either without breaking God's law. We cannot love the Lord with all our heart, mind, soul, and strength while we are loving our appetites, our tastes, a great deal better than we love the Lord. We are daily lessening our strength to glorify God, when He requires all our strength, all our mind. By our wrong habits we are lessening our hold on life, and yet professing to be Christ's followers, preparing for the finishing touch of immortality. {2T 70.1}

Every organ has its function, and our Creator has pledged himself to keep our organs in a healthy condition if we will obey his laws implanted in our nature. The laws governing the physical nature are as truly divine in their origin and character as the law of the ten commandments. Man is fearfully and wonderfully made; for Jehovah has inscribed his law by his own almighty hand on every part of the human body. Many who are sick might be well if they would co-operate with God, surrendering soul and body and spirit to his control. For in order to have health, we must keep ourselves in harmony with God's law. To have clean hands and a pure heart is to have contentment of mind, and this is conducive to health. {MM, October 1, 1893 par. 7}



Healthy And Delicious Recipes

One Pot Creamy Tuscan Kale Pasta

Ingredients

For the Pasta:

- 1 package Penne pasta
- 1 tablespoon extra virgin olive oil
- 2 cups kale, fresh or frozen
- 1 cup organic grape tomatoes, halved
- 5 garlic cloves, minced
- 1/3 cup vegetable broth

For the Vegan Tuscan Sauce:

- 1 1/2 cups raw cashews, soaked overnight
- 1/2 cup low-sodium vegetable broth
- 2-3 tablespoons nutritional yeast
- 1 tablespoon lemon juice
- 1 teaspoon sea salt
- 1 teaspoon dried oregano
- 1/2 teaspoon dried basil

- 1 teaspoon dried parsley translucent, about 2-3 minutes.

- 1/2 teaspoon garlic powder
- pinch of smoked paprika

Preparation

- To begin, cook pasta according to packaging
- Add the cashews, 1/2 cup vegetable broth, nutritional yeast, and lemon juice to a blender and blend on medium-high speed until smooth, scraping down the sides when needed.
- Next, add in seasonings and blend again for a few seconds until combined.
- Once pasta has fully cooked, drain and set aside.
- Meanwhile, in a large skillet over medium-high heat, add 1 tablespoon of olive oil and wait until heated. Add garlic and sauté until fragrant and
- Now, add the kale and season with sea salt to taste. Sauté for 3-4 minutes until softened and wilted.
- Add in tomatoes and continue to gently stir. Add the 1/3 cup vegetable broth, reduce the heat, and simmer a bit more, about 3-4 minutes.
- Now, add the cashew sauce from the blender and stir until fully incorporated. Lastly, add in the cooked pasta and fold everything together until is all coated and creamy.
- Remove from heat, sprinkle with additional nutritional yeast (if desired), and serve immediately!



Natural Remedies

By the use of poisonous drugs, many bring upon themselves lifelong illness, and many lives are lost that might be saved by the use of natural methods of healing. The poisons contained in many so-called remedies create habits and appetites that mean ruin to both soul and body. {MH 126.4}

The cure could be wrought only by the power of the Great Healer, yet Christ made use of the simple agencies of nature. While He did not give countenance to drug medication, He sanctioned the use of simple and natural remedies. {DA 824.1}

The use of natural remedies requires an amount of care and effort that many are not willing to give. Nature's process of healing and upbuilding is gradual, and to the impatient it seems slow. The surrender of hurtful indulgences requires sacrifice. But in the end it will be found that nature, untrammelled, does her work wisely and well. Those who persevere in obedience to her laws will reap the reward in health of body and health of mind. {MH 127.3}

COMMENT: *In these times we live in, even access to natural supplements will become increasingly difficult to access, so we are going to try our best to use the most natural means possible to deal with health situations.*

Poison Ivy/Oak/Sumac

- | | | |
|---|--|---|
| <ul style="list-style-type: none">• Poultices made from freshly ground flaxseed, with charcoal. | <p>el if you do not have the others.</p> | <p>the process work..</p> |
| <ul style="list-style-type: none">• Add just enough water to make a pudding consistency. | <ul style="list-style-type: none">• Make one to fit the affected area, where if it is on the face, make one for each side of the face. | <ul style="list-style-type: none">• Do not let it dry out. |
| <ul style="list-style-type: none">• Spread this about 1/2 inch thick on gauze, cheesecloth or even a single layer of paper tow- | <ul style="list-style-type: none">• Then cover with a warm damp washcloth. Applied moist heat helps | <ul style="list-style-type: none">• Also take charcoal internally using 1 teaspoon in an 8-ounce glass of water 3 times during the day. |



Authorized KJV vs Catholic Bible

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

The verse of concern this time is **John 8:9**, which is to explain why the people dropped their stones and left the scene when Jesus said, "He that is without sin among you, let him first cast a stone at her" (John 8:7). Many versions just have the people walking away. The reason they left was because they were convicted by their own conscience.

King James Bible: And they which heard [it], being convicted by [their own] conscience, went out one by one, beginning at the eldest, [even] unto the last: and Jesus was left alone, and the woman standing in the midst.

In Error:

American Standard Version: And they, when they heard it, went out one by one, beginning from the eldest, even unto the last: and Jesus was left alone, and the woman,

where she was, in the midst.

Aramaic Bible in Plain English: But when these heard, they were exiting, one by one, beginning from the Elders, and the woman who had been in the midst was left alone.

Berean Literal Bible: And having heard, they began to go away one by one, having begun from the elder ones until the last, and He was left alone, Jesus and the woman being in the midst.

Berean Study Bible: When they heard this, they began to go away one by one, beginning with the older ones, until only Jesus was left, with the woman standing there.

Christian Standard Bible: When they heard this, they left one by one, starting with the older men. Only he was left, with the woman in the center.

Contemporary English Version: The people left one by one, beginning with the oldest. Finally,

Jesus and the woman were there alone.

Darby Bible Translation: But they, having heard [that], went out one by one beginning from the elder ones until the last; and Jesus was left alone and the woman standing there.

Douay-Rheims Bible: But they hearing this, went out one by one, beginning at the eldest. And Jesus alone remained, and the woman standing in the midst.

English Revised Version: And they, when they heard it, went out one by one, beginning from the eldest, even unto the last: and Jesus was left alone, and the woman, where she was, in the midst.

English Standard Version: But when they heard it, they went away one by one, beginning with the older ones, and Jesus was left alone with the woman standing before him.

GOD'S WORD® Translation: One by one, beginning with the older

men, the scribes and Pharisees left. Jesus was left alone with the woman.

Good News Translation: When they heard this, they all left, one by one, the older ones first. Jesus was left alone, with the woman still standing there.

Holman Christian Standard Bible: When they heard this, they left one by one, starting with the older men. Only He was left, with the woman in the center.

International Standard Version: When they heard this, they went away one by one, beginning with the oldest, and he was left alone with the woman standing there.

NET Bible: Now when they heard this, they began to drift away one at a time, starting with the older ones, until Jesus was left alone with the woman standing before him.

New American Standard 1977: And when they heard it, they began to go out one by one, beginning with the older ones, and He was left alone, and the woman, where she was, in the midst.

New American Standard Bible: When they heard it, they began to go out one by one, beginning with the older

ones, and He was left alone, and the woman, where she was, in the center of the court.

New Heart English Bible: But when they heard it, they went out one by one, beginning from the oldest, even to the last, and he was left alone with the woman where she was, in the middle.

New International Version: At this, those who heard began to go away one at a time, the older ones first, until only Jesus was left, with the woman still standing there.

New Living Translation: When the accusers heard this, they slipped away one by one, beginning with the oldest, until only Jesus was left in the middle of the crowd with the woman.

Weymouth New Testament: They listened to Him, and then, beginning with the eldest, took their departure, one by one, till all were gone. And Jesus was left behind alone--and the woman in the centre of the court.

Correct This Time:

A Faithful Version: But after hearing this, they were convicted each by his own conscience, and went out one by one, beginning with the older ones until the

last. And Jesus was left alone, with the woman standing in the center.

New King James Version: Then those who heard it, being convicted by their conscience, went out one by one, beginning with the oldest even to the last. And Jesus was left alone, and the woman standing in the midst.

Webster's Bible Translation: And they who heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even to the last: and Jesus was left alone, and the woman standing in the midst.

World English Bible: They, when they heard it, being convicted by their conscience, went out one by one, beginning from the oldest, even to the last. Jesus was left alone with the woman where she was, in the middle.

Young's Literal Translation: and they having heard, and by the conscience being convicted, were going forth one by one, having begun from the elders -- unto the last; and Jesus was left alone, and the woman standing in the midst.



Go Ye Therefore, And Teach

We have been presenting this series that ends, God willing, at the end of this year or very shortly thereafter as we have a specific number of lessons. Quite a few deem this section as not important, but Ellen White states, "If God has ever spoken by me, the time will come when you will be brought before councils, and every position of truth which you hold will be severely criticized. The time that so many are now allowing to go to waste should be devoted to the charge that God has given us of preparing for the approaching crisis" {5T 716.4}. Are you personally ready to defend the faith before councils? It is coming very soon. Sure, "when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak" (Matthew 10:19), but the Holy Spirit will not pull out of us what is not in us during this time we have to study.

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: Unpardonable Sin

Ask, what sin will not be forgiven? Read Matthew 12:30-32 bringing out blasphemy against the Holy Spirit as well as speaking against the Holy Spirit.

Ask, what does the Holy Spirit guide people into? Read John 16:13 bringing out that the Holy Spirit guides us into truth, therefore, to reject truth and to speak against the truth is the unpardonable sin. [This is not a one-time sin, but a continuous lifestyle of the blasphemy and speaking against the truth to the point that we do not hear the Holy Spirit any more.]

Ask, what will we be convinced of if we blaspheme and speak against the truth? Read 2 Thessalonians 2:10-12 to find out that we shall be convinced that a lie is the truth.

Ask, how important is the truth in relationship to the Holy Spirit? Read Ephesians 1:13 to find out that it is used by the Holy Spirit to seal it into us.

Ask, what does the Holy Spirit convict people of (3 answers)? Read John 16:7-8 bringing out the words of "sin", "righteousness", and "judgment".

Ask, how are those three words defined in the Bible? Read 1 John 3:4 to find out that "sin is

the transgression of the law"; Psalms 119:172 to find out that God's "commandments [are] righteousness"; and James 2:12 to find out that we "shall be judged by the law of liberty", defined as the Ten Commandments in the context of the verses (James 2:10-11).

Ask, what action does the Holy Spirit lead the saints to partake of? Read 1 Corinthians 12:13, where we are to be impressed by the Spirit to become part of the one body, therefore, being anti-organization is also speaking and blaspheming against the Holy Spirit.

Ask, what is the constant condition of a saved relationship with the promises outlined in John 10:28-29? Read John 10:27 to realize we are to daily listen to or read the Word of God, and follow or obey those words.

Ask, what must one continue in to stay a disciple of Christ? Read John 8:31 to

realize that we are to “continue in” Jesus’ “word”.

Ask, what do the many Christians that will be lost according to Matthew 7:22-23 omit doing? Read Matthew 7:21 to find out that the doing of God’s will is lacking, which Psalms 40:8 reminds us, “I delight to do thy will, O my God: yea, thy law

[is] within my heart”.

Ask, what is one of the reasons the Jews committed the unpardonable sin in Acts 7:51? Read Acts 7:53 to find out that they did not keep the law.



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Questions And Answers

Question: Why does it seem that people blame their mothers for their bad upbringing? [There was a lot more detail to the question, but this is the summary.]

Answer: The reason so many blame mothers is because those that do the blaming are unconverted. If they can point to someone else being at fault, with mother the primary caregiver being the target, then they believe that somehow, they are justified in who they are today and go as far as to believe they are stuck as they are. Those who claim to be a Christian even go as far as to believe that God will accept the excuse as well. Yet, we are told: "Those who put their trust in Christ are not to be enslaved by any hereditary or cultivated habit or tendency. Instead of being held in bondage to the lower nature, they are to rule every appetite and passion. God has not left us to battle with evil in our own finite strength. Whatever may be our inherited or cultivated tenden-

cies to wrong, we can overcome through the power that He is ready to impart" {MH 175.1}. Therefore, to listen to such people complain and blame their mother is a bad use of our time. They should be ignored. It is no different than asking, "Why are men...", "Why are women..." with the "... " part being filled in with the "negative" character trait. "Why are men so demanding"; "Why do women take so long to get ready"; "Why are men so single focused"; "Why do women seem to get into 'cat' fights"; "Why"; "Why"; "Why"? It is because the vast majority of people are unconverted. Look for the converted souls and you will be much happier and appreciative.

Question: Why do we have Mother's Day?

Answer: Anna Jarvis is credited to having started it and eventually being adopted as a national holiday in 1914 by President Woodrow Wilson to honor mothers. However, it is not by coinci-

dence that the month of May was chosen, a month recognized as honoring Mary, the "mother of God", as they claim. In fact, Catholics brag, "Catholics have been celebrating a sort of mother's day since the first few centuries of the Church. The fourth Sunday of Lent, or Laetare Sunday, traditionally was a time to return to your mother church (home parish) and leave an offering. Also known as Mothering Sunday, it naturally evolved into honoring your mother as well. And devotion to Mary, the mother of God and our spiritual mother, in the month of May gives this holiday depth for Catholics that goes far beyond giving flowers or candy on Mother's Day."

Question: I have a co-worker who is deceived by the Word of Faith Ministries on TBN. Not sure how to explain what Jesus means by the use of the word "gods" in John 10:34 and Psalms 82 :1,6. I take it to mean "those who are leaders or have author-

ity.” But they take it to mean “God rules within us so we can ‘name it and claim it.’” That is total heresy. How would you answer that?

Answer: In most cases, people convinced that they are right are hard to persuade to change their minds. There is unfortunately no “knock out” or “super revelation” that we can give as an answer. Do give an answer, but realize only open minded people will sincerely study, comparing scripture with scripture.

Because of limited words in the original language and translators hundreds of years ago having multiple words to choose from does not mean the choice was always correct. The word “love” or “charity” is so misunderstood, but with careful study, the Bible reveals that there are different types of love: Love our parents is not the same love towards God, nor is it the same love of food or pleasure. The same is true with the word in question regarding “gods”.

In comparing scripture, we are able to determine the right understanding. We must ask, does the Bible actually

encourage us to be gods? What creative powers would come from that ability? Who has such godly powers even now? And do we get to be worshipped? That is the attributes of becoming gods. From the list of words available by the translators, according to the Bible Lexicon, are the words “rulers” and “judges” as well as “gods”. The first two are more fitting instead of using “gods”. In our human form, that is all we can obtain – ruler or judge. In fact, we know that God never intended us to be gods because according to Genesis 3:5, the Bible says, “For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.” This was a false promise of Satan. In other words, if anyone should have been “as gods”, it would have been Adam and Eve, but they did not have “gods” status since Satan wanted to give that ability to Eve.

Even the phrase “all these things shall be added unto you” is prefaced with “But seek ye first the kingdom of God, and his righteousness” (Matthew 6:33). Everything

we need or ask for is in furthering the kingdom of God that it will be added unto us. Just being able to command and we receive it, like financial gain or other personal gain, is encouraging selfishness. The Bible teaches the opposite. “If any [man] will come after me, let him deny himself, and take up his cross, and follow me” (Matthew 16:24). Selfishness is the danger of “name it and claim it”.

So, in comparing scriptures, we see that the verses work themselves out. Focusing on just the verse brings in human opinion. We need to bring in other principles as directed by Isaiah 28:9-10, “Whom shall he teach knowledge? and whom shall he make to understand doctrine? [them that are] weaned from the milk, [and] drawn from the breasts. For precept [must be] upon precept, precept upon precept; line upon line, line upon line; here a little, [and] there a little”.

But to take the argument that the word in psalms is really “gods”, look at the context itself where there is no “name it and claim it”. The only “god-like”

ability is revealed in Psalms 82:5. It is the ability to not walk in darkness. In other words, walking in the light makes us above ordinary human beings, because we are born into darkness and have to become born again. This is true with the comparison again for Genesis 3:5 which stated that the intention was to know good and evil. Even Isaiah 41:23 states, "Shew the things that are to come hereafter, that we may know that ye [are] gods: yea, do good, or do evil, that we may be dismayed, and behold [it] together." Here we see again, as "gods" we would know to do good and avoid evil. There is no other ability added to "as gods". So, the reference to "as gods" or "are gods" is in regards to knowing good and evil – doing it or not doing it. And when Adam and Eve were cre-

ated, they were to know only good. It was God that knew both good and evil and that was the false promise offered by Satan. Did Adam and Eve become like God in that respect? Yes, and we are paying for that knowledge.

And Psalms 82:2 tells us that Psalms 82:1 is not to be "the gods". Psalms 82:2 says, "How long will ye judge unjustly, and accept the persons of the wicked? Selah." Therefore, the correct translation for verse 1 should be, "God standeth in the congregation of the mighty; he judgeth among the judges" or "God standeth in the congregation of the mighty; he judgeth among the rulers." Psalms 82:3 and 4 both continue the "judge" or "ruler" job description. To take verse 1 to literally to mean "gods", would imply that we have some

magical influence to carry out verses 2 through 4, like, a wave of the hand maybe or a wand of sorts? Nonsense!

Question: Shall we wear masks as mandated?

Answer: A business may set any rule they want, be it in compliance with the government or one of their own. If a business demanded people to pay by credit card only, they can do that. If a business limits the quantity of the same item, they can do that. If they demand that a mask is to be worn, they can do that. At the same time, we have a choice to not shop there, though it makes life difficult. In reality, get used to a difficult life because, as they say, it is not going to get any better. We are on the pathway to "cause that as many as

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would not worship the image of the beast should be killed” (Rev. 13:15).

Now, as they mandate masks in the home, absolutely not. That is our domain, and they have crossed the line of conscience sake. Demanding us to wear masks in church is also out of the question. Demanding wearing a mask getting exercise walking along the road outdoors, again, absolutely not.

It is recommended that where one can resist wearing a mask, find an excuse or reason to not wear the mask.

In addition to the governments crossing the “control” line, repudiating our constitutional rights, the mask as clearly and scientifically been proven to be ineffective by CDC's own statistics, even new recommendations by the World Health Organization, etc. It simply has become a point in which the governments have seized control of the citizens, are past being reasonable, and are refusing to let go of their new-found power. Compliance with the unreasonable power sanctions their power.

At the same time, be very careful in bringing

attention to oneself. No one needs a “time of trouble before its time”, as cautioned by Ellen White. In other words, if we are excused for not wearing a mask, do not flaunt that reality in public. Do not brag about it, especially on social media, which is the new arm of the government. Do not be telling all of your friends. No sooner do people brag, the government tightens up the loopholes. Telling everyone where masks are not required brings the authority down on that business. Be careful even as Jesus said, “Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves” (Matthew 10:16).

God never told us to preach ways to go against the government. He orders us to preach the message. The message may include how mask wearing causes more problems, but to inform the public, “Hey, this is how you get away without wearing one” is beyond the expectation. Teaching to resist the government is definitely in order, especially when Sunday law arrives.

If we teach others how to specifically circumnavigate through the laws of man, we are no different than “Hezekiah” who “shewed them all the house of his precious things, the silver, and the gold, and the spices, and the precious ointment, and [all] the house of his armour, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah shewed them not” (2 Kings 20:13). Then he received rebuke from God through the prophet Isaiah in the following verses for failure to glorify God even though Hezekiah thought he was merely showing the blessings of God, however, he was in fact he was glorifying gain. We, too, need to be careful to glorify God properly by declaring the events prophesied, the health reforms provided, the Three Angels’ Messages, uplifting the Word of God. To teach cunning and survival tips with man-made resources is to glorify man and man’s ways.



Watchman, Let Him Declare What He Seeth

This section is not about revealing the apostasy and creating ill feeling towards the conference. It is to make sure that no one is caught up in those that participate in the apostasy. That is what it means to "Declare What I See" because God says, "When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked [man] shall die in his iniquity; but his blood will I require at thine hand" (Ezekiel 3:18). We have enough to worry about our own life; we do not need your (in general) blood to be on us too.

April 9

Adventist Review

Adventist Health Acquires Blue Zones to Improve Community Health and Wellbeing

Comment: By acquiring the secular company *Blue Zones*, Advent Health has adopted the whole line of products that they sell. That includes coffee, alcohol, and paraphernalia promoting such products like T-shirts with slogans. Now keep in mind, not only is Advent Health spiritually corrupt but Adventist Review as well for printing the article in a positive light. Basically, cancel your subscription to Adventist Review "because [there is] no light in them" (Isaiah 8:20).

EGW: "Even in business relations we cannot, without involving principle, connect ourselves with those who are not loyal to God. What the one party feels that conscience forbids, the other allows. And this not merely in regard to religious matters, but in

business transactions.

The one acts from selfish motives, regardless of God's law or the salvation of the soul; and if the other sincerely loves God and the truth, there must be either a sacrifice of principle or frequent and painful differences. It will require a continual struggle to resist the worldly influence and example of his ungodly associate. He has great difficulties to meet; for he has placed himself on the enemy's ground. The only safe course is to give heed to the inspired injunction: "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean; and I will receive you."" {HS 215.4} And explain to them why you are canceling.

October 2

Fulcrum 7

Adventist Pastor Stumps For Joe Biden In Political Campaign Ad

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." {GW 391.2}

October 27

Diario Conurbano

Grindetti participated in an interreligious prayer for peace

In addition, the pastors Oscar Mautisi (secretary of the Federation of the Council of Pastors of Buenos Aires), Alberto Saravia (president of the Council of Pastors Lanús), Salomón Aguilera (Iglesia Luz del Mundo, Monte

Chingolo), Néstor Castillo Legal (Baptist Church, Approach Jesus Ministry), Reinaldo Caparelli (San Andrés Presbyterian Church, Remedios de Escalada) and **Santiago Felker (Adventist Church, Valentín Alsina).**

Bible: 1 Thessalonians 5:3 “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.”

Comment: Why would a representative from our church participate in a global effort towards the prophecy that is a false movement ending in destruction? Is it ignorance? or is he a Jesuit infiltrator? In either case, he is incompetent to be a leader.

November/December Liberty (SDA publication)

On God and the Pandemic

The nationalism of Trump’s America, Xi’s China, and Vladimir Putin’s Russia is not the answer. In fact, the phenomenon of Trump is a symptom and not a cause of the many ailments of American society.

EGW: “The Lord Jesus is disappointed in his peo-

ple. He is the Captain, they are to file under his banner. They have no time, wisdom, or strength to spend in taking sides with political parties. Men are being stirred with an intense activity from beneath, and the sons and daughters of God are not to give their influence to this political strife. But what kind of a spirit takes hold upon our people, when those who believe we are now under the third angel’s message, the last message of mercy to the world, brothers in the same faith, appear wearing the badges of opposing political parties, proclaiming opposite sentiments and declaring their divided opinions.” {GCDB, February 17, 1897 par. 5}

November 4

Advent Health Website AdventHealth DRIVE-IN to the HOLIDAYS

We invite you and your family to Drive-In to the Holidays with AdventHealth as we celebrate our health care heroes, their hard work and dedication to keeping our communities safe. In your festive attire, hear your favorite holiday sounds live with Country Hall of Famer, Vince Gill and Contemporary Christian artist,

Amy Grant in this unforgettable performance under the stars. From the comfort of your own vehicle, enjoy a family friendly dinner delivered straight to your window.

EGW: “The Lord has put into our keeping talents that we are to improve by wise investment. We are to increase and sustain the facilities for God’s worship, not by sociables, fairs, raffles, games, lotteries, or any such means.” {16MR 49.2}

Comment: Please do not dismiss the Ellen White quote because a hospital is not a physical church building. The quote stands because the quote is for all activities of the denomination. It ought not be sustained by worldly means.

November 9

Fulcrum 7

Adventist Pastor Co-directs Political Video With Pro-LGBTQ Scenes

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

Comment: Pastors are not to be walking with sin. One cannot promote sin in the public and preach godliness. He ought to be fired.



News And Comments

Nov. 5

Daily Mail

BLM activists threaten unrest if Trump does not immediately 'concede' and stop his legal challenges as Biden moves closer to 270 electoral college votes

"The nations are in unrest. Times of perplexity are upon us. Men's hearts are failing them for fear of the things that are coming upon the earth. But those who believe in God will hear His voice amid the storm, saying, "It is I; be not afraid." The world is lying in wickedness and apostasy. Rebellion to God's law seems almost universal. But amid the tumult of excitement, with confusion in every place, there is a work to be done for God in the world." {ST, October 9, 1901 par. 11}

Nov. 16

Breitbart

Nolte: Softening Us Up for 'Great Reset' Climate Lockdowns

Climate lockdowns is in connection with the Pope's encyclical where Sunday observance of rest is the solution. "For all nations have drunk of the wine of the wrath of her fornication, and

the kings of the earth have committed fornication with her." (Revelation 18:3)

Nov. 19

Bloomberg

Denmark Allows Businesses to Force Covid-19 Testing on Employees

"For by thy sorceries were all nations deceived." (Revelation 18:23). Sorceries or pharmakeia, the Greek word, would be relied upon, but it will all be an end time deception.

Nov. 23

Crux Now

Pope meets with NBA players' union delegation at the Vatican

Revelation 18:3 says, "For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies." And the NBA union would be considered the merchants. Yet more evidence that the papacy has gain respect of all walks of life to be the place to go to for world influence.

Nov. 24

Independent

Pope Francis says anti-maskers stuck 'in their own little world of interests'

This is just gearing people up to be on the side that will fulfill Matthew 24:9, which says, "Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake."

Nov. 24

The Hill

New York City to add COVID-19 checkpoints at bridges, crossings

This is just short of martial law. Revelation 13:11 states that we would go from freedom based upon two Christian principles to our freedoms being removed – "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."

Nov. 24

PR News Wire

World's Airports And Leading Airlines Join CommonTrust Network And Begin Roll-out Of CommonPass In De-

(Continued from page 43)

ember In Support Of Safer Border Reopening

This is prepping people to be in the mind of fulfilling Revelation 13:17, which says, "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."

Nov. 9

America Magazine

**With Biden victory,
Pope Francis may find a
natural ally in the sec-
ond Catholic president**

This article simply reveals the intent of using the United States. "And he exerciseth all the power of the first beast before him, and causeth the earth and

them which dwell therein to worship the first beast, whose deadly wound was healed." (Revelation 13:12)



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