



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.

Thoughts on Revelation 1

Ellen White

Rev 1:1-10. "The revelation of Jesus Christ which God gave unto him to show unto his servants things which must shortly come to pass." One thousand years is with the Lord as one day. "The Word was with God and the Word was God." "And he sent and signified it by his angel unto his servant John: who bare record of the word of God, and of the testimony of Jesus Christ and of all things that he saw."

Shall we leave this revelation unread, unsearched, and represent it as dwelling upon events that we are not capable of understanding? God forbid. Revelation is all that the book signifies. What is this word to John to be written in a book so that we might not be taken unaware of the great things which are to take place just prior to the closing-up work of this world's history? These are His words,

and if you would understand them, there is the Holy Spirit accompanying the Word to give the sacred impress upon the human heart. "Blessed is he that readeth." This, then, is the first action on the part of the human agent: to read the instruction presenting the facts that are in the book, and it is the privilege of every soul to understand the sacred, important lessons given which mean so much to every soul living in our world.

If the blessing is given to him that readeth, then let us read to a purpose, opening the windows of the chambers of the mind, that Christ's beams of light may shine into the mind and heart, enlightening the intellect and filling the soul temple with the softening, subduing influence of His Holy Spirit. The human agent

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 - Watchman, Let Him Declare What He Seeth

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

Dear Brothers and Sisters ...

Jerry O'Donnell

Thank you for all the encouraging notes, along with the funds, you send to this ministry. Year-end receipts will be sent out by the end of January 2025.

I also would like to give you a picture of how your funds impact this ministry. Not only do they help with sending out the *Four Angels' Messages* publication to Seventh-day Adventists, but it also helps offset the costs for sending out the *Have One Mind in Christ* publication to non-Seventh-day Adventists, which is mostly a free effort, though we have received some funds from them also. Additionally, the internet triple posting of a morning, noon, and evening message for *Converting the Soul*, along with Sabbath school online lessons for Seventh-day Adventists, plus fundamental belief studies for non-Seventh-day Adventists. We also provide video messages for both *Four Angels' Messages*, including videos for children, as well as for *Have One Mind in Christ*. Obviously, there are more things than are listed here, as not every detail is being provided. This should suffice to say that we, our small team, are very much active in spreading the gospel.

Those who have wondered how extra funds are spent, I wish I could tell you, but since the following reveals that we, only twice, had extra funds, and those funds were placed in savings to offset the negative years, there is nothing left to tell; but overall, we do not have a surplus of funds. Here is an

overview, keeping in mind that negative numbers mean that I must retain my secular employment so as to make up the deficit:

2017 – (\$20,557.03)

2018 – (\$8,385.18)

2019 – (\$3,069.55)

2020 – \$15,963.62

2021 – \$28,971.07

2022 – (\$13,333.43)

2023 – (\$2,098.29)

2024 – (\$7,636.72) [January through October only]

We sincerely appreciate every dollar you can share, but at the same time, we do not want you to feel any pressure to move money from other deserving ministries you might be supporting. We also do not want you to feel guilty if you cannot afford this publication that you appreciate, but might choose to cancel. Reducing our publication list actually hurts us financially because it may cause us to fall below a level of price breaks that we receive. In other words, you may actually cost us more by canceling your mailing. This was just a sharing of information before the new year comes in, as you may be considering financial contributions for 2025.

God bless, and may God's Word be scattered as the leaves of autumn.



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

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

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

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

About The Four Angels' Messages Ministry

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

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

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

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

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should read with prayerful, intense interest for the purpose of obtaining divine knowledge. Blessed are “they that hear the words of this prophecy.” There are to be diligent, open ears to hear the message as well as to read it. There is to be no indifference. This book is handling things which are of eternal interest to all who shall hear the messages of warning and instruction. But this is not all. “Blessed is he that keepeth these things which are written therein.” There is a decided practicing of the truth so important.

All the lessons given are to be kept in mind and worked out in character, not a jot or tittle is to be forgotten, for the time is at hand when the symbols given in Revelation will be fulfilled. And every soul is to be guarded lest he shall fail and not “keep” the words given, to practice the solemn warning for his present and eternal good. These are those that follow the Lamb whithersoever He goeth. We are to receive every word of His lessons as testimony and conclusive. We are to give earnest heed to His words lest at any time we should let them slip.

“Come unto me all ye that are weary and heavy laden and I will give you rest. Take my yoke upon you,” which is a yoke of restraint from evil and is obedience in all righteousness. “Learn of me for I am meek and lowly of heart, and ye shall find rest unto your souls.” Learning of Christ we understand His warnings are given against the specious working of the enemy, for Satan is always vigilant, watching to catch souls. His words are spirit and life which are to be brought into our minds and hearts and into our character building.

“John, to the seven churches which are in Asia, grace be unto you and peace from Him which is and which

was and which is to come.” Where can those striving against God place His precious, faithful ones and God will not be there? John was on the lonely rocky isle of Patmos. He was not considered worthless, although he was near a hundred years old and his hair was hoary with age. But there is no one who receives Jesus Christ but that He gives them power to become the sons of God. Where can one of God’s people be, and where cannot the loving Father find His faithful sons and His people find Him, their Father?

Jacob was the lonely wanderer, fleeing for his life from his brother’s wrath in dreary waste places; a rock was his pillow, but the love of Jesus Christ seeks the discouraged, helpless wanderer and gives him a glorious vision of heaven – the heavenly similitude of the ladder placed firmly upon the earth, with the topmost round reaching from the earth to the throne of God. He sees angels of God descending and ascending this ladder of shining brightness, for God was above the ladder and the glory of God’s brightness glorified that ladder, which all who love God must ascend round after round heavenward.

Jacob, the petted son of his mother, had his new birth unto God then and there in his discouraged state in his wanderings, and his stone pillow was the most precious to him that his head ever rested upon.

When Moses, heartsick and burdened because of the repeated murmurings of the children of Israel, became afraid of that vast multitude, afraid of himself, lest he should be left to his own human wisdom, he does that which every soul must do in like circumstances for his family and property. He does not go to any man in that vast multitude, but he tells it all to God, just as we should do. Ex. 33:12-23. The fainting heart of Moses

was strengthened. Thus has it been and always will be.

“Grace unto you, and peace, from Him which is, and which was, and which is to come; and from the seven Spirits which are before His throne; and from Jesus Christ, who is the faithful and true witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen. Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen. I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty. I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ. I was in the Spirit on the Lord’s day.” [Rev. 1:4-10].

This was the very day that the Lord had sanctified and set apart and given to the world as His memorial. This creation Sabbath, given to Moses in Ex 31:12-18, has shown its importance, which was to keep God, the Creator of the world, ever in the minds of His people. Who was the Speaker? It was Jesus Christ enshrouded in the pillow cloud.

“And the Lord spake unto Moses, saying, Speak thou to the children of Israel, saying, Verily my Sabbaths ye shall keep; for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you.”
“Wherefore the children of Israel shall keep the sabbath, to observe

the sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever, for in six days the Lord made heaven and earth, and on the seventh day He rested, and was refreshed.” (verse 16.)

It was on the Lord’s Sabbath, the Lord’s day, that Christ revealed Himself to John. He alone of all the apostles and chosen disciples was preserved as a witness to testify of all the things which Christ had done. He was a very old man, but to him was this grand revelation made. He had enough to talk about of the Christ on whose loving bosom he laid his head.

The Lord presented to Jeremiah, Then I went down to the potter’s house and behold he wrought a work on the wheels and the vessel that he made of clay was marred, in the hand of the potter so he made it again, another vessel, as seemed good to the potter to make it. Then the word of the Lord came to me saying O house of Israel, cannot I do with you as this potter? Saith the Lord. Behold, as the clay is in the potter’s hand, so are ye in mine hand, O house of Israel.

At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; If that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; If it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them. Now therefore go to, speak to the men of Judah, and to the inhabitants of Jerusalem, saying, Thus saith the Lord; Behold, I frame evil against you, and devise a device against you: return ye now every one

from his evil way, and make your ways and your doings good. And they said, There is no hope: but we will walk after our own devices, and we will every one do the imagination of his evil heart. Therefore thus saith the Lord; Ask ye now among the heathen, who hath heard such things: the virgin of Israel hath done a very horrible thing.

“Will a man leave the snow of Lebanon which cometh from the rock of the field? Or shall the cold flowing waters that come from another place be forsaken? Because my people hath forgotten me, they have burned incense to vanity, and they have caused them to stumble in their ways from the ancient paths, to walk in paths, in a way not cast up; To make their land desolate, and a perpetual hissing; every one that passeth thereby shall be astonished, and wag his head. I will scatter them as with an east wind before the enemy; I will shew them the back, and not the

face, in the day of their calamity.”
[Jer. 18:1-17]

In those words everything depended upon the course of action that God’s professed children shall take in their experience which will determine their relation to God and His dealing with them. The mightiest nations, no less than the weakest human agents, are at God’s disposal. And He can prosper them or overthrow them. The sins of the fathers will not be reckoned unto the nation that forsakes their sins and turns to God with true purpose of heart. And the virtues of the fathers will not protect the degenerate children who propose to practice them. These lessons I present briefly now, to be more fully expressed in the future. But here are things that need to be carefully pondered and the heart and mind take them in to understand them.

{Manuscript 92, 1891}



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Perfection

Alonzo Trevier Jones

The great thought and purpose of the true sanctuary, its priesthood, and ministry, is that God shall dwell in the hearts of the people. What now is the great thought and purpose of His dwelling in the hearts of the people? The answer is, Perfection. The moral and spiritual perfection of the worshiper.

Let us consider this: At the close of the fifth chapter of Hebrews, immediately following the statement that Christ, "being made perfect, He became the Author of eternal salvation unto all them that obey Him; called of God an High Priest after the order of Melchizedek," it is written: "Therefore," that is, because of this, for this reason, "leaving the principles of the doctrine of Christ, let us go on unto perfection." Heb. 6:1.

Next it is shown that perfection is attained only through the Melchizedek priesthood. And it is shown that this was always so and that the Levitical priesthood was only temporary and typical of the Melchizedek priesthood. Following this, in discussing the Levitical priesthood, it is written: "If therefore perfection were by the Levitical priesthood, . . . what further need was there that another priest should rise after the order of Melchizedek, and not be called after the order of Aaron?" Heb. 7:11. And again, in the same connection, "For the law made nothing perfect, but the bringing in of a better hope did [or "but it was the bringing in of a better hope," margin]; by the which we draw nigh unto God." Verse 19.

By these scriptures it is perfectly plain that the perfection of the worshiper is that which is offered and which is attained in the priesthood and ministry of Christ.

Nor yet are these all the words on this thought. For, as already quoted in the description of the sanctuary and its service, it is said that it "was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience." That none of this could make him that did the service perfect is its great lack. Therefore, that the priesthood and ministry of Christ in the true sanctuary can and does make perfect him who enters by faith into the service is the great thought and the goal of all.

That earthly service "could not make him that did the service perfect, as pertaining to the conscience." "But Christ being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us." Heb. 9:12, 12. This sanctuary, priesthood, sacrifice, and ministry of Christ's does make perfect in eternal redemption every one who by faith enters into the service and so receives that which that service is established to give.

Further, "For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much

more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?" The blood of bulls and of goats and the ashes of an heifer sprinkling the unclean in the Levitical service and the worldly sanctuary did sanctify to the purifying of the flesh: for so the word concerning it continually declares. And that being so, "how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God," sanctify to the purifying of the spirit and "purge your conscience from dead works to serve the living God."

What are dead works? Death itself is the consequence of sin. Dead works therefore are works that have sin in them. Then the purging of the conscience from dead works is the so entirely cleansing of the soul from sin, by the blood of Christ, through the eternal Spirit, that in the life and works of the believer in Jesus, sin shall have no place; the works shall be only works of faith, and the life shall be only the life of faith, and so be only the true and pure "service of the living God".

Again it is written: "The law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then would they not have ceased to be offered? Because that the worshipers once purged should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins." Heb. 10:1-4.

This again shows that though perfection was the aim in all the ministry that was performed under the law, yet perfection was not attained by any of those performances. They were all simply figures for the time then present of the ministry and priesthood by which perfection is attained; that is the ministry and priesthood of Christ. Those sacrifices could not make the comers thereunto perfect. The true sacrifice and the true ministry in "the sanctuary and the true tabernacle" do make the comers thereunto perfect, and this perfection consists in the worshipers having "no more conscience of sins."

But since it is "not possible" for the blood of bulls and goats to take away sins, it was not possible, though those sacrifices were offered year by year continually, so to purge the worshipers that they should have no more conscience of sins. The blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean could and did sanctify to the purifying of the flesh, but of the flesh only. And even this was "but a figure for the time then present" of "the blood of Christ," which so much more purges the worshipers that they have no more conscience of sins.

"Wherefore when He cometh into the world, He saith, Sacrifice and offering Thou wouldst not, but a body hast Thou prepared Me: in burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come . . . to do Thy will, O God. Above when he said, Sacrifice and offering and burnt offerings and offering for sin Thou wouldest not, neither hadst pleasure therein; which are offered by the law; then said He, Lo, I come to do Thy will, O

God. He taketh away the first, that He may establish the second." Heb. 10:5-9.

Here are mentioned two things: "the first," and "the second." What are these two things? Which is "the first," and which "the second"? The two things mentioned are sacrifice, offering, burnt offerings, and offering for sin – all as one – and the will of God. Sacrifice, offering, burnt offerings, and offering for sin – all as one – are "the first," and "the will of God" is "the second." "He taketh away the first that He may establish the second." That is, He "taketh away sacrifice, offering, burnt offerings, and offering for sin, that He may establish the will of God. And the will of God is "even your sanctification" and your perfection. 1 Thess. 4:3; Matt. 5:48; Eph 4:8, 12, 13; Heb. 13:20, 21. But this could never be accomplished by those sacrifices, offerings, burnt offerings, and offering for sin which were offered by the Levitical priesthood – they could not make the comers thereunto perfect. They could not so purge the worshipers that they should have no more conscience of sin. For it is not possible that the blood of bulls and of goats should take away sin.

Therefore, since the will of God is the sanctification and the perfection of the worshipers; since the will of God is that His worshipers shall be so cleansed that they shall have no more conscience of sin; and since the service and the offerings in that earthly sanctuary could not do this, He took it all away that He may establish the will of God. "By the which will we are sanctified through the offering of the body of Jesus Christ once for all."

The will of God is "even your sanctification". Sanctification is the true keeping of all the commandments of God. In other words, this is to say that the will of God concerning man is that His will shall be perfectly fulfilled in man. His will is expressed in His law of ten commandments, which is "the whole duty of man". This law is perfect, and perfection of character is the perfect expression of this law in the life of the worshiper of God. By this law is the knowledge of sin. And all have sinned and have come short of the glory of God – have come short of this perfection of character.

The sacrifices and the service in the earthly sanctuary could not take away the sins of men and so could not bring them to this perfection. But the sacrifice and the ministry of the true High Priest in the sanctuary and the true tabernacle do accomplish this. This does take away utterly every sin. And the worshiper is so truly purged that he has no more conscience of sins. By the sacrifice, the offering, and the service of Himself, Christ took away the sacrifices and the offerings and the service which could never take away sins, and by His perfect doing of the perfect will of God He established the will of God. "By the which will we are sanctified through the offering of the body of Jesus Christ once for all." Heb. 10:10.

In that former earthly sanctuary and service, "every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins." But in the service in the sanctuary and the true tabernacle, "this Man, after He had offered one sacrifice for sins forever, sat down on the right hand of God; from henceforth expecting till His enemies be made His footstool. For

by one offering He hath perfected forever them that are sanctified." Heb. 10:11-14.

Thus perfection in every respect is attained through the priesthood, the sacrifice, and the service of this our great High Priest at the right hand of the throne of the Majesty in the heavens in His ministry in the sanctuary and the true tabernacle, which the Lord pitched, and not man. "Whereof the Holy Ghost also is a witness to us: for after that He had said before, this is the covenant that I will make with them after those days, saith the Lord, I will put My laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin." Heb. 10:15-18.

And this is the "new and living way" which Christ, through the flesh, "hath consecrated for us" – for all mankind – and by which every soul may enter into the holiest of all – the holiest of all places, the holiest of all experiences, the holiest of all

relationships the holiest of all living. This new and living way He "hath consecrated for us through the flesh;" that is, He, coming in the flesh, identifying Himself with mankind in the flesh, has, for us who are in this flesh, consecrated a way from where we are to where He now is, at the right hand of the throne of the Majesty in the heavens in the holiest of all.

In His coming in the flesh – having been made in all things like unto us and having been tempted in all points like as we are – He has identified Himself with every human soul just where that soul is. And from the place where every human soul is, He has consecrated for that soul a new and living way through all the vicissitudes and experiences of a whole lifetime, and even through death and the tomb, into the holiest of all at the right hand of God for evermore.

O that consecrated way!
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by His triumphant resurrection and glorious ascension, and by His triumphal entry into the holiest of all, at the right hand of the throne of the Majesty in the heavens!

And this "way" He has consecrated for us. He, having become one of us, has made this way our way; it belongs to us. He has endowed every soul with divine right to walk in this consecrated way, and by His having done it Himself in the flesh – in our flesh – He has made it possible, yea, He has given actual assurance, that every human soul can walk in that way, in all that that way is and by it enter fully and freely into the holiest of all.

He, as one of us, in our human nature, weak as we, laden with the sins of the world, in our sinful flesh, in this world, a whole lifetime, lived a life "holy, harmless, undefiled, separate from sinners," and "was made" and ascended "higher than the heavens." And by this He has made and consecrated a way by which, in Him, every believer can in this world and for a whole lifetime, live a life holy, harmless, undefiled, separate from sinners, and as a consequence be made with Him higher than the heavens.

Perfection, perfection of character, is the Christian goal – perfection attained in human flesh in this world. Christ attained it in human flesh in this world and thus made and consecrated a way by which, in Him, every believer can attain it. He, having attained it, has become our great High Priest, by His priestly ministry in the true sanctuary to enable us to attain.

Perfection is the Christian's goal, and the High Priesthood and ministry of Christ in the true sanctuary is the only way by which any soul can attain this true goal in this world.

"Thy way, O God, is in the sanctuary." Ps. 77:13.

"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh; and having an High Priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." And "Let us hold fast the profession of our faith without wavering; for He is faithful that promised."

"For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words; which voice they that heard entreated that the word should not be spoken to them any more. . . . But ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel."

O, then, "see that ye refuse not Him that speaketh. For if they escaped not who refused Him that spake on earth, much more shall not we escape, if we turn away from Him that speaketh from heaven." Heb 12:18-25.

{1905 Alonzo Trevier Jones, The Consecrated Way to Christian Perfection, pages 76.1 to 85.1}



Trust and Obey

Jerry O'Donnell

That is one of the main themes of the Bible – to trust and obey. “God is love” (1 John 4:8) obviously tops all the themes.

So, in learning to trust God and obey without questioning, we must ask, “Where does God dwell?” Now, do keep in mind that we are invited to “Come now, and let us reason together, saith the LORD” (Isaiah 1:18), however, we are going to end up acknowledging that “Thy testimonies [that] thou hast commanded [are] righteous and very faithful” (Psalms 119:138).

In answering the question, Isaiah 37:16 tells us, “O LORD of hosts, God of Israel, that dwellest [between] the cherubims, thou [art] the God, [even] thou alone, of all the kingdoms of the earth: thou hast made heaven and earth.” So, God dwells in Heaven between two cherubims. Of course, the “man of sin” (2 Thessalonians 2:3) counterfeits this by sitting between two idols resembling cherubims, for he “opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God” (2 Thessalonians 2:4).

Now, what does He sit upon? Yes, it is a throne, but let us be more specific. 1 Samuel 4:4 tells us, “So the people sent to Shiloh, that they might bring from thence the ark of the covenant of the LORD of hosts, which dwelleth [between] the cherubims: and the two sons of Eli, Hophni and Phinehas, [were] there with the ark of the covenant of God.” It is the ark of the covenant. And if you think that these verses are pointing to the

earthly temple, keep in mind that John saw “the temple of God was opened in heaven, and there was seen in his temple the ark of his testament” (Revelation 11:19).

In using the earthly sanctuary as the pattern to reveal what is in Heaven (Exodus 25:9, Hebrews 8:5), what is in the ark? “At that time the LORD said unto me, Hew thee two tables of stone like unto the first, and come up unto me into the mount, and make thee an ark of wood. And I will write on the tables the words that were in the first tables which thou brakest, and thou shalt put them in the ark. And I made an ark [of] shittim wood, and hewed two tables of stone like unto the first, and went up into the mount, having the two tables in mine hand. And he wrote on the tables, according to the first writing, the ten commandments, which the LORD spake unto you in the mount out of the midst of the fire in the day of the assembly: and the LORD gave them unto me. And I turned myself and came down from the mount, and put the tables in the ark which I had made; and there they be, as the LORD commanded me” (Deuteronomy 10:1-5). It is the Ten Commandments.

What was Moses told distinctly to keep separate from the Ten Commandments? “Take this book of the law, and put it in the side of the ark of the covenant of the LORD your God, that it may be there for a witness against thee” (Deuteronomy 31:26). It is the book of the law. That means that God Himself kept the two sets of laws separate. That is because when Jesus died, He caused only “the sacrifice and the oblation to cease”,

which are contained in the book of the law, but not in the Ten Commandments.

So, what we have established thus far is the fact that the Ten Commandments existed well before Adam and Eve, in fact, before a single angel was formed, the commandments existed. That means the first being to have problems with being under the rules, under the law, happens to be “O Lucifer, son of the morning! [how] art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High. Yet thou shalt be brought down to hell, to the sides of the pit” (Isaiah 14:12-15).

Unfortunately, Lucifer was not alone. “And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him” (Revelation 12:3-4, 9). In addition to Lucifer, we have the fallen angels, which number about a third of all the angels.

And, if you ever wondered why Satan and the fallen angels were able to occupy earth, just ask Adam and Eve. “Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: But of the fruit of the tree which [is] in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: 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. And when the woman saw that the tree [was] good for food, and that it [was] pleasant to the eyes, and a tree to be desired to make [one] wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat” (Genesis 3:1-6). Basically, they believed Satan’s lie and ended up coveting (tenth commandment); obeying a different superior being (first commandment); through accepting the death penalty (sixth commandment); by disobeying their parent, being God (fifth commandment); while idolizing the knowledge of good and evil (second commandment); with Eve lying to Adam about the consequence of disobedience (ninth commandment); along with taking forbidden fruit (eighth commandment); choosing the friendship with the world (sixth commandment); while rejecting God’s Word (third commandment). If it was done on the Sabbath, that would be all ten. Truly, “whosoever shall keep the whole law, and yet

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offend in one [point], he is guilty of all” (James 2:10).

So, what hope do we have? “For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, [and] hating one another. But after that, the kindness and love of God our Saviour toward man appeared, Not by works of righteousness which we have done, but according to his mercy he saved us by the washing of regeneration, and renewing of the Holy Ghost; Which he shed on us abundantly through Jesus Christ our Saviour; That being justified by his grace, we should be made heirs according to the hope of eternal life” (Titus 3:3-7). It is grace that gives us hope.

Now, does grace mean we can live as Lucifer wants us to live – and be in lawlessness? “What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?” (Romans 6:1-2). Keep in mind that the definition of grace in the entire Bible comes from the person that people accuse of starting the Ten Commandments –

Moses. “And he said, If now I have found grace in thy sight, O Lord, let my Lord, I pray thee, go among us; for it [is] a stiffnecked people; and pardon our iniquity and our sin, and take us for thine inheritance” (Exodus 34:9). He, and the rest of the pardoned Israelites, were under grace just as much as we are under grace.

Besides, who will be lost? “Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity” (Matthew 7:21-23). Do keep in mind that iniquity and sin are synonyms and that “sin is the transgression of the law” (1 John 3:4).

But what about all those good works that were listed? How does God weigh these good works? “And Samuel said, Hath the LORD [as great] delight in burnt offerings and

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sacrifices, as in obeying the voice of the LORD? Behold, to obey [is] better than sacrifice, [and] to hearken than the fat of rams" (1 Samuel 15:22). Just as we stated up front. We are to obey, above all else, even above good works.

So, what does obedience reveal? "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" (Romans 6:16). "For the wages of sin [is] death; but the gift of God [is] eternal life through Jesus Christ our Lord" (Romans 6:23). Obedience reveals who rules the heart – Jesus or Satan. Each promises something for your obedience: "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" (Romans 6:16).

What is the result of obeying God? "But Jeremiah said, They shall not deliver [thee]. Obey, I beseech thee, the voice of the LORD, which I speak unto thee: so it shall be well unto thee, and thy soul shall live" (Jeremiah 38:20). The result, if obedience is from the heart, is life eternal. Jesus even said, "if thou wilt enter into life, keep the commandments" (Matthew 19:17). And in case you are thinking like the rich young man, "He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honour thy father and [thy] mother: and, Thou shalt love thy neighbour as thyself" (Matthew 19:18-19).

But what is being encouraged today in Christianity? Remember, "Let no man deceive you with vain words: for because of these things cometh the

wrath of God upon the children of disobedience" (Ephesians 5:6).

"Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: For which things' sake the wrath of God cometh on the children of disobedience" (Colossians 3:5-6).

"For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ" (Jude 1:4).

Christians are being taught to live in disobedience and even going as far as turning grace into lasciviousness for "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God" (James 4:4).

What does Jesus expect from us? "If ye love me, keep my commandments" (John 14:15). "Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me" (John 14:23-24).

Turning now to revealing that this is a last day message, what are people called to do at the end of time?

"Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters" (Revelation 14:7). If you keep in mind that John spent a lot of time quoting other books of the Bible, you

will recognize that John was calling our attention elsewhere at the end of 14:7. "Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day [is] the sabbath of the LORD thy God: [in it] thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that [is] within thy gates: For [in] six days the LORD **made heaven and earth**, the sea, and all that in them [is], and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it" (Exodus 20:8-11). John was quoting right out of the Ten Commandments, specifically declaring Sabbath keeping would be a test, as opposed to the Mark of the Beast.

Speaking of which, let us show how Daniel and Revelation actually declare the Mark of the Beast as Sunday keeping, when it is enforced. We already established that John was drawing our attention to keeping the Sabbath as if to say that it would be forgotten and needs to be recognized again. Look at Daniel 7:25, and pick out five identifying marks of the antichrist power. "And he shall speak [great] words against the most High, and shall wear out the saints of the

most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time." Time's up! Here they are: "speak [great] words against the most High", "wear out the saints", "think to change times and laws", "given into his hand", and "a time and times and the dividing of time".

Not by coincidence, all five items appear in Revelation 13. To "speak [great] words against the most High" is the same as "he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven" (Revelation 13:6). To "wear out the saints" is the same as "And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations" (Revelation 13:7). To be "given into his hand" is the same as "He that leadeth into captivity shall go into captivity" (Revelation 13:10). To rule for "a time and times and the dividing of time" is the same as "to continue forty [and] two months" (Revelation 13:5). That just leaves "think to change times and laws", which John does not mention. Likewise, Daniel does not mention "to receive a mark in their right hand, or in their

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foreheads” (Revelation 13:17). Could John be calling the change of God’s laws, specifically the one dealing with time, like the Sabbath, as being the Mark of authority of the Beast? And could Daniel be describing the Mark of the authority of the Beast by using the words, “think to change times and laws”? Who gave the antichrist such authority? Certainly not God.

To solidify this, remember the relationship with the symbolic right hand and forehead. They are symbolic because there is no literal beast as the antichrist beast. Both beasts are symbolic of nations. And there are other symbolisms in Revelation 13 making the hand and forehead suspect if one were to take it literally. “Now these [are] the commandments, the statutes, and the judgments, which the LORD your God commanded to teach you, that ye might do [them] in the land whither ye go to possess it: That thou mightest fear the LORD thy God, to keep all his statutes and his commandments, which I command thee, thou, and thy son, and thy son's son, all the days of thy life; and that thy days may be prolonged. Hear therefore, O Israel, and observe to do [it]; that it may be well with thee, and that ye may increase mightily, as the LORD God of thy fathers hath promised thee, in the land that floweth with milk and honey. Hear, O Israel: The LORD our God [is] one LORD: And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command

thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes” (Deuteronomy 6:1-8).

The Pharisees took these words literally and tied the commandments on parchment paper to their wrists and forehead, much like many of today’s Christians are doing with the mark being understood as a literal mark, hence the reason they think it is the credit card, barcode, or chip. God has always taught spiritually. It is unconverted people that keep trying to take things literally. Search the life of Christ in Matthew, Mark, Luke, and John and see how many times Jesus spoke spiritually while the people took it literally.

The hand indicates the actions, while the forehead indicates the thoughts. The mark can be received in either actions or thought. In contrast, the Seal of God is only in the thoughts (Revelation 9:4) because actions do not fool God. If a person thinks he is right with God and trusts Him implicitly, the actions will follow in the form of obedience.

So, let us trust and obey, for there is no other way!



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Heavenly Health

Reen Swindle

Coffee and Tea Drinking – GRAS, i.e., Generally Regarded as Safe

As we have touched on before, the use of liquids with food at mealtime is detrimental to digestion, because they delay the action of the gastric juice upon solid foods. The practice of washing down food by copious gulps of tea, coffee, or even water is detrimental, not only because it introduces large quantities of fluid into the stomach, which must be absorbed before digestion can begin, but also because it makes it easy to by-pass adequate mastication, while tea and coffee also serve as a vehicle for an excessive use of sugar, thus becoming a potent cause of indigestion and dyspepsia. It is best to drink only sparingly, if at all, at mealtimes. Very cold fluids, even water, are harmful, because they cool the contents of the stomach to such a degree that digestion is halted. When water is introduced with the meal it should be taken only in small sips and held in the mouth until partly warmed to make it more agreeable to the digestive process.

Tea contains two very harmful substances, theine and tannin, – theine is a poison belonging to the same class of poisonous alkaloids, and is closely related to cocaine. It is a much more powerful poison than alcohol, producing death in less than one hundredth part the deadly dose of alcohol; and when taken in any but the smallest doses, it produces all the symptoms of intoxication. Tannin is an astringent which causes a powerful effect in delaying much-needed salivary and stomach digestion, thus becoming one of the

most common causes of digestive disorders. Generally, sleeplessness, palpitation of the heart, and serious disorders of the nervous system are evidenced in the prolonged use of tea. Tannins bind calcium, zinc and iron which will cause deficiencies with long-term tea-drinking. In addition to these problems, the absorption of Thiamine (B1) is blocked causing nervous system disorders. A surprising finding showed that both theine and tannin are more abundant in green than in black tea, but this statement is certainly not to be taken as permission to indulge in black tea, since it might be considered “the lesser of the two evils” in this case by the user.

The dependence of the habitual tea-drinker upon the beverage, and the sense of loss experienced when deprived of it, are among the strongest proofs of its evil effects, and should be warnings against its use. There is no such physical discomfort experienced when deprived of any article of ordinary food that I know of. The use of tea makes a person feel energized when actually they are exhausted; but, like all other stimulants, it is “robbing Peter to pay Paul” by providing accelerated action above the norm without supplying extra real force to support the extra expenditure, so with every cup of coffee or tea the body is being robbed of true vital force, among other things. The fact that a person feels tired when their body “needs” more stimulants is

evidence that their system is signaling, and even demanding, rest, that his body is worn out and needs repair; but the relief experienced after a cup of tea or coffee is not recuperation as the individual believes. Instead, it indicates that his nerves are dangerously paralyzed so that they are unable to honestly interpret their feelings as exhaustion. This person has fallen under deception.

Some believe they can lessen the dangerous effects of tannin in the tea by shortening the time that it is steeped during the preparation, but this is just another deception, for the higher the water temperature, the more tannins are extracted from tea leaves, intensifying their presence in the brewed tea. So tea infused for two minutes is likely to hold nearly as much tannin in solution as that which is infused for a longer period.

Culture has made the use of these beverages so common that most people seldom stop to inquire into their nature, and the “everyone does it” mentality reinforces their use. Does anyone even wonder if these popular drinks contain so much poison, why do we not see the fatal results? Because a tolerance of the poison is established in the system by

use, as in the case of tobacco and other narcotics and stimulants; but that the poisons surely, though insidiously, are doing their work is attested by the prevalence of numerous disorders of the digestive and nervous systems, directly attributed to the use of these beverages; evil effects are often attributed to other causes.

Due to popularity and marketing and universal acceptance of both drinks it is difficult to find accurate information about comparisons between the detrimental effects of both substances, but suffice it to say, in addition to the inherent poisons, both tea and coffee are largely contaminated with even more other harmful substances in the initial processing stage of the product, thus adding yet another reason why their use should be firmly discarded.

Since symptoms of critical underlying issues caused by the use of such substances can be, and are, masked by the similarities of other disorders, the root cause of such is rarely, if ever, discerned until it is too late. So, should tea and coffee drinking really be regarded as safe? Do not be deceived.



Four Angels' Messages Contact Info

Phone: In the United States, 717-460-7881

E-mail: info@fourangelsmessages.com

Mailing: PO Box 301, Boiling Springs, PA 17007

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Healthy And Delicious Recipes

Lisa O'Donnell

Caramelized Onion Pasta

Ingredients

- 2 tablespoons olive oil
- 2 tablespoons vegan butter
- 5 yellow onions, thinly, evenly sliced
- ½ teaspoon salt
- 1 bulb garlic, minced, (about 8-10 cloves)
- 12 oz uncooked spaghetti noodles, (340g) [+ reserve ½ cup pasta water for stretching/thinning sauce if needed at the end]
- ¼ cup sun dried tomatoes in oil, (50g)
- 1 teaspoon oregano
- 1 teaspoon basil
- ½ teaspoon parsley
- ¼ teaspoon thyme
- ¼ teaspoon rosemary
- ¼ teaspoon marjoram
- ¼ teaspoon sage
- ¼ teaspoon garlic powder
- Salt to taste
- 2 tablespoons low sodium soy sauce
- 1 tablespoon lemon juice
- 13.5 oz canned coconut milk, (380g)
- ¼ - ½ cup vegan Parmesan, (25-50g)
- fresh parsley, chopped, optional

Instructions

1. In a large skillet (preferably with high walls) over medium low heat, add 2 tablespoons olive oil and 2 tablespoons vegan butter. Once butter is melted, add in your 5 thinly, evenly sliced onions. Sprinkle with ½ teaspoon salt. Stir together until all the onions are well-coated with the oil.
2. Let the onions cook for another 35-40 minutes, stirring every 4-5 minutes, careful to not burn the onions.
3. (If they seem like they are burning, turn your heat lower and add more oil or a splash of vegetable stock if needed.)
4. Start cooking the pasta after the onions are done, so it's done around the same time as the sauce.
5. Add in your bulb of minced garlic, and ¼ cup sun dried tomatoes and stir together. Add in 1 teaspoon each oregano and basil, ½ teaspoon parsley, ¼ teaspoon each thyme, rosemary, marjoram, sage, and garlic powder, and salt and pepper to taste. Stir together again.
6. Add 2 tablespoons low sodium soy sauce and 1 tablespoon lemon juice. (We recommend using a wooden spoon if possible to scrape the bottom of the pan.)
7. Add in a 13.5oz can of coconut milk and stir together well. Let cook for 3-4 minutes. Add cooked pasta and ¼ cup vegan Parmesan

and carefully stir together, coating the pasta noodles completely with the sauce. Use the reserved pasta water a few tablespoons at a time if needed to thin out or to make sure the sauce spreads evenly.

8. Top with more vegan Parmesan, and parsley if desired.

Note: Replace the spices (oregano to salt) with 1 ½ to 2 tablespoons of Italian seasoning for a similar, but slightly different, taste.



“An onion can make people cry, but there has never been a vegetable that can make people laugh.”

~Will Rogers

Natural Vitamins

Jerry O'Donnell

The Benefits of Eating Peas

1. **Weight Management:** A hundred grams of green peas have 81 calories, as per the USDA. Since peas are relatively low in calories, and high in protein and fibre, they can be a satisfying and nutritious food for weight management. The fibre and protein content can help you feel full longer, reducing the likelihood of overeating.
2. **Good Protein Source:** Green peas are one of the best sources of plant-based protein available. Your body uses protein to build and repair muscles, bones, skin, and cartilage.
3. **Heart Health:** Peas are naturally high in potassium, folate, and fibre, all of which provide well-established cardiovascular benefits. The high-quality protein, low sodium levels, and vitamins and minerals in peas make them a good addition to a heart-healthy eating plan.
4. **Blood Sugar Control:** Loaded with both protein and fibre, green peas can help manage blood sugar levels to prevent diabetes symptoms like fatigue, increased urination and headaches.
5. **Good for Skin:** Peas are an excellent source of Vitamin C, which plays a significant role in the production of collagen. Collagen helps keep the skin firm and glowing. Vitamin C also protects the cells from damage caused by free radicals. The antioxidants help fight oxidative damage caused by the free radicals. The antioxidants which are present in peas such as flavonoids, catechin, epicatechin, carotenoid and alpha carotene help to prevent signs of aging, too.
6. **Antioxidants:** Peas contain polyphenols, which may have antioxidant and anticarcinogenic activity.
7. **Digestive Health:** Peas are rich in coumestrol, a nutrient that plays

a role in protecting against stomach cancer.

8. **Boost Immune System:** Peas are packed with vitamins and antioxidants that support a strong immune system. Vitamin C, in particular, is known for its role in enhancing immune function, while other nutrients like vitamin A also contribute to a robust immune response.
9. **Eye Health:** A hundred grams of peas have 2480 micrograms of lutein and zeaxanthin, as per the USDA. "These carotenoids are known to protect the eyes from damage caused by blue light and oxidative stress, reducing the risk of age-related macular degeneration and cataracts," says Tiwari.
10. **Source of Iron:** Peas are a good source of iron. Iron deficiency is the leading cause of anemia. If you don't have enough iron, your body can't make enough healthy oxygen-carrying red blood cells, thereby causing hemoglobin deficiency. Iron helps combat fatigue and gives you strength.
11. **Men's Health:** Peas can help increase the sperm count and motility. According to the book 'Healing Foods', "Glycodelin – a substance found in snow peas, can help strengthen sperm and improve their ability to fertilize an egg."



How Do You Resolve It?

Jerry O'Donnell

It is one thing to know some verses that help a person stay in the faith, but it is another thing to know the Word in such a way that when a verse seems contradictory to know how to resolve it. True Seventh-day Adventists do not ignore verses. It is our hope that this section will help answer some of those challenges that we may come across personally or be used by others against our beliefs.

Favor of the Lord or Not?

Proverbs 12:2 A good [man] obtaineth favour of the LORD

Job 2:3, "And the LORD said unto Satan, Hast thou considered my servant Job, that [there is] none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? and still he holdeth fast his integrity, although thou movedst me against him, to destroy him without cause."

According to Job 1:1, "There was a man in the land of Uz, whose name [was] Job; and that man was perfect

and upright, and one that feared God, and eschewed evil." Job, indeed, was a good man, but according to certain writings of atheists, "After commissioning Satan to ruin Job financially and to slaughter his shepherds and children to win a petty bet with Satan", they did quote Job 2:3, showing God's praise of Job, showing, indeed, he was a good man. Setting aside the fact that God actually commissioned Satan, let us address the definition of being "favored".

Jesus suffered a whole lot more than Job, but if anyone were favored, it

would be Jesus. But look at every single good person in the Bible and what happened to them – they suffered. In a short list, David was twice chased by Saul to be murdered; Daniel went to the den of lions; the three Hebrews were thrown into a furnace of fire; John the Baptist was beheaded; Paul was also beheaded; John the Revelator was exiled after they tried boiling him in oil; Peter was crucified; etc. But all of them have one thing in common – they were all favored of God, and shall inherit the Kingdom of God.

Favored does not mean earthly benefits – favored means to receive salvation, including eternal life. The focus of unconverted people is in the wrong place.

So, the only confusion going on is between the unconverted heart that sees earthly losses as not being favored, while the converted heart sees the promise of Heaven and being able to experience the new Earth, as being favored.



Authorized KJV vs Catholic Bible

Jerry O'Donnell

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

Confess or Acknowledge

Between people, are we to confess our sins or acknowledge that we have wronged someone? Some denominations use the verse containing the word “confess” to justify the confessional used by priests. And if it is not to a priest, group sessions where private sins are confessed are revealed to the gossipers. The word “acknowledge” recognizes our responsibility to apologize to the person we may have offended but nothing more. Private sins are to be kept private. That means that even the King James Version of **James 5:16** is in error, a rare moment but yet, needing to be acknowledged.

In Error:

A Faithful Version: Confess your faults to one another, and pray for one another, that you may be healed. The supplication of a righteous man prevails much, being effective.

American Standard Version: Confess therefore your sins one to another, and pray one for another, that ye may be healed. The supplication of a righteous man availeth much in its working.

Amplified Bible: Therefore, confess your sins to one another [your false steps, your offenses], and pray for one another, that you may be healed and restored. The heartfelt and

persistent prayer of a righteous man (believer) is able to accomplish much [when put into action and made effective by God—it is dynamic and can have tremendous power].

Anderson New Testament: Confess your faults one to another, and pray for one another, that you may be restored to health: the fervent prayer of a righteous man avails much.

Aramaic Bible in Plain English: But be confessing your offenses one to another, and pray one for another to be healed, for the power of the prayer which a righteous person prays is great.

Berean Literal Bible: Therefore confess the sins to one another and pray for one another, so that you may be healed. The prayer of a righteous man being made effective prevails much.

Berean Study Bible: Therefore confess your sins to each other and pray for each other so that you may be healed. The prayer of a righteous man has great power to prevail.

Catholic Public Domain Version: Therefore, confess your sins to one another, and pray for one another, so that you may be saved. For the unremitting prayer of a just person prevails over many things.

Christian Standard Bible: Therefore, confess your sins to one another and pray for one another, so that you may be healed. The prayer of a righteous person is very powerful in its effect.

Darby Bible Translation: Confess therefore your offences to one another, and pray for one another, that ye may be healed. [The] fervent supplication of the righteous [man] has much power.

Douay-Rheims Bible: Confess therefore your sins one to another: and pray one for another, that you may be saved. For the continual prayer of a just man availeth much.

English Revised Version: Confess therefore your sins one to another, and pray one for another, that ye may be healed. The supplication of a righteous man availeth much in its working.

English Standard Version: Therefore, confess your sins to one another and pray for one another, that you may be healed. The prayer of a righteous person has great power as it is working.

Godbey New Testament: Therefore confess your sins to one another, and pray for one another, in order that you may be healed: the inward working prayer of a righteous man avails much.

Good News Translation: So then, confess your sins to one another and pray for one another, so that you will be healed. The prayer of a good person has a powerful effect.

Haweis New Testament: Confess your offences one to another, and pray for one another, that ye may be healed. The energetic prayer of a righteous man is mightily prevalent.

Holman Christian Standard Bible: Therefore, confess your sins to one another and pray for one another, so that you may be healed. The urgent request of a righteous person is very powerful in its effect.

International Standard Version: Therefore, make it your habit to confess your sins to one another and to pray for one another, so that you may be healed. The prayer of a righteous person is powerful and effective.

King James Bible: Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.

Lamsa Bible: Confess your faults one to another, and pray one for another, that you may be healed. The effectual fervent prayer of a righteous man is powerful.

Literal Emphasis Translation: Therefore, wholly confess your sins to one another, and pray for one another so that you might be healed. The effecting heart-felt petition of a righteous man prevails much. The energizing supplication of a just man overpowers much.

Literal Standard Version: Be confessing to one another the trespasses, and be praying for one another, that you may be healed; very strong is a working supplication of a righteous man;

Mace New Testament: confess then to one another the offences you have committed, and pray for one another, that you may be healed; the fervent prayer of a virtuous man has great influence.

NET Bible: So confess your sins to one another and pray for one another so that you may be healed. The prayer of a righteous person has great effectiveness.

New American Standard Bible: Therefore, confess your sins to one another, and pray for one another so that you may be healed. A prayer of a righteous person, when it is brought about, can accomplish much.

New Heart English Bible: Therefore confess your sins to one another, and pray for one another, that you may be healed. The prayer of the righteous person is powerfully effective.

New International Version: Therefore confess your sins to each other and pray for each other so that you may be healed. The prayer of a righteous person is powerful and effective.

New King James Version: Confess your trespasses to one another, and pray for one another, that you may be healed. The effective, fervent prayer of a righteous man avails much.

New Living Translation: Confess your sins to each other and pray for each other so that you may be healed. The earnest prayer of a righteous person has great power and produces wonderful results.

Webster's Bible Translation: Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of the righteous man availeth much.

Weymouth New Testament: Therefore confess your sins to one another, and pray for one another, so that you may be cured. The heartfelt supplication of a righteous man exerts a mighty influence.

World English Bible: Confess your offenses to one another, and pray for one another, that you may be healed. The insistent prayer of a righteous person is powerfully effective.

Worrell New Testament: Confess, therefore, your sins one to another, and pray for one another, that ye may be healed. A righteous man's inwrought supplication avails much.

Worsley New Testament: Confess your faults one to another, and pray for one another, that ye may be healed: the fervent prayer of a righteous man availeth much.

Young's Literal Translation: Be confessing to one another the

trespasses, and be praying for one another, that ye may be healed; very strong is a working supplication of a righteous man;

Correct, This Time:

Bishops' Bible of 1568: Knowledge your faultes one to another, and pray one for another, that ye may be healed: For ye feruent prayer of a ryghteous man auayleth much.

Contemporary English Version: If you have sinned, you should tell each other what you have done. Then you can pray for one another and be healed. The prayer of an innocent person is powerful, and it can help a lot.

Coverdale Bible of 1535: Knowledge youre fautes one to another: and praye one for another, that ye maye be healed. The prayer of a righteous man auayleth moche, yf it be feruet.

Geneva Bible of 1587: Acknowledge your faultes one to another, and pray one for another, that ye may be healed: for the prayer of a righteous man auailleth much, if it be feruent.

GOD'S WORD® Translation: So admit your sins to each other, and pray for each other so that you will be healed. Prayers offered by those who have God's approval are effective.

Smith's Literal Translation: Acknowledge your faults to one another, and pray for one another, that ye might be healed. The prayer of the just, being energetic, is very powerful.

Tyndale Bible of 1526: knowledge youre fautes one to another: and praye one for another that ye maye be healed. The prayer of a ryghteous ma auayleth moche yf it be fervet.



Questions And Answers

Jerry O'Donnell

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

QUESTION:

I heard one of our pastors tell us that "If we cannot forgive ourselves, we cannot forgive others." I never thought of forgiving myself, but is this right?

ANSWER:

When we sin and repent of that sin, "If we confess our sins, he is faithful and just to forgive us [our] sins, and to cleanse us from all unrighteousness" (1 John 1:9). "But let him ask in faith, nothing wavering. For he that wavereth is like a wave of

the sea driven with the wind and tossed" (James 1:6). That is all we are told about self in relationship to forgiveness. There is nothing there that tells us that we need to learn to forgive ourselves. In fact, the remembrance of doing the sin, the horrific attitude towards even to have done it in the first place, helps us to not want to do it a second time. Further, it is that embarrassment, that hatred for having committed that sin that when we recognize others taking the same path, we want to step in and warn them.

We are to believe we are forgiven, nothing wavering, but to then develop an “oh well” attitude, “what is done is done”, “no use in beating myself up over the matter”, etc., just seems a bit careless. And if we do not watch and pray, we may fail again. In fact, Jesus said, “Watch and pray, that ye enter not into temptation: the spirit indeed [is] willing, but the flesh [is] weak” (Matthew 26:41).

Carrying the sadness of having committed a sin, recognizing that it is what caused Jesus to go to the cross is much safer ground since we are told, “If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put [him] to an open shame” (Hebrews 6:6).

Having sorrow over past sins is part of having a humble spirit. Now, do not misunderstand. We are not to let the weight of past sins hold us from moving forward. We are not to be in constant mode of confession over the same sin. But in the truest sense of forgiving oneself, forgetting about it usually accompanies that attitude. If I were to forgive someone else of a wrong that they did to me, I will not, ten years from now, bring it up in conversation, even if it pops back into my mind. But I sure am going to allow my own sin to pop in when I head down the same path – “Don’t you remember what happened last time?”

Forgiveness is not something we grant to ourselves. God may forgive us and others who we may have wronged can forgive us. We do not have the permission to forgive our own sins. That would eventually let God out of the picture and possibly let others that we wronged out of the picture as well.

Peter is a good example of not focusing on forgiving ourselves.

When he was crucified, he felt remorse still for denying Jesus three times (Matthew 26:69-75), so much so that he requested not to be crucified the same way as Jesus was. He had accepted the forgiveness from Jesus, but he still carried the weight of having done it in the first place.

QUESTION:

Did Jesus die on Thursday or Wednesday or some other day than Friday?

ANSWER:

We answered this a bit back in June 2020 in the *How Do You Resolve It* section, but that is alright as we now have more that we can provide that solidifies that Friday is the day He died. We will repeat a little bit from that article here as well, especially for our subscribers that came on board afterwards.

The confusion is based upon Matthew 12:40, which states, “For as Jonas was three days and three nights in the whale’s belly; so shall the Son of man be three days and three nights in the heart of the earth.” Now, who says that the “heart of the earth” is inside the tomb? That is a big assumption being made and distorting people’s understanding.

First, John 19:31 states, “The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and [that] they might be taken away.” Why was it a “high Sabbath”? If it were just the seventh-day Sabbath, there is nothing more special about the Sabbath as any other seventh-day Sabbath. If it were because of the

feast-day Sabbath (see Leviticus 23), again it would not be a “high Sabbath” if it were Wednesday or Thursday. What makes it a “high Sabbath” is that a feast day falls on the seventh-day Sabbath. The verse itself said that it was “the Sabbath day” that was coming up, referring to the Ten Commandment Sabbath, and then it is noted that, “And oh, it is not just any Sabbath, but ‘an high day’”, meaning that it is the seventh-day Sabbath with a feast on top of it. The feast that fell on the Sabbath will be revealed below.

Secondly, Luke 23:56 says, “And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment.” If the women rested according to the feast-day Sabbath, then the verse would have stated, “according to the law”. By stating “according to the commandment”, it is understood to be that of the seventh-day Sabbath of the Ten Commandments.

Thirdly, the feast-day schedule proves it out. No one questions when Jesus rose. It is clear that “[Jesus] was risen early the first [day] of the week” (Mark 16:9). He tells Mary, “Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and [to] my God, and your God” (John 20:17).

Plainly stated, Jesus replaces the earthly ministering of the feast days. He is fulfilling each one of them in order. To present Himself to the Father is the third feast. It is the feast of First Fruits. “Christ risen from the dead, [and] become the firstfruits of them that slept” (1 Corinthians 15:20). That means that the other two have to also be fulfilled.

Paul states, “even Christ our passover

is sacrificed for us” (1 Corinthians 5:7). The feast of Unleavened Bread falls in between Passover and First Fruits. First Fruits is conducted on the first day after the Sabbath (Leviticus 23:11). That is a fixed feast day. It could be many days between feasts or none at all, depending how the first two feasts fall during the week.

Now, we are told in Leviticus 23:5-6, “In the fourteenth [day] of the first month at even [is] the LORD'S passover. And on the fifteenth day of the same month [is] the feast of unleavened bread unto the LORD: seven days ye must eat unleavened bread.” Passover is the fourteenth day, unleavened bread is the fifteenth day, and seeing the Sabbath of the Ten Commandments was a high Sabbath, that means that Unleavened Bread fell on the seventh-day Sabbath as First Fruits was the next day or the first day of the week, the day after the Sabbath. We know Passover did not fall on the Sabbath. It fell before the Sabbath, which we suggest was the traditional Thursday into Friday. If Passover were Wednesday into Thursday, with Unleavened Bread having to be the day after the Passover, that would mean Unleavened Bread was Thursday into Friday, nothing special on Sabbath, and First Fruits would still be on the first day of the week. That would make the Sabbath (feast or Ten Commandment) not a “high sabbath”.

So, Thursday sunset into Friday sunset was the Passover, followed by Friday sunset into Saturday sunset as both Unleavened Bread as well as the Sabbath of the Ten Commandments, followed by Saturday sunset into Sunday sunset being not only the first day of the week, but First Fruits.



Prophecy Made Plain

Jerry O'Donnell

Did Jesus Ascend to the Holy or Most Holy Place?

Part of the belief connected to the twenty-three hundred-day prophecy (covered in November 2022) is that of where Jesus ascended to in the book of Acts. There it states, “And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven” (Acts 1:9-11).

In the King James Version of the Bible, Hebrews 9:12 says, “Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption [for us]”, and Hebrews 9:25 states, “Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others.” We state that the King James Version tells us that it is the “holy place”, but many modern versions state “most holy place”, and are wrong.

If Jesus ascended to the “Most Holy Place”, then that negates or cancels out the twenty-three hundred-day prophecy. It is necessary to believe Jesus went to the “holy place” back in Acts, otherwise, everything falls apart when it comes to Bible prophecy. It would mean that the twenty-three hundred-day prophecy points to no event whatsoever, and that is not how Bible timelines work. They point to events.

Now, without getting technical and too deep, since this is supposed to be simple to understand, allow us to let Jesus tell us where He went back in Acts.

John, being on the isle of Patmos (Revelation 1:9), saw Jesus in vision. This would be around 90 A.D., which is well after Jesus ascending into Heaven. Where does John see Jesus in this vision? John stated, “I saw seven golden candlesticks; and in the midst of the seven candlesticks [one] like unto the Son of man” (Revelation 1:12-13). According to Hebrews 9:2, the candlestick is in the first compartment of the tabernacle, which is the holy place. Therefore, Jesus ascended to the first compartment in the heavenly sanctuary, which is the “holy place”.



News And Comments

Due to the fact that most articles researched this past month dealt

with the election, there is nothing to report and comment upon.



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.

October 4—Fulcrum7

New Jersey Pastor Ousted For Denying Our Understanding of The Seal of God and The Mark of the Beast

Recently, Christopher Mindanao made an appearance on the "Better than We Thought" podcast with Ian Reyes where he challenged Ellen White's interpretation of the "seal of God" and the "mark of the Beast". As a result, the New Jersey Conference of Seventh-day Adventists approached him to investigate his theological beliefs.

EGW towards Mr. Mindanao:

"Unless the minister shall fearlessly declare the whole truth, unless he shall have an eye single to the glory of God and shall work under the direction of the great Captain of his salvation, unless he shall move to the front, irrespective of censure and uncontaminated by applause, he will be accounted an unfaithful watchman." {5T 262.3}

October 7—Advent Messenger

The False Latter Rain is Coming to Adventism with 31 Days of Pentecostal Preaching, Worship, and Dancing

Germantown Seventh-day Adventist Church, located in Philadelphia, Pennsylvania, is currently participating in Ignite Revival 2024, a 31-day event that involves "worship, fasting, and prayers." Although the Germantown Seventh-day Adventist Church may be branding itself as innovative, they are actually just repackaging Pentecostal styles of worship that have long been established.

EGW: "Paul, in his second letter to the Thessalonians, points to the special working of Satan in spiritualism as an event to take place immediately before the second advent of Christ. Speaking of Christ's second coming, he declares that it is "after the working of Satan with all power and signs and lying wonders." 2 Thessalonians 2:9. {Mar 168.2}



Ellen White Abbreviations In this Issue

1SM - Selected Messages Book 1

5T - Testimonies for the Church
Volume Five

GC - The Great Controversy (1911)

Mar - Maranatha

I Am Come to Deceive The Whole World

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

Send \$6.00 (includes postage) to:

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Boiling Springs, PA 17007



Do you think the attack on gas stoves is by chance?

Do you think high fuel prices are typical of up and down prices?

Do you think inflation is just the normal highs and lows over the economic timeline?

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

Natural Remedies

Reen Swindle

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

Castor Oil for Joint and Muscle Relief

To improve circulation and lymphatic function, massage castor oil directly on affected joint or other area. Castor oil contains ricinoleic acid, a fatty acid that has anti-inflammatory, antimicrobial, and

analgesic properties for pain relief. For extra strength, add a few drops of comfrey oil or peppermint oil.

