



# 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.

### *Abiding in Christ*

*Ellen White*

John 15:1-6. "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing."

Now if we would only take that to heart and believe it, oh what a change would be revealed in our religious life. "Without me," says Christ, "ye can do nothing." But abiding in Christ, receiving that sustenance and that power which Christ possesses, we will be like the fruitful branch that is grafted into the living vine. It will not

be a limited supply of fruit that we shall bear, but it will be much fruit. And why should not this be the result if we are indeed abiding in Christ, in whom dwelleth all the fulness of the Godhead bodily? There is every encouragement given us that we may have a strong hold from above. Everything has been done for man that a God can do to bring us in right relation to Himself. None need be in the position of uncertainty where they now stand. None need to be occupying a neutral position in this work. Why should we not be Christlike in every respect? Why should we not be in a position as branches representing the True Vine, bearing rich clusters of the graces of the Spirit, to reflect light to the world?

He says, "He pruneth every branch." What for? That it may bring forth more fruit. Where there is a limited supply

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- What Role Do We Play in the Feast Days?

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

# Dear Brothers and Sisters ...

Jerry O'Donnell

There is a verse in the Bible that weighs heavily upon my heart and has been for quite a while. "Not forsaking the assembling of ourselves together, as the manner of some [is]; but exhorting [one another]: and so much the more, as ye see the day approaching" (Hebrews 10:25). And yet, most of us that hold to the fundamental truths refusing to participate in the apostasy and all that it contains or allows to be practiced are not assembling physically. In fact, frequently I get requests, as stated before, of assistance to find where they can attend, otherwise, it is just them sitting all alone, Sabbath after Sabbath. Some have a spouse to share the Sabbath experience but that is still not really assembling with others. Greater yet are those that have children still at home, but sadly, that is still not enough.

We cannot simply assemble for the sake of assembling as the church puts on plays, rolls out the drums, refuse to discipline the members, especially as the weather is warmer and the dresses, if worn, reveal more and more skin than they did during the winter months. We cannot attend where, after church they assemble for fellowship, when it is nothing more than worldly conversations going on. And the list goes on. This is not exaggerating of something to be tolerated among the small group of unconverted members but it is actually the avoidance of the influence of the vast majority of the members, who do not realize they are becoming fodder for the fire.

All of the translations seem to understand the verse to be a physical gathering, to assemble, to meet. If it were "to press together", then there would be more of a spiritual aspect to the matter in which as long as we, who seem to be physically separated from one another, are pressing together in the truth, holding up the standards in each of our respective localities, then we would find fulfillment with the

number of emails, phones conversations, and letter correspondence received in this ministry and others alike. But the verse does not say to simply press together in the truth, but keep apart physically.

Further, what complicates the matter is that the implication regards the approach of the second coming. As we get closer to the second coming, we ought to, well, not give up on assembling. We ought to even be meeting more often. But the real question is, "How?"

Those that hold to the truth are few and far between and are usually of an older age making it difficult to travel long distances. If any dare to attend a conference church and participate in the quarterly studies, they are subjecting themselves to becoming brainwashed into the new theology, a new order, as referred to in 1SM 204.2, which says, "Books of a new order would be written. A system of intellectual philosophy would be introduced. The founders of this system would go into the cities, and do a wonderful work. The Sabbath of course, would be lightly regarded, as also the God who created it. Nothing would be allowed to stand in the way of the new movement. The leaders would teach that virtue is better than vice, but God being removed, they would place their dependence on human power, which, without God, is worthless. Their foundation would be built on the sand, and storm and tempest would sweep away the structure." That is exactly what the quarterlies promote.

So, I still have no solution. YouTube and the Internet is not the answer. But it is in God's Word and at some point, I guess it will be revealed.

God bless.



**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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the pruning takes place so there will be a larger amount of fruit from that branch. When we have a right hold upon God we will do the works of God. The work of God in our world is one masterpiece of infinite wisdom. In the branches of the living vine are represented diversities which, co-existing in the one parent stock, present a matchless unity in fruit-bearing branches.

Christ came to our world to represent the Father. Everything was out of joint. Here was Satan who had been at work ever since his fall misrepresenting the Father, and Jesus Christ came to our world to set things in order. Satan had been at work in his way, afflicting the minds and bodies of the people, and when Christ came there was a counterwork set in operation in our world. In Nazareth He announced His mission. Opening the Scriptures to Esais, He read the prophecy concerning Himself (Luke 4:18, 19): "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

As soon as Jesus Christ came into the world there was the opposition of a most determined order against Him. Why? Because Satan saw He was going to bind about his powers, to reveal to man a life of faith in Christ and establish a life of communion with God, a life that consists of righteousness and peace and joy in the Holy Ghost, a life of happiness even in this world and eternal life in the world to come; but will Satan peaceably allow that? No indeed. But Christ Jesus has His angels, thousands upon thousands, and ten thousand times ten thousand, around His throne to do His bidding; and He sends them to earth, and they

are circulating all through. What for? To press back the powers of darkness.

Satan is determined to have control of the minds and bodies of men and women, but the Lord Jesus Christ came to limit the power of Satan, to bring light out of darkness. Here they are to fight the battles and Satan is constantly at work to present God as a stern, unrelenting Judge. And what did Christ come to the world for? To represent the Father. In Him dwelt the power and glory of God. The Scripture says it, and we believe it—Jesus Christ came to represent the Father, and Satan was on the field. You know how he tried to set up Herod to destroy all the young children in order that he might destroy Christ. Now, if we expect to be in this world to proclaim God in His loveliness, and in His power and goodness, we must expect there will be opposition of the very sharpest to be arrayed against us so that that work will not be done. Why? Because Satan has cast his hellish shadow right before us. Then if God is made manifest in the world there must be a great work to bring this about.

Jesus Christ left His royal throne and became a man among the children of men because He could not reach man in any other way. Humanity must touch humanity. How could Jesus Christ reach humanity? Only in veiling His glory by humanity itself. How could He know the afflictions of humanity? Only as He should clothe His divinity with humanity. Therefore He was afflicted in all points like as we are, yet without sin. Therefore we have the example of Jesus Christ. He stood in our world clothed with humanity and felt the woes and temptations wherewith humanity was beset in order that He might know how to succor those who were tempted. Now if we did not know of this, we might have discouragements. Oh, I cannot see what discouragements a Christian can have, because we have One who has traveled the way before us.

He says, No man cometh to the Father except by Me. Therefore it is important for us to study the life of Christ and understand what He is to humanity and what He is to us individually. We want to know what Jesus Christ is to the world, and when we know it aright, it is life everlasting. Many have a casual faith. You remember upon a certain time when Christ was healing the sick and restoring sight to the blind, a certain ruler came to Him and begged Him to come and raise his daughter who had died.

As Jesus went the multitude followed Him and thronged and pressed Him; and there was a poor woman who had been afflicted for years who, when she heard of His work, crowded into the throng that she might but touch the hem of His garment, and she knew she would be made whole. As she touched Him, Jesus knew immediately that virtue had gone out of Him, and He turned to His disciples and said, "Who touched me?" They answered Him, Master, the multitude throng Thee and press Thee, and askest Thou, Who touched Me? But Jesus said, Somebody hath touched me! He knew that woman who had been suffering so long, and He knew how she was pressing through the crowd to Him, and when she sees she cannot come directly before Him, she has such faith in His power to heal she says, If I can but touch the hem of His garment I will be made whole. That was a very important touch; not a casual touch; it was a touch of faith. And she put forth her hand and touched the hem of His garment and was made whole. Oh, this is what we want! That kind of a faith will give us power in the world; it will flash the light in the pathway of those in darkness.

Somebody hath touched Me! says Christ. Well, it is just like the branch that is connected with the living Vine; it bears the same fruit as the parent stalk. But here He says, Somebody hath touched Me. Then she came forward

and told what had been done for her, how many years she had been sick, and how she had spent all she had on physicians and was no better, but just as soon as she touched the hem of His garment, she was made whole.

I have done it again and again, and realized in my touch that I was made whole. And when the agonies of death were upon me I have lifted up my voice and said, Heal me! and He has done it, and I can judge a little how this woman felt. Jesus wanted to represent the Father right before this multitude to show them that He was full of mercy and love and compassion, and here He was representing the Father in this very act.

He says, "I and my Father are one." This is what God is to us—a tender, compassionate, heavenly Father. He says, "I am the vine, ye are the branches: he that abideth in me and I in him, the same bringeth forth much fruit; for without me ye can do nothing." "If ye abide in me and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

What can we ask for more than that? Christ has declared, "All power is given unto me in heaven and in earth." When God gave His Son, He gave all heaven in one gift; He exhausted all He had. He gave His Son to die for the penalty of the law transgressed. And when you gather about the throne of God in the judgment, when the cross of Calvary shall there be made to appear as it is, it will be enough to condemn every soul who has transgressed. He has shown the value of the law, that its claims are everlasting upon man. Could God have changed one jot or tittle to meet man in his fallen condition, then Christ need not have died. But because He could not, Christ had to die; He became man's sacrifice, his penalty. He opened His bosom to take the arrows of [Satan] that man might be saved.

Now who will be loyal and true to the God of heaven? For them the pearly gates will open that they may enter in. Down here in the last chapter of the New Testament John the Revelator has opened the light. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Precious, precious words are these to us!

Take courage, brethren and sisters, notwithstanding the enemy's warfare is against the truth and will be to the close of this earth's history. Christ came that man might be made perfect. And how? Through Christ, having escaped the corruption that is in the world through lust. Having overcome sin, and what? Principalities and powers, and spiritual wickedness in high places. God sent Jesus Christ into the world as Captain of our salvation, and He is made perfect through suffering.

Christ came into our world to sway back the powers of darkness and dispel the powers of the enemy. There he comes pretending to be an angel of light, and he says, If You will fall down and worship me I will give You all the kingdoms of the earth. Just you accept something besides the truth! Shall we do it? Or shall we have the truth as it is in Jesus? He says, "Herein is my Father glorified, that ye bear much fruit.... As the Father hath loved me, so have I loved you: continue ye in my love." Now I read something which refers to the same here in the 17th chapter of John. He says, "And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word." That means us, doesn't it? "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." Now this is that oneness and unity that we want; and why the devil

is so earnest and diligent is so that we shall not be united in the truth. There is no unity in error except for the one purpose to tear down the truth. Now Christ wants us to be one in the truth.

And He says, "Neither pray I for these alone, but for them also which shall believe on me through their word." "And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." Now these words seem larger and larger to me every time I read them— "That thou hast loved them as thou hast loved me!" Can we grasp it? Is it not too high for us to take it in, and the hand of faith to lay hold upon it, that God will love those who believe on Jesus Christ as He loves His Son? What more could we ask than this, that He should love us, fallen humanity, as He loves His own Son? Yet if we believe on Him, He will love us as He loves Jesus Christ. Take it in, carry it home with you, feast upon it by day and night.

Night after night when I cannot sleep I lie and praise His holy name for what He has done for me. He stands before us today, your Advocate and my Advocate, and there He stands before the Father today with His wounded hands saying, I have graven them upon the palms of my hands; and if this will not break up the ice-bound soul, tell me what can?—That God will lift up fallen man and put upon him the righteousness of Jesus Christ. It tells it in the Book, but we don't read it half enough.

We want to educate and train the mind to lay hold upon the vast resources placed at our command. Ask what ye will, and ye shall have it because Christ has said it. We will not ask for things to gratify ourselves, but to enlighten us. This is the last prayer that Christ made for His disciples just before He left

them and was betrayed into the hands of Pilate. He was pleading in their behalf. Then here is another prayer that He has to offer: "Father, I will that those whom thou hast given me shall be with me where I am." He has done everything that a God could do that we shall be there, and if we are not there it is because we do not appreciate the price He has paid for us and take Christ as our personal Saviour. We can believe that He died for someone else, but we cannot believe that He died for us individually.

When I hear people ask, Won't you pray for us? I ask the question, Why don't you pray for yourselves? It is because they do not have the faith that the woman who followed after Christ had. She touched the hem of His garment and was made whole according to her faith. This is what we want; but Satan has so mystified our ideas that we do not believe the Saviour. Now do you take Christ as your personal Saviour? Do you come in such close relationship with God that you can say, He is my Saviour; He saves me; and I believe that He will save to the uttermost all that will come unto Him. We don't want to trust someone else to do the work.

Suppose all the members of our church were active members, and suppose you felt a sacred responsibility to represent Christ. You may have all the talent in the world but that doesn't give you the quality; you must draw that from Jesus Christ, and He will be to you everything. If there are any here who are in darkness, and you will come to Him in contrition, He says He hears the prayer of the contrite heart and He will answer and will be everything to you that you desire.

Let me read it here in the 57th [chapter] of Isaiah, (verse 13): "When thou criest, let thy companies deliver thee; but the wind shall carry them all away; vanity shall take them: but he that putteth his trust in me shall

possess the land, and shall inherit my holy mountain; and shall say, cast ye up, cast ye up, prepare the way, take up the stumblingblock out of the way of my people. For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the heart of the humble, and to revive the heart of the contrite ones." This is just the office work of the Holy Spirit. I am so thankful, so thankful that we have this assurance!

And then we have here in the 55th chapter the most encouraging testimony to bring to the sinner. Just listen: "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Thus God represents that the very nature that He has created is filled with gladness and joy to see the happiness of His people.

Why cannot we take God at His word, and live for Jesus Christ? The devil has his agents. But there are so many of us that are reluctant to use our intellect. Why do you pour over your darkness and talk over your discouragements? This is just what the devil wants, and it pleases him to see that men are flattered, and he enjoys these things. Now what are those doing who claim to have a living connection with the

God of heaven? Are they working in Christ's line? Are they strengthening the weak hands and confirming the feeble knees? Are they taking the stumbling blocks out of the way that the glory of God may be revealed in our world, that sinners may be converted? I ask you in the name of the Lord God of Israel, What are you doing for the great sacrifice that has been made in your behalf?

"Put on," says the apostle, "the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." How are we ever going to stand against these? It is the power of hell that we are to meet. And how are we to stand? You must take hold from above, and labor as did Christ, and have the self-sacrifice that He had. Then what does Christ say to these? Open the gates of the city of God that those who have kept My truth may enter in. Then He invites them to enter into what? "The joy of thy Lord." What is that? Who gave Himself for us that He might redeem us from all iniquity and purify unto Himself a peculiar people, zealous of good works? Then what is the joy of the Lord? To see of the travail of His soul and be satisfied.

And what is your joy, co-laborers with Christ? I have been with Christ, yoked up with Him. Then He says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you." You have been framing yokes for yourselves, but they have been galling; and now He says, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy and my burden is light." That is what we want.

We have lost the simplicity of true godliness, and now we must find it

through the truth of heavenly origin. You must know the terms of salvation, for our life depends upon it. Christ says, "I am the way, the truth, and the life." He says, "Take my yoke upon you, and learn of me." That is what we want; but do we act like it? Don't we act half of the time as though the responsibility of the Christian was a great yoke? Don't we talk our darkness and discouragement, and the more you talk, the darker it becomes? Then what shall we do? Talk of Christ; open your hearts; clear away the rubbish, and invite Jesus in. Abide with me for the day is far spent, and the night is at hand.

Then we must educate the tongue every day, and the mind, gird it up. Says the apostle, "Hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." Then what is it? "Look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." And this is where we are to look—at the future world. Christ came to our world because He saw men were making a world of an atom, and an atom of a world. Christ came to place the world in its relative importance. Will we let Him do the work?

What is Christ to you today? Is He your hope and crown of rejoicing? Every time you think of Him does your heart bound with joy, with love and gratitude to think that you can send your petitions to heaven and there is one there that has the censer and is standing before His Father's throne pleading for you? And He wants you to have root in Him; and if you are rooted and grounded in Him, then you will be lifted up to have a right hold of immortal life. He doesn't leave us in our weakness to fight these battles in our own finite strength, no indeed. While He shows them that all the confederate powers are arrayed



against them, He tells them He will give them His Holy Spirit that they may grow into His likeness, and that the Father will love them as He loves Him.

Christ came to bring moral power to man; and when Satan has buried up the truth in a mass of rubbish, Christ comes and shows you how to get the field, that you may have the truth as it is in Jesus. Now while He points to the error and darkness He tells you that angels compose the ranks which war against Satan. He says, "I will send you the Comforter that he may abide with you forever. And the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." Even when brought before magistrates and lawyers, or when cast into prison, take no thought what ye shall answer; I will put words into your mouth. Well, here is One to stand with us in the battle. Don't you love Him? I do. I see in Him matchless charms.

Here He presents it to us, and what is it? A far more exceeding and eternal weight of glory! What do you want richer than that?

Ask Isaiah who He is: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace." Oh, I am so glad that we have the Captain of the Lord's host to be with us; then let us not be disappointed or discouraged. Christ came to bring moral power to man that through His righteousness you may be a partaker of the divine nature. He bridges the gulf sin has made, and now He is testing you to see if you will be obedient.

And shall we, in the face of all that God has done for us, be disloyal? God forbid. We want to be loyal and true to the God of heaven. You will have trials—you must expect them—but let

## Who Is the Real Antichrist?



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us honor God. Don't run to any living mortal with your trials and difficulties, but go to God, and then you will find that you are a branch grafted into the living Vine, and you will find that the sap and nourishment that flows in the living Vine is in you. And here He says, "If a man loves me he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

Now when we begin to be discouraged and despairing, then if we search the Scriptures, why we will hang in memory's hall the sweet utterances of God. And in the place of discouragement and darkness you will talk light, and rejoice in Christ your Saviour. Satan will tell you you are a sinner; yes, I know it, but Christ says, "I came not to call the righteous, but sinners to repentance." But now when temptation comes upon us, and we err and make mistakes, what shall we do? "Confess your faults one to another and pray one for another." Clear the King's highway! Talk of the truth of Jesus. Don't let your conversation be on low, cheap things. If you are abiding in Christ you can do this. You want your words to be like apples of gold in pictures of silver. Then what? Talk of faith; talk of Jesus Christ; educate your mind to dwell upon Him; and don't allow a single seed to be sown of

discouragement or doubt, for it will spring up and bear fruit.

But the precious plant of love must be cultivated and nourished and cherished, for Satan will blast them if he can. But how, says one, am I to do it? Think of Christ, talk of Christ, and then He will be in us and His glory will be there. And what is His glory? It is His character. Then the world can look on you and say, They have been with Jesus and learned of Him. They judge you by your words. Then let us praise God with open voices. We have everything to praise Him for; then let the glory roll back to its Source. Let us rejoice in the Lord. Here Christ says, "These things have I spoken unto you that my joy might remain in you, and that your joy might be full." Why, if Christ's joy is in us, our joy will be full. We will have no taste then for theaters and all these amusements, for we will have Christ enthroned in the home, and He is everything to us. We want more of Jesus and a great deal less of self.

Now may the baptism of the Holy Ghost be upon us, then our intellect will be sanctified if we are abiding in Christ, and we will lay hold of the eternal treasure; and when we have found it we will rejoice and say, I have bought the field which contained the hidden treasure. Then let us represent to the world the goodness of Christ, His love; and in Him is joy and peace. Then let us rejoice in the Lord!

*Manuscript 1, 1891*



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# *The Judgment of the Wicked*

*Steven Nelson Haskell*

The history of our little planet reveals the conflict between two opposing characters. The good and the evil, the true and the false, have made this the battle field of contention. The contest has been over two principles, and every individual has enlisted on one side, or on the other. There has been no middle ground. Christ is General of the forces of heaven, and love and truth have been the banners under which His people have fought. Satan has commanded the other army, and it has been his plan to overthrow not only those who fought with Emmanuel, but to blot out the government of God. To this end he has fought; and in the contest of six thousand years, only two minds have controlled. Men who have not accepted Christ have been enrolled in the army of the enemy. The life history of Satan is sad beyond measure. It is the record of one who took a position for self, for false hood, and for tyranny. In the whole course of its progress, it has been a succession of defeats. Seeming Victory for a time, was but the herald of a more overwhelming rebuff, when the end was known. In wisdom, the arch enemy excelled all in the universe, except the Father and the Son; in beauty, he outshone the angelic hosts; in power, he stood next to Christ. He is thus described by inspiration: "Thou sealest up the sum, full of wisdom, and perfect in beauty . . . every precious stone was thy covering.... Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee."

Then from this exalted place as covering cherub, whose wings overspread the throne, and through

whom the eternal glory shone, he fell through pride. "Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness." Jealous of Christ, the only one united with the Father in the councils of heaven, Satan raised rebellion. This was the beginning of self-exaltation, and all iniquity has since flowed from this fountain head. "There was war in heaven: Michael and His angels fought against the dragon; and the dragon fought and his angels, and prevailed not." This was the first defeat, the first step toward his complete destruction. He left his position by the throne to set up a rival government. Satan and his angels were cast out of heaven. "Neither was their place found any more in heaven" This was the first casting done of Lucifer.

Cast out from the presence of God, Satan was allowed to make the earth the seat of his power, that God might vindicate His law and His government in the sight of all the universe. The devil, therefore, became the prince of the earth and the air, and as the prince of the earth, he met with the representatives of other worlds before the gate of heaven. Year after year, he stood in that assembly as the accuser of Christ and the brethren. He still basely accused God of injustice, and laid upon Him the blame of the rebellion. On earth, he was exerting every effort to establish a government that would not be overthrown; in the council, he was striving to prove that his lack of success was due to interference with his plans by the God of heaven.

In the fullness of time, the Prince of Peace came to the earth. In the heart of the government of the enemy He lived a sinless life. The will of God was done by Him as it is constantly done in heaven. But the sinless One was slain:

the cross was the reward of virtue, when Satan meted out the judgment. Unfallen worlds watched and wondered; and as Christ hung upon the cross, the assembly at the gate of heaven decided that Satan should no longer enter there. "It is finished," the Saviour cried, as His gaze pierced the gloom. "Now is the judgment of this world: now shall the prince of this world be cast out"; and seeing the triumph of the cross, He said, "I, if I be lifted up from the earth, will draw all unto Me." And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of His Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb." Thus Satan, at the crucifixion, was shut out of the council of worlds. Christ said, "I beheld Satan as lightning fall from heaven." This was his second casting down.

Since the resurrection of Christ, Satan, knowing that his time for work was short, has put forth all his strength in gaining subjects for his kingdom. He goes about to-day as a roaring lion, seeking whom he may devour. The kingdoms of the earth are becoming more and more under his power. The churches, once controlled by the Spirit of God, now render allegiance to the prince of this world. A miracle working power is abroad in the earth, deceiving, if possible, the very elect. The little company who preserve the knowledge of God in the earth, are hunted and persecuted on all sides; but finally the Saviour will appear to take these to the city which He is now preparing for them. The wicked are slain by the brightness of His coming, and are scattered over the face of the earth, – a feast for birds of prey; or are swallowed up in the mighty earthquakes. The earth, broken and torn by the reelings to and fro in the seventh plague, is dark and dismal. It is

without form, and void, and darkness is upon the face of the deep, as before God spake forth the creation of light. It is chaos, the bottomless pit, or the abyss of Rotherham's translation. "And I saw a messenger coming down out of the heavens; having the key of the abyss, and a great chain over his hand. And he seized the dragon, the ancient serpent, which is Adversary and Satan, and bound him for a thousand years, and hurled him into the abyss, and fastened and sealed [it] up above him, that he might not deceive any longer the nations." He is cast into the abyss, and it is sealed above him; so for one thousand years, Satan is confined to the earth. He no longer has liberty to visit other worlds; but alone on the earth, from which all life is gone; alone with his own thoughts, he has time to contemplate the record of the past six thousand years of rebellion against the throne of God. He is no longer the beautiful covering cherub, the leader of the angel choir, the sweet singer of heaven, sealing up the sum full of wisdom and beauty. The glory has faded, and the countenance, once lighted with the love of God, now betrays the scheming wickedness of six thousand years of crime. This is the third casting out of Satan. At the end of the thousand years, "he must be loosed a little season"; and then comes the final destruction, the blotting out of the last trace of sin.

The question sometimes arises, "What will take place during the thousand years between the binding of Satan and his being loosed for a little season?" To John was revealed the event which would take place during that time.

"I saw the souls of them that were beheaded for the witness of Jesus, and for the Word of God, and which had not worshiped the beast, neither his image ... and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This

is the first resurrection." When Christ appears on the white cloud, "He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other." Paul saw the same scene, and thus describes it: "The Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." This is the first resurrection, when the righteous dead will come forth at the sound of the voice of Christ, and with the living righteous, meet the Lord in the air. "Blessed and holy is he that hath part in the first resurrection.... They shall be priests of God and of Christ, and shall reign with Him a thousand years."

"And I saw thrones, and they sat upon them, and judgment was given unto them." During the thousand years, the saints live in the New Jerusalem, the city of God; and as priests of God and of Christ, they sit in judgment on the cases of the wicked. "Do ye not know," wrote Paul to the Corinthians, "that the saints shall judge the world? ... Know ye not that we shall judge angels?" Peter had this judicial work in mind when he wrote that "God spared not the angels that sinned, but cast them

down to hell, and delivered them into chains of darkness, to be reserved unto judgment."

While the world has been making history, heaven has been keeping the records. "For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap."

"But I say unto you," said Christ, "That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." During the life of each individual, angels are recording the thoughts and the acts. These things are placed in a book, called by Malachi, the "Book of Remembrance." This is the daybook of heaven, and in it are recorded not only the words and deeds, but the circumstances and motives which prompted the acts. The place in which a man is born is put on record as of importance in meting out justice. "Jehovah will relate in the records of the peoples: [that] This One was born there." I will mention Egypt and Babylon among those who acknowledge Me. Behold, O Philistia, and Tyre, together with Cush, This one shall be born there." (Spurrell.) David prays, "Recount Thou my griefs! Put my tears into Thy bottle! Are they not

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recorded in Thy book?" (Spurrell.) Every heartache caused by sin or oppression, every longing for a higher spirituality, a closer walk with God, – these are all written in this Book of Remembrance, in which are no false entries, for the records are divine. "I have spread out My hands all the day unto a rebellious people, which walketh in a way that was not good.... Behold, it is written before Me.... Therefore will I measure their former work into their bosom."

These are some of the things which are written over against our names in the daily records of heaven. All nature teaches the same lesson. There is a record kept in heaven; and there is an account just as accurate, kept in the body of each individual. The acts of each day shape the character, shape the vessel which contains the spirit, as truly as the clay is shaped on the wheel in the hands of the potter. The facial expression, the language, the gestures, every thing about a person, can be read as an open book, by the keen eye of Jehovah; and this life record which each man carries with him to the time of death, is as true as the one in heaven. The two will exactly correspond in the day of judgment, when the books are opened, and the dead, small and great, stand before God. Man may deceive his fellow man as to his character, but this is only because of his brother's inability to read. Every page is unwritten at birth; but with the first breath, the recording angel begins to write. If only one life were effected by the acts of to-day, they might be lightly passed; but our daily thoughts and deeds are reproduced tomorrow in a new generation. God, seeing the influence of heredity, passes judgment upon the one who is truly to blame. In earthly tribunals, many a man suffers for the crimes of his ancestors. In the final judgment, this will not be so; for the Book of Remembrance is the record of an infinite Being. He sees the end from

the beginning, and knoweth our thoughts from afar off.

Besides the Book of Remembrance there is the Book of Life. This is referred to many times in the Scriptures. On its pages, appear the names of all who have ever professed the name of Christ; all who have reached heavenward for help. The Saviour gently rebuked His disciples when they gloried over the success which attended their first missionary trip, and said, "Rather rejoice because your names are written in heaven." Those who remain true to God have their names retained in the Lamb's Book of Life; and the good deeds from the Book of Remembrance are written opposite these names. Those who grow weary, and turn away from the Lord, have their names blotted out of the Book of Life; and at the same time, the record in the Book of Remembrance, shows only the sins they have committed. When a name is enrolled in the Book of Life, the name of Christ is taken, and by faith the works of Christ are imputed to the believer. When man forsakes Christ, there is no record of good deeds, for without Him we can do nothing; and the page is soon filled with a record of pride, selfishness, and all the works of the flesh. "For he that soweth to his flesh shall of the flesh reap corruption."

On the other hand, when a soul repents, it matters not what the past record of sin may have been, his name is entered on the pages of the Book of Life; those sins are covered by the blood of Christ, and are finally blotted out. "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord."

The third book is the Book of Death, and in it are the names of those who might have had life, but who chose death. Over against each name, is the list of sins, to which flesh is heir when it stands to battle with the world and

the devil, without the aid of Christ. "For though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before Me, saith the Lord God." This Book of Death is referred to when Hosea says: "The iniquity of Ephraim is bound up; his sin is hid." And Job said: "My transgression is sealed up in a bag, and Thou sewest up mine iniquity."

These three books, – the Book of Life of the Lamb, the Book of Remembrance, and the Book of Death are often referred to by the inspired writer. When the investigative judgment began in 1844, the Book of Life was opened; and before the Father, Christ pleaded His own blood for every name for which pardon was written. The Book of Remembrance told of sins committed by these, but Christ's righteousness was a covering, and the sins were transferred to Satan's account in the Book of Death. This was the work of Christ in the most holy place of the temple in heaven. It was typified by the work of the high priest in the earthly sanctuary on the day of atonement. On that day the priest came out of the sanctuary, and laid his hand on the head of the scapegoat, in the outer court and confessed the sins of the people upon its head, in type transferring them to the goat, which was then led into the wilderness by the hand of a "man of opportunity" This represented the work brought to view in the twentieth chapter of Revelation. When Christ finishes His work in the temple, the sins of Israel will all be laid upon Satan: and during the thousand years on the earth, alone and desolate, the sins which he tempted the redeemed to commit, will rest heavily on his heart. His name heads the list in that Book of Death, and it is followed by the multitudes innumerable as the sands by the seaside who have chosen him as leader. During the thousand years the righteous reign with Christ, and with Him, go through the Book of Death,

awarding punishment to those whose names are written there.

"Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power.... And when the thousand years are expired, Satan shall be loosed out of his prison."

At the voice of God, the earth gave up the dead, who have long slept in her bosom. "The sea gave up the dead which were in it; and death and the grave delivered up the dead which were in them." They rise to see the holy city come down from God out of heaven. The Mount of Olives cleaves asunder and the city with all its inhabitants rests there, – the wicked behold the reward of the righteous. Then Satan marshals the hosts of the wicked who have been resurrected, and inspires in them a hope that the city of God can be taken. His army is innumerable; it is composed of men from all ages, – giant intellects, heroes and the great men of earth, kings, rulers, and mighty men of wealth, come forth from their graves with the same selfish ambitions with which life closed. These, the number of whom is as the sands of the sea, are perfectly organized and thoroughly drilled. In battle array, they march over the broken surface of the earth, toward the holy city, which stands beautiful and glorified. As the hosts approach the holy city, with its glittering foundations and gates of pearl, shrouded in the light of its King, the gates are closed, and on a great white throne, high and lifted up above the city walls, in full view of the unnumbered hosts, sits the King of Kings, holding aloft the law of God. Those in harmony with this foundation truth are within the city. Those who have rejected this, and chosen the leadership of Satan are without. For a brief time the wicked behold the glories which they have lost. Christ is seen in all His beauty. The story of redeeming love from the fall to the end, revealed by the cross, flashes

vividly before every mind. "His horn shall be exalted with honor. The wicked shall see it, and be grieved; he shall gnash with his teeth, and melt away: the desire of the wicked shall perish." "There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of God, and ye yourselves thrust out." Christ is exalted in the presence of that host; every knee is bent before Him, and every soul in that multitude, of the condemned, renders praise to Jehovah. Satan himself is obliged to witness to the triumph of truth in the Son of God. The righteous, within the city, who have looked into the life records of those without the walls, see, as this host marches in battle array, that the spirit of destruction still possesses their hearts, and they acknowledge that the judgments of God are true and righteous altogether.

Then from His throne, God breathes upon the assembled multitudes. Fire comes down from God out of heaven, and mingles with the fire which comes from the interior of the earth; and it devours them. "The devil that deceived them [the nations] was cast into the lake of fire and brimstone, where the beast and the false prophet are." "And death and hell were cast into the lake of fire.... And whosoever was not found written in the Book of Life was cast into

the lake of fire." This is the second death. Here, the words of the Psalmist are fulfilled: "The righteous shall be recompensed in the earth: much more the wicked and the sinner." The city of God, like the ark in the flood, rides safely on the billows of flame. The elements melt with fervent heat, and the earth, with all its works is burned up. The wicked become ashes under the soles of the feet of the righteous. The last act in the shadowy service of the tabernacle, – the placing of the ashes of the bullock in a clean place, – has met its antitype. The earth is cleansed by fire; sin, and all its blasting effects are destroyed. The controversy is at an end. The enemy of truth, together with all who have championed his cause, is forever blotted out of existence: the earth is ready to be renewed by the presence of God, and repopled by those who have been snatched by the love of Christ from the ruin which threatened to engulf the race. The struggle was a terrible one; the victory was dearly bought, but looking upon the company, gathered about the throne, Christ sees the travail of His soul and is satisfied.

{1905 Steven Nelson Haskell, The Story of the Seer of Patmos, pages 324.1 to 336.1}



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# What Role Do We Play in the Feast Days?

Jerry O'Donnell

There is much confusion regarding the feast days today. Some think that there is no important significance whatsoever and since that was Old Testament practice, it has no bearing upon us New Testament Christians. Some see it has the plan of salvation in which Jesus fulfills each one of them and so far, He has completed six of the seven feasts outlined in Leviticus 23 of which the second coming will be the seventh and final feast day, but nothing more. Some go as far as declaring that the feast days ought to be kept today and not to practice the feast days is a lost condition.

There is some truth thereby for the complete understanding. We shall see we are to accept that Jesus is indeed fulfilling the feast days, but to leave it all in Jesus' hands and have no active role in them ourselves is no different than the "once saved, always saved" crowd that leaves all the saving to Jesus without any condition whatsoever. However, to physically keep the feast days is a denial that Jesus is the active agent in them. In other words, the practice of the feasts on an annual basis was pointing towards the cross and the continuing of keeping the feast days would be a denial of the cross. On the other hand, keeping the feast days spiritually is what is encouraged in the Bible as we shall see, and will be the focus of the message; but first, let us review quickly the feast days and the relationship with them towards Jesus as this has been addressed in other messages in one form or another at other times and we do not want to reiterate all that detail. So, just as a reminder:

"These types were fulfilled, not only as to the event, but as to the time. On the fourteenth day of the first Jewish month, the very day and month on which, for fifteen long centuries, the passover lamb had been slain, Christ, having eaten the passover with his disciples, instituted that feast which was to commemorate his own death as 'the Lamb of God, which taketh away the sin of the world.' That same night he was taken by wicked hands, to be crucified and slain. And as the antitype of the wave-sheaf, our Lord was raised from the dead on the third day, 'the first-fruits of them that slept,' [1 Corinthians 15:20.] a sample of all the resurrected just, whose 'vile body' shall be changed, and 'fashioned like unto his glorious body.' [Philippians 3:21.]" {GC88 399.2}.

"In like manner, the types which relate to the second advent must be fulfilled at the time pointed out in the symbolic service. Under the Mosaic system, the cleansing of the sanctuary, or the great day of atonement, occurred on the tenth day of the seventh Jewish month, [Leviticus 16:29-34.] when the high priest, having made an atonement for all Israel, and thus removed their sins from the sanctuary, came forth and blessed the people. So it was believed that Christ, our great High Priest, would appear to purify the earth by the destruction of sin and sinners, and to bless his waiting people with immortality. The tenth day of the seventh month, the great day of atonement, the time of the cleansing of the sanctuary, which in the year 1844 fell upon the 22d of

October, was regarded as the time of the Lord's coming. This was in harmony with the proofs already presented that the 2300 days would terminate in the autumn, and the conclusion seemed irresistible" {GC88 399.3}.

Please note that not only did the feast days point to major activities that would be performed by Jesus, but had to be conducted on the very day. It was not enough for Jesus to die as the Passover Lamb but He had to die on the day of Passover. He could not rise as the first fruits, but had to rise on the day of Firstfruits. And the same is true for all of the feast days including moving from the Holy Place in Heaven to the Most Holy Place exactly on the day of Atonement. That means, the second coming will be an Autumn event. But that is not so important right now, although it is a significant point of realization.

Now, to summarize how Jesus has and will fulfill all of the feast days, we are told that in regards to the Passover, "Christ our passover is sacrificed for us" (1 Corinthians 5:7) and He was referred to as "the Lamb of God" (John 1:29, John 1:36). In Unleavened Bread, we are told to have "the unleavened [bread] of sincerity and truth" (1 Corinthians 5:8), which are characteristics of having Jesus in our hearts. Jesus is referred to as the Firstfruits (1 Corinthians 15:20, 23). He promised the Comforter (John 16:7) and was fulfilled on the very day of Pentecost (Acts 2:1-4). The trumpet warning before the feast of Atonement was fulfilled in the inspiration of Jesus Christ to all who participated in the 1844 message (Revelation 10:7). And we are given a picture of how Jesus fulfilled the Atonement, or is fulfilling it: "I saw in the night visions, and,

behold, [one] like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him" (Daniel 7:13). Finally, the feast of Harvest, also known as Tabernacles, depicts Jesus having "in his hand a sharp sickle" (Revelation 14:14).

That was just a quick overview, but now, are we to physically keep the feast days? Colossians 2:14-17 tells us, "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; [And] having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it. Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath [days]: Which are a shadow of things to come; but the body [is] of Christ." At the very least, ordinances have been blotted out. They also served as a shadow, which is a temporary purpose. It involved meat and drink offerings, holydays, new moons, and the days are called sabbath days (Leviticus 23:24, 32, 39), not to be confused with the Sabbath of the Ten Commandments. Hebrews 10:1 also declares the feast days as a temporary teaching tool: "the law having a shadow of good things to come, [and] not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect." Hebrews 8:5 reminds us again that "Who serve unto the example and shadow of heavenly things", meaning that when the heavenly shows up, there is no further purpose for the physical feast days. The tearing of the veil in the temple by God the Father when Jesus died is an additional serious connection to the end of one system

and the beginning of another (Matthew 27:50-51).

But what about spiritually keeping the feast days? "Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened [bread] of sincerity and truth" (1 Corinthians 5:8). And the answer is yes. There is reference to not do it physically ("not with old leaven") but spiritually, which is stated by the rest of the verse.

"The condition of the unbelieving Jews illustrates the condition of the careless and unbelieving among professed Christians, who are willingly ignorant of the work of our merciful High Priest. In the typical service, when the high priest entered the most holy place, all Israel were required to gather about the sanctuary, and in the most solemn manner humble their souls before God, that they might receive the pardon of their sins, and not be cut off from the congregation. How much more essential in this antitypical day of atonement that we understand the work of our High Priest, and know what duties are required of us" {GC88 430.3}. We have duties to perform! It is not that Jesus is doing all of the fulfilling.

So, how do we keep the Passover? By claiming the Passover blood of Christ: "And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death" (Revelation 12:11). "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb" (Revelation 7:14). "Forasmuch as ye know that ye were not redeemed with corruptible things, [as] silver and gold, from your vain conversation [received] by tradition

from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot: Who verily was foreordained before the foundation of the world, but was manifest in these last times for you, Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God" (1 Peter 1:18-21). "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).

How do we keep the feast of Unleavened Bread? "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened" (1 Corinthians 5:7). "Sanctify them through thy truth: thy word is truth" (John 17:17). "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate" (Hebrews 13:12). "But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth" (2 Thessalonians 2:13). "And the very God of peace sanctify you wholly; and [I pray God] your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (1 Thessalonians 5:23).

How do we keep the feast of Firstfruits? Because the Firstfruit gives us hope in the great harvest, the second coming, that is yet to take place. "In hope of eternal life, which God, that cannot lie, promised before the world began" (Titus 1:2) "That being justified by his grace, we should be made heirs according to the hope of eternal life" (Titus 3:7). "Of his own will begat he us with the word of truth, that we should be a

kind of firstfruits of his creatures” (James 1:18). “But now is Christ risen from the dead, [and] become the firstfruits of them that slept. For since by man [came] death, by man [came] also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ’s at his coming” (1 Corinthians 15:20-23).

How do we keep the feast of Pentecost? By being filled with the true Holy Spirit Whom Jesus sent. “Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, [that] shall he speak: and he will shew you things to come” (John 16:13). “And when he is come, he will reprove the world of sin, and of righteousness, and of judgment” (John 16:8). “But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth” (Acts 1:8).

How do we keep the feast of Trumpets? By participating in the wake-up call. “And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings” (Revelation 10:11). “And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people” (Revelation 14:6).

How do we keep the feast of Atonement? Now, we are going to have a significant amount of content to answer this because we are living it today! “For on that day shall [the

priest] make an atonement for you, to cleanse you, [that] ye may be clean from all your sins before the LORD” (Leviticus 16:30). “Also on the tenth [day] of this seventh month [there shall be] a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the LORD. For whatsoever soul [it be] that shall not be afflicted in that same day, he shall be cut off from among his people” (Leviticus 23:27, 29). “And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail” (Revelation 11:19). “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 10:4-5).

In addition to keeping the Ten Commandments, including keeping the Sabbath day holy, confessing our sins, and having our sins removed, what other action is associated with afflicting of the souls? Although, these verses may not be directly connected to the feast of atonement, when persons afflict their souls, they do other things as well. “And the LORD said unto Moses, Depart, [and] go up hence, thou and the people which thou hast brought up out of the land of Egypt, unto the land which I swore unto Abraham, to Isaac, and to Jacob, saying, Unto thy seed will I give it: And I will send an angel before thee; and I will drive out the Canaanite, the Amorite, and the

Hittite, and the Perizzite, the Hivite, and the Jebusite: Unto a land flowing with milk and honey: for I will not go up in the midst of thee; for thou [art] a stiffnecked people: lest I consume thee in the way. And when the people heard these evil tidings, they mourned: and no man did put on him his ornaments. For the LORD had said unto Moses, Say unto the children of Israel, Ye [are] a stiffnecked people: I will come up into the midst of thee in a moment, and consume thee: therefore now put off thy ornaments from thee, that I may know what to do unto thee. And the children of Israel stripped themselves of their ornaments by the mount Horeb” (Exodus 33:1-6). “And God said unto Jacob, Arise, go up to Bethel, and dwell there: and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother. Then Jacob said unto his household, and to all that [were] with him, Put away the strange gods that [are] among you, and be clean, and change your garments: And let us arise, and go up to Bethel; and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went. And they gave unto Jacob all the strange gods which [were] in their hand, and [all their] earrings which [were] in their ears; and Jacob hid them under the oak which [was] by Shechem” (Genesis 35:1-4). Keep in mind, we are under judgment now. “The LORD will enter into judgment with the ancients of his people, and the princes thereof: for ye have eaten up the vineyard; the spoil of the poor [is] in your houses. What mean ye [that] ye beat my people to pieces, and grind the faces of the poor? saith the Lord GOD of hosts. Moreover the LORD saith, Because the daughters of Zion are haughty, and walk with

stretched forth necks and wanton eyes, walking and mincing [as] they go, and making a tinkling with their feet: Therefore the Lord will smite with a scab the crown of the head of the daughters of Zion, and the LORD will discover their secret parts. In that day the Lord will take away the bravery of [their] tinkling ornaments [about their feet], and [their] cauls, and [their] round tires like the moon, The chains, and the bracelets, and the mufflers, The bonnets, and the ornaments of the legs, and the headbands, and the tablets, and the earrings, The rings, and nose jewels, The changeable suits of apparel, and the mantles, and the wimples, and the crisping pins, The glasses, and the fine linen, and the hoods, and the vails. And it shall come to pass, [that] instead of sweet smell there shall be stink; and instead of a girdle a rent; and instead of well set hair baldness; and instead of a stomacher a girding of sackcloth; [and] burning instead of beauty. 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” (Isaiah 3:14-26).

And the following quotes from Ellen White make just such an application.

“Jacob was humbled, and required his family to humble themselves, and to lay off all their ornaments, for he was to make an atonement for their sins, by offering a sacrifice unto God, that he might be entreated for them, and not leave them to be destroyed by other nations. God accepted the efforts of Jacob to remove the wrong from his family, and appeared unto him, and blessed him, and renewed that promise made to him, because his fear was before him. ‘And Jacob set up a pillar in the place where he talked with him, even a pillar of stone.’” {1SP 126.1}.

“We are now living in the great day of atonement. In the typical service, while the high priest was making the atonement for Israel, all were required to afflict their souls by repentance of sin and humiliation before the Lord, lest they be cut off from among the people. In like manner, all who would have their names retained in the book of life, should now, in the few remaining days of their probation, afflict their souls before God by sorrow for sin, and true repentance. There must be deep, faithful searching of heart. The light, frivolous spirit indulged by so many of professed Christians must be put away. There is earnest warfare before all who would subdue the evil tendencies that strive for the mastery. The work of preparation is an individual work. We are not saved in groups. The purity and devotion of one will not offset the want of these qualities in another. Though all nations are to pass in judgment before God, yet he will examine the case of each individual with as close and searching scrutiny as if there were not another being upon the earth. Every one must be tested, and found without spot or wrinkle or any such thing.

“Solemn are the scenes connected with the closing work of the atonement. Momentous are the interests involved therein. The Judgment is now passing in the sanctuary above. For more than forty years this work has been in progress. Soon—none know how soon—it will pass to the cases of the living. In the awful presence of God our lives are to come up in review. At this time above all others it behooves every soul to heed the Saviour's admonition, ‘Watch and pray; for ye know not when the time is.’ [Mark 13:33.] “If therefore thou shalt not watch, I will come on thee as a thief,

and thou shalt not know what hour I will come upon thee.” [Revelation 3:3.]

“When the work of the investigative Judgment closes, the destiny of all will have been decided for life or death. Probation is ended a short time before the appearing of the Lord in the clouds of heaven. Christ in the Revelation, looking forward to that time, declares: ‘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; and my reward is with me, to give every man according as his work shall be.’ [Revelation 22:11, 12.]

“The righteous and the wicked will still be living upon the earth in their mortal state—men will be planting and building, eating and drinking, all unconscious that the final, irrevocable decision has been pronounced in the sanctuary above. Before the flood, after Noah entered the ark, God shut him in, and shut the ungodly out; but for seven days the people, knowing not that their doom was fixed, continued their careless, pleasure-loving life, and mocked the warnings of impending judgment. “So,” says the Saviour, ‘shall also the coming of the Son of man be.’ [Matthew 24:39.] Silently, unnoticed as the midnight thief, will come the decisive hour which marks the fixing of every man's destiny, the final withdrawal of mercy's offer to guilty men.

“‘Watch ye therefore; . . . lest coming suddenly He find you sleeping.’ [Mark 13:35, 36.] Perilous is the condition of those who, growing weary of their watch, turn to the attractions of the world. While the man of business is absorbed in the pursuit of gain, while the pleasure-lover is seeking

indulgence, while the daughter of fashion is arranging her adornments, —it may be in that hour the Judge of all the earth will pronounce the sentence, ‘Thou art weighed in the balances, and art found wanting.’” [Daniel 5:27.] {GC88 490.1 - 491.3}.

“In this great day of atonement our work is that of heart-searching, of self-abasement, and confession of sin, each humbling his own soul before God, and seeking pardon for himself individually. Anciently every one that did not on the day of atonement afflict his soul, was cut off from the people. God would have us work out our own salvation with fear and trembling. If each will search and see what sins are lurking in his own heart to shut out Jesus, he will find such a work to do that he will be ready to esteem others better than himself. He will no longer seek to pluck the mote out of his brother's eye while a beam is in his own eye” {HS 213.3}.

“We are in the great day of atonement, when our sins are, by confession and repentance, to go beforehand to judgment. God does not now accept a tame, spiritless testimony from His ministers. Such a testimony would not be present truth. The message for this time must be meat in due season to feed the church of God. But Satan has been seeking gradually to rob this message of its power, that the people may not be prepared to stand in the day of the Lord.

“In 1844 our great High Priest entered the most holy place of the heavenly sanctuary, to begin the work of the investigative judgment. The cases of the righteous dead have been passing in review before God. When that work shall be completed, judgment is to be pronounced upon the living. How precious, how

important are these solemn moments! Each of us has a case pending in the court of heaven. We are individually to be judged according to the deeds done in the body. In the typical service, when the work of atonement was performed by the high priest in the most holy place of the earthly sanctuary, the people were required to afflict their souls before God, and confess their sins, that they might be atoned for and blotted out. Will any less be required of us in this antitypical day of atonement, when Christ in the sanctuary above is pleading in behalf of His people, and the final, irrevocable decision is to be pronounced upon every case?

“What is our condition in this fearful and solemn time? Alas, what pride is prevailing in the church, what hypocrisy, what deception, what love of dress, frivolity, and amusement, what desire for the supremacy! All these sins have clouded the mind, so that eternal things have not been discerned. Shall we not search the Scriptures, that we may know where we are in this world's history? Shall we not become intelligent in regard to the work that is being accomplished for us at this time, and the position that we as sinners should occupy while this work of atonement is going forward? If we have any regard for our souls' salvation, we must make a decided change. We must seek the Lord with true penitence; we must with deep contrition of soul confess our sins, that they may be blotted out.

“We must no longer remain upon the enchanted ground. We are fast approaching the close of our probation. Let every soul inquire, How do I stand before God? We know not how soon our names may be taken into the lips of Christ, and

our cases be finally decided. What, oh, what will these decisions be! Shall we be counted with the righteous, or shall we be numbered with the wicked?" {1SM 124.3 - 125.3}.

"God is leading His people out from the abominations of the world, that they may keep His law; and because of this, the rage of 'the accuser of our brethren' knows no bounds. 'The devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.'

"The antitypical land of promise is just before us, and Satan is determined to destroy the people of God, and cut them off from their inheritance. The admonition 'Watch ye and pray, lest ye enter into temptation' was never more needed than now. We are now living in the great day of atonement. In the typical service, while the high priest was making the atonement for Israel, all were required to afflict their souls by

repentance of sin and humiliation before the Lord, lest they be cut off from among the people.

"In like manner, all who would have their names retained in the book of life should now, in the few remaining days of their probation, afflict their souls before God by sorrow for sin, and true repentance. There must be deep, faithful searching of heart. The light, frivolous spirit indulged by so many of professed Christians must be put away. There is earnest warfare before all who would subdue the evil tendencies that strive for the mastery.

"The work of preparation is an individual work. We are not saved in groups. The purity and devotion of one will not offset the want of these qualities in another. Though all nations are to pass in judgment before God, yet He will examine the case of each individual with as close and searching scrutiny as if there were not another being upon the

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



earth. Everyone must be tested, and found without spot or wrinkle or any such thing.

“Solemn are the scenes connected with the closing work of the atonement. Momentous are the interests involved therein. The judgment is now passing in the sanctuary above. . . . Soon—none know how soon—it will pass to the cases of the living. . . .When the work of the investigative judgment closes, the destiny of all will have been decided for life or death. Probation is ended a short time before the appearing of the Lord in the clouds of heaven. Christ in the Revelation, looking forward to that time, declares: . . . ‘Behold, I come quickly; and my reward is with me, to give every man according as his work shall be.’—Gospel Herald, August 1910” {BLJ 380.2 - 380.6}.

How will we keep the feast of Harvest or Tabernacles? “Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn” (Matthew 13:30). “After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and [about] the elders and the four beasts, and fell before the throne on their faces, and worshipped God, Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, [be] unto our God for ever and ever.

Amen” (Revelation 7:9-12). “And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, [and] over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous [are] thy works, Lord God Almighty; just and true [are] thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for [thou] only [art] holy: for all nations shall come and worship before thee; for thy judgments are made manifest” (Revelation 15:2-4).

And a significant point to make here is that during the feast of Atonement, there has been a push that was known as “Celebration Praise Services”, which did away with the old hymns of repenting and replaced them with supposed Christian music that celebrates victory and promotes broad grace covering practiced sins. It has since grown to full-on worldly music with the lyrics changed and sometimes not changed. “The things you have described as taking place in Indiana, the Lord has shown me would take place just before the close of probation. Every uncouth thing will be demonstrated. There will be shouting, with drums, music, and dancing. The senses of rational beings will become so confused that they cannot be trusted to make right decisions. And this is called the moving of the Holy Spirit” {2SM 36.2}. It is not celebration time. That is after the second coming.

So, let us keep the feasts properly and thoroughly in the spiritual method as God intended.



# 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.*

## Eye for an Eye or Turn the Other Cheek?

Atheists see these next two verses in comparison as showing that the Bible contradicts itself when this one should be an easier understanding as compared to many of their other challenges.

### Exodus 21:23-25

And if [any] mischief follow, then thou shalt give life for life, Eye for eye, tooth for tooth, hand for hand, foot for foot, Burning for burning, wound for wound, stripe for stripe.

### Matthew 5:39

But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

In the first case, we have the allowance to go after a person to repay up to the point of loss and not beyond, such as, if a person were to lose an eye, just one eye loss can be inflicted back as retribution. Now, atheists believe that Jesus contradicted the Old Testament position with His theology of turning the other cheek. The full context of Jesus' words is found in Matthew 5:38-39, which says, "Ye have heard that it hath been said, An eye for an

eye, and a tooth for a tooth: But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also." Please notice that Jesus did not say He was doing away with eye for an eye but was simply encouraging a different approach, one that is more inviting to the saving of a soul.

Think about it. The person who inflicted the injury on purpose or carelessly through selfishness, though preventable, is not in a good position with God, or they would not have done the hurtful act. Now, if a person were to say, "Look. You have injured my eye and I have the right to injury yours, however, I give up my right to do so and forgive you instead", just how much more of an impact would that have on the first person? If the second person were to inflict such an injury as allowed by law, all of us know that it may settle the physical combat between both people but in the heart, there would be no healing. Animosity would prevail to the point that the first person, or both, would be lost in the end.

So, turning the cheek is the better choice if one is interested in saving a soul. This is not a contradiction, but rather a choice to forgive and try to save the soul.



# Heavenly Health

Reen Swindle

## What Does Washing Dishes Have to Do with My Health?

Many of the beneficial features of washing dishes have been taken from us by the use of automatic dishwashers. We lost so many aspects of simple natural help to our systems when yet another convenience took over our lives and pushed nature out of the equation. The first automated dishwashers came into existence sometime in the late 1800s but were not really a household article until nearly the early to mid-1900s. The first models, which were far too expensive for regular household use, were snatched up by institutions like hospitals, large restaurants, and hotels, and proved to be great time-savers as well as lessening the need for some hired positions, which were hard to fill in the first place. After the post-war boom of the 1950s these appliances were seen in most homes of the wealthier population and today just less than 60% of households have dishwashers, but according to that same information source (U.S. Energy Information Administration, June 19, 2017) "Dishwashers are among the least-used appliances in American homes." I found that surprising, but I think we could probably attribute that to people eating out more often, the use of frozen entrees, disposable plates and plastic utensils and bottled drinks – in other words, other conveniences whose users are not washing any dishes, either. So not very many people in America are actually washing dishes anymore. Oh, you might rinse out a coffee cup or a plate once in a while, but this write-up is about the benefits of really washing dishes.

So, what is it that we are missing by not washing dishes by hand? – We are missing the short and sometimes long-term pleasure and relief realized from having your hands in very warm water, even for a short time which can be such a comfort for someone with stiff joints from an injury, or maybe arthritis in the hands and/or fingers, but that pleasure does not just stay right there in the hands. Our bodies are amazing communication centers with every cell communicating with others, sending messages of pleasure, pain and all other experiences to the brain. When we receive good news, we naturally want to share it with others, and the same goes for your cells – they send messages of good will to other parts of your body via the nervous system so other parts can enjoy the pleasure and relief you would be sensing in your warm hands. Even when there is no injury, the healing sense can be delivered to other parts of the body through the nervous system in the hands. When this is done by anyone on a regular basis it can be quite therapeutic. The blood vessels are enlarged due to the heat, so circulation is improved; tight muscles are loosened up, improving mobility of the hands so you can do a good job washing those dishes. Paired with the action involved, warmth produces calming relaxation which will go through the body and can begin to induce healing elsewhere.

We need to have some understanding about what the nervous system is, somewhat, as well as its function. It can be described as a network running through every cell, every organ and every other system of the body, which sends and receives

messages via electrical signals between the brain and all other body parts. It even records your attitude, good or bad, about activities that you perform, like washing dishes, and factors that in messages to every receptor in the body which reacts to your attitude through the nerves. So, if you grumble about washing the dishes, that message is recorded in your corresponding body parts and they react to that by responding negatively in the function of those organs and muscles, etc.

Let us get back to that sink full of very warm dishwater,,, Is that warm water a good thing for the hands, or a bad thing? It is a good thing, so it meets the approval of every part of the body which receives that message from the nervous system – all is well, and they respond accordingly. Suppose the water, instead of being very warm, had crossed the line into a much higher temperature and was very hot. This would not produce a good report going out to all the organs, so negative feedback would be sent out in less than a blink of time. The receptors would all recoil in pain, and some damage, at least to the skin, would be recorded and stored with other pain memories in various locations throughout the body system. Since we cannot see anything taking place in our bodies directly, we fail to make that link between the washing of dishes and a future ailment being the end product in later years. We are not suggesting that a sink full of warm water is going to cure all ailments, but making a conscientious effort to apply such a simple therapy with a positive attitude on a regular basis can, in fact, make a world of difference, and not just short-term; these things are cumulative and will come back to bless us or curse us. All kind acts and

unkind acts respond reciprocally in the end, especially within ourselves.

There is nothing that happens to one part of the body that does not affect all the others in some way since all are connected by various elements; no part operates in a vacuum or independently. Our attitude toward washing dishes doesn't just stop at the kitchen sink, it permeates every cell in our body resulting in functioning or dis-functioning of organs, muscles, etc. If our attitude is good, then good, unseen things will result in the body; if our attitude is surly, then we will end up with damaging negative results in our bodies and minds, therefore, in our spirit and interactions with others. We bring sickness on ourselves when we fail to realize the potential danger of any interference in the internal operation of our bodies.

Since our bodies were fashioned by God, it only makes sense to say they were designed to do good things, good works, and must be treated appropriately. We cannot expect to receive a good return from our bodies in later years if we do not treat them with respect, even in seemingly inconsequential things. And let us not forget the simple pleasure and benefit we derive from seeing a hands-on chore through, from start to finish – a job well done. So, the act of washing dishes with a good attitude can have some very interesting and positive things to contribute to your health, or, unfortunately, some very negative events may await you if you go through day by day with the wrong frame of mind. Let us make healthy and wise choices in all things; we cannot afford to be found lacking in a healthy mental attitude.



# Healthy And Delicious Recipes

Lisa O'Donnell

## Cauliflower Piccata

### Ingredients

- 1 head cauliflower, cut florets apart into equal size
- 2 tablespoon olive oil or avocado oil
- 1 teaspoon oregano
- 1 teaspoon onion powder
- 1 teaspoon garlic powder
- 1 teaspoon salt
- 2 tablespoon vegan butter
- 2 shallots, thinly sliced (red onions work as well)
- 4 cloves garlic, minced
- 2 tablespoon capers
- 1 lemon, half cut into thin slices, half for juice
- 2 teaspoon cornstarch
- 1 ½ cups vegetable stock

### Instructions

1. Preheat oven to 425 degrees F.
2. On a baking tray, add the cauliflower pieces.
3. Drizzle with oil and toss together.
4. In a small bowl, combine all the spices.
5. Sprinkle half over the cauliflower, flip and sprinkle the remaining seasoning on the other side.
6. Bake for 20-25 minutes, flipping halfway through, or until the pieces are fork tender.
7. In a skillet, over medium heat, add vegan butter and let melt.
8. Add shallots and let softened for 2-3 minutes.
9. Add garlic and stir, cook for 30 seconds.
10. Add capers, lemon slices, and lemon juice and stir.
11. Add cornstarch and stir together until powder remains.
12. Add vegetable stock, stir, scraping any fond off the bottom of the pan.
13. Let cook for 2-3 minutes or until it thickens.
14. Add baked cauliflower pieces and spoon some of the sauce over top.
15. Serve over pasta, rice, mashed potatoes, or by itself.



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“If I am hungry, that is a material problem; if someone else is hungry, that is a spiritual problem.”

~Dr. Paul Farmer

# Natural Vitamins

Jerry O'Donnell

## Benefits of Artichokes

Provide a low-calorie, low-fat source of nutrients.

Contain a good amount of each of these: copper, folate, magnesium, vitamin K, vitamin C, manganese, potassium, phosphorus, iron, niacin, vitamin B5, vitamin B6, and thiamin.

Phytochemicals protect against bacteria, fungi, parasites and viruses.

Have the second-highest antioxidant content of all vegetables.

Contain Cynarin, a phytochemical that can lower cholesterol.

Contain Cynarin which also helps your liver make bile, which may help improve your gut health naturally.

Contain silymarin, a flavonoid, or plant-based chemical, which protects against liver damage.

Are one of the best high-fiber foods you can eat.

Contain inulin, a prebiotic, to keep your bowels regular and prevent constipation.

High in protein filling you up faster.

Their potassium helps your heart and kidneys work well and also lowers blood pressure.

Contain Polyphenols to help your body fight inflammation that can cause cancer.

Their magnesium promotes better sleep.



## 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.*

### In or On

It is a small word but with powerful meaning. When it comes to the Mark of the Beast (**Revelation 13:16**), understanding receiving it "in" as opposed to "on" could avoid much confusion in the Christian world. Much of the Christian world believes the word "on" and think there is a physical mark,

like a barcode or series of numbers, tattooed "on the hand" or "on the forehead", evidently our choice, so as to use it to make purchases. The mark "on" the hand allows for a credit card "on the hand" when holding it and the chip is permitted to be still understood as "on" the hand since it is so close to the surface, despite actually being "in" the

hand. When it is “in” the hand, then it can be not just in our right hands but actually, as the hand represents actions (Ecclesiastes 9:10), in fact, approved (the word “right”) actions, so it would be “in our actions”. Likewise, “in the forehead” would become “in our thoughts”, just where God focuses (Hebrews 10:16, Proverbs 23:7). It certainly does not make sense with the word “on” as in “on our actions” and “on our thoughts”, therefore, the Christian world turns to objects instead of symbolism.

**King James Version:** And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads.

#### **In Error, for one or the other or both hand and forehead references:**

**American Standard Version:** And he causeth all, the small and the great, and the rich and the poor, and the free and the bond, that there be given them a mark on their right hand, or upon their forehead;

**Amplified Bible:** Also he compels all, the small and the great, and the rich and the poor, and the free men and the slaves, to be given a mark on their right hand or on their forehead [signifying allegiance to the beast],

**Anderson New Testament:** And he causes all, small and great, rich and poor, free and bond, to receive a mark on their right hand, or on their forehead,

**Aramaic Bible in Plain English:** And it will cause all, small and great, rich and poor, Masters and Servants, to be given a mark on their right hands or on their foreheads,

**Berean Literal Bible:** And it causes all the small and the great, and the rich and the poor, and the free and the servants, that it should give them a mark on their right hand or on their forehead,

**Berean Study Bible:** And the second beast required all people small and great, rich and poor, free and slave, to receive a

mark on their right hand or on their forehead,

**Catholic Public Domain Version:** And she will cause everyone, small and great, wealthy and poor, free and servant, to have a character on their right hand or on their foreheads,

**Christian Standard Bible:** And it makes everyone—small and great, rich and poor, free and slave—to receive a mark on his right hand or on his forehead,

**Contemporary English Version:** All people were forced to put a mark on their right hand or forehead. Whether they were powerful or weak, rich or poor, free people or slaves,

**Darby Bible Translation:** And it causes all, the small and the great, and the rich and the poor, and the free and the bondmen, that they should give them a mark upon their right hand or upon their forehead;

**Douay-Rheims Bible:** And he shall make all, both little and great, rich and poor, freemen and bondmen, to have a character in their right hand, or on their foreheads.

**English Revised Version:** And he causeth all, the small and the great, and the rich and the poor, and the free and the bond, that there be given them a mark on their right hand, or upon their forehead;

**English Standard Version:** Also it causes all, both small and great, both rich and poor, both free and slave, to be marked on the right hand or the forehead,

**Godbey New Testament:** And he causes all, small and great, both rich and poor, both free and bond, that they may give them a mark on their right hand, or on their forehead:

**GOD'S WORD® Translation:** The second beast forces all people-important and unimportant people, rich and poor people, free people and slaves-to be branded on their right hands or on their foreheads.

**Good News Translation:** The beast forced all the people, small and great, rich and poor, slave and free, to have a

mark placed on their right hands or on their foreheads.

**Haweis New Testament:** And he causeth all the small and the great, the rich and the poor, the freemen and the slaves, to receive a brand upon their right hand, and upon their foreheads:

**Holman Christian Standard Bible:** And he requires everyone--small and great, rich and poor, free and slave--to be given a mark on his right hand or on his forehead,

**International Standard Version:** The second beast forces all people—important and unimportant, rich and poor, free and slaves—to be marked on their right hands or on their foreheads,

**Lamsa Bible:** And he compelled all, both small and great, rich and poor, freemen and slaves to receive a mark on their right hands or on their brows:

**Literal Emphasis Translation:** And it causes all the small and the great; and the rich and the poor; and the free and the bond-slaves; so that it should give them a mark upon their right hand or upon their forehead;

**Literal Standard Version:** And it makes all, the small, and the great, and the rich, and the poor, and the freemen, and the servants, that it may give to them a mark on their right hand or on their foreheads,

**Mace New Testament:** he likewise obliged all, both small and great, rich and poor, the freeman and the slave, to receive a mark in their right hand, or in their foreheads: and order'd,

**NET Bible:** He also caused everyone (small and great, rich and poor, free and slave) to obtain a mark on their right hand or on their forehead.

**New American Standard Bible:** And he causes all, the small and the great, the rich and the poor, and the free and the slaves, to be given a mark on their right hands or on their foreheads,

**New Heart English Bible:** He causes all, the small and the great, the rich and the poor, and the free and the slave, to be given a mark on their right hand, or on their forehead;

**New International Version:** It also forced all people, great and small, rich and poor, free and slave, to receive a mark on their right hands or on their foreheads,

**New King James Version:** He causes all, both small and great, rich and poor, free and slave, to receive a mark on their right hand or on their foreheads,

**New Living Translation:** He required everyone—small and great, rich and poor, free and slave—to be given a mark on the right hand or on the forehead.

**Smith's Literal Translation:** And he makes all, small and great, and rich and poor, and free and servants, that he should give them a stamp upon their right hand, or upon their foreheads:

**Weymouth New Testament:** And he causes all, small and great, rich and poor, free men and slaves, to have stamped upon them a mark on their right hands or on their foreheads,

**World English Bible:** He causes all, the small and the great, the rich and the poor, and the free and the slave, to be given marks on their right hands, or on their foreheads;

**Worrell New Testament:** And he causes all, the small and the great, and the rich and the poor, and the free and the bond, that there be given them a mark on their right hand, or on their forehead;

**Worsley New Testament:** And he maketh all, both small and great, rich and poor, free-men and slaves, to receive a mark on their right hand, or on their foreheads: and that no one might buy or sell,

**Young's Literal Translation:** And it maketh all, the small, and the great, and the rich, and the poor, and the freemen, and the servants, that it may give to

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them a mark upon their right hand or upon their foreheads,

**Correct, This Time:**

**A Faithful Version:** And he causes all, the small and the great, and the rich and the poor, and the free and the bond, to receive a mark in their right hands, or in their foreheads;

**Bishops' Bible of 1568:** And he made all both smal & great, rich & poore, free & bonde, to receave a marke in their right hand, or in their foreheades.

**Coverdale Bible of 1535:** And he made all bothe smale and greate, ryche and poore, fre and bond, to receave a marke

in their right hondes, or in their foreheades.

**Geneva Bible of 1587:** And he made all, both small and great, rich and poore, free and bond, to receiue a marke in their right hand or in their foreheads,

**Tyndale Bible of 1526:** And he made all bothe smale and grett ryche and poore fre and bond to receave a marke in their right hondes or in their forheddes.

**Webster's Bible Translation:** And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads:



## Questions And Answers

*Jerry O'Donnell*

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

**QUESTION:** What is the real implication of what people call art but in reality, are statues of naked people.

**ANSWER:** In all ages, sexuality is an infatuation. To make it acceptable in society, along with other “excusable” depictions, the word “art” is attached to it as if that makes it sacred, protected, justified, etc., and if not appreciated as art, there is something wrong with the beholder.

In reality, it was a form of what we would call porn today. Since God devoted Leviticus 18 and 20 about uncovering nakedness, throughout the Bible describing the revealing of private areas and large amounts of skin as nakedness, and seriously addresses adultery and fornication as abominations in certain situations, it is safe to say that “art”, when it indulges in the supposed appreciation of the human form, is

nothing short of exploiting sensual intent and sexuality in general of which none of it was to be made public, in God’s eyes. So, just because naked bodies are covered with the term “art”, it is not appreciated by God nor should it be appreciated by Christians.

And do not forget, many of the statues of naked bodies were considered deities and worshipped as idols, even as gods.

**QUESTION:** Are we not told to meet people where they are? So, is that not a license to use formats that people appreciate in worldly society to get them hooked into hearing a religious message?

**ANSWER:** Looking to copy Jesus’ example, never did He use worldly methods to draw people. Sure, He referred to objects that He Himself

created or were used in everyday life. He referred to sheep, goats, pigs, and even news items (Luke 13:4). He referred to doors, gates, seeds, and even flowers. But not once did He ever use or refer to those things that were of a satanic nature. He never performed a magic act, never gambled, never encouraged the attendance of plays, etc. He sang hymns, but never worldly or pagan songs. He did not participate or condone sin, either. When He met them at where they were, He recognized their sin, their struggle with it, and showed them how to be free from it. He also dealt with those things that they were distracted with, especially in the form of addressing their ailments, which usually involved a healing, followed by a command, "Behold, thou art made whole: sin no more, lest a worse thing come unto thee" (John 5:14).

Today, churches use movies, sports, competitions, unhealthy practices that includes video games, and even worldly sounding music. These are used in a manner that usually fail but with hopes that show Christians being "normal" and that all these worldly people have to do is accept Jesus and they are good to go. Many times, the church is the one converted instead of the other way around.

"In their efforts to reach the people, the Lord's messengers are not to follow the ways of the world. In the meetings that are held, they are not to depend on worldly singers and theatrical display to awaken an interest. How can those who have no interest in the Word of God, who have never read His Word with a sincere desire to understand its truths, be expected to sing with the spirit and the understanding? How can their hearts be in harmony with

the words of sacred song? How can the heavenly choir join in music that is only a form? – 9T 143" {PaM 136.1}.

**QUESTION:** Why are Christians stuck against tattoos while saying nothing against men shaving?

**ANSWER:** According to Leviticus 19:28, it says, "Ye shall not make any cuttings in your flesh for the dead, nor print any marks upon you." Now, those that justify tattoos will quickly come back with, "You're not supposed to shave either!", referring to verse 27, which says, "Ye shall not round the corners of your heads, neither shalt thou mar the corners of thy beard", and Leviticus 21:5, which says, "They shall not make baldness upon their head, neither shall they shave off the corner of their beard, nor make any cuttings in their flesh."

Looking closer at the two verses that they use to supposedly condemn shaving, the focus is upon the corners of the beard and not the practice of shaving. In other words, there was something significant when those with beards would shave a little portion off known as the corners. Shaving off the whole beard is not being referred to in these verses. It was some type of design acknowledging something pagan, or God would not condemn such if it had no bearing on life. In Leviticus 19:26, which says, "Ye shall not eat [any thing] with the blood: neither shall ye use enchantment, nor observe times", clearly the context is about paganism creeping in.

Overall, the scriptures do not forbid shaving. Joseph shaved! "Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon: and he shaved [himself],

and changed his raiment, and came in unto Pharaoh” (Genesis 41:14).

Marring the corners of beard is not the same as forbidding to shave. And marring is not the same as trimming a beard. Marring goes much deeper into the area of cutting designs into it, creating various shapes especially by leaving bald spots, etc. So, to justify breaking the command about forbidding tattoos, or any other command for that matter, by exaggerating something else, is childish. It is clearly a forbiddance because it has a connection of honoring the spirit world.

Those who have not known better and have tattoos are not condemned to hell, but it would be sinful to

continue to be marking up the body after receiving the knowledge.

**QUESTION:** What does Ellen White say about ministers who are meat eaters?

**ANSWER:** Although meat eating or the lack thereof is not a condition for membership into the church, Ellen White does pen a message about ministers still eating meat. “Can we possibly have confidence in ministers who at tables where flesh is served join with others in eating it? – PUR Oct. 9, 1902” {PaM 71.2}.



## *Prophecy Made Plain*

*Jerry O'Donnell*

### **What is the Pit that Satan Will Be Put in?**

Last month we addressed the millennium and discovered that Satan is placed in a pit for a thousand years. Many are curious to know if it is a literal hole in the ground or more symbolic.

Revelation 20:1-3 states, “And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.”

So, at the second coming, Satan is bound with a great chain, in his hand,

in a pit that is bottomless, sealed for the duration of a thousand years. That is a lot of information.

Now, keep in mind, the punishment of Satan stated elsewhere says, “But thou art cast out of thy grave like an abominable branch, [and as] the raiment of those that are slain, thrust through with a sword, that go down to the stones of the pit; as a carcase trodden under feet. Thou shalt not be joined with them in burial, because thou hast destroyed thy land, [and] slain thy people: the seed of evildoers shall never be renowned” (Isaiah 14:19-20).

If the pit is described as a place where a carcass can be walked upon, that certainly removes the concept of a hole in the ground. The fact that Satan will not be able to join them in burial also points to the lack of a hole because if it were a hole and stone were on top of the hole, then he would be buried. Technically, a pit

can be of any size as long as there is no escape, and in this case, there is not.

Now remember, at the second coming, all the saved are taken to Heaven (1 Thessalonians 4:16-17) and all the lost are slain. Satan has no one to tempt because no human will be alive on the face of the earth during the millennium. No wonder he cannot deceive the nations – there will be no nations to deceive.

Another piece of information is found in the writings of Peter and Jude: “For if God spared not the angels that sinned, but cast [them] down to hell, and delivered [them] into chains of darkness, to be reserved unto judgment” (2 Peter 2:4), and “And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day” (Jude 1:6). When you couple that with the description of the earth after the second coming, which says, “I beheld the earth, and, lo, [it was] without form, and void; and the heavens, and they [had] no

light” (Jeremiah 4:23), one can see how darkness fits in.

Therefore, the chains that bind Satan’s hands are those of darkness. The hands themselves are representative of actions (Ecclesiastes 9:10). So, Satan will be bound in darkness and kept from doing any tempting during that time.

The fact that that Peter referred to the banishment as hell confirms that as being the planet Earth (Deuteronomy 32:22).

In short, Satan is not bound in a physical pit. He is bound to this planet in darkness walking over the dead bodies of the wicked that will be made so at the brightness of Jesus’ coming (2 Thessalonians 2:8). The seal is upon Satan and not upon any covering (Revelation 20:3). He is a marked being. The bottomless aspect is that earth being a ball has no beginning and no end. Now, of course, if the earth were flat, it would have a beginning and end.



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# News And Comments

**May 5—Yahoo**

**New poll uncovers what nearly 70% of Americans believe the US should do immediately to curb rising temperatures: 'There's a sense of urgency'**

By the article stating, "There's a generational divide on the issue, as well. Americans under 45, who learned about climate change in school, are especially likely to favor climate action", they are all but admitting that schools brainwash beliefs. It then begs the question of what else are children being brainwashed into believing? "Take heed that no man deceive you" (Matthew 24:4), "For many shall come in my name, saying, I am Christ; and shall deceive many" (Matthew 24:5), "And many false prophets shall rise, and shall deceive many" (Matthew 24:11), and "For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if [it were] possible, they shall deceive the very elect" (Matthew 24:24).

**May 7—People**

**Mom Accused of Throwing 6-Year-Old Son with Disabilities into Canal to Be Eaten by Crocodiles**

Isaiah 49:15-16 says, "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of [my] hands; thy walls [are] continually before me." How cruel this world happens to be that a mother would do this. Thank God that God loves us so.

**May 8—Fox News**

**Vatican preparing 'guidelines' for 'apparitions', 'other supernatural phenomena'**

According to the article, "An 'apparition'

refers to an instance in which a divine entity — such as a saint, the Virgin Mary, or Christ himself — makes itself known to a person on Earth. The concept is a recurring theme in the Bible and most Christian denominations affirm the belief that such brushes with the supernatural can still occur today in various capacities." When it comes to saints or even Mary, "The dead know not any thing" (Ecclesiastes 9:5). "Satan himself is transformed into an angel of light" (2 Corinthians 11:14). None of those types are supported by the Bible as is implied, however, an encounter with Jesus is supported (Acts 9:3-6). To discern if it is Jesus or a personation of Jesus, "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).

**May 10—NBC**

**Lesbian and bisexual women die earlier than straight women, decades long study finds**

So, when God said, "For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature" (Romans 1:26), that evidently included the curse of a shorter lifespan. Such relationships involve a bigger impact on life than just sharing a bed.

**May 11—Yahoo**

**Cases of chlamydia, gonorrhea and syphilis in Americans age 55 to 64 have more than doubled over the past decade. Here's why.**

So much for the aged being wise. "With the ancient [is] wisdom" (Job 12:12). It should have been learned that all the sleeping around at a young age increases the risk of diseases. In the older age, there should be a settling down of such activity, not that it was right in the first place.

### **May 13—Yahoo**

**How risky is it to eat raw oysters? Here's how you can safely consume them, according to experts.**

If you really want to hear from the Expert, "And all that have not fins and scales in the seas, and in the rivers, of all that move in the waters, and of any living thing which [is] in the waters, they [shall be] an abomination unto you" (Leviticus 11:10). This dietarian order is not given to Jews only. Noah knew the difference (Genesis 7:1-9), and we are all related to him.

### **May 16—Yahoo Finance**

**San Francisco Taxpayers Forced To Fund Free Alcohol For Homeless; California Tax Rates Increase Further, Prompting More Exodus**

The immorality that is called society and encouraged by the government continues to smack at God. "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil" (Ecclesiastes 8:11).

### **May 22—The Hill**

**Colorado Republican Party calls on parents to pull kids from public schools**

The alphabet community is not the only agenda found to be strong in public schools. No child of God should be allowed to become subject to all kinds of indoctrination. It includes the god of Climate Change, evolution, and other things. Parents should study the many examples of the Bible that provide results of homeschooling: Moses, John the Baptist, even Jesus.

### **May 23—USA Today**

**Competitive eater Takeru Kobayashi feels body is 'broken,' retires due to health issues**

"I'm sure that I've eaten 10,000 hot dogs since the beginning of my career,"

Kobayashi said in the film. This is the modern day version of sacrificing one's body for what? "Now they [do it] to obtain a corruptible crown; but we an incorruptible" (1 Corinthians 9:25). There is no surprise to the results of his actions. Many may not be in a visible contest where their is temporary recognition, but many are still willing to sacrifice themselves to obtain it. That is sad.

### **May 23—Fox News**

**California to legalize human composting by 2027 as residents seek environmentally healthy burials**

The Bible does not teach cremation and we've already written an investigative result of the source of cremation, and it is pagan. The Bible always shows the respect for the body of the deceased. For our bodies to become compost for growing plants really denigrates the position of having dominion of this planet. Becoming plant food makes it appear that even the plants have dominion over us. Though "dust thou [art], and unto dust shalt thou return" (Genesis 3:19), it was never God's intention to have that process be encouraged after dying. The fact that they claim, "The truth is, the last gesture most of us will make on this earth is toxic" shows that once again paganism is their God. It is earth worshipping. "Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen" (Romans 1:25). Earth is worshipped above human beings.

### **May 27—Pet Helpful**

**Sassy Pomeranian Gives Her Mom Serious Shade After Being Asked to Wipe Her Feet**

With a world very much lacking respect for authority, this may appear as being picky, but step back for a moment and really think hard about this. In the last few decades, society made it acceptable for children to call adults by their first names instead of Mr. or Mrs. I know

there is that affection for our pets and a want to treat them like members of the family, but in all honesty, it undermines the command: "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth" (Genesis 1:26). We are not mommies and daddies of animals, They are not our grand-puppies or grand-kittens or whatever. Evolution is what mixes the human and the animal kingdom. Christianity keeps them separate. And as usual, Satan's full on attack does not sweep all under his snare, so he repackages this mixing the human and animals together with the blurring of the lines using affection. We can love our pets without crossing the lines. Satan doesn't fool Christians in satanic practices, but throw candy in the mix and even Christians defend Halloween. The same is true with this owner and pet relationship. Love your pets but let us not blur the lines contributing to Satan's agenda to diminish our place as having dominion over the creatures.



## **Ellen White Abbreviations In this Issue**

1SM - Selected Messages Book 1

2SM - Selected Messages Book 2

1SP - The Spirit of Prophecy Volume 1

BLJ - To Be Like Jesus (2004)

GC - The Great Controversy (1911)

GC88 - The Great Controversy (1888)

HS - Historical Sketches of the Foreign Missions of the Seventh-day Adventists

PaM - Pastoral Ministry

## **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.*

Other than the youth groups, schools, etc. dancing, especially perverted dancing, nothing else raised the alarm. And seeing we have reported more than

once on the dancing, we thought we would give this section a rest this month. So, there is nothing to report.



# 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.*

## ***Dry-brushing for detoxing***

Your lymphatic system does not have a pump, so instead, relies on muscle motion to improve circulation. If you do not move regularly with most of your muscles, your lymph can stagnate and waste accumulates. Dry brushing stimulates the lymphatic system, which catches waste from cells, environmental toxins, and pathogenic organisms. Regular dry brushing can help you remove lymphatic waste more efficiently.

Better lymphatic circulation may lead to other health perks as well, including improved digestive and respiratory function, according to Dr. Sara

Gottfried, MD. “I think of dry brushing as self lymphatic drainage massage,” says Gottfried.

Using a natural-bristle brush, ideally one with a long handle so you can reach your back is best. Starting with dry skin, begin from your feet and work upward. Use long fluid strokes, move toward your heart on your limbs, and circular motions on your torso and back. Move in the upward direction. Breasts and neck may be sensitive so lighten pressure as needed. Showering immediately afterward to remove dead skin cells is important.

