



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.

Proper Use of Talents

Ellen White

Matthew 25:14-16. Oh, there is trading to be done by every one of us. If God has given us talents, it is that we may trade with them; that we may put them out at usury, that we may make the very best use of every capability, of every power, that God has given us. Verses 17-24. When he said he knew the Lord, it was very evident that he did not know Him. Few can say, I know the Lord. Many proclaim that they know all about the will of God, all the knowledge that they should have of Him; but they do not have it. If they did know, they would never say that they did; because it would place them in such contrast with the God of heaven that they would feel that they did not know anything. "I knew thee that thou art a hard man," shows that he did not know anything about God. He was afraid, and so will every one

be who charges God with being a hard man.

When we see God in His character as it is, we will see a God of goodness, as He proclaimed Himself to Moses, a God of compassion, one that forgiveth transgressions and sins, and that will by no means clear the guilty. He was afraid of God. What was he afraid about? [He was] afraid to lay his endowments at the feet of the Master. He laid them at the feet of the enemy by hiding his talents in the earth; but he was afraid to lay them at the feet of Him who purchased them with His own blood. Verses 25-29.

Those who have not obtained a knowledge of God, and those that have not faith and trust in Him, are the ones who will not venture

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

Dear Brothers and Sisters ...

Jerry O'Donnell

Before I make my point, as an awareness to the new subscribers and a reminder to those that may have read this before, we perform multiple operations here at this ministry. As you read this, you are obviously aware it is one of our publications known as *Four Angels Messages*, a monthly work for Seventh-day Adventists, encouraging each of us to keep the faith by knowing what we believe and why we believe it along with being as active as possible, as God permits in your life, to do whatever may be performed in getting the message out. Part of this ministry includes our YouTube channel that tries to reach as many in the resistance environment as opposed to more conservative communities like Rumble. In other words, we utilize certain vehicles in order to reach sinners and try to play by their rules so as not to get booted off their platforms without compromising the truth. We also offer *Have One Mind in Christ*, which includes the publishing of our books for the general public as well as the monthly publication to reach out to them on a regular basis. We operate a separate YouTube channel under this name that contains our evangelistic seminar messages and some other very profound messages. Additionally, we manage a social media account known as *Converting the Soul*, in which, primarily on Facebook, we publish a Bible thought three times a day, like Daniel's praying practice of morning, noon, and night. The morning message contains an Old Testament reference and thoughts, verse-by-verse, while the evening message contains a New Testament reference and thoughts, also going verse-by-verse. The noon message contains a random collection of verses and thoughts, or a random topic, or something not so restricted like the morning and evening messages are. It allows a bit of flexibility. All three have their own websites which are:

FourAngelsMessages.com,
HaveOneMind.com, and
ConvertingTheSoul.com respectively.
Those are our main outreaches.

With that said, one of the posts that I made recently for *Converting the Soul* seemed to hit me a bit more profoundly. It was influenced by how I start each day with God. My practice is to have an immediate prayer when I first wake up, followed by a more formal prayer session, daily reading of 1 Corinthians 13, daily Proverb reading and contemplation in which there are 31 Proverbs, and I read one a day. I start over the next month as the number of the Proverb matches the day of the month, as well as studying a part of another book of the Bible for a bit. I must have read the 19th Proverb dozens upon dozens of times as each year counts as one dozen and this has been my practice for years upon years. In fact, I was Catholic when I first put this reading to practice back in the days of grade school.

Anyways, what leapt out at me was verse 27 in which I posted, "We are told, 'Cease, my son, to hear the instruction [that causeth] to err from the words of knowledge' (Proverbs 19:27). False instructions come in many forms. The most effective is what we watch as shows, movies, and even the news, along with what we hear in the form of music. So, just how much false instruction do you absorb in a day?"

Have you truly considered how much false information and instruction is fed the mind each and every day? Even those who only listen to the news while in the car and nothing else are being lied to on a regular basis, where this became blatantly evident during the COVID years. Those who think certain shows and movies are "pretty good" are watching lies being acted out.

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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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anything. Those who will take the powers that God has given them to see that they can gather to themselves some earthly gain, and that, too, notwithstanding the calls on every side, from all parts of the world which is in darkness and sin, and notwithstanding God has said, "Ye are the light of the world,"—every one that pursues such a course cannot commit that to Jesus Christ which He has purchased with His own blood. Thus the very capabilities, the very talents, that he had here will be taken away. He loses them. They dwindle away.

Whence cometh our power of reasoning? Who gave it to us? Who has given us intellect? Who has given us tact, thought, sharpness to devise, plan, and execute? Did it spring from ourselves? Who gave Daniel wisdom? It was the God of heaven. He gave him understanding. To whom, then, are we responsible? To the God of heaven. Well, then, can we depend on the Lord when we watch on the right hand and when we watch on the left hand, and in His strength we can follow in the footsteps of Jesus, who said, "I came to seek and to save that which was lost."

This is our work. And it is the most solemn work ever given to mortals. And when we take hold of this work intelligently, when we take hold of it consecrated to God, all that we have and are, then we will begin to exercise all the ability and tact and power that God has given us, with an eye single to His glory. We will not, then, be studying how to make the best account of our ability and talent in glorifying and pleasing ourselves. There is a greater work than this.

The Master requires more of us than this. Here is a world lying in wickedness, and He does not ask of

you anything that He has not given you an example of in His own life. He left the royal courts of heaven, clothed His divinity with humanity, became a man of sorrows, a man acquainted with grief.

If you are trying to find an easy way to go through this world that you shall not suffer any cross, any temptation, any loss, just think of Jesus. He left the glory that He had with the Father before the world was and came to our world to walk among the children of men. He was the only one that could save us. He was the only one that could work out for us the glorious deliverance from the power and thralldom of Satan. He was the only one that could place us on vantage ground. How? Through any goodness of our own? No. Through His own merits; through His own righteousness. He has bought us. He has ransomed us. He bought our reason. He purchased our intellect; He purchased our souls; He purchased every power, every ability that God has given to man, that we should use that ability to the glory of the Master that has bought us, that we might engage in His work with all the powers of our being. He stands first. I stand less, in a subordinate position. Self cannot be regarded as supreme.

The solemn, sacred work of God rests upon us. We want to gather every ray of light that comes from the throne of glory. We want knowledge; we want wisdom; we want to put to use every entrusted endowment received from our Heavenly Father. Then our knowledge increases. Use what you have, and you will receive more; but if you do not use what you have, you will lose even what you did have, as well as that which you might gain. Our Heavenly Father has committed to us talents, and we are to use

them. Every one must work. There is not one excused. There is no excuse. There is not a soul that has professed the name of Jesus Christ that has any excuse for shunning [the] responsibility that is required of him in this age and time. As we approach the close of this earth's history, our responsibilities press heavier upon us, and there is a necessity for every one to work.

Here in Battle Creek is a large church, and they keep crowding into it. Suppose every one of you who professes to have tasted of the powers of the world to come, and who professes to believe the Bible, should let your light shine. "Ye are," says Christ, "the light of the world." Is Battle Creek the world? No, only a small portion of it. But you can let your light shine to the very utmost where you are. If you are compelled to remain here, let it shine. But not only here; there are places all around us where we can let our light shine.

This parable of the householder and the talents follows another parable—the parable of the ten virgins. Five of them were wise, and five of them were foolish. It speaks of the foolish taking their lamps, but having no oil in them. How is it with us? Many of us profess to believe the Scriptures; but will that save us? No; the devils believe and tremble, but they have not the right kind of faith. The man with one talent hid it in the earth. What for: To center upon himself all his capabilities; [all his] thought and burden must be placed upon his poor self. That was what made him afraid.

Many often come and say, O, that you could only tell me how I shall know that I am accepted of God! What answer can I give? What advice can I give? I can only say, Do not think anything about your feelings, that is no criterion; but just go to

work; taking up the burdens lying next to you, consider that you are laborers together with God. Ye are God's husbandry; ye are God's building, and the work for you to do is to let God build you. You cannot build yourself. You can not cleanse yourself from a single spot or stain of sin. Ye are God's building. He has built you. Just take hold of the power of God, and you will build for time and for eternity.

You must have a molding influence upon those around you. It is your business, before God, to study how you can bring the solid timbers into your character. You want to cultivate a right disposition? You cannot have a fractious, fretting, miserable temper, and yet be building for eternity. God cannot have you in His kingdom unless you have the grace that comes from Christ, that you may be building character every day.

Why were five wise and five foolish? What does this parable teach? It follows another parable of our Saviour, recorded in the 24th chapter of Matthew, commencing with the 42nd verse. "Watch therefore: for ye know not what hour your Lord doth come. But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready; for in such an hour as ye think not the Son of man cometh. Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?"

What is our work? We must diffuse light. We have to eat and work. What are we to eat? "Except ye eat my flesh," said Christ, "and drink my blood, ye cannot enter the kingdom of heaven." But again, He says, The

flesh profiteth nothing; but My words, they are spirit, they are life. It is not enough to have merely an assenting faith. "Yes, yes, I believe this; I believe the Bible." But what are you doing with it? Are you practicing it? Unless you practice the sayings of Christ, it will do you no good. You are just like that man who took his talent and buried it in the earth. He did nothing. It is for us to practice the truth God has given us, the rich jewels, the precious ore, and we are not to feel that we have it all, but sink the shaft deeper and deeper, that it may bring up the precious gold; every ray of light that we have, let it be dispensed to others.

Why was the caution given that "in such an hour as ye think not the Son of man cometh"? The people have been, in their finite minds, hunting up the reckoning that will bring the period of Christ's coming almost to a certainty and a definite time set for that event. But did He come? No; and we did not expect that He would. No one knows the time, and therefore the caution is, "Watch". What is the matter? You get your mind fixed on a definite point of time, and what are you doing? What influence does it have upon you? You are led to neglect the very duties of the day. It is the very little, small duties, that appear small to you at the present time, that you omit although they are of great importance. That is the reason the matter is left in uncertainty.

God wants you to be ready today. It is only today that is yours. Tomorrow is not yours at all. When tomorrow comes, if God spares your life for tomorrow, you have the day before you. What then? Don't think of next week or next month, but what shall I do today? Difficulties will rush into your mind, but it is to have

submission for the day. Then when the evils come, the grace of God will help you to bear them. If you do this, you will see that nine-tenths of all your difficulties will disappear.

This poor man that hid his talent in the earth, expecting that he would thus preserve it, lost all he had. Why? Because he did not do as the Lord told him; he did not trade. Every one of us is to make the very best use of our talent here, because we are to bring the gems of truth into our character. Here is the simple truth. I have learned the truth of the Bible; I have learned the preciousness of the promise; I have learned what it means to be justified by faith; I have learned what the righteousness of Christ means: it is very precious; it is the precious gems of truth that we are to appreciate. What are we going to do with them? Are we going to bury up all there is of us in business matters in the earth? No; there is something better than that. What is it? Put it out to the exchangers.

Do I see the danger of my brethren and sisters making everything of the world? Shall I not tell them of it? What shall I do?—just as Christ did. He came to the world because men had lost eternity out of their reckoning. And, oh, how many have lost it out of their reckoning now! Eternity was eclipsed to them. They made a world of an atom, and an atom of the world. But Christ came and took the world by the hand and placed it in its proper position. He does not despise the world, for He made it. He was the Creator of the world; but He takes it and places it in a position of subordination.

If you can, glorify His name; if you can, honor the God of Heaven who created the heavens and the earth. That is your first business. It is to put every ray of light, and every jot of

influence that you have, on the Lord's side. You are not to gather any glory to yourself whatsoever. Stand in rank and file, and be ready, when the call is made, to answer, Here am I, Lord. The hand is up, ready for action, ready to take the work God has given me to do. This is the every-day business of our lifetime.

The one-talent man has a work to do, and God will not excuse you from using it. If you bury up all there is of you in the world, God will call you to account. If all your influence and ability is to plan and devise how you can make money, how you can lay up treasure on the earth, you will have taken away from you even that which you have. Even your very ability. And He can take away all that you have, in more senses than one, for He states that there shall be a gathering that scattereth, and a scattering that increaseth.

We want to understand our proper relation to God; we want to know how we stand in the presence of God. I want you to see that it is not in the providence of God that any finite man shall, by any device or reckoning that he may make of figures or of symbols or of types, know with any definiteness in regard to the very period of the Lord's coming. What shall we know? We are to study the signs, which show that He is at the door. Well, you say, I have expected it, and I have waited a long time, and the Master has not come yet; and this long time of waiting makes me think that He is not coming.

Just so those foolish virgins began to think. They did not have any supply of grace to enable them to stand the test or trial. Yes, it takes time, and God knew it. And He takes time to test us and to prove us, to see who has the real, genuine righteousness of Christ. And He will test us to see if

we can bear with patience, waiting and watching, and working as well. We may be waiting, but not in idle expectancy, saying, I will not plant that tree because the Lord is coming; I will not do this work in building a meetinghouse for the people to assemble to worship God because the Lord is coming. No; if the Lord is coming, we want to work with the more diligence to uphold and to gather the Lord's sheep and to bring them into the fold.

We want our colleges. Why? Because we want to bring the students out of the world that they may leave its practices, its customs, its superstitions, and its policy; and that they may be educated as to what truth is. It means something to bring practical religion into the life. There are so many who profess godliness, and yet you cannot distinguish by their dress, by their appearance, by their conversation, by their deportment, or by any of their actions that there is any difference between them and the world.

We are to represent Jesus Christ. We are to look at His character, at His life of self-denial, patience, kindness, [and] forbearance. He ate with publicans and sinners, not that He might partake of their luxuries or their amusement, or of their feasting, but that He might diffuse the precious gems of truth, [and] scatter these gems as He was sitting at their table. And those precious jewels of truth which fell from His lips would remain in their hearts. And although they might not yield at once to the influences of the Spirit of God, they would be affected by them and finally yield to them. Why? Because He is drawing them all the time.

Christ is drawing every soul in this congregation, and if you do not come to Him it is because sin lies at your

own door. What are we to do? Have Jesus Christ with us every hour and every minute. You are to have an eye single to the glory of God, and not one moment for trifling conversation. There must be no guile in your mouth; there must be no joking or trifling; and yet you can be the most cheerful and happy people in all the world, because Christ is bound up in your life, and your life is bound up in the life of Jesus Christ. Why, then, should we not be happy, connected with the Redeemer of the world, connected with the God of heaven?

All the heavenly intelligences are your witnesses, and you are a spectacle to the world, to angels and to men. We want, then, a religion that saves every moment, saves from ourselves. We are not to look here to see how we feel. We are not to glorify ourselves, because we have nothing to glory in. All that we have [is] entrusted to us that we may bless all with whom we associate. [Is it] a poor widow? Try to comfort and encourage her. Is it one in poverty, man or woman? Try to speak a comforting word. Do as Christ did—diffuse light. Let the word of kindness be upon your lips. Be courteous. Try in every way to represent the love and tenderness and compassion of Jesus Christ. We ought, every soul, to live by the day. Let us seek to understand our Bibles just for today. And when we come to the types, let us trace in them all that God has given us, that we may understand them.

But when your finite minds are seeking to settle upon some definite point at which Christ will come, beware, be careful! Why? Because if you set a time, that time will pass. We know that time will pass. And when that time passes, there will be a shaking always. “There!” you say,

“there! there must be an error. I thought I was perfectly right; I thought the Spirit of God was moving upon me. I thought I saw great light; but now I cannot tell where I am.” No, we must live by the moment; and every moment we are to watch. How does any one of us know when the hour will come for our probation to close and our work be done, and we can lay our armor off? How can we know? How can we tell? We cannot tell.

We know that those who go out from their homes, frequently never return again. Therefore, when you arise in the morning, rise with the praise of God upon your lips; and when you go out to your work, go with a prayer to God for help. If you have a large amount of work to do don't you see that then you have a large amount of praying to do as well? And if you have a press of financial responsibilities, then you are to seek the throne of grace with greater earnestness, saying, “I will not let thee go except thou bless me,” just as did Jacob, praying to the Mighty One. As you feel after God, He takes your hand, and lays it in His own.

We want daily religion. We want to manifest a zeal which we have not yet manifested. We do not need to get up an excitement or an emotion, as in regard to a special, definite time for the Lord to come. No, we have truth enough that will prepare us for the time; but we do not want to go to sleep. We want the oil of grace, and we want that righteousness of Jesus Christ; we are not safe an hour without it. What if you should, for one day, be careless or indifferent? The souls with whom you are associating are watching you, because you are a spectacle to the world, to angels, and to men; and they say, There! I don't see that he

acts any differently from what I do; he is just as full of amusement and lightness and trifling, and I don't see any difference between us. I guess I am safe. And thus they neglect their souls.

Let us remember that every one of us will be judged according to the light which God has given us. We are accountable for the light which shines upon our pathway for today. Has God given us light and knowledge? If He has, then we should impart it to others. How? Your very deportment, your very character, is to show that we have a religion that corresponds with our profession of faith. If you do not act in accordance with your profession, if you are light and frivolous and worldly, if you love money, and if you are burying your talent in the earth,

all you can expect is to fare just as did that unfaithful servant.

Will the Master say, "Good and faithful," when you are not? when you are only self-centered? The world requires at least that your light shall shine, that you shall be a living stone in the building that you may reveal the light that is in you to others, that you shall show that the truth means something to you, that it sanctifies the heart, that it is brought into the inner temple, that it is not left in the outer court. You do not take off your religion as a cloak, neither can you thus put it on.

The Lord is coming; I believe it with all my heart, and I am going to work just as diligently, and need to work, all the time, every day, just as though I knew it was the last. Shall we not work on that plan? There are thousands who are tarrying,

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backslidden from God, exerting an influence on the enemy's side. Can you afford it? Can you allow your time to pass, and you not lifting up your voice and proclaiming, "Behold the Lamb of God, which taketh away the sins of the world"?

What are you doing? Are you beholding Him? Are your eyes riveted upon Him? If you are beholding Him, you are being made like Him. If the enemy is interposing his hellish shadow between your soul and your God, you are able to remove that shadow because you have divine assistance. What we want is to look and live. Look in faith, and there will be a power that will come into your life, interwoven into your experience, and the invitation of every one will be, "Come and hear what the Lord has done for me. He died to redeem me. He is coming to take me to Himself; and I am living for the future, the immortal life. I am taking eternity into my reckoning; and I reckon that the trials and afflictions and persecutions of this time are not worthy to be compared with the glory which shall be revealed in us."

Paul took eternity into his reckoning, and he declares that those light afflictions which are but for a moment here, work for us a far more exceeding and eternal weight of glory. Then how can the light afflictions of this life so absorb our attention, our life, and our affections? We are looking beyond time; we are looking to eternity. We are trying to live in such a way that Christ can say, Well done, good and faithful servant. Let us live, every one of us, in that way.

We may make mistakes; we may err; but God will not leave us in error. "If we sin we have an advocate with the Father, Jesus Christ the Righteous." There is hope for us; we are prisoners

of hope. Let us grasp the rich promises of God. The garden of God is full of rich promises. Oh let us gather them; let us take them home; let us show that we believe in God. Let us take Him at His word; let not one of us be found distrusting God or doubting Him.

Let us be growing Christians. We are not to stand still. We are to be in advance today of what we were yesterday, every day learning to be more trustful, more fully relying upon Jesus. Thus we are to grow up. You do not, at one bound, reach perfection; sanctification is the work of a lifetime. Trials come today. Do I throw myself like a spoiled child? I have seen professed Christians act in just that way; they throw themselves, desperately. They are desperate. They talk desperately; they act desperately. They are just like spoiled children. In that case they get no reward. They come out of the trial on the devil's side.

When the trials come, look to Jesus. And in the help He gives, we can say we are more than conquerors through Him that hath loved us. And then when the next trial comes, we know how to endure it. We do not fall in it. But we know that He gave us the victory; and we will go to God. We will not be afraid of Him, afraid that we will offend Him. We will not take anything that is His and use it for ourselves. Of His own He has freely given. That is the spirit that we are to have.

And let me tell you that just as sure as you begin to live on excitement, on the emotions, on this kind of religion, you will be just like a dead dry stick. You will be worthless if you are not a branch of the living Vine, drawing sap and nourishment from it every day. The branch that is grafted into the vine is nourished by the sap

which flows through the parent stock, and the branch receives that nutriment each day. If you receive nutriment, you will bear fruit every day. What is the reason some do not bear fruit in words to the glory of God? What is the reason you do not speak of heaven and heavenly things? Is not heaven worth talking about? Are not eternal realities worth dwelling upon? Oh, then, let us talk of Jesus. Let us talk of heaven and heavenly things. Let our minds take in something of the greatness of the plan of redemption, and let us make the most of our God-given responsibilities.

Let us bear in mind the parable of the virgins. Only five had oil in their lamps; the others had the lamps, the knowledge, the light, everything except the oil of grace to use in their lamps. Therefore, their lamps were going out. Let us, then, have the oil of grace, the righteousness of Jesus Christ. Let us depend upon God every hour, and then we shall not come up belated when He takes with Him those that have oil in their vessels, that we will enter in to the marriage supper and not be left without in the darkness and in the gloom and despair of midnight—in hopelessness.

We want to take into consideration that we are to watch. Christ told you to watch. Will you do it? Will you watch today, that you may have your mind in a devotional frame until the very close of the Sabbath? Will you watch tomorrow when engaging in your business transactions? Will you say, "Religion is religion, and business is business"? Let me tell you that none of your business bears the seal and superscription of the Lord God of heaven unless religion is in it, unless Christ is in it, unless honesty marks it, unless you stand in a position where

you can do justice and judgment to every soul that is connected with you in your work.

Remember that the eye of the Infinite One is upon you and upon every word you utter; and He knows the very spirit you bear. This is religion. And if you carry any other spirit in your business, then let me tell you, you need to be converted; you need to repent before God that you have lost a day, that you have hurt your soul, that you have acted as a Christian ought not to act. Ye are My witnesses, saith the Lord; therefore we are to represent Jesus Christ every day of our life. And God will help us in this matter. When our Saviour shall come in the clouds of heaven we know not; we know not the day; we know not the hour; we know not the time; therefore, every moment is to be spent as though it might be our last. We are to do work for time and eternity.

Who of you have talents and are not using them to the glory of God? Whom has God entrusted with the treasures of His word? Who has the precious jewels of truth and their hearts fraught with the love and emotions of the Spirit of God, as the Spirit has prompted their hearts to respond to the truth? What are you doing with your talents? What are you doing for the Master? He requires all there is of you. May God grant that you may give it to Him.

I want heaven. I want it even if it must be at the loss of all things else. I have seen the King in His beauty; I have beheld His matchless charms. I have seen the treasures of His Word. I have seen that which has uplifted my soul in faith and confidence and hope and courage. And oh, I want to understand the Master better. I want to be following on to know the Lord, that I may know His goings forth are

prepared as the morning, and that I may grow up in grace, into Christ my living Head.

What kind of record will the books of heaven reveal of our daily life? How many have been trifling in dress and appearance? And lightness and trifling characterize their minds? What a representation of Jesus! What a misrepresentation! They are a cross signboard; they say, I am a Christian; but they do not represent Christ. We have great need of humbling our hearts before God. It is an individual work.

Every man has his talents. Only those who put them to use double their talents. If you can use that one talent to bring one soul to heaven, that soul will bring another, and that another, and thus it is like throwing a pebble into the lake: there is a small circle, and it widens, and widens, until it reaches the shore.

Put your talent out to the exchangers; work with your talents for those around you, and you can bring souls to the Master. But wait and watch and pray. Be not surfeited and drunken with the cares of this life so that that day come upon you as a thief, and you are not ready. Be not like the foolish virgins. You want grace today. You want to know that you have a living connection with God today; and every day you want to know that your connection with God is complete.

I remember in 1843 a man and his wife by the name of Martin who

expected the Lord to come in 1844, and they were waiting and watching. And every day they would pray to God, [and] before they would bid each other good-night they would say, It may be the Lord will come when we are asleep, and we want to be ready. The husband would ask his wife if he had said a word during the day that she had thought was not in accordance with the truth and the faith which they professed; and then she would ask him the same question. Then they would bow before the Lord and ask Him if they had sinned in thought or word or action, and if so, that He would forgive that transgression. Now we want just such simplicity as this.

You want to be like little children, hanging upon the merits of a crucified and risen Saviour, and then you will be fortified. How? The angels of God will be around you as a wall of fire; the righteousness of Christ, which you claim, goes before you, and the glory of God is your reward. God sanctify our tongues; God sanctify our thoughts; God sanctify our minds that we may dwell upon heavenly themes: and then that we may impart that knowledge and light to others. There is great advancement for us, and do not stop here. May God help you to make the most of your responsibilities.

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Babylon a Symbol of the Professed Church United to the World

John Nevins Andrews

Babylon is the name of the symbolic harlot which was seen by John. A woman is the symbol of a church. Rev. xii. A harlot is the symbol of a corrupt church. Eze. xvi. It is evident that the woman in Rev. xvii, should be interpreted in the same manner as the one in Chap. xii. As that symbol undoubtedly represents the true church (though spoken of as a woman and her seed) so the harlot and her daughters [Rev. xviii, 5; ii, 20-23] are doubtless the entire corrupt church. We understand therefore, that Babylon is not limited to a single ecclesiastical body; but that its very name renders it necessary that it should be composed of many.

If the harlot to whom the kings of the earth have unlawfully united themselves, symbolizes only the church of Rome, it follows that many of the wicked powers of earth are quite free from this sin. The Greek church is the established church of Russia and Greece; the Lutheran church is the established church of Prussia, Holland, Sweden, Norway, and a part of the smaller German States; a part of the Swiss Cantons have Calvinism as their established religion; England has Episcopacy for her state religion; Scotland has Presbyterianism for hers; and Armenia and Nestoria have their established religions, and zealously oppose dissenters. The United States disclaim a national religion, and yet nearly all her religious bodies are incorporated by the State. Babylon has made all the nations drunken with her wine; it can therefore symbolize nothing less than the universal worldly church.

It will be seen therefore, that we do not exclusively apply the prophecy respecting Babylon to any one of the corrupt bodies which have existed, or which now exist. In this great city of confusion we understand that the corrupt Papal and Greek churches occupy a large space, and act an important part. War, slavery, conformity to the world, pride, intemperance, politics and the like, identify with sad and faithful accuracy, the great body of the Protestant churches, as an important constituent part of this great Babylon.

In the days of the Papal church, Babylon slew a vast multitude of the saints of God. Nor has the Protestant church since its rise been free from such acts, whenever it has possessed the power to perform them. The Protestants of Geneva, with John Calvin at their head, burned Michael Servetus, a man who had barely escaped the same fate at the hands of the Popish inquisition. They did this for the same reason that the Papists do the like; that is, they did it for a difference of opinion, and because they had the power to do it. Witness also the long continued oppression which the church of England was able to maintain toward all dissenters. Even the Puritan fathers of New England, themselves fugitives from the wicked oppression of the church of England, could not forbear to hang the Quakers, and to whip and imprison the Baptists; in all these cases the civil arm was under the control of these professed worshipers of Jehovah, and they could not forbear to use it.

The Protestant church at the present time holds many hundred thousand slaves. Nor is the fact to be disguised, that the professed church is now the right arm of the slave power. This great fact identifies the Protestant church as a part of Babylon, with absolute certainty. Rev. xviii, 13. Take another fact. Christ forbade his people to lay up treasure on earth. Matt. vi, 19. But the church at the present day, as a body, exhibits greater eagerness in the pursuit of wealth, and in the acquisition of Babylonish treasures, [Rev. xviii, 11-14,] than even worldlings themselves. Consider the following also. In exposing the corruption of the Babylonish church of his time, Christ warned his own people to beware of the like abominations. "But be not ye called Rabbi," says Christ, that is, Master or Doctor; "for one is your Master, even Christ; and all ye are brethren." Matt. xxiii, 8. Apparently to imitate the Romish church, Protestants call their ministers, Reverend. This word which is used only once in the Scriptures, is there applied to God. Ps. cxi, 9. If it is a sin for the church to call her ministers Rabbi, or Master, how much greater one must it be for her to apply to them the title of Reverend which belongs to God alone! Not content with this, some of these professed servants of Jesus Christ become Right Reverend, and Very Reverend. And

not a few of them become Doctors of Divinity, so great is their proficiency in the doctrines of Christ.

The New Testament speaks in the most decisive manner respecting plainness of dress. But the majority of the professed church, at the present time, walk in all the fashionable follies of life. They are arrayed in all the gaudy attire of Babylonian merchandise. The merchants of Babylon are the great men of the earth. In the fold of the nominal church is to be found a large portion of the lawyers, doctors, politicians and great men of the world. To succeed in business, to become honorable in society, or to rise to high offices in the nation, it is very important to make a profession of religion, and to have a good and regular standing in the church. This is most abominable in the sight of God, and yet it is very apparent that the church joyfully welcomes such members, because it will make the body more honorable.

It may be said that even corrupt Protestants should not be joined with Romanists as forming the great city Babylon; that Romanists claim infallibility, which Protestants never yet have done. We answer that in this, the difference exists only in name. To speak in the language of their several pretensions, Romanists never can err; Protestants never do

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

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err. If Romanists claim infallibility in advance for the decrees and ordinances of their church, it is also true that Protestant bodies never afterward acknowledge wherein their churches or their councils have been in error. So that Protestant churches have all the advantages of infallibility, and leave to the Romanists all the odium of claiming it.

Babylon is represented as trafficking in the souls of men. Look at the church of England. There the vacant parishes are set up for sale, and the highest bidder becomes the possessor of its revenue, and the pastor of its people! To come nearer home let us look at the various religious denominations in every place where they have sufficient wealth and strength to become popular. They must erect a splendid house of worship, and furnish it in the most expensive style; and the members of the church must dress in all the fashion and pride of life. Then they must have an eloquent man to preach smooth things to fashionable ears. That church which can outdo the other in these particulars, will succeed in securing the fashionable sinners of the place as permanent members of the congregation. Whatever name this is called by, it matters not; the real truth is this: the hearers are to pay a round sum of money, and the preacher in return strews

"The path that leads to hell, with tempting flowers, And in the ear of sinners, as they take The way of death, he whispers peace."

The word Babylon, as we have seen, signifies confusion, and comes from Babel, the place where men, in their impious attempt to build a tower that should reach unto heaven, had their language confounded. Gen. xi. The church should be one. This was the will of Christ. Witness his intercession

with the Father as recorded in John xvii. He prays that his disciples may be one as he and the Father are one; for this would cause the world to believe in Christ. Since the great apostasy, the majority of his professed followers have busied themselves in attempting to climb up to heaven some other way. They have been confounded in the attempt, and scattered abroad upon the face of the earth, with creeds as discordant as the languages of those who were dispersed at the ancient tower. The Holy Spirit uses the word Babylon on account of its signification, and it is a most appropriate designation for the great city of confusion to which it is applied.

The church was represented as a chaste virgin espoused to Christ. 1 Cor. xi, 2. She became a harlot by seeking the friendship of the world. James iv, 4. It was this unlawful connection with the kings of the earth that constituted her the great harlot of the Apocalypse. Rev. xvii. The Jewish church which was represented as espoused to the Lord, [Jer. ii; iii; xxxi, 32,] became an harlot in the same manner. Eze. xvi. Even the term Sodom, which in Rev. xi, is applied to "the great city," is in Isa. i, applied to the Jewish church thus apostatized from God. The fact that Babylon is distinct from, though unlawfully united with, the kings of the earth, is positive proof that Babylon is not the civil power. The fact that the people of God are in her just before her overthrow, proves that she is a professedly religious body. We think it must be apparent therefore, that the woman, Babylon of Rev. xvii, symbolizes the professed church unlawfully united to the world.

{1855 John Nevins Andrews, The Three Angels of Revelation, pages 46.1 to 51.1}



Do Not Try to Be an Adulterer or Adulteress!

Jerry O'Donnell

I am asking you to ignore the commandment found in Exodus 20:13, which, as a reminder, states, "Thou shalt not kill". In fact, this is actually directed at the wife to kill her husband. And the suggested method of killing to be used is probably crucifixion. And, you should also know that there is another man ready to be your husband afterwards and is much better than the current one in all aspects. Now, you ought to have all the motive you need to carry out this plan as it is also the only exception to "thou shalt not kill".

Now, before you get upset with me, the apostle Paul is the one who originally encouraged all of this. "I have espoused you to one husband, that I may present [you as] a chaste virgin to Christ" (2 Corinthians 11:2). However, you cannot accept this arrangement at this time as long as you are still married "For the woman which hath an husband is bound by the law to [her] husband so long as he liveth; but if the husband be dead, she is loosed from the law of [her] husband. So then if, while [her] husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man" (Romans 7:2-3). And how ought we to get rid of the old husband? "Knowing this, that our old man is crucified with [him], that the body of sin might be destroyed, that henceforth we should not serve sin" (Romans 6:6).

Now, the wife addressed in the opener is none other than the church

(Ephesians 5:23-32, Colossians 1:24), therefore, all of us are involved as we make up the church, and literal husbands do not have to get mad at me for encouraging their wives to kill them.

The new husband is Christ, as the scriptures revealed, but many of us have a problem. We are still allowing our old husbands to be active in our lives. Jesus said, "Ye cannot serve God and mammon" (Matthew 6:24). Well, we cannot be married to two people at the same time. Up through Noah, we understood the command of God regarding marriage, "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh" (Genesis 2:24). It was never intended for us to cleave to wives. Of course, Abraham through many of the kings, especially David and Solomon but there were others as well, experienced multiple simultaneous marriages. At some point, at least by the New Testament, we happen to get back on track to the one-to-one ratio, and Paul reminds us, even spiritually, that there is only a one-to-one relationship (Romans 7:2-3). Jesus also reinforced the one-to-one relationship as well by repeating the words of Genesis (Matthew 19:5). This is important because so many try to still have that relationship with the world, all the while desiring to be a Christian, wondering why there are failures and sinning still very actively, more than an 'oops' where, "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus

Christ the righteous" (1 John 2:1).

The first husband, in technicality, could point to Satan, however, that does not fit the narrative perfectly because none of us can physically kill Satan. According to Romans 6:6, the "old man" is mentioned, and it is "the body of sin". That is what needs crucified; that is what needs "destroyed".

We are further told, "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God" (James 4:4). This is what undermines the potential relationship with Jesus. As we warm up to the ways of the world, we, in nowise, can experience the intended relationship with Jesus and, therefore, cannot experience real victory over sin.

When we know we should not eat something, drinking something, participating in something, and looking for an excuse, the mere looking for an excuse shows that the old man is still alive. Sure, we shall be tempted until the day we die or the second coming, but that does not mean the old man is still alive. Then what does it mean? "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death" (James 1:13-15). It is what is still in our hearts that determines if the old man is still alive. When we really do want to eat that which we ought not eat, when we really want to drink that which we ought not to

drink, and when we really want to participate in the forbidden activity, whatever it may be, then the old man is alive and Satan has something to work with.

But this is where we need to take Jesus' example. "The prince of this world cometh, and hath nothing in me" (John 14:30). The devil is an advocate of our old man. He knows what buttons to push to get us desiring the old man only because there is still a connection in us that he can use. Once we get to the point that there is no more connection, the old man will die. To do this, we have to take firm action by killing the flesh as we opened up with. Basically, "they that are Christ's have crucified the flesh with the affections and lusts" (Galatians 5:24). We need to "live in the Spirit, let us also walk in the Spirit" (Galatians 5:25). Let "the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit" (Romans 8:4). "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, [even] our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" (1 John 5:4-5). "But thanks [be] to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (1 Corinthians 15:57-58).

Remember, the great controversy is not just a battle between Christ and Satan, but individually there is a battle going on. Are we going to follow antichrist or Jesus Christ. All

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the evangelical Christians and other Christians along with Catholics are following a lie. "For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist" (2 John 1:7). "And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that [spirit] of antichrist, whereof ye have heard that it should come; and even now already is it in the world" (1 John 4:3).

But, "Every spirit that confesseth that Jesus Christ is come in the flesh is of God" (1 John 4:2). "God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh" (Romans 8:3). And we show we believe Jesus came in the flesh because "That he no longer should live the rest of [his] time in the flesh to the lusts of men, but to the will of God" (1 Peter 4:2).

Jesus coming in the flesh is not about the skin, bones, muscle, veins, etc. Did He, or did He not, take on our nature? If a person says, "No, Jesus did not take on our nature" then they are following antichrist or one of her daughters. If a person says, "Yes, Jesus did take on our nature" then "He that abideth in the doctrine of Christ, he hath both the Father and the Son" (2 John 1:9). And remember, Jesus "took not on [him the nature of] angels; but he took on [him] the seed of Abraham" (Hebrews 2:16).

So, do you believe Jesus Christ, or antichrist? Are you committing adultery, or have you gotten the victory and crucified the old man?



Heavenly Health

Reen Swindle

Health Reform by Faith

Editor's note: Could the absence of faith be the missing key to your health issues? This month we will turn to the wisdom of A.T. Jones to address this vital topic for all of us.

The Lord has told us in 3 John, second verse, "I wish above all things that thou mayest prosper and be in health." Now that is an important wish. And the Lord wishes to what extent?—"Above all things." Does he wish above all things that you should be in health? He says so, surely. Well, then, is it not a shame for a Seventh-day Adventist to be sickly and pale and lean?

But he has given a comparison. "I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." Has not the Lord given directions, prescriptions abundant, that our souls may prosper? Any one who will follow the directions of the Bible as to his soul, his spiritual nature will not be lacking in anything. Will he not be constantly growing and prospering spiritually, in the Christian life and in the knowledge of God?—Certainly he will. It is impossible that it should be otherwise.

But the Lord has given prescriptions also which, if people will follow, will cause them to grow and prosper in health and in strength, just as he

intends that our souls shall do. And he intends to have, and he is going to have his people to be the fairest, healthiest, best-looking people on the earth. And when other people are dying by the thousands, when other people are carried away by disease, and are suffering all kinds of evils in this respect, he intends that his people shall be in perfect health, and not troubled at all. And when Seventh-day Adventists reach that place where they will apply the principles of health reform which God has given us, as the Lord intends, we shall see results which have not yet been seen in many cases. Those who are looking for the coming of the Lord, those who are believing the message as it is, will apply the health-reform principles as they apply the principles that are given for our souls' sakes; and those who do not apply the principles which God has given to cultivate our spiritual nature, and do not apply them as God has given them, will not apply the health reform as God has given it.

Health reform, as such, is to be practiced by faith in Christ. And when our people get to that place where they will live health reform by faith in Christ, then they will live righteousness by faith in Christ. Any one who does not live righteousness by faith in Christ, cannot live health reform as God has given it. One is just as really a matter of faith as the other. Did not God give it? Has he not prescribed it? Is he not the source of it? Does he not intend to be not only the author but the finisher of it? Then is it not of faith? Read Romans, fourteenth chapter, and note especially the last verse, and the last words of that verse,—"*Whatsoever is not of faith is sin.*" And this is spoken of eating and drinking, too. Well, let us get hold of it that way, and apply it that way, and then that will bring in a better practice of health reform among us.

Another thing: The only way I can apply the righteousness which is by faith of Christ, and these truths that belong to our spiritual nature, is to apply them in my own life according to my own individual experience. So likewise the principles of health reform. I am to believe and apply as God has given them, according to my own individual experience and needs, guided by the Spirit of God.

Now among us there has been too much regulating other people's faith, and other people's conduct in spiritual things. But that is being put aside now, and left entirely behind, thank the Lord. There has likewise been too much regulating other people's practice in health reform; each one looking at somebody else, first setting up for himself a cast-iron rule, and then binding that about with steel bands besides, and then fitting it onto everybody else, and if they would not wear it, condemning them for not being health reformers. They would not have been health reformers if they had worn it. That is the surest way not to be health reformers. All this, too, will now be left behind by those who believe the message.

And when this is done, we shall see the Lord's people standing where he intended long ago they should stand, in health and in prosperity, both spiritually and physically. He has given this that we may be prepared by his direction to pass safely through the time of the plagues which are about to fall, when the very air itself will be sick; it is to prepare us to pass through that, and to be translated.

Now I ask another question, Can a man neglect the work which God has given for his spiritual nature, and prosper spiritually? Can he do that and be healthy spiritually? Can he do that and grow and prosper in the knowledge of the Lord?—No, you know he will be weak; he will be

wavering, and he will degenerate, he will get cold and indifferent and backslidden. And on the other hand, I also ask, Can a man slight the directions which God has given in this matter of health reform and have good health?—Of course he cannot.

If a man will follow the directions which God has given for his spiritual nature, as God has given them, he cannot do anything else than prosper spiritually. He cannot backslide; he cannot get cold; he cannot stand still. He is growing every day in the knowledge of Jesus Christ. So, also, if a man will apply the principles of health reform as God has given them, can he be sickly?—No, sir; I say he cannot be sickly. As I said awhile ago, it is a disgrace for a Seventh-day Adventist to be sickly. The Lord promised his people long ago that if they would do what he told them in this respect, as in others, he would take away from them all sickness, and that is spoken to us, and it means us, and he is going to do it, thank the Lord. And those who do not love the third angel's message, and those who love their own ways, will get sick, of course, because they will worship the beast and his image, and the plagues will affect them.

Also the Lord told us among the first printed testimonies that were ever given on the matter of health reform, that health reform "is an individual matter." Now you treat it so will you? You need not require everybody else to live exactly as you do, and eat just what you eat, in order to be health reformers; because if they did, they would not be health reformers.

Now just a few words upon that. If all men were now as God made them at the start, all things that God has prescribed that are good to eat, would be equally good for all people to eat. If all men were now as God made them at the start, all that he has said is good

for man to eat, would be equally good for all people, and all people could live on the same things. But mankind are not that way; we are a long way from where God made us. We are nearly six thousand years in distance from where he made us, and further than that in degeneracy. Every person has defects that he is not responsible for at all, that come from away back. Our fathers, generation after generation, practicing evil things, and going contrary to God's way in all things, have visited upon us and extended to us weaknesses, and many things of this kind that make each one not like anybody else on the earth; and entails defects upon him that are not in other people.

Well then, in these circumstances all things that the Lord says are good to eat are not equally good for all people. Now that is a fact. Don't you know that some people enjoy and fatten on things that you cannot eat at all, yet that are good? Of course there are many people who live on things that are not fit to eat; but we are talking about health reform now. You know that there are some people who can eat things that you cannot eat at all, and things that are good for them, too. Now would it not be just as sensible for them to say that you are not a health reformer because you cannot live on what they live on? That is none of their business. You find out what is good for you, and let the other man find out what is good for him, and then each of you enjoy it, and be health reformers together.

But health reform is not all in eating. A man can live a good while without eating; he can live weeks. He can live several days without drinking anything at all. He cannot live minutes without breathing. The first thing a person does in this world is to breathe, and the last thing he does is to stop breathing; and all the way between he is breathing, and he cannot live

minutes without it; whereas he can live days without drinking, and weeks without eating. And it is hardly too much to say that proper breathing is the most important part of health reform. But that is hardly ever thought of by nine tenths of Seventh-day Adventists. If we breathe properly, having eaten that which is good, we shall have good blood all the time.

The Lord has given each person in this world lung capacity enough to keep all the blood in that person pure enough for all purposes; but if he does not use the lung capacity that God has given him, he cannot have his blood as pure as it ought to be, and consequently he will not have as good health as he ought to have. If I use only half of my lung capacity, will I have as pure blood as if I used it all?—Of course not. If I use only the top of my lungs, only the upper part of them, and the lower part use not at all, can I have as pure blood, even though I eat pure victuals, as I ought to have, and as God made me to have?—Plainly not.

So if you only use the top of your lungs, and breathe this way [raising the shoulders and upper part of the chest] you may live all the health reform you please, so far as eating is concerned, and you cannot have good health; because you are not living health reform indeed. And if you bind yourself about the waist [compressing it tightly], you cannot breathe with any other part of your lungs than the top of them.

Then do you see what you are doing when you bind yourselves about like that? You are robbing yourself of the use of the lung capacity that God has given you, to keep your blood pure, and he has not given you any too much. You are robbed of that, and until you give yourself freedom, and learn to breathe, you cannot have as pure blood as you ought to have, even though you eat good victuals.

So I say, when we live health reform as God has prescribed it, we shall be all right; we shall be fair of skin and healthy of flesh, and strong to work, and we can work right straight along. God has not given health reform for nothing. Practice it as he gave it; find out what he says, and practice it in all things; then it will work well in all things.

But bear in mind that the lungs are not made to breathe with; they are not to do the work in breathing; that is not what they are for. The abdominal muscles are made to breathe with; these are to do the work while the lungs remain passive, and if you do not use these muscles, you do not breathe right. That is all I can say on that now.

Well, then, you must eat good victuals in order to have good blood to start with; then you must breathe right in order to keep the blood good. Because if we eat victuals that are not good, and that cannot make good blood, it is impossible for all the lung capacity to make that blood pure, or to keep it pure. Therefore the Lord has told us what is good to eat. Now I will give you a rule; it is simple enough, I do not think you will have to write it down in order to remember it, one by which every one here can be a health reformer continually, when he breathes right.

Here is the rule: Find out what God says is good to eat; that is the first thing. Find out all that he says is good to eat. Then find out in that list what is good for you to eat. Then see that it is well cooked. Then thank the Lord for it, eat it with a glad heart. And THEN LET IT ALONE. Breathe right, and you will have no difficulty. Let each one do that, and then, you see, it is none of your business whether somebody else eats what you eat or not; he is eating what is good for him, just as you are eating what is good for you. It is an

individual matter, and all will be health reformers together.

Now that is not saying that what each one thinks is good for him, because it tastes good, is to be eaten. That is not it. Find out what God says is good, and then find out from this what is good for you. Cook it right, and then eat it when you have thanked the Lord for it. And there is just as much importance in letting it alone after you have eaten it, as there is in any of the other points.

[Question by one in the audience: What do you mean by letting it alone?]

Well, it is this: The not letting it alone begins before you eat it. There is something on the table, and you would like to eat some of it. Or it may not be on the table yet and you say, "If I thought that would not hurt me, I would cook some of it for dinner;" and then you finally decide that perhaps it will not hurt you, and you cook some of it. When it is on the table you say, "I am afraid that will hurt me if I eat it; but if I thought it would not hurt me, I

would eat it." And finally you conclude perhaps it will not hurt you if you eat some of it; and so you do. And then you begin to query, "Now I wonder, I wonder whether that will hurt me; I wonder whether that will digest just right or not; I really feel as though that was not going to agree with me." That is what it is to not let it alone.

And I say that all this is none of your business. Be sure that it is good, and good for you, and when you have eaten it, let it alone. Of course it will not digest right when you are bothering it all the time, and keeping it from digesting. Let it alone. Having thanked the Lord for it, and asked his blessing upon it, believe that his blessing is upon it. Why do we ask the Lord to bless our food and bless it to its intended use, and then not believe that he does it? Where is the faith in that? That is not health reform. Let us quit it.

A. T. JONES. {November 1893 ATJ, HOMI 231.11}



Healthy And Delicious Recipes

Lisa O'Donnell

Vegan Baked Beans

Ingredients:

- 1 Tbsp olive oil
- 1 medium white onion
- 2 cloves of garlic
- ½ Tbsp cumin
- ½ Tbsp smoked paprika
- 15 oz. tomato puree
- 3 Tbsp brown sugar
- 2 Tbsp molasses
- 2 tsp soy sauce (or see substitute

below)

- 2-15 oz cans of white beans
- Salt to taste

Instructions:

1. Preheat oven to 350 degrees
2. In a saucepan heat oil and saute onion and chopped garlic until soft
3. Add in spices and cook for about 30 seconds more

4. Add in tomato puree, brown sugar, molasses and soy sauce (or substitute) bring to a low boil
5. Add salt
6. Simmer for about 10 minutes
7. Put mixture into a casserole dish and pop in the oven for 15 minutes.
8. Let stand 5 minutes before serving.
9. Garnish with green onions or parsley

*You can adjust sweetness by adjusting the amount of brown sugar

*If sauce is too thick, add a small amount of vegetable stock. If it is too thin, simmer beans with the lid off to reduce and thicken

- ½ medium onion, chopped and caramelized in an oiled skillet
- ¾ cup water
- 1 tsp carob powder
- ¼ cup salt
- ½ tsp celery seed
- 2 Tbsp Sucanat or coconut sugar
- 2 ¼ Tbsp lemon juice
- 1 ¼ Tbsp Roma or Pero
- 1 Tbsp onion powder
- 2 Tbsp sunflower seeds, the inside, not the shell

Blend until smooth.

Keep in container in freezer.

Due to the salt content, it will not freeze solid and may be scooped out as needed.

Soy Sauce Substitute:

(This is a concentrated seasoning, not a food by itself)



The word *biscuit* embodies the process by which this form of bread was made from time immemorial down to within the last century. *Bis* (twice), and *coctus* (cooked), show that they were twice baked. ~Unknown

Natural Vitamins

Jerry O'Donnell

The Benefits of Eating Tomatoes

1. They are a source of vitamin C, Potassium, K1, B9, and beta-carotene, which antioxidants that help support your immune system.
2. The beta-carotene and lycopene, which is another antioxidant in tomatoes, might have anticancer properties.
3. May reduce heart disease because of the high intake of lycopene
4. May increase male fertility by increasing blood lycopene levels and the movement of sperm.
5. May prevent constipation because of the high fiber in both soluble (liquid) and insoluble (solid) forms.

6. May reduce type 2 diabetes because of the lycopene levels.
7. May protect against metabolic syndrome, including strokes, as they fight against abdominal obesity, high blood pressure, high blood sugar, high triglycerides, and low HDL ("good") cholesterol.
8. Support brain health because of the lycopene.
9. Aid in exercise recovery.
10. May protect against sunburn being rich in lycopene.
11. Have substances called lutein and zeaxanthin that may help protect your eyes from the blue light made by digital devices like smartphones and computers.
12. They also may help keep your eyes from feeling tired and ease headaches from eyestrain.
13. And some research shows they may even make you less likely to have a more serious form of the leading cause of blindness in the U.S.: age-related macular degeneration.
14. May help prevent emphysema.
15. Lycopene may help with the gum diseases gingivitis and periodontitis.



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.

Are We to Be Unprofitable Servants or Not?

Luke 17:10 "So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do."

Matthew 25:30 "And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth."

So, if we do all that is our duty to do, after doing all the commandments all of the time, doing good works, keeping the Word of God, even giving effort to win souls, it appears the

best we can ever become is unprofitable, but Matthew 25:30 declares that unprofitable servants are cast into outer darkness. Would that mean everyone would be lost?

Luke 17:10 refers to salvation. There is nothing we can do to contribute to salvation. We are wholly saved through Jesus Christ alone for "by the deeds of the law there shall no flesh be justified in his sight: for by the law [is] the knowledge of sin" (Romans 3:20).

While Matthew 25:30 is the use of God-given talents to primarily be used in winning souls. When we hide the "talent in the earth" (Matthew

25:25), that is a spiritual application of using the God given talents for worldly advantage. Instead of singing to the glory of God, many use their voices to create content that will make money for themselves. And the same is true with all of the other abilities.

Yes, many have to work a secular job and it may appear as if their talents are in the earth or world, but what is done with the funds generated afterwards reveals a larger picture. Are the funds used to buy bigger houses, more cars, enjoy more entertainment, etc., or is it generously supporting the gospel?

So, in the first case of salvation, we cannot be profitable at all, though we do not want to stay in the negative or debt range. That means we are in our sins of which Jesus came to save us from. Unprofitable simply means to break even. All of our sins have been confessed and forsaken but no further deeds can make us profitable. It is Jesus that brought us up from being in debt to zero or unprofitable status, and it is Jesus that also takes care of the rest, known as sanctification as “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). All we can do is cooperate in obedience. Disobedience, especially unconfessed, would send us back into debt and a lost condition.

In the second case, we are to give every effort to win souls for the kingdom, which is how we “lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal” (Matthew 6:20). That business can be very profitable and will be recognized by the number of stones in the crown when we receive our crowns. “Some of them had very bright crowns, others not so bright. Some crowns appeared heavy with stars, while others had but few. All were perfectly satisfied with their crowns” {EW 16.2}.

Therefore, once again, there is no confusion of the term “unprofitable”, but a confusion in the application by finite minds. Applied to salvation, we are unprofitable, but saved. Applied to winning souls, if we waste the talents, we are unprofitable and lost.



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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.

Espoused (Betrothed) or Just Promised

To be espoused or betrothed in the Bible is far more serious than just to be promised. Espoused or betrothed is so closely acting like marriage that a divorce action would be necessary to call off the commitment (Matthew 1:19). A simple promise means that the person appears to be able to live however they want and that at a later date that there would be a union. Espoused or betrothed is a type of union just short of a full marriage. It is a stronger commitment than a promise. So, are you just promised to Jesus while you continue to sin, or are you actually engaged and committed and living as if you are already married to Him (2 Corinthians 11:2)?

King James Version: "For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present [you as] a chaste virgin to Christ."

In Error:

Amplified Bible: I am jealous for you with a godly jealousy because I have promised you to one husband, to present you as a pure virgin to Christ.

Berean Study Bible: I am jealous for you with a godly jealousy. For I

promised you to one husband, to present you as a pure virgin to Christ.

Christian Standard Bible: For I am jealous for you with a godly jealousy, because I have promised you in marriage to one husband—to present a pure virgin to Christ.

Geneva Bible of 1587: For I am ielous ouer you, with godly ielousie: for I haue prepared you for one husband, to present you as a pure virgine to Christ:

GOD'S WORD® Translation: I'm as protective of you as God is. After all, you're a virgin whom I promised in marriage to one man—Christ.

Good News Translation: I am jealous for you, just as God is; you are like a pure virgin whom I have promised in marriage to one man only, Christ himself.

Holman Christian Standard Bible: For I am jealous over you with a godly jealousy, because I have promised you in marriage to one husband – to present a pure virgin to Christ.

International Standard Version: I am jealous of you with God's own jealousy, because I promised you in marriage to one husband, to present you as a pure virgin to the Messiah.

Lamsa Bible: For I am zealous for you with the zealousness of God, for I have espoused you to a husband,

that I may present you as a pure virgin to Christ.

NET Bible: For I am jealous for you with godly jealousy, because I promised you in marriage to one husband, to present you as a pure virgin to Christ.

New International Version: I am jealous for you with a godly jealousy. I promised you to one husband, to Christ, so that I might present you as a pure virgin to him.

New Living Translation: For I am jealous for you with the jealousy of God himself. I promised you as a pure bride to one husband—Christ.

Correct This Time:

A Faithful Version: For I am jealous over you with the jealousy of God because I have espoused you to one husband, so that I may present you as a chaste virgin to Christ.

American Standard Version: For I am jealous over you with a godly jealousy: for I espoused you to one husband, that I might present you as a pure virgin to Christ.

Anderson New Testament: for I am jealous over you with a godly jealousy: for I have betrothed you to one husband, that I may present you a chaste virgin to Christ.

Aramaic Bible in Plain English: For I am jealous over you with the jealousy of God, for I have betrothed you as a pure virgin to one Man, to present to The Messiah.

Berean Literal Bible: For I am jealous as to you with the jealousy of God. For I have betrothed you to one husband, to present a pure virgin to Christ.

Bishops' Bible of 1568: For I am gelous ouer you, with Godly gelousie: For I haue coupled you to one man, to present you a chaste virgin vnto Christe.

Catholic Public Domain Version: For I am jealous toward you, with the

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

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

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

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

jealousy of God. And I have espoused you to one husband, offering you as a chaste virgin to Christ.

Contemporary English Version: I am as concerned about you as God is. You were like a virgin bride I had chosen only for Christ.

Coverdale Bible of 1535: For I am gelous ouer you wt godly gelousy. For I haue married you vnto one ma, to brynge a chaste virgin vnto Christ.

Darby Bible Translation: For I am jealous as to you with a jealousy [which is] of God; for I have espoused you unto one man, to present [you] a chaste virgin to Christ.

Douay-Rheims Bible: For I am jealous of you with the jealousy of God. For I have espoused you to one husband that I may present you as a chaste virgin to Christ.

English Revised Version: For I am jealous over you with a godly jealousy: for I espoused you to one husband, that I might present you as a pure virgin to Christ.

English Standard Version: For I feel a divine jealousy for you, since I betrothed you to one husband, to present you as a pure virgin to Christ.

Godbey New Testament: For I am jealous of you with the jealousy of God: for I espoused you to one husband, to present you a pure virgin to Christ;

Haweis New Testament: For I am jealous over you with godly jealousy; for I have espoused you to one husband, to present you a chaste virgin to Christ.

Literal Emphasis Translation: For I am zealous as to you with the zeal of God, for I have betrothed you to one husband, to present you a pure virgin to Christ.

Literal Standard Version: for I am zealous for you with zeal of God, for I betrothed you to one Husband, a pure virgin, to present to Christ,

Mace New Testament: for I am jealous over you with religious jealousy: since I have espoused you

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to one husband, that I may present you as a chaste virgin to Christ.

New American Standard Bible: For I am jealous for you with a godly jealousy; for I betrothed you to one husband, to present you as a pure virgin to Christ.

New Heart English Bible: For I am jealous over you with a godly jealousy. For I married you to one husband, that I might present you as a pure virgin to Christ.

New King James Version: For I am jealous for you with godly jealousy. For I have betrothed you to one husband, that I may present you as a chaste virgin to Christ.

Smith's Literal Translation: For I am zealous of you with the zeal of God: for I fitted you to one husband, to present a pure virgin to Christ.

Tyndale Bible of 1526: For I am gelous over you with godly gelousy. For I coupled you to one man to make you a chaste virgen to Christ.

Webster's Bible Translation: For I am jealous over you with godly jealousy: for I have espoused you to one

husband, that I may present you as a chaste virgin to Christ.

Weymouth New Testament: I am jealous over you with God's own jealousy. For I have betrothed you to Christ to present you to Him like a faithful bride to her one husband.

World English Bible: For I am jealous over you with a godly jealousy. For I married you to one husband, that I might present you as a pure virgin to Christ.

Worrell New Testament: For I am jealous over you with a godly jealousy; for I espoused you to one husband, that I may present you as a pure virgin to Christ;

Worsley New Testament: For I am jealous over you with a godly jealousy, having espoused you to one husband, that I may present you as a chaste virgin to Christ.

Young's Literal Translation: for I am zealous for you with zeal of God, for I did betroth you to one husband, a pure virgin, to present to Christ,



Questions And Answers

Jerry O'Donnell

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

QUESTION: What do you make of Ellen White's statement in Lt11a, 1894, which says, "The Holy Spirit is the Spirit of Christ", as making only a two-person Godhead?

ANSWER: What Ellen White meant is not what those words at face value appear to state. So, in seeing that those words are written word for word in another place, let us allow Ellen White to explain Ellen White.

"True faith and repose in God are always accompanied by the illuminations of the Holy Spirit, whose temple we are. The Holy Spirit is the Spirit of Christ, it is His representative" {Lt18-1895}.

Many may not see it properly, so, as another preacher would say, let us look at things a bit closer, even microscopically. Those caught up with the word "it" referring to the

Holy Spirit to be taken as a non-being but a “thing”, “an it”, “an object”, just remember how Jesus was referred to as: “therefore also that holy thing which shall be born of thee shall be called the Son of God” (Luke 1:35). So, let us not play games with the word “it”.

Now, the opening to the two sentences states the word “Whose”, as in we being the temple for the dwelling of the Holy Spirit. No doubt that Ellen White is referring to 1 Corinthians 3:16, “Know ye not that ye are the temple of God, and [that] the Spirit of God dwelleth in you?” The word “Whose” would be used in reference to a being. In this case, that would make the Holy Spirit a being. Of course, we do not want to play games with yet another word. So, we move on.

Therefore, we focus upon the fact that the Holy Spirit is Jesus’ representative. Basically, we filled in the pronouns used in the quote. The quote states, “it is His representative”. So, in place of “it” is the “The Holy Spirit” and in place of “His” is “Jesus” That makes the phrase state, “The Holy Spirit is Jesus’ representative.” The word “representative” means that it is not the person. They have come in place of another.

A person in congress represents all of the people of a particular state or smaller section of the state. The person in congress is not the state itself nor the people thereof. A delegate is a representative of that country. For instance, the President of the United States cannot be part of all of the world committees and the goings-on in the world, so the President of the United States sends a delegate or representative, but that representative is not the president

because then it would be the president and not a representative.

Keep in mind that if the Holy Spirit and Jesus are not separate beings, then Ellen White would be going against the Bible. “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). We know the gospel is all about Jesus Christ. Therefore, the truth to be guided into is all about Jesus. However, the verse clearly teaches that the “Spirit of truth” will not speak of Himself. So, if the “Spirit of truth” is Jesus, He would be speaking of Himself and going contrary to this verse. So, is the verse an error of the Bible?

Absolutely not. The fact that Jesus said, “whatsoever he shall hear, [that] shall he speak” means that what Jesus tells the Holy Spirit to say, He will say it. Unless Jesus is talking to Himself, then it has to be two separate beings. And again, if He is telling Himself what to say, it would have to be regarding Jesus and then He would be guilty of speaking of Himself, which the “Spirit of truth” is not supposed to do according to the verse.

Just as Jesus was so much the representative of the Father in all aspects and able to declare “he that hath seen me hath seen the Father” (John 14:9), so likewise, the Holy Spirit is so much the representative of Jesus that it can be said that the Holy Spirit is Jesus but also that Jesus is the Father. Even Ellen White says it that way, “One part of Christ’s great work to the world was, He came to it as a representative of the Father” {Ms5-1889}. So, since the representative of the Father through Jesus Christ is two separate beings,

so is the representative of Jesus through the Holy Spirit two separate beings.

After saying that, if you still persist that the Holy Spirit is not a person but is Jesus Christ, then let us get rid of the Father too or vice-versa (the other way around). "Jesus Christ is the Father with us" {Ms141-1908}. Looks like Jesus is the Father then. So, who talked to Jesus when He was baptized if Jesus is the Father, or who spoke to Jesus at the transfiguration?

QUESTION: Can you explain Deuteronomy 14:26 in regards to strong drink?

ANSWER: "And thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth: and thou shalt eat there before the LORD thy God, and thou shalt rejoice, thou, and thine household."

It certainly does look like permission to partake of strong drink given those scenes, but that is the only verse in the Bible that would give such an appearance. Elsewhere, it is well condemned to use strong drink, especially in Proverbs. For instance, "Wine [is] a mocker, strong drink [is] raging: and whosoever is deceived thereby is not wise" (Proverbs 20:1), and "Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine" (Proverbs 23:29-30).

Overall, Ellen White, the pioneers, and even internet research does not provide a sufficient answer for what is truly meant by Deuteronomy 14:26, but this we do know – it is not

permission to drink strong drink, especially as a regular activity like society encourages, a drink a night. It definitely is not encouraging to party on the weekends either.

QUESTION: Did more than seeing happen between Ham and Noah?

ANSWER: Genesis 9:22 says, "And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without." Some take this as it reads literally despite the fact that the Bible couches sexual terms, for instance, we have the use of the word "know". "Adam knew Eve his wife; and she conceived" (Genesis 4:1). "Then said Mary unto the angel, How shall this be, seeing I know not a man?" (Luke 1:34).

We see the answer a couple of verses later. "And Noah awoke from his wine, and knew what his younger son had done unto him" (Genesis 9:24). Something physically was done to Noah by his son in the manner in which Noah wakes up and recognizes something as opposed to being informed by anyone, "Oh, Ham saw you naked. Just thought you should know." That is not the case. Noah knew something physically happened.

Therefore, it is believed that a homosexual act was performed in some manner. Ellen White tells us, "The unnatural crime of Ham declared that filial reverence had long before been cast from his soul, and it revealed the impiety and vileness of his character. These evil characteristics were perpetuated in Canaan and his posterity, whose continued guilt called upon them the judgments of God" {PP 117.2}.



Prophecy Made Plain

Jerry O'Donnell

The Temple in Heaven

As Seventh-day Adventists, we believe October 22, 1844 to be a significant date in history, even a fulfillment of Bible prophecy. In June 2023, we addressed a movement of people that was fixated upon that date known as the Millerite Movement despite many others involved in the movement who were in other countries. This movement and this date are based upon an understanding that we hold as a people that many other Christians are oblivious to, or have a completely other view. Before we show and make plain a Bible prophecy about the matter, this month we are going to do a little preparation for it.

All Christians believe that "Our Father which art in heaven" (Luke 11:2). We also believe that "Christ sitteth on the right hand of God" (Colossians 3:1), but is that literal? The answer is no. We do not believe that the Father sits on a throne in a cloud-filled environment with another chair next to the Father so Jesus can sit down and has been seated ever since He ascended just before Pentecost by ten days (Acts 1:3-11).

We believe that "the temple of the tabernacle of the testimony in heaven was opened" (Revelation 15:5). Basically, God is in a temple. In that temple God rules from "the throne" (Revelation 16:17). "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). So, that throne is actually the ark of God.

Here on earth, Moses was told to build the temple according to what He saw in Heaven, in fact, "according unto the pattern which the LORD had shewed Moses" (Numbers 8:4).

"Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, [that] thou make all things according to the pattern shewed to thee in the mount" (Hebrews 8:5).

That temple, if a Christian believes in such, usually is a building like some earthly architecture consisting of pillars, stairs, lots of brightness, and then a long walkway with numerous angels forming a path to see God sitting on a throne at the far end of the temple, and of course, Jesus sitting on His throne next to the Father. But this is not what the Bible teaches.

Comparing with the pattern against what Moses built, we see that on earth, "For there was a tabernacle made; the first, wherein [was] the candlestick, and the table, and the shewbread; which is called the sanctuary. And after the second veil, the tabernacle which is called the Holiest of all; Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein [was] the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; And over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly" (Hebrews 9:2-5).

So, there is a two-compartment temple in Heaven. The ark is in the second compartment being the holiest of all or known as the Most Holy Place. The first compartment

then is simply known as the Holy Place. God the Father sits in that second compartment on the ark, which the lid is the mercy seat and under it sits the moral law for the entire universe known as the Ten Commandments. He reverently is surrounded by angels with two of them touching wings behind the seat of God and the other wings veiling their faces.

Now, when Jesus ascended, it is important to know where He first ascended to, and it determines if you have a good Bible or an anti-Seventh-day Adventist Bible. Hebrews 9:12 states, “Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption

[for us]”, and Hebrews 9:25 tells us, “Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others.” If your version mentions the Most Holy Place, then the twenty-three-hundred-day prophecy of Daniel 8:14 falls apart (covered in November 2022) along with other prophetic verses. Jesus must have first gone to minister in the Holy Place and not the Most Holy Place for these other prophecies to work out, as we shall eventually see.

But that is all we are going to provide for this part of the prophecy for now and build upon this foundation next time.



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.

July 12—Fulcrum 7

Potomac Conference President Changes Famous Ellen White Quote

“The greatest want of the world is the want of **pastors**—**pastors** who will not be bought or sold; **pastors** who in their inmost souls are true and honest; **pastors** who do not fear to call sin by its right name; **pastors** whose conscience is as true to duty as the needle to the pole; **pastors** who will stand for the right though the heavens fall” (Education, p. 57).

EGW: “The greatest want of the world is the want of **men**—**men** who will not be bought or sold; **men** who

in their inmost souls are true and honest; **men** who do not fear to call sin by its right name; **men** whose conscience is as true to duty as the needle to the pole; **men** who will stand for the right though the heavens fall” (Education, p. 57).

Comment: The word “men” is more appropriate as compared to the agenda of making generic reference of “pastors” because it is not about the position. It is about every single Seventh-day Adventist as the word “men” was used in Ellen White’s day to be generic apply to both men and women, especially those without any office. It is the human race.

July 23—Advent Messenger

Adventist Youth Imitate the Crazy Worship Styles of the Sunday-keeping Churches

Over the years, Adventists have embraced the ecumenical movement, evangelical theology, worldly standards of dress, and, more recently, the worship styles of the Sunday-keeping churches. In the video above, you will see our youth at both the Tamarind Avenue Seventh-day Adventist Church in California and the Plantation Seventh-day Adventist Church in Florida, dancing to the gospel song called

“Victory Live” by Tye Tribbett, a Sunday pastor known for his outrageous “go crazy” performances.

EGW: “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}



News And Comments

June 26—The Washington Post

Is an Instagram ‘like’ micro-cheating? Gen Z embraces digital sleuthing.

In the realm of downgrading sin, when Jesus said, "But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart" (Matthew 5:28), He did not make any exclusions. Therefore, in this digital age where imagery and conversations can take place without even meeting the person, making it easier to lust after images of the flesh and having a conversation that is not appropriate physically with another does not become an exception. "But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death" (James 1:14-15). Sin starts in the mind. If it is triggered because of lusting after someone or an image, it does not matter. Using the excuse that you cannot talk the way you do

with your spouse or someone you are courting, but you can easily on the internet, that is still cheating. Putting the word "micro" in front of the word cheating is still cheating. In God's eyes, both a physical cheater and a microcheater will end up in the same place unless repented of their sin.

July 27—Marca

Olympic Games city of Paris experiences a massive blackout a day after the inauguration

Is this God's response to the opening ceremonies? Galatians 6:8 says, "For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."

July 11—USA Today

This coast-to-coast heat wave isn't normal. When will it cool down?

And this is not naturally abnormal either. As the article concludes, it

ends with the worship of climate change god. Pockets of abnormal heat is one thing, but to bake the entire country points more to a biblical impact that "causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed" (Revelation 13:12).

July 27—NBC News

Drag performance resembling Last Supper at Olympic opening ceremony rankles conservatives

Galatians 6:7 says, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap."

July 29—CBS News

Paris Olympics organizers say sorry for offense, but insist opening ceremony did not depict

To double down on the depiction saying it was not the last supper and using the word "if" is not an apology. It is that they got caught and do not want to lose the viewer base, and so they are putting out something most blind people will not see. It looks like an apology and once again the Christian is to turn the other cheek and not see that there is no real apology. Judas got caught and was sorry but did not have true repentance as he then went and hung himself (Matthew 27:3-5). And there are many other examples of sorrow but not godly sorrow. "For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death" (2 Corinthians 7:10).



Ellen White Abbreviations In this Issue

1SM - Selected Messages Book 1

2SM - Selected Messages Book 2

EW - Early Writings

GC - The Great Controversy (1911)

Lt18 - Letter 18

Ms5 - Manuscript 5

Ms141 - Manuscript 141

PP - Patriarchs and Prophets

(Continued from page 2)

Simply having an actor drink alcohol on the show is a type of lie because it shows how socially acceptable it is when God says otherwise. And false instructions enter our minds, the fastest with lyrics from various songs of the world, which is a form of brainwashing. But there is more. The grocery stores contain numerous lies on their products and advertisements. Additionally, people's conversations that we may overhear probably contain lies. And so on. False instruction is everywhere.

Although we do not have control over all aspects of our lives regarding false instructions, that which we do have control over, Proverbs 19:27 "Cease, my son, to hear the instruction [that causeth] to err from the words of knowledge", is telling us to be very careful about allowing the exposure thereof. So, how careful are you in the daily guarding of your senses?



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.*

Aloe Vera for H. Pylori

Aloe vera has soothing and anti-inflammatory properties that can help alleviate gastrointestinal discomfort associated with H. pylori infection. Sipping aloe vera juice has

also provided relief from symptoms such as acid reflux and gastritis for many.

