



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.

Stewards of God's Gifts

Ellen White

"Lay not up for yourselves treasure upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is there will your heart be also."

With all the facilities that God has given, all the institutions that are established among us, how sad it seems that when the call is made for men and women—not ministers, but those who have a knowledge of the truth, who in principle should be firm as a rock—to change their location and put their heart into the work to represent the truth to others, there are so few to respond. What is the

matter? Souls are perishing for the truth. Why do not those who have the Bread of Life, the heavenly manna, give it to those who need it? Souls, perishing out of Christ, would be saved if God's professed people who have the light would let it shine, bring it out from under that bed, from under that bushel that encloses it, and put it on a candlestick that it may shine to all that are within the house.

Think of what God has done. At infinite cost He has opened through the smitten heart of His beloved Son a channel by which His mercy may flow to the world. God delighteth in mercy; cannot His followers express this? God is love; tell it, act it. Let self

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- News and Comments
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- The Relationship of Deeds to Salvation
- The Uses of Water In Health and Disease
- Watchman, Let Him Declare What He Seeth

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

Dear Brothers and Sisters ...

Jerry O'Donnell

In one of our family worship times, we brought before the children the intensity in which Satan is trying to distract people away from time with God, meaning that Satan knows his time is running out. We went through a number of items in which we referenced time before the 1900s being pretty much spent working on the farm. There was not a whole lot of distraction from the routines of life.

Those who could afford the theatre attended such, while most were unable, financially. That eventually turned into motion film, which increased frequency of availability, but still at the theatre. Eventually, it started being piped into our homes via television. The channel selection options began to increase, and no longer was there down-time, having snow on the screen overnight; and then recording devices entered the picture in case people were not available to watch their favorite, nightly distraction. Then movies could be ordered through the mail, and eventually that developed into streaming services. It leapt from needing to have a television, to now using any electronic device, including phones.

We took the children through the steps of the music industry as well. Again, beginning in the 1800s, there was very limited availability of music. With the invention of the radio, music became easier to access. Sure, people found playing the radio while working a better combination than silence while working, and being left

to one's own thoughts all day, especially if the work was lonely. But with recording devices, ability to purchase songs and whole albums, radio, too, moved into becoming more portable, easy to receive on demand, and with most of it being freely accessible, there is practically nowhere a person can retreat to without the sound of music involved. All of this is to block out, or distract from those moments where it is just you and God.

Further distractions include clothing – or the lack thereof – food, and the numerous options available, drink, and the numerous options available there, too; all of which is to distract in the area of health, and a lot in the area of lusting.

Add onto that the push to have to buy objects to be happy, or make someone else happy, which distracts in the use of God's funds that He has blessed us with, and are to be used in ministering, along with taking care of necessities. Try going through the holidays, birthdays and anniversaries, and special occasion days without a card, flowers, or other gift, especially with those not of the faith, and see if a person can survive without feeling uneasy, having to explain why there is a lack of participation in the expected societal norm.

So, are you caught up in Satan's distractions, or do you "anoint thine eyes with eyesalve, that thou mayest see" (Revelation 3:18)?



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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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no longer be idolized. Much, yes, everything, has God done for us; then why not in your turn do something for Jesus? "But unto you that fear my name shall the Sun of righteousness arise with healing in his wings."

There has been a revelation of Christ's glory to the church of God. "The path of the just is as a shining light, which shineth more and more unto the perfect day." Stormy times are before us; like a thief, Satan is stealing along in his plans and devices. Suddenly will these things come upon all who are asleep. What shall we do that we may be prepared for the satanic work that is to open before us, when the lying wonders of Satan will come with startling surprise upon all who are not ready, and who are not kept by the grace of Christ.

I did not expect to write upon this matter, but somehow my pen has traced these lines. I find that our people in foreign lands are, many of them, afraid to send their youth to America to receive an education, for the manner of dress and the want of holiness of mind that exist, especially in Battle Creek, make our brethren tremble for the influence that would be brought into these countries which would strengthen pride and weaken spirituality. Not having sufficient knowledge of what saith the Scriptures, many are not balanced by principles. I know they have reason to be afraid. There ought to be many going forth from Battle Creek as devoted, spiritual

missionaries; but many will not feel the burden of souls until they are thoroughly converted and copy the Pattern, Jesus Christ. They have a theoretical knowledge of the truth, but their limited practical knowledge has made them weak and inefficient, yielding to desire for display; and therefore they feel not the urgency of the case of those who know not the truth.

Having refused to lift the cross, to stand forth as the chosen, peculiar people of God, they have missed a rich experience which would have brought them into sympathy with Christ and with one another, to help each other in the church to reach a higher standard. What will be the result of this course pursued by those who profess to believe the truth? They refuse to wear the yoke of Christ, and they will not learn the lessons in the school of Christ which would make them wise unto salvation. God has entrusted us with talents, some five, some two, some one, but not a farthing to be squandered upon selfish indulgence. For it is Master-lent capital; nothing is to be hoarded, for there is a place for every talent to be employed. The principal is the Lord's. The interest is His. Every dollar that is put out to the exchangers is stamped with the image and superscription of God.

In the expenditure of money let the Christian look up to God and ask Him to give wisdom. What if the professed followers of Jesus should look upon their expensive garments and should see the words written

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upon them by the finger of God, "Clothe the naked." What if they should see inscribed upon their expensive decorations in their homes, the pictures and furniture, "Bring the poor that are cast out to thy house." In the dining room, where the table is laden with abundant food, the finger of God has traced, "Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house?"

Let all, old and young, consider that it is not a light matter to be the Lord's steward and to be charged in the books of heaven with using in a selfish manner. The needy, the oppressed, are left in want, while the Lord's money is selfishly squandered in extravagance and luxury. O, that all will remember that God is no respecter of persons. It is a great thing to be a steward, faithful and true, before a just, impartial God who will not excuse in any of His stewards any unfairness or any robbery toward Him.

We see in this far off country very much to be done. Men, consecrated to the service of Christ, are wanted now; there are openings on every side. And as we count the cost of entering places where the standard of truth is to be elevated, we see that the work cannot go forward without means. O, that all to whom the Lord's money is entrusted would lay hold of this important part of the work and be the Lord's in this world where there is want, nakedness, wretchedness, and ignorance! To whom much has been given, of him much will be required.

The law of God holds every man accountable for the use he makes of every dollar that comes into his hands, for the Lord has made men His agents to relieve the world's distress. If man hoards or selfishly

uses his Lord's entrusted goods, it will be to the ruin of his own soul, for he honors, exalts, and glorifies himself. Yet society and his associates are just so foolish as to exalt the man as much better than the poor because he has large property, when this accumulated wealth was the Lord's, to be used to relieve the temporal and spiritual wants of His creatures. It is the custom of the world to exalt and worship men who are unfaithful stewards and have embezzled their Lord's goods, making oppression current, poverty and ignorance more deep and bitter, causing men to blaspheme God because of the wretchedness. If men had kept the commandments of God, loving God supremely and their neighbor as themselves, this terrible wretchedness would not be.

God is a spectator in every business transaction. The connection of man with his God, in this sacred arrangement made with man in entrusting him with the Lord's goods, should, in view of the judgment, make man honest with his God. Every man is to be judged according to the deeds done in the body. There are those in our world who, although the professedly chosen of God, can always pass the needy by on the other side. Jesus sees this; Jesus marks this; He will not pass it by. Jesus declared that He came to preach the gospel to the poor. He has bestowed His goods [so] that love and beneficence shall live, ever growing stronger in the hearts of His people.

In the work of saving souls, there is need of enduring patience and love and sincere faith. The heavenly agencies are at work in drawing them, and the human agent, co-operating with the divine, must bring to his work a warm heart, glowing with the spirit of Christ,

having a yearning of soul for those who are ready to perish. Why are there not more successful workers in drawing souls to Christ? Because there are but few who are laborers together with God. Many become weary in well doing. They have not the grace to submit to discipline and spiritual training. They do not choose to unite with Christ and toil with painstaking to attain the desired object. It is far easier to have a name to live while they are spiritually dead. If they maintain the semblance of piety, they think it is sufficient. At times they have good purposes, the spark of grace in their souls is not extinct, and they are pleased with themselves although they neither burn nor shine.

Would it not be well for these souls to enquire, Where are the sheaves that I am required to bring to Jesus in the turning of souls from sin unto righteousness? Will it not be profitable for these souls to do some self-examination to see whether they be in the faith? Do they copy the Pattern? Or do they by word and action lead others away from Jesus, to be as self-deceived as themselves? How long before the truth shall impress the heart and transform the character?

With great blessings in the unfolding of truth, all who are favored will have to render an account to God. Having light from heaven, they did not appreciate it all sufficiently to let it shine upon others; depositories of the sacred gifts of heaven, they are doing nothing to show forth the praises of Him who hath called them out of darkness into His marvelous light. What will they say in the last great day when every case is decided for life or death, [when] all [are] rewarded as their works have been? Let every one who claims to be a follower of Jesus ask himself, Am I

walking in His footsteps? Am I co-operating with Christ, or am I walking and working away from Christ?

The world's Redeemer gave His life as a continual sacrifice in order to save man. He withdrew from the kingdom of heaven and consecrated Himself to the work of ministering to the sorrows of suffering humanity. The kingdoms of the world, and the glory of them, were brought in the most attractive light before Christ and offered as a bribe if He would only bow to acknowledge Satan as prince of the world. But the Lord Jesus saw it all as if He saw it not. Only one object was before Him—the saving of the souls whom Satan was binding under his power; everything else sank into insignificance. The voice of penitence, imploring forgiveness, was music for His ears. He saw a world bound in captivity to Satan's power. All the kingdoms of the world and the glory of them, inviting His acceptance, would not have caused Him to turn aside a step from the path which He knew led directly to the cross.

Jesus could have flashed bright beams of light on the darkest mysteries of science, but He would not spare a moment from teaching the knowledge of the science of salvation. His time, His knowledge, His faculties, His life itself, were appreciated only as the means of working out the salvation of the souls of men. O what love, what matchless love! Contrast our tame, lifeless, half-paralyzed efforts with the work of the Lord Jesus. Listen to His words, to His prayer to the Father, "I have declared unto them thy name, and will declare it; that the love wherewith thou hast loved me may be in them, and I in them." What language is this! How deep, how broad, how full!

The Lord Jesus desires to shed abroad His love through every member of the body, His church, that the vitality of that love may circulate through every part of the body and dwell in us as it dwells in Him. The Lord then can love fallen man as He does His own Son; and He declares that He will be satisfied with nothing less than this in our behalf. How many answer the expectation of Christ Jesus? How many will make decided efforts to copy the Pattern? Who are called the great ones of earth? Those who have riches and worldly honors. It is regarded as no sin to misapply the goods entrusted to men in order to relieve the distressed, the hungry, the naked. But those who greedily grasp all they can possibly lay their hands on, and leave the poor to struggle in the battle of life in want and hunger, will not be proud to meet the record in that day when every man will be judged according to his works.

The stewards of God have nothing to fear if they do their duty in appropriating the means entrusted to them. Christ has made ample provision for the ignorant, the poor, the down trodden. They are the objects of His mercy and eternal love. The apportioning of rewards at the last day turns upon the question of our practical benevolence: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Christ puts Himself in the poor man's place, identifying His interest with that of the poor. "For I was an hungered and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not." He calls upon each disciple to dispense with grateful liberality the gifts entrusted to him, as if he were bestowing the

same upon his Redeemer.

Our Saviour was ever touched with human woe. Human nature left to itself would not have strong sympathy with human needs; but when the love of Christ shall warm the heart, then true beneficence is practiced in the name of Christ, then there is action upon new and higher ground. Souls as well as bodies are to be saved and comforted, and the love and the means bestowed are to be proportioned to the worthiness of Christ and our obligations to Him. Here are the highest inducements, a motive power strong and efficient, to overcome the master passion of selfishness. The love of God and the love of the world are striving for the mastery; which shall bear away the victory?

Every soul who believes in Jesus will copy the Pattern; he will be self-denying. He will not seek to please self but to see and understand the wants of the cause of God, what he can do as his personal duty to exemplify the life of Christ. "No man liveth to himself," and no man dieth to himself; his influence for good or for evil is perpetuated in those who follow His example.

There are peculiar snares open before the feet of those who have temporal riches. Circumstanced as they are by the providence of God, unless they are constantly seeking for heavenly wisdom, their feet will stumble into Satan's nets; even those who believe the truth are in danger of showing a preference for moneyed men and acting toward them as if fearful to speak to them of their dangers lest they shall be offended and refuse to support the cause of God with the capital entrusted to them. This has been done in many instances, for those who have the handling of property are exposed to

high-mindedness, to self-trust, to self-confidence and self-exaltation. Whenever this course is questioned, the plain truth is closely brought home to the soul, they are troubled to feel that a personal injury has been done to them, that those who are in responsible positions did not show them due respect. If they have made a loan to the cause of God, at once the temptation comes to withdraw the means entrusted; this has brought financial pressure at a time when it has caused great anxiety and burdens to those who had been placed in positions of trust. When those rich men to whom God has entrusted talents for the very purpose of building up His cause, extended the light of truth, act in this manner, they plainly say, "This is not the Lord's money but my own, to do with just as I please."

Are these men of property laborers together with God? No, no. They are embezzling their Lord's money, misapplying it to serve their own tempted souls and please the prince of darkness. Thus loans become heavy burdens, and our brethren want as few of them as possible. Let the stewards of the means entrusted to them of God see the peculiar snares laid for the borrower and the lender, and let them close the door to temptation by giving freely as the Lord has prospered them. Let our brethren who bear responsibilities in the work draw upon these rich men for the Lord's own money, with assurance that the Holy Spirit will make them willing to invest the sum that they can well afford to apply for the advancement of the kingdom of God in the world. Let professed Christians consider Christ Jesus at every step, for you are His representatives, and you are to follow His example.

Jesus was rich; He made the world;

He was the possessor of all things; but in the days of His humiliation, when He assumed humanity, He chose not the position of wealth, of worldly honor. He came into our world as a poor man. "Though he was rich, yet for our sakes he became poor, that we through his poverty might be rich," not in riches that pass away, but in eternal treasures. When you contemplate your great Exemplar, what is your duty? In view of the perishing souls in every country and in every clime, you are to sell that you have, and to give alms, to use your bank stock as the Lord's entrusted capital, to the glory of God. To acquire wealth for the satisfaction of knowing that you have an abundance is not the example placed before you by Jesus Christ. It is a sin and your soul is in peril as long as you maintain this position.

Thousands of souls have missed their way to heaven because they come into possession of property, and Satan's suggestions were accepted, and the direct injunctions given by the Master, Jesus Christ, has but little weight.

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is there will your heart be also. The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!"

"Sell that ye have and give alms; provide to yourselves bags which wax

not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is there will your heart be also. Let your loins be girded about and your lights burning; and ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately.

Here the danger is plainly stated; the duty of the children of light is laid open before them. It is not safe to follow the customs or practices of the world in the use of the means the Lord has placed in your hands. Unless we individually feel the sacred responsibility of our stewardship, and in the investment of the Lord's goods strictly follow the example of Jesus, there is constant danger that Satan's plans will divert the Lord's money into forbidden channels, and the treasury of God be robbed of the means which should be employed in blessing humanity, in helping the poor, the needy, the orphan, the fatherless, and establishing missions in all parts of our world.

Character is influence. As mind rules matter, character rules minds, and draws other minds into sympathy, and there is a new impulse, a moral taste created. Thus a power is exerted for good in all missionary work. As nothing turned Jesus aside from the great plan for the redemption of man through self-denial and self-sacrifice, every pardoned sinner is under the weighty responsibility of placing himself in harmony with Christ and the heavenly intelligences, strong in unity, employing every element of influence and securing every holy agency in heaven and in the earth to oppose error with truth. We cannot do otherwise if we are partakers of

the divine nature. We see the wonderful exultation of the love of Christ in the spectacle of a God yielding Himself as a sacrifice that He may save man. When we have an experimental knowledge of God and Jesus Christ whom He hath sent, the grace of Christ will be so attractive and powerful to us that we shall consider nothing a sacrifice that we can do to spread the glad tidings by sea and land.

Property is a talent which as a steward you are responsible to use with wisdom, expending as little upon yourself as is needful, that the Lord may receive His own. Even the one talent, wisely employed, will win other talents. But if the possessors of means become selfish and bury their talents of money in the world, if covetousness, or prodigal expenditure in selfish indulgence, leads them to refuse to invest in the cause of Him who sacrificed all to enrich humanity with the title to an immortal inheritance, what will they say in the judgment, when an account of their stewardship is demanded?

God is opening more and more channels through which our gifts in tithes and offerings are to flow. Become acquainted with the missions already established at home and in foreign countries. See the embarrassed condition of the missions in far off lands. Shall the missionaries become discouraged for the want of means to advance the work, to lift the standard of truth in foreign lands? The islands of the sea are waiting for thee, O God. Schools are to be established in these islands to prepare students to go to higher schools within reach, there to be educated and trained to go back to their island homes to diffuse to others the light they have received. Will any who claim to believe the

truth indulge a spirit of avarice now? Will any show a spirit of selfishness to grasp the highest wages possible for their service because they think they can get it, when this is necessitating restrictions in other directions where the means is needed? Churches should be ready to assist sister churches to provide a place of worship free from debt, that character may be given to the work.

This work of missions, the work of saving souls, was established in a sacrifice established by Jesus Christ Himself, and every follower of Christ in truth will be imbued with His spirit and work with His mind for the same end for which He came into our world. Every extravagant, selfish indulgence will appear very different to the actor when the judgment shall sit, and the books shall be opened; every transaction in business, every matter of deal, every dollar that has been drawn away from the treasury

of God to satisfy ambitious projects, or merely for pleasure, will then appear in altogether a different light from that in which the suggestions of Satan presented it.

Let no man lock away the Lord's money in parchments and wills to be used after he is dead. Use your means yourself as stewards of God while you live. There are churches burdened with debt; let your means help to relieve the situation. There are widows and orphans that can be greatly relieved. Jesus has given you an example; follow His footsteps. When the minds and hearts of God's people are filled with the love of Jesus, there will be a clearer line of demarkation between them and the world. Today there is great reason for deep humiliation because of the sinful conformity between the church and the world.

{Manuscript 11, 1892}



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"He Took Part of the Same"

Alonzo Trevier Jones

The first chapter of Hebrews reveals that Christ's likeness to God is not simply in form or representation but also in very substance, and the second chapter as clearly reveals that His likeness to men is not simply in form or in representation, but also in very substance. It is likeness to men as they are in all things, exactly as they are. Wherefore, it is written: "In the beginning was the Word, and the Word was with God, and the Word was God.... And the Word was made flesh, and dwelt among us." John 1:1-14.

And that this is likeness to man as he is in his fallen, sinful nature and not as he was in his original, sinless nature is made certain by the word: "We see Jesus, who was made a little lower than the angels for the suffering of death." Therefore, as man is, since he became subject to death, this is what we see Jesus to be, in His place as man.

Therefore, just as certainly as we see Jesus lower than the angels, unto the suffering of death, so certainly it is by this demonstrated that, as man, Jesus took the nature of man as he is, since death entered, and not the nature of man as he was before he became subject to death.

But death entered only because of sin; had not sin entered, death never could have entered. And we see Jesus made lower than the angels for the suffering of death. Therefore we see Jesus made in the nature of man, as man is, since man sinned and not as man was before sin entered. For this He did that He might "taste death for every man". In becoming man that he might reach man, He must come to man where man is.

Man is subject to death. Therefore Jesus must become man, as man is, since he is subject to death.

"For it became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings." Heb. 2:10. Thus, in becoming man, it became Him to become such as man is. Man is subject to sufferings. Therefore it became Him to come to the man where he is – in his sufferings.

Before man sinned he was not in any sense subject to sufferings. And for Jesus to have come in the nature of man as he was before sin entered, would have been only to come in a way and in a nature in which it would be impossible for Him to know the sufferings of man and therefore impossible to reach him to save him. But since it became Him, in bringing men unto glory, to be made perfect through sufferings, it is certain that Jesus in becoming man partook of the nature of man as he is, since he became subject to suffering, even the suffering of death, which is the wages of sin.

And so it is written: "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same." Verse 14. He, in His human nature, took the same flesh and blood that men have. All the words that could be used to make this plain and positive are here put together in a single sentence.

The children of men are partakers of flesh and blood, and because of this He took part of the same.

But this is not all. He also took part of the same flesh and blood as that of which the children are partakers.

Nor is this all. He also Himself took part of the same flesh and blood as that of which the children of men are partakers.

Nor yet is this all. He also Himself likewise took part of the same flesh and blood as that of which men are partakers.

Thus the Spirit of inspiration so much desires that this truth shall be made so plain and emphatic as to be understood by all, that He is not content to use any fewer than all the words that could be used that just as, and just as certainly as, "the children are partakers of flesh and blood, He also Himself likewise took part of the same" flesh and blood.

And this He did in order "that through death He might . . . deliver them who through fear of death were all their lifetime subject to bondage." He took part of the same flesh and blood as we have in the bondage of sin and the fear of death, in order that He might deliver us from the bondage of sin and the fear of death.

And so, "Both He that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren." This great truth of the blood-relationship, this blood-brotherhood of Christ with men is taught in the gospel in Genesis. For when God made His everlasting covenant with Abraham, the sacrifices were cut in two and He, with Abraham, passed between the pieces. Gen. 15:8-18; Jer. 34:18, 10; Heb. 7:5, 9. By this act the Lord entered into "the most solemn covenant known to the Oriental" or to Mankind, – the blood covenant, – and thus became blood-brother to Abraham, "a relation

which outranks every other relation in life."

This great truth of Christ's blood-relationship to man is further taught in the gospel in Leviticus. In the gospel in Leviticus there is written the law of redemption of men and their inheritances. When any one of the children of Israel had lost his inheritance or himself had been brought into bondage, there was redemption provided. If he was able of himself to redeem himself or his inheritance, he could do it. But if he was not able of himself to redeem, then the right of redemption fell to his nearest of kin in blood-relationship. It fell not merely to one who was near of kin among his brethren, but to the one who was nearest of kin who was able. Lev. 25:24-28; 47-49; Ruth 2:20; 3:9, 12, 13; 4:1-14, with the marginal readings.

Thus in Genesis and Leviticus there has been taught through all these ages the very truth which we find here taught in the second chapter of Hebrews – the truth that man has lost his inheritance and is himself also in bondage. And as he himself can not redeem himself nor his inheritance, the right of redemption falls to the nearest of kin who is able. And Jesus Christ is the only one in all the universe who is able.

But to be the Redeemer he must be not only able, He must be a blood relative. And He must also be not only near of kin, but the nearest of kin and the nearest of kin by blood-relationship. Therefore, "as the children" of man – as the children of the one who lost our Inheritance – "are partakers of flesh and blood, He also Himself likewise took part of the same" – took part of flesh and blood in very substance like ours and so became our nearest of

kin. And therefore it is written that He and we "are all of one: for which cause He is not ashamed to call us brethren."

But the Scripture does not stop even yet with the statement of this all-important truth. It says, further: "For verily He took not on Him the nature of angels; but He took on Him the seed of Abraham. Wherefore in all things it behooved Him to be made like unto His brethren," whose blood-brother He became in the confirming of that everlasting covenant.

And this He did in order that wherein "He Himself hath suffered being tempted, He is able to succor them that are tempted." For He was "touched with the feeling of our infirmities;" being "in all points tempted like as we are, yet without sin." Heb. 4:15. Being made in His human nature in all things like as we are, He could be and He was tempted in all points like as we are. The only way in which He could possibly be tempted "like as we are" was to become "in all things" "like as we are."

As in His human nature He is one of us, and as "Himself took our infirmities" (Matt. 8:17), He could be "touched with the feeling of our infirmities." Being in all things made like us, He, when tempted, felt just as

we feel when we are tempted and knows all about it and so can help and save to the uttermost all who will receive Him. As in His flesh, and [as] Himself in the flesh, He was as weak as we are and of Himself could "do nothing" (John 5:30); so when He bore "our griefs and carried our sorrows" (Isaiah 53:4) and was tempted as we are, feeling as we feel, by His divine faith He conquered all by the power of God which that faith brought Him, and which in our flesh He has brought to us.

Therefore, His name is called Emmanuel which is "God with us." Not God with Him only, but God with us. God was with Him in eternity and could have been with Him even though He had not given Himself for us. But man through sin became without God, and God wanted to be again with us. Therefore Jesus became "us" that God with Him might be "God with us". And that is His name, because that is what He is. Blessed be His name.

And this is "the faith of Jesus" and the power of it. This is our Saviour – one of God and one of man – and therefore able to save to the uttermost every soul who will come to God by Him.

1905, ATJ, The Consecrated Way to Christian Perfection, 21.1-26.2



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The Relationship of Deeds to Salvation

Jerry O'Donnell

Let us open up this message with declaring the expectation of how are we to live. "My little children, let us not love in word, neither in tongue; but in deed and in truth" (1 John 3:18). It is not enough to simply mouth the words, "I love Jesus", or even "I believe in Jesus", for He said, "If ye love me, keep my commandments" (John 14:15).

Therefore, in deed, along with truth, we are to keep the commandments.

Many claim to be born again, but what does that really mean. Today, to most Christians, it means nothing. Unless they were really bad persons, nothing much changes in the area of deeds. Christians continue to eat, drink, watch entertainment, listen to music, dress, etc., the same way before and after becoming born again, but what is God's expectation for the new Christian? – "But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds" (Colossians 3:8-9). There is to be a change. All those old ways of life are put off and a new way of living takes over. We will be careful of what we watch, listen to, how we dress, what we eat and drink, etc. In fact, regarding the old deeds, "if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live" (Romans 8:13). So, instead of fooling ourselves, thinking we can live our old lifestyle and claim to be saved, while the Bible tells us that it actually leads to death, we ought to mortify those deeds. We are not to simply cut back on those things, but really put to death those deeds.

Now, we "know that in me (that is, in my flesh,) dwelleth no good thing" (Romans 7:18), therefore, we need some external guidance to know if our deeds are right or wrong. James 1:25 tells us, "whoso looketh into the perfect law of liberty, and continueth [therein], he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." So, it is the "law of liberty" that we are to use, but for those who are unsure what that refers to, James 2:10-12 clarifies it for us: "For whosoever shall keep the whole law, and yet offend in one [point], he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty." Once again, we are brought back to the Ten Commandments that so many Christians nail to the cross, dismiss, alter, or simply do away with. No wonder so many Christians do not know how to actually be a Christian instead of just claiming to be a Christian. If there is no standard, people are lost... literally.

But, let us be clear on one thing, all that "law of liberty" keeping does nothing in earning justification, 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. Therefore we conclude that a man is justified by faith without the deeds of the law" (Romans 3:20, 28). The "law of liberty" is a standard to give us knowledge if something is sinful or not, and if we already participated in the sinful activity, it ought to cause us to run to our Savior. "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: And he is the propitiation for our sins: and not for ours only, but also for [the sins of] the whole world” (1 John 2:1-2).

However, many Christians do not see it that way. They see it as dismissing God’s commandments. That, unfortunately, is a mistake on their part – even a serious mistake “For not the hearers of the law [are] just before God, but the doers of the law shall be justified” (Romans 2:13). Justification is not permission to continue sinning, but rather to take care of the sin and then “present [you] faultless before the presence of his glory with exceeding joy” (Jude 1:24) as if you have never sinned. A judge is not going to give grace to a speeder if that person is going to continue to speed. A parent is not going to give grace to a child playing with matches to permit them to go and continue to play with matches. Grace is given because the parent senses that the child learned their lesson so punishment is not necessary because their child is not

going to touch the matches again; otherwise, the parent would be contributing to the burning down of the house when it catches fire as the child continues playing with matches. Likewise, if God’s grace were permission to do away with His law, permitting the Christian to continue to lose his temper, take whatever he wants, use foul language, watch nudity, listen to songs encouraging bad behavior, be cruel and oppressive, have other gods, etc., God would be guilty of contributing to the sin problem along with being an accomplice to the injury of all who suffer from the results of the sinning.

So, to put it in perspective, both the Old and the New Testaments tell us what the deeds are used for since we are not saved by our deeds. “Give them according to their deeds, and according to the wickedness of their endeavours: give them after the work of their hands; render to them their desert” (Psalms 28:4). “According to [their] deeds, accordingly he will repay, fury to his adversaries, recompence to his enemies; to the islands he will repay recompence” (Isaiah 59:18). “For many nations and great kings shall serve themselves of

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them also: and I will recompense them according to their deeds, and according to the works of their own hands” (Jeremiah 25:14). “But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; Who will render to every man according to his deeds: To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life: But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile: For there is no respect of persons with God” (Romans 2:5-11). Deeds reveal who we are, and the destination as a result. If we are saved by Jesus Christ, we will be righteous and have life. If we are not saved, we will be unrighteous, evil, wicked, etc., and face wrath and death. Now, keep in mind that it is not a matter of being mostly good, as opposed to bad; it is not a sliding scale. We either “love the Lord thy God with all thy heart, and with all thy soul, and with all thy

mind” (Matthew 22:37), or we do not. To love with “all” is to be righteous. To hold back a bit, allowing even a small amount of sinning to go on, is wicked. There is no middle ground.

But so many Christians are taught to “just believe!”. Keep in mind “the devils also believe, and tremble” (James 2:19). That would mean the devils get to go to Heaven, since they believe, too, by that teaching, as there are no exceptions, but we know that is not true; therefore, Christians should have a reaction to their belief also. “Many that believed came, and confessed, and shewed their deeds” (Acts 19:18). Belief causes the true Christians to confess their sins, for “If we confess our sins, he is faithful and just to forgive us [our] sins, and to cleanse us from all unrighteousness” (1 John 1:9). And the deeds shown afterwards are not going to be lying, cheating, and stealing. They are going to “follow after righteousness, godliness, faith, love, patience, meekness” (1 Timothy 6:11). Their deeds are going to show that they have destroyed the devil’s temptations, covered up their nakedness, dropped their ornamentations, cleaned up their language, etc.

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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.

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So, what does Jesus say to all the Christians who carelessly break His commandments? “Ye are of [your] father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it” (John 8:44).

Jesus also stated the purpose of the deeds that are in truth: “But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God” (John 3:21). It is not an earning of Heaven, as it is simply the Christian lifestyle revealing that Jesus “saves his people *from* their sins” (Matthew 1:21), and not *in* their sins.

But what happens if we refuse to change our deeds? “And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov’d” (John 3:19-20). Jesus condemns us then.

So, what should our attitude be towards false teachers? “But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate” (Revelation 2:6). Stop with the sympathizing and excusing of those preachers who are teaching that grace, faith, belief, etc., do away with the commandments. They know better. They preach what they preach for the money, for the position, attention, etc. They are “false prophets, which come to you in sheep’s clothing, but inwardly they are ravening wolves” (Matthew 7:15). They are “ungodly men, turning the grace of our God into lasciviousness” (Jude 1:4). We must come to reality on this because our eternal life

depends upon what messages we are believing.

And all this “get along with each other-ism” called the ecumenical movement where everyone is accepting of everyone else’s beliefs and gods, saying that we all serve the same true God, is not acceptable with God. “If there come any unto you, and bring not this doctrine, receive him not into [your] house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds” (2 John 1:10-11). Such acceptance makes us as guilty of worshipping their pagan gods, participating in their practices, even that of terrorism, attacking Christianity despite being Christian, etc. That is what God says!

However, that is not the worst of it. While the seven last plagues are falling, the last generation on earth who made every excuse against keeping the commandments, against being a true Christian, etc., will “blaspheme the God of heaven because of their pains and their sores, and repented not of their deeds” (Revelation 16:11). They will be stubborn until the bitter end!

God has chosen to use human beings to reach other human beings, but if they reject the messengers with His saving message, God will reject them. “And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard [speeches] which ungodly sinners have spoken against him” (Jude 1:14-15). “Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father

which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity” (Matthew 7:21-23). Any deed that is not of God is ungodly even if we say, “Well, my Jesus permits me to...”. Be careful. If it cannot be substantiated by all the verses from the Bible on the subject matter (Isaiah 28:9-10), it is not of God. Pulling out a verse from the Bible to justify a sin is of the devil, just like Satan tried to pull with Jesus

back in Matthew 4:1-11 during the wilderness temptations. Satan quoted the scriptures twice, but purposely missed the verses' true meanings when compared to the other scriptures on the matter.

Remember, “He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him” (1 John 2:4). And the bottom-line principle is “whatsoever ye do in word or deed, [do] all in the name of the Lord Jesus, giving thanks to God and the Father by him” (Colossians 3:17).



I Am Come to Deceive The Whole World

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



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- Do you think the attack on gas stoves is by chance?
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While people are distracted by sports, politics, Hollywood idols,

etc., the march towards the agenda is already upon us and increasing in intensity.

Heavenly Health

Reen Swindle

“Divine Prescriptions for Health”, pt. 2

Alonzo Trevier Jones

In the medical treating of disease, what is it that does the curing? Suppose that on my hand there is a cut, a gash clear across and into the bone; and I come to the physician to have it bound up and mollified, and he does this. Does that heal it?—No. What really does the healing?—It is the wonderful working blood. But what is the particular thing in the blood that God uses to do the healing?—Life, life. If my blood is full of corruption, of poison, of death, because of the things I have been eating, will it heal? It will be an open, inflamed, and vicious sore for weeks, if it does not result in blood poisoning. But if the blood is a pure, bounding life current the cut heals in a very short time without being inflamed, or sore at all. It is the life in the blood that does it. This is as true of a fever or any other disease as it is of a cut. As certainly as there is a sufficient supply of life, the disease is defeated. And this "sufficient supply of life", is simply another way of expressing the thought of the "power of resistance of disease".

Another verse, Prov. 14:30: "A sound heart is the life of the flesh." Very good. But the heart is not truly sound unless it is free from sin, and is bound up and is made whole in the holiness and righteousness of God.

Let us read those words again [*from the last paragraph of Heavenly Health, April, 2025*]: "My son, attend to my words, . . . For they are life unto those that find them, and health to all their flesh." For they are what?

"They are life unto those that find them, and health to all their flesh." Then that tells us that devotion to God, holiness of life, life derived from God through receiving his word and spirit of life—that is the true way to true health. Then when the people come for health to you, or to the health institution where you are, what are you to give them that they may have health?—Life, life, the word of life. That is not too much to say. Oh, it is true that you and I, being called to be Christians, are literally to stand as channels of life from God to men.

And since life is health, and it is literally true that we are to stand between God and men, we shall be channels by which health shall reach them, and they shall know that it is come. To illustrate: John 5:24: "He that heareth my word, and believeth on him that sent me, hath everlasting life." What is that for? What does he give eternal life to you and me for?—Not only for our own sakes, but also that we shall pass it on to them that have it not. For his life is the fountain of health and his word is "the word of life."

There is another passage that tells this same thing in another way. Deut. 7:12-14, "Wherefore it shall come to pass, if ye hearken to these judgments, and keep, and do them, that the Lord thy God shall keep unto thee the covenant and the mercy which he swore unto thy fathers: and he will love thee, and bless thee, and multiply thee: he will also bless the

fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oil, the increase of thy kine, and the flocks of thy sheep, in the land which he swore unto thy fathers to give thee. Thou shalt be blessed above all people: there shall not be male or female barren among you, or among your cattle. And the Lord will take away from thee all sickness, and will put none of the evil diseases of Egypt, which thou knowest, upon thee; but will lay them upon all them that hate thee."

He says, hearken to the word of God, and "thou shalt be blessed above all people." Now did he expect them to do that thing and then he would, apart from the word, do this thing?—No. In that way comes the blessing. Take that course and the consequence is that you will be blessed above all people. The way of the word of God, is the way to the things which God promises. So that those things which he promises are, in the nature of the case, consequences of our expecting the thing that he says and putting ourselves into the attitude to which he calls us.

"Without faith it is impossible to please God." "Faith comes by hearing, and hearing by the word of God." That which the word of God speaks to me cannot come to me unless I believe that thing in the word in which he speaks it. Now in this word, "the Lord will take away from thee all sickness", that blessing cannot come to me unless I take that word which says it, and expect that through the word that says it, that thing will come to me. That is faith.

To illustrate: The centurion came to Jesus one day saying, "Lord, my servant lieth at home, sick of the palsy." Jesus said "I will come and heal him." The centurion replied,

"Speak the word only, and my servant shall be healed." His servant was miles away across the hills and valleys, and Jesus was here. But the centurion said, "Speak the word only, and my servant shall be healed." Jesus said, "I have not found so great faith, no not in Israel." The centurion did not expect Jesus to go over there and speak to his servant. No. Speak the word here, and there it would be done. What would do it? That man expected that the word which Jesus would speak, should do the thing which Jesus would speak; that is faith.

We must not read in the word the precious promises of God, and then ask and expect him to send down to us, apart from that word, the thing promised. No. We read in the word the promise, and then we are to expect the things promised to come to us by that word in which it is spoken. Therefore, when he prescribes here the way to be free from all sickness, that is the way: and that thing can come to us only in the way that he has expressed, and our faith can receive it only through the words that he has spoken in which he tells that thing.

Why, then, are there so many Christians who are sick? Is it the fault of God, or the fault of those who are wondering why they do not have health when it is simply because they do not take it? The physician gives a prescription, and the patient usually takes it. When the physician makes a prescription, and the patient refuses to take it, he then takes the case into his own hands. Here our God gives prescriptions for good health. If people will not take the prescription, they take their cases into their own hands; and, of course, are responsible for the consequences. And there is no true ground

for their queries as to why they are continually sick.

This is true faith cure. For this truth of the forgiveness of sins and the peace of God as elements in the true treatment of disease, does not in any sense sanction the quackery of the so-called faith cures; that is too prevalent. Faith is in it: indeed it is all of faith, because the forgiveness of sins and the peace of God are known only by means of faith. But it is the "faith which works:", not an airy pigmentary notion called faith that prays and "believes" and then sits around and does nothing. It is the true faith which upon the word of God and the love of God teaches the forgiveness of sins, and there works most vigorously to reduce fevers, to eliminate poisons, and diligently to

search out the physical causes of the sickness in order that these causes shall, with the sins, be forever abandoned, and the true way of true health, which is inseparable from holiness, be faithfully followed in the future.

The scriptures cited are sufficient upon that one thought, that God's word contains the remedy for disease. Another one will I repeat: "He sent his word and healed them." Ps. 107:20. That emphasizes the fact that God's word, in the prescription that he has given, is the way to health.

April 1903, ATJ, The Medical Missionary, 96.3-98.2



Healthy And Delicious Recipes

Lisa O'Donnell

Sweet Potato and Black Bean Skillet

Ingredients

- 1 medium onion diced
- 1 orange or red pepper
- 1 tablespoon olive oil
- 2 cups peeled and diced sweet potato
- 1 teaspoon ground cumin
- 1 teaspoon dried oregano
- 1/2 teaspoon smoked paprika
- 1/4 teaspoon garlic powder
- Salt to taste
- 1 can diced tomato
- 2 cups cooked brown rice
- 15 ounce can low sodium black beans, drained and rinsed

- 2 tablespoons chopped cilantro
- Juice of a lime
- 1/2 cup shredded vegan cheddar style cheese

Instructions

1. Heat the olive oil in a large skillet.
2. Add in the diced sweet potatoes, salt and pepper, and sauté over medium heat for about 8 minutes.
3. Add 3-4 tablespoons of water to the skillet and cover it with a lid.
4. Let the sweet potatoes steam until they are fork tender, about

- another 4 minutes depending on the size.
5. Remove from skillet and set aside.
 6. Add a small amount of olive oil to the skillet and sauté the onion and peppers until tender.
 7. Add the diced tomatoes, sweet potato, black beans, rice, spices, cilantro, lime juice, and salt.
 8. Stir everything together until combined.
 9. Add the shredded cheese to the top and cover the skillet with the lid.
 10. Let everything cook for another 3-4 minutes until the cheese is melted and everything is warm.
- Serve topped with additional cilantro, avocado, and plain soy or coconut based Greek yogurt or vegan sour cream if desired.



What is a proper diet for man?

One which contains, in a state of purity, the right elements of nutrition, in the right quantity, and the right proportions.

~1865 James White, Health, or How to Live

Natural Vitamins

Jerry O'Donnell

The Benefits of Brazil Nuts

Brazil nuts are packed with nutrients and offer several health benefits. Here are some of the key benefits:

1. **Rich in Selenium:** Brazil nuts are one of the best sources of selenium, a mineral that plays a crucial role in metabolism, thyroid function, and protecting the body from oxidative stress. Just one Brazil nut can provide more than the daily recommended intake of selenium.
2. **Antioxidant Properties:** Due to their high selenium content, Brazil nuts have potent antioxidant properties that help combat free radicals, reduce inflammation, and protect cells from damage, supporting overall health.
3. **Heart Health:** Brazil nuts are rich in healthy fats, particularly monounsaturated fats, which can help reduce bad cholesterol (LDL) and increase good cholesterol (HDL). This can promote heart health and reduce the risk of cardiovascular diseases.
4. **Supports Brain Health:** The high selenium content may also support cognitive function and reduce the risk of mental decline and neurodegenerative diseases. Selenium has been linked to better brain health and may help protect against conditions like Alzheimer's.

5. **Improves Skin Health:** The antioxidants in Brazil nuts, including selenium and vitamin E, can promote healthy skin by protecting against UV damage and supporting skin elasticity. They may also help in preventing acne and reducing skin inflammation.
 6. **Boosts Immune System:** The selenium in Brazil nuts is crucial for the proper functioning of the immune system. It helps in the production of white blood cells that are essential for fighting infections.
 7. **Mood Improvement:** Selenium has been linked to improving mood and may help in managing conditions like anxiety and depression. Consuming Brazil nuts regularly may help boost overall mental well-being.
 8. **Protein and Fiber:** Brazil nuts are a good source of plant-based protein and fiber, which can support muscle health and aid in digestion.
 9. **Supports Thyroid Health:** Selenium is essential for the conversion of thyroid hormones into their active form, which is critical for regulating metabolism, energy levels, and maintaining proper thyroid function.
- It is worth noting that while Brazil nuts offer many benefits, they are also high in calories, so moderation is key to avoid excessive intake. Generally, one to two nuts a day is enough to reap the benefits of selenium.



The Uses of Water In Health and Disease

Dr. John H. Kellogg, M.D.

Hard Water

Water is said to be hard when it will not produce a good lather with soap, but forms curds instead. Hardness is due to the presence of earthy salts in the water; salts of lime—chalk and gypsum—are the most common. Ten grains per gallon of any of these salts is sufficient to render water hard and unfit for use, though some waters furnished to cities for general use contain from 70 to 160 grains per gallon of solid matter. Hard water is

unfit for cleansing purposes because its mineral ingredients form insoluble compounds with fatty substances. When mixed with soap, the lime or other mineral takes the place of the soda or potash in the soap.

The Uses of Water in Health and Disease, pp. 11, 12



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.

Hate or Honor Parents?

The atheist, from their website of contradictions, see Exodus 20:12, and Luke 14:26, as opposing verses, even a contradiction.

Exodus 20:12, “Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.”

Luke 14:26, “If any [man] come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.”

Paul sheds light on the subject for this one: “Children, obey your parents in the Lord: for this is right” (Ephesians 6:1). Honor and obedience go hand and hand; however, children are not to blindly obey their parents. A parent who forbids Bible reading, or forbids a young person to choose to attend a church that the child believes is the biblical one, happens to be considered immoral of parents to do, and ought to be disobeyed. This is where the hate comes in. Any parent who forbids the child from having a closer walk with Jesus ought to be hated for that, and disobeyed.

However, if a godly parent is commanding godly commands, the child is to obey and honor their parent.

We cannot just take two verses of the Bible and contrast them without including other principles, instructions, and information from other places in the Bible to guide in the full understanding. Contrasting those two verses alone would appear contradictory, but when other verses, shedding more light on the subject are brought in, there is no contradiction.

Further, many verses are of a general nature. Most relatives are unconverted. So, Luke 14:26 is spoken in a general sense to hate all of the relatives who forbid, or distract from, a close walk with Jesus. They may appear to be free and allow whatever, but their examples and conversations are nothing short of a distraction from God. Obviously, Jesus did not intend for anyone to hate a godly relative.

Let us be “rightly dividing the word of truth” (2 Timothy 2:15) instead of just pulling out a small sample of verses for comparison, or contention.



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.

Did Jesus Take on the Seed of Abraham or Just Help Them?

In looking at **Hebrews 2:16**, we have a serious undermining of the nature of Christ, which is definitely an anti-Seventh-day Adventist doctrine. This verse in some versions clearly teaches that Jesus took on the fallen nature, which encourages us "so to walk, even as he walked" (1 John 2:6), referring to Jesus. If Jesus took on the nature before the fall of Adam and Eve, then we have no hope of walking as Jesus walked. No wonder so many denominations can easily dismiss the commandments and think any attempt to keep them is an effort of earning salvation.

King James Version: For verily he took not on [him the nature of] angels; but he took on [him] the seed of Abraham.

In Error:

A Faithful Version: For surely, He is not taking upon Himself to help the angels; but He is taking upon Himself to help the seed of Abraham.

American Standard Version: For verily not to angels doth he give help, but he giveth help to the seed of Abraham.

Amplified Bible: For, as we all know, He (Christ) does not take hold of [the fallen] angels [to give them a helping hand], but He does take hold of [the fallen] descendants of Abraham [extending to them His hand of deliverance].

Anderson New Testament: For, verily, he does not take hold of angels, but he takes hold of the posterity of Abraham.

Aramaic Bible in Plain English: For death was not authorized over the Angels, but death was authorized over the seed of Abraham.

Berean Literal Bible: For surely He helps not the angels, but He helps the seed of Abraham.

Berean Study Bible: For surely it is not the angels He helps, but the descendants of Abraham.

Catholic Public Domain Version: For at no time did he take hold of the Angels, but instead he took hold of the offspring of Abraham.

Christian Standard Bible: For it is clear that he does not reach out to help angels, but to help Abraham's offspring.

Contemporary English Version: Jesus clearly did not come to help angels, but he did come to help Abraham's descendants.

Darby Bible Translation: For he does not indeed take hold of angels [by the hand], but he takes hold of the seed of Abraham.

Douay-Rheims Bible: For no where doth he take hold of the angels: but of the seed of Abraham he taketh hold.

English Revised Version: For verily not of angels doth he take hold, but he taketh hold of the seed of Abraham.

English Standard Version: For surely it is not angels that he helps, but he helps the offspring of Abraham.

GOD'S WORD® Translation: So Jesus helps Abraham's descendants rather than helping angels.

Good News Translation: For it is clear that it is not the angels that he helps. Instead, he helps the descendants of Abraham.

Holman Christian Standard Bible: For it is clear that He does not reach out to help angels, but to help Abraham's offspring.

International Standard Version: For it is clear that he did not come to help angels. No, he came to help Abraham's descendants,

Literal Emphasis Translation: For surely it is not the angels that He lays hold upon, but rather the seed of Abraham that He lays hold upon.

Literal Standard Version: for doubtless, He does not lay hold of messengers, but He lays hold of [the] seed of Abraham,

Mace New Testament: for he is not the deliverer of angels; but the deliverer of Abraham's posterity.

NET Bible: For surely his concern is not for angels, but he is concerned for Abraham's descendants.

New American Standard Bible: For clearly He does not give help to angels, but He gives help to the descendants of Abraham.

New Heart English Bible: For, truly, he did not come to help the angels, but to help the offspring of Abraham.

New International Version: For surely it is not angels he helps, but Abraham's descendants.

New King James Version: For indeed He does not give aid to angels, but He does give aid to the seed of Abraham.

New Living Translation: We also know that the Son did not come to help angels; he came to help the descendants of Abraham.

Smith's Literal Translation: For certainly he lays not hold of angels; but of the seed of Abraham he lays hold.

Weymouth New Testament: For assuredly it is not to angels that He is continually reaching a helping hand, but it is to the descendants of Abraham.

World English Bible: For most certainly, he doesn't give help to angels, but he gives help to the seed of Abraham.

Worrell New Testament: For surely He doth not succor angels, but He succoreth Abraham's seed.

Worsley New Testament: For indeed He taketh not hold of angels to save them, but of the seed of Abraham.

Young's Literal Translation: for, doubtless, of messengers it doth not lay hold, but of seed of Abraham it layeth hold,

Correct, or nearly correct, this time:

Bishops' Bible of 1568: For he in no place taketh on hym the Angels: but the seede of Abraham taketh he on hym.

Coverdale Bible of 1535: For he in no place taketh on him the angels, but ye sede of Abraham tabeth he on him.

Geneva Bible of 1587: For he in no sort tooke on him the Angels nature, but hee tooke on him the seede of Abraham.

Godbey New Testament: For not yet does he take upon himself the nature of angels, but he takes upon himself the seed of Abraham.

Haweis New Testament: For he verily took not on him the angelic nature, but assumed that of the seed of Abraham.

Lamsa Bible: For he did not take on him the pattern of angels; but he did take on him the seed of Abraham.

Tyndale Bible of 1526: For he in no place taketh on him the angels: but the seede of Abraham taketh he on him.

Webster's Bible Translation: For verily he took not on him the nature of angels; but he took on him the seed of Abraham.



Keep the Sabbath Holy

Jerry O'Donnell

Yes, we brought this topic back from the chopping block after finding a new approach and a reader sharing their interest in the article.

Soft or Firm Impact

Again, this next quote about the Sabbath may appear to be directed at parents alone, and those who have no kids or their kids are already grown up and out of the house may feel slighted, but do not feel that way, as we will apply the instructions to all.

Parents stand in the place of God to their children to tell them what they must do and what they must not do with firmness and perfect self-control. Every effort made for them with kindness and self-control will cultivate in their characters the elements of firmness and decision....

Fathers and mothers are in duty bound to settle this question early so that the child will no more think of breaking the Sabbath, neglecting religious worship and family prayer than he would think of stealing. Parents' own hands must build the barrier. {AH 320.3}

Setting examples and teaching children that Sabbath-keepers are to take a firm stance on keeping holy the Sabbath is ever to be portrayed, especially to children. How else, generally speaking, could Joseph have taken a firm stand by stating,

“how then can I do this great wickedness, and sin against God?” (Genesis 39:9), or Daniel, holding to his position by not being impressed by the king’s table: “But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank” (Daniel 1:8). This same, firm, godly attitude should carry over into the Sabbath.

Sharing with the family the job offers that were turned down because they required periodic Sabbath encroachment; following the guidelines in proper Sabbath preparation and not taking care of those “Oops, I forgot to...” moments when the Sabbath comes in, but letting them be left undone until after the Sabbath; making sure nothing is viewed or listened to that is not Sabbath appropriate, etc.; all contribute to the firmness and discipline to be portrayed before the household witnesses. Every little excuse of Sabbath encroachment weakens the stance of standing for the Sabbath.

Children ought not roll their eyes at parents who are trying to teach these godly principles about the Sabbath. The Sabbath is not something to be lightly regarded as is the danger ever before us. Keeping the Sabbath is holy business.

Now, for the rest of the congregation, be careful that the conversations in front of children during fellowship meals or simply while in earshot of children do not drag off into worldly conversation. This is not a social day. This is not a day to be discussing plans for the week personally. This is not the time to stretch politics into “prophetic” conversation. The church is to be supportive of parental efforts, and where parents may be lacking, the rest of the members are to tactfully pick up the slack.

May we all contribute to the character of being firm in keeping the Sabbath holy and stand like the three Hebrews before King Nebuchadnezzar.



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Questions And Answers

Jerry O'Donnell

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

Question: Did Jesus eat the Passover or any sacrifice?

Answer: This is an interesting question which has sparked much controversy. Non-vegetarians state that in all the gospels that vegetarians are stretching the issue by claiming it is only by implication that Jesus ate meat, but nowhere does it explicitly state that He ate meat. Vegetarians who believe Jesus knew better than all the human beings living at that time, and for that matter, ever, that a meat diet is not the healthiest and will do exactly that plus claim that the Bible does not explicitly say that Jesus ever ate meat. They figure that Jesus would be a hypocrite since He set a vegetarian diet in the garden and would later, encourage a vegetarian diet in the end of time. Sure, He permitted meat eating after the flood, but that was to be for a short period of time. Even when Jesus tried to bring the Israelites into a vegetarian diet in the desert, especially "while the flesh [was] yet between their teeth, ere it was chewed, the wrath of the LORD was kindled against the people, and the LORD smote the people with a very great plague" (Numbers 11:33), makes sense that Jesus was a vegetarian when He walked this earth.

Well, Ellen White seems to be silent on explicitly stating one way or the other; however, she does pen about John the Baptist though: "John separated himself from his friends, and from the luxuries of life, dwelling alone in the wilderness, and

subsisting upon a purely vegetable diet" {CTBH 38.5}.

Overall, it is best to leave it at that. It can be something we ask Jesus at some point during eternity. Of course, we probably will not sense a need to know the answer as we will be too busy enjoying eternity.

Question: Are we undoing the curse that God placed upon the human race at the tower of Babel?

Answer: Genesis 11:9 states, "Therefore is the name of it called Babel; because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth."

With the languages being confounded, it greatly hindered the progress to repeating the evils prior to the flood showing how rapidly people can unite in their rebellion.

Today, with people learning each other's languages, devices that now perform translations immediately in both directions, the answer would be "Yes". And look how rapidly we are again progressing in rebellion towards God. People are blatantly sinning without fear of punishment, not only from God, but in society. It seems that all of the restrictions have been removed and sin is allowed to reign.

On top of that, we saw the first half of the 2020's demonstrating to us how easy it is now is to unify the world. Instead of building a tower, the world is working towards the

time which will “receive power as kings one hour with the beast” (Revelation 17:12), which is, in a “day for a year” principle (Numbers 14:34, Ezekiel 4:6), a period of a mere fifteen days that there will be universal reign.

Question: Why did God have to come down to see what the people of Babel were doing?

Genesis 11:5 states, “And the LORD came down to see the city and the tower, which the children of men builded.”

So, since God sees all as “the ways of man [are] before the eyes of the LORD, and he pondereth all his goings” (Proverbs 5:21), then why did God have to come down to investigate the Tower of Babel, is a popular question.

To simply deal with the rebellious from His throne, sending a lightening bolt or two, opening up the earth, etc., shows a Being that is too distant to understand. People would blame God for being out of touch. So, this, along with many other examples, is a show that God indeed wants to “dwell among them” (Exodus 25:8), referring to His people.

The dwelling with people was evident not only in the tabernacle but also in the life of Jesus.

Although God is just (Acts 3:14), He is also compassionate (Romans 9:15).

Question: Are the later writings of Ellen White manipulated by her son and even the Conference?

Answer: Listen to the response to the same accusation stated in Ellen White’s day:

“Letters have come to me from different ones, relating visions that

they said God had given them; but the Lord Jesus tells me, ‘Believe them not; I have not sent them.’ Some write to me, saying that God has revealed to them that Sister White is in error, that she is influenced by the leaders to believe some things that are not true, and to reject some things that are true. But the word comes again, ‘Heed them not; I have not spoken by them, nor given them any word or message. They have spun lying words, from the suggestions of Satan” {2SM 76.2}.

Basically, it comes down to an agenda. If the later writings do not support the position of doctrine that is desired, they, not being a prophet, throw accusations against her writings.

Keep in mind, “The very last deception of Satan will be to make of none effect the testimony of the Spirit of God. ‘Where there is no vision, the people perish’ (Proverbs 29:18). Satan will work ingeniously, in different ways and through different agencies, to unsettle the confidence of God’s remnant people in the true testimony. He will bring in spurious visions to mislead, and will mingle the false with the true, and so disgust people that they will regard everything that bears the name of visions as a species of fanaticism; but honest souls, by contrasting false and true, will be enabled to distinguish between them” {10MR 311.1}.

People make “none effect” her writings in many different ways, but the subtle one is to believe in the writings of Ellen White while discrediting her writings. Who are we, not even being prophets ourselves, to think we can identify what is and is not directed of God by inspiration?



Making It Plain

Jerry O'Donnell

What it Means to Take on the Seed of Abraham

Hebrews 2:16, “For verily he took not on [him the nature of] angels; but he took on [him] the seed of Abraham.”


It is important that we know Jesus took on the nature of fallen human beings, specifically that of Abraham's seed. If we do not believe that Jesus had the fallen nature, then none of us, even with the help of God, can “walk, even as he walked” (1 John 2:6), which is to live as Jesus lived—in complete obedience. That means that we are wasting our time calling people to keep the Sabbath holy, because no one can do that then, and if people cannot do that, then they cannot keep any and all of the commandments. And if no one can keep the commandments then all we are left with is to believe that Jesus saves—period. We will then be allowed to live in sin and still go to Heaven, which is the belief of just about every Christian today, which is a lie.

The use of brackets around the words “him the nature of” means that they are not found in the original text. They are supplied words. In a Bible that people can hold, such words usually appear in italics. That means that the translators could have put erroneous words there and the modern versions of Jesus simply helping people could equally be appropriate. However, both cannot be correct, as was brought out in the KJV vs. Catholic Versions.

So, to make this plainly understood, it is always a good idea to look at the context. The next two verses state, “Wherefore in all things it behoved him to be made like unto [his] brethren, that he might be a merciful

and faithful high priest in things [pertaining] to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted” (Hebrews 2:17-18). For Jesus to be made like unto us, and not simply Adam, means that the subject is the nature of Christ and not how Jesus helps people. So, no, the modern translators have purposely injected helps because if the nature of Christ is the subject, then every Christian is expected to live in obedience to God, and if in obedience, that would mean keeping the commandments, and if keeping the commandments is expected, then that would mean even the Sabbath. So, no wonder the modern translators changed the verse.

The fact that Hebrews 2:17-18 also brings out that Jesus was tempted allows us to see how He was tempted by including Hebrews 4:15, which says, “we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as [we are, yet] without sin.” To be tempted as we are, as opposed to just Adam, means that Jesus had to take on the fallen nature, otherwise it would not be a temptation like we experience. Jesus could have fallen, for if He could not have fallen, He would then not be tempted like we are.

So, knowing that Jesus took on the nature of Abraham's seed points to taking on a nature after the fall of Adam and Eve, bringing to light that we can walk perfectly, after being justified by Him. 

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.

March 14

Advent Messenger

Adventist World Radio Manila is Reciting the Muslim Call to Prayer "Allah is the Greatest" for 30 Days During Ramadan

Adventist World Radio Manila is currently conducting 30 days of prayer during Ramadan with the opening phrase "Allahu Akbar" sung 3 to 4 times during the call to prayer. Each episode begins with the Islamic "Adhan" and says "Allah is the Greatest." From February 28 to March 30, 2025, Adventist World Radio Manila, part of the official global broadcasting ministry of the Seventh-day Adventist Church, will build bridges with Muslims by incorporating elements of Islamic worship into its programming. Even if some may see this as a very poor

attempt at witnessing to Muslims, it is actually a catastrophic failure because what they are doing is actually diluting the distinctiveness of the Adventist faith with the Muslim religion and signaling an endorsement of the Islamic faith.

Comment: Though this was eventually canceled, this is poor excuse of witnessing.

EGW: "One thing it is certain is soon to be realized—the great apostasy, which is developing and increasing and waxing stronger and will continue to do so until the Lord shall descend from heaven with a shout. We are to hold fast the first principles of our denominated faith and go forward from strength to increased faith. {Lt326-1905}



News and Comments

March 16

Futurism

Man Tries to Set Tesla Chargers on Fire, Accidentally Sets Himself on Fire As Well

"After igniting crudely-made Molotov cocktails fashioned out of beer bottles, the man set his own clothes on fire, according to police." This is a

modern day example of Proverbs 26:27, which says, "Whoso diggeth a pit shall fall therein: and he that rolleth a stone, it will return upon him."

March 16

NY Times

We Were Badly Misled About the Event That Changed Our Lives

Yet, the whole time they were yelling, "Follow the science!" It was all a hoax, yet if the same recommendations come about again, the public are still ready to persecute the non-compliers. And when they stepped on religion, they took it way too far. Many do not realize that they

were acting as instruments of Satan instead of God. "Keep that which is committed to thy trust, avoiding profane [and] vain babblings, and oppositions of science falsely so called: Which some professing have erred concerning the faith. Grace [be] with thee. Amen" (1 Timothy 6:20-21).



Keep Holy the Sabbath Day!

Genesis 2:2-3 And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

Exodus 20:8-11 Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day [is] the sabbath of the LORD thy God: [in it] thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that [is] within thy gates: For [in] six days the LORD made heaven and earth, the sea, and all that in them [is], and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.

Exodus 31:13-17 Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it [is] a sign between me and you throughout your generations; that [ye] may know that I [am] the LORD that doth sanctify you. Ye shall keep the sabbath therefore; for it [is] holy unto you: every one that defileth it shall surely be put to death:

for whosoever doeth [any] work therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh [is] the sabbath of rest, holy to the LORD: whosoever doeth [any] work in the sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, [for] a perpetual covenant. It [is] a sign between me and the children of Israel for ever: for [in] six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed.

Exodus 34:21 Six days thou shalt work, but on the seventh day thou shalt rest: in earing time and in harvest thou shalt rest.

Exodus 35:2-3 Six days shall work be done, but on the seventh day there shall be to you an holy day, a sabbath of rest to the LORD: whosoever doeth work therein shall be put to death. Ye shall kindle no fire throughout your habitations upon the sabbath day.

Leviticus 19:3 Ye shall fear every man his mother, and his father, and keep

my sabbaths: I [am] the LORD your God.

Leviticus 19:30 Ye shall keep my sabbaths, and reverence my sanctuary: I [am] the LORD.

Leviticus 23:3 Six days shall work be done: but the seventh day [is] the sabbath of rest, an holy convocation; ye shall do no work [therein]: it [is] the sabbath of the LORD in all your dwellings.

Leviticus 26:2 Ye shall keep my sabbaths, and reverence my sanctuary: I [am] the LORD.

Numbers 28:25 And on the seventh day ye shall have an holy convocation; ye shall do no servile work.

Deuteronomy 5:12-15 Keep the sabbath day to sanctify it, as the LORD thy God hath commanded thee. Six days thou shalt labour, and do all thy work: But the seventh day [is] the sabbath of the LORD thy God: [in it] thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that [is] within thy gates; that thy manservant and thy maidservant may rest as well as thou. And remember that thou wast a servant in the land of Egypt, and [that] the LORD thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the LORD thy God commanded thee to keep the sabbath day.

Nehemiah 13:19 And it came to pass, that when the gates of Jerusalem began to be dark before the sabbath, I commanded that the gates should be

shut, and charged that they should not be opened till after the sabbath: and [some] of my servants set I at the gates, [that] there should no burden be brought in on the sabbath day.

Isaiah 56:2 Blessed [is] the man [that] doeth this, and the son of man [that] layeth hold on it; that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil.

Isaiah 58:13-14 If thou turn away thy foot from the sabbath, [from] doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the LORD, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking [thine own] words: Then shalt thou delight thyself in the LORD; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the LORD hath spoken [it].

Isaiah 66:23 And it shall come to pass, [that] from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD.

Jeremiah 17:21-22 Thus saith the LORD; Take heed to yourselves, and bear no burden on the sabbath day, nor bring [it] in by the gates of Jerusalem; Neither carry forth a burden out of your houses on the sabbath day, neither do ye any work, but hallow ye the sabbath day, as I commanded your fathers.

Ezekiel 20:12 Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I [am] the LORD that sanctify them.

Matthew 12:5 Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless?

Matthew 12:8 For the Son of man is Lord even of the sabbath day.

Matthew 12:12 How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days.

Matthew 24:20 But pray ye that your flight be not in the winter, neither on the sabbath day:

Mark 2:27 And he said unto them, The sabbath was made for man, and not man for the sabbath:

Luke 4:16 And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.

Acts 13:42 And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath.

Acts 16:13 And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted [thither].

Acts 17:2 And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures,

Ellen White Abbreviations In this Issue

1SM - Selected Messages
Book 1

2SM - Selected Messages
Book 2

10MR - Manuscript Release
Volume 10

AH - The Adventist Home

CTBH - Christian Temperance
and Bible Hygiene

GC - The Great Controversy
(1911)

Lt326-1905 - Letter 326, 1905

Acts 18:4 And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks.

Hebrews 4:4-9 For he spake in a certain place of the seventh [day] on this wise, And God did rest the seventh day from all his works. And in this [place] again, If they shall enter into my rest. Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief: Again, he limiteth a certain day, saying in David, To day, after so long a time; as it is said, To day if ye will hear his voice, harden not your hearts. For if Jesus had given them rest, then would he not afterward have spoken of another day. There remaineth therefore a rest to the people of God.



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 Acid Reflux and Heartburn

To use aloe vera, slice a leaf portion lengthwise and scrape out the gel with a spoon. Two or three teaspoons of the gel mixed with water or juice will reduce the pain and discomfort of acid reflux or

heartburn. It is also effective in relieving abdominal pain and bloating associated with Irritable Bowel Syndrome (IBS).

