



# 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.

### *Our Duty in Ministering to the Poor*

*Ellen White*

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The price which heaven has paid for man reveals the value of every soul. There is not one passed by in the provision of God's love. "Whosoever believeth in Him" shall not perish, but have everlasting life.

And to all who have received Christ, the Holy Spirit says, "Ye are God's husbandry, ye are God's building." Every provision has been made that His possession, purchased at such infinite cost to heaven, should grow into a holy temple unto the Lord, complete in Him. "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the

ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." Every facility has been provided that man may have a perfect character, that he should come off more than conqueror through the merits of Christ.

Satan, the rebel and apostate, works by every possible device to defeat the purpose of God. Because men have sinned, he claims that they have come under his dominion, and that the heavenly agencies, angels that excel in strength, should not take his subjects from under his control. Should men receive divine power, he knows that he cannot prevail against

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- Keep the Sabbath Holy
- Making It Plain
- Natural Remedy
- Natural Vitamins
- News and Comments

- Our Duty in Ministering to the Poor
- Questions and Answers
- "The Millennium"
- The Uses of Water In Health and Disease
- Turkey Cannot Enter the Glorious Land
- Watchman, Let Him Declare What He Seeth

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

**April 2026**

**Volume 10, Issue 4**

# Dear Brothers and Sisters ...

*Jerry O'Donnell*

Have you ever recognized how much science encourages sinning? No wonder much of it can be labeled as “science falsely so called” (1 Timothy 6:20).

Science for the past eighty or more years has been declaring that the end of the world is ready to happen if we do not act fast, there will be no world to live in. These false prophets known as scientists, not all of them, but the ones that seem to get recognized the most, encourage controlling the people and removing freedom of conscience.

Science encourages taking a pill for this, that, and the other thing, so as to allow a person to continue in bad behavior. It is surprising that they have not tried peddling the “sin free” pill that allows a person to sin without remorse.

Science encourages to avoid self-abuse to avoid prostate cancer, drink alcohol to avoid heart issues as well as cholesterol issues, used to promote tobacco use up through the 1960s for stress relief despite Ellen White sounding the alarm in the 1800s, and they even recommend various drugs that used to be outlawed for dealing with various ailments that keep growing as a potential solution. Pretty soon it will be recommended use for dealing with unemployment, late payments, etc. Smoking those things, digesting those things, etc., would never be able to deal with those situations in reality, but mental purposeful forgetfulness has been practiced in all ages.

Science recommends an alternative to the historical record of creation by bringing forth various forms of evolution, which keeps being updated, in which people would not have to be answerable to God.

Of course, science teaches that moderation in all things, including sinful practices, is not an issue to the body despite God placing restrictions on some food and drink as being unclean and influential in decision making, of which many poor decisions are actually sinful practices.

Believe it or not, science promotes multiple partners, even while married, to make for a stronger marriage when God says, “a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh” (Matthew 19:5), meaning that the activity between a male and female is to be with one, and only one, partner. The divorce rate, of course, proves how wrong science is.

True science glorifies God and His Word. It is hard to find, but when you do find it, appreciate it and pray for them because the agenda tries to squash true science.

I just wanted to provide some thoughts about science so that we do not hold science higher than we should.



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

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

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

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

#### **About The Four Angels' Messages Ministry**

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

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

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this publication is challenging to provide to everyone for free. So we are asking for a subscription on the honor system of **\$41 annually for 12 issues**, and if the Lord impresses you with the means to be able to pro-

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

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them, and work his will in cruelty upon body and mind; therefore he accuses them before God, and claims that the power of God shall not be imparted to them.

Zechariah the prophet beholds “Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him.” Joshua represents the people of God standing in the presence of their Redeemer. Satan, with his masterly accusing power, is resisting the plan of Christ for the redemption of His people. The Majesty of heaven, the only begotten of the Father, responds to Satan’s claims. “The Lord said unto Satan, The Lord rebuke thee, O Satan, even the Lord that hath chosen Jerusalem, rebuke thee; is not this a brand plucked out of the fire? Now Joshua was clothed with filthy garments, and stood before the angel.” Satan was charging God’s people with impurity. He was presenting every defect in their character. Through his deceiving power he had tempted them to sin, and now he represents them as full of transgression and defilement. He declares that they have come under his control, that they are the subjects of his pleasure, and he claims the

right to work his will upon them without interference from God in their behalf.

“And he (the Lord Jesus Christ) answered and spake unto those that stood before him (His holy attending angels), saying, Take away the filthy garments from him.” And to Joshua he said, “Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.” Jesus has borne the sins of the whole world, he suffered as man’s substitute and surety. He has himself bridged the guilt that sin has made, that separated man from God, and earth from heaven. With his own divine hand he plucked the brand from the burning, that man might not die the second death.

“And I (the Lord) said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments,”—the pure garments woven in the loom of heaven, the righteousness of Christ. “And the angel of the Lord stood by,” to behold the perfect justification of his saints, the victory over Satan and sin. “And the angel of the Lord protested unto Joshua, saying, Thus saith the Lord of hosts, If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also

### **POSTAL ISSUES!**

When we get return mail twice, we have no choice but to remove you from our mailing list. Also, when our print shop runs the list against the postal services valid delivery addresses and are told it will not be undelivered, we have no choice but to remove you from our list. There is nothing we can do.

So, if you are missing an issue or think we have stopped mailing out the publication, please let us know and complain to your local postal office. Several subscribers have been impacted by the lack of proper delivery services despite years of successful deliveries.

This also ends up costing us because if it is a return piece of mail, we paid for delivery services that was not completed. Also, our willingness to send out replacement copies means extra postage. Do not feel guilty, but these are the days we are dealing with.

There are enemies of the message everywhere, knowingly and unknowingly.

judge my house (as kings and priests unto God), and shall also keep my courts, and I will give thee places to walk among these that stand by,”—the loyal angels of heaven.

Here the curtain that separates us from the unseen world is lifted, and we behold the conflict that is waged over every soul who believes in Christ. All heaven is interested in the people who are walking the ways of the Lord, and keeping His charge. Shall not the great love and care manifested by the world’s Redeemer and all the heavenly host in our behalf arouse us to love and good works in behalf of our fellow men? For the redemption of the human soul, the Majesty of heaven yielded up His life, and all the agencies of heaven are engaged in tireless ministry. In view of what heaven is doing to save the lost, how can those who are partakers of the riches of the grace of Christ withdraw their interest and their sympathies from their fellow men? How can they indulge in pride of rank or caste, and despise the unfortunate and the poor?

Yet, it is too true that the pride of rank, and the oppression of the poor which prevail in the world, exist also among the professed followers of Christ. With many, the sympathies that ought to be exercised in full measure toward humanity seem frozen up. Men appropriate to themselves the gifts entrusted to them wherewith to bless others. The rich oppress the poor, and then with the means thus gained, they indulge their pride and love of display even in the house of God, so that the poor are made to feel that it is too costly a thing for them to attend the service of God. The feeling exists with many that only the rich can engage in the public worship of God so as to make

a good impression on the world. Were it not that the Lord has revealed His love to the poor and lowly who are contrite in heart, this world would be a sad place for the poor man.

The Word of God rebukes the narrow exclusiveness that is often manifested by the wealthy man toward his fellow man who, for some reason, has not acquired wealth. There is no respect of persons with God. The wealthy man has larger responsibilities than the poor man, but there is no caste with God. Those who have been unfortunate in temporal things, but who love and fear God, are registered in heaven as rich in faith and good works.

The world’s Redeemer was the son of poor parents, and when in His infancy He was presented in the temple, His mother could bring only the offering appointed for the poor—a pair of turtle doves or two young pigeons. He was the most precious gift of heaven to our world, a gift above all computation, yet it could be acknowledged only by the smallest offering. Our Saviour, during all His sojourn on earth, shared the lot of the poor and lowly. Self-denial and sacrifice characterized His life.

All the favors and blessings we enjoy are alone from Him; we are stewards of His grace and of His temporal gifts; the smallest talent and the humblest service may be offered to Jesus as a consecrated gift, and with the fragrance of His own merits He will present it to the Father. If the best we have is presented with a sincere heart, in love to God, from a longing desire to do service to Jesus, the gift is wholly acceptable. Every one can lay up a treasure in the heavens. All can be “rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a

good foundation against the time to come, that they may lay hold on eternal life.”

It is God’s purpose that the rich and the poor shall be closely bound together by the ties of sympathy and helpfulness. He has a plan for us individually. To all who shall serve Him He has appointed a work. He bids us to interest ourselves in every case of suffering or need that shall come to our knowledge.

Our Lord Jesus Christ was rich, yet for our sake He became poor, that we through His poverty might be rich. He bids all whom He has entrusted with temporal blessings to follow His example. Jesus says, “The poor ye have always with you, and whensoever ye will, ye may do them good.” The want and wretchedness in the world are constantly appealing to our compassion and sympathy, and the Saviour declares that ministry to the afflicted and suffering is the service most pleasing to Him. “Is it not,” He says, “to deal thy bread to the hungry, and that thou bring the poor that are cast out, to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?” We are to minister to the sick, to feed the hungry, to clothe the naked, and to instruct the ignorant.

There are many who complain of God because the world is so full of want and suffering. But the Lord is a God of benevolence, and through His representatives, to whom He has entrusted His goods, He would have all the needs of His creatures supplied. He has made abundant provision for the wants of all, and if men did not abuse His gifts, and selfishly withhold them from their fellow men, none need suffer from want.

It is not wise to give indiscriminately to every one who may solicit our aid, for we may thus encourage idleness, intemperance, and extravagance. But if one comes to your door and says he is hungry, [feed him] and not turn him away empty. Give him something to eat, of such things as you have. You know not his circumstances, and it may be that his poverty is the result of misfortune.

But among all whose needs demand our interest, the widow and the fatherless have the strongest claims upon our tender sympathy and care. “Pure and undefiled religion before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.”

The father who has died in the faith, resting upon the eternal promise of God, left his loved ones in full trust that the Lord would care for them. And how does the Lord provide for these bereaved ones? He does not work a miracle in sending manna from heaven, He does not send ravens to bring them food; but He works a miracle upon human hearts, He expels selfishness from the soul, He unseals the fountain of the benevolence.

He tests the love of His professed followers by committing to their tender mercies the afflicted and bereaved ones, the poor and the orphan. These are in a special sense the little ones whom Christ looks upon, whom it is an offense to Him to neglect. Those who do neglect them are neglecting Christ in the person of His afflicted ones. Every kind act done to them in the name of Jesus, is accepted by Him as done to Himself, for He identifies His interest with that of suffering humanity, and He has entrusted to His church the grand work of ministering to Jesus by

helping and blessing the needy and suffering. On all who shall minister to them with willing hearts, the blessing of the Lord will rest.

Until death shall be swallowed up in victory, there will be orphans to be cared for, who will suffer in more ways than one if the tender compassion and loving-kindness of our church members are not exercised in their behalf. The Lord bids us, "Bring the poor that are cast out to thy house." Christianity must supply fathers and mothers for these homeless ones. The compassion for the widow and the orphan, manifested in prayers and deeds, will come up in remembrance before God, to be rewarded by and by.

There is a wide field before all who will work for the Master in caring for these friendless children and youth, placing them in a position favorable for the formation of a right character, that they may become children of God. There are unpromising children that need to be tenderly sought for; many that would otherwise grow up in ignorance, and drift into associations that lead to vice and crime, may be brought into favorable surroundings, and under Christlike, tender watchcare may be saved to Christ.

The children and youth are God's property; the Lord formed their bodies and gave them the breath of life, and Jesus died for them, that whosoever believeth in Him, should not perish, but have everlasting life. Are you who profess to be children of God acting your part to teach these, who so much need to be patiently instructed, how to come to the Saviour? Are you overcoming your indolence and slothfulness, and acting your part as laborers together with God, faithful servants of Christ? Are these unformed, perhaps

ill-balanced minds, cared for with that love which Christ has manifested for us? The souls of children and youth are in deadly peril if left to themselves. They need patience, love, tender Christlike care. This will break every barrier down.

Were there no revelation to point out our duty, the very sight of our eyes, and what we know of the inevitable working of cause and effect, should rouse us to rescue these unfortunate ones. If men would bring into this work the same energy and tact and skill that they employ in the common business relations of life, and while seeking wisdom from God would earnestly study how to mold these undisciplined minds, many souls might be rescued from the multitudes that are ready to perish.

If parents would feel the solicitude for the salvation of their own children that they should have, if they would bear them in their prayers to the throne of grace, and then live out their prayers, knowing that God is co-operating with them, they might become successful workers for children outside of their own family, and especially for those who have not parental counsel and guidance. The Lord calls upon every member of the church to do your duty to these orphans. Do not, however, work for them merely from the standpoint of duty, but because you love them, and Christ died to save them. Christ has purchased these souls that need your care, and He expects you to love them as He has loved you in your sins and waywardness.

Love is the agency through which God works to draw the heart to Him. It is the power by which He expels sin from the soul. In every department of life this principle must be the controlling power. In every enterprise

of mercy this alone can give efficiency; the finite must unite with the infinite; and “God is love.”

This work for others will require effort and self-denial and sacrifice; but what is the little sacrifice that we can make, in comparison with God’s great gift of His only begotten Son? God has granted us the privilege of becoming laborers together with Him. In His plan there is a positive necessity for good works, for His plan for the uplifting of man is made dependent upon the co-operation of His human agents.

God imparts His blessing to us, that we may give to others. And as long as we yield ourselves as the channels through which His love can flow, He will keep the channels supplied. When you ask God for your daily bread, He looks right into your heart to see if you will impart the same to others, more needy than yourself. When you pray, “God be merciful to me a sinner,” He watches to see if you will manifest compassion to those with whom you associate. This is the evidence of our connection with God—that we are merciful even as our Father who is in heaven is merciful. If we are His, we shall do with a cheerful heart just what He tells us to do, however inconvenient, however contrary it may be to our own feelings.

God is always giving; and upon whom are His gifts bestowed? Upon those who are faultless in character? He “maketh his sun to rise on the evil

and on the good, and sendeth rain on the just and on the unjust.”

Notwithstanding the sinfulness of humanity, notwithstanding we often grieve the heart of Christ, when we ask His forgiveness He does not turn us away, although we are most undeserving. It pleases and honors God when we expect great things at His hand. He has promised us great blessings through our Saviour, and we cannot dishonor His name more than to doubt His love and His willingness to bless us.

How are the world to know God and Jesus Christ whom He hath sent? through His Word and through His human agents. We are to be His representatives. Through us the world will form their opinion of God and of the religion of Christ. Therefore, Jesus said, “Herein is my Father glorified, that ye bear much fruit.” “Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.” When men see, they glorify God. Great dishonor is brought upon the cause of God because those who profess Christ do not possess His Holy Spirit, but walk in their own ways. What a terrible misrepresentation of God, His ways, His character, are the selfishness of life and hardness of heart of His professed followers. A profession of piety is not enough; if religion is not brought into practical service, and does not produce good works, it is valueless. If we do not live to bless others, we are unfaithful stewards,

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and we shall never receive the heavenly benediction, "Well done." But God will have a peculiar people, of whom it is written that Christ is not ashamed to call them brethren. They bear His likeness. They are a spectacle to the world, to angels, and to men.

It is in doing the works of Christ, ministering as He did to the suffering and afflicted, that we are to develop Christian character. It is for our good that God has called us to practice self-denial for Christ's sake, to bear the cross, to labor and sacrifice in seeking to save that which is lost. This is the Lord's process of refining, purging away the baser material, that the precious traits of character which were in Christ Jesus may appear in the believer. All dross must be cleansed from the soul, through the sanctification of the truth.

If good works cost us no sacrifice, then they would not be disciplinary. There are obligations which bring us into conflict with natural feelings and propensities, and in fulfilling these obligations we gain victory after victory over every objectionable feature of our character. The warfare goes on, and thus we grow in grace. Thus our character is developed in the likeness of Christ, and we are prepared for a place among the blessed in the kingdom of God.

Through the grace of Christ our efforts to bless others are not only the means of our growth in grace, but they will enhance our future, eternal happiness. To those who have been coworkers with Christ it will be said, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

Although we have no merit in ourselves, yet in the great goodness

and love of God we are rewarded as if the merit were our own.

When we have done all the good we can possibly do, we are still unprofitable servants. We have done only what was our duty. What we have accomplished has been wrought solely through the grace of Christ, and no reward is due to us from God on the ground of our merit. But through the merit of our Saviour, every promise that God has made will be fulfilled, and every man will be rewarded according to his deeds. The precious rewards of the future will be proportionate to the work of faith and labor of love in the present life.

"He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." We should be most grateful that now in probationary time through the infinite mercy of God, we are permitted to sow the seed for our future harvest. We should carefully consider what the harvest will be. Whether the crown of our eternal rejoicing shall be bright or dim depends upon our own course of action. We may make our calling and election sure, and may come into possession of the rich inheritance, or we may defraud ourselves of the far more exceeding and eternal weight of glory.

"Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever."

{Manuscript 98, 1893}



# "The Millennium"

*Alonzo Trevier Jones*

WE have seen that at the coming of the Lord all the righteous dead are raised, and all the righteous living are translated; and all, "together," are caught away from the earth to meet the Lord: that all the wicked are slain upon the earth by "the brightness of his coming" and the terrors of that great day. We have seen that thus the earth is made desolate; and in this "land not inhabited," Satan,—Azazel,—the antitype of the scapegoat, is cast out for the thousand years. This is the Millennium on the earth.

But what of the righteous? What is their Millennium? Where are they during this thousand years? As already stated, at the coming of the Lord and the resurrection of the righteous, which is the beginning of the thousand years, all the righteous are caught away from the earth, even as saith the scripture: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thessalonians 4:16, 17.

Now, what next becomes of these? In his resurrection from the dead, Christ was "the first fruits of them that slept." 1 Cor. 15:20. In connection with his resurrection also "many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many." Matthew 27:50-53. This "multitude of captives" Jesus led

when he ascended up on high. Eph. 4:8, margin. In this resurrection of the saints he "spoiled" the "principalities and powers" that were at enmity with God. And when he led these saints "up on high", this was his triumph over these principalities and powers. Colossians 2:15.

This resurrection of Christ and the saints was the antitype of the wave offering of "the first fruits" of the harvest, which, annually, on the sixteenth day of the first month, was waved before the Lord. Leviticus 23:10-12. That wave sheaf of the first fruits offered to the Lord was a sample of the whole harvest. Accordingly, Christ and these saints rising from the dead, "the first fruits of them that slept", as the antitype of that wave sheaf of the first fruits in the Levitical law, were a sample of the whole harvest of saints that should be gathered from all the earth, in all ages. As with these, so with all the others. And as these ascended up on high with Christ when he ascended, so will all the other saints from this world ascend up on high with Christ when he ascends again.

Those who ascended to heaven with Jesus in triumph, after his resurrection, were seen by John in heaven. "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests." Revelation 5:9, 10.

Accordingly, of all that shall be redeemed when Jesus comes the

second time, and who ascend with him at the beginning of the thousand years, it is written: "And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." Revelation 20:4-6.

To this also witnesses the word in Daniel: "I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom." Daniel 7:21, 22.

"Judgment was given unto them." What judgment is this? Bear in mind

that the wicked are, at this time, in the thousand years, all dead. They have not been judged; their judgment is yet to come; for they "lived not again until the thousand years were finished." It is true that, by their being wicked, and having been found wicked at the coming of the Lord, this settles it that they can not be saved; but that does not settle all the questions of the judgment as to them. Every man is to receive according to the things done in his body, "whether. . . good or bad." 2 Corinthians 5:10. Every man is to be judged according to his works. Revelation 20:12, 13. And since God is not an arbitrary governor or judge, but governs only with the consent of the governed, the judgment that shall come upon each of the wicked must be such, and so well understood, that all, even the wicked themselves, will acknowledge the perfect justice of it. Therefore the Lord, the righteous Judge, takes into his counsels concerning the final judgment all these who have been redeemed from the earth, who have been men among these other men who can not be saved, who know all the circumstances among which these men lived, sinned, and rejected salvation. The Lord Jesus himself

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came to this world and became a man, and lived thus among men, in order that he might be a righteous judge of those who must be lost, as well as a faithful high priest of all who shall be saved.

And so it is written that not only the judgment is given to the saints, but: "Do ye not know that the saints shall judge the world? Know ye not that we shall judge angels? how much more things that pertain to this life?" 1 Corinthians 6:2, 3.

This is true, because the angels that sinned, as well as wicked men, are reserved unto judgment. 2 Peter 2:4, 9; Jude 6-8. And this judgment is given to the saints at the coming of the Lord; for it is written, "Judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts." 1 Corinthians 4:5.

Thus, in the case of the righteous, the Millennium is in heaven. By the righteous the Millennium is spent in the presence of God, in company with Christ, in association with all the gladsome, heavenly host. They are priests of God and of Christ, and reign with him a thousand years.

Thank the Lord. Who will not enjoy this blessed Millennium? All its blessings, its glory, and its joy are for all. And in the Third Angel's Message the preparatory, gathering call of this grand Millennium is now sounding to every nation and kindred and tongue and people. Listen to the call. Accept the invitation. Get ready, get ready, get ready.

{January 30, 1900, Alonzo Trevier Jones, The Advent Review and Sabbath Herald, pages 72.1 to 73.2}



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# Turkey Cannot Enter the Glorious Land

Jerry O'Donnell

In Daniel 11, the words “glorious land” appear twice. In fact, these are the only two places in the entire Bible that those two words appear together. The first is in Daniel 11:16, which says, “But he that cometh against him shall do according to his own will, and none shall stand before him: and he shall stand in the glorious land, which by his hand shall be consumed.” The second is in Daniel 11:41, which states, “He shall enter also into the glorious land, and many [countries] shall be overthrown: but these shall escape out of his hand, [even] Edom, and Moab, and the chief of the children of Ammon.”

In regards to verse 16, verse 15 tells us about the King of the North: “the king of the north shall come, and cast up a mount, and take the most fenced cities: and the arms of the south shall not withstand, neither his chosen people, neither [shall there be any] strength to withstand”. This King of the North is not Turkey as these events occur in B.C. times before the Ottoman Empire was even thought of.

The “King of the North” that entered into the “glorious land” by the time of verse 16 is none other than pagan Rome. That is because, as stated in a prior message, or study, Daniel 11:1-2 is about the time of Persia. Through verses 2 to 4, King Alexander arose to power only to end with four separate territories, with a focus upon the stronger two being the “King of the North” and the “King of the South”, usually attributed to the original Grecian lands extending into Italy against that of Egypt with territories in that region.

They would push one against the other, and by verse 13, the “King of the North” has become stronger as it transitioned into the Roman Empire. And by verse 16, Pagan Rome occupied the “glorious land”. At the conclusion of the study at that time, despite Uriah Smith’s book declaring the end of Daniel to refer to the “King of the North” as Turkey, I brought up the challenge of simple logic. If most of Daniel 11 pointed to the “King of the North” to be in the western side of that northern area, namely Greece and Rome, why would the focus change to the Eastern side at the end of Daniel 11 being Turkey? It was also brought out that Daniel 2, 7, and 8 all focus upon Pagan Rome becoming Papal Rome making the mention of Turkey in Daniel 11 to be out of place as it lacks consistency of Scripture.

Many have touted that Ellen White endorsed Uriah Smith’s position, but end up reading more into her quote than what was intended. Stating a fact is not the same as an endorsement. Did Uriah Smith have an answer to the “Eastern Question” at the time? Absolutely. The bottom line is that there is no endorsement of it by Ellen White nor does she tell us of any significant end time activity from the future third Ottoman Empire, or even Turkey specifically by name. It is all about Papal Rome. But that is not the point of this article.

The point is that Turkey, even if it becomes a military threat to Egypt and the territories of the south, cannot physically enter into the “glorious land”. The reason that the “glorious land” cannot be entered into is because physically it does not exist. Israel today is neither God’s people, nor His territory. It certainly

is not a glorious territory. It is Satan's rebellion against the Word of God and all who jump on the Evangelical understanding of the importance of physical Israel in the last days are caught up in his lies.

But do not take my word for it. In Luke 13:34-35, Jesus said, "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen [doth gather] her brood under [her] wings, and ye would not! Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until [the time] come when ye shall say, Blessed [is] he that cometh in the name of the Lord." Jesus said that Jerusalem would be desolate. That is the complete opposite of glorious. And like the Sabbath in which "God blessed the seventh day, and sanctified it" (Genesis 2:3) and we see nowhere in scripture that such a blessing or sanctification has been lifted or moved, therefore, the Sabbath remains, the land in Israel, specifically in Jerusalem, remains

desolate to this day and will be forevermore as there is no prophecy telling us that such desolation would be removed.

And Luke 21:20-22 tells us when the desolation took place: "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. For these be the days of vengeance, that all things which are written may be fulfilled." As history records and is generally accepted, the year was 70 A.D. From that time forward, it would remain desolate and never to be glorious again.

Mark 13:14 tells us to take action today on the subject, "But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judaea flee to the mountains." That action is to

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read the prophecy of Daniel about the desolation.

So, what did Daniel say about this desolation? “And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof [shall be] with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make [it] desolate, even until the consummation, and that determined shall be poured upon the desolate” (Daniel 9:26-27). In fact, “arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily [sacrifice], and they shall place the abomination that maketh desolate” (Daniel 11:31). It was prophesied not once but twice in the book of Daniel that the land would become desolate, and specifically, Jerusalem.

Now, it should be pointed out that the land in question was made desolate twice in history. To be made desolate twice, it must become glorious after the first desolation to become desolate again. That is basic common sense. To make a desolate area desolate is not possible because it is already desolate.

So, when was Jerusalem, and even Israel, made desolate the first time? In Daniel’s prayer, we are told: “O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and thy people [are

become] a reproach to all [that are] about us. Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake. O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousnesses, but for thy great mercies” (Daniel 9:16-18). So, the Babylonian captivity is what made the place desolate.

Then, what made the area not to be desolate? “Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. Know therefore and understand, [that] from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince [shall be] seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times” (Daniel 9:24-25). In short, it is the rebuilding process, the restoration, of which was prophesied to happen. After Solomon’s temple was made desolate by Babylon, there would be another temple rebuilt and restored.

That means, for the land to become “glorious” again today for Turkey to occupy, it has to be rebuilt, especially the temple. Wait! That is what Evangelicals teach today regarding a third temple with a future antichrist and all the events surrounding the antichrist. That is futurism understanding of prophecies of which we do not hold to. We are historicists. In other words, to believe

Turkey is prophesied to occupy the modern land of Israel is Evangelical futurism understanding with slight variations. We, as Adventists, are being duped and even popular people like Doug Bachelor are caught up in this! Pray for them because they know not what they are doing; at least there is a hope that they do not know. And yes, attempts were made for enlightenment, but we are too small to get the ear of anyone who would be of significant impression.

Finally, let us prove that Israel is not God's favored people by quoting Jesus once again: "Jesus saith unto

them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder" (Matthew 21:42-44). That "taking away" and given to another "nation" has not been removed. That other "nation" still has the gospel and is going worldwide

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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.**

with it while physical Israel today is simply playing politics. It is not even a religious entity. It is a political one. Less than a third of the occupants are religious as compared to its glory days.

Also, please take note of the spiritual transformation once again. That other “nation” is not the Vatican. In fact, it is no territory on earth or seen on any map. It is a spiritual nation where Jew and Gentile alike may become members.

So, once again, to believe in the physical fulfillment of the end of Daniel 11 through Turkey, and the land of Israel being the “glorious land” is to go against the words of Jesus and the Bible itself. And the reason for this controversy is because it appears that Ellen White does not come out emphatically declaring who the “King of the North” at the end of Daniel 11 happens to be. That may be so for the untrained eye, but read carefully what Ellen White penned in the following paragraphs:

“The testing time is right upon us. We must build upon the Rock that will stand the storm of test and trial. As we see the fulfillment of prophecy, we know that the end of all things is at hand. Present the eternal principles of truth. Show what the Word of God declares is to take place on this earth. The God who gave Daniel instruction regarding the closing scenes of this earth's history will certainly confirm the testimony of His servants as at the appointed time they give the loud cry” {21MR 436.6}.

Later in the quote it will become more apparent, but this paragraph, so far, is specifically referring to the end of Daniel 11, and not generically to the other chapters like 2, 7, and 8.

“All the messages given from 1840-1844 are to be made forcible now, for there are many people who have lost their bearings. The messages are to go to all the churches” {21MR 437.1}.

Notice that the focus is on the churches, and not the land of Israel.

“Christ said, ‘Blessed are your eyes, for they see; and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them’ [Matthew 13:16, 17]. Blessed are the eyes which saw the things that were seen in 1843 and 1844” {21MR 437.2}.

“The message was given. And there should be no delay in repeating the message, for the signs of the times are fulfilling; the closing work must be done. A great work will be done in a short time. A message will soon be given by God's appointment that will swell into a loud cry. Then Daniel will stand in his lot, to give his testimony” {21MR 437.3}.

“The attention of our churches must be aroused. We are standing upon the borders of the greatest event in the world's history, and Satan must not have power over the people of God, causing them to sleep on. The papacy will appear in its power. All must now arouse and search the Scriptures, for God will make known to His faithful ones what shall be in the last time. The word of the Lord is to come to His people in power” {21MR 437.4}.

Notice that the focus is on the papacy, and not Turkey. Notice the reference to the last day movement and specific last day arousal, even a reference to the “loud cry”, which is

what Revelation 18 is about, but also Daniel 12.

Now, here is the exciting paragraph that just confirms what has been stated, if you have eyes to see, and have not been blinded:

“The signs of the end are fast fulfilling. The time of trouble is very near us now. We are to be brought into strait places in a way in which we have not been brought heretofore. The time of trouble is near, and we are to awake to a realization of this. We are to be sure that our feet are in the narrow path. We need an experience that we have not yet had, that we may have the assurance that the God of all grace is a very present help in time of need. The time of trouble – trouble such as was not since there was a nation – is right upon us, and we are like the sleeping virgins. We are to awake and ask the Lord Jesus to place underneath us His everlasting arms, and carry us through the time of trial before us” {21MR 437.5}.

The “time of trouble” is referenced a number of times. That phrase and other words she quotes point to Daniel 12:1, which says, “And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation [even] to that same time...” Just

because Daniel 11 ends on verse 45 and Daniel 12 begins on verse 1 does not mean they are two separate events or a separation of timelines. Daniel 12 starts off with “And at that time” linking it back to Daniel 11:40-45. And what power concerned Ellen White right before the “time of trouble”? The papacy!

The papacy is part of the ending of Daniel 11. This series of paragraphs is not just about the observation of the papacy and then jumping into quoting Daniel 12. When she stated, “The papacy will appear in its power”, that power is demonstrated by the close of Daniel 11. In other words, these paragraphs, without explicitly stating it, are a walk through the end of Daniel 11, preparing us for the “time of trouble” in Daniel 12.

The spiritual “King of the South” will push against the spiritual “King of the North”, having in turn the “King of the North” enter into the spiritual lands. That is the papacy and its worldwide representatives, not to mention the strong arm of the Protestants lending aid.

So again, the bottom line is that there is no physical “glorious land” today, therefore, neither physical Turkey, nor Ottoman Empire III, can occupy that which does not exist.



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# Heavenly Health

Reen Swindle

## COURAGE – Do You Have It?

COURAGE, n. [L., the heart.] Bravery; intrepidity; that quality of mind which enables men to encounter danger and difficulties with firmness, or without fear or depression of spirits; valor; boldness; resolution. It is a constituent part of fortitude; but fortitude implies patience to bear continued suffering.

I have read numerous accounts of incidents where a family member or beloved friend was overcome by life threatening disease with no hope, supposedly no cure, and another close individual was so deeply touched by that person's suffering that they left a very lucrative job to devote their life to find a cure for the victim; they walked away from any allurements of the world of financial security, in the face of scorn from friends and family for being so foolish, but they did it anyway. When your entire family, your support system, turns against you for following what you know is the right thing for you to do, it takes courage, knowing you might just have to stand alone. You must be fearless, and selfless. No thought of saving yourself. It cannot be artificial, no attention can be drawn to yourself for your actions, no accolades or applause – that would make it artificial. This all takes courage, and the very nature of it, the fact that it is a “quality of mind”, suggests that it cannot be pre-planned.

Courage is such a valuable commodity to a healthy mind that is a favourite target of Satan. He is obviously threatened by its existence within us so he does his best to

eradicate it from us to weaken our faith by presenting difficulties, suggestions, and temptations to hinder our walk with the Lord. And he never stops with just one challenge; oh, no, it is his desire to overcome us by entangling our minds in perplexities of despair. Satan knows our weaknesses and waits for the perfect time to strike when we are the most vulnerable. This is one reason it is never a good idea to unload your problems to another person, for by so doing you set yourself up for even more satanic attacks. Never exalt your feelings to the position of gods in your life. Take everything to the Lord in prayer; He is our help in every situation, so make Him your constant counselor.

[A little important side note: I encourage you to read the book *I Am Come To Deceive The Whole World* for more insight into the deviousness of Satan that you might not have even thought of. See the ad in this publication to acquire a copy, or read it free on our website.]

Disease tends to destroy courage, so it is important to pursue health, but on the flip side, having courage can help prevent illness in the first place – remember that courage helps us to have a healthy mind, and a healthy mind supports a healthy constitution, or body. We have the ability to actually give healthful courage to others, or steal it from them, with our words and actions. Discouragement comes in many shapes and sizes and can actually prevent a person from healing from disease, whether it be physical,

emotional, or spiritual, but we can assist healing and well-being in ourselves and others by words and actions of encouragement in any situation. Sadness and depression, brought on by lack of courage, deaden the circulation of the blood vessels and nerves and disrupt the the processes of the liver and digestion, and as a result, dry up the marrow, or interior substance of the entire system.

Courage is included in a long line of positive attributes: hope, faith, sympathy, love, a contented mind, and a cheerful spirit, which all promote health in the body and bring strength to the soul. All of these positive virtues promote health. "A merry [rejoicing] heart doeth good like a medicine" (Proverbs 17:22). We are to bring courage into our daily responsibilities, our life work, along with hopefulness and amiability, which should spring forth automatically from inside us to be a blessing, a help to others. The way we share courage with others is through our own continuity in learning and living true Christianity,

and this depends upon the steadfastness of our manifestation of the character of Christ. Courage does not come into being overnight, but is actually developed through our own experiences along with fortitude, meekness, faith, unwavering trust in God's power in our lives; these are all acquired, and hopefully nurtured, over the years, so each one of us develops it in varied personal ways. Developing courage is even part of the end result of facing tribulation, which is inevitable: "... In the world ye shall have tribulation: but be of good cheer; I have overcome the world" (John 16:33). Please do not overlook cheer's important place in this process.

The work done for the Lord is always to be done in cheerfulness and courage together which are the ways to bring spirit and life and hopefulness to others as we spread the gospel. When we have done our best, we are to be of good courage. Those very words, "be of good courage" are bestowed by the Lord Himself on many brave souls in the Bible while taking on life's various

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battles, but my personal favourite use of the phrase in Scripture is this one in Isaiah 41:6, *“They helped every one his neighbour; and [every one] said to his brother, Be of good courage.”* May we be found worthy

of those encouraging words as we help *“every one his neighbor”* as we go forward, helping and encouraging others in heavenly health in all of life's battles that we must face.



## Healthy And Delicious Recipes

Lisa O'Donnell

### One Bowl Carrot Cake Baked Oatmeal

#### Carrot Cake Oat Base

- 1 tablespoon ground flax-seed
- 3 tablespoons warm water
- 1½ - 2 cups unsweetened plant-based milk
- ¼ cup maple syrup
- 3 tablespoons coconut oil, melted
- 1 teaspoon non-alcohol vanilla extract
- 2 cups old-fashioned rolled oats
- 1 teaspoon baking powder
- ½ teaspoon ground ginger
- ½ teaspoon salt
- 1½ cups carrots, finely grated (2–3 medium)
- ½ cup apple, grated
- Zest of 1 lemon
- ½ cup chopped walnuts or pecans, optional
- ¼ cup raisins or dried cranberries, optional

#### Optional Vegan “Cream Cheese” Drizzle

- 2 tablespoons plant-based yogurt
- 1 tablespoon maple syrup
- teaspoons fresh lemon juice, optional

#### Instructions

1. Preheat oven to 375°F (190°C).
2. Lightly grease an 8×8-inch baking dish.
3. In a small bowl, mix ground flax-seed and water. Set aside for 5 minutes to thicken. This makes a flax egg.
4. In a large bowl, add in your plant-based milk, maple syrup, melted coconut oil, flax egg, and vanilla. Whisk together to combine well.
5. Then, add in rolled oats, baking powder, ginger, and salt; whisk again.
6. Add the grated carrots, apple, lemon zest, and, if using, the nuts

and dried fruit. Stir again to evenly combine.

7. Pour into your baking dish and baked for 35-40 minutes.
8. Let cool for 10–15 minutes before serving.

9. Optional cream cheese drizzle: Whisk yogurt, maple syrup, and lemon juice until smooth.

Drizzle over the baked oatmeal once cooled.



There were no prepared cereal foods (in 1870), such as corn flakes and shredded wheat, except perhaps oatmeal, which was bought at a drugstore by the ounce for those who were ill. {2BIO 298.1}

## Natural Vitamins

Jerry O'Donnell

### Bell pepper Benefits

Bell peppers are one of the most nutrient-dense vegetables you can add to your plate — especially the red ones. Here is why they are worth eating regularly:

#### 1. Immune System Support

- Red bell peppers contain **more vitamin C than oranges** per serving. Vitamin C helps:
  - Strengthen immune defenses
  - Promote wound healing
  - Support healthy skin and collagen production

#### 2. Eye Health

- They are rich in:
  - Beta-carotene (vitamin A precursor)
  - Lutein
  - Zeaxanthin
- These nutrients may help protect against age-related macular

degeneration and support overall vision health.

#### 3. Heart Health

- Bell peppers provide:
  - Potassium (helps regulate blood pressure)
  - Fiber (supports healthy cholesterol levels)
  - Antioxidants that reduce oxidative stress

#### 4. Anti-Inflammatory & Antioxidant Power

- They contain compounds like:
  - Vitamin C
  - Carotenoids
  - Quercetin
- These help fight inflammation and cellular damage linked to chronic disease.

## 5. Weight-Friendly

- Very low in calories
- High water content
- Naturally sweet, helping curb sugar cravings
- They add volume and flavor to meals without adding many calories.

## 6. Brain & Mood Support

- Vitamin C and B6 in bell peppers contribute to:
- Neurotransmitter production

- Reduced oxidative stress in brain cells

## Does Color Matter?

- **Green:** Slightly less sweet, harvested earlier, lower in some antioxidants
- **Yellow/Orange:** Higher in vitamin C than green
- **Red:** Fully ripened, highest in vitamin C and beta-carotene

If you want maximum nutritional benefit, red bell peppers lead the pack.



# *The Uses of Water In Health and Disease*

*Dr. John H. Kellogg, M.D.*

## **Regulation of Temperature** (Pages 24)

The evaporation of water from the surface of the human body is one of the most admirable adaptations of means to ends exhibited in animal life. All of the vital activities in constant operation in the body occasion the production of heat. Sometimes the amount of heat is greater than is needed, and so great as would destroy the vitality of certain tissues if it were not speedily conducted away. By evaporation of water from the skin, this is accomplished. When external heat is great, perspiration is more active than when it is less, and thus the temperature of the body is maintained at about 100° F. under all circumstances. By this wonderful provision of nature, man is enabled to

exist under the great extremes of heat and cold presented in the frigid regions at the poles and the torrid climate of the equator. By the aid of clothing, human beings have survived a continued temperature of 60° to 100° below zero; and, by the protective influence of evaporation, an average of 100° above zero has been endured in tropical climes. For short periods, so great a degree of heat as 350° F., or even 600° has been borne with impunity in exceptional instances. In these cases the extreme heat which would otherwise reduce the body to a cinder in a few moments is rapidly conducted away by evaporation without occasioning any damage.



# 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.*

## ***Is Paul an apostle or not?***

**1 Corinthians 15:9** says, "For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God."

**1 Timothy 2:7** states, "Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, [and] lie not;) a teacher of the Gentiles in faith and verity."

This one is not so difficult to resolve, but understandably, it is an apparent contradiction. As 1 Corinthians 15:9 reveals, Paul had a low attitude of wanting to be considered least of the apostles due to his sad prior experience, though in ignorance, of persecuting the church. It is an attitude thing and not a declaration that maybe he should not be considered an apostle.

On the other hand, 1 Timothy 2:7 cannot deny who made Paul an apostle. Yes, eventually Paul became ordained (Acts 13), but it was the

personal encounter with Jesus in a vision that physically blinded Paul that Jesus made Paul an apostle (Acts 9). In fact, Jesus said to Paul the very words regarding being sent to the Gentiles to teach: "Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel" (Acts 9:15).

So, there is absolutely no doubt that Paul was an apostle. And the expression found in 1 Corinthians 15:9 is Paul's humbleness and sorrow pouring forth of which does not remove at all his placement by Jesus as an apostle.

There is no contradiction between how Paul felt for the wrongs done in the beginning of the church and his position assigned to Him by Jesus. Feelings do not supersede reality.



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# Authorized KJV vs Catholic Bible

Jerry O'Donnell

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

## **Sell All and Follow Jesus or Is There Denial Too?**

Matthew 19:16 says, "And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life?" Eventually, Jesus gives this young man instruction, however, depending upon the version of the Bible, this young man is either told to sell everything and follow Jesus, or to sell everything, take up his cross, and then follow. Some versions drop the "cross" requirement while others keep it. So, which is right? – Is it the modern versions that drop the requirement, or the older versions that keep the requirement. Interestingly, even a lot of modern versions include the proper instruction elsewhere: "Then said Jesus unto his disciples, If any [man] will come after me, let him deny himself, and take up his cross, and follow me" (Matthew 16:24). That brings up the question of why drop it during a practical application? That is because most are told of the practical and shy away from works as if they were a method of earning Heaven versus being transformed into a holy person prepared for receiving the free gift of Heaven of which works cannot contribute to, as it is by the blood of Jesus only. In other words, what the Bible teaches as conditions, general Christianity sees as works, and condemns them.

**King James Version: Mark 10:21,** "Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me."

### **In Error:**

**American Standard Version:** And Jesus looking upon him loved him, and said unto him, One thing thou lackest: go, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me.

**Amplified Bible:** Looking at him, Jesus felt a love (high regard, compassion) for him, and He said to him, "You lack one thing: go and sell all your property and give [the money] to the poor, and you will have [abundant] treasure in heaven; and come, follow Me [becoming My disciple, believing and trusting in Me and walking the same path of life that I walk]."

**Berean Literal Bible:** And Jesus, having looked upon him, loved him and said to him, "One thing to you is lacking: Go, sell as much as you have, and give to the poor, and you will

have treasure in heaven; and come, follow Me."

**Berean Study Bible:** Jesus looked at him, loved him, and said to him, "There is one thing you lack: Go, sell everything you own and give to the poor, and you will have treasure in heaven. Then come, follow Me."

**Catholic Public Domain Version:** Then Jesus, gazing at him, loved him, and he said to him: "One thing is lacking to you. Go, sell whatever you have, and give to the poor, and then you will have treasure in heaven. And come, follow me."

**Christian Standard Bible:** Looking at him, Jesus loved him and said to him, "You lack one thing: Go, sell all you have and give to the poor, and you will have treasure in heaven. Then come, follow me."

**Contemporary English Version:** Jesus looked closely at the man. He liked him and said, "There's one thing you still need to do. Go sell everything you own. Give the money to the poor, and you will have riches in heaven. Then come with me."

**Douay-Rheims Bible:** And Jesus looking on him, loved him, and said to him: One thing is wanting unto thee: go, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, follow me.

**English Revised Version:** And Jesus looking upon him loved him, and said unto him, One thing thou lackest: go, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me.

**English Standard Version:** And Jesus, looking at him, loved him, and said to him, "You lack one thing: go, sell all that you have and give to the poor,

and you will have treasure in heaven; and come, follow me."

**Godbey New Testament:** Jesus looking on him loved him, and said to him, One thing is wanting to thee: go, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me.

**GOD'S WORD® Translation:** Jesus looked at him and loved him. He told him, "You're still missing one thing. Sell everything you have. Give the money to the poor, and you will have treasure in heaven. Then follow me!"

**Good News Translation:** Jesus looked straight at him with love and said, "You need only one thing. Go and sell all you have and give the money to the poor, and you will have riches in heaven; then come and follow me."

**Holman Christian Standard Bible:** Then, looking at him, Jesus loved him and said to him, "You lack one thing: Go, sell all you have and give to the poor, and you will have treasure in heaven. Then come, follow Me."

**International Standard Version:** Jesus looked at him and loved him. Then he told him, "You're missing one thing. Go and sell everything you own, give the money to the destitute, and you will have treasure in heaven. Then come back and follow me."

**Literal Emphasis Translation:** And Jesus having stared at him, loved him, and said to him, You lack one thing: Go, sell as much as you have and give to the poor and you will have treasure in heaven; and come, follow Me,

**NET Bible:** As Jesus looked at him, he felt love for him and said, "You lack one thing. Go, sell whatever you have and give the money to the poor, and

you will have treasure in heaven.  
Then come, follow me."

**New American Standard Bible:**

Looking at him, Jesus showed love to him and said to him, "One thing you lack: go and sell all you possess and give to the poor, and you will have treasure in heaven; and come, follow Me."

**New International Version:** Jesus looked at him and loved him. "One thing you lack," he said. "Go, sell everything you have and give to the poor, and you will have treasure in heaven. Then come, follow me."

**New Living Translation:** Looking at the man, Jesus felt genuine love for him. "There is still one thing you haven't done," he told him. "Go and sell all your possessions and give the money to the poor, and you will have treasure in heaven. Then come, follow me."

**Weymouth New Testament:** Then Jesus looked at him and loved him, and said, "One thing is lacking in you: go, sell all you possess and give the proceeds to the poor, and you shall have riches in Heaven; and come and be a follower of mine."

**Worrell New Testament:** And Jesus, looking on him, loved him, and said to him, "One thing is wanting to you: go, sell what you have, and give to the poor, and you shall have treasure in Heaven, and come, follow Me."

**Correct, This Time:**

**A Faithful Version:** And Jesus, as He was looking upon him, loved him, and said to him, "There is one thing that you are lacking. Go and sell everything that you have, and give to the poor, and you shall have treasure

in heaven; and come, take up the cross and follow Me."

**Anderson New Testament:** And Jesus, looking on him, loved him, and said to him: One thing you lack; go, sell whatever you have, and give to the poor, and you shall have treasure in heaven: and come, take up the cross, and follow me.

**Aramaic Bible in Plain English:** But Yeshua gazed at him and he loved him and he said to him: "You have one thing missing: go sell everything that you have and give to the poor, and you shall have treasure in Heaven, and take the cross and come after me."

**Bishops' Bible of 1568:** Iesus behelde hym, and loued hym, and sayde vnto hym, one thyng thou lackest: Go thy way, sell whatsoeuer thou hast, and geue to the poore, & thou shalt haue treasure in heauen, and come folowe me, and take vp the crosse.

**Coverdale Bible of 1535:** And Iesus behelde him, and loued him, & sayde vnto him: Thou wantest one thinge: Go thy waye, and sell all that thou hast, and geue it vnto ye poore: so shalt thou haue a treasure in heauen, and come & folowe me, and take the crosse vpon ye.

**Darby Bible Translation:** And Jesus looking upon him loved him, and said to him, One thing lackest thou: go, sell whatever thou hast and give to the poor, and thou shalt have treasure in heaven; and come, follow me, [taking up the cross].

**Geneva Bible of 1587:** And Iesus looked vpon him, & loued him, and sayde vnto him, One thing is lacking vnto thee. Go and sell all that thou hast, and giue to the poore, & thou shalt haue treasure in heauen, and

come, followe me, and take vp the crosse.

**Haweis New Testament:** Then Jesus looking upon him, loved him, and said to him, In one thing thou art defective: go, sell all that thou hast, and give to the poor; and thou shalt have treasure in heaven: and come, take up thy cross, and follow me.

**Lamsa Bible:** Then Jesus looked at him and loved him, and he said to him, You lack one thing; go, sell everything you have, and give it to the poor, and you shall have a treasure in heaven; and take up your cross and follow me.

**Literal Standard Version:** And Jesus having looked on him, loved him, and said to him, "One thing you lack: go away, whatever you have – sell, and give to the poor, and you will have treasure in Heaven, and come, follow Me, having taken up the cross."

**Mace New Testament:** then Jesus looking upon him with a favourable eye, said, there is one thing still to be done; go, sell all your estate, and give it to the poor, and you shall have treasure in heaven; then come, take up the cross, and follow me.

**New Heart English Bible:** Jesus looking at him loved him, and said to him, "One thing you lack. Go, sell whatever you have, and give to the poor, and you will have treasure in heaven; and come, follow me, taking up the cross."

**New King James Version:** Then Jesus, looking at him, loved him, and said to him, "One thing you lack: Go your way, sell whatever you have and give to the poor, and you will have treasure in heaven; and come, take up the cross, and follow Me."

**Smith's Literal Translation:** And Jesus having looked upon him, loved him,

and said to him, One thing is wanting to thee retire; whatever thou hast, sell, and give to the poor, and thou shalt have treasure in heaven; and come, follow me, having taken up the cross.

**Tyndale Bible of 1526:** Iesus behelde him and had a favour to him and sayde vnto him: one thyng is lackinge vnto the. Goo and sell all that thou hast and geve to the povre and thou shalt have treasure in heven and come and folowe me and take vp thy crosse.

**Webster's Bible Translation:** Then Jesus beholding him loved him, and said to him, One thing thou lackest: go, sell whatever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, take up the cross, and follow me.

**World English Bible:** Jesus looking at him loved him, and said to him, "One thing you lack. Go, sell whatever you have, and give to the poor, and you will have treasure in heaven; and come, follow me, taking up the cross."

**Worsley New Testament:** Then Jesus looked upon him with affection, and said to him, One thing thou wantest; go, sell all that thou hast, and give it to the poor; and thou shalt have treasure in heaven; and come, take up the cross and follow me.

**Young's Literal Translation:** And Jesus having looked upon him, did love him, and said to him, 'One thing thou dost lack; go away, whatever thou hast – sell, and give to the poor, and thou shalt have treasure in heaven, and come, be following me, having taken up the cross.'



# Keep the Sabbath Holy

*Jerry O'Donnell*

## ***Not To Sleep Away the Sabbath***

None should permit themselves, through the week, to become so absorbed in their temporal interests, and so exhausted by their efforts for worldly gain, that on the Sabbath they have no strength or energy to give to the service of God. We are robbing the Lord when we unfit ourselves to worship Him upon His holy day. And we are robbing ourselves as well; for we need the warmth and glow of association, as well as the strength to be gained from the wisdom and experience of other Christians. {CG 530.1}

Please take notice that the words used are “temporal interests” and “worldly gain”. If a person exhausts themselves as Bible missionaries, teachers, ministers, medical missionaries, and other gospel promoting activities throughout the week, that is not being addressed here, although we are not advocating to exhaust oneself religiously and then use it as an excuse to neglect Sabbath fellowship by sleeping the day away.

The point being made is that we ought not exhaust ourselves so much in secular or non-religious activity during the week that the thought of taking part in any Friday evening religious activity seems too demanding. We ought not say to ourselves that we are too tired to get up to have Bible study time, commonly referred to as Sabbath School. And if we did make it through such studies, when the study time is over, there should not be an

evaluation performed to see if we are too tired to stick around for the sermon, let alone for any afternoon activity that may be planned.

When the sun goes down Saturday night, we have six days to keep the week balanced so as not to become so exhausted. We ought to plan well and not let everything pile up on the last two days of the week where more is demanded of us than is physically able to be done. No one said that we cannot prepare for the next Sabbath outside of the preparation day. But many have the attitude that they have all week to get things done and are surprised at what appeared out of nowhere demanding even more time at the end of the week. Satan of course is behind that, but this is where we ought not be putting off that which can be done today. Sabbath is not the day we should be catching up on our weekly labor. And the reference to the last two days of the week is because many times the exhaustion of a day does not hit the next day, but instead hits the day after; in this case, overworking on Thursday may exhaust us for Sabbath. So, a person may still exhaust themselves by having an easy Friday, but did not understand that Thursday activities can reach into Sabbath hours.

So, let us plan well with the understanding that emergencies can wreck those plans and by the grace of God that we not be so tired for the Sabbath, for when God said it was a day of rest, that did not mean extra sleeping time. It simply means that there are no secular distractions,

even upon the mind, but we ought to be looking forward to serving God in whatever capacity He has called us to serve Him. At the very least, we are

all called to serve Him by being attentive during the message times.



## ***Making It Plain***

*Jerry O'Donnell*

### ***Antitype***

When we see the word “antitype” or “anti-type”, many think that “anti” refers to being against something in an evil way, while “type” is the godly thing. Our minds have been trained with the often repeated word of “antichrist”. Christ is obviously godly. Antichrist would mean to be against Christ and be evil. Antibiblical would have the Bible being godly, and being antibiblical would be against the Bible, be it completely, or in making doctrinal attacks.

Now, it is hard to swallow the phrase that “Jesus is the anti-type” because our brains have been trained to think “anti” as being evil; however, that does not make it so.

Type is also short for the word “typical”. It was the typical practice from Adam and Eve when the first animals were slain because of sin. That is where the coats came from (Genesis 3:21). Abel continued the practice of doing the “typical” practice of offering an animal as a sin offering (Genesis 4:4). It expanded greatly under the hand of Moses into a full-on sanctuary service.

Keep in mind, we cannot have an “anti” anything before the original has appeared. In other words, there

could be no such thing as an antichrist if Christ did not come first. A person cannot be antibiblical if the Bible did not exist first. Likewise, to say that all the offerings in the Old Testament pointed to Jesus Who was the “type” would be out of order. That would make the offerings then to be the antitype, and that would not make sense since Jesus did not yet appear in earthly form to be the perfect example and offering.

Therefore, all those offerings are referred to as a “type” for two reasons. They pointed to something in the future that would come or that they pointed to, being that of Jesus. Secondly, the offerings were first put into place before Jesus showed up in physical form to live among us. It was the regular, or typical, practice.

That means, we ought not think that the offerings were the godly, while Jesus would be evil or ungodly. In this case, godly and ungodly are not even brought into the subject when it comes to the offerings pointing to Jesus. In reality, both were godly. It was a godly service to participate in the offerings because of our sins, which pointed to the godly Being Who would show up to take away our sins as “[it is] not possible that

the blood of bulls and of goats should take away sins” (Hebrews 10:40).

Again, the offerings in the Old Testament were the typical practice of the day as a type or object pointing to the real, Who was Jesus, our Antitype.

Additionally, “anti” has another definition. It is that of being in the place of another. Antichrist is trying

to be in place of Christ. Antibiblical teachings are trying to take the place of the authority of the Biblical teachings. Jesus is in place of the Old Testament offerings, which explains why we no longer offer animal sacrifices.



## Questions And Answers

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

### **Question:**

Is the article you published from Leroy Froom the same person involved in helping to publish the questionable book called *Questions on Doctrine* in which he helped promote that Jesus took on the nature of Adam and Eve before their fall?

### **Answer:**

That, sadly, is the same Leroy Froom.

Forgive us of appreciating the article in which we found no objection to regarding the alerting of Seventh-day Adventists to the change in positions of Protestants. In that good article, he revealed how Protestants had adopted the Jesuit teaching of futurism, which is the belief in a future antichrist, removing the finger from pointing at the papal system as the antichrist.

Originally from a DVD of Ellen White’s writings are the inclusion of pioneer material as well. Evidently, they sneaked a few “modern” writers into the mix. So, when a topic is chosen and researched, to fill the position of a pioneer article from the list of pioneer writers each month, the best article on the subject, given the amount of space in our publication, is chosen to be printed. Many times, the names are not easily revealed at the time, and we have to go searching for the name. We do not search for the name right away because if the article is useless, why find out who wrote it? So, after reading the article in full, it just so happened that his name was associated to such a good article showing that even a spy among us can produce truth. The connection between the name and the published book was not made at the time and the article slipped into our

publication, so thank you for bringing that to our attention as we in no wise want to appear as endorsing all of Mr. Froom's writings.

**Question:**

Did those who "came out of the graves after" Jesus' "resurrection, and went into the holy city" also go to Heaven then?

**Answer:**

In short, the answer is, "Yes". It would have made for a poor example of a resurrection if they had to return to the grave afterwards. They were part of the first fruits of them that slept.

"During His ministry Jesus raised the dead to life. He raised the son of the widow of Nain and Jairus' daughter and Lazarus. But these were not clothed with immortality. After they were raised they continued to be subject to death and decay. But those who came forth from the grave at Christ's resurrection were raised to everlasting life. They were the multitude of captives who ascended with Him as trophies of His victory over death and the grave. They were indeed quickened by the Lifegiver. They came forth as trophies of His victory over death and the grave" {Ms115-1897}.

"These went into the city, and appeared unto many, declaring, "Christ has risen from the dead, and we be risen with him." Some were terrified at the sight. They bore the most undeniable evidence not only of their own resurrection, but of the resurrection of the crucified Redeemer. After His resurrection, Christ did not show Himself to any

save His followers, but testimony in regard to His resurrection was not wanting. It came from various sources, from the five hundred who assembled in Galilee to see their risen Lord. This testimony could not be quenched. The sacred facts of Christ's resurrection were immortalized" {Ms115-1897}.

"Those who had been raised were presented as trophies to the heavenly universe, as samples of the resurrection of all who receive and believe in Jesus Christ as their personal Saviour. They were a symbol of the final resurrection of the righteous. That same power that has raised Christ from the dead will raise His church and glorify it, with Christ, as His bride, above all principalities, above all powers, above every name that is named, not only in this world, but in the heavenly courts, the world above" {Ms115-1897}.

**Question:**

Should we make our beds on the Sabbath?

**Answer:**

Although there is not a direct command or instruction on the subject matter, some understand the Sabbath to be the day to do the least amount of labor as possible, and making one's bed that was just slept in, especially from a child's perspective, seems to be very laborious. However, we are told in principle, "We would charge all not to wash their dishes on the Sabbath if this can possibly be avoided. God is dishonored by any unnecessary work done on His holy day. It is not inconsistent, but proper, that the

dishes should be left unwashed till the close of the Sabbath, if this can be managed.” – Letter 104, 1901, pp. 2, 3. (To Brother and Sister E. K. Braman, August 4, 1901.) {5MR 84.1}. And from that, many conclude that the least amount of work that can be done on the Sabbath ought to be done, leaving everything that is disturbed on the Sabbath remain undisturbed until after.

Please notice the words “if this can possibly be avoided”. In our day, especially in summer when the Sabbath will not end until nine at night, or later, leaving breakfast dishes and even mid-afternoon meal with food particles on them will attract ants and other bugs causing serious problems. Making sure the plate is thoroughly scrapped and possibly rinsed a bit but not washed would not be a violation of the Sabbath as that would fall under the “if” condition. Winter months are not so much an issue. This “if” can be carried beyond the expected limits in which everyone that is part of a meal after service has their dishes washed thoroughly and even dried all by just a person or two. That ought not be. Besides, throughout Ellen Whites writings, though she said warming up food on the Sabbath is not a sin {1SP 226.1}, most times sandwiches were eaten on the Sabbath to limit the amount of dishes that would become dirty.

Applying that to the bed making on the Sabbath, some have taken it even further. A non-Seventh-day Adventist once called me to understand the proper way to keep the Sabbath, trying to determine if they really want to be part of Sabbath keeping or not. They were persons sincerely trying to learn the truth about Sabbath keeping. She reported that after Sabbath services, she was

invited to the home of a Seventh-day Adventist family. Once arriving inside, shoes were kicked off and left to lay however they were kicked off without lining them up or pairing them up. Certain clothing was left to drop wherever they felt like it, as a tie may hang over a banister, a jacket on a door knob or even on the floor, etc. She needed to use their bathroom at one point and found several members having left their pajamas laying on the floor. Needless to say, their beds were not made. Oh, and the woman who talked with me also reported how messy the table was left from the morning breakfast, including droplets of whatever milk they had used, as well as toast crumbs. So, what impression of the Sabbath is being portrayed? Laziness is the answer. The Sabbath is not made for laziness.

The reason beds are made every day beyond being tidy and the bed ready for use in the evening also include the protection from dust particles that are constantly falling and accumulating especially upon pillows, let alone the sheets. Therefore, some effort should be made in making up the bed, even on the Sabbath. It was undone during the Sabbath hours and should be dealt with during the same hours. Changing out the sheets, on the other hand, is definitely breaking the Sabbath. In most cases, making the bed should be as simple as relaying the blankets in an easy pulling back over the bed motion. Those who wrestle all their blankets and sheets and even lose their pillow cases a bit during the night, well, that would definitely be a chore, but the same basic principle exists.

On the other hand, there is an obscure quote found in the *Advent Review, and Sabbath Herald*: “The Lord gave the Sabbath as a memorial.

Fellow pilgrim, how do you regard your Maker's keepsake? The Lord says, 'Remember the Sabbath day.' What for? to cook our food? to sweep and clean our dwellings? to make our beds? to wash our dishes? to read war news? to talk on politics? to discuss questions of national policy? to rehearse our business transactions? O, let the Lord answer, 'To keep it holy.' D. H. SANBORN" {March 24, 1863 JWe, ARSH 134.18}. As this is the only hint about not making one's bed and from a person who was not a prophet, background on the words used would be necessary. That phrase can and is often applied to the full tearing of the bed apart and making it from scratch. That indeed would be Sabbath breaking. But to protect the area of

the bed where our face will eventually be placed by simply pulling up the covers would be challenging to argue as being that of breaking the Sabbath.

In short, let us not find lazy reasons to avoid doing the simple responsibilities that we ought to practice on the Sabbath day, while at the same time not finding excuses to work on the Sabbath either, as where people frequently refer to what they are doing is no different than the animal in the ditch on the Sabbath scenario. If that animal is frequently in the ditch, symbolically speaking, somebody better fill that ditch before the next Sabbath!



## 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.*

Nothing to report, which is a good thing!



## News and Comments

February 7— Pix 11

### Death of New Jersey student sparks calls for federal caffeine regulation

Instead of regulating the amount of caffeine, it should be recognized by the public as a legal drug, but a drug, nonetheless, that has not become approved by God. No, the Bible does not explicitly address the use of caffeine, but we are to preserve our bodies in the best conditions possible. "Know ye not that ye are the temple of God, and [that] the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which [temple] ye are" (1 Corinthians 3:16-17). Increased heart failure, the addiction to having to have a fix first thing in the morning in the form of coffee, the inability to function without a fix, the crash that happens after the highs wear off, the withdrawal symptoms when people try to quit, etc., all add up to it not being something that should be brought into the body.

February 20— Daily Dot

### Beauty influencer's glitchy fail video sparks talk about unrealistic standards

Obviously, not everything is what it appears to be. If people are not real, even in mere appearance, how about inside people's homes, outside of their homes, wonders shared, food they eat, etc. We definitely need to "walk by faith, not by sight" (2 Corinthians 5:7). Pretty much everything is fake in this world.



### *Ellen White Abbreviations In this Issue*

**1SM -**  
Selected Messages Book 1

**1SP -**  
The Spirit of Prophecy Volume One

**2BIO -**  
Biography Volume 2

**5MR -**  
Manuscript Releases Volume Five

**21MR -**  
Manuscript Releases Volume Twenty-one

**CG -**  
Child Guidance

**GC -**  
The Great Controversy (1911)

**Ms 115, 1897 -**  
Manuscript Release 115, 1897

# 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.*

## The Use of Yarrow

Yarrow (*Achillea*), is a valuable herb to keep on hand in powder form. It gets its proper name from the legend that Achilles used it to treat the wounds of his soldiers since it contains astringent qualities which help constrict blood vessels to stop bleeding, and antimicrobial

compounds to reduce the risk of infection in open wounds. The powder can just be sprinkled onto the wound to stop blood flow. Yarrow also promotes the healing of such injuries.

