



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.

Repentance the Gift of God.

Ellen White

There are many who have erroneous ideas in regard to the nature of repentance. They think that they cannot come to Christ unless they first repent, and that repentance prepares them for the forgiveness of their sins. It is true that repentance does precede the forgiveness of sins; for it is only the broken and contrite heart that will feel the need of a Saviour. But must the sinner wait until he has repented before he can come to Jesus? Is repentance to be made an obstacle between the sinner and the Saviour? Jesus has said, "And I, if I be lifted up from the earth, will draw all men unto me." Christ is constantly drawing men to himself, while Satan is as diligently seeking by every imaginable device, to draw men away from their Redeemer.

Christ must be revealed to the sinner as the Saviour dying for the sins of the world; and as he beholds the Lamb of God on the cross of Calvary, the mysteries of redemption begin to unfold to his mind, and the goodness of God leads him to repentance.

Although the plan of salvation calls for the deepest study of the philosopher, it is not too deep for the comprehension of a child. In dying for sinners, Christ manifested a love that is incomprehensible; and in beholding this love, the heart is impressed, the conscience is aroused, and the soul is led to inquire, "What is sin, that it should require such a sacrifice for the redemption of its victim?" John, the beloved disciple, declares that

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- Healthy And Delicious Recipes
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- Justification and Obedience
- Keep the Sabbath Holy
- Making It Plain
- Natural Remedy
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- News and Comments
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- That No Man Might Buy or Sell
- The Uses of Water In Health and Disease
- Watchman, Let Him Declare What He Seeth

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

March 2025

Volume 9, Issue 3

Dear Brothers and Sisters ...

Jerry O'Donnell

Again, we remind you that this ministry is more than just this publication. We have a social media outreach on Facebook where we post Bible quotes with comments three times a day, the general publication called *Have One Mind in Christ* which allows us to reach non-Seventh-day Adventists, and our YouTube channel on the Internet, providing weekly sermons and the children's questions, to name a few of our other outreaches.

Focusing on the YouTube channel, we are currently conducting a series of about ten messages dealing with the "Impending Sunday Law" {3SM 381.1}. The first presentation was all Bible followed up with quotes from the Vatican, establishing that there is, indeed, a Sunday law coming despite the naysayers both outside the church and, unfortunately, inside the church as well.

After establishing the biblical position of the matter, the subsequent messages went through a compilation of numerous Ellen White quotes through quite an extensive search of all Ellen White's writings beyond simply looking for the words "Sunday Law". It included "Sunday movement", "Sunday enforcement", "great emergency", "enforce Sunday observance", "enforcing Sunday observance", "result of Sunday breaking", "desecration of the so-called", "there will be a law against the Sabbath of God's creation", "then Protestant America will have formed an image", "enforcement of Sunday keeping", "the last crisis", "enforcing the observance of Sunday", "Protestant churches shall unite with the secular power to sustain a false religion", "the policy of Satan", "False

religion will be exalted", "honor the false sabbath", "the last act in the drama", "mark of the beast", and "the Sunday question", among the list.

As a result, and eliminating duplicate quotes, we began a sequential walk through the quotes showing what is a distraction, what direction it is coming from, but overall, everyone is going to be surprised. The only difference is that those who have studied it out will know how to react and not be deceived. Therefore, all of the preachers that appear to have expectations, and may even go as far as date setting, are in error.

Further, the multi-part study revealed that we are, indeed, looking at a right-wing movement to combat morality, establish Sunday for religious observance, create a hatred against the real Sabbath, and that it requires scripture, or the lack thereof, to demand a law to be passed. However, since the right does not have the requirements to pass a constitutional amendment at the congressional level as well as in governorships, it will appeal to secular support, and that is where climate change believers come in. According to the quotes, religious majority is not sufficient, so it appeals to, and embraces, the secular purpose. In other words, all those who are expecting that climate change will be the main force are not reading all of the quotes. Climate changers would not be upset with Sabbath keepers keeping two days a week, but the religious right would – well, eventually. Climate fear-mongers do not need scripture. Besides, the party that has brought

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

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

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

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

About The Four Angels' Messages Ministry

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

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

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this publication is challenging to provide to everyone for free. So we are asking for a subscription on the honor system of **\$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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"whosoever committeth sin transgresseth also the law; for sin is the transgression of the law." The apostle Paul instructed men in regard to the plan of salvation. He declares, "I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." John, speaking of the Saviour says, "Ye know that he was manifested to take away our sins; and in him is no sin."

The living oracles do not teach that the sinner must repent before he can heed the invitation of Christ: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Men must come to Christ because they see him as their Saviour, their only helper, that they may be enabled to repent; for if they could repent without coming to Christ, they could also be saved without Christ. It is the virtue that goes forth from Christ that leads to genuine repentance. Peter makes the matter clear in his statement to the Israelites, when he says, "Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel and forgiveness of sins." Repentance is as much the gift of Christ as is forgiveness, and it cannot be found in the heart where Jesus has not been at work. We can no more repent without the Spirit of Christ to awaken the conscience,

than we can be pardoned without Christ. Christ draws the sinner by the exhibition of his love upon the cross, and this softens the heart, impresses the mind, and inspires contrition and repentance in the soul.

Paul says, "I was alive without the law once; but when the commandment came, sin revived, and I died." What was it that brought that commandment to the mind of Paul but the Comforter, which is the Holy Ghost, whom Jesus said, "the Father will send in my name? He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." Paul continues, "And the commandment which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me. Wherefore the law is holy, and the commandment holy, and just, and good. Was then that which was good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful."

Men sometimes become ashamed of their sinful ways, and give up some of their evil habits, before they are aroused to manifestly come to Christ; but it is the power of the gospel, the grace of Christ, that is drawing them to make reformation in their conduct. An influence of which they are unconscious works upon the soul, and the conscience is quickened, and

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CENSORING CONTINUES TO INCREASE***

When this publication is shut down beyond our control, we will be unable to provide any refunds. Rest assured that all funds are used in the most responsible ways according to the Bible and the Spirit of Prophecy.

the outward life is amended. And as Christ draws them to look upon his cross, to look upon him whom their sins have pierced, the commandment comes home to the conscience. The wickedness of their life, the deep-seated sin of the soul, is revealed to them. They begin to comprehend something of the righteousness of Christ, and exclaim, "Was all this love, all this suffering, all this humiliation demanded that we might not perish, but have everlasting life?" They then understand that it is the goodness of God that leadeth to repentance. A repentance such as this lies beyond the reach of our own powers to accomplish; it is obtained only from Christ, who ascended up on high, and has given gifts unto men. Christ is the source of every right impulse. He is the only one who can arouse in the natural heart enmity against sin. He is the source of our power if we would be saved. No soul can repent without the grace of Christ. The sinner may pray that he may know how to repent. God reveals Christ to the sinner, and when he sees the purity of the Son of God, he is not ignorant of the character of sin. By faith in the work and power of Christ, enmity against sin and Satan is created in his heart. Those whom God pardons are first made penitent.

The pleasing fable that all there is to do is to believe, has destroyed thousands and tens of thousands, because many have called that faith which is not faith, but simply a dogma. Man is an intelligent, accountable being; he is not to be carried as a passive burden by the Lord, but is to work in harmony with Christ. Man is to take up his appointed work in striving for glory, honor, and immortality. God calls upon men for the use of every talent he has lent them, the exercise of

every power he has given; for man can never be saved in disobedience and indolence. Christ wrestled in earnest prayer; he offered up his supplications to the Father with strong crying and tears in behalf of those for whose salvation he had left heaven, and had come to this earth. Then how proper, yea, how essential that men should pray and not faint! How important that they should be instant in prayer, petitioning for the help that can come only from Christ our Lord! If you will find voice and time to pray, God will find time and voice to answer.

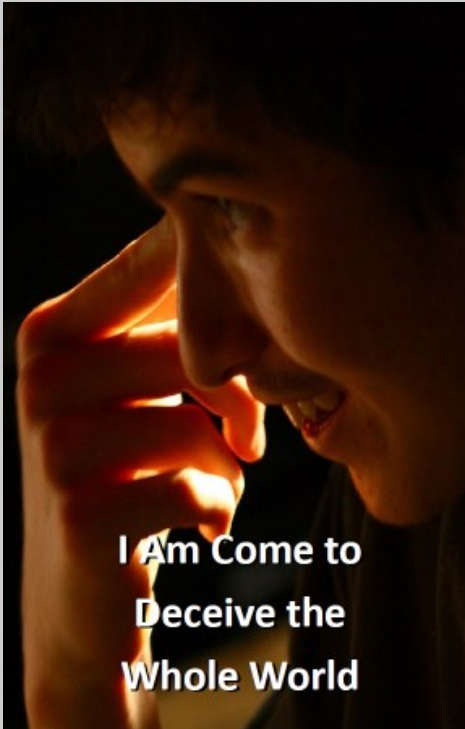
Some of our brethren have expressed fears that we shall dwell too much upon the subject of justification by faith, but I hope and pray that none will be needlessly alarmed; for there is no danger in presenting this doctrine as it is set forth in the Scriptures. If there had not been a remissness in the past to properly instruct the people of God, there would not now be a necessity of calling especial attention to it. Some of our brethren are not receiving the message of God upon this subject. They appear to be anxious that none of our ministers shall depart from their former manner of teaching the good old doctrines. We inquire, Is it not time that fresh light should come to the people of God, to awaken them to greater earnestness and zeal? The exceeding great and precious promises given us in the Holy Scriptures have been lost sight of to a great extent, just as the enemy of all righteousness designed that they should be. He has cast his own dark shadow between us and our God, that we may not see the true character of God. The Lord has proclaimed himself to be "merciful and gracious, long-suffering, and abundant in goodness and truth."

Several have written to me, inquiring if the message of justification by faith is the third angel's message, and I have answered, "It is the third angel's message in verity." The prophet declares, "And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory." Brightness, glory, and power are to be connected with the third angel's message, and conviction will follow wherever it is preached in demonstration of the Spirit. How will

any of our brethren know when this light shall come to the people of God? As yet, we certainly have not seen the light that answers to this description. God has light for his people, and all who will accept it will see the sinfulness of remaining in a lukewarm condition; they will heed the counsel of the True Witness when he says, "Be zealous therefore, and repent. Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come

I Am Come to Deceive The Whole World

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



***I Am Come to
Deceive the
Whole World***

Send \$7.00 to:

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PO Box 301
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- Do you think the attack on gas stoves is by chance?
- Do you think high fuel prices are typical of up and down prices?
- Do you think inflation is just the normal highs and lows over the economic timeline?

While people are distracted by sports, politics, Hollywood idols, etc., the march towards

the agenda is already upon us and increasing in intensity.

in to him, and will sup with him, and he with me."

The Church is presented as standing in a self-satisfied, pleased, proud, independent position, ignorant of her destitution and wretchedness. By her attitude she says, "I am rich, and increased with goods, and have need of nothing." How many who claim to be keeping the commandments of God are in this position today! The charge against the Church is, "Thou art lukewarm, and neither cold nor hot." But while many may be satisfied with their lukewarm condition, the Lord is far from pleased, and declares that unless you are zealous and repent, he will spue you out of his mouth. But he warns you, he entreats you. He says, "Thou knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see."

The gold that Jesus would have us buy of him is gold tried in the fire; it is the gold of faith and love, that has no defiling substance mingled with it. The white raiment is the righteousness of Christ, the wedding garment which Christ alone can give. The eye-salve is the true spiritual discernment that is so wanting among us, for spiritual things must be spiritually discerned.

To our brethren who are standing in this self-confident, self-satisfied position, who talk and act as if there was no need of more light, we want to say that the Laodicean message is applicable to you. Many professed Christians are without Christ because they refuse to weave his principles of

truth into their life. The word of God declares, "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." We should pray earnestly and inquire with sincere hearts as to what the will of the Lord is, that we may be ready to receive the blessing we so much need.

We must have oil in our vessels with our lamps, and not be like the foolish virgins of the parable whose lamps went out as they slumbered and slept, and who had no oil to replenish them, and so failed to be ready to meet the bridegroom. We should seek for a living experience, and obtain the grace of Christ. We need his love and gentleness; we need our faith revived. Let no one disregard the counsel of God, but let us all buy of him gold, and white raiment, and plead for the anointing of his Holy Spirit. Jesus desires us to have a personal knowledge of the truth, and we should search the heart carefully, critically, cease to do evil, and learn to do well. Jesus says, "As many as I love, I rebuke and chasten; be zealous therefore, and repent." No one should feel like rebelling, like standing in defiance of God, because he rebukes you on account of your lukewarm condition and spiritual pride. God condescends to entreat you that he may talk with you, and invites you to open the door of the heart, that he may come in and sup with you, and you with him. He declares, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

{The Review & Herald, April 1, 1890
pars. 1 to 12}



Justification and Obedience

Joseph Harvey Waggoner

The relation of justification and obedience is precisely the relation of faith and works. The Scriptures make this subject very plain, yet scarcely any doctrine seems to be more misapprehended. The difficulty arises from a widely prevailing and growing desire to put off the law of God, or to plead exemption from its obligation. As law is the foundation of every Government, the divine Government not excepted, we shall have to notice further the nature of our obligation to the law in order to elucidate its relation to justification by faith.

There is a peculiar expression in Isa. 51:6. The Lord says: "My salvation shall be forever, and "my righteousness shall not be abolished. "That this refers to his attributes or personal character, would appear improbable, even in the absence of any testimony on the subject; for the idea of the abolition of his attributes or of his personal righteousness is too absurd to ever receive a notice. But if it refers to his law, which is the foundation of his righteous government, the expression is reasonable and also necessary as a revelation. And there is proof that it has this application. In Ps. 119:172, it is said, "All thy commandments are righteousness." Now as the character of the divine Lawgiver is best revealed to us through the revelation of his will, and as his attributes must, of necessity, show forth in his Government, the stability of his character is determined or shown by the stability of his law; for it would be of little account to declare in words that he was unchangeable, while he showed in action that he was not. Again, this application is confirmed by the connection: "Hearken unto me, ye that know righteousness, the people

in whose heart is my law." Verse 7. We have quoted the scriptures showing that God's law of ten commandments is a rule of holiness, of justification, condition of life, perfect, the whole duty of man, etc., which identify it, as the same law, referred to in Isa. 51:6, 7, and Ps. 119:172, which is the embodiment of righteousness. Hence, they who say that God's law of ten commandments is abolished, directly contradict this scripture, and are vainly contending with God. This view may be strengthened by an examination of the Saviour's words in Matt. 5:17-20; but we only invite investigation of that text, and pass to the apostle's argument on justification.

What is the import of the apostle's declaration in Rom. 3:28? It reads: "Therefore we conclude that a man is justified by faith without the deeds of the law." Does it mean that we now form our characters in Christian life without works, or without obedience to the law? So many seem to think; but we cannot. 1. That view is highly unreasonable. We cannot form any character by mere feeling or belief. It is only by actions, by deeds, or by works, that any character can be formed. 2. It is contrary to the whole scope and tenor of the Scriptures, as we shall try to show.

The idea of the text is presented also in verse 21 of the same chapter, which we have considered in another place. It reads: "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets." There is no difficulty at all if it is borne in mind that the subject is that of justification to a sinner condemned. Now it is a truth so evident that no argument is needed in its favor, that a criminal cannot be

justified by the law which he has broken. Surely, there is nothing so strange in this that any need to be troubled to comprehend its force or bearing. It is only by losing sight of the relations brought to view in this chapter, and of the principles which must characterize the actions of a just Government in dealing with transgressors, that difficulties are found. We are indeed "justified freely by his grace", but on a basis which enables God to be just while he is a justifier of the believer. This must never be forgotten if we would honor his justice and his Government. Pardon must have respect to the broken law. And as there can be no condemnation without law. And as there can be no condemnation without law, for "sin is not imputed when there is no law, or else justice will be disregarded. There can be no determination of character, either good or bad, without the law. By the law is the knowledge of sin. This is one direction in which the law imparts knowledge, but not the only one. The law is a witness of the righteousness of God. The apostle says that we are made the righteousness of God in Christ. 2 Cor. 5:21. This means that our characters are conformed to his revealed will. And the righteousness of God manifested in us, through the faith of Jesus Christ without the works of the law, is just this, that Christ removes our sin and places us before the throne of justice as free, as sinless as though we had never broken the law. The law being the measure of holiness, of perfection, and the only rule of judgment, is of course a witness of the righteousness so effected. This cannot be denied. The expression, "The doers of the law shall be justified", is sufficient proof that the law contains all that is necessary to justify the obedient; and the law witnesses to the righteousness of God which is effected through faith in Christ in the characters of the faithful,

because it enforces and demands that righteousness. We can readily understand why a sinner, a carnally-minded man, restive under just restraint, whose heart is enmity against God, should desire the abolition of such a law. But we cannot understand why a man who professes to love God and to be loyal to his Government should desire its abolition; nor can we believe that the God of justice, who will bring every work into judgment, will consent to its abolition. He has said: "My righteousness shall not be abolished", and we respect his word and bow to the rule of his righteous judgment. Eccl. 12:13, 14; Rom. 2:12, 16.

Many stumble over the gospel plan because they make no difference between justification and salvation. If we had regard only to original justice, there could be no difference; that is, if a man had never sinned he would have been justified, and of course saved, by his obedience. But this original or personal justice no one now possesses. Hence, while the principles cannot change, and the rule of justification is ever the same, the means are entirely different from what they would be if man had never sinned. Here is where many err. They suppose, or seem to suppose, that if the law ceases to be the means of justification, it ceases also to be the rule. They do not judge of the law by its nature or original object, but from a partial view of the position of its transgressor. The law, as a rule of right, will form a perfect character, but cannot reform an imperfect one. The rule of the mechanic will determine, or point out, a right angle on the end of a board he is framing; and if the board is square – if the angle is right, it is justified or proved right by the rule. But if the angle is not right, the rule will point out the inaccuracy, but will not make it right. That must be effected by another tool.

But if the saw is the means of making the proper angle on the board, does the saw therefore become the rule of determining angles or measurements? By no means. And there is precisely this difference between the law and the gospel. "By the law is the knowledge of sin;" but the gospel is the remedy. The law points out the errors of character, the gospel reforms them. The law being the only rule of right, "the doers of the law shall be justified." Rom. 2:13. This is but plain justice; for no one can suppose that the man who did the law – who obeyed God in all his life, would be condemned. But Paul also says that there are no doers of the law – that all have sinned; and from this he draws the very evident conclusion, "therefore, by the deeds of the law there shall no flesh be justified." Rom. 3:20. So we are justified now "freely by his grace," entirely by faith; works do not enter into our justification. And why not? Because, as the apostle shows, this justification by faith has respect to "the remission of sins that are past." Rom. 3:25. Over these our future acts of obedience can have no influence or control.

It has been thence inferred that the sinner justified is under no further obligation to keep that law by which he cannot be justified. But it cannot be that they who teach thus realize how destructive is that view to every principle of right and justice; how it dishonors the gospel of Christ; how it tends to pervert a holy gospel of love to a mere system of license. Of all the abuse the gospel has ever received at the hands of its professed friends, this is the deepest. It is contrary to Scripture, and to all just reasoning. Ask the advocate of that theory if the law of his State will justify the thief in stealing, or the murderer in killing. He will answer, No; the law condemns such actions. Ask him how the criminal can escape the true dessert of his

crimes, and he will reply, Only by the governor's pardon. Ask again, If the law condemns the transgressor, and he can be justified only by pardon, does that pardon release him from obedience to the law, so that he may thereafter disregard its claims? Will he affirm this? Will he tell you that that pardon thereafter becomes the rule of life to such a man? And if the pardoned one should again be committed for crime, will the jury try him, and the judge condemn him by the governor's pardon, or by the statute of the State? Could we get any to take the same unreasonable position in regard to the law of the State that many take in regard to the law of God? Not one. If angels ever weep at the blind folly of mortals, it would seem that such teachings furnish an occasion. To see men of talent, of learning, of apparent piety, strip the plan of salvation of every principle of justice, pervert it to a system of license, draw conclusions directly contrary to reason and common sense, and argue on the divine Government as they would be ashamed to argue in respect to the Government of the State, surely, this is enough to fill the heavens with astonishment.

This error is not altogether confined to those who are called Antinomians. All those who teach that Christ did not suffer the penalty of the law, that his death did not meet the full demands of justice, but was substituted for its demands, really subvert the law by denying that the gospel has honored its claims. We think that in many cases they are unconscious of the demoralizing tendency of their position. This, however, will be considered more fully when we come to the subject of the vicarious death of Christ.

Had man never sinned, he would have been justified on the ground of obedience – by works. Without sin he

could not have been condemned. This shows that justification is in works, provided that the works are perfect. To deny this is equivalent to affirming that man would have been condemned – not justified – if he had continued in perfect obedience. And this is what we have before said, that justification is in the law, but man lost it by transgression of the law. It is obedience only that forms a right character. "He that doeth righteousness is righteous." 1 John 3:7. Faith in the blood of Jesus removes guilt, and presents us before the throne as righteous by imputation; but faith, without works, does not build up character. That is to say, that we are justified from past sins by faith without works, but we cannot maintain that justification through future life by faith without works. In this respect, "faith without works is dead." James 2:20. And so Paul instructs the brethren: "Work out your own salvation with fear and trembling." Phil. 2:12.

Justification by faith is not a final procedure; it does not take the place of the Judgment, nor render the Judgment unnecessary. It looks to something beyond itself to be accomplished in the future. Of course this remark would not apply where probation was cut off immediately or very soon after justification took place. But it certainly does apply where life is prolonged and probation is continued. Justification by faith, in the plan of the gospel, may be defined in full as that change in man's relations and condition by virtue of which, 1. He is counted just as regards his past life, though in his life he has not been just. 2. The Government and its subjects are guarded against future depredations. And, 3. God may consistently accept his service as that of a loyal subject.

In regard to the first point, there can be no question on the part of

anybody. To the second, all must concede that both the Government and its subjects ought to be secured against injury, and, to effect this, it is necessary not only to do a work for man, but, also, in him. While the act of laying the penalty upon a substitute vindicates the majesty of the law, and is all that can be done in respect to the past, a change of heart, a thorough amendment of life, can only give that guarantee which is reasonably and justly demanded for the future. And this we call conversion. Justification by faith embraces this. With anything less than this we cannot imagine that any one would stand justified before God.

But the third point will not be so apparent to every one, for some may think it is consistent for God to accept the service of any one, at any time it may be offered, without stopping to consider conditions. But to this we cannot assent.

Suppose a person who was born in a foreign land comes to the United States and proposes to take part in the execution of our laws. Of course his proposal is promptly rejected. But he urges his case in the following manner: –

"In my native land I carefully examined the principles of your Government, and admired them; therefore I am come to this country. I have read your laws; I think they are just. I am anxious to bear a part in executing them. I have an education superior to that of many who hold office in this country. I claim to have as good ability as they, and to love your Government as well as they. Why, then, am I rejected from holding an office?"

The answer is readily given, thus: –

"By birth you are a citizen of another Government which is entirely different from this; and as such you are held under obligation to seek its welfare and to further its interests. We cannot

know but you are even now acting under instructions from your sovereign. You must publicly renounce allegiance to him, and declare your allegiance to this Government. You must be naturalized. Then you will no longer be regarded as an alien, but as an American citizen, and be entitled to all the privileges of one born in this country."

This all can understand; its reasonableness all can see. Without such a safeguard as this, enemies might come in and undermine our Government by abusing and perverting its laws under pretence of executing them. And it is truly strange that any who love justice and good government, and who know that evil is in the world, and in the hearts of men, should stand in doubt as to the necessity of the gospel, to bring us into acceptance with God, and to fit us by a transformation of heart and life for a place in his service and at last in his kingdom.

In the above illustration, so striking in every feature, we have only used the ideas given to us by the apostle Paul, in his letter to the Ephesians. He had before said to the Romans that of all the world, Jew and Gentile, there is none righteous, no, not one. Destruction and misery are in their ways. All stand guilty before God. In harmony with this he speaks of himself and of his brethren as being "by nature the children of wrath, even as others." Eph. 2. And of the brethren, Gentiles in the flesh, he says: "That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world. But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ." They who were the children of wrath, aliens and strangers, have their condition entirely changed through

faith in Christ and by his blood. "Now, therefore," continues the apostle, "ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God." The gospel of Christ is the law of naturalization, by means of which aliens or foreigners are inducted into the household of God, and are made citizens of the commonwealth of Israel – the Israel of God.

In illustrations it is permitted us to represent spiritual things by those which are natural; we have no other means of making comparisons which our minds can appreciate. But we must always remember that there is a depth to spiritual things which the natural cannot reach. A foreigner, dwelling in his native land, may have a high regard for the principles and the rulers of our Government without disparagement to his loyalty to his own; because the two Governments maintain friendly relations with each other. Each has its own territory, and each has paramount right and jurisdiction in its own dominion. But the very nature of the Government of God forbids that there shall, in it, be any parallel to this condition.

1. His dominion, his right of jurisdiction, is universal. No contrary Government has any right to exist.
2. His law, the rule of his Government, is a moral law. It takes cognizance, not of actions alone, but of motives and intentions.
3. As no contrary rule has right to exist, there can of right be no neutrality in case of usurpation or rebellion. When war is waged against a Government, every good and loyal citizen is bound to support the Government. A refusal to do so is equivalent to giving aid to the enemy.

Now inasmuch as all have gone astray – all have departed from God – the world is in the condition of a mighty

rebellion against its rightful ruler. There is a general disregard of his authority and of the rights of his subjects. And no one is on neutral ground; says the Governor: "He that is not for me is against me." And so far has man fallen from his "first estate", that it is declared that "the carnal mind – the natural, unchanged heart", "is enmity against God; for it is not subject to the law of God, neither indeed can be." Rom. 8:7. Hence, all are by nature the children of wrath, because all are aliens, or more properly, in a state of rebellion against the Supreme Ruler of the universe. Can any doubt the necessity of naturalization, or of the acceptance of the amnesty offered, that we may be brought into friendly and loyal relations to the one Lawgiver? Can any deny the reasonableness of the declaration, "Ye must be born again"?

No one, we think, can now fail to see the correctness of our proposition that God cannot consistently accept or approve of the action of any one in his natural state – or in carnal mindedness. Such a state being one of enmity against God, every action springing from the carnal, or natural heart, is an act of rebellion, because it is done in utter disregard of the authority of our rightful Sovereign. Every act has its spring in self-will; it proceeds from a spirit, which, if it could have undisputed sway, would dethrone Jehovah and substitute its own will for his.

The acceptance of man as the servant of God involves the duty in man to serve God. Instead of justification by faith releasing man from works, or from obedience to the divine law, it brings him to work; it obligates him to work; it fits him to work. Some seem to doubt whether the acknowledged principles of right and justice, which are incorporated in human Governments, will be exacted in the divine Government; whether the

gospel does not supersede them to some extent. To this the Scriptures give a sufficient answer: "Shall mortal man be more just than God? Shall a man be more pure than his Maker?" God himself has planted this regard for justice in our hearts, and shall not he regard it? There is truly a vast difference between God and us in this respect, but it is all in favor of strict justice on his part. His justice is infinite.

We have remarked that justification by faith does not supersede the Judgment. And the Judgment is not on the basis of faith alone. In this is shown the imperative necessity of obedience. The following declarations of Scripture are conclusive on this point, and very impressive: –

"Fear God, and keep his commandments; for this is the whole duty of man. For God shall bring every work into judgment." Eccl. 12:13, 14.

"As many as have sinned in the law shall be judged by the law, in the day when God shall judge the secrets of men by Jesus Christ." Rom. 2:12, 16.

"For we must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Cor. 5:10.

"For the Son of man shall come in the glory of his Father with his holy angels; and then he shall reward every man according to his works." Matt. 16:27.

"And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Rev. 22:12.

Others to the same intent might be quoted. And by these it is seen that not faith, but works, are the sole basis of determination and of reward in the Judgment. Then the question may be asked, Of what benefit is faith, if it

does not appear in the Judgment? We answer, It is an auxiliary to works; it enables us to work: it appropriates the strength of Christ by which alone we can work, for without him we can do nothing. John 15:5. But faith without works is dead, and of what benefit is dead faith?

Is this inconsistent with grace? No; it is free grace that has opened the way for our escape from eternal ruin.

Grace has made our salvation possible. Grace guides and assists us every step on the way. Grace opens the way and assists us, but grace does not insure our salvation without our availing ourselves of its provisions, any more than favor and good will would prevent a man starving if he refused to eat the food which was freely provided for him, and freely offered to him. Grace does not destroy the power of choice, nor release us from the duty and necessity of choosing. Grace will assist us in the work of overcoming, but grace will not release us from the necessity of overcoming. Grace will clothe us with an invincible armor; but grace will not fight our battles for us if we sit still and do nothing. It is now as of old: "The sword of the Lord, and of Gideon." Grace threw down the walls of Jericho; but they would not have fallen if the children of Israel had neglected to compass the city as they were commanded to do. Grace saved Noah from the flood, but it would not if he had not built an ark. God has done and will do all that is necessary to make full provision for our salvation. He will fulfill all his promises, if we will fulfill their conditions. But he will never do for us that which he has commanded us to do. Grace encourages trust; it does not tolerate presumption.

They who suppose that we teach justification by the law, because we enforce the obligation of the law, cannot have looked deeply into the

word of God, nor have considered the principles of Government. If Jesus takes away the sinful disposition, renews us, or gives us a new heart, and brings us into subjection to the law of God, all our obedience to that law is by virtue of that change of heart effected by him; therefore, while he grants to us all the virtue of his blood for the remission of past sins, he is entitled to all the glory of our obedience in the future. So it is all of grace, and we have nothing of which to boast in any respect, nor anything to claim on our own account, for all that we do is by strength imparted by him. Here we have a system which is all grace, and no license to sin; a gospel worthy of Heaven – imparting mercy freely, and maintaining law and justice strictly. Here we see that without him we can do nothing; though we shall work out our own salvation with fear and trembling, "it is God that worketh in us to will and to do of his good pleasure." We are justified by faith, yet so that we must add to our faith virtue; patiently continue in well-doing; keep the commandments of God; fulfill the righteousness of the law, etc.

So far from teaching justification by the law, we emphatically assert that a moral duty, whatever men may call it, whether law or gospel, cannot justify a sinner. That law which points out sin, which is therefore the rule of right, must of necessity condemn the sinner, but it will not and cannot justify. This is the teaching of Rom. 3:20, 21. And it is singular, but true, that they who teach that the law is abolished, and declaim against it as being insufficient to justify, etc., and who say that the commandments of the original law which are now binding are incorporated into the gospel, really teach justification by law, – by the same precepts which convict of sin. And they are the only ones who do teach justification by law. We say that

justification of a sinner by law is impossible; it is contrary to reason, and to the words of the apostle in Rom. 3:20. If the law were incorporated into another system, and called by another name, that would not change its nature; it would not cause it to justify the sins which it forbids, nor the sinner who had violated it. The difference between the law and the gospel is as distinct now as it was in the days when the gospel was preached to the sinners in the wilderness. Heb. 4:1. The law is a moral rule; sin is immorality; and the gospel is the remedy. The gospel upholds the law, and enforces it upon the conscience, and incorporates it into the life of the believer. But it does not abrogate law, nor does it release the believer from obligation to obey the law; neither does it incorporate law into itself, for the two cannot be blended into one.

The correctness of our position may be tested by the following plain statement: The blood of Christ, the blood of the covenant, is that whereby we have remission of sin. Heb. 9:22; Rom. 3:25. The gospel is a system of remission; it is good news of salvation from sin unto eternal life. The blood of Christ is a free gift; the gift of God's undeserved grace. Hence, baptism may be a gospel condition of justification, because it is not any part of original obligation, or of moral duty. If it were a moral duty it could not be a part of a system of remission of sin, because as such it would be required on its own account. The commandment which says, "Thou shalt not steal", cannot become a part of the gospel; it cannot be incorporated into a system of remission, or a remedial system, because it is of a moral nature. It is obligatory without any regard to a sinful condition. It is reasonable that a remedial plan should say, "Repent, and be baptized for the remission of

sin", for baptism is not a moral duty; it is not of obligation on its own account. But it is highly absurd to say. Thou shalt not kill for the remission of sin; or, Honor thy father and thy mother for the remission of sin. And the absurdity is not removed if you change their position, and call them gospel; you cannot change their nature. And they who teach the abolition of the Decalogue, and the incorporation of these precepts into the gospel, are responsible for this absurdity. It belongs to their theory.

We have seen that in speaking of justification by faith, or of the exercise of grace through the blood of Christ for the remission of sins past, the apostle clearly divides between faith and works, and excludes works entirely. It is faith only – works, not at all. But when he speaks of the future life of the justified, he speaks in a different manner. Then he teaches to "work out your own salvation with fear and trembling." Phil. 2:12. This is evangelical truth as well as the other; but it is an order which could not be given or obeyed relative to justification for past offenses, of which he is speaking in Rom. 3; for no one could work out a justification for a past offense.

But can it be that God regards future sin with any more favor than he does past sin? We think not. And if he does not, it would be reasonable to expect that his plan of salvation contemplated prevention as well as cure; and so we find it. Jesus saves from sin; puts away sin by the sacrifice of himself; says to the justified one, Go, sin no more; he is not a minister of sin, but of righteousness; therefore we shall not continue in sin that grace may abound. Both are in the gospel plan. Thus, man is under condemnation for sin; he also has a carnal mind, which is enmity against God, and not subject to the law of God; Rom. 8:7; by position, a sinner –

in disposition, sinful. It would not be sufficient to forgive past transgression and leave the sinful disposition, as we should become again involved in sin and brought under condemnation. Nor would it be sufficient to remove the sinful disposition and leave the burden of past sin upon us, for that would condemn us in the Judgment.

Therefore, Christ becomes a Saviour to us in both respects. He freely forgives our past sins, so that we stand free and justified; and he takes away the carnal mind, which is enmity against God and not subject to his law, and makes us at peace with God—subject to his law; he writes it in our hearts so that we may delight in it. Then "the righteousness of the law" is "fulfilled in us, who walk not after the flesh", the carnal mind, "but after the Spirit." Rom. 8:4.

The following remarks by Andrew Fuller are pointed, and worthy of careful consideration: –

"An atonement has respect to justice, and justice to the law, or rule, which man has violated.

"If the doctrine of the atonement leads us to entertain degrading notions of the law of God, or to plead an exemption from its preceptive authority, we may be sure it is not the Scripture doctrine of reconciliation. Atonement has respect to justice, and justice to the law, or the revealed will of the Sovereign, which has been violated; and the very design of the atonement is to repair the honor of the law. If the law which has been transgressed were unjust, instead of an atonement being required for the breach of it, it ought to have been repealed, and the lawgiver have taken upon himself the disgrace of having enacted it. Every instance of punishment among men is a sort of atonement to the justice of the country, the design of which is to restore the authority of good government, which transgression has

impaired. But if the law itself is bad, or the penalty too severe, every sacrifice made to it must be an instance of cruelty. And should a prince of the blood royal, in compassion to the offenders, offer to suffer in their stead, for the purpose of atonement, whatever love it might discover on his part, it were still greater cruelty to accept the offer, even though he might survive his sufferings. The public voice would be, There is no need of any atonement; it will do no honor, but dishonor, to the legislature; and to call the liberation of the convicts an act of grace, is to add insult to injury.

The law ought not to have been enacted, and now it is enacted, ought immediately to be repealed. It is easy to see from hence, that in proportion as the law is depreciated, the gospel is undermined, and both grace and atonement rendered void. It is the law as abused, or as turned into a way of life, in opposition to the gospel, for which it was never given to a fallen creature, that the sacred Scriptures depreciate it; and not as the revealed will of God, the immutable standard of right and wrong. In this view the apostles delighted in it; and if we are Christians we shall delight in it, too, and shall not object to be under it as a rule of duty, for no man objects to be governed by laws which he loves." – Atonement of Christ, from the works of Andrew Fuller, pub. by Am. Tract Society, pp. 124, 160, 161.

These remarks are just, and well worthy of the consideration of all. We close our examination of this subject by quoting the emphatic language of inspiration as to the effect of justification by faith: "Do we then make void the law through faith? God forbid; yea, we establish the law." Rom. 3:31.

{1884 Joseph H. Waggoner (JHW), The Atonement (AERS), page 104.1 to 124.1}



That No Man Might Buy or Sell

(Revelation 13:17)

Jerry O'Donnell

As brought out in the “Making it Plain” section of this publication, just about all of Revelation 13 is symbolic. Over in that section, we revealed how Revelation 13:1-4 and 11 were symbolic, and why. Let us go through a few more here:

In Revelation 13:5, the timeline of forty-two months is, once again, not literal, despite way too many Seventh-day Adventists thinking it is literal, therefore, believing in the sin of date setting. With thirty days in a month, it comes out to twelve hundred and sixty days, the period of 538 to 1798.

Now, Revelation 13:6 is pretty much literal, with all of antichrist's blasphemies.

Revelation 13:7 is somewhat literal as well, with fighting against the saints and having the upper hand.

Revelation 13:8 is a bit symbolic, as worship is actually obedience, and the Lamb is a symbolic reference to Jesus.

Revelation 13:9 is a standard warning that is literal.

Revelation 13:10 is a combination of literal and symbolic, where leading people into captivity is spiritual, as in the captivity of trapping the vast majority in error, but the pope did go into physical captivity in 1798. Many of the faithful were cut down by the sword, where the papacy suffered a symbolic use of the sword.

Revelation 13:12 references the symbolic beast, which is the

representative power of church and state, making people to obey, as opposed to literal worship, and the deadly wound reference is the symbolic reference to when the Vatican nation lost its status.

Revelation 13:13 will not be a literal fire, but representative of a false Holy Spirit.

Revelation 13:14 makes reference to the symbolic beast, as well as the symbolic image. A literal image is not going to be erected, but rather when this nation enacts a national Sunday law, and compels the world to follow suit, then the image of church and state will have been completed.

Revelation 13:15 is full of symbolism with reference to the symbolic beast, symbolic image, the speaking referring to legislative action, and more worship, or obedience, demanded. Those in non-compliance may face a literal death decree.

Revelation 13:16 is the symbolic mark of authority, in either action or thought.

Now, since the mark is symbolic of Sunday worship, we finally arrive at the verse the article is about, and suggest more symbolism involved.

Revelation 13:17 refers to the symbolic beast, as well as the number of his symbolic name, or literal title. With everything about the verse so far being symbolic, why is “buy or sell” considered mostly literal? Do we doubt that there will be a literal financial challenge for those sealed in the truth? There is

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absolutely no doubt that there will be a financial challenge, but we would like to broaden the understanding of those words to incorporate the symbolism.

To unlock any symbolism, we usually search the scriptures for similar wording instead of relying upon human interpretations. It does not take one very long to find a reference to “buying and selling” in the Bible. Proverbs 23:23 states, “Buy the truth, and sell [it] not; [also] wisdom, and instruction, and understanding.” Therefore, what is being suggested along with the financial challenges is that those with the Mark of the Beast are the only ones that will be able to buy into the truth and receive the seal of God, or to sell the truth, which means to get rid of it.

If someone is contemplating the truth, they are not yet sealed. That means they can reject it, which is a form of selling it, or as stated, get rid of it. The reason why only those with the Mark of the Beast will be able to do this is because by this time, all those having the Seal of God will be solidified and judged as “let him be righteous still: and he that is holy, let

him be holy still” (Revelation 22:11). They will not lose the Seal of God and sell the truth. It will only be those in the valley of decision that can either fully buy into the truth, and be sealed, or get rid of it, by the symbolic selling of it.

It is something to consider in light of all the symbolism found in the verse, but then it is not something that is dogmatic and ought to be one of our fundamental principles. Basically, it is a lesson in letting the scriptures interpret themselves, as opposed to human interjection.

Now, to finish out the chapter, Revelation 13:18 makes reference again to the symbolic beast, symbolic “man” being a position held by numerous men called popes, along with the symbolic number. Although it is literally six hundred and sixty-six and can be found in the official names of the popes in multiple languages, it is also symbolic of sun worship, which is involved in all that the Vatican does and worships. In fact, that is the final test – do we worship the sun, on Sunday, or God, on His Sabbath?



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Heavenly Health

Reen Swindle

Change Your Tune

The title phrase, in case you are not familiar with it, has been around for centuries to describe a sudden shift in attitude or one's opinion. I have read that it had its roots in music, specifically in the idea of changing melodies. I can recall a few particular incidents during my childhood and youth in which I heard that phrase from my Dad, but I can assure you it had nothing to do with music, and I am pretty sure it was always prefaced with "You had better...", indicating that an attitude adjustment was in order — and pretty quick! So I learned how to change my tune at an early age. Can we still learn to do that?

I am sure we all know the song from childhood, "Jesus Loves Me", and many probably still know all the lyrics. I am not suggesting we change all the words, but how about exchanging just one so the message in the song would be, *Jesus heals me*, this I know, for the Bible tells me so. We have already learned that love and healing go together, but there is not much evidence that we do *know* that, and we desperately need to know it in these troublous times in which we live. I just wonder, if we begin to sing it this way, would we see any changes in our own health since we would be feeding ourselves absolute truth repeatedly; would we begin to believe it after awhile, and would our bodies respond positively? I believe they would.

If we are Christians, that adjective (no, I am not diminishing Christ here) is to reflect our own likeness to Christ

in all our ways, not just a few chosen ones. So this question needs to be addressed — Was Jesus ever sick? There is not even a hint of that taking place in scripture, but it probably would have made headline news if it had happened since people generally kept a pretty close eye on the life of Jesus, looking for anything negative to report about Him, and the scribes and Pharisees would have jumped into action to broadcast it, if He had been. Therefore, I believe we are safe in saying that Jesus was never sick. So, why are so many of His followers sick? Have we not taken hold of healing according to Bible principles? Do we just not believe the Word of God? Are we afraid of changing from illness to being well?

Many people believe they are sick because they are simply doomed, or destined, to catch some sickness. Long before I ever really studied the Bible, or health, I worked for an older lady who was diabetic. In her late 70s she was quite active and ran her business very efficiently. One day I came into the office and heard her talking to our accountant about her condition, which was also his condition, so they had a lot in common, and they were sort of comparing notes in an amusing fashion and they began including me in their conversation because, according to them, I needed to know about diabetes since that is just what happens when you get old — everyone gets it. Well, I knew that was not a fact since I knew many other older people who were not diabetic, but I could see they were

both very committed to that mindset, and who was I to challenge that? I did say to them that I did not want to make plans to become diabetic and they informed me that I had better make plans so I would know how to live with it. Seriously?? I could not buy into that line of thinking; I still see this scenario being propagated in commercials and advertisements for various drugs, and it makes me shudder.

Other people believe they get certain illnesses because “my momma had it” or “my daddy had it” so “I’m going to get it” or they already have it for the same “reason”. Yes, they believe that is the real cause of their being sick. This is one of the most common mindsets I hear; it is no easier to deal with than the “everyone gets it” mindset. Both scenarios have enough truth in them to almost make them gospel. They have made up their minds and anyone thinking outside of that mindset will be hard pressed to get through that barrier. The mind can be a powerful force in either right or wrong and when it seems that an illness has become part of a person’s identity, they simply do not want to give it up and they have no intention of doing so. It is like their own personal pet, or security blanket, and some would not know how to navigate life if they did not have that illness that they, and everyone associated with them, has to navigate around, so they cannot afford to let that illness go. It is usually the main topic of discussion in any situation, almost worn like a badge of honour.

One more illness owner that is sadly common is the person who uses their condition to control other persons. The reason I make that plural is that it is rare that only one person would be controlled unless they lived in

total isolation; though there is usually one primary controlled individual such as a care-giver, and a string of other supporting cast members such as neighbors, friends and relatives. Or maybe even the mailman, if he will stop and listen to this person’s plight.

Now, I am not talking about genetics, or birth defects, accidental injuries of any nature, etc.; these few (and there are many more that would fit into this category) illnesses here discussed are those that the owner has the ability to sometimes completely eliminate by change, and that is the key element, or common thread, needed in each of them – change. They could change their attitude, change their outlook, change their diet, change their lifestyle, change their mind, which would all go a long way in changing their relationships with others. It would free others and free themselves from a bondage that is not meant for any of God’s children. “Let my people go”.

If you see yourself in either of these illness scenarios, I hope you will consider changing your tune. It could literally save your life, and even change your destiny.

Dear Reader, please know that these health messages are written for myself as well as everyone else – there is no finger-pointing at anyone.

2 Corinthians 5:10 says, “For we must all appear before the judgment seat of Christ; that every one may receive the things [done] in [his] body, according to that he hath done, whether [it be] good or bad.” Are we prepared for this?



Healthy And Delicious Recipes

Lisa O'Donnell

Perfect Toasting Bread

Ingredients:

- 520 g Flour
- 1 tsp Salt
- 2 ¼ tsp yeast
- 1 Tbsp maple syrup, honey, or other sweetener of choice
- 2 c. warm water

2. Dissolve the maple syrup in the warm water and pour into the flour mixture
3. Mix ingredients thoroughly
4. Pour into a greased bread pan
5. Bake for 40 minutes at 390 degrees.

Instruction:

1. Mix the first three ingredients together.

Note:

- Bread will be more dense than a traditional loaf and perfect for toasting.



"If thou tastest a crust of bread, thou tastest all the stars and all the heavens."

~Robert Browning

Natural Vitamins

Jerry O'Donnell

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4. May Help Lower Cholesterol – Millet contains soluble fiber, which produces a viscous substance in your gut. In turn, this traps fats and helps reduce cholesterol levels.
5. Millet Improves Skin Elasticity – Millet is rich in amino acids called L-lysine and L-proline. Millet helps to create collagen in the body, a substance which gives structure to the skin's tissue. Thus, eating millet fortifies the collagen level to improve skin's

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8. Gluten-free – Millet is naturally gluten-free, making it a safe and nutritious option for those with celiac disease or gluten sensitivity.
9. Regulates Blood Sugar – The presence of a high amount of dietary fibre, proteins with all essential amino acids, vitamins,

and minerals, helps in stabilizing the blood sugar levels.

10. Rich in Nutrients – Millet is packed with essential nutrients, including magnesium, phosphorus, manganese, and iron. It is also a good source of B vitamins, particularly niacin, B6, and folic acid, which are vital for energy production and overall health.
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The Uses of Water In Health and Disease

Dr. John H. Kellogg, M.D.

Physical Properties (Part 2)

Water exists in three states; viz., as a solid, in the form of ice; as a liquid, its most common form; and as a vapor, in the form of steam. When in the last condition, the gaseous, it is invisible. That to which the term steam is very commonly applied, is not steam, but water in a state of fine division, or mist. Below 32°F., pure water exists in the form of ice. Between 82° and 212°, it is a liquid. At 212°, it is converted into vapor. Water also slowly evaporates at all temperatures below 212°, being absorbed and held in solution by the air. Water possesses the greatest specific heat of any substance. By specific, heat is meant the actual amount of heat required to elevate its temperature a given number of degrees. For example, it requires ten times as much heat to raise a pound of water 1° in temperature, as to elevate a pound of copper 1° in temperature. To raise the temperature of a pound of lead 1°, requires only one-thirtieth as much heat as to produce the same effect upon a pound of water. Water absorbs more heat by elevation of temperature than any other substance. In passing from the solid to the liquid state, it absorbs a vast amount of heat without any elevation of temperature. The same thing occurs in the conversion of water into

steam or vapor by evaporation. In the evaporation of one pound of water, as much heat is absorbed, or rendered latent, as would suffice to raise nearly a thousand pounds of water one degree in temperature. This heat is abstracted from surrounding objects; and, hence, evaporation is one of the most powerful means of producing cold. The effect is the same, no matter what the temperature at which evaporation occurs.

Water is not the best conductor of heat, but it conducts much more readily than air, and readily communicates its heat to bodies with which it comes in contact, also abstracting heat when of a lower temperature, when changing from a solid to a liquid state, or from the liquid to the gaseous condition.

One of the most useful properties of water is its power to dissolve numerous substances, its solvent properties being nearly universal. To this property it owes its value as a cleansing agent.

The Uses of Water in Health and Disease, pp. 10, 11



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.

Eternal Hell Versus a Devouring Hell

Both verses that appear to contradict come from the same book. One appears to present an eternally burning hell, while the other appears to indicate a finite period of time for hell to burn.

Revelation 14:11, “And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.”

Revelation 20:9, “And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.”

When the Bible says, “For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do [this], saith the LORD of hosts” (Malachi 4:1, 3), it appears that Revelation 20:9 is the proper understanding of hell. Fire is going to devour the wicked and reduce even the devil to ashes especially since God

says to the devil, “Therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee. All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never [shalt] thou [be] any more” (Ezekiel 28:18-19). Again, that is a devouring fire.

Additionally, using a Bible search on the phrase “cut off”, clearly the Bible teaches things like, “For the upright shall dwell in the land, and the perfect shall remain in it. But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it” (Proverbs 2:21-22). To be “cut off” means a “finite period of time” for hell to burn, otherwise, they would not be “cut off”, but tortured.

With all the evidence pointing to a finite period of time for hell to burn, then why does Revelation 14:11 state that the lost burn “for ever and ever”? That is because human assumption to that phrase “for ever” is equal to “eternity”, when it is not.

Remember, “Hannah went not up; for she said unto her husband, [I will not go up] until the child be weaned, and [then] I will bring him, that he may appear before the LORD, and there abide for ever” (1 Samuel 1:22). Is Samuel still serving God in the

temple today? Of course not! That is because the clarification is spoken in 1 Samuel 1:28, which says, “Therefore also I have lent him to the LORD; as long as he liveth he shall be lent to the LORD.” So, “for ever” equates to being only “a life time” in the manner it was used in the verse.

The same is true with Jonah. He used the same words of “for ever”, when it did not mean “eternity”. “I went down to the bottoms of the mountains; the earth with her bars [was] about me for ever: yet hast thou brought up my life from corruption, O LORD my God” (Jonah 2:6). Elsewhere, Jonah plainly stated, “Now the LORD had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights” (Jonah 1:17). It may have seemed “for ever” being in the belly, but in reality, it was only “three days and three nights”.

The words “for ever” is a relative term. It is dependent upon the object it is referring to, like the word “tall” –

just how tall is “tall”? Is it seven feet? Seven feet may be tall, or not tall, depending on what it is compared to. For a human, that is tall, while for a tree, it is short.

“For ever” compared to God and His moral law are for “eternity”, while many human experiences are not for eternity. Waiting in a doctor’s office may seem like “for ever” but it is not. Likewise, the Bible does use the word “for ever” to a future human experience to mean “for eternity”. “For the LORD loveth judgment, and forsaketh not his saints; they are preserved for ever: but the seed of the wicked shall be cut off” (Psalms 37:28). We sure hope that when we are “preserved for ever” that there is not an end to it.

Again, the words “for ever” have to be taken into context of the verse before being declared to mean “eternity” or not. Therefore, once again, there is no contradiction.



Authorized KJV vs Catholic Bible

Jerry O'Donnell

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

Did Jacob Worship God or the Top of His Staff?

Worshipping the top of his staff would give meaning to worshipping God using statues. We do not need to discuss how wrong that is, but believe it or not, there are a few versions of the Bible that promote it.

It is one thing to be leaning on a staff for worship, and another to actually worship the top of the staff. Here is what **Hebrews 11:21** looks like in the numerous versions of the Bible.

King James Version: By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped, [leaning] upon the top of his staff.

In Error:

Bishops' Bible of 1568: By fayth Iacob when he was a dying, blessed both the sonnes of Ioseph, and worshypped towarde the toppe of his scepter.

Catholic Public Domain Version: By faith, Jacob, as he was dying, blessed each of the sons of Joseph; and he revered the summit of his rod.

Coverdale Bible of 1535: By faith Iacob, whan he was a dyenge, blessed both the sonnes off Ioseph, & bowed himselfe towarde the toppe of his cepter.

Douay-Rheims Bible: By faith Jacob dying, blessed each of the sons of Joseph, and adored the top of his rod.

Tyndale Bible of 1526: By fayth Iacob when he was a dyinge blessed both the sonnes of Ioseph and bowed him selfe towarde the toppe of his cepter.

Correct, This Time:

A Faithful Version: By faith Jacob, when he was dying, blessed each of

the sons of Joseph, and worshiped God, leaning on the top of his staff.

American Standard Version: By faith Jacob, when he was dying, blessed each of the sons of Joseph; and worshipped, leaning upon the top of his staff.

Amplified Bible: By faith Jacob, as he was dying, blessed each of the sons of Joseph, and bowed in worship, leaning on the top of his staff.

Anderson New Testament: By faith Jacob, when he was dying, blessed each of the sons of Joseph, and worshiped on the top of his staff.

Aramaic Bible in Plain English: By faith, when Jacob was dying, he blessed each one of the sons of Joseph and bowed on the top of the staff.

Berean Literal Bible: By faith Jacob, dying, blessed each of the sons of Joseph and worshiped on the top of his staff.

Berean Study Bible: By faith Jacob, when he was dying, blessed each of Joseph's sons and worshiped as he leaned on the top of his staff.

Christian Standard Bible: By faith Jacob, when he was dying, blessed each of the sons of Joseph, and he worshiped, leaning on the top of his staff.

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If you do send it in "too early", it will be applied properly.

Also, if you are sincerely unable to pay the annual subscription, do not feel guilty for still receiving the bread in times of need.

Contemporary English Version:

Later, when Jacob was about to die, he leaned on his walking stick and worshipped. Then because of his faith he blessed each of Joseph's sons.

Darby Bible Translation: By faith Jacob [when] dying blessed each of the sons of Joseph, and worshipped on the top of his staff.

English Revised Version: By faith Jacob, when he was a dying, blessed each of the sons of Joseph; and worshipped, leaning upon the top of his staff.

English Standard Version: By faith Jacob, when dying, blessed each of the sons of Joseph, bowing in worship over the head of his staff.

Geneva Bible of 1587: By faith Iacob when he was a dying, blessed both the sonnes of Ioseph, and leaning on the ende of his staffe, worshipped God.

Godbey New Testament: By faith Jacob, when dying, blessed each one of the sons of Joseph, and worshiped, on the hilt of his staff.

GOD'S WORD® Translation: While Jacob was dying, faith led him to bless each of Joseph's sons. He leaned on the top of his staff and worshipped God.

Good News Translation: It was faith that made Jacob bless each of the sons of Joseph just before he died. He leaned on the top of his walking stick and worshipped God.

Haweis New Testament: By faith, dying Jacob blessed each of the sons of Joseph, and bowed down in adoration upon the top of his staff.

Holman Christian Standard Bible: By faith Jacob, when he was dying, blessed each of the sons of Joseph, and he worshipped, leaning on the top of his staff.

International Standard Version: By faith Jacob, when he was dying, blessed each of Joseph's sons "and worshipped while leaning on the top of his staff."

Lamsa Bible: By faith Jacob, when he was dying, blessed both of the sons of Joseph, and he worshipped, leaning upon the head of his staff.

Literal Emphasis Translation: By faith dying Jacob blessed each of the sons of Joseph and worshipped upon the top of his staff.

Literal Standard Version: By faith Jacob, dying, blessed each of the sons of Joseph and worshipped on the top of his staff.

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Mace New Testament: by faith Jacob when he was a dying, blessed both the sons of Joseph; and worshipped leaning upon the top of his staff.

NET Bible: By faith Jacob, as he was dying, blessed each of the sons of Joseph and worshiped as he leaned on his staff.

New American Standard Bible: By faith Jacob, as he was dying, blessed each of the sons of Joseph, and worshiped, leaning on the top of his staff.

New Heart English Bible: By faith, Jacob, when he was dying, blessed each of the sons of Joseph, and bowed down over the top of his staff.

New International Version: By faith Jacob, when he was dying, blessed each of Joseph's sons, and worshiped as he leaned on the top of his staff.

New King James Version: By faith Jacob, when he was dying, blessed each of the sons of Joseph, and worshiped, leaning on the top of his staff.

New Living Translation: It was by faith that Jacob, when he was old and dying, blessed each of Joseph's sons and bowed in worship as he leaned on his staff.

Smith's Literal Translation: By faith Jacob, dying, blessed each of Joseph's sons; and worshipped, upon the extremity of his rod.

Webster's Bible Translation: By faith Jacob, when he was dying, blessed both the sons of Joseph; and worshiped, leaning upon the top of his staff.

Weymouth New Testament: Through faith Jacob, when dying, blessed each of Joseph's sons, and, leaning on the top of his staff, worshipped God.

World English Bible: By faith, Jacob, when he was dying, blessed each of the sons of Joseph, and worshiped, leaning on the top of his staff.

Worrell New Testament: By faith Jacob, when dying, blessed each of the sons of Joseph; and he worshiped leaning on the top of his staff.

Worsley New Testament: By faith Jacob, when he was dying, blessed each of the sons of Joseph; and worshipped leaning on the top of his staff.

Young's Literal Translation: by faith Jacob dying -- each of the sons of Joseph did bless, and did bow down upon the top of his staff;



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

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

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

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

Keep the Sabbath Holy

Jerry O'Donnell

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

Did Jacob Worship God or the Top of His Staff?

It was on the Sabbath that the Lord of glory appeared to the exiled apostle. The Sabbath was as sacredly observed by John on Patmos as when he was preaching to the people in the towns and cities of Judea. He claimed as his own the precious promises that had been given regarding that day. "I was in the Spirit on the Lord's day," John writes, "and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last.... And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks One like unto the Son of man." Revelation 1:10-13. {AA 581.4}

If we ever face exile, or confinement, or even prison time, it ought to be our pattern to exalt the Sabbath no matter what. That is not something we begin doing when we find ourselves in exile, confinement, or in prison, but now it ought to be our practice. We ought to make sure the Sabbath is exalted above every other day of the week today and on a regular basis. The Sabbath should not merely be a pause from work and chores, with the attendance at church a possibility, only to pick up the work schedule after sunset. The Sabbath should be treated in a special way.

As we have said before, it should be recognized by the family together a bit of time before the sun actually

sets. Song, thanksgiving, and prayer, maybe even a short message, popularly accompany such togetherness and the act of welcoming in of the Sabbath. Afterwards, it should not be treated as any other evening when family members go do their own things until bed time, or even occupying the showers one after the other. Those who can attend what is known as vespers, a type of church service without all the extra churchy stuff, ought to consider doing so.

Vespers is a time where song service, a message, and prayer are basically presented, but not much more than that. If vespers is not offered by the local church, but you have access to sermons by some other means, listening to such Friday evenings as a family would be most fitting. And of course, there is always family study time together as another option.

Now, Saturday morning ought to be greeted with Sabbath school, church service, and potential afternoon service or nature time, as they are always welcomed additions to keeping the Sabbath exalted. Closing out the Sabbath formally as a family, with a song, short message, and prayer is a good closing scene, also to end the blessed day.

Keep in mind that these are but suggestions to be altered as your family sees necessary, but it certainly does require a bit of effort on

everyone's part to exalt the day above the other days of the week.

Allowing the Sabbath to come by barely recognizing it and letting it go out in the same manner with formality sprinkled in here and there along the way, but mostly just being a waiting out the time, is no way of exalting the day.

With the Sabbath properly exalted from one Sabbath to the next, it will be easy to keep exalting it even in dire straits. Now, we may be punished for attempting to do so, but then we will be in good company, for Jesus was punished for not committing a single sin.



Questions And Answers

Jerry O'Donnell

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

QUESTION: I thought I knew a person of God, then I found out that they disobeyed God, though they repented, can they still be regarded a person of God?

ANSWER: There is none greater as a recognized person of God than God's own prophets. We will not try to discredit the prophets but bring a reality to this question. A person of God, prophet or not, are not perfect. The Bible says, "all have sinned, and come short of the glory of God" (Romans 3:23). And to everyone, we are told, "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous" (1 John 2:1). To all, it is God's intent that we walk perfectly before Him, but the reality is that there is a bit of selfishness that can, and sometimes does, come out.

With that said, we recognize Peter to be a person of God. And, no, we are not going to refer to the denial of Jesus, for even Jesus said to Peter, "when thou art converted, strengthen thy brethren" (Luke 22:32). So, as a disciple, Peter was not yet converted. It was not until

after the resurrection did he become converted. Yet, later on, Paul penned, "when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision" (Galatians 2:11-12). Peter still showed prejudice.

Of course, we know all the incidents of David, yet we count him to be a person of God.

Then there is Moses, "gathered the congregation together before the rock, and he said unto them, Hear now, ye rebels; must we fetch you water out of this rock?" (Numbers 20:10) stealing the credit from God. Sure, it cost him entrance into the Promised Land, but he still was regarded as a person of God.

The same is true of Ellen White. Even as late as 1895, and probably other examples later, she made a mistake in not listening to God. "The Lord knows all about the future. Two years ago He revealed to me that Fannie was my adversary and would vex my

soul and weaken my hands, but I was so anxious to get out things that I thought the people needed. Then came other trials in New South Wales one after another, [so] that I was not able to bear it. Oh, if I had only heeded the instruction given of God, and let no other voice or influence come in to leave me in uncertainty, I might have been saved this last terrible heart sickening trial. But I hope the Lord will forgive me and have mercy upon me. But to try this matter again is out of the question" {Lt22a-1895}. This was an incident requiring God's forgiveness. That is serious, but, surely, we consider Ellen White still a person of God.

So, since the person honestly repented, they probably should remain as a person of God in everyone's eyes. Now, if they repented only because they got caught, that is a different story.

QUESTION: How is it that we associate 1 Timothy 2:9 and 1 Peter 3:3 to tell people, especially women, not to be wearing jewelry?

ANSWER: Here are two compilation quotes on the matter that are back to back from the book *Reflecting Christ*:

Chap. 250 - Meekness, an Adorning of the Soul

The Lord taketh pleasure in his people: he will beautify the meek with salvation. Psalm 149:4. {RC 264.1}

The most precious fruit of sanctification is the grace of meekness. When this grace presides in the soul, the disposition is molded by its influence. There is a continual waiting upon God and a submission of the will to His. The understanding grasps every divine truth, and the will bows to every divine precept,

without doubting or murmuring. True meekness softens and subdues the heart and gives the mind a fitness for the engrafted Word. It brings the thoughts into obedience to Jesus Christ. It opens the heart to the Word of God, as Lydia's was opened. It places us with Mary, as learners at the feet of Jesus. "The meek will he guide in judgment: and the meek will he teach his way" (Psalm 25:9). {RC 264.2}

The language of the meek is never that of boasting. Like the child Samuel, they pray, "Speak, Lord; for thy servant heareth" (1 Samuel 3:9).... {RC 264.3}

Meekness in the school of Christ is one of the marked fruits of the Spirit. It is a grace wrought by the Holy Spirit as a sanctifier, and enables its possessor at all times to control a rash and impetuous temper. When the grace of meekness is cherished by those who are naturally sour or hasty in disposition, they will put forth the most earnest efforts to subdue their unhappy temper. Every day they will gain self-control, until that which is unlovely and unlike Jesus is conquered. They become assimilated to the Divine Pattern, until they can obey the inspired injunction, "Be swift to hear, slow to speak, slow to wrath" (James 1:19).... {RC 264.4}

Meekness is the inward adorning, which God estimates as of great price. The apostle speaks of this as more excellent and valuable than gold or pearls or costly array. While the outward adorning beautifies only the mortal body, the ornament of meekness adorns the soul and connects finite man with the infinite God. This is the ornament of God's own choice. He who garnished the heavens with the orbs of light has by the same Spirit promised that "he will

beautify the meek with salvation." Angels of heaven will register as best adorned those who put on the Lord Jesus and walk with Him in meekness and lowliness of mind. {RC 264.5}

There are high attainments for the Christian. He may ever be rising to higher attainments.--The Sanctified Life, pp. 14-16. {RC 264.6}

Chap. 251 - An Imperishable Jewel

Let not yours be the outward adorning with . . . decoration of gold, and wearing of fine clothing, but let it be the hidden person of the heart with the imperishable jewel of a gentle and quiet spirit, which in God's sight is very precious. 1 Peter 3:3, 4, R.S.V. {RC 265.1}

While at Brother Harris's I had an interview with a sister who wore gold, and yet professed to be looking for Christ's coming. We spoke of the express declaration of Scripture against the wearing of gold. But she referred to where Solomon was commanded to beautify the Temple, and to the statement that the streets of the City of God were pure gold. She said that if we could improve our appearance by wearing gold, so as to have influence in the world, it was right. {RC 265.2}

I replied that we were poor fallen mortals, and instead of decorating these bodies because Solomon's Temple was gloriously adorned, we should remember our fallen condition, and that it cost the suffering and death of the Son of God to redeem us. This thought should cause us self-abasement. {RC 265.3}

Jesus is our pattern. If He would lay aside His humiliation and sufferings, and cry, "If any man will come after Me, let him please himself, and enjoy the world, and he shall be My disciple," the multitude would

believe and follow Him. But Jesus will come to us in no other character than that of the meek, crucified One. If we would be with Him in heaven, we must be like Him on earth. The world will claim its own; and whoever will overcome must leave what belongs to it. – Life Sketches, pp. 113, 114. {RC 265.4}

In the day when the accounts of all are balanced, will you feel . . . that the beauty of the outward man was sought, while the inward beauty of the soul was almost entirely neglected? {RC 265.5}

Have not our sisters sufficient zeal and moral courage to place themselves without excuse upon the Bible platform? The apostle has given most explicit direction on this point: "I will therefore . . . that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but . . . with good works." – Testimonies, vol. 4, p. 630. {RC 265.6}

Love of dress and pleasure is wrecking the happiness of thousands.... To dress plainly, abstaining from display of jewelry and ornaments of every kind, is in keeping with our faith. – Ibid., vol. 3, p. 366. {RC 265.7}

The inward adorning of a meek and quiet spirit is priceless. In the life of the true Christian the outward adorning is always in harmony with the inward peace and holiness.... It is right to love beauty and desire it; but God desires us to love and seek first the highest beauty, that which is imperishable. – The Acts of the Apostles, p. 523. {RC 265.8}



Making It Plain

Jerry O'Donnell

Why We Do Not Believe the Mark of the Beast to Be Literal

The Mark of the Beast is believed by Seventh-day Adventists to be spiritual, specifically, accepting the Mark of Authority from the Beast power, which represents the Vatican, who set up authoritatively, Sunday sacredness without an iota of scripture, and she brags about it.

There are several reasons why the Mark of the Beast is symbolic. First of all, the beast itself is symbolic and not literal: "And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as [the feet] of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority" (Revelation 13:1-2). There is no such literal creature.

Secondly, Revelation 13:3 stating that one of the heads "were wounded to death; and his deadly wound was healed" is also symbolic activity, since the beast is symbolic, it is difficult to inflict a literal head wound.

Thirdly, all of Revelation 13:4 is symbolic as the "dragon" is symbolic of Satan (Revelation 12:9); power was given to a non-literal beast therefore the power is symbolic of authority; and even the word "worship" is symbolic as people cannot worship a non-literal beast physically. By the way, worship is obedience to that authority. Even the phrase "who is able to make war with

him?" is not literal, as France did go to war physically with the Vatican, but is symbolic of challenging the authority once again.

And we could continue on verse by verse revealing the symbolism in each of the verses, which includes the second beast of Revelation 13:11 that "had two horns like a lamb, and he spake as a dragon." Again, that is not a literal creature.

So, we conclude if just about every verse of Revelation 13 is symbolic, making Revelation 13:16 symbolic as well: "a mark in their right hand, or in their foreheads."

Revelation 1:1 states that the contents of the Book of Revelation is "signified", full of symbols that mean or represent other things. And to figure out what those other things are, we turn to the scriptures to figure it all out.

The understanding of the forehead and hand can easily be found in similar wording of Deuteronomy 6:4-8: "Hear, O Israel: The LORD our God [is] one LORD: And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes."

Frontlets and hands are connected to being taught. Where a person is taught, behind the frontlets or forehead, is the mind. It is where we choose to accept the teaching, or not.

The hand, referenced in both Deuteronomy and Revelation, specifically is defined in Ecclesiastes 9:10, which says, "Whatsoever thy hand findeth to do, do [it] with thy might; for [there is] no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest."

In conclusion, accepting the Mark of the Beast is done by accepting the authority of the beast in the hand or in action. The beast does not care which one you choose as long as you support the agenda ... accepting Sunday as the authority of the Vatican.

[Additional information on the subject is found in Jerry's article this month.]



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.

January 23

Advent Messenger

A Catholic Archbishop Preached at an Adventist Church, which He Called a 'Common House,' and Declared that God's Love Binds Us All Into One Brotherhood

It is incompatible with both the Bible and the Spirit of Prophecy to allow Roman Catholic archbishops to promote Catholic ideology within Seventh-day Adventist churches, because our sacred spaces are supposed to be dedicated to the worship of a Holy God and not

"common houses" for Rome's ecumenical encounters.

EGW: "The Lord has pronounced a curse upon those who take from or add to the Scriptures. The great I AM has decided what shall constitute the rule of faith and doctrine, and he has designed that the Bible shall be a household book. The church that holds to the word of God is irreconcilably separated from Rome. Protestants were once thus apart from this great church of apostasy, but they have approached more nearly to her, and are still in the path of reconciliation to the Church of Rome. Rome never changes. Her

principles have not altered in the least. She has not lessened the breach between herself and Protestants; they have done all the advancing. But what does this argue for the Protestantism of this day? It is the rejection of Bible truth which makes men approach to infidelity. It is a backsliding church that lessens the distance between itself and the Papacy." {ST, February 19, 1894 par. 4}



News And Comments

January 19

Telegraph

Gambling ad featuring porn star Bonnie Blue prompts call for crackdown

Here is a case of pointing out the immorality of the other when they are just as guilty. In God's eyes, both porn and gambling are equally immoral. In many cases, each industry have had linked hands before. Just because it is a bit more blatant should not make it any more offensive. Both industries should be shut down. 1 Corinthians 6:9-10 states, "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God."



Ellen White Abbreviations In this Issue

1SM - Selected Messages
Book 1

3SM - Selected Messages
Book 3

AA - The Acts of the Apostles

GC - The Great Controversy
(1911)

Lt22a - Letter 22a, 1895

RC - Reflecting Christ

ST - The Signs of the Times

(Continued from page 2)

in the immorality and supports climate change cannot be the party to now fight morality and bring in religious laws. They are so much working against those things.

Now, there was a whole lot more covered in the series, but the purpose of this editorial is meant to re-establish the position that the country swinging towards the right is inevitably the way the last scenes will play out. Will it be under the current administration? That is up to God.

The important thing is, while we have the time, keep warning the people, because when this hits, all those Sabbath keepers left in the cities need to flee immediately to the "small cities" readying to flee to the mountains. There will be no more city evangelism. That means all of the city dwellers who are uninformed on the matter today need to be informed beforehand, even if they appear to reject it. There is hope that

when it breaks loose they will make the right decision and also flee the cities.

God help us with the responsibility that we have along with loving our neighbors so much that we are

willing to be “killed all the day long” and be “counted as sheep for the slaughter” (Psalms 44:22). “We [are] fools for Christ's sake” (1 Corinthians 4:10).



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.*

Keep your feet dry and warm

In cold, wet, or damp weather it is especially important to pay attention to the feet. To avoid the onset of pneumonia or other lung issues, the feet and ankles must be kept warm and dry as much as

possible, and the head should be kept cool to provide good circulation of the blood through the entire body.

