



# 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.

### Keep the Commandments

*Ellen White*

(John 3:16): "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Suppose that we had not another promise in all the lips of the Scripture. Is not this enough to condemn every soul that has not a living faith in a personal Saviour? Whosoever believeth in Him. He gave His only begotten Son that whosoever – and that whosoever means you and me; it means parents and children. For whom did Christ die? Was it for a select few? It was for the whole world, the world that was fallen because of transgression.

Adam and Eve became sinners because of transgression, and now the Lord has given to the world His only begotten Son. That He might abolish the law? That law that Adam transgressed? Do you read it thus? I do not. Well then, what was the matter with Adam? Adam ventured to transgress one prohibition

of God which was the test that God gave to man to try his loyalty and obedience. There was nothing in the fruit of the tree of knowledge that was dangerous in itself, but the danger was in Adam and Eve listening to Satan and venturing to transgress. Here was Eve listening to the voice of the tempter. His words were contradicting the words of God that death was the penalty of transgression. Satan says, "Ye shall not die." God says, "If ye eat of it, ye shall die." Whom shall we believe?

God declares that He came not to destroy the law or the prophets. Why, if God could have changed or altered one precept of His law to meet man in his fallen condition, Christ need not have left the royal courts; He need not have laid off His kingly crown and royal robe and yielded up His position as Commander in the heavenly court. He

*(Continued on page 4)*

- Authorized KJV vs Catholic Bible
- Christian Nationalism, the Good, The Bad, and the Ugly
- Healthy And Delicious Recipes
- Heavenly Health
- How Do You Resolve It?
- Keep the Commandments
- Keep the Sabbath Holy
- Making It Plain

- Natural Remedy
- Natural Vitamins
- News and Comments
- Questions and Answers
- The Two Laws
- 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**

**August 2026**

**Volume 10, Issue 8**

# Dear Brothers and Sisters ...

*Jerry O'Donnell*

Last month I reported that a potential resolution to my employment may be reached by the time you received the July 2026 issue of this publication, and a resolution was reached.

What bothers me, as well as several others who have been put into similar prayer request circumstances, we hear of the prayer request, but do not know when to stop praying because we do not hear if the prayer has been answered or not. Prayer is not to be an “at the moment” thing alone, but most requests involve continuation in prayer.

Now, I am not going to be one that has asked for prayer, not only over simple employment, but employment that impacts the ministry, and not let you know how things turned out, or are turning out.

So, the resolution of continued employment under the new contract holder was that a forty percent reduction was necessary along with switching from W2 employee into a 1099 relationship. That means that I am responsible for all my taxes, no longer get paid for holidays, and have no benefits provided for by the employer. If we want to take a trip over a period of days, it would be without pay as there are also no vacation days. Overall, when a person is a 1099, and used to be W2, it is more like a forty, or more, percent reduction.

The good news is that income will continue. The bad news is that I looked for a second secular job, either full time or part time, because things were already tight under the prior employment relationship due to the previous political

administration when inflation skyrocketed, and have not come down under the current one. As reported, I did end up with a part time position, but funds dried up already for 2026 and am waiting until 2027 for them to be replenished, but even at a mere ten or so hours a week, that is not much. Now, I am also actively looking for other employment, willing to sacrifice for the good of the ministry as that alone is a full-time job as well.

Not only do I need continued prayer to find something, but prayer for endurance because there are just so many hours in the day. Thankfully, in this day and age, remote opportunities are an option, so we do not have travel on top of those hours, or it would indeed be impossible.

So, it has been a relief to know we have not been completely cut off financially, but definitely open to God's leading into other opportunities.

The long desire, for several decades, to be a full-time minister, has never been the answer from God, but like James White, when I frequently read about his efforts due the reading of Ellen White's writings, I gain encouragement. At least my body is not taking a beating like his did with the physical labor he performed from sun up to past sun down, bleeding and fainting at the close of day, unable to eat much, only to have a restless night sleep to awake and do it again. I also draw strength from the Apostle Paul who mended and made tents overnight to fund his

*(Continued on page 35)*

**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

**TABLE OF CONTENTS**

|                                                        |                |
|--------------------------------------------------------|----------------|
| Keep the Commandments                                  |                |
| Ellen White                                            | <b>Page 1</b>  |
| Editorial                                              | <b>Page 2</b>  |
| The Two Laws                                           |                |
| John Nevins Andrews                                    | <b>Page 9</b>  |
| Christian Nationalism, the Good, The Bad, and the Ugly |                |
| Jerry O'Donnell                                        | <b>Page 15</b> |
| Heavenly Health                                        |                |
| Reen Swindle                                           | <b>Page 20</b> |
| Recipe                                                 | <b>Page 23</b> |
| Natural Vitamins                                       | <b>Page 24</b> |
| The Uses of Water in Health and Disease                |                |
| Dr. John H. Kellogg, M.D.                              | <b>Page 25</b> |
| How Do You Resolve It?                                 | <b>Page 26</b> |
| Authorized KJV vs Catholic Bible                       | <b>Page 27</b> |
| Making It Plain                                        | <b>Page 29</b> |
| Keep the Sabbath Holy                                  | <b>Page 31</b> |
| Questions And Answers                                  | <b>Page 32</b> |
| Watchman, Let Him Declare                              |                |
| What He Seeth                                          | <b>Page 34</b> |
| News and Comments                                      | <b>Page 35</b> |
| Natural Remedy                                         | <b>Page 36</b> |

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.

*(Continued from page 1)*

gave up all. For our sakes He became poor. Why? That we through His poverty might be made rich; that man should have another test of his loyalty and be brought back to obedience to the law of God. This infinite sacrifice was not to be made to immortalize sin.

It is the privilege of every sinner to ask his teacher what sin really is. Give me a definition of sin. We have one in 1 John 3. "Sin is the transgression of the law." Now this is the only definition of sin in the whole Bible. We are going to read it to you right out of the Book, so that you need not have the idea that it is not in the Bible, that it is another Bible that we preach to you. We will just read it out of the good Book, and we will begin at the beginning of the chapter. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." That is our privilege.

"Therefore the world knoweth us not, because it knew him not." Now this knowledge does something for us. It is faith in Jesus Christ that is the living, working element. What does it do?

"And every man that hath this hope in him purifieth himself, even as he is pure." Now there are a good many [who] have this faith tied on the outside, but it needs to be in them, a living, working element in the soul. It needs to be Christ enthroned in the heart. Well, "every man that hath this hope in him purifieth himself, even as he is pure." Wonderful, wonderful! By beholding Christ, by talking of Him, by beholding the loveliness of His character, we become changed.

Changed from glory to glory. And what is glory? Character—and he becomes changed from character to character. Thus we see that there is a work of purification that goes on by beholding Jesus.

If the enemy makes us believe his presentations and assertions, we begin to behold another character. We will entertain his suggestions and put him

in the place of God. God is the one that we are to believe. We are to live on every word that proceedeth out of the mouth of God. Here, the enemy brought in a lie, and man believed it. What we are to do is to purify our souls by obeying the truth, and we are to educate ourselves in a certain faith. What is that certain faith? It is the faith that works by love to purify the soul from every idol that we have enthroned there. We cannot afford to entertain an error because it has been handed down from generation to generation till it has come down to our time. What we want is truth, and we want it on every point.

As we listen to the words of Christ we will get truth. It is light; it is the way that we are to travel to reach the haven of eternal rest. It is the truth, and let us hang our helpless souls upon it. Not upon the minister, for you will find this a broken reed. Whom shall we hang our souls upon? Upon Him whose arm is strong to save to the utmost all that come to Him. How shall we come? Well, we will read a little farther:

"Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." This is away down this side of the crucifixion of Christ. Is not His law there? "God [had] no law to govern in heaven the angelic host, and on earth the inhabitants of the earth!" Did He ever mean that such a statement should come from human lips? Never, never. This is the reason that the earth has fallen to the depths that it has. For this reason it is that the souls of parents and children are in danger. For this reason we read of robbery and murder and the depravity that everywhere comes to our notice.

We want to understand the character of sin. "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." We read again that "where there is no law there is no transgression." Where there is no law there is no sin. What kind of a world have we? What kind of a world is

it that is going to heaven – people in their lawlessness? A people that will enter in through the portals of the city and have another world just as we have it here?

Christ died, not to immortalize sin, not to perpetuate transgression, but He died as the only hope for the transgressor; to make a perfect sacrifice and offering; and there was not an angel in heaven that could do that work. Not one of the angelic throng that would be accepted as an offering but Jesus Christ. He that was one with the Father, and was in the express image of His person. He was full of grace and truth, and when He came to our earth He found transgression everywhere. And He found that the traditions and customs of men were taught as – what? The commandments of God. They had the truth mixed with such a mass of error that it was brought down to the very dust. He came to teach the truth in its purity and tear away the error enveloping the commandments of God. He showed the true character of the law of Jehovah.

In the sermon on the mount He showed its far-reaching claims. He presented it in a manner that the people had never heard before, for the scribes had dwelt upon technicalities. And the great principles, what are they? – The first four, and the last six commandments.

The lawyer asked, “What may I do that I may inherit eternal life?” What does Christ tell him? He said, “What of the law? How readest thou?” and put the burden right upon the law. The Jews had sent him to Christ hoping that they could find something whereby they could catch Christ in His words. The question was put on the lawyer’s lips by the scribes and the Pharisees, but, said Christ, “What saith the law and the prophets? How readest thou?” Thou shalt love the Lord with one-quarter of your heart? No. One-half of your soul? That is all we can expect from those

who are serving Christ and mammon. Two-thirds? No. “Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy strength, and with all thy soul.” How much does that take in? All that there is of us. “And thou shalt love thy neighbor as thyself.”

That is for every one of you to take hold of, for it is of great consequence to us whether we are striving for the crown of immortal glory or whether we are having a form of godliness without the power. The forms and traditions and customs of men making void, as Christ charged upon them, the commandments of God.

Have you a tradition that has come down through the ages? Have you such a tradition? Will the baptism sanctify it and make it whole, that by observing it you may save your soul from death? Will it do it? No, decidedly not. Christ says, “I am the true witness. I am Alpha and Omega, the beginning and the end, the first and the last.” “Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.” I want to be there. I want to see the King in His beauty. The King that died a victim on Calvary’s cross for me, that I should not be found, when He comes in power and great glory to be admired of all them that believe, under the bondage of sin.

We must see in Christ a perfect representation of the law of Jehovah. He came to this earth to remove every vestige of excuse from every mortal living on the earth to deride the character of God. What is His law? An expression of His character; a transcript of His character. Jesus came that everyone that would believe in Him, everyone that would repent of their transgressions and accept of the righteousness of Christ, could come back to their loyalty; everyone upon whom the light shone.

But what if my father did not know

that the seventh day was to be kept as the Sabbath? Every soul that has lived in every age is accountable for the light that has shone upon his pathway. When the light comes it tests their character and proves their loyalty. If you see that all these years you have been trampling upon the commandments, because the ministers say that they are abolished, when we have the commandments running all through the Bible, then determine that you will do so no longer. It is those that obey that will be blessed of God. He says that He will bless your children and your lands and all that you lay your hand unto. Do you think that Satan is going to allow this without making a struggle for the mastery?

He is determined that he will be master. When in heaven, he said, "What need have the angels of any law?" "Why hast thou fallen from heaven, O Lucifer?" Because he wanted to be equal with Christ, and when he fell he brought many of the angels with him. They took his side. The enemy is working just as sharply and decidedly now as he worked upon the minds of Adam and Eve in Eden. The people are gathering under his banner and he is encircling them with his power. But everyone that sees that the law of God is changeless in its character will decide on the side of Christ. Why, if God could have changed one precept of His law to meet fallen man, then Jesus Christ need never have come to our earth to die.

Did Christ die to let loose the whole of humanity to worship idols instead of God, when the commandment said, "Thou shalt worship the Lord thy God, and him only shalt thou serve"? "And the Lord made the heaven and the earth," and what then? "And rested the seventh day and sanctified it," and gave it to you to observe as God's memorial – a memorial that He is the living God that created the heavens overhead and the earth upon which we stand. He made the lofty trees and put

the covering upon every flower. He gave to each one its tints, and the Lord of heaven made man and gave him the Sabbath. What for? For all the posterity of Adam. It was a gift to all his posterity.

If man had always obeyed the fourth commandment there never would have been an infidel in the world, because it testified that "the Lord made the heaven and the earth, the sea and all that in them is; wherefore the Lord blessed the Sabbath day, and hallowed it."

And because the children of Israel went down into Egypt, they lost the knowledge of God. Moses went to bring them out with a strong arm, and the Lord told Moses to say, "I am sent unto thee. Let my son go that he may serve me." Afterwards he says, "Reprove them because they have not kept my Sabbath." And he brought them to Sinai, and the law of God was spoken from the mount. There God, through His Son, Jesus Christ, was the Founder of the whole Jewish economy. The sacrifices typified the wonderful Antitype. Jesus Christ was to come and give His life that He might set man free from Satan's claims, that He might unlock the prison houses and bring forth those that plead for a glorious immortality. When type met Antitype in the death of Christ, what was done? What need was there for any more sacrificial offerings? Type had met antitype. No more need for any sacrificial offerings, because the great antitypical offering had been made to save every transgressor of the law if they would believe on Jesus Christ as their Saviour and return to their loyalty. Then every sin and transgression would be forgiven.

Christ in the mount proclaimed the far-reaching principles of the law of God to be carried out in every transaction of life. I worship the true and living God. His hands are over His creative works. Then can you wonder that the devil wants to make void the

law of God, the standard of His character? It will be the standard in the judgment when the books shall be opened and every man judged according to the deeds that are done. And the names are written—what does He say?—"Engraven upon the palms of my hands." The marks of the crucifixion have engraven them. They are His property, and you are God's by creation and by redemption. Then we want to know whether you are giving your whole heart to Him, whether you are serving Him with all the power and strength of your intellect, for on these great principles hang all the law and the prophets. The first four commandments define man's duty to his Maker – supreme love to God; the last six define the duty of man to his fellow man. What do we give to Satan when we concede the point that the law of God needs to be taken away? We give the whole creative universe a defective God, a God that made a law and it was so defective that He had to take it away. That is all Satan wants. Can we afford to be working on any side but that of God?

Can we afford to say, My father did not keep the commandments, and I think he was right? Well, if your father lived today, and he was a Christian living according to every ray of light, when the light came that the law of God was being transgressed, he would, on his knees, inquire, Is this so? And then he would have said, "Children, we have made a decided mistake. We have been keeping an institution that has not a single syllable for its sanctity in the Word of God. I am sorry that I have not been a man of the Bible before. I am sorry that I have not seen the precious light of truth. Now it has come to me and I am responsible for it; I do not want to be found a lawbreaker, but a subject of the King. I want to hear Him say to me, 'Sit ye on my right hand.' 'Blessed are they that do his commandments, that they may have right to the tree of life, and enter in through the gates into the city.'"

He will teach them the truths of the Scriptures as we have never seen them before, and it will take all eternity to understand the Word that has been crowded out of the mind by false teachers. God has been made of no effect by their tradition. But He will give us increased light and wipe all tears from our eyes.

I want to say this to you because we have all been transgressing the law of Jehovah. Live up to every ray of light that you have received. Your eternal interests are involved here and that is why I say, "Cherish every ray of light." On your knees ask Christ to impress your heart by His Holy Spirit, and turn not away from His law.

We read that many of the priests believed on Jesus, but it stopped right there. They did not confess Him because they were afraid of being turned out of the Sanhedrin. Are there any here today who say, "Do you think that if I had lived then I would have united with those that cried 'Crucify Him'?" Well, prove it by obeying the light of today. You are not responsible for those that with hoarse voice cried out when Pilate said, "Who shall I deliver unto you?" That voice was like the bellowing of wild beasts. And they said, "Barabbas." Who do you suppose it was that led those minds to say that? It was Satan, and when men reject light, when they grieve the Spirit of God, there is somebody ready to pick them up. It is the prince of darkness in our world striving for every soul, and we do not want to file under his banner. We want to stand under the bloodstained banner of Prince Emmanuel.

In the judgment, when we stand around the great white throne, what evidence will be presented for the law of God? The victim of Calvary's cross testifies that God could not change His law, but that He "so loved the world that he gave his only begotten Son" in order to give man another trial to see if he would keep the commandments.

This will decide our destiny for eternity, because if we are obedient children here, we will be obedient children there. He will not take those to heaven who have no respect for the law. He has a law to govern in heaven. But God will not force anyone to keep the commandments, because every soul is elected to be saved if they will obey the light that falls upon their pathway.

We want that parents should awake out of their lethargic sleep. Awake and see that at this time you must put on the beautiful robe of Christ's righteousness. "Buy of me," He says, "gold tried in the fire that thou mayest be rich, and white raiment that thou mayest be clothed." What was the matter with Adam and Eve? They saw that they were naked. The covering of God was not enveloping them. God says, "Buy of me." Well, what? Buy of Me My righteousness. "Buy of me gold tried in the fire, and white raiment that thou mayest be clothed." Are you clothed with it, or are you transgressing the commandments of God by your traditions and by the maxims of men?

The righteousness of God never covers a soul all polluted with sin. John says, "Behold the Lamb of God that taketh away the sin of the world." Will you let Him take it away? You cannot bear your own sin. Christ says He will take your sin if you lay hold of the merits of a crucified and risen Saviour. Christ came and suffered for our sins "that whosoever believeth on him should not perish, but have everlasting life." Believe on Him as One upon whom the sins of the whole world are laid, that man might have another trial. That trial we are having today. Shall it be that Christ shall not have died for us in vain? Shall we give to the world the evidence of the character of God because of our rectitude in keeping His commandments? May God help us to be loyal servants of His.

How careful we are with all our property. You are very careful to keep

all the laws of the land, and to see that your deeds are made right. Be as careful that you get a deed that is just as true and just as firm in accordance with the law of God as you are in regard to worldly matters. Get a deed that will stand the test of the law of God. Those who have been careless regarding the law will lose heaven. We do not want to lose the place in the world that is to be purified—Abraham's farm.

You are heirs of God and joint heirs with Christ to riches that will be imperishable. Christ says, "I go to prepare a place for you that where I am there ye may be also." Then we will be with Christ until the city of God comes upon the earth, and then we will take possession of our home. We will build houses and inhabit them, and plant vineyards and eat the fruit of them. Heaven is worth something to us. We want you to have a place in the earth made new. That is why we have been talking so plainly to you today. We want to tell everyone of you who have been sinning against the law of God, Repent of your transgressions and come to Jesus for mercy, and He will abundantly pardon. He will cleanse you from every stain of sin.

You will be the happiest people while you know that you are not in conflict with the law of God, and there is a crown laid up for every one of you. We have only touched on a few points of the truth, but we want you to be doers of the Word of God, that when He comes your house will not fall, because it will be founded upon a Rock. The one built upon the sands will be swept away.

May God help us to keep all His commandments, that we may cast our glittering crowns at His feet. He will forgive every one of our sins if we come to Him with contrition, and then we can sing the song of Moses in the city of God.

{Manuscript 10, 1894}



# *The Two Laws*

*John Nevins Andrews*

"THERE is but one God, the Father, of whom are all things." 1Cor.8:6. From him all beings derive their existence. He who creates and upholds has certainly the right to govern and control. Hence it is that he is represented in the Scriptures as the "one lawgiver, who is able to save and to destroy". James 4:12. Existence being derived from the benevolence of the Creator, all intelligent creatures are amenable to his just government. Of all the creatures made by God to inhabit the earth, man alone is capable of learning the distinction of right and wrong, and he alone is placed under the control of moral law. Deriving his existence from a Being of infinite purity, he was himself once innocent, pure and upright. He was the creature and the loyal subject of God, and God was the author of his existence and his rightful Sovereign. But God did not sustain toward man the character of a Saviour and Redeemer, for man needed not pardon.

As a creature owing all to God, the author of his existence, it is self-evident that he was under the highest obligation to love him with all his heart. The existence of other human beings originates a second great obligation, viz., to love our neighbor as ourselves. This precept is also one of self-evident obligation; for others are equally the creatures of God with ourselves, and have the same rights that we also have. These two precepts are the sum of all moral law. And they grow out of the fact that we owe all to God, and that others are the creatures of God as well as ourselves.

In rendering obedience to the first of these two precepts, man could have no other gods before the Lord; nor could he worship idols; neither could he speak the name of God in an irreverent manner; nor could he neglect the

hallowed rest-day of the Lord, which was set apart at creation in memory of the Creator's rest.

Equally evident is it that our duty toward our fellow men comprehends our duty to our parents, and the strictest regard to the life, chastity, property, character and interests of others.

The moral law thus divided into two parts, and drawn out and expressed in ten precepts, is of necessity unchangeable in its character. Its existence grows out of immutable relations which man sustains toward God, and toward his fellow man. It is God's great standard of right, and after man's rebellion, the great test by which sin is shown.

Where shall we look for the record of such a moral code as we have noticed? In the earliest possible place in the Bible, certainly. And yet the book of Genesis contains no moral code whatever. How can this mystery be explained? A few facts will remove the difficulty. The book of Genesis was not written until about 2500 years after the creation. As it was written long after the patriarchs were dead, it could not have been a rule of life for them. It is a brief record of events that occurred during that period, and contains several allusions to an existing moral code. But the book of Exodus which brings the narrative down to the author's own time, introduces this code under circumstances of the greatest solemnity. In this book is found the law of God as given by himself, in person, and written with his own finger, on stone. Indeed, the evidence indicates that no part of the Bible was written until after the ten commandments had been spoken and written by God, and consequently that code is the earliest writing in existence.

Such was the origin of the moral law, and such the character of its precepts. Its proclamation by God himself, prior to his causing any part of the Bible to be written, sufficiently attests to the estimate which he placed upon it. From its very nature it exists as early as the principles of morality; indeed it is nothing but those principles expressed or written out. These principles do not owe their existence to the fall of man, but to relations which existed prior to the fall.

But there is a system of laws that does owe its origin to sin; a system that could have had no existence had not man become a transgressor. The violation of moral law was that which gave existence to the law of rites and ceremonies, the shadow of good things to come. There could be no sacrifices for sin until man became a sinner. In Eden there could be no types and shadows pointing forward to future redemption through the death of Christ; for man in his uprightness needed no such redemption. Nor did God place upon man before his fall the obligation of carnal ordinances which look forward to the time of reformation; for man was innocent and free from guile. That it was the violation of moral law that caused the fall of man may be seen at a glance. The motive set before Eve by Satan was that they should become as gods if they ate of that tree [Gen.3]; and as Adam was not deceived [1Tim.2:13], it is evident that he chose to follow his wife, rather than to obey the Lord; an open violation of the first commandment in each case.

When man had thus become a sinner, and God had promised the means of his redemption, a second relation toward God was brought into existence. Man was a sinner needing forgiveness, and God was a Saviour offering pardon. It is plain therefore that the typical law pointing forward to redemption through Christ owes its origin to man's rebellion, and to God's

infinite benevolence. If man had not sinned he would have needed no types of future redemption, and if God had not determined to give his Son to die he would have instituted no typical system pointing forward to that great event. The existence of such a code therefore is in consequence of sin, its precepts are of a ceremonial nature, and its duration is necessarily limited by the great offering that could take away sin. From the fall of Adam till the time of Moses the typical system was gradually developed and matured; and from Moses' time until the death of our Lord, it existed as a shadow of good things to come.

At mount Sinai, as we have seen, God proclaimed the moral law, speaking it with his own voice, and writing it with his own finger. By his direction the two tables on which the law was written were placed in the ark of the covenant, which was made on purpose to receive it [Ex.25:10-22; Deut.10:1-5]. And this ark containing the law of God was placed in the second apartment of the earthly sanctuary the most holy place [Ex.40; Heb.9]. The top of the ark was called the mercy-seat, because that man who had broken the law contained in the ark beneath the mercy-seat could find pardon by the sprinkling of the blood of atonement upon this place. The whole system of ceremonial law was ordained to enable man to approach again to this broken law, and to typify the restitution of the pardoned to their inheritance, and the destruction of the impenitent.

The law within the ark was that which demanded an atonement; the ceremonial law which ordained the Levitical priesthood and the sacrifices for sin, was that which taught men how the atonement could be made. The broken law was beneath the mercy seat; the blood of sin offering was sprinkled upon its top, and pardon was extended to the penitent sinner. There was actual sin, and hence a real law which man had broken; but there was

not a real atonement, and hence the need of the great antitype to the Levitical sacrifices. The real atonement when it is made must relate to that law respecting which an atonement had been shadowed forth. In other words the shadowy atonement related to that law which was shut up in the ark, indicating that a real atonement was demanded by that law. It is necessary that the law which demands atonement in order that its transgressor may be spared, should itself be perfect, else the fault would in part at least rest with the lawgiver, and not wholly with the sinner. Hence, the atonement when made does not take away the broken law, for that is perfect, but is expressly designed to take away the guilt of the transgressor.

In the New Testament we find the great antitype of all the offerings and sacrifices the real atonement as contrasted with the Levitical one. The death of our Lord Jesus Christ as the great sacrifice for sin, was the antitype of all the Levitical sacrifices. The priesthood of our Lord Jesus Christ in the heavenly sanctuary is the great antitype of the Levitical priesthood [Heb.8]. The heavenly sanctuary itself is the great original after which the earthly one was patterned [Heb.9:23; Ex.25:6,9]. And the ark of God's testament in the temple in heaven [Rev.11:19] contains the great original of his law. And thus we see under the new dispensation a real atonement instead of a shadowy one; a High Priest who needs not to offer for himself; a sacrifice which can avail before God; and that law which man had broken, magnified and made honorable at the same time that God pardons the penitent sinner.

We shall find the New Testament to abound with references to the essential difference between these two codes. And that the distinction in the New Testament is made as clear and obvious as it is made by the facts already noticed in the Old Testament.

Thus the one code is termed "the law of a carnal commandment" [Heb.7:16], and of the other it is affirmed, "...we know that the law is spiritual:..." Rom.7:14. The one code is termed "the hand-writing of ordinances," "which was contrary to us," and which was nailed to the cross and taken out of the way [Col.2:14]; the other code is "the royal law," which James affirms that it is a sin to transgress [Chap.2:8-12]. The first is a code of which "...there was made of necessity a change..." Heb.7:12; the second is that law of which Christ says, "Till heaven and earth pass one jot or one tittle shall in no wise pass from the law till all be fulfilled." Matt.5:18. The one law was a "...shadow of good things to come..." Heb.10:1, and was only imposed "...until the time of reformation." Heb.9:10; but the other was a moral code of which it is said by John "Whosoever committeth sin transgresseth also the law, for sin is the transgression of the law." 1John 3:4. The one is a yoke not able to be borne [Acts 15:10]; the other is that "law of liberty" by which we shall be judged [James 2:8-12]. The one is that law which Christ abolished in his flesh [Eph.2:15]; the other is that law which he did not come to destroy [Matt.5:17]. The one is that law which he took out of the way at his death [Col.2:14]; the other is that law which he came to magnify and make honorable. [Isa.42:21]. The one was a law which was disannulled "...for the weakness and unprofitableness thereof." Heb.7:18; the other is a law respecting which he inquires "Do we then make void the law through faith? God forbid; yea we establish the Law." Rom.3:31. The one is that law which was the middle wall of partition between Jews and Gentiles [Eph.2:14]; the other is that law the work of which even the Gentiles are said to have written in their hearts [Rom.2:12-15], and to which all mankind are amenable [Rom.3:19]. The one is the law of commandments contained in

ordinances [Eph.2:15]; the other law is the commandments of God which it is the whole duty of man to keep [Eccl.12:13], which are brought to view by the third angel [Rev.14:12], which the remnant of the seed of the woman were keeping when the dragon made war upon them [Rev.12:17], and which will ensure to those who observe them, access to the tree of life [Rev.22:14].

Surely these two codes should not be confounded. The one was magnified, made honorable, established, and is holy, just, spiritual, good, royal; the other was carnal, shadowy, burdensome; and was abolished, broken down, taken out of the way, nailed to the cross, changed, and disannulled on account of the weakness and unprofitableness thereof.

Those who rightly divide the word of truth will never confound these essentially different codes, nor will they apply to God's royal law the language employed respecting the hand writing of ordinances.

That the ten commandments are a perfect code of themselves appears from several facts. 1. God spake them with his own voice, and it is said "...he added no more." Deut.5:22, as evincing that he had given a complete code. 2. He wrote them alone on the two tables with his own finger, another incidental proof that this was a complete moral code. 3. He caused these alone to be placed under the mercy seat, an evident proof that this was the code that made an atonement necessary. 4. He expressly calls what he thus wrote on the tables of stone, a law and commandments [Ex.24:12].

The precepts of this law are variously interspersed through the books of Moses, and mingled with the precepts of the ceremonial law. And the sum of the first table is given in Deut.6:5; and that of the second table in Lev.19:18; but there is only one place in which the moral law is drawn out in particulars and given by itself with no ceremonial law mixed with it, and that is in the ten commandments.

## Who Is the Real Antichrist?



- Walk through Daniel, Matthew, Thessalonians, 1st & 2nd John, and Revelation along with other books of the Bible gathering **over 80 identifying marks** of who the antichrist is making it the most comprehensive book on the topic to ever poses.

- In a "Who done it" layout, we provide the evidence, you come to the conclusion yourself.

- Solve the mystery plaguing many for generations and be part of the very elect having the knowledge that others lack.

**Send \$14.00 (includes increased postage):**

Four Angels' Messages  
PO Box 301  
Boiling Springs, PA 17007

An examination of the royal law in James 2, and of the hand-writing of ordinances in Col.2, will further illustrate this subject; the one is in force in every precept while the other is abolished.

"If ye fulfill the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well; but if ye have respect to persons ye commit sin and are convinced of the law as transgressors. For whosoever shall keep the whole law, and yet offend in one point he is guilty of all. For he that said Do not commit adultery, said also Do not kill. Now if thou commit no adultery, yet if thou kill thou art become a transgressor of the law. So speak ye and so do, as they that shall be judged by the law of liberty." James 2:8-12.

1. The law here brought to view is an unabolished law, for it convinces men of sin who transgress it. 2. It is an Old Testament law it is taken from the Scriptures. 3. The second division of the law is quoted because he was reproving sin committed toward our fellow men; and hence he takes the second of the two great commandments, the sum of the second table [Matt.22:36,40; Rom.13:9], and cites his illustration from the second table of stone. 4. His language shows that the ten commandments are the precepts of the royal law, for he cites them in illustrating the statement that he who violates one precept becomes guilty of all. This is a most solemn warning against the violation of any one of the ten commandments. 5. He testifies that whoever violates one of the precepts of this code becomes guilty of breaking the whole code. 6. And last of all he testifies that this law of liberty shall be the rule in the judgment. The unabolished law of James is therefore that code which God gave in person and wrote with his own finger.

"Blotting out the hand-writing of ordinances that was against us which was contrary to us and took it out of the way, nailing it to his cross. Let no man therefore judge you in meat or in drink or in respect of an holy day, or of the new moon, or of the Sabbath days, which are a shadow of things to come; but the body is of Christ."

Col.2:14,16,17. If this hand-writing of ordinances is the same as the royal law of James, then Paul and James directly contradict each other. But they wrote by inspiration and each wrote the truth of God. We have seen that James' unabolished law refers directly to the ten commandments. Hence, it is certain that the law which Paul shows to be abolished does not refer to that which was written with the finger of God. It is to be noticed that the code which is done away was a shadow extending only to the death of Christ. But we have already seen that the law shut up in the ark was not a shadow, but the very code which made it necessary that the Saviour should die. Not one of the things abolished in this chapter can be claimed as referring to the ten commandments except the term Sabbaths, for the term holy day is literally feast day [Gr.] and there were three feasts appointed by God in each year [Ex.23:14]. The term Sabbath is plural in the original. To refer this to the Sabbath of the fourth commandment is to make Paul contradict James. What are the facts in the case?

1. The ceremonial law did ordain at least four annual Sabbaths, viz., the 1st, 10th, 15th and 23rd days of the 7th month. These were besides the Sabbath of the Lord, and were associated with the new moons and feast-days [Lev.23:23-39]. These exactly answer Paul's language. Hence it is not necessary to make Paul contradict James.

2. But the Sabbath of the Lord was "set apart to a holy use" (this being the

literal meaning of sanctify) in Eden. It was "made for man" before he had fallen. Hence it is not one of the things against him and contrary to him, taken out of the way at Christ's death.

3. It was not a shadow pointing forward to the death of Christ; for it was ordained before the fall. On the contrary it stands as a memorial pointing backward to creation, and not as a shadow pointing forward to redemption.

It is plain therefore that the abrogation of the hand-writing of ordinances leaves in full force ever precept of the royal law. And also that the law of shadows pointing forward to the death

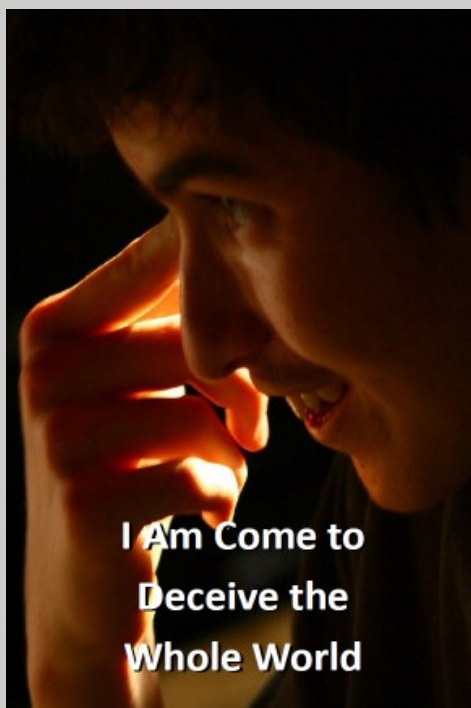
of Christ, must expire when that event should occur. But the moral law was that which caused the Saviour to lay down his life for us. And its sacredness may be judged of by the fact that God gave his only Son to take its curse upon himself, and to die for our transgressions. Reader, are you in rebellion against the law of God? If so, I beseech you to lay down your arms and seek pardon in the blood of Jesus before the curse of the law falls upon you.

J. N. A. {1860 J. N. Andrews, The Sabbath Institution, and the Two Laws, 23.1 to 36.1}



## ***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:

**Four Angels' Messages  
PO Box 301  
Boiling Springs, PA 17007**

- 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.**

# Christian Nationalism, the Good, The Bad, and the Ugly

Jerry O'Donnell

Christian nationalism is a complex ideology that fuses religious and national identities. It is highly debated, with perspectives ranging from a defense of traditional values ("the good") to concerns over the conflation of faith with political power ("the bad") and outright extremism ("the ugly").

The concept can be broken down into three distinct facets:

**The Good** (Influence & Values): Proponents argue that Christian nationalism, in its most moderate form, simply advocates for the integration of Christian principles into civil life. Advocates suggest America was founded on transcendent principles (like natural law and unalienable rights), and they view the movement as a way to promote these morals, support traditional families, and argue for religious advocacy in the public square. From this viewpoint, it provides a positive moral compass for society.

**The Bad** (National Idolatry & Exclusivity): Critics, including many theologians and religious leaders, argue that Christian nationalism treats a single nation (such as the United States) as uniquely favored by God, essentially creating a "virtual Israel". Theologians contend that this shifts the church's focus from a spiritual mission, to a political one, risking idolatry and compromising the Great Commission by treating the state as a messianic rescuer.

**The Ugly** (Extremism & Coercion): In its most extreme forms, the ideology seeks to enforce Christian morality through government coercion, disenfranchising dissenters and non-Christians. This strain is often associated with exclusionary hierarchies, the rehabilitation of

historical revisionism, and radicalized political actions. Critics view this version as deeply toxic, and entirely opposed to the New Testament's teachings of love and persuasion.

These descriptions eerily reminds us of the words penned by Ellen White: "When the leading churches of the United States, uniting upon such points of doctrine as are held by them in common, shall influence the state to enforce their decrees and to sustain their institutions, then Protestant America will have formed an image of the Roman hierarchy, and the infliction of civil penalties upon dissenters will inevitably result" {GC 445.1}. Now, just because the description of Christian Nationalism fits well with the description of *The Great Controversy*, it does not mean we are predicting that this will be the final fulfillment of the prophecy, even though it looks like a real possibility. God, only, knows the future.

The sad part is that Christians, and even those of the world, have a short memory recall, are not being taught proper history, and have been blinded to the things of God. What is moving forward under Christian Nationalism is not the first time, or even the first nation, to go under this type of movement.

Looking at biblical history, we begin in Revelation 12:7, all the way back to the time when war broke out in Heaven. Revelation 12:7-8 states, "And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven." So, Satan, uniting his angels on rebellious grounds towards God's established law, fought to enforce their way in Heaven, but

were stopped, and even expelled from Heaven.

Revelation 12:9 then states, “And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.” Technically, Satan deceived the whole world with deceiving Adam and Eve, and will do again, by having “all the world wondered after the beast” (Revelation 13:3). In this, we have a united movement against God’s Word where they were told, “In the day that thou eatest thereof thou shalt surely die” (Genesis 2:17), while Satan said, “Ye shall not surely die” (Genesis 3:4). Additionally, in the last days, God’s Word would be challenged on a grander level especially since antichrist “cast down the truth to the ground” (Daniel 8:12), and “think to change times and laws” (Daniel 7:25), of God, that is.

But Heaven responded in Revelation 12:10, where John penned, “And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.” Thank God for Jesus Christ living a perfect life, dying, and rising again, giving us hope!

We then pick up the biblical history lesson in Revelation 12:11-13, which says, “And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoice, [ye] heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time. And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man [child].”

Next is pictured something well past the cross, like starting in 538 A.D. and ending in 1798, “And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent” (Revelation 12:14).

During that time, “the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood” (Revelation 12:15). Here is a loosely-termed Christian Nationalism movement. Actually, it was church and state joined together, and those adhering to the Word of God were persecuted. Finally, “the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth” (Revelation 12:16), in which she made her escape to the New World, which was sparsely populated, but became a place to freely practice religion, which would eventually become the United States. Unfortunately, a form of Christian Nationalism once again raises its ugly head, where “the dragon was wroth with the woman,” but does nothing towards her, because she is compromised by joining upon the few doctrines believed by all denominations and forcing the state to comply to her will, “and went to make war with the remnant of her seed,” which was born in the United States and are identified by the fact that they “keep the commandments of God, and have the testimony of Jesus Christ” (Revelation 12:17).

Now, this same United States has more detail revealed about her, starting in Revelation 13:11: “And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.” So, Protestantism and Republicanism would eventually give way to forceful laws, as a country speaks through its

laws. The United States will “exerciseth all the power of the first beast before him,” which is church dictating to the state, “and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed” (Revelation 13:12). Ironically, the first beast is today getting worshipped, not by telling everyone to worship the papacy, but to pick a fight with the pope, creating great sympathy for her. The United States will do “great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by [the means of] those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live” (Revelation 13:13-14), which is completed when Sunday legislation is enacted. “But in the very act of enforcing a religious duty by secular power, the churches would, themselves, form an image to the beast; hence the enforcement of Sunday-keeping in the United States would be an enforcement of the worship of the beast and his image” {GC 448.3}.

The United States will have “power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed” (Revelation 13:15); and this is where the death decree begins. This is the extreme form of some type of Christian Nationalism in our day.

But the United States goes even further: “And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name” (Revelation 13:16-17). The mark has always existed since the beginning

of time, because the mark of authority of the first beast has been long bragged about, and is simply enforced upon the world at the end of time. Accepting the mark, accepting through obedience, what the first beast dictates, which is a form of accepting the name, and the number adds up the reverence of the sun being “Six hundred threescore [and] six” (Revelation 13:18).

Now, all of the current form of Christian Nationalism is not bad, but misdirected. We should not have all these divisions among us. We ought to be united; however, we are not to unite upon doctrines held in common, but rather as Jesus prayed for His church: “These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent” (John 17:1-3), which is the first step. We need to know the true God, even Jesus Christ; otherwise, if we declare “my Jesus” permits this and that, then the real Jesus will say, “I never knew you: depart from me, ye that work iniquity” (Matthew 7:23).

Jesus continued, “I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word” (John 17:4-6). And there we have it. We are to unify on God’s Word and not on what we think, what our parents think, what our church thinks, not even what church counsels think!

“Now they have known that all things whatsoever thou hast given me are of

thee. For I have given unto them the words which thou gavest me; and they have received [them], and have known surely that I came out from thee, and they have believed that thou didst send me. I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them” (John 17:7-10). So, it is a fallacy to think the whole world will be saved. Instead, it is only those that glorify Jesus through obedience, and not Satan by sinning, which is permitted in just about all denominations. There is little to no victory over sin ever preached.

Now, unity is what Jesus wants: “And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we [are]” (John 17:11).

“While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled” (John 17:12), which that title also happens to be applied to the “man of sin” (2 Thessalonians 2:3) showing that antichrist is not anti-Christian, but actually anti-Christ doctrines. “Whosoever transgresseth, and abideth not in the doctrine of

Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son” (2 John 1:9). And up in verse 7, John stated, “This is a deceiver and an antichrist.”

“And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves. I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world” (John 17:13-14). And so, all who claim to be Christian, but are worldly, are fake Christians. If the world is not hating a person’s stance, even by making fun of it, then it more than likely is not a Christian value. If Christians feel like they can fit in with the worldly friends and maintain their Christianity, it is not their friends who compromised, it is the Christian who has rejected Jesus’ words, even the words of “Ye cannot serve God and mammon” (Matthew 6:24).

“I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil” (John 17:15), in which we also ought to be careful of being entertained by the evil, because it is hypnotic.

“They are not of the world, even as I am not of the world” (John 17:16), yet we see so many Christians into sports, into celebrities, into everything that

## ***Our Websites***

**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.

the world has to offer. It is no wonder that they hate true Christians and are even willing to exterminate them, because of how Cain was uncomfortable with, and intolerant of, Abel's obedience.

"Sanctify them through thy truth: thy word is truth" (John 17:17), where truth does matter and holy people are made by adhering to it along with the working of the Holy Spirit.

"As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, [art] in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me" (John 17:18-21).

And we see why we have such division. Satan does not want to have Jesus be recognized as being sent of the Father. Again, unity is not wrong, but it must be based on the right foundation, which is the Word of God properly understood (Isaiah 28:9-10), and by "rightly dividing the word of truth" (2 Timothy 2:15).

"And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may

know that thou hast sent me, and hast loved them, as thou hast loved me" (John 17:22-23). And there is something Christian Nationalism does not believe

in – perfection. But striving for perfection by the Word of God, by the grace of God, by the power of God creates the unity. Instead, Christian Nationalism takes a survey and forces belief through legislation on what is agreed upon by the majority.

"Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare [it]: that the love wherewith thou hast loved me may be in them, and I in them" (John 17:24-26). And we, too, are to declare the Father's name for "an hundred forty [and] four thousand, having his Father's name written in their foreheads" (Revelation 14:1).

So, are you involved in the right unity through the Word of God, keeping all Ten of God's Commandments, and living by the Testimony of Jesus Christ, which "the testimony of Jesus is the spirit of prophecy" (Revelation 19:10)?



## ***Subscription Renewal***

Subscriptions are based on the honor system because we are trying to conserve on the cost by putting God's money to the most efficient means possible as well as precious time.

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

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.

# Heavenly Health

Reen Swindle

## LOVE vs SENTIMENTALISM

Why is it Imperative that We Know the Difference?

We seem to believe that God was, and still is, joking. *All these laws and rules! For what? Are they really all that necessary? I just don't feel like following them all the time; they are just not fun; and so confining. Some just seem mean and downright cruel – like killing someone just because he put his hand out to steady the ark.* If it isn't stated outright, it is stated in facial expressions or other body language, but we are at the point in this world's history that things must be stated clearly, so on we go.

The fate of Uzzah was a divine judgment upon the violation of a most explicit command. None but the priests, the descendants of Aaron, were to even touch the ark, or even look upon it uncovered. The divine direction was, "The sons of Kohath shall come to bear it: but they shall not touch any holy thing, lest they die." Numbers 4:15. The priests were to cover the ark, and then the Kohathites must lift it by the staves, which were placed in rings on each side of the ark. They should bear the ark "upon their shoulders." Numbers 7:9. There had been an inexcusable disregard of the Lord's directions. Uzzah meddled with the ark, disregarding the plain command of the Lord to regard it with fear and trembling, and to keep it sacred. He had to be removed from the Lord's work. God changes not. And He still expects explicit obedience from us today.

Even meddling is a serious offense, especially when it comes to the Lord's work. The Lord loves to see His work done as perfectly as possible. In the wilderness, the Israelites had to learn to accomplish with exactness and

promptness the work connected with the order of the camp and especially the work of the tabernacle, its ornaments, and its service. All had to learn before they could accomplish this, which to them was new work. Remember, when they were in Egypt the only building materials they had to work with were bricks which they had to make themselves. They had to be trained before they could do this fine, detailed work as God desired. There were men there ready to give counsel and advice and to meddle with the work of mounting and dismounting the tabernacle, so it could travel with them; and those who neglected their special work to meddle with the work of others, thinking they had special wisdom and knew how it should be done, were put to death. Each one had to be taught the value of promptness and exactness in every position of trust, and the importance of minding their own business to get the job done in the allotted time-frame, and not interfering with the work of others.

God had directed that this tabernacle should be built, so the Israelites, during their wilderness-journeying, could worship Him. Orders from heaven were given that this tabernacle should be built without delay. Because of the sacredness of the work and the need for haste, some argued that the work of the tabernacle should be carried forward on the Sabbath, as well as on the other days of the week. Christ heard these suggestions, and saw that the people were in great danger of being ensnared by concluding that they would be justified in working on the Sabbath that the tabernacle might be completed as quickly as possible. The

word came to them, “Verily my Sabbaths ye shall keep.” Though the work on the tabernacle must be carried forward expeditiously, the Sabbath must not be considered as a working day. Even the work on the Lord’s house must give way to the sacred observance of the Lord’s rest day. God is jealous for the honor of His memorial of creation still today.

Aaron’s sin of pacifying. We repeat the sin of Aaron, pacifying, when our eyesight should be clear to discern evil and *state it plainly*, even if it places us in an unpleasant position, because our motives may be misunderstood. We must not allow wrong to be committed by a brother or any soul with whom we are connected in any way. This neglect to stand up firmly for truth was the sin of Aaron. Had he spoken the truth plainly to the Israelites, that golden calf would never have been made. The same spirit that led him to shun to declare the whole truth for fear of offending his brethren, led him to act a falsehood in pointing to the golden calf as a representation of the One who brought them from Egypt. Thus, one act of unfaithfulness leads to another. The result of their murmuring and unbelief was that Aaron made them a golden calf to represent God. He proclaimed this idol to be God, and a great deal of enthusiasm was created over this false God. In utter discouragement and wrath because of their great sin, Moses threw down the tables of stone by divine direction purposely to break them in the sight of the people, and thus signify that they had broken the covenant so recently made with God. How like the Israelites are we, when we learn more truths, we demand to have our own way. And to keep peace with that crowd, Aaron gave in to their wishes to make them feel better – he pacified them and compromised truth.

In 1 John 4:8, we are told quite plainly that “...God is love.” This simple statement is the foundation and the

zenith, and everything good and holy and right in between, of Christian belief. It is solid, truth, constant, the basic quality of God Himself. It does not get any better or safer than that.

When a person does not have that definition in their life, whether they call themselves a heathen or not, they do not have Christ in them, so they cannot rightly call themselves Christians, but they do, they are simply placating evil spirits and filling in the blank spaces in their lives with that Satanic-made grey area, which really does not exist with God, called sentimentalism. God said you are either for me or against me, there is no halfway with Him – it is either all or nothing. Satan says anything goes; you should enjoy your life your way, after all, it is yours.

So where was the sentimentalism in the action of Uzzah? It was in the act of presumptuously performing something outside of his designation. Taking on a responsibility that was not his. He was playing God, but to the untrained eye it would have appeared to be an act of caring, of love, but it was actually hatred. Absence of the attributes of love marks the presence of hatred. In God's eyes there is no neutral ground.

Where was sentimentalism in those who were meddling? The answer is right in the story – “those who neglected their special work to meddle with the work of others, thinking they had special wisdom and knew how it should be done, were put to death.” They built themselves up with pride of wisdom which they obviously did not actually have. Self is big in sentimentalism. You are so self-important and knowledgeable that you can afford to leave your own position to correct that of others, and it looks so helpful. So much for God's advice to die daily to self.

And then there is Aaron, the pacifist. Here we must be very careful. We are never to sacrifice principle for peace, even within our family or circle of

friends. Then let the followers of Christ settle it in their minds that they will never compromise truth, never yield one iota of principle for the favor of the world. To be swayed by the emotions of others, especially when we are outnumbered as Aaron was, could cause us to fall. That using of emotions to control others is a strong tendril of sentimentalism and it is even used in the church today.

There is one more that we cannot ignore, for it is the very first mention in scripture of sentimentalism in action and it affects us all today. Satan used it directly on Eve – “you will not surely die” – you can almost hear his reassuring voice, and Eve used it, in turn, on Adam in a different way, even more subtle. We do not know of the conversation details that passed between those two, but sentiments can be shared between intimate partners in absolutely silent ways – a look, a shrug, etc. The fear of losing his only companion made Adam cave in and accept Eve's offer of that fruit and we all have those same seeds in us today from our first parents. And Satan rejoices at how successful he has been in fooling us into believing that sentimentalism is actually love, when they are nothing but absolute opposites.

These are only a very few of the ways that we can identify sentimentalism from scripture; there are many more,

and we hope to address some others in-depth next month.

If you sense in your own relations with others that this hideous grey area is at work, beware, and check yourself first to make sure you are not perpetrating it since we are all carriers. Sharpen your senses, even within the brethren where it is doing untold harm, destroying God's church and increasing Satan's. We cannot afford to be silent.

“The love of Christ will not make us less fit for actual life, but will enable us to adapt ourselves to the wants of others, and will develop highly practical fruit in our daily experience. It is not a weak sentimentalism. It is not of that cheap order that is earthly and sensual, leading to debasement of the soul and defilement of the character. It is not of earthly, but of heavenly origin. This love is elevating in its nature, enduring and ennobling, shedding rays of beneficence upon all within the circle of its influence. God, through his Son, has sent down this heavenly love to unite us with himself. “Beloved, if God so loved us, we ought also to love one another.” Let us ponder this divine love, that we may become changed, and may reflect this precious attribute of the character of our Redeemer. We shall be in less peril of placing our affections on unworthy objects.” {ST January 13, 1888, par. 6}



### **POSTAL ISSUES!**

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

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

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

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

# Healthy And Delicious Recipes

Lisa O'Donnell

## Creamy Coconut Tomato Sauce

### Ingredients for the Blistered Cherry Tomatoes

- 1 cup cherry tomatoes
- 1 teaspoon olive oil
- pinch salt

### Ingredients for the Creamy Coconut Tomato Sauce

- 1 tablespoon olive oil
- 1 small yellow onion, diced
- 6 cloves garlic, minced
- 1 tablespoon fresh ginger, grated
- 2 tablespoons tomato paste
- 1 teaspoon ground cumin
- 1 teaspoon ground coriander
- 1 teaspoon smoked paprika
- ½ teaspoon turmeric
- 1 teaspoon low sodium soy sauce\*
- 13.5 ounces canned full-fat coconut milk (400mL)
- ½ cup low sodium vegetable broth
- 1 teaspoon salt, more or less to taste

### \*Replacement for Soy Sauce - No Brag, Mock Aminos

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

- ½ medium onion, chopped and caramelized in an oiled skillet
- ¾ cup water
- 1 tsp carob powder
- ¼ cup salt
- ½ tsp celery seed
- 2 Tbsp sucanat or coconut sugar

- 2 ¼ Tbsp lemon juice
- 1 ¼ Tbsp Roma or Pero
- 1 Tbsp onion powder
- 2 Tbsp sunflower seeds, the inside, not the shell

Blend until smooth. Keep in container in freezer. Due to the salt content, it will not freeze solid and may be scooped out as needed.

### Instructions

1. Into a large high-wall skillet over medium heat, add 1 teaspoon olive oil.
2. When hot, add your cherry tomatoes and a pinch of salt.
3. Cook for about -7 minutes until slightly charred and softened.
4. Remove from heat and transfer to a plate.
5. To the same skillet over medium heat, add 1 tablespoon more olive oil.
6. Once hot, add your diced onions and cook for 5-7 minutes until soft and translucent.
7. Then, add 6 cloves minced garlic and grated 1 tablespoon fresh ginger. Stir together and cook for amount 30-60 seconds or until fragrant.
8. Add 2 tablespoons tomato paste and stir together until spread out and other ingredients are coated.
9. Then add in 1 teaspoon each ground cumin, ground coriander, and smoked paprika and ½ teaspoon each turmeric.
10. Add a splash out of your ½ cup vegetable stock and scrape

*(Continued from page 23)*

anything off the bottom of your skillet. Then add the remaining stock, 13.5 ounces coconut milk and 1 teaspoon soy sauce (or replacement). Reduce heat to simmer and allow to cook for 10-15 minutes.

11. Add tomatoes back in and serve as desired.

This is a delicious, versatile sauce. Add to sauce 1 cup of cooked brown or green lentils, cubed tofu or chickpeas. You can also top with roasted, seasoned cauliflower.

Serve with rice, crusty bread or naan.



---

Coconut milk is a creamy, nutrient-rich liquid extracted from the grated flesh of mature coconuts, widely used in cooking and as a dairy alternative.

## Natural Vitamins

*Jerry O'Donnell*

### **Benefits of Eating Eggplant**

Eggplant (also called aubergine) is a nutritious, low-calorie vegetable with several potential health benefits:

#### **1. Rich in Antioxidants**

Eggplant contains antioxidants such as nasunin (found in the purple skin), which helps protect cells from damage caused by free radicals. Antioxidants may support healthy aging and reduce the risk of chronic diseases.

#### **2. Good Source of Fiber**

A cup of cooked eggplant provides dietary fiber, which can:

- Support digestive health
- Promote regular bowel movements
- Help you feel full longer
- Assist with blood sugar control

#### **3. Heart Health Support**

Eggplant contains fiber, potassium, and antioxidant compounds that may contribute to:

- Healthy cholesterol levels
- Healthy blood pressure
- Reduced risk factors for cardiovascular disease

#### **4. May Help with Blood Sugar Management**

Because it is low in carbohydrates and contains fiber, eggplant can be a useful addition to meals for people who are monitoring their blood sugar levels.

#### **5. Low in Calories**

Eggplant is about 20–35 calories per cup (depending on preparation), making it a filling food that can fit well into weight-management plans.

#### **6. Provides Important Nutrients**

Eggplant contains modest amounts of:

- Vitamin C
- Vitamin K
- Vitamin B6
- Folate
- Potassium
- Manganese

#### **7. Versatile and Plant-Based**

It absorbs flavors well and can be grilled, roasted, baked, stir-fried, or used as a meat substitute in dishes such as:

- Eggplant Parmesan

- Baba ganoush
- Ratatouille
- Grilled eggplant sandwiches

**A Few Things to Keep in Mind**

- Some people may find eggplant slightly bitter; salting slices before cooking can reduce bitterness.

- Eggplant belongs to the nightshade family, though most people tolerate it well.

For the healthiest preparation, try roasting, grilling, or air-frying eggplant with olive oil and herbs rather than deep-frying it.



# *The Uses of Water In Health and Disease*

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

***Bathing Protects Against Colds*** (page 28)

It is an erroneous notion that bathing renders a person more liable to "take cold, by opening the pores". Colds are produced by disturbance of the circulation, and not by opening or closing the pores of the skin. Frequent bathing increases the activity of the circulation in the skin, so that a person is far less subject to chilliness and to taking cold. An individual who takes a

daily bath has almost perfect immunity from colds, and is little susceptible to changes of temperature. Colds are sometimes taken after bathing, but this results from some neglect of the proper precautions necessary to prevent such an occurrence, which are carefully stated elsewhere in this work.



***Not Already on the Mailing List?  
Sign Up For Four Angels' Messages***

**Name:** \_\_\_\_\_

**Address:** \_\_\_\_\_

**City, State, Zip:** \_\_\_\_\_

\_\_\_\_\_

**Mail To:** PO Box 301, Boiling Springs, PA 17007

**We request that you enclose \$41 for 1 year**

# 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.*

## **Where Did Mary and Joseph live?**

According Matthew chapters 1 and 2, they lived in Bethlehem, went down into Egypt, and then finally settled in Nazareth.

Luke 2, on the other hand, has the couple living in Nazareth, having to go to Bethlehem to be taxed, and then going right back to Nazareth.

The atheists claim that Matthew is establishing the first home in Bethlehem contradicting Luke's mention that their first home was actually in Nazareth. Additionally, Matthew tells of the journey into Egypt while Luke does not mention it, as if it did not happen, creating a second contradiction in their eyes.

All of this would be a stretch to claim the Bible is contradicting itself, but that is what they claim. If all of scripture were studied in complete context, an honest person would see the focus of Matthew's intent, as opposed to Luke's.

Matthew does not care where they lived first as his focus was upon fulfilling prophecy. Matthew knew that Micah 5:2 stated, "But thou, Bethlehem Ephratah, [though] thou be little among the thousands of Judah, [yet] out of thee shall he come forth unto me [that is] to be ruler in Israel; whose goings forth [have been] from of old, from everlasting." There was no prophecy about Mary and Joseph living anywhere else prior to this so it did not matter to him to start with mentioning

## **Four Angels' Messages Contact Info**

**Phone:** In the United States, 717-460-7881

**E-mail:** [info@fourangelsmessages.com](mailto:info@fourangelsmessages.com)

**Mailing:** PO Box 301, Boiling Springs, PA 17007

**Website:** [www.FourAngelsMessages.com](http://www.FourAngelsMessages.com)

*The link for our YouTube sermons is on our website.*

*Keyword search through all of our publications.*

*Links to our other websites are available too.*

Nazareth first, or not. Matthew wanted to establish, “Now the birth of Jesus Christ was on this wise:...” (Matthew 1:18). Matthew just got done proving the lineage to establish the prophetic link and immediately jumps to the prophetic birth without the unprophetic start in Nazareth. He reiterates his focus in Matthew 2:1, by stating, “Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king,...” The fact that Matthew does not mention Mary and Joseph having to leave Nazareth is not a contradiction, but a purposeful ignoring of that unimportant part of the story.

Luke, as a physician and a detail-oriented person when it comes to medical things, does make mention of leaving Nazareth for Bethlehem to capture the details of Mary having to make the excruciating journey while being very much pregnant, which all physicians of the time would have recommended against taking such a trip.

Now, as for the flight to Egypt to escape Herod’s decree, Matthew makes mention of it, but Luke does not, but not in a contradictory way.

Leaving out detail, as Luke saw no medical need to make mention of it, is not a contradiction. It was simply not important to Luke. But Matthew does make mention of it in Matthew 2:13: “And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him.” But why does Matthew make mention of it? Prophecy is the answer once again. “That it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son” (Matthew 2:15).

Finally, they both agree on Nazareth being the home of the family, but the reason Matthew does so is because “...that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene” (Matthew 2:23).

So, between the two accounts, perspective, and not contradiction, is all that is different, and there is no error in just presenting a perspective.



## Authorized KJV vs Catholic Bible

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

### **Did Jesus Just Go to Another Village Or Was His Mission Revealed?**

Last month we covered Luke 9:55, but who knew that **Luke 9:56** would also be a problem, in fact, a bigger problem.

Some versions of the Bible state one point of the verse and a very insignificant point, which is that “they went to

another village”. The more important point that represents the fact that Jesus is God is left unsaid, which is that “the Son of man is not come to destroy men's lives, but to save [them]”. Only Jesus as God can save lives and have the power, if He wanted to exercise it, to destroy lives.

So, does your version reveal Jesus as God, or just a mere traveler.

**King James Version: Luke 9:56,** “For the Son of man is not come to destroy men's lives, but to save [them]. And they went to another village.”

**In Error:**

**American Standard Version:** And they went to another village.

**Anderson New Testament:** And they went to another village.

**Berean Literal Bible:** and they went to another village.

**Berean Study Bible:** And He and His disciples went on to another village.

**Christian Standard Bible:** and they went to another village.

**Contemporary English Version:** Then they all went on to another village.

**Darby Bible Translation:** And they went to another village.

**English Revised Version:** And they went to another village.

**English Standard Version:** And they went on to another village.

**Godbey New Testament:** And they went into another village.

**GOD'S WORD® Translation:** So they went to another village.

**Good News Translation:** Then Jesus and his disciples went on to another village.

**Holman Christian Standard Bible:** and they went to another village.

**International Standard Version:** and they all went on to another village.

**NET Bible:** and they went on to another village.

**New American Standard Bible:** And they went on to another village.

**New International Version:** Then he and his disciples went to another village.

**New Living Translation:** So they went on to another village.

**Weymouth New Testament:** And they went to another village.

**Worrell New Testament:** And they went on to another village.

**Correct, this time:**

**A Faithful Version:** For the Son of man did not come to destroy men's lives, but to save them." And they went to another village.

**Amplified Bible:** for the Son of Man did not come to destroy men's lives, but to save them." And they journeyed on to another village.

**Aramaic Bible in Plain English:** “For The Son of Man has not come to destroy lives but to give life.” And they went to other villages.

**Bishops' Bible of 1568:** For the sonne of man is not come to destroye mens lyues, but to saue them. And they went to another towne.

**Catholic Public Domain Version:** The Son of man came, not to destroy lives, but to save them.” And they went into another town.

**Coverdale Bible of 1535:** The sonne of man is not come to destroye mens soules, but to saue them. And they wente in to another towne.

**Douay-Rheims Bible:** The Son of man came not to destroy souls, but to save. And they went into another town.

**Geneva Bible of 1587:** For the Sonne of man is not come to destroy mens liues, but to saue them. Then they went to another towne.

**Haweis New Testament:** for the Son of man came not to destroy men's lives, but to preserve them. And he proceeded

## ***Receipts***

***Immediate Donation Receipts Available Upon Request!***

to another village.

**Lamsa Bible:** For the Son of man did not come to destroy lives, but to save. And they went to another village.

**Literal Emphasis Translation:** For the Son of Man did not come to destroy the lives of men, but to save. And they went unto another village.

**Literal Standard Version:** for the Son of Man did not come to destroy men's lives, but to save"; and they went on to another village.

**Mace New Testament:** for the son of man is not come to destroy men's lives, but to save them, and they went to another village.

**New Heart English Bible:** For the Son of Man did not come to destroy people's lives, but to save them." And they went to another village.

**New King James Version:** For the Son of Man did not come to destroy men's lives but to save them." And they went to another village.

**Smith's Literal Translation:** For the Son

of man came not to destroy men's souls, but to save them. And they proceeded into another town:

**Tyndale Bible of 1526:** The sonne of may not come to destroye mennes lives but to save them. And they went to another toun.

**Webster's Bible Translation:** For the Son of man is not come to destroy men's lives, but to save them. And they went to another village.

**World English Bible:** For the Son of Man didn't come to destroy men's lives, but to save them." They went to another village.

**Worsley New Testament:** for the Son of man came not to destroy mens lives, but to save them. And they went to another village.

**Young's Literal Translation:** for the Son of Man did not come to destroy men's lives, but to save;" and they went on to another village.



## ***Making It Plain***

*Jerry O'Donnell*

### ***Which Law is It?***

One of the most difficult things to understand in the New Testament is the generic use of the word "law". If the generic word "law" were to mean the Ten Commandments in all verses, the Bible would contradict itself. If the word "law" were to mean the ceremonial laws in all verses, again, the Bible would contradict itself. That is because certain verses lift up obedience to the law while other verses seem to do away with the law. What complicates matters further is the fact that there are not just two sets of laws. Sure, there is what is known as the Levitical law, which some confuse that to mean the word

"ceremonial", and think all laws in Leviticus have been done away with; except that is not true, for we still will get sick if we try to have a lobster dinner or two. There are also laws regarding cleanliness, money matters, and more.

So, how do we make it plain and easier to understand the hundred seventy-two New Testament references to the word "law"? It is easy to say the word "context", but that does not always hold true. And that number is just of the word "law", and not "laws", or any other

form of “law” found in the New Testament.

First and foremost, a person must understand that the word “law” can refer to all laws, just the Ten Commandments, just the ceremonial laws, or rarely, just laws in general.

Second, a person must understand that there is a set of laws that served their purpose, but have ceased from needing to fulfill that purpose any longer, and we are referring to the ceremonial laws. The argument if they are, or are not, to be kept is not the point of this article, so please just take it at face value that the ceremonial laws were added because of sin, until the Mediator, being the Promised Seed, arrived in person: “Wherefore then [serveth] the law? It was added because of transgressions, till the seed should come to whom the promise was made; [and it was] ordained by angels in the hand of a mediator” (Galatians 3:19).

Now, with that said, any verse using the word “law” without any clues to distinguish the meaning that uplifts keeping it, more than likely, is referring to the Ten Commandments. For instance, “Do we then make void the law through faith? God forbid: yea, we establish the law” (Romans 3:31). We establish the Ten Commandments while we do not establish the Ceremonial laws. We cannot be a ceremonial law, but we can be the Ten Commandments, that is, to copy the character of God in complete obedience.

Then, any verse that uses the word “law” without clues to distinguish the meaning that speaks of serving its purpose, not being needed, etc. would then refer to the Ceremonial Laws, which are contained in Leviticus 23. An example was already provided in Galatians 3:19.

Otherwise, look for clues to help resolve it, such as James 2:12, which says, “So speak ye, and so do, as they that shall be judged by the law of liberty”. What law does that refer to? Well, the clues are in verse 11, talking about adultery and killing. That would be the Ten Commandments then.

The next test is Luke 24:44, which says, “And he said unto them, These [are] the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and [in] the prophets, and [in] the psalms, concerning me.” So, what does the phrase “law of Moses” refer to? Many Christians point to the Ten Commandments for this phrase, but look at the clues. Other prophets identified aspects of the Messiah to be fulfilled and never mentioned the Ten Commandments. Likewise, there are a number of Psalms, including the one about parting Jesus’ garments, being Psalms 22. Therefore, it cannot be the Ten Commandments being referred to, but Moses did mention “The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken” (Deuteronomy 18:15), so it is not out of the question that the feast days also pointed to Jesus’ ministry, which means, the “Law of Moses” refers to at least the ceremonial laws, as well as other verses in the first five books of the Bible.

Well, we cannot go through every example, but we hope we have set you on the right path to understanding the New Testament reference to the generic reference of “law”.



# Keep the Sabbath Holy

*Jerry O'Donnell*

## ***How Does the Family Spend Sabbath – Together or apart?***

“The Sabbath school and the meeting for worship occupy only a part of the Sabbath. The portion remaining to the family may be made the most sacred and precious season of all the Sabbath hours. Much of this time parents should spend with their children.” {CG 532.3}

What does the family do Friday nights when the Sabbath arrives? What does the family do Saturday afternoon and early evening? Are the hours spent together or apart?

It is not just a phrase to be said, but a family that is involved, especially with Sabbath activities, stay together. When each member goes off doing their own thing, it breaks down the barriers, and like Eve wondering off, temptations have a greater success of ensnaring the victim.

The afternoon hours should not be spent listening to sermons while the younger members are left to entertain themselves, or be with others of their own age, unsupervised, even if they are teenagers and should know better.

We also see that it is not expected that people spend Friday night, Sabbath morning, Sabbath late morning, afternoon, and early evening listening to one sermon on top of another. Sabbath is a bonding time with the whole family. Digesting one sermon after the other is spiritual gluttony, especially if it is to the neglect of the other members of the family.

Even beyond the children, when all that is in the household is but

husband and wife, the notion that there are special women's groups and special men's groups on the Sabbath is encouraging the same separation that Adam and Eve experienced, on a larger scale with the latter, and we see what happened there, as we all are paying the price as a result.

Let not Sabbath afternoons be haphazardly put together either. To get home after services and possibly choose to eat at home, the time during the meal should not be spent asking, “What do you want to do?” It should be planned ahead of time with possible backup plans if it is weather dependent.

Of course, with the world of “fun” six days a week, it is hard to make the afternoon “sacred and precious” as well as something to look forward to by the youth. Excitement during the week makes any sacred plans appear dull and boring. So, even during the week, efforts need to be in place to guard the sacred hours of the Sabbath, putting energy in encouraging useful labor by the youth instead of wasting it away on electronics, novel reading, movie watching, etc., so that the holy hours are appreciated.

This may be surface level information, but hopefully, it has stimulated the thoughts to make specific application in your personal life.

Keep in mind that Satan's second goal is to attack the Sabbath. The first is to go after Christ. The Sabbath honors Christ, therefore, receives extra attention of his attacks.



# Questions And Answers

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

**Question:** Where does Ellen White connect Paul's thorn with referring to his eyesight from the Bible?

**Answer:** Paul makes a statement that has had Bible believers puzzled for some time. "And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me" (2 Corinthians 12:7-9).

In a letter, Ellen White penned the following declaring what that "thorn in the flesh" happens to be: "Paul had a bodily affliction; his eyesight was bad. He thought that by earnest prayer the difficulty might be removed. But the Lord had His own purpose, and He said to Paul, 'Speak to Me no more of this matter. My grace is sufficient. It will enable you to bear the infirmity.' The Lord Jesus has bound up His interests with the interests of the whole world. His influence is an ever-widening, shoreless influence. Although unseen, it is intensely active. Wielded by the Father Himself, it is the element which is used in restoring the moral image of God in man" {Lt20, 1899}.

Now, from the Bible, we know that the Galatians were a people that would do anything for Paul. Whatever he needed, they would be willing to support him. So, in a statement, the Galatians were willing to give Paul something that he was in need of at

the time. "Where is then the blessedness ye spake of? for I bear you record, that, if [it had been] possible, ye would have plucked out your own eyes, and have given them to me" (Galatians 4:15). A person would not be willing to pluck out their eyes to give them to a person that could see perfectly, therefore, it would be a valid conclusion that Paul had issues with his eyes.

This plucking of the eyes is not in reference to what Jesus had said: "And if thy right eye offend thee, pluck it out, and cast [it] from thee: for it is profitable for thee that one of thy members should perish, and not [that] thy whole body should be cast into hell" (Matthew 5:29). If it were, Paul would have mentioned the words "right eyes" instead of just "eyes".

And in the context of the Galatian response, their willingness to pluck out their eyes follows the prior verse of Galatians 4:14, which says, "And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, [even] as Christ Jesus." The words "in my flesh" no doubt refers to the "thorn in the flesh" phrase from 2 Corinthians.

**Question:** We excuse people who outwardly do not have self completely under control but seem to forbid other people practicing certain other sins, like smoking, from joining the church, but is that right?

**Answer:** Although an uncontrolled temper is difficult to measure, it certainly ranks up there with murder according to Jesus (Matthew 5:21-22), and would be questionable to allow such a person to join the church; however, we seem to allow

membership to them. Whereas, those who have certain habits, like smoking, drinking, and other addictions, we tell the candidate that they have to wait until they gain the victory before membership is offered to them. At this, it seems that we should forbid both, or allow both, to be offered membership, seeing God puts no difference between the sins as humans do.

This know, though, that the practice of not offering fellowship to smokers, drinkers, etc., has always been a practice: “We do not take into the church those who use liquor or tobacco. We cannot admit such ones. But we can try to help them to overcome. We can tell them that by giving up these harmful practices, they will make their families and themselves happier. Those whose hearts are filled with the Spirit of God will feel no need for stimulants.” Review and Herald, June 15, 1905 {Te 165.4}.

The difference between the sins being mentioned is that there are two classes. One group, being the liquor and tobacco, is a conscious choice to obtain the item, be it the use of money or simply taking it when offered. The other class, though still sinful, is something that there is no clear victory. People can go years without revealing an explosive temper. Sure, a person could fall off the wagon, as they say, regarding the addictions after becoming a member, but there is a conscious effort not to be obtaining those objects of addiction.

Keep in mind, “Sanctification is not the work of a moment, an hour, a day, but of a lifetime” {AA 560.3}, and certain sins may fall into that category while others do not. Unclean meats, for instance, is an instant stop, or fellowship is withheld. Ceasing from buying such articles of supposed food

is an instant decision along with not buying alcohol, tobacco, or other such body-destroying objects. A temper may be brought under control for a period of time, but given certain circumstances, may rear its ugly head later in life. How someone reacts when they lose their temper is a different story. In other words, one is easier to measure as opposed to the one that is not. Not buying something or having it in possession is easier to measure, while temper and other similar character traits, are not.

Additionally, there are members who complain that fellowship should not be offered to certain people because they know that such people are practicing things that ought not be practiced but is done more in private than public. That may be true and if it were made public, they should not be offered membership, but the church is not an investigative agency. It does practice taking people at their word, though it is not always reliable.

Therefore, there is a balance in these things. All sins that are not desired to be removed that are public knowledge, including defending a bad attitude, should not be offered fellowship and ought not be limited to just those things of purchase. Observing a person that is quick to make vulgar hand gestures who claims that it is the way to communicate with the world today can continue to communicate with the world as they would like, but not as a representative of the church. But if that same sin is not so public and the person is asked if they have ceased such activity, we can only go by their word, otherwise we are overstepping what has been granted to us as responsibility.

So, fellowship should be withheld from any blatant or unrepentant sinner.



# Watchman, Let Him Declare What He Seeth

*This section is to make aware of things in the church not to get caught up in while others participate in the apostasy.*

## June 16—Adventist Review

### God Is Looking for Dreamers, General Conference President Says

Köhler explained how effective dreams are to reach hearts in some cultures. “But they don’t depend on us; God decides whom to reach this way,” he said. “The results are impressive.”

**Bible:** 1 Corinthians 14:26, “How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.”

**Comment:** It is true that God has spoken to people through visions and dreams, but to evangelize for people having dreams is encouraging chaos or confusion. Not once was the Word of God mentioned in the article. It was all about dreams and the guidance of dreams and equating simple dreams with the prophecy dreams of the Bible such as Joseph, Pharaoh, and others. This is classed up there with spiritualism, and it is blatantly being exercised in the church from the top down. This the General Conference President promoting this!

## June 26—Adventist Review

### North American Division Invites Communities to Experience “All Things New”

“Building on the momentum of Pentecost 2025 and the ongoing Pentecost and Beyond community engagement and evangelism initiative, OneVoice27 can serve as a rallying point for Seventh-day Adventists across North America as we prepare to share a Christ-centered message with our communities,” said G. Alexander Bryant, NAD president. The public-facing expression of that effort is All Things New, inspired by the promise

of Jesus in Revelation 21:5: “Behold, I make all things new.”

**EGW:** “The work will be similar to that of the day of Pentecost. As the “former rain” was given, in the outpouring of the Holy Spirit at the opening of the gospel, to cause the upspringing of the precious seed, so the “latter rain” will be given at its close, for the ripening of the harvest. “Then shall we know, if we follow on to know the Lord; his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth.” [Hosea 6:3.] “Be glad then, ye children of Zion, and rejoice in the Lord your God; for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain.” [Joel 2:23.] “In the last days, saith God, I will pour out of my Spirit upon all flesh.” “And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.” [Acts 2:17, 21.] The great work of the gospel is not to close with less manifestation of the power of God than marked its opening. The prophecies which were fulfilled in the outpouring of the former rain at the opening of the gospel, are again to be fulfilled in the latter rain at its close. Here are “the times of refreshing” to which the apostle Peter looked forward when he said, “Repent ye therefore, and be converted, that your sins may be blotted out [in the investigative Judgment], when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus.”” [Acts 3:19, 20.] {GC88 611.1}

**COMMENT:** These man-made programs are just that – man-made. When will people realize that we do not create the events, but God does? We cannot declare a year to be the year of modern-day Pentecost, nor creating all things new. Either people are converted and want to reach souls or they do not. Programs are gimmicks. Nowhere in the

Bible or in Ellen White's writings do we see gimmicks being promoted to encourage church members to evangelize.



## News and Comments

### June 5—Fox News

**Bill replacing 'mother' and 'father' with gender-neutral terms passes in New York, heads to Hochul's desk**

Genesis 1:27 states, "So God created man in his [own] image, in the image of God created he him; male and female created he them." Any human reason to support something different, even in the excuse of kindness, is ungodly, irreligious, and very much anti-God. Remember how God responded to an act of kindness through disobedience: "And when they came to Nachon's threshingfloor, Uzzah put forth [his hand] to the ark of God, and took

hold of it; for the oxen shook [it]. And the anger of the LORD was kindled against Uzzah; and God smote him there for [his] error; and there he died by the ark of God" (2 Samuel 6:6-7).



*(Continued from page 2)*

ministerial work for a period of time, and of course, Jesus and what He sacrificed for the gospel.

God help us all to have the attitude in these days of furthering the gospel, saying, "I will very gladly spend and be spent for you" (2 Corinthians 12:15). That "you" is not just towards you, the reader, but even to the neighbor of whom we are to love as we love ourselves (Matthew 19:19).

Maranatha!



### **NO REFUNDS, ESPECIALLY AS 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.

# 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.*

## Heart Health Booster

Chief among avocados' benefits is that they are great for your heart. Avocados are the only fruit (yes, they are a fruit!) that contain healthy monounsaturated fats. They also contain more than twice the amount of potassium than bananas and are high in fiber—two more heart-healthy attributes. “The healthy fats in avocados improve the absorption of other key nutrients and research has shown

that the avocado is a powerhouse when it comes to lowering total cholesterol, triglycerides, and LDL cholesterol—the small dense type that is particularly dangerous for the heart,” says Dr. Low Dog. “I suggest adding avocados to your smoothies, using it as a spread on whole grain bread instead of butter, or just slicing one open and eating it for breakfast with a little lemon.”

