



# 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.

### Encouragement To Accept Jesus' Forgiveness

*Ellen White*

Your letter came yesterday, and I will respond at once, fearing that something may come in to crowd out the answer due you. I am seeking to write on the life of Christ, and my soul is being comforted and strengthened and blessed. I can understand your state of feeling, your hopelessness and discouragement. I am not now in any way hopeless in regard to your case. I understand that at times you are sorely tempted, and lose confidence in your ability to resist temptation, because your inclination leads you in wrong paths; but Jesus loves you; you are the purchase of His blood.

"In the last day, that great day of the feast, Jesus stood and cried, saying, If

any man thirst, let him come unto Me, and drink." The solemn and joyous ceremonies were carrying the people to the highest state of enthusiasm when the clear, melodious voice of Jesus was heard among that immense throng of all classes and grades of society. Some, the priests and rulers, the scribes and Pharisees, were full of prejudice and bitterness. Some were scoffing, and some planning how they could compass the death of Christ, yet this great and wonderful ceremonial had been instituted by Himself, and was a representation of His mission.

As Jesus looked upon that vast congregation, He read the heart-

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

# Dear Brothers and Sisters ...

Jerry O'Donnell

There are so many schemes in the open today and practiced boldly right before our eyes. It is not only found in governments and politics, but with artificial intelligence (AI) thrown into the mix, it is difficult to see what is true and honest, as opposed to being untrue and dishonest, or even an outright lie. There are AI videos on the internet that have Barbara O'Neil recommending sinful practices, as well as drug medications, and she cannot do a thing about it. Misinformation is not just an accident anymore, it is a way to win popularity, express greed, and in politics, votes.

When it was stated that it is beyond politics, it truly is. It is entwined throughout television, music, sports, and of course, the Internet's influencers, who deny being paid to influence a product, people's persuasions, and more, only to find out from a leaked list of names on the payroll, that they, indeed, are paid. But then again, is the leaked list valid?

We seem to not be able to trust anything anymore, and that is just the way the devil likes it, especially when it comes to God's Word. If we are still lax about the version, or versions, of the Bible we rely upon for doctrine, we are already subject to deception.

Add onto that the number of Seventh-day Adventists who do not accept Ellen White as a prophet, or the mouthpiece of God. Despite God telling us, "Surely the Lord GOD will do nothing, but he revealeth his

secret unto his servants the prophets" (Amos 3:7), so many dismiss Ellen White. Again, as a reminder, just about every denomination accepts the seventy-week prophecy of Daniel 9 regarding the coming Messiah. It is just that most throw the last week into the future, and that is where we disagree. What most also do is ignore the word "determined" in verse 24. That means to be "cut off" from a larger timeline. True Seventh-day Adventists then trace back to Daniel 8:14 for the larger timeline, known as the twenty-three hundred day prophecy. Since the baptism of Jesus, the crucifixion, and stoning of Stephen confirm the end of the seventy-week prophecy, or four hundred ninety days, each day being a year (Numbers 14:34), that leaves a thousand eight hundred ten years left. From 34 A.D., that is 1844. If Ellen White is not the prophet, who is? And if we say that there was none, then the Bible lies, as we were just told that each event, as it happens, involves a prophet.

Now for the main point: "Men may get up scheme after scheme, and the enemy will seek to seduce souls from the truth, but all who believe that the Lord has spoken through Sister White, and has given her a message, will be safe from the many delusions that will come in these last days." – Letter 50, 1906. {3SM 83.5}.

So, are you safe by trusting the writings of Ellen White, or are you being influenced by the many delusions?



**Immediate Donation Receipts Available Upon Request!**

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

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

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

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

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

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

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

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

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

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sorrow beneath the outward display of joyous exultation. He saw many whose souls were parched as the desert, many over-wearied by participation in the great ceremonial pointing to Himself. How He longed to pour into the heart the current of His love. Many were almost fainting from weariness, but that voice unlike any other, fell upon the ear in soothing accents, "If any man thirst"—for assurance of truth, for restful hope, for deliverance from sinful propensities—"let him come unto Me, and drink." He need not go to the priests or rabbis, but let him come unto Me. "He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water. (But this spake He of the Spirit, which they that believe on him should receive it; for the Holy Ghost was not yet given; because Jesus was not yet glorified.)" When He should ascend to the Father, then the Comforter which the Saviour promised to send would come. Jesus promised to manifest Himself through the Holy Spirit to every individual who shall seek Him and believe on Him.

The attention of the people was arrested. That clear, penetrating voice conveys His words to the farthest bounds of the congregation. What effect did they have? "Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet. Others said, This is the Christ. But some said, Shall Christ come out of Galilee?"

Unbelief arose in many minds because they were reasoning upon false premises. In their ignorance they had received hearsay, and supposed that Jesus had been born in Galilee. But He was born in Bethlehem. Some of the priests and rulers would have taken Him, but

they dared not lay hands on him in so public a manner.

The people were not of the same mind as the priests and rulers. The latter sent officers to take Jesus, and stop that voice which was awakening so great an interest in that immense gathering. The officers came into the Saviour's presence; they heard His words, they looked upon His face, and it was as if glorified. His words spoke directly to their hearts, and they forgot their errand, and returned without Jesus.

The priests and rulers asked, "Why have ye not brought Him?" The answer came promptly. "Never man spake like this man." It seemed to them that a halo of light was round about Him, as though He was surrounded by the glory of God. They stood in His presence filled with awe and reverence. Take Him? No; impressions were made on the minds of those hardened officers that were never effaced.

The Pharisees on first coming into the presence of Christ had felt all this reverence, all these convictions; their minds and hearts were deeply moved. With almost irresistible power the conviction was forced upon them that "never man spake like this man." Had they yielded to the Spirit's influence, they would have received Jesus, and would have advanced from light to a greater light; but they wrapped their robes of self-righteousness about them and trampled down the convictions of conscience.

The Pharisees answered the officers with scorn and contempt; "Are ye also deceived? have any of the rulers or of the Pharisees believed on Him? But this people who knoweth not the law are cursed." Here was One who was the very foundation of the Jewish ceremonies, One who made

the law, One who on Mount Sinai proclaimed the law, One who knew every phase and principle of the law. But He was unrecognized and unacknowledged by the leaders in Israel.

Nicodemus, who went to Christ by night, had received light. The lessons of Christ were as seed dropped into the heart, to spring up and bear fruit. A light had been kindled that would increase and shine brighter and brighter to the perfect day. The words of Nicodemus carried weight with the rulers and Pharisees; for he was chief ruler among the people, and stood high in the Sanhedrin. He said, "Doth our law judge any man, before it hear him, and know what he doeth?" They answered him with bitter derision, "Art thou also of Galilee? Search, and look; for out of Galilee ariseth no prophet."

Had he not been searching the prophecies? Had he not heard Christ Himself? He could have testified, with the officers sent to arrest Jesus, "Never man spake like this man." The lesson given that night for Nicodemus was for him as a light shining in a dark place until the day dawn, and the day star arise in the heart. Who were the deceived ones? The men who stifled conviction, who turned away their ears from hearing the truth, and were turned unto fables.

History is being repeated. In our day we meet the same false reasoning among the rulers and the ministers as the people met when Christ was upon the earth. We need to consider the words of Christ, "Take heed that no man deceive you." The Jews were deceiving themselves. It was not because of a lack of light and reverence that Christ was not received, and believed and honored as the Messiah; it was the malignity

and jealousy and prejudice that bound so large a number with its cruel power.

Minds clouded with prejudice, warped with envy and unholy passion, will not come to the Word of God for their decision. Those who sat in Moses' seat instilled into the minds of the people their false interpretation of Scripture. The truth was buried beneath their own doctrines and maxims and traditions. They taught the people that Christ was to appear as a great conqueror, to break the Roman yoke from off the nation. They could not bring their proud hearts to believe the prophecies.

It was too humbling to their proud hearts to accept one who was a man of sorrows and acquainted with grief. They received that part of the prophecy which foretold one who was to shine before his ancients gloriously, who was to reign from sea to sea, and from the river to the ends of the earth. As there was no outward show of a conqueror in Jesus, they turned their faces from Him, they resisted His words, and worked by every conceivable means to counteract His influence. Thus they fulfilled the very prophecy that pointed to Him as a man of sorrows and acquainted with grief.

Jesus did the works of God, healing the sick, feeding thousands by a miracle, treading the white-capped billows to reach His disciples in the tempest-tossed boat. When Peter, looking away from Jesus to the waves, was sinking, the cry of distress was heard, "Lord save, or I perish." That imploring cry reaching the ears of Him who is infinite in compassion. Jesus would save to the uttermost the poor, trembling, imperiled soul.

In the night storm on the sea of Galilee, Jesus was awakened by the

cry of His disciples, "Master, carest thou not that we perish?" Oh, if at the beginning of the storm they had only awakened to the fact that Jesus was on board, they need not have worked so long with terror-stricken hearts. But when they cried to Him for help, how quickly His word of power quieted the storm.

Prophecy was fulfilling in all the events of the life of Christ, from the manger to the cross. The conviction is forced upon the unprejudiced student of the Bible that Jesus in human flesh is the only begotten Son of the Father. He is that rock which was smitten in the desert by the rod of Moses, and from which streams of pure water gushed forth.

And on the last great day of the feast, He addressed the weary, the homesick, sin-sick souls, many longing to understand the Lord and His ways, many disappointed and perplexed; to them comes the musical voice of invitation, clear, decided, positive, and with convincing power and love, "If any man thirst, let him come unto me, and drink."

My dear brother, as Moses lifted up the serpent in the wilderness, so has the Son of man been lifted up, that whosoever looks unto Him in faith, may not perish, but have everlasting life. My brother, look to Jesus, uplifted on the cross. [When] the serpent was lifted upon the pole in the camp of Israel, the proclamation went forth that all who were bitten by the fiery serpents were to look to that brazen symbol, and whoever looked was immediately healed. The people were not to reason how this was possible, not to question wherein was the virtue to make them whole. They were to do exactly as they were bidden. Those who stopped to reason, died.

Just so we are to look to Jesus; sinful, erring, weak, unworthy, we are to take the Word of God, the invitation of Christ, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light."

How thankful we should be that Christ took human nature upon Himself and became subject to temptation even as we are. Though He took humanity upon Himself, yet He was divine. All that is attributed to the Father Himself is attributed to Christ. His divinity was clothed with humanity, He was the Creator of heaven and earth, and yet while upon earth He became weary as men do, and sought rest from the continual pressure of labor.

He who made the ocean, who controls the waters of the great deep, who opened the springs and channels of the earth, felt it necessary to rest at Jacob's well, and to ask a drink of water from a strange Samaritan woman. When she questioned the propriety of His request, because He being a Jew should ask water of one who was a Samaritan, He spoke words to her that revealed His divine character.

He said, "If thou knowest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldst have asked of Him, and He would have given thee living water." When the woman expressed surprise at this statement, He continued, "Whosoever drinketh of the water that I shall give him, shall never thirst: but the water that I shall give Him shall be in Him a well of water springing up unto everlasting life."

Christ was one with us in suffering the temptations common to human

nature. He was tempted in all points like as we are, and yet He sinned not, neither was guile found in His mouth. When tempted, He sought strength from His heavenly Father, just as every individual may do who is tempted. He prayed often, pouring out His petition with strong crying and tears. He besought His Father for help in order that He might be braced for trial, and strengthened for duty.

My dear brother, you place yourself in positions and in the society of those who bring temptations upon you, and you do not always resist temptation; but the first decided resistance would bring angels to your side to strengthen you. When you present your petitions to God for help, an angel lifts up a standard for you against the enemy in order that you may not be overcome.

You should look by faith to Jesus, saying, "Lord, save me or I perish." When this petition is sincerely offered, the heavenly standard is raised, and One stronger than your enemy shields you from his assaults. Our Precious Saviour condescended to take humanity upon Himself, and for our sakes became poor, that we through His poverty might be made rich—not rich in worldly treasure, but rich in the gold of love and faith, rich in imperishable treasure.

The Lord has given us precious blessings in the simple flowers of the field, in the fragrance so grateful to our senses. He has tinted every flower with beauty, for He is the great Master Artist. He who has created the beautiful things in nature will do far greater things for the soul. God is a lover of the beautiful, and He would adorn our characters with His own rich graces. He would have our words as fragrant as the flowers of the field. He has given us blessings in daily provision for our physical

needs. The very bread we eat has upon it the image and superscription of the cross. If Christ had not died upon the cross of Calvary, we should all have miserably perished. "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

But though the Lord has freely given us all things richly to enjoy, yet it is essential that we pray to Him in order that He may bestow upon us His gifts. There is no uncertainty as to what will be the result. The promise is, "Ask, and ye shall receive." Watch unto prayer, and be assured that the representatives of Christ are close beside you.

When you are placed in circumstances where you are tempted to indulge appetite, or to forget that you are not your own to do with yourself as you please, ask God for help. You are in the service of God, and Jesus is waiting to restore to you His moral image. He loves you. He knows that your temptations are strong, but He is by your side in order to make a way of escape, that you may be set free from the snares of the enemy.

Do not fix your eyes upon the discouraging features of your religious experience. Look to Jesus. Seek for a new heart, and never rest until you can say, "I know that My Redeemer liveth." Acknowledge every ray of light that Jesus in His matchless love and mercy gives to you.

Do not think that because you have made mistakes you must always be under condemnation, for this is not necessary. Do not permit the truth to be depreciated before your mind, because those who profess it do not live consistent lives. Cherish faith in the truth of the third angel's

message. If you do not cultivate faith, its importance will gradually lose its place in your mind and heart. You will have an experience like that of the foolish virgins, who did not supply oil for their lamps, and their light went out. Faith should be cultivated. If it has become weak, it is like a sickly plant that should be placed in the sunshine and carefully watered and tended.

The Lord would have every one who has had light and evidence cherish that light, and walk in its brightness. God has blessed us with reasoning powers so that we may trace from cause to effect. If we would have light, we must come to the light. We must individually lay hold on the hope set before us in the gospel, making the most of the blessings that are placed within our reach. Instead of looking to see if we have not made some mistakes in believing, we should look for evidences by which to strengthen and confirm faith. The things that have been revealed belong unto us and to our children. God's promises have been given for our encouragement.

Shall we look at our sins, and begin to mourn, and say, I have done wrong, and I cannot come to God with any degree of confidence? Does not the Bible say, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness"? It is a proper thing for us to have a realization of the terrible character of sin. It was sin that caused Christ to suffer ignominious death on Calvary. But while we should understand that sin is a terrible thing, yet we should not listen to the voice of our adversary, who says, "You have sinned, and you have no right to claim the promises of God." You should say to the adversary, "It is written, If any man sin, we have an advocate with the

Father, Jesus Christ the righteous." I am so glad that God has made a provision whereby we may know that He does pardon our transgressions. We do not believe in God as we should, and I have thought that this unbelief is our greatest sin.

The Psalmist says, "I acknowledge my sin unto Thee, and my iniquity have I not hid. I said, I will confess my transgressions unto the Lord, and Thou forgavest the iniquity of my sin. Come, ye children, hearken unto me; I will teach you the fear of the Lord. What man is he that desireth life, and loveth many days, that he may see good? Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil, and do good; seek peace, and pursue it. The eyes of the Lord are upon the righteous, and his ears are open unto their cry.... The Lord is nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit."

This is the kind of experience that we should have. We must not think when we are afflicted that the anger of the Lord is upon us. God brings us into trials in order that we may be drawn near to Him. The Psalmist says, "Many are the afflictions of the righteous, but the Lord delivereth them out of them all." He does not desire us to be under a cloud. We should pray as did the Psalmist, "Open thou my lips; and my mouth shall show forth Thy praise." The Lord would have us lay hold of these promises for ourselves.

He does not desire us to go into anguish of spirit. We are not to look at the thorns and the thistles in our experience. We are to go into the garden of God's Word, and pluck the lilies and roses and the fragrant pinks of His promises. Those who look upon the difficulties in their experience will talk doubt and

discouragement, for they do not behold Jesus, the Lamb of God, who taketh away the sins of the world.

We should keep our minds upon the love, the mercy, and graciousness of our God, in order that we may become changed into His image by beholding the divine character. Thus joy will be brought into our experience, for we shall see by studying the Word of God that we are not left to our weakness, to our doubts, and that there is no occasion for sinking under discouragement. Talk faith, act faith. Cultivate the faith that works by love, and purifies the soul.

I have not always dwelt on the good things of God as I should have done; but I do not make it a practice to look on the dark side. This morning my heart was drawn away from the things that are seen and temporal, to the things that are unseen and eternal. I said, O God, I will pluck the roses and the lilies and the pinks. I will call upon the name of the Lord, I will take the cup of salvation.

My dear friend, do you not think that if we humbly call upon the Father, even as a child calls upon its parent, He will hear us, and will answer our petitions? Do you think God will leave us in this dark world of corruption without strength, to lift our burdens ourselves, and to rise up alone above the discouragements of this dark [world without the] resources of divine help?

It is no sign that Jesus has ceased to love us because we experience doubts and discouragements. Affliction comes to us in the providence of God, in order that we may see that Christ is our helper, that in Him is love and consolation. We may receive grace whereby we may be overcomers, and inherit the life that measures with the life of God.

We must have an experience so that when affliction comes upon us, we shall not depart from our faith, and choose fables.

There were men among the disciples of Christ who did not always manifest faith in the Word of God. When Christ told them that He would go away and prepare mansions for them, and come again and receive them unto Himself, and said, "Whither I go ye know, and the way he know," Thomas said unto Him, "Lord, we know not whither Thou goest; and how can we know the way?" Jesus said to him, "I am the way, the truth, and the life: no man cometh unto the Father but by Me. If ye had known Me, ye should have known My Father also: and from henceforth ye know Him, and have seen Him."

Thomas did not believe in the Word of God, and did not discern the divine character of Christ. But he was not alone in his unbelief. "Philip saith unto Him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, have I been so long time with you, and yet hast thou not known Me, Philip? He that hath seen me hath seen the Father; and how sayest thou then, Show us the Father? Believest thou not that I am in the Father, and the Father in Me? The words that I speak unto you, I speak not of Myself: but the Father that dwelleth in me, He doeth the works. Believe me that I am in the Father, and the Father in Me; or else believe me for the very works sake. Verily, verily, I say unto you, He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it."

We should be in a position where we may believe that God is willing to do for us more than we can ask or think. With the key of faith we may unlock the storehouse of God. Then why should we not be believing Christians instead of doubters? Faith will enable us to show the compassion of Jesus in a much larger measure than we do when we remain in doubt.

How foolish it would be to go into a cellar and mourn because we were in the dark. If we want light we must come up into a higher room. It is our privilege to come into the light, to come into the presence of God. We are to come to Him confessing our sins, and believing in His promise that we should be cleansed from all unrighteousness.

The Apostle says, "If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin. If we say that we have no sin we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.... My little children, these things write I unto you that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the Righteous: and He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world.

"And hereby we do know that we know Him, if we keep His commandments. He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him. But whoso keepeth His word, in him verily is the love of God perfected; here by know we that we are in Him. He that saith he abideth in Him ought himself so to walk even as He walked."

We should grow daily in faith in order that we may grow up to the full measure of the spiritual stature in Christ Jesus. We should believe that God will answer our prayers and not trust to feeling. We should say, My gloomy feelings are no evidence that God has not heard me. I do not want to give up on account of these sad emotions; for "faith is the substance of things hoped for, the evidence of things not seen." The rainbow of promise encircles the throne of God. I come to the throne, pointing to the sign of God's faithfulness, and cherish the faith that works by love and purifies the soul.

We are not to believe because we feel or see that God hears us. We are to trust to the promise of God. We are to go about our business believing that God will do just what He has said he would do, and that the blessings we have prayed for will come to us when we most need them. Every petition enters into the heart of God when we come believing. We have not faith enough. We should look upon our heavenly Father as more willing to help us than an earthly parent is to help his child. Why not trust Him? "He that spared not His own Son, but delivered Him up for us all, how shall he not with Him also freely give us all things."

I wish that the beams of light which emit from God's Word could find ready entrance into our hearts, for then we should receive comfort. Jesus says, "Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with Me." Christ is inviting us to open the door of our heart, to clear the rubbish away, and let the Saviour in. Shall we not remove the burden that is piled at the door and make Christ first, last, and best in everything?

We desire to be Christians, then let us sit at the feet of Jesus and learn of Him. He will give us strength to overcome every defect in our character, and to oppose to these hereditary or cultivated defects the virtues of Jesus Christ. We must push our way through the deceptive darkness to the divine light. Jesus says, "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you."

Discouragement and gloom comes upon us, not because the truth is not sufficient for us, but because we do not bring it into our hearts and let it have a controlling influence over our lives and actions. Jesus has loved us with a love surpassing that of a mother for her child. The question has been asked, "Can a woman forget her sucking child, that she should not have compassion on the son of her womb?" And the answer is given, "Yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands."

By the hand of faith grasp the promises of God and be upon vantage ground. Then you will be where Satan cannot come near and say, "God cannot help you, because you have sinned, and you cannot claim the promises." The adversary desires to have us think that the way to life is so difficult that it will be impossible for us to reach the bliss of heaven. But God has placed us in circumstances where the very best of our natures may be developed, and the highest faculties may be exercised. If we cultivate the good, the objectionable tendencies will not gain the supremacy, and at last we shall be accounted worthy to join the family above. If we desire to be saints above, we must be saints upon the earth.

I love to speak of Jesus and His matchless love. I haven't one doubt of the love of God. I know that He is able to save to the uttermost all that come unto Him. His precious love is a reality and the doubts expressed by those who know not the Lord Jesus Christ have no effect upon me. "God so loved the world that He gave his only begotten Son, that whosoever believeth in Him should not perish but have everlasting life." Do you believe that Jesus is your friend and that He has manifested His love for you in giving His precious blood for your salvation? You have had sincere faith, and all that is required of you still is that you take Jesus as your personal Saviour.

I pray most earnestly that the Lord Jesus will reveal Himself to you. Come to Him just as you are, give yourself to Him, grasp His promises by living faith, and He will be to you all that you desire. To one inquiring, "What must I do to be saved?" I answer, "Believe on the Lord Jesus Christ, and thou shalt be saved." Do not for one moment doubt that He will save you just as you are if you only come to Him. He said to the Jews, "Ye will not come unto Me that ye might have life." Let not this be said of you and your wife.

Jesus longs to save you, to give you peace and rest and assurance while you live, and to bestow upon you eternal life in His kingdom. But no one will be compelled to be saved. Jesus says, "Choose ye this day whom ye will serve." Those who give their hearts to Christ will find rest in His love. We have a token of the magnitude of His love in His sufferings and death. Behold Him dying upon the cross amid the deepest gloom, for the heavens are darkened and the earth convulsed. The rent rocks are but a feeble emblem of His state of mind when He

exclaimed, "My God, My God, why hast thou forsaken Me?"

But did the Father forsake His Son, whom He called His only begotten, and His well-beloved? The reason that Jesus endured such agony was because He became the sinners' substitute and surety. He Himself bore the penalty of the law which the sinner deserved, in order that the sinner might have another trial, another chance to prove his loyalty to God and His commandments.

There are only two classes in the whole universe,—those who believe in Christ and whose faith leads them to keep God's commandments, and those who do not believe in Him and are disobedient. The sins of the world were laid upon Christ, and for this reason He was numbered with transgressors. He bore the curse and was treated as a transgressor in order that the repentant sinner might be clothed with His righteousness. He was condemned for sin in which He had no share, in order that we might be justified by righteousness in which we had no part. Christ has manifested His love for us, and has become our representative, in order that our sins need not drown us in perdition.

Standing as man's representative at Pilate's bar, He suffered the cruel sentence of death to be passed upon Him by unreasonable and wicked men, and answered not a word to their accusations. Why was He silent? The Majesty of heaven was brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He opened not His mouth. When the poor sinner inquired the way of life, Jesus did not remain silent. But when condemned to the most ignominious and cruelest of deaths, He had not a word to say. He was not silent because He was guilty, for He

was the embodiment of purity and holiness.

He could have delivered Himself from those who came to take Him in the garden of Gethsemane. A few words from His lips sent the murderous throng reeling to the earth, as if smitten by a bolt of the wrath of God. But He suffered humiliation, agony, and death in silence, because He had given His life for the life of the world. He was not compelled to do it, but He volunteered to be man's substitute and surety, and "the Lord laid on Him the iniquity of us all."

The wages of sin is death, and He freely offered Himself as a propitiation for the sins of men. We have every reason to hope in His mercy, to believe in His love. You have every reason to believe that He can, and will save you. Why? Because you are guiltless? No; because you are a sinner, and Jesus says, "I came not to call the righteous, but sinners to repentance." The call is addressed to you, and when Satan says to you that there is no hope, tell him you know there is, "for God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life."

Believe that Jesus means just what He says; take Him at His word, and hang your helpless soul upon Him. He says, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of Me; for I am meek and lowly of heart, and ye shall find rest unto your souls; for My yoke is easy and my burden is light." Do not cast away such rich promises as these.

The hand that was nailed to the cross for you is stretched out to save you. Believe that Jesus will hear your confession, receive your requests,

forgive your sins, and make you a member of the royal family. You need the hope which Jesus will give to cheer you under every circumstance. I long to see you trusting in Jesus, and I know He will give you grace to bear all your temptations.

When we are tempted to place our affections on any earthly object that has a tendency to absorb our love, we must seek grace to turn from it, and not allow it to come between us and our God. We want to keep before the mind's eye the mansions which Jesus has gone to prepare for us. We must not allow our houses and lands; our business transactions and worldly enterprises, to come between us and our God. We should keep before us the rich promises that He has left on record. We should study the great waymarks that point out the times in which we are living. We know that we are very near the close of this earth's history, and everything of a worldly nature should be secondary to the service of God.

We should now pray most earnestly that we may be prepared for the struggles of the great day of God's preparation. We should rejoice in the prospect of soon being with Jesus in the mansions He has gone to prepare for us. You love beautiful things. You have fine taste in the selection of earthly things; but Jesus can supply your every need if you will look to Him and trust in Him. As you behold Him you will be charmed with the riches of the glory of His divine love.

The idolatrous love of things that are seen will be superseded by a higher and better love for things that are imperishable and precious. You may contemplate eternal riches until your affections are bound to things above, and you may be an instrument in directing others to set their affections

on heavenly treasures. You can hope them to see that money spent needlessly is wasted, and worse than wasted, for it might have been used in presenting the truth to souls who are ready to perish.

If the spendthrift is redeemed, it will be by having an object placed before him that will show him the sin of wasting His Lord's goods. The Lord requires His servants to trade upon the goods that He has put in their charge. The talents which He has given to them are to be improved by exercise. The money placed in their hands is to be put out to the exchangers. Souls for whom Christ died need light and truth, and it must be sent to them. We may be the means through which worthy objects may be presented before them in such a way as to win their affection for Christ and heavenly things, and we are responsible for the souls that we might help.

Those who rightly value money are those who see its availability in bringing the truth before those who have never heard it, and by this means rescuing them from the power of the enemy. The soul who accepts the truth, will find his love for earthly things dislodged. He sees the surpassing glory of heavenly things, appreciates the excellency of that which relates to everlasting life. He is charmed with the unseen and eternal. His grasp loosens from earthly things, he fastens his eye with admiration upon the invincible glories of the other world. He realizes that his trials are working out for him far more exceeding and eternal weight of glory, and in comparison to the riches that are his to enjoy he counts them light afflictions which are but for a moment.

{Letter 97, 1895}



# "Evangelistic Temperance. What Is Not Good Food"

Alonzo Trevier Jones

IN last week's article [from ARSH, June 1, 1898] the principle was stated that anything, the effect of which is only to stimulate, is not food, and therefore is not to be used at all; and its correlative, that anything that carries with it any stimulant is not good food, and is therefore not to be used, if it is possible to avoid it.

This is one of the reasons that flesh-meats are not good food. Flesh-meats have in them stimulating properties akin to those in tea, coffee, cocoa, etc. Perhaps we had better have the proofs of this statement, too, so here they are. The "Encyclopedia Britannica", in discussing tea and its kindred stimulants, says: —

"The theobromine of cocoa is closely allied to theine, and the characteristic components of the extract of meat shows certain points of contact with these stimulant bodies."

And Dr. Foote writes on this point as follows: —

"All flesh contains excrementious products, upon which depend its so-called stimulating properties, as well as the strong, or distinct, flavors which it may take from the flesh of the feeders. Those who are unaccustomed to the use of meat are, by its occasional use, noticeably stimulated by the so-called

'extractive matters'—so-called because they can be extracted in the laboratory, though it is not possible to eliminate them from the butcher's meat. The Abyssinians, and other tribes addicted to occasional gluttonous sprees, when they consume immense quantities of raw meat, have been observed to exhibit signs of intoxication, as if stimulated with wine.... It is a common observation that children are made restless, irritable, and quarrelsome by much meat-eating, due to the fact that they are very susceptible to its stimulating properties.... The origin, nature, and effects of... these extractive matters ... are analogous to those of alcohol and ammonia. Every drop of venous blood is laden with them, so much so, that if an animal is not well-bled when it is killed, the meat is rendered quickly putrescent, and is not a safe food. All waste products of living tissues, when applied to other living tissues, produce the effects which are called stimulating. To the hungry stomach and faint heart these effects give a sort of quick satisfaction, and this is soon followed by the more staying gratification of the real food properties of the meat.... Meat-eaters are generally impatient of any delay of their meals beyond the usual hours; they miss their accustomed stimulus at the expected

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time. The stimulating effects of meat are probably the cause of that habit of the system which makes it seem sometimes unwise, as well as difficult, to do without it. Those who are prompted by their finer feelings to rid themselves of what they have come to regard as a savage propensity, are often held in the strong bonds of appetite and habit, and reluctantly conclude that it will be 'unnatural' for them to do without it."—"Food: What's Best to Eat", pages 18, 19.

After these plain statements of scientific authorities as to the stimulating properties of flesh-meats, perhaps I may be allowed to present, without being counted an extremist on health reform or the Testimonies, the statement the Lord made to us thirty years ago, that "meat stimulates".—"Testimonies for the Church", Vol. II, page 486. And in view of the fact that so "high" an authority as the "Britannica" shows the stimulating effects of the extract of meat to be akin to the stimulating effects of tea and coffee, it may not be too "strong meat" to present a statement to the same effect upon the authority of the Lord from the Testimonies: —

"We do not hesitate to say that flesh meat is not necessary for health or strength. If used it is because a depraved appetite craves it. Its use excites the animal propensities to increased activity and strengthens the animal passions. When the animal propensities are increased, the intellectual and moral powers are decreased. The use of the flesh of animals tends to cause a grossness of body and benumbs the fine sensibilities of the mind."—Id., page 63.

This, and other statements concerning the injurious effects of

flesh-meats, is followed immediately with the statement of the injurious effects of tea and coffee. Thus these things are classed together in the Testimonies, just as they are by the scientific authority. And this was done for us thirty years ago. Shall we, then, allow the evil effects of the stimulant in flesh-meats to hold us "in the strong bonds of appetite and habit" any more than we shall allow the kindred stimulants in tea and coffee and cocoa to hold and injure us?—Not if we are to be temperate in all things; not if we are to practise temperance—self-control—indeed.

There is another thing which should be mentioned in this connection before we close,—a thing that makes meat much more injurious than it would otherwise be, and much more injurious than it was in olden times — that is the way in which it is killed, and the length of time between the killing and the eating of it. The way that animals are taken to market, the way that they are killed, the way that the meat is handled, and the length of time that it is kept after the animal is killed, before the meat is sold,—all these things are only direct and positive means of manufacturing those "extractive matters" in which lie the stimulating properties.

Besides, such usage puts the meat in a condition where the fiber of the meat itself begins to break down in the first stages of putrefaction; and to eat such meat is to take into the system that which can only be loaded with deadly humors. And this is the kind of meat that nine tenths of the people use, buy and eat.

"Those who subsist largely upon flesh cannot avoid eating the meat of animals which are, to a greater or less degree, diseased. The process of fitting the animals for market produces in them disease; and fitted in as healthful a manner as they can

be, they become heated and diseased by driving before they reach the market. The fluids and flesh of these diseased animals are received directly into the blood, and pass into the circulation of the human body, becoming fluids and flesh of the same. Thus humors are introduced into the system. And if the person already has impure blood, it is greatly aggravated by eating of the flesh of these animals. The liability to take disease is increased tenfold by meat-eating."—Id., page 64.

"Could you know just the nature of the meat you eat, could you see the animals when living, from which the flesh is taken when dead, you would turn with loathing from your flesh meats. The very animals whose flesh you eat are frequently so diseased that, if left alone, they would die of themselves; but while the breath of life is in them, they are killed and brought to market. You take directly into your system humors and poison of the worst kind, and yet you realize it not."—Id., pages 404, 405.

These statements could be abundantly corroborated from the writings of others; but what is the use of it? If a person will disregard the evidence which is here presented on this subject, he would disregard all the evidence is that could possibly be brought together. The evidence is

here given clearly shows that flesh-meats, cocoa, tea, and coffee form but a graduated scale of stimulants and intoxicants, and that flesh-meats, as they are to-day, are not the least injury on the scale.

As true temperance is not to use any stimulant at all, it, therefore, excludes all foods which contain stimulants; consequently, true temperance excludes flesh-meats from dietetics.

"Will the people who are preparing to become holy, pure, and refined, that they may be introduced into the society of heavenly angels, continue to take the life of God's creatures, and subsist on their flesh, and enjoy it as a luxury? From what God is shown me, this order of things will be changed, and God's peculiar people will exercise temperance in all things."

There are other things yet to be named that are not good food; but we shall consider them later. In the meantime, be sure that in leaving off these things that are injurious, you do it by taking in that which is good, and only good, and good for you.

June 14, 1898 Alonzo Trevier Jones, *The Advent Review and Sabbath Herald*, 75, 25 , p. 377.1 to .5.



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# God's Last Generation People Will be Vegetarians

Jerry O'Donnell

With that said, let us quickly declare that eating meat is not a sin, nor is it to be a test. "We are not to make the use of flesh-meat a test of fellowship, but we should consider the influence that professed believers who use flesh-meats have over others. As God's messengers, shall we not say to the people, 'Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God?'" {RH, March 3, 1910 par. 4}.

However, the rest of the paragraph states, "Shall we not bear a decided testimony against the indulgence of perverted appetite? Will any who are ministers of the gospel, proclaiming the most solemn truth ever given to mortals, set an example in returning to the flesh-pots of Egypt? Will those who are supported by the tithes from God's storehouse permit themselves by self-indulgence to poison the life-giving current flowing through their veins? Will they disregard the light and warnings that God has given them? The health of the body is to be regarded as essential to growth in grace and the acquirement of an even temper. If the stomach is not properly cared for, the formation of an upright moral character will be hindered. The brain and nerves are in sympathy with the stomach. Erroneous eating and drinking result in erroneous thinking and acting" {RH, March 3, 1910 par. 4}.

And remember, if you already have become a Vegetarian and are struggling to the point that you are considering on returning to flesh eating, "Greater reforms should be seen among the people who claim to

be looking for the soon appearing of Christ. Health reform is to do among our people a work which it has not yet done. There are those who ought to be awake to the danger of meat eating, who are still eating the flesh of animals, thus endangering the physical, mental, and spiritual health. Many who are now only half converted on the question of meat eating will go from God's people, to walk no more with them" {RH, May 27, 1902 par. 2}. "Among those who are waiting for the coming of the Lord, meat-eating will eventually be done away; flesh will cease to form a part of their diet" {CTBH 119.1}.

With that in mind, let us remember what the original diet consisted of, for "God said, Behold, I have given you every herb bearing seed, which [is] upon the face of all the earth, and every tree, in the which [is] the fruit of a tree yielding seed; to you it shall be for meat" (Genesis 1:29).

Meat was not eaten by God's people before the flood, although those who were not God's people did subsist on animal flesh. After the flood, however, God gave Noah permission to eat the flesh of animals, seeing the vegetation was not recovered from the flood yet. "And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth [upon] the earth, and upon all the fishes of the sea; into your hand are they delivered. Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things. But flesh with the life thereof, [which is] the

blood thereof, shall ye not eat” (Genesis 9:2-4).

We know this to be temporary because in the desert, God tried to make the Israelites vegetarians by providing only manna to be nourished with. After a period of time, rebellion occurred, and God gave them what they asked for, but it was with a penalty: “But now our soul [is] dried away: [there is] nothing at all, beside this manna, [before] our eyes” (Numbers 11:6). “Give us flesh, that we may eat” (Numbers 11:13). “And there went forth a wind from the LORD, and brought quails from the sea, and let [them] fall by the camp, as it were a day’s journey on this side, and as it were a day’s journey on the other side, round about the camp, and as it were two cubits [high] upon the face of the earth. And the people stood up all that day, and all [that] night, and all

the next day, and they gathered the quails: he that gathered least gathered ten homers: and they spread [them] all abroad for themselves round about the camp. And while the flesh [was] yet between their teeth, ere it was chewed, the wrath of the LORD was kindled against the people, and the LORD smote the people with a very great plague. And he called the name of that place Kibrothhattaavah: because there they buried the people that lusted” (Numbers 11:31-34).

Then we take a look at Daniel, who was an important representative of God’s will, regarding the diet. Not only did he show unflinching stance early on, it is what John referenced numerous times in the Book of Revelation. Facing Babylon, Daniel subsisted on “pulse to eat, and water to drink” (Daniel 1:12) and was allowed to continue on that diet

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thereafter (Daniel 1:16). We are facing Babylon in our day. For clarity of thought, for heightened spiritual relationship with God, we ought to be living on the pulse diet as well, which was vegetables. Of course, consuming nuts, fruits, herbs, and grains as God originally intended is also beneficial.

Now, those who insist on eating meat, will strongly point out that Jesus ate meat. If God wanted us to be vegetarians, why did He not establish it as a doctrine through Jesus Christ? Again, meat eating is not a test; however, it is proven time and time again that most people suffer more problems under a meat diet, clouding the mind, and enraging the emotions. Jesus went to the cross for what He did establish as doctrine. But these same people who insist on eating meat because Jesus did, happen to ignore the fact that there are three statements directed right at the non-Jew to comply with the blood restriction – not to eat meat with the blood still in it (Acts 15:20, 15:29, 21:25). So, if that steak, that chicken, that whatever, is not properly drained of blood, that, in

itself, is a sin that needs to be repented of immediately.

Moving forward, we see the strongest evidence that is given in the Bible, and the Bible alone, to encourage a vegetarian diet in the last days, and is found by the hand of Paul: “Now these things were our examples, to the intent we should not lust after evil things, as they also lusted” (1 Corinthians 10:6). And what makes it an end time issue is 1 Corinthians 10:11, which says, “Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.” And the timeframe of the lusting to learn the lesson from is the time of “Moses” (1 Corinthians 10:2). Basically, it is the desert experience.

Many will claim that the Israelites, while wandering around in the desert, lusted after all kinds of things. And lusting is usually associated with a sexual nature. And that is not true to the Bible searcher. Look through Exodus, Numbers, Leviticus, and Deuteronomy for all forms of lusting and you will find out that it is one topic alone that is labeled as lusting

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for the Israelites. Ignore the two references to the mixed multitude and enemies, as they are not Israelites. That leaves five other references, all containing meat. “And while the flesh [was] yet between their teeth, ere it was chewed, the wrath of the LORD was kindled against the people, and the LORD smote the people with a very great plague. And he called the name of that place Kibrothhattaavah: because there they buried the people that lusted” (Numbers 11:33-34). “Notwithstanding thou mayest kill and eat flesh in all thy gates, whatsoever thy soul lusteth after...” (Deuteronomy 12:15). “... Because thy soul longeth to eat flesh; thou mayest eat flesh, whatsoever thy soul lusteth after” (Deuteronomy 12:20). “... Thou shalt kill of thy herd and of thy flock, which the LORD hath given thee, as I have commanded thee, and thou shalt eat in thy gates whatsoever thy soul lusteth after” (Deuteronomy 12:21). “And thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth...” (Deuteronomy 14:26).

The specific lesson that Paul referred to is Numbers 11, involving the quail, a “clean meat”. So, the lesson Paul said to learn from the incident of lusting after meat is not to seek after it in the generation “whom the ends of the world are come” (1 Corinthians 10:11), which is believed to be most definitely, now. In fact, the Bible dates the time of the end as being 1798. That is too long of a study to tack on here, but we have been living in the “time of the end”, leading up to the “end of time”, and there is a difference, when Jesus will present Himself. One phrase refers to the period of 1798 until the second coming while the other phrase refers to the second coming itself.

And that is why it does not matter if Jesus ate meat or not. Those living past 1798 have, and are facing Babylon, and as Daniel being our example, let us “Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour” (1 Peter 5:8). And he is, indeed, after the mind, which is greatly influenced by what we eat.



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# Heavenly Health

Reen Swindle

## ***“Divine Prescriptions for Health”, final pt. 3***

Alonzo Trevier Jones

Suppose that Adam and Eve and all mankind from the beginning, had received the word of God as it is, and had not turned aside to the right or to the left, had set their thoughts and hearts upon it, had received it and continued to conform to it, would there ever have been any sickness in the world?—Impossible. Then since it is literally true that if men had conformed to God's word from the first there never could have been any sickness in the world, it follows that the way from sickness and disease to health is in receiving the word and conforming to every item of it. That is the truth.

The history of the deliverance of the children of Israel is altogether different from what it should have been. Well, then, since that is so, and he gave to them precisely the same thing that he gave to man in the beginning, if Israel had received it the results would have been far different.

Another prescription: "And the inhabitants shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity." Isa. 33:24. That says that the forgiveness of iniquity is the way to deliverance from sickness. The forgiveness of iniquity is an element in the recovery from disease.

Another prescription: "I create the fruit of the lips; Peace, peace to him that is far off, and to him that is near, saith the Lord; and I will heal him. But the wicked are like the troubled sea, when it cannot rest, whose waters

cast up mire and dirt. There is no peace, saith my God, to the wicked." Then the peace of God which comes in the forgiveness of iniquity and the restoration of the soul to righteousness, to holiness,—that peace which comes thus is shown by this verse to be an element in the recovery from disease, is an element in health, is a right of way to health.

"Peace, peace to him that is far off, and to him that is near, saith the Lord; and I will heal him." There is not a physician in this world, though he be a downright atheist, who will not say to you that a disturbed mind, a troubled heart, a perplexed life, is a hindrance to success in whatever he may do to help a person to recover from disease; and that peace of mind and quietness of heart is a positive help. Very good; that which every physician admits to be a positive help, God provides in perfection: "Peace, peace, saith the Lord, . . . and I will heal them." And when a person has that "peace of God which passeth all understanding," and it is necessary to take treatments, then all the treatments that are prescribed after God's way will be a means to health.

"The peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus." Again it is written, "Keep thy heart with all diligence; for out of it are the issues of life." The peace of God can keep your heart in order that out of it shall be indeed the issues of life and peace and health. Thus Bible health means not only that I am not sick to-

day, but that I am defended against disease.

Another divine prescription : "A merry heart doeth good like a medicine." Prov. 17:22. The marginal reading of medicine is "healing." "A merry heart," does not mean a foolish, giddy heart. It means the heart that is cheerful, peaceful, and glad in the Lord—the heart that God gives. "Be of good cheer; I have overcome the world." "In me ye shall have peace." He has met the perplexities; he has met all the difficulties that there are in the

world. He has conquered them all, and in him ye shall have peace. Thus a merry heart, Christian good cheer, doeth good like a medicine.

God's way of healing is a sound one: "Physician, heal thyself." God's way of treating disease is such that the doctor can take the medicine first and then recommend it to others. How many of the physicians of the world can first take the medicine which they prescribe? God's medicine can be taken by the physician, so that he can stand before the people and recommend it

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

for the value that he personally knows is in it.

Another prescription: "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy reward." Isa. 58:6-8. This is a divine prescription for health; for sick people who want to get well. Receive the word of God, receive forgiveness of sins, receive the peace of God, then the good that you have received, pass it on to the people who know it not. Thus your health shall spring forth speedily.

Jesus was anointed with the Holy Ghost and with power, and went about doing good; for God was with him, to undo heavy burdens, and to let the oppressed go free, and to break every yoke. See how exactly that is what Jesus did. He went into the synagogue; he opened the Book and found the place where it was written, "The Spirit of the Lord is upon me; because the Lord hath

anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." Isa. 61:1. Then he closed the book, gave it to the minister, sat down, and said, "This day is the scripture fulfilled in your ears." And they brought their sick unto him, and he healed them every one.

Brothers and sisters, fellow-workers, all people, please study this for your life; for it is your life. Study these scriptures and receive them; for this is for your health. Then recommend it, and by Christian ministry pass it on to all people. "God be merciful unto us, and bless us; and cause his face to shine upon us." What for? What is the object? "That thy way may be known upon the earth, thy saving health among all nations." Ps. 67:1, 2. What is his saving health?—His blessing unto his people, and the light of his countenance upon us. That gives saving health.

Then God be merciful unto us and bless us, and cause his face to shine upon us to-day, that his way may be known by us on earth, and his saving health to all people on the earth.

April 1903, ATJ, The Medical Missionary, 98.3-99.6



## ***Healthy And Delicious Recipes***

*Lisa O'Donnell*

### ***Lemon Coconut Energy Bites***

#### **Ingredients:**

- 1 cup unsweetened shredded coconut (plus extra for rolling)
- 1/2 cup almond flour
- 2 tablespoons coconut oil (melted)

- 2–3 tablespoons maple syrup (use 2 for lower sugar)
  - 1 tablespoon lemon zest
  - 2 tablespoons lemon juice
  - 1/2 teaspoon vanilla non-alcoholic extract
  - Pinch of salt
3. Pulse until the mixture starts to come together. It should be sticky enough to form into balls.
  4. (If too dry, add a tiny splash of lemon juice. If too wet, sprinkle a bit more almond flour.)
  5. Roll the mixture into small bite-sized balls. Roll each ball in extra shredded coconut for coating.
  6. Chill in the fridge for at least 20 minutes to firm up.

**Instructions:**

1. In a food processor, combine the shredded coconut and almond flour. Pulse a few times to mix.
2. Add the melted coconut oil, maple syrup, lemon zest, lemon juice, vanilla, and a pinch of salt.

**Storage:**

Keep in an airtight container in the fridge for up to a week — they actually taste even better after a day!




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"Life handed me lemons, so I made lemonade, lemon cake, lemon drops, and I even used the rinds to make lemon art. Never waste a good lemon."

~Emilyann Allen.

## *Natural Vitamins*

*Jerry O'Donnell*

### ***The Benefits of Eating Cabbage***

1. **Fights and reduces inflammation.** Cabbage leaves are loaded with antioxidants and anti-inflammatory compounds like sulforaphane and lutein. These compounds help reduce inflammatory enzyme activity, making them a potent weapon against inflammation.
2. **Promoting weight loss.** Cabbage is an excellent source of soluble fiber, a type of fiber that dissolves in water and forms a type of "gel" in the stomach. This can help promote weight loss by slowing down digestion, and prolonging a feeling of fullness. Cabbage can also be an integral part of weight loss diets, as it is low in calories, carbohydrates, and fat.
3. **Lowers Cholesterol.** Cabbage can also be used to help lower your cholesterol. Its fiber and nutrients bind with bile acids in the intestines and pass out of the body through the stool, rather than being absorbed into the

blood. Eating it steamed gives it more cholesterol-lowering power.

4. **Anticancer.** Evidence suggests that cabbage may play a significant role in cancer prevention. Cabbage contains sulforaphane and indole-3-carbinol, which have anti-tumor effects by inhibiting the development and growth of cancer cells. Additionally, cabbage is a good source of antioxidants, which can help to protect your cells and DNA from damage by free radicals, and may reduce the risk of cancer.
5. **Enhances Eye Health.** The amount of Vitamin A in red cabbage is adequate for maintaining perfect eyesight and keeping a healthy vision. It can also help to prevent macular degeneration besides reducing the chances of cataracts in old age.
6. **Improves digestion.** Packed with phytosterols (plant sterols) and insoluble fiber, cabbage can help keep your digestive system healthy and bowel movements regular. It fuels the good bacteria in your gut that protects your immune system and produces essential nutrients. Fiber is a nondigestible or absorbed carbohydrate, so it adds bulk to meals and takes space in your belly causing you to feel full faster and longer without ingesting carbs that you're absorbing.
7. **Heart health.** When it comes to heart-healthy foods, cabbage often is overlooked. Yet, cabbage is rich in several nutrients linked to improved heart health, and regular cabbage intake is connected to a decreased risk of developing heart disease. Red cabbage contains anthocyanins, health-promoting plant compounds, that protect your blood vessels from inflammation, help regulate blood pressure, and support a healthy cardiovascular system. What's more, cabbage is high in soluble fiber and a good source of plant sterols, which help lower harmful LDL cholesterol linked to stroke and heart attacks.
8. **Remedies Hypertension.** Red cabbage is a storehouse of the vital trace mineral potassium. This plays a key role in controlling sudden spikes in blood pressure by limiting the harmful effects of sodium, thereby maintaining optimal cardiac activity. Furthermore, it aids in the relaxation of heart muscles, which lowers high BP and effectively rectifies hypertension.
9. **Boosts Immunity.** The high vitamin C content in cabbage supports a healthy immune system and helps the body fight off infections and illnesses.
10. **Managing diabetes.** Because cabbage is low in carbohydrates and high in fiber, it's a great choice for those living with diabetes as it can help keep blood sugar levels stable without dangerous spikes.
11. **High in nutrients.** Includes vitamins, calcium, magnesium, iron, sulfur, vitamin A, which provides antioxidants that stimulates hair growth.



# The Uses of Water In Health and Disease

Dr. John H. Kellogg, M.D.

## Mineral Water.

Water containing in solution salts of iron, magnesia, or other metallic elements, as well as sulphur, arsenic, iodine, or any compound of these or other elements which are capable of imparting a nauseous or saline taste, an unpleasant odor, or medicinal properties, has been much employed for the cure of all sorts of chronic ailments. Such waters are totally unfit for general use for drinking or cooking purposes, and certainly possess no particular advantages as cleansing

agents. Whether they are useful as medicines is a medical question which we do not purpose to consider here; but one would naturally suppose that water which is unfit to cleanse the outside of the body could not be of very great utility as an internal application.

*The Uses of Water in Health and Disease*, pp. 12, 13



## How Do You Resolve It?

Jerry O'Donnell

*It is one thing to know some verses that help a person stay in the faith, but it is another thing to know the Word in such a way that when a verse seems contradictory to know how to resolve it. True Seventh-day Adventists do not ignore verses. It is our hope that this section will help answer some of those challenges that we may come across personally or be used by others against our beliefs.*

## Are We Permanently in the Grave, or Is There a Resurrection?

From Job's perspective, it appears that there is no resurrection, or at least the atheist's website tries to make it look that way.

**Job 7:9, "[As] the cloud is consumed and vanisheth away: so he that goeth down to the grave shall come up no [more]."**

Jesus clearly taught that there would be a resurrection:

**John 5:28-29, "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his**

**voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."**

This is most definitely a case of purposely being too literal, but then again, the Sadducees believed the same thing. "The same day came to him the Sadducees, which say that there is no resurrection" (Matthew 22:23). "For the Sadducees say that there is no resurrection, neither angel, nor spirit" (Acts 23:8).

Job is not referring to the resurrection but to haunted houses, spirit realms, even ghosts. He did not believe in any of them but went on to state explicitly in the context, “He shall return no more to his house, neither shall his place know him any more” (Job 7:10).

Besides, Job himself tells us that he believed in the resurrection, “So man lieth down, and riseth not: till the heavens [be] no more, they shall not awake, nor be raised out of their sleep” (Job 14:12). When does that happen? “And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. For the great day of his wrath is come; and who shall be able to stand?” (Revelation 6:14, 17).

Job knew that God’s wrath had to pass first before the resurrection happens: “O that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me!” (Job

14:13). What is the wrath of God? “And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God” (Revelation 15:1).

Additionally, “If a man die, shall he live [again]? all the days of my appointed time will I wait, till my change come” (Job 14:14). And that change happens. “In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed” (1 Corinthians 15:52).

So, there is no contradiction with Job and Jesus. Atheists are trying to make Job 7:9 refer to the resurrection, when Job was plainly teaching that there are no such things as haunted houses, spirit worlds, or even ghosts. Job himself believed in a future resurrection given three events happening: God’s wrath is done, the heavens disappear, and the change from mortal to immortal occurs.



## Authorized KJV vs Catholic Bible

Jerry O’Donnell

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

### Who is Least and Greatest?

According to **Matthew 5:19**, is it based upon teaching and doing commands or doing the commandments that determine who is least and who is greatest? It is significant to know the difference

between simple commands and the commandments, as in the Ten Commandments.

**King James Version – Matthew 5:19,** “Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach [them], the same shall be called great in the kingdom of heaven.”

**In Error:**

**Christian Standard Bible:** Therefore, whoever breaks one of the least of these commands and teaches others to do the same will be called least in the kingdom of heaven. But whoever does and teaches these commands will be called great in the kingdom of heaven.

**Contemporary English Version:** If you reject even the least important command in the Law and teach others to do the same, you will be the least important person in the kingdom of heaven. But if you obey and teach others its commands, you will have an important place in the kingdom.

**GOD'S WORD® Translation:** So whoever sets aside any command that seems unimportant and teaches others to do the same will be unimportant in the kingdom of heaven. But whoever does and teaches what the commands say will be called great in the kingdom of heaven.

**Holman Christian Standard Bible:** Therefore, whoever breaks one of the least of these commands and teaches people to do so will be called least in the kingdom of heaven. But whoever practices and teaches these commands will be called great in the kingdom of heaven.

**Literal Standard Version:** Therefore whoever may loose one of these

commands—the least—and may teach men so, he will be called least in the kingdom of the heavens, but whoever may do and may teach [them], he will be called great in the kingdom of the heavens.

**NET Bible:** So anyone who breaks one of the least of these commands and teaches others to do so will be called least in the kingdom of heaven, but whoever obeys them and teaches others to do so will be called great in the kingdom of heaven.

**New International Version:** Therefore anyone who sets aside one of the least of these commands and teaches others accordingly will be called least in the kingdom of heaven, but whoever practices and teaches these commands will be called great in the kingdom of heaven.

**Smith's Literal Translation:** Whoever therefore, should loose one of the least of these commands, and so teach men, he shall be called least in the kingdom of the heavens: but whoever should do and teach, he shall be called great in the kingdom of the heavens.

**Young's Literal Translation:** Whoever therefore may loose one of these commands -- the least -- and may teach men so, least he shall be called in the reign of the heavens, but whoever may do and may teach them, he shall be called great in the reign of the heavens.

**Correct, This Time:**

**A Faithful Version:** Therefore, whoever shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven; but whoever shall practice and teach them, this

one shall be called great in the kingdom of heaven.

**American Standard Version:**

Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven: but whosoever shall do and teach them, he shall be called great in the kingdom of heaven.

**Amplified Bible:** So whoever breaks one of the least [important] of these commandments, and teaches others to do the same, will be called least [important] in the kingdom of heaven; but whoever practices and teaches them, he will be called great in the kingdom of heaven.

**Anderson New Testament:** Whoever, therefore, shall make void one of the least of these commandments, and shall teach men so, shall be called least in the kingdom of heaven. But whoever shall do and teach, he shall be called great in the kingdom of heaven.

**Aramaic Bible in Plain English:**

Everyone therefore who violates one of these small commandments and will teach thus to the children of men will be called small in the Kingdom of Heaven, but everyone who will do and will teach the same will be called great in the Kingdom of Heaven.

**Berean Literal Bible:** Whoever then shall break one of the least of these commandments and shall teach others the same, he will be called least in the kingdom of the heavens; but whoever shall keep and shall teach them, he will be called great in the kingdom of the heavens.

**Berean Study Bible:** So then, whoever breaks one of the least of these commandments and teaches others to do likewise will be called least in the kingdom of heaven; but

whoever practices and teaches them will be called great in the kingdom of heaven.

**Bishops' Bible of 1568:** Whosoever therefore breaketh one of these least commaundementes, and teacheth men so, he shalbe called the leaste in the kyngdome of heauen. But who so euer doeth, and teacheth (so) the same shalbe called great in the kyngdome of heauen.

**Catholic Public Domain Version:**

Therefore, whoever will have loosened one of the least of these commandments, and have taught men so, shall be called the least in the kingdom of heaven. But whoever will have done and taught these, such a one shall be called great in the kingdom of heaven.

**Coverdale Bible of 1535:** Whosoever breaketh one of these least comaundmentes, and teacheth me so, he shalbe called the leest in the kyngdome of heauen, But whosoever obserueth and teacheth the same shalbe called greate in the kyngdome of heauen.

**Darby Bible Translation:** Whosoever then shall do away with one of these least commandments, and shall teach men so, shall be called least in the kingdom of the heavens; but whosoever shall practise and teach [them], he shall be called great in the kingdom of the heavens.

**Douay-Rheims Bible:** He therefore that shall break one of these least commandments, and shall so teach men, shall be called the least in the kingdom of heaven. But he that shall do and teach, he shall be called great in the kingdom of heaven.

**English Revised Version:** Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the

kingdom of heaven: but whosoever shall do and teach them, he shall be called great in the kingdom of heaven.

**English Standard Version:** Therefore whoever relaxes one of the least of these commandments and teaches others to do the same will be called least in the kingdom of heaven, but whoever does them and teaches them will be called great in the kingdom of heaven.

**Geneva Bible of 1587:** Whosoever therefore shall breake one of these least commandements, and teach men so, he shall be called the least in the kingdome of heauen: but whosoever shall obserue and teach them, the same shall be called great in the kingdome of heauen.

**Godbey New Testament:** Therefore if any one may break one of the least of these commandments, and so teach the people, he shall be called the least in the kingdom of the heavens: but whosoever may do and teach them, the same shall be called great in the kingdom of the heavens.

**Good News Translation:** So then, whoever disobeys even the least

important of the commandments and teaches others to do the same, will be least in the Kingdom of heaven. On the other hand, whoever obeys the Law and teaches others to do the same, will be great in the Kingdom of heaven.

**Haweis New Testament:** Whosoever therefore shall break one of the least of these commandments, and teach men so, he shall be accounted the least in the kingdom of heaven: but whosoever shall practise, and teach them, he shall be reckoned great in the kingdom of heaven.

**International Standard Version:** So whoever sets aside one of the least of these commandments and teaches others to do the same will be called least in the kingdom from heaven. But whoever does them and teaches them will be called great in the kingdom from heaven

**Lamsa Bible:** Whoever therefore tries to weaken even one of these smallest commandments, and teaches men so, he shall be regarded as small in the kingdom of heaven; but anyone who observes and teaches them, he

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shall be regarded as great in the kingdom of heaven.

**Literal Emphasis Translation:**

Whoever if then shall break one of these least commandments and shall teach men so, he will be called least in the kingdom of the heavens; and whoever shall do and shall teach them, this one will be called great in the kingdom of the heavens.

**Mace New Testament:** whoever therefore shall break any commandment, tho' of the least importance, and shall teach men so to do, shall not have the least admittance into the kingdom of the Messias: but whoever shall do and teach them, he shall be great in the kingdom of the Messias.

**New American Standard Bible:**

Therefore, whoever nullifies one of the least of these commandments, and teaches others to do the same, shall be called least in the kingdom of heaven; but whoever keeps and teaches them, he shall be called great in the kingdom of heaven.

**New Heart English Bible:** Therefore, whoever will break one of these least commandments, and teach others to do so, will be called least in the kingdom of heaven; but whoever will do and teach them will be called great in the kingdom of heaven.

**New King James Version:** Whoever therefore breaks one of the least of these commandments, and teaches men so, shall be called least in the kingdom of heaven; but whoever does and teaches them, he shall be called great in the kingdom of heaven.

**New Living Translation:** So if you ignore the least commandment and teach others to do the same, you will be called the least in the Kingdom of Heaven. But anyone who obeys God's

laws and teaches them will be called great in the Kingdom of Heaven.

**Tyndale Bible of 1526:** Whosoever breaketh one of these lest commaundmentes and teacheth men so he shalbe called the leest in the kyngdome of heve. But whosoever obserueth and teacheth ye same shal be called greate in the kyngdome of heven.

**Webster's Bible Translation:**

Whoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whoever shall do, and teach them, the same shall be called great in the kingdom of heaven.

**Weymouth New Testament:**

Whoever therefore breaks one of these least commandments and teaches others to break them, will be called the least in the Kingdom of the Heavens; but whoever practises them and teaches them, he will be acknowledged as great in the Kingdom of the Heavens.

**World English Bible:** Whoever, therefore, shall break one of these least commandments, and teach others to do so, shall be called least in the Kingdom of Heaven; but whoever shall do and teach them shall be called great in the Kingdom of Heaven.

**Worrell New Testament:** Whosoever, therefore, shall break one of these least commandments, and shall teach men so, shall be called least in the Kingdom of Heaven; but whosoever shall do and teach them, shall be called great in the Kingdom of Heaven.

**Worsley New Testament:** Whosoever therefore shall break one of the left of these commandments, and thereby teach men so to do, he

shall be esteemed very little in the kingdom of heaven: but whoever shall do as well as teach them, he

shall be accounted great in the kingdom of heaven.



## Keep the Sabbath Holy

Jerry O'Donnell

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

### Study More on the Sabbath

The following is a quotation from a letter that Ellen White wrote to her then son who would soon pass away at a young age, being one of two sons she buried; but we, personally, can learn the principle that she was trying to instill into her own son.

**Be very guarded on the Sabbath. Henry, you must try to interest your brothers in scriptural and moral reading. I think it your duty to study the Bible more on the Sabbath. Says the Saviour, "Search the Scriptures; for in them ye think ye have eternal life." You will have a conflict to be right. I don't command you to read the Bible—I never shall. I want you to read the Bible because you love it, not because you are driven to it, for then it will be an unpleasant task. But if you neglect the reading of the Bible, you will lose your love for it. Those who love the word of God are those who read it most. By reading and searching out scripture references, you will see the chain of truth, and will see new beauties in the word of God. While you make the Scriptures more your study, and become more familiar with them, you will be better fortified against the temptations of Satan. When**

**inclined to speak, or act, wrong, some scripture will come to arrest you, and turn you right. It is not natural for the heart to love the Bible; but when it is renewed by grace, then the mind will feast upon the rich truths and promises contained in the word of God. {AY 79.2}**

It is recommended that each day we spend an hour with God in prayer and His Word. Some consider doing a double measure on Sabbath, and there is definitely no issue with that. Of course, we ought to have no excuse regarding our time when it comes to having a moment in the Word of God. We have no household chores to attend to, or an employer to report to, or even a grocery run to perform. Yes, we may attend a Sabbath school class and church service, but through the week, many attend employment with commuting back and forth for nine or more hours out of the day. How much more should we offer to God?

God forbid if our attitude is, *I get enough Bible from Sabbath school and church service, but like she said, it is not a forced relationship to do so.* In fact, even that one hour is not to

be forced. Training ourselves, on the other hand, to love the time, some force may at first be exercised until that love is developed for being in His Word.

If the love is not in our heart, it will be grudging compliance and all

benefits will be lost. But for those that have a love of God's Word in their heart, using Sabbath hours to be in His Word will be a blessing, as Ellen White penned.



## Questions And Answers

*Jerry O'Donnell*

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

**QUESTION:** Is there a written Bible study rule that defines the meaning of a word by its first use, first mention, first reference, etc.?

**ANSWER:** We have heard of that practice before in the context that when God defines something through His writers, it is applicable from henceforth, and does not need to be defined over and over and over again. Like the word "soul" in Genesis 2, we know that the soul is created when the breath of life is connected with the body: "And the LORD God formed man [of] the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Genesis 2:7). So, when Paul was aboard the ship of many "souls", we know that they were living and breathing human beings: "And we were in all in the ship two hundred threescore and sixteen souls" (Acts 27:37). Or when souls joined the early church, we know them to have been living and breathing people: "Then they that gladly received his word were baptized: and the same day there were added [unto them] about three thousand souls" (Acts 2:41). God does not have to pause the writer having them define the word "soul" again as it was already stated in Genesis 2:7. In other words, the verse

does not have to declare, "And we were in all in the ship two hundred threescore and sixteen souls, which are from the dust of the ground with the breath of life in their nostrils" (Acts 27:37), or, "Then they that gladly received his word were baptized: and the same day there were added [unto them] about three thousand souls, which are from the dust of the ground with the breath of life in their nostrils" (Acts 2:41). As we agree, it becomes redundant, adding much more wordiness to the scriptures, and in the day and age that writing material was scarce, it was important to be concise, relying upon people to know their scriptures.

The word "believe" is the same way – "Just believe!", they say, which is based upon Acts 16:31, which says, "And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." If people would be honest at heart, which is the key factor, they would have read the earlier use of it that defines it as involving action. Genesis 15:6 brings out that God was going to grant Abram an actual son and not grant the faithful steward Eliezer with the inheritance (Genesis 15:2): "And he believed in the LORD; and he counted it to him for righteousness" (Genesis 15:6). What did that belief mean for

Abram? He had to act upon the belief by having relations, unfortunately, with both Sarai and Hagar. Even Hebrews 11:11 brings this “belief”, or even “faith”, out: “Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised” (Hebrews 11:11). If the two did not have relations, all the belief that they could have mustered would have been fruitless.

A clearer definition of the word “believe” is often used, instead of the one in Genesis, as it is not so obvious that action is included in belief, although it is there. “Thou believest that there is one God; thou doest well: the devils also believe, and tremble” (James 2:19). Obviously, the use of “believe” in James is a bit clearer that action is involved. First occurrence does not always mean the clearest use. So, when Acts 16:31 is used, God did not have to have the writer pen, “And they said, Believe on the Lord Jesus Christ, by acting upon your belief, like, repenting of your sins, and thou shalt be saved, and thy house.” It is understood from prior use of the word “believe”. And before someone thinks that we added too much to the definition in Acts 16:31, take note of Jesus’ words: “The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel” (Mark 1:15). Repentance, which involves ceasing from sin, is part of being included in the Kingdom of God, which means to be saved. In fact, elsewhere, Jesus condemns the lack of repentance connected to belief: “For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen [it], repented not afterward, that ye might believe him” (Matthew 21:32).

With that said, it seems the pioneers used that practice, but none, including Ellen White, seem to define the practice itself. It appears to be just standard practice, though. As a fall-back, even Isaiah 28:9-10 says to not use the verse alone method by ignoring the same, or similar, words elsewhere in the Bible, but rather, gather all the verses of the subject, including first use, and see what it actually means. The Bible, as you know, is not a sequentially studied piece of work. The writers made assumptions that people knew what other writers wrote, especially in the day of costly material to write upon. But today, people look at the verse, use today’s understanding of each of the words, and rip apart the Greek and Hebrew until it fits what they want it to mean, despite God defining it easily somewhere else, if not by the first use. Of course, modern translations hinder such a study method of comparing scripture with scripture and there is no wonder why people have given up the Bible being its own dictionary.

**QUESTION:** Why was it alright for Jesus to eat fish and lamb but a vegetarian diet is recommended by Ellen White for today?

**ANSWER:** One of the reasons we ought not eat meat today is greed. Many people believe the FDA checks every animal that is slaughtered, every farm that meat is gathered from, etc. The FDA does not have the resources to perform such a task. In fact, a former FDA inspector who happened to be a Seventh-day Adventist from Pennsylvania shared how animal, and other, inspections were a mere formality. It was sampling and if the sample passed, it was good representation of the herd. Of course, the farmers would present

their best product, hoping it would pass.

The meat today is full of cancerous-encouraging content. Simple videos found on the internet document this to be so, as Ellen White predicted it to be. They document animals before slaughter, as well as the games played with meat in the stores, how they doctor up the package to hide things, including puss with seasonings, especially green seasonings. And when the meat is too bad for display, it is brought into the washroom, scraped, and repackaged.

The news, in the past decade, proved that "mad cow" can even be transferred to humans. So, unlike Jesus' day, meat is not as safe. In Jesus' day, much salt was used to preserve the meat. And today, run-off from farms and sewage dumping into oceans render even fish to be full of poisons.

Commercials that advertise free-range chickens also lie. A Seventh-day Adventist chicken farmer in Northumberland, PA worked for a big chicken company and gave me a tour, and it was not pretty. The farmer did not do anything wrong, but the birds were cooped up in a building, although not in cages, they call it free-range.

And all the problems associated with plants of fruits and vegetables causing recalls come from farms that had also raised animals, were neighbors to animal farms, or use pig manure on their crops.

One final word on the subject and that is what is written in the book of Acts: "But that we write unto them, that they abstain from pollutions of idols, and [from] fornication, and [from] things strangled, and [from] blood" (Acts 15:20); "That ye abstain

from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well" (Acts 15:29). "As touching the Gentiles which believe, we have written [and] concluded that they observe no such thing, save only that they keep themselves from [things] offered to idols, and from blood, and from strangled, and from fornication" (Acts 21:25). And just because most stores sell meat with blood still in the meat does not give permission to eat it. So, that is New Testament scripture, and all should at once cease from eating most meats offered in grocery stores and restaurants. Find a kosher shop, if you can, and try eating meat without blood, as the Bible commands, and it becomes as tasty as eating leather. That will make them into vegetarians really quickly.

And if you do not believe that meat, as described above, can have ill effects upon humans, listen to the Bible: "the life of the flesh [is] in the blood" (Leviticus 17:11). That means, if an animal that is cancerous gets past the inspection, which it easily can, the sickness is passed upon humans who eat the blood in the meat from it. And that includes mad cow disease, in fact, it includes any and all diseases. By the way, those that want to dismiss this verse by saying it is Old Testament, this verse is God's take on the scientific aspect of things. Jesus dying on the cross did not change the fact that the life of the animal is in the blood. This is why the Book of Acts commands three times to abstain from ingesting blood. It is not a spiritual thing; it is a physical thing, that if ignored, can lead to serious, even deadly, health problems.



# Making It Plain

Jerry O'Donnell

## ***Will the Least Be in the Kingdom of God?***

Matthew 5:18-19 tells us, “For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach [them], the same shall be called great in the kingdom of heaven.”

Quite a few Christians understand these verses to mean there are different levels in Heaven – Those that are most obedient will be considered great, and may hold a close position to God – while those that are not that strict, yet are a believer, will not hold as close a position and may be referred to as least in the Kingdom of God. And that is a total fabrication. It is a version of universalism in which everyone goes to Heaven, and depending on that version, maybe even the devil.

We know it to be a fabrication because in another parable, Jesus said, “the kingdom of heaven is like unto a man [that is] an householder, which went out early in the morning to hire labourers into his vineyard. But when the first came, they supposed that they should have received more; and they likewise received every man a penny” (Matthew 20:1, 10). In other words, everyone gets to experience Heaven the same. There are no slums in Heaven where those who are least are banished to and must reside there all the while, just enjoying being present in Heaven. There is no

scarlet letter to be worn identifying those who are least from those who are great. Absolutely not true!

From the perspective of Heaven right now, all commandment breakers, and those that teach others to break the commandments, will be considered least. If they do not repent, they will be lost. They will not be in the Kingdom of God in the end.

Be careful when you search the scriptures on the word “least”. There are different contexts that need to be considered. For instance, we will feel a bit “least” when we meet certain people, like Moses, Elijah, Abraham, Noah, the apostle Paul, etc. We will feel very unworthy before the Lamb and the Father. That use of “least” is not the same as the character of “least” which is the sinful practice of breaking the commandments, and that of teaching others to break them.

Likewise, those who keep the commandments of God and teach others to do the same will be considered great and will be brought to Heaven on that great day of God Almighty.

This evaluation of “least” and “great” is happening now. This is different from any reference of “least” and “great” in the Kingdom of God at that day beyond this earth's time-frame.

So, are you keeping the commandments and teaching others to keep them, or not?



# Watchman, Let Him Declare What He Seeth

*This section is not about revealing the apostasy and creating ill feeling towards the conference. It is to make sure that no one is caught up in those that participate in the apostasy. That is what it means to “Declare What I See” because God says, “When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked [man] shall die in his iniquity; but his blood will I require at thine hand” (Ezekiel 3:18). We have enough to worry about our own life; we do not need your (in general) blood to be on us too.*

## April 8—Fulcrum7

### Female 'Pastor' Wins Court Case Against Adventist Conference

In 2024, Lerato Makombe filed a suit against the Cape Conference of Seventh-day Adventists, claiming that the Conference failed to address her numerous grievances over a period of years, including congregants who refused to accept a female pastor due to their religious beliefs.

**Bible:** “We ought to obey God rather than man” – Acts 5:29.

**Comment:** So, human courts seem to be superior to God’s position.

## April 21—Adventist Review

### Adventists and Muslims Share Fellowship Meal to Create Understanding

In a spirit of friendship and mutual respect, members of the Seventh-day Adventist Church near the Southern Asia-Pacific Division (SSD) headquarters recently hosted a fellowship meal with local Muslims on the day following the end of Ramadan, Islam’s sacred month of fasting.

**Comment:** It is one thing to invite a community to eat together, but this is still questionable. Having a meal together has more implications than simply filling bellies with food, and to carry it a step further is the act of

doing it exactly the day after the fasting of Ramadan had ended. The timing actually respects another god’s practice.

**Bible:** 2 Corinthians 6:14, “Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?”

**EGW:** “God calls for separation from the world. Will you obey? Will you come out from among them, and remain separate and distinct from them? "For what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" You cannot mingle with worldlings, and partake of their spirit, and follow their example, and be at the same time a child of God. The Creator of the universe addresses you as an affectionate Father. If you separate from the world in your affections, and remain free from its contamination, escaping the corruption that is in the world through lust, God will be your Father, He will adopt you into His family, and you will be His heir. In place of the world, He will give you, for a life of obedience, the kingdom under the whole heavens. He will give you an eternal weight of glory and a life that is as enduring as eternity.” {2T 44.1}



# News and Comments

**March 30**

**Tribuna**

**German side Kaiserslautern's fans debut surreal 'Devils' tifo from 'Pentagram' sign**

While Christianity is under attack, hardly any is phased by satanic activity. They think it is a joke, just in the name of fun. Sports, among other activities, is Satan's cathedral for worship and the world is following along. "They worshipped the dragon" (Revelation 13:4).

**April 7**

**The Guardian**

**Wonder drug or waste of money?  
The truth about fish oil supplements**

Here is why we need to remain with the old, but trusted, health message as fish oil happens to be pushed everywhere. Almost every doctor was onboard, even those of a natural environment. "Some studies have found that potent fish oil supplements can put people at higher risk of atrial fibrillation – an irregular heartbeat that can lead to blood clots, stroke and heart complications. One trial of 13,076 patients was halted in 2020 'based on evidence of a low chance of clinical benefit and a statistically significant increase in atrial fibrillation'."

"Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth" (3 John 1:2).

**April 7**

**Men's Journal**

**Can Dire Wolf Scientists Bring Back the Dinosaurs & Woolly Mammoth?**

Though man cannot create life out of nothing, they are still trying to play God. We live in dangerous times. This is no joke. The original lie is still being strived for, where people try to become gods. "For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil" (Genesis 3:5).

**April 15**

**Popular Science**

**How did water end up on Earth?  
New evidence upends long-held theory.**

"In 2020, researchers at France's University of Lorraine announced evidence seen in a meteorite known as Sahara 97096 that supported an increasingly popular theory: Earth's original water ingredients hid inside meteorites that collided with the planet billions of years ago." "We now think that the material that built our planet... was far richer in hydrogen than we thought previously," he added. 'This finding supports the idea that the formation of water on Earth was a natural process, rather than a fluke of hydrated asteroids bombarding our planet after it formed.'" So, as usual, schools teach theories as facts only to be contradicted by later scientists. There is but one sure, unchanging explanation – God. "And the earth

was without form, and void; and darkness [was] upon the face of the deep. And the Spirit of God moved upon the face of the waters" (Genesis 1:2). The earth being without form and void means that it took form and then there was water. Water could not be present while this place was without form and void. That means God formed the planet and the rest is history. "Worship him that made heaven, and earth, and the sea, and the fountains of waters" (Revelation 14:7).

**April 24**

**CNN**

**Construction of world's tallest abandoned skyscraper to resume after a decade**

"On one occasion, when in New York City, I was in the night season called upon to behold buildings rising story after story toward heaven. These buildings were warranted to be fireproof, and they were erected to glorify their owners and builders. Higher and still higher these buildings rose, and in them the most costly material was used. Those to whom these buildings belonged were not asking themselves: "How can we best glorify God?" The Lord was not in their thoughts." {9T 12.1}



## ***Ellen White Abbreviations In this Issue***

**1SM -**

Selected Messages Book 1

**2T -**

Testimonies for the Church  
Volume Two

**3SM -**

Selected Messages Book 3

**9T -**

Testimonies for the Church  
Volume Nine

**AY -**

An Appeal to the Youth

**CTBH -**

Christian Temperance and  
Bible Hygiene

**GC -**

The Great Controversy (1911)

**RH -**

The Review and Herald

# 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.*

## **Dogwood for Sore Muscles**

Dogwood flowers are pretty to look at, but the leaves that appear after flowering time are the focus today, as they contain anti-inflammatory and analgesic agents which can be

released by crushing or grinding the leaves for use in a poultice to relieve muscle pain or wounds. Handy information for hikers and campers!

