



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.

The Sufferings of Christ

Ellen White

"God is love." He showed us that He loved us by giving His well-beloved Son to die for our sins. The angels wondered at God's love when they saw that He "so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish (come to nothing) but have everlasting life." Jesus said, "The Father himself loveth you." God loves us, not because He gave His Son for us, but He loves us so much that He gave His well-beloved Son, so that we might believe in His tender love toward us. God gave His Son to suffer with us and for us, but in the pain that Christ suffered in the Garden of Gethsemane and on the cross of Calvary, the great God, the Father of all, the Heart of unmeasured love,

suffered also, and in Christ paid the price of our salvation.

The Son of God became the Son of man. He was born of a woman. To Mary the angel said, "Thou shalt call his name Jesus, for he shall save his people from their sins." For thirty years Jesus lived a quiet, busy life at His home in Nazareth. His hands were hardened with toil, and His brow was wet with sweat. He lived among the sorrowing and the poor and was one with them. He knows how to pity the poorest and the most sorrowful. Though He was the Son of God, the maker of the worlds and all things, yet He took the part of a servant, so that we might believe that He loved us and gave Himself to us and for us.

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

November 2025

Volume 9, Issue 11

Dear Brothers and Sisters ...

Jerry O'Donnell

Yes, I will address the tragic situation regarding Charlie Kirk, but not in the manner that you may think.

It seems everyone and anyone of the Seventh-day Adventist faith are capitalizing on the situation. Sure, there is nothing bad I want to say about Charlie Kirk. Yes, he has done many wonderful things that even God could say, "This is my well-beloved son", as God judges people based upon the light they have and in "the times of this ignorance God winked at" (Acts 17:30). Putting God first and family second above all other things is admirable. His attempt to have civil dialogue was wonderful and may continue to be wonderful through those who are picking up the mantle.

Though things are still considered the early stages yet, by the time you read this in November, it will still be freshly coming to light here in mid-September for myself, which is the disadvantage of the time lag between writing and delivery to your home. Nonetheless, I hope you can put aside the exhaustion of the subject matter, for as I said, I would address this differently. And if I get things wrong, as time will unfold in the next six weeks, I do apologize, but a caution does have to be raised now.

It seems that many Seventh-day Adventist ministers and ministries have rushed to come out and brag of their past relationship with Charlie or their potential future relationship that will now not happen. Yes, we have the Sabbath connection with Charlie, but have we stopped to see how much people are wrongfully idolizing Charlie? Many have said, "Because of Charlie, I'm going to

church for the first time." Why is it not, "Because of Jesus, I'm going to church"? Again, this is not to take away the accomplishments of what Charlie has done and the potential of maybe one day he could have become a Seventh-day Adventist. We will never know, nor will we know for sure who really was behind the trigger, and we are not talking about the shooter, either, as there is much speculation, which we do not participate in.

The reason for this note arose when I read on social media from a Seventh-day Adventist calling for action. He encouraged, back here in September, for churches and individuals to be pre-ordering Charlie's book on the Sabbath, which encourages people to experience the benefits of the Sabbath hours. The message encouraged churches to be mobilized during the week following December 8th, the release date of the book, to be first and foremost in the distribution of it. As Proverbs 18:13 tells us, "He that answereth a matter before he heareth [it], it [is] folly and shame unto him." Not knowing the full content of the book beforehand is foolishness. Supporting Charlie's *Turning Point USA*, though having great benefits and being conducted on good principles, is still a political machine that we are not to become aligned with as we are to stay out of politics.

But on the subject of the book, who knows what else it contains that would be promoting error. As Charlie was in the early stages of Sabbath keeping [but he was also a Christian Nationalist who believed that Christians should be involved in

(Continued on page 35)

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

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

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

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

About The Four Angels' Messages Ministry

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

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

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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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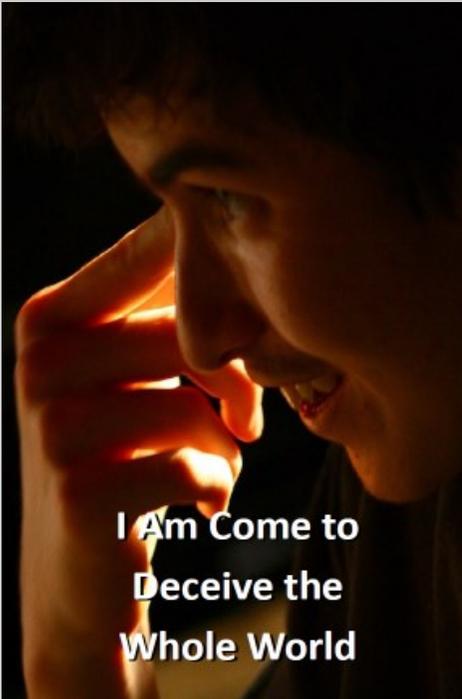
No one is so poor, so lowly, so sorrowful but that Jesus can feel for him. He walked in the most lowly and humble ways of our human life. He suffered shame from His earliest youth and passed through the experience of the poorest, the most despised and sorrowful. At thirty years of age He began to preach to the people. He healed the sick, raised the dead, comforted the mourning, and forgave the sins of those who were sorry for breaking the law of God. But every day the shadow of the cross fell on His pathway. Every day that He did His deeds of love to the

people brought him nearer to Calvary's cross, where He laid down His life for us.

There was a quiet garden near Jerusalem where Jesus used to take His disciples, and where He often prayed to His heavenly Father for strength. The night upon which He had broken the bread and given it to His disciples, saying, "This is my body", and had given them the cup of wine, saying, "This is my blood", He entered this garden with His disciples. But never before had He come to the place with a heart so full of sorrow. It was not because He was

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While people are distracted by sports, politics, Hollywood idols, etc., the march towards the agenda is already upon us and increasing in intensity.

in dread of the pain of having His hands and His feet nailed to the cross. This was not what made Him say to His disciples, "My soul is exceeding sorrowful, even unto death." It was our sins, the sins of the world, that pressed upon His soul and bowed Him to the earth.

He had come to this world to bear the sins of men; but now that they were laid upon Him, He feared that they were so hateful in the sight of His Father, that because He had become sin for man, God would no longer love Him. It was this painful thought that filled His heart with grief, that seemed [to be] crushing out His life. Darkness, like the pall of death, seemed to shut Him in, and filled His soul with horror and grief. It seemed that His Father was withdrawing His presence from Him, and leaving Him alone in the midst of fallen men and evil angels. He turned to His disciples in His sorrow and said, "Tarry ye here, and watch with me." Then He went on a little farther into the garden, and fell upon the ground, and began to weep and pray, saying, "O my Father, if it is possible (and save a lost world), let this cup pass from me."

In deep woe and grief He prayed, for some time, and then came back to where His disciples were, hoping that they would speak to Him some word of love that would strengthen and comfort Him in His sorrow; but He found them asleep. He had asked them to watch with Him, but they failed to do that which He had asked. Satan and His evil angels were on the ground, and had caused them to fall asleep, when love for their suffering Master should have kept them awake.

If the disciples had watched with Christ in His hour of pain, they would have better understood the sorrow

that pressed upon Him in the Garden of Gethsemane, and would have been fitted to behold His death on Calvary's cross. Had they watched with Him they would have remembered what He told them about His suffering [and] death, and His rising again from the dead, and rays of hope would have shone to them amid the gloom; and their faith would have been strengthened even when it seemed that Satan and his angels were gaining the victory. Christ had told them many times before that the people would turn against Him, that they would put Him to death, but that He should rise again from the grave. But they would not understand His words.

Jesus bent over His sleeping disciples and roused Peter, saying to Him, "Simon, sleepest thou?" Was it possible that Peter, who had said he would go to prison and to death with Christ, was unable to watch with Him one hour? In pitying tenderness, Jesus said, "Watch and pray, that ye enter not into temptation. The spirit indeed is willing, but the flesh is weak."

The disciples had hoped that Christ was about to set up a kingdom on the earth, and they had thought that all nations would bow before Him, and that He would make them His chief rulers and officers; but instead of this He was nearing the time when He would be put to death, as slaves were, on a cross of shame. His death would be a blow to their earthly hopes, and He desired them to watch with Him that they might understand that He had come to suffer and die for the sins of the world. He had come to set up a kingdom of love, peace, and purity in the hearts of men, until they should be fitted for a place in the kingdom of heaven. Had the disciples watched and prayed as

He had asked them to do, they would have been ready and able to bear the scorn and mockery that fell on Christ, and would not have left Him alone in the hour of His bitter trial.

But though the disciples slept, the angels watched in silent grief as the Father withdrew His beams of light and love and glory from His Son. Jesus felt that the Father was withdrawing His presence from Him, and as He bowed in prayer, His soul was filled with such agony that He sweat great drops of blood. A horror of great darkness closed Him in; the sins of the world were laid upon Him. He was suffering in man's stead, as a transgressor, as a breaker of His Father's law. The light of God was being withdrawn from His spirit, and He was passing into the hands of the powers of darkness. In the agony of His soul, He lay upon the cold earth.

Christ had taken the cup of suffering from guilty man to drink Himself, while He gave to man the cup of blessing. Jesus knew it would be hard for us to understand how dreadful a thing sin is, how hateful it is in the sight of God. He knew that because we were sinners, and dwelt among sinful people, that we would not know how fearful a thing is sin and how a holy God cannot look upon it with anything but pain. Jesus knew that few would take pleasure in doing right; few would receive the good news of salvation with joy and accept of the eternal life which He gave His precious life to obtain for lost souls.

But it was not only the thought that few would receive Him and accept His love that made all His grief. The load of the world's sin was upon Christ, and doubts rent His soul in regard to His oneness with the Father. He felt that because of sin He was forsaken of God, and in His hour of fearful sorrow, He longed for

human sympathy. A second time He rose from the earth and made His way to where His disciples tarried; but again He found them sleeping. They were not in a deep sleep. They knew something of their Lord's suffering and anguish. Jesus stood for a moment bending over them, looking upon them with feelings of mingled love and pity.

The disciples roused from their sleep to find their Master bending over them with a pale, wan face stained with bloody sweat and bearing marks of grief and agony such as they had never before seen, for His face "was marred more than any man, and his form more than the sons of men." The disciples could not speak for grief and surprise, and although they saw their Master in such agony, it seemed as if they could not shake off the stupor that was upon them. They could not speak a word of comfort or pity. In the trial of our Saviour the words of the Psalmist were fulfilled, "I looked for some to take pity, but there was none; and for comforters, but I found none."

Again evil angels pressed their darkness upon Christ, trying to lead Him to give up the thought of saving the world. Giving His disciples one look of tenderest love, He left them, and for the third time bowed in prayer. The divine Sufferer shuddered with horror as the battle went on between Him and the hosts of sin. He poured out the burden of His soul in strong crying and tears. He was pressed with an agony greater than any man could bear and live. But Jesus willingly suffered all this for guilty man, though He knew that few would thank Him for His love, or receive the salvation that He died to bring to men.

It is impossible for us to fully understand the pain and sorrow that

hurt the soul of our Redeemer. The holy Son of God had no sins or griefs of His own to bear; He was bearing the griefs of others, for on Him was laid the iniquity of us all. He felt such pity for man that He laid aside His glory and became a man, so that He might represent our fallen race. He was willing to be treated as a sinner, in order that we might be treated as sinless. He looked into the gulf of woe which sin had made between man and God, and by His sinless life and painful death He bridged the chasm between humanity and the throne of God.

It was the grief and pain that filled His soul that wrung from the lips of God's dear Son this cry of woe, "My soul is exceeding sorrowful, even unto death." He saw the work of ruin that sin had made. He bore the load of man's guilt, took upon Him the burden of our sin (and sin is the transgression or breaking of God's holy law), and it was so heavy that human nature could not have borne it.

The suffering of the martyr's was far less than the suffering of Christ. Though they died in the flames, on the rack, and amid dreadful pains, yet they suffered not as did our Saviour, for God was with them in their hour of trial, while from Christ the face of the Father was turned away, and He was hidden from His beloved Son. It was this that brought from the trembling lips of Christ, "Now is my soul troubled," "O my Father, if it is possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt." Again he prays, willing to do just as His Father would have Him, saying, "O my Father, if this cup may not pass from me, except I drink it, thy will be done."

The awful moment had come that was to decide whether the world was

to be saved or lost. The fate of the human race trembled in the balance. The Son of God might even now refuse to drink the bitter cup; He might wipe the bloody sweat from His brow and leave men to perish in their sins. Will the Son of the infinite God drink the cup of humiliation and agony? Will He who did no sin suffer the curse of sin to save the guilty?

But now the story of the human race comes up before the world's Redeemer. He sees the power of sin, and the utter helplessness of man to save Himself. The woes and sorrows of a lost world rise up before Him. He hears the cries and lamentations of men. He beholds the day of doom, sees the end of sinful humanity, and He decides to save all that will come to Him, at any cost to Himself. He accepts His baptism of blood, that through Him perishing millions may gain everlasting life. He has left the heavenly courts, where all is purity, happiness, and glory, to save the one lost sheep, the one world that has fallen by sin. And He will not be turned from the work He has chosen.

But under the weight of sin, He falls as though dying to the earth. Where now are His disciples, to place their hands tenderly beneath the head of their suffering Master, and bathe that brow, marred indeed more than the sons of men? Our Saviour trod the winepress alone, and of all the people there was none with Him. The angels who had done Christ's will in heaven wanted to comfort Him. But what can they do? Such sorrow, such agony, is beyond their power to ease. They have never borne the sins of a ruined world, and they are astonished to see their beloved Master lying as one in dying agony under the weight of the world's sin.

The Father does not remove the cup from the trembling hand and pale lips

of His Son; but He sends an angel from His presence to strengthen Him. The angel raises the Son of God from the cold ground and comforts Him with measures of love from His heavenly Father. He is strengthened, He is assured that He is gaining eternal joys for all who will accept redemption.

The fearful hour in Gethsemane is past. Jesus has accepted the cup, to drain it to the dregs. In behalf of man, He has come off a victor from the hour of temptation. Peace is now seen in His pale, bloodstained face. The third time He comes to His disciples and finds them sleeping. Sorrowfully and pityingly He looks upon them and says, "Sleep on now, and take your rest." Even while these words were upon His lips, He heard the footsteps of the mob that were coming in search of Him, and He continued, "Behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. Rise, let us be going: behold, he is at hand that doth betray me."

Christ's face was calm and peaceful, and He walked forth as though He had no fear of what man should do unto Him. His manner and looks were like those of one who was conscious that He was the Son of God. There were no traces of His agony visible as He went forth to meet the one who was to betray Him, and to go into the hands of His enemies. Judas, one who had said he was His disciple, led the priests and those who hated Christ to the garden of Gethsemane. Jesus stood forth in front of His disciples and inquired the throng, "Whom seek ye?" They answer, "Jesus of Nazareth." The Saviour replies, "I am he."

At these words the mob stagger backward, and the priests, the elders, the hardened soldiers, and even

Judas, fall powerless to the ground. The angel who had ministered to Him in the garden had moved between Him and murderous mob. The throng see a divine light glorifying the Saviour's face, and a dovelike form hovering over Him. Their sinful hearts are filled with terror. They cannot stand for a moment in the presence of divine glory, but fall as dead men to the ground. Jesus stands as one glorified amid that coarse and hardened band, but He does not try to flee away from His enemies although they are powerless.

When the Roman soldiers start again to their feet, they gather about Christ as though ashamed of their weakness, and fearful that He will flee from them. Again the question is asked by the Redeemer, "Whom seek ye?" Again the answer, "Jesus of Nazareth." Jesus said, "I have told you that I am he. If therefore ye seek me, let these (pointing to His disciples) go their way." In the hour when the cruel mob came to take Christ, He thinks not of Himself, but of His beloved disciples. He does not wish them to have to suffer, even though He is to be taken to prison and to death.

Judas, the false disciple, does not forget the part he is to act, but comes close to Jesus, takes His hand as a familiar friend, and bestows upon Him the traitor's kiss. Jesus said to him, "Friend, wherefore art thou come?" His voice trembled with sorrow as He spoke to Judas saying, "Betrayest thou the Son of man with a kiss?" His gentle words should have touched the heart of Judas and aroused his conscience; but it seemed that all honor and human tenderness had passed from his nature. He stood boldly before his Lord and had not one wish to save Him from the cruel hands of those

who thronged about Him. Judas had given Himself up to Satan to work wickedness, and he had no will to resist his temptations. Jesus did not refuse the traitor's kiss. In this He gives us an example of forbearance, love, and pity. As His disciples we are to treat our enemies in the same way in which He treated His.

Though the murderous throng are surprised and awed by what they have seen and felt, yet they are ready to lay hands upon Him as they see the boldness of Judas, who dared to touch the person of Him whom they had just seen glorified. But the disciples did not think that He would give Himself up into the hands of His enemies, and they were offended when they saw that He did not intend to free Himself from their hands. Then they forsook Him and fled, leaving their Master alone. Christ has told them in the upper chamber that they would forsake Him in this manner. He had said, "Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone; and yet I am not alone, because the Father is with me."

Betrayed by a kiss into the hands of His enemies, He was dragged to the judgment hall, where sinful men mocked Him, derided Him, spit upon Him, and smote Him. He was taken from place to place, sent to Annas, Herod, and Pilate, and unjustly condemned to death. The glorious Son of God "was wounded for our transgression, he was bruised for our iniquities." He meekly bore insult, mockery, and shameful abuse, until His "visage was so marred more than any man, and his form more than the sons of men." With wonder and grief the angels looked upon Him who had been the Majesty of heaven, Him who had worn the crown of glory,

and now [they] see Him crowned with thorns, wounded, bleeding, suffering beneath the rage of men who were filled with satanic madness. The Psalmist says, speaking of Christ's sufferings, "Many bulls have compassed me: strong bulls of Bashan have beset me round. They gaped upon me with their mouths, as a ravening and a roaring lion."

Wonder, O heavens, and be astonished O earth! Behold the oppressor and the oppressed! A wild mob enclosed the Saviour of the world. They mingled coarse oaths with their mockings and jeerings. They hold up in jest His lowly birth and humble life. The chief priests and rulers make sport of His claim to be the Son of God, and vulgar jests and insulting sneers are passed from lip to lip. Satan spoke through his servants and filled the chief priests and elders with the most bitter hatred. The learned men gathered the mobs together and led them on to words and deeds of the most vile and cruel character, and priests and people were united in bitter hatred against the Lamb of God, who taketh away the sins of the world.

After scourging Christ, the precious Son of God, they lead Him forth and lay the cross upon His bleeding shoulders. His footsteps to Calvary are marked with blood. On every side of Him walk bitter enemies as He is led away to be crucified. "He was oppressed, and he was afflicted, yet he opened not his mouth. He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth."

He is nailed to the cross and hangs between the heavens and the earth. His sorrowing disciples have followed Him a long way off, behind the murderous throng, but their hearts are bursting with grief as their

beloved Teacher suffers as the lowest of criminals. Close to the cross are the priests and elders, mocking and jeering and saying, "Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross." Likewise also the chief priests mocking him with the scribes and elders said, "He saved others: himself he cannot save; If he be the king of the Israel, let him now come down from the cross, and we will believe him. He trusted in God: let him deliver him now, if he will have him; for he said, I am the Son of God."

Not one word did Jesus answer to all this. Even while the nails were being driven through His hands and His feet and the sweat drops of agony were thick upon His brow, He breathed a prayer of pardoning love for His murderers, saying, "Father, forgive them; for they know not what they do." Was there ever suffering and sorrow like that which was borne by our dying Saviour! But it was not physical suffering alone, it was the thought that God's love was withdrawn that made His cup so bitter. It was not pain of body that so quickly ended the life of Christ upon the cross. It was the crushing weight of the sins of the world that broke His

heart. The Father's glory, the Father's love, had left Him, and it was this that forced from His lips the anguished cry, "My God, my God, why hast thou forsaken me?"

With deepest pain the angels saw the despairing agony of the Son of God. Though there were few of our human race that felt pity for His sufferings, yet nature groaned with her bleeding, dying Author. The earth trembled. The sun refused to behold the scene. The heavens gathered blackness, and the angels hid their faces from the awful sight. The innocent, suffering man of Calvary felt the woe that sin makes by cutting off the soul from God. The powers of darkness pressed their temptations upon Him. Satan boasted that Christ was now in his hands, that he was stronger than the Son of God, and that God no longer owned Him as His Son. If God still loved Him, why did He not save Him from death?

Such were the thoughts that Satan pressed upon the Son of God. There were hosts of evil angels thronging about the cross, and the holy angels were not permitted to break their ranks and put to flight the reviling foe. Jesus could not see through the portals of the tomb. Bright hope did

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

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

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

not present to Him the fact that He would come forth from the grave, a victor over death, or tell Him that His Father accepted of His sacrifice. All that He felt during this time of darkness was that the sins of the world were laid upon Him, and that their penalty, death, might forever shut Him away from the face of His Father. The temptation to think that His Father had forever left Him caused that fearful cry from the cross, "My God, my God, why has thou forsaken me?"

But when, in His dying agonies, despair pressed upon the soul of the Redeemer, He remembered that tokens had been given to Him of His Father's love, and as He yielded up His precious life, by faith alone He rests in Him whom it had been His joy to obey. Though surrounded by gloom, yet amid the awful darkness, which was felt even by nature, the Redeemer drained the cup of suffering to the dregs. By faith He dimly believes that He shall triumph over death, and He cries with a loud voice, "Father, into thine hand I commend my spirit." He knows that His Father is full of mercy, justice, compassion, and love, and in trustful confidence, He yields Himself to God. There is a great earthquake, and the people hear the man of Calvary say with His last breath, "It is finished!"

The heaving earth, the rent rocks, and the dense darkness all say that it was the Son of God who died. At the mighty earthquake, the veil of the temple was rent in twain. Fear and terror seized those who had so lately mocked and sneered at Him. As Christ yielded His spirit into the hands of the Father, the mocking and jeering of the priests and elders is hushed. The astonished throng begin to withdraw and in terror seek to grope their way through the darkness back to the city. As they went, they

smote upon their breasts, and speaking scarcely above a whisper, said among themselves, It is an innocent man that has suffered. What if indeed He were the Son of God?

Jesus did not yield up His life until He had done the work which He came to do. With His latest breath He had said, "It is finished." Angels rejoiced as they heard the words that told them that the mission of Christ had been successful. They knew that Satan was defeated, His kingdom lost. Christ had not shunned death to carry out the plan of salvation, and there was joy in heaven because, through faith in Christ, the sons of Adam could finally be raised to a seat upon the throne of God.

Christ left His glory, laid aside His royal robe, stepped down from the throne, and clothed His divinity with humanity in order to save humanity. Think of the difference between Christ in glory, listening to millions of voices of angels as they sing anthems in His praise, and Christ in His humiliation and sorrow, listening to the mockery, sneers, and insult of the race for which He died. O what love has He had for us! As a member of the human family, He was mortal; but as God, He was the fountain of light to the world. He could have withstood death; He might have refused to go into the grave; but for our sakes, He lay down His life, that He might bring light and immortality to light. He yielded up His life in order that man should not suffer eternal death. He was not compelled to die; it was by His own choice that He bore the sin of the world and endured the bitter penalty.

It was because of His great, redeeming love for us, which will ever remain a mystery, that Christ left His throne in heaven and came to

a sinful world to be scorned, to be set aside, to be jeered at, to be rejected, and finally to die upon the cross. O, what love! What amazing love! That the Son of God could come to earth to be made sin for us, in order that we might be brought back to God, and given a place with Him in the mansions of glory. And O, what is man that such a price should be paid for his redemption!

The more fully we understand the great sacrifice made by the Majesty of heaven in dying for man, the more will the plan of salvation be glorious to us, and the thought of Calvary will awaken love and peace and joy in the Christian's heart. Praise to God and to the Lamb will be in our hearts and on our lips, for pride and self-worship cannot live in the heart that keeps fresh in memory the scenes of Calvary.

At what a cost has salvation been given to us! What will be the portion of those who heed not the voice of mercy? What will those deserve who will not walk in the path of obedience to God's commands? What will be the fate of those who profess to be followers of Christ, yet who do not take up the cross as humble disciples? How many set aside the Word of our loving Saviour, and

because they want their own way, they close the door of their hearts against the Son God? He was eternally rich, "yet for our sakes he became poor, that we through his poverty might be rich." He was clothed with light and glory, hosts of heavenly angels were glad to do His pleasure, yet He took upon Him the nature of man, and was made "in the likeness of sinful flesh," and became sin for us, "that we might be made the righteousness of God in him." We are "accepted in the Beloved."

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God!" Here is love that no language can express. He who beholds and yields to this matchless love will have noble thoughts, become pure in heart, and be changed in character, and will go forth to be a light to the world, to shed the light of this love to those who are in darkness. Let us contemplate the cross of Christ and say with the apostle, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

{Manuscript 45, 1892}



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Covenants

BY C. W. HOLT

I notice in the "Harbinger and Advocate" of Dec. 6th, 1851, the following statements by the Editor of that paper, in his article entitled, "Seventh-day Sabbath Abolished."

"God has not made two covenants yet: the Bible recognizes only two. One of these covenants was made with Israel at Horeb, and by Paul is called the old covenant or testament. But the other covenant has not yet been made. But it will soon be made with Judah and Israel – is called the new covenant or testament."

The Editor's statement, that the Bible recognizes only two covenants is certainly incorrect. I will here mention several of the many covenants recognized in the word of God.

1. The covenant made with Noah. "And God spake unto Noah, and to his sons with him, saying, and I, behold, I established my COVENANT with you, and with your seed after you.... And God said, This is the token of the covenant which I make between me and you, and every living creature that is with you, for perpetual generations. I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth." Gen.ix,8,13.

2. The covenant made with Abraham. "And I will establish my COVENANT between me and thee, and thy seed after thee, in their generations, for an everlasting COVENANT; to be a God unto thee, and to thy seed after thee." Gen.xvii,7. Then will I remember, my COVENANT with Jacob, and also my COVENANT with Isaac, and also my COVENANT with Abraham will I remember," Lev.xxvi,42.

3. The COVENANT made in Horeb. Says Moses to Israel that came out of Egypt: "The Lord our God made a covenant with us in Horeb." Deut.v,2. This was a mutual agreement between God and the people. See Ex.xix; Deut.xi; Lev.xxvi,3-5. This covenant related exclusively to the welfare of the Jews in literal Canaan. The blessings named in the text referred to, were to be enjoyed by them on condition that they kept the ten commandments; therefore, the ten commandments were not the covenant, but the conditions of that covenant.

4. The COVENANT made with David. "Yet he hath made with me an everlasting COVENANT, ordered in all things, and sure." 2Samuel xxiii,5.

5. The NEW COVENANT. "Behold, the days come, saith the Lord, that I will make a new COVENANT with the house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord. But this shall be the covenant that I will make with the house of Israel, after those days saith the Lord, I will put my law [ten commandments] in their inward parts, and write it in their hearts, and will be their God, and they shall be my people," Jer.xxxi,31-33. Heb.viii, 7-13; x,16,17.

The Editor of the "Harbinger", professing to be a teacher in Israel, before asserting that "the Bible recognizes only two covenants", should read that precious volume more carefully. If his readers had not

the Bible to read for themselves, they would certainly be led astray.

The statement of the Editor, that the NEW COVENANT is not yet made, is in contradiction with the plain testimony of the word of the Lord. Paul, in his epistle to the Hebrews, speaks of two covenants. One he calls the "first covenant", also the "old covenant. The other is called the "new covenant", the "second", and "better covenant". The first, or old covenant is the one made in Horeb. That covenant had moral and ceremonial conditions. The moral conditions were the ten commandments engraven in stone. The ceremonial conditions of that covenant were written in a book, by the hand of Moses. – These ceremonies, performed by the Jewish priesthood in the worldly sanctuary, were imposed on the Jews until the time of reformation. Then the first covenant ceased, and gave place to

the second, or better covenant established on better promises, of which Christ is a minister.

The Apostle states [Heb.ix,] that the first covenant had ordinances of divine service and a worldly sanctuary. He also shows that the better covenant has divine services performed by our High Priest, the Son of God in the Heavenly Sanctuary.

Now of the things which we have spoken this is the sum; we have such an High Priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the Sanctuary, and of the true tabernacle, which the Lord pitched and not man." Heb.viii,1,2. "But now hath he [the Son of God] obtained a more excellent ministry, by how much also he is the mediator of a better covenant which was established upon better promises.", Verse 6.

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Now as certain as the Son of God is a mediator, just so certain has the new covenant been made. No truth is more clearly stated in the Bible than that the new covenant commenced with the priest-hood of Christ in the Heavenly Sanctuary. The Holy Ghost, on the day of pentecost, signified that the services of the first covenant, in the worldly sanctuary, were no longer of any virtue, and that the services of the new covenant in the Heavenly Sanctuary had commenced.

"The Holy Ghost this signifying, that the way into the holiest of all [holy places, Macknight] was not yet made manifest, while as the first tabernacle was yet standing; which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience, which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation. But Christ being come an High Priest of good things to come, by a greater and more perfect tabernacle not made with hands, that

is to say, not of this building." Heb.ix,8-11.

"And for this cause he is the mediator of the new testament, [covenant,] that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead; otherwise it is of no strength at all while the testator liveth." Verses 15-17.

Christ, the Testator, is clearly shown to be the mediator of the new testament, or covenant, which becomes of force after his death. This covenant was to be confirmed for one week, [seven years,] and in the midst [middle] of the week, the Jewish "sacrifice and the oblation" was to virtually cease, by the death of the Testator. This covenant was confirmed three years and a half by the Testator, and then three years and a half by witnesses chosen before the death of the Testator, who were qualified by the descent of the Holy Ghost on the day of

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pentecost, when the new covenant was in full force, Says Paul. "Who also hath made us able ministers of the new testament; [covenant;] not of the letter, but of the Spirit," 2Cor.iii,6. This testimony shows that the new covenant has been made, and that the Apostles were ministers of it.

The Editor also states, that the "new covenant or testament," when made, "will be written on the heart, etc., is the ministration of the Spirit," and refers us to Jer.xxxi,31-44; Heb.viii and ix.

Here let it be understood that it is not the new covenant or the ministration of the Spirit, that is to be written on the heart, as stated by the Editor of the "Harbinger"; but the law of God, according to the testimony of Jeremiah and Paul. And how absurd to place the ministration of the Spirit in the future, contrary to the teachings of Christ and his Apostles.

Said Jesus, "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: and ye also shall bear witness, because ye have been with me from the beginning." John xv,26,27.

The disciples were to tarry at Jerusalem until they were endowed with power from on high. Luke xxiv,49. "And when the day of pentecost was fully come, they were all of one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting, And there appeared unto them cloven tongues like as of fire, and it sat upon each of them,

And they were all filled with the Holy Ghost, and began to speak, with other tongues, as the Spirit gave them utterance." Acts ii,1-4.

Peter went to the house of Cornelius to preach the gospel to the Gentiles, and while he "spake to them the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed, were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost." Acts x,44,45.

The Editor also says, "If you read with an unprejudiced mind, we think you will learn to the joy of your heart, that the old covenant or ministration of death, is abolished, and that the new covenant, which will give life, is soon to be made with Judah and Israel."

That the old covenant is done away, and that the ministration of that covenant, which was death, is abolished is evident. It is also very evident that the new covenant has been made, and was confirmed by Christ and his Apostles more than 1,800 years since. By reading the New Testament we learn to the joy of our hearts that the ministration of the Spirit, which giveth life, has been enjoyed by the Church of Christ since the day of pentecost, and may now be enjoyed, in all its fulness, by the humble followers of the Lamb, who keep the commandments of God and have the Testimony of Jesus Christ.

Oswego, (N. Y.), Jan. 5th, 1852.

{January 13, 1852, The Advent Review, and Sabbath Herald, Vol. 2, pages 76.13 to 77.7}



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The Reason the Sabbath Was Not Changed After the Cross

Jerry O'Donnell

Many accuse Jesus of changing the Sabbath to Sunday. The most popular excuse is that it happens to be the first day of the week that Jesus rose from the tomb. "In the end of the sabbath, as it began to dawn toward the first [day] of the week, came Mary Magdalene and the other Mary to see the sepulchre. And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it" (Matthew 28:1-2). "Now when [Jesus] was risen early the first [day] of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils" (Mark 16:9). "Now upon the first [day] of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain [others] with them. And they found the stone rolled away from the sepulchre. And they entered in, and found not the body of the Lord Jesus" (Luke 24:1-3). "The first [day] of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him" (John 20:1-2).

Another argument is that Jesus appeared to the disciples not once but twice, though someone's math is a bit off. The first encounter states, "Then the same day at evening, being the first [day] of the week, when the doors were shut where the disciples

were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace [be] unto you" (John 20:19). The second visitation is described as, "And after eight days again his disciples were within, and Thomas with them: [then] came Jesus, the doors being shut, and stood in the midst, and said, Peace [be] unto you" (John 20:26). If the first encounter was on the first day of the week, eight days later would make it the second day of the week and not the first day.

One more argument that implies the change is that the Holy Spirit was sent on the first day of the week. Acts 2:1 tells us that it was on a certain day: "And when the day of Pentecost was fully come, they were all with one accord in one place" (Acts 2:1). According to Leviticus 23:15-16, it appears to be the correct calculation: "And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete: Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the LORD." The forty-ninth day would be the Sabbath while the fiftieth would be on the first day of the week.

But do these implications replace the grandeur of the writing of the Ten Commandments when there were "the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking" (Exodus 20:18)? The logical answer would be to think it is not sufficient, but even so, do we have a "Thus saith the Lord" that can

prove that these implications are completely false? Yes, we do, but before we get to it, let us address one more popular excuse of the Sabbath being changed supposedly to Sunday.

Jesus is accused of doing away with the Sabbath as He confronted the priests, elders, scribes, Pharisees, etc. There was the cornfield incident (Matthew 12:1-8, Mark 2:23-28, Luke 6:1-5) where it was permitted to take from plants on the Sabbath day some food for nourishment since they were not harvesting the whole field. There was the healing of the withered hand (Matthew 12:9-13, Mark 3:1-5, Luke 6:6-10), which healing is allowed on the Sabbath. There was the woman with the infirmity for eighteen years (Luke 13:10-16), which again points to the fact that healing is allowed on the Sabbath. Then there was the man with the dropsy (Luke 14:1-5), which continues the theme of healing being allowed on the Sabbath. Of course, the big one in which a healing takes place and the man was told to pick up his bed as well as to go in peace (John 5:5-18), but what was the healed man supposed to do? Was he to camp out at the pool at Bethesda until after the Sabbath, or was he to

leave his bed behind and hope it was still there after the Sabbath? But today's ministers hold that up as an example of Jesus removing the Sabbath restrictions of no working on it. And one last incident that drew lots of attention was the healing of the blind man with the act of washing mud out of his eyes (John 9:1-41).

But did Jesus speak of changing the Sabbath to another day? Hebrews 4:8-9 answers that question, "For if Jesus had given them rest, then would he not afterward have spoken of another day. There remaineth therefore a rest to the people of God." Besides, if Jesus were teaching a different day, why would He say, "pray ye that your flight be not in the winter, neither on the sabbath day" (Matthew 24:20)?

Now, returning back to the implications given upon the first day of the week, we have all of Jesus' teachings, or should we say, the providing of the New Testament was to be completed before His death. The reason is because the Bible teaches that after His death, it does not count. It is like a person having a will for when they die and wants to leave behind their belongings to

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others. While they are alive, they can change the will all they want, but once they die, it cannot continue to be changed.

Now, here is the scripture that says what we just stated:

“And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions [that were] under the first testament, they which are called might receive the promise of eternal inheritance. For where a testament [is], there must also of necessity be the death of the testator. For a testament [is] of force after men are dead: otherwise it is of no strength at all while the testator liveth. Whereupon neither the first [testament] was dedicated without blood. For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, Saying, This [is] the blood of the testament which God hath enjoined unto you. Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no

remission.[It was] therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, [which are] the figures of the true; but into heaven itself, now to appear in the presence of God for us: Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment: So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation” (Hebrews 9:15-28).

In summary, the first, or Old Testament was sealed in blood and so is the second, or New Testament nullifying changes that would come after His death. So, implication, or not, all the acts of Jesus after dying on the cross do not change a thing. Sunday is not the new Sabbath, but you already knew that.



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Heavenly Health

Reen Swindle

Are We in Danger of Being Deceived?

I would venture to say we are in serious danger of being deceived, and sometimes even by our own doing. If we are only surface-reading scriptures we might miss valuable warnings. I encourage all to stop and look up words that might have fuzzy definitions in your mind, and you just read right over them, missing valuable cautions. These two scriptures are loaded with valuable information that we cannot afford to mis-read, or we could miss being included in God's kingdom.

There are many Biblical examples and explanations of different ways in which we can be deceived. The reason I am focusing on 1 Corinthians in this article is because I have received specific questions about some of these words that some people either do not think are clear, or they have substituted their own understanding and have missed the point of, or completely changed the message of, the scripture. We must never change the scriptures to fit our own understanding, because we are then deceiving ourselves. I have used the Noah Webster's 1828 Dictionary, online, to define these words which are used in the Bible, with few comments of my own.

1 Corinthians 6:9, 10 say, "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God."

Let us examine a little closer those who will be deceived in this verse and will not inherit the kingdom of God.

What, exactly, is a fornicator?

1. An unmarried person, male or female, who has criminal conversation with the other sex; also, a married man who has sexual commerce with an unmarried woman.
2. A lewd person.
3. An idolater.

So, we can see from this clear definition, fornicator covers a wider area than just a description of a sexual nature. How is an idolater a fornicator? Spiritual fornication is equivalent to idolatry.

An idolater is someone who worships idols; or who pays divine honors to images, statues, or representations of anything made by hands; one who worships as a deity that which is not God; or is simply a pagan who would not be a person who gives honor to God, so that would be someone of a low character, worshipping other gods. A lewd person is of the low character also, and crosses over into the sexual nature, who might spend time in any lustful past-time like pornography, as an example.

An adulterer is a man guilty of adultery; a man who has sexual contact with any married woman, except his wife. In scripture, an idolater, is as shown in Ezekiel 23:37, which says, "That they have committed adultery, and blood [is] in their hands, and with their idols have

they committed adultery, and have also caused their sons, whom they bare unto me, to pass for them through [the fire], to devour [them].” This passage makes the connection with idol worship and fornication.

Effeminate would be having the qualities of the female sex; soft or delicate to an unmanly degree; womanish; weak. I believe the picture is clear on this one.

Abusers of themselves with mankind are those who engage in homosexual acts. Simple as that.

Thieves might seem pretty self-explanatory, but hold that thought: A thief is one who takes the property of another wrongfully, either secretly or by violence, as shown in Job 30:5, which tells us, “They were driven forth from among [men], (they cried after them as [after] a thief;)”. But the word “thief” is also defined as one who seduces by false doctrine. This one might be a head-scratcher for you: “Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, *the same is a thief and a robber*. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from

him: for they know not the voice of strangers” (John 10:1-5).

A drunkard is one given to ebriety or an excessive use of strong liquor; a person who habitually or frequently is drunk. “A drunkard and a glutton shall come to poverty: and drowsiness shall clothe [a man] with rags.” Proverbs 23:21.

A covetous person is one who is very desirous; eager to obtain; in a good sense, as covetous of wisdom, virtue or learning; however, inordinately desirous, excessively eager to obtain and possess; directed to money or goods, avaricious. Especially someone who has the “keep up with the Joneses” attitude.

Revilers are those who treat others with contemptuous language.

An extortioner is one who practices, you guessed it – extortion – which is the act of extorting, which is the act or practice of wresting anything from a person by force, duress, menaces, authority, or by any undue exercise of power; illegal exaction; illegal compulsion to pay money, or to do some other act. Extortion is an offense punishable at common law.

I hope these definitions make things clearer to the reader leading to better spiritual health, an often overlooked area of health. Feel free to question at any time, as it is our privilege to help one another in understanding God's Word, and receiving heavenly health.



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Healthy And Delicious Recipes

Lisa O'Donnell

Sausage and Rice Casserole

Ingredients

- 2 tablespoons extra-virgin olive oil divided
- 12 ounces cooked Vegan Italian sausage links sliced
- 1 red bell pepper cored and sliced
- 1 orange or yellow bell pepper cored and sliced
- 1 small or 1/2 large yellow onion sliced
- 1 teaspoon dried basil
- ½ teaspoon kosher salt
- 1 cup rice of choice
- 2 cloves garlic minced
- 1 cup low-sodium vegetable broth
- 1 15-ounce can fire-roasted tomatoes in their juices

Instructions

1. Heat 1 tablespoon olive oil in a large nonstick skillet with a tight-fitting lid over medium-high heat.
2. Add the sausage slices and cook for a few minutes on each side, until brown, about 5 to 8 minutes total.
3. Remove to paper towel lined plate, to remove any excess oil, and set aside. At this time also cook your rice of choice.
4. With a paper towel, carefully wipe the skillet until it is mostly clean.
5. Heat the remaining tablespoon olive oil over medium high.
6. Add the bell peppers, onion, basil, and salt and cook until the onion begins to soften and brown, about 3 minutes.
7. Add the garlic.
8. Cook until fragrant, about 30 seconds.
9. Add the vegetable broth and canned tomatoes in their juices, stir well.
10. Bring to a boil, stir again, then cover and simmer on low heat for 5 minutes.
11. Stir in the sausage slices, re-cover the skillet and remove from the heat.
12. Let stand 5 minutes, until most of the remaining liquid is absorbed then mix in cooked rice.



~ Bell pepper plants have been cultivated for thousands of years. They were first domesticated in the region that is now known as Mexico, and their cultivation spread throughout Central and South America. The plant was not introduced to Europe until the 16th century, when Christopher Columbus brought it back from his travels to the New World.

Natural Vitamins

Jerry O'Donnell

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The Uses of Water In Health and Disease

Dr. John H. Kellogg, M.D.

The Mucous Membranes — (Page 17 to 18)

All cavities in the body which communicate with the surface by openings are lined with a membrane which is called mucous, from the character of its secretion. The mucous membranes are continuous with the skin at the natural openings of the body, and very closely resemble it in structure, being formed of several layers, like the skin, and having a superficial portion made up of layers

formed by the deeper tissues. Mucous membrane forms the lining of the air-passages and lungs, of the whole alimentary canal, and of the urinal and genital organs. Its extent in the lungs alone has been estimated by scientists at 1400 square feet, or more than seventeen times the whole extent of the skin.



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.

How Did Judas Die and Who Bought the Field?

Did Judas hang himself or throw himself off of a cliff? Did the chief priests buy the field or did Judas buy the field with the thirty pieces of silver?

Matthew 27:3-10 Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, Saying, I have sinned in that I have betrayed the innocent blood. And they said, What [is that] to us? see thou [to that]. And he cast

down the pieces of silver in the temple, and departed, and went and hanged himself. And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potter's field, to bury strangers in. Wherefore that field was called, The field of blood, unto this day. Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel

did value; And gave them for the potter's field, as the Lord appointed me.

Acts 1:18-19 Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Acedama, that is to say, The field of blood.

Combining the two references together, Judas hung himself, not merely a foot or two off the ground, but several feet. After being dead a good long while, a bit of weight was pulling down either on the cord or branch. Dead weight seems heavier than a living person's weight, hence why there is a comparison with something being heavy to dead weight. Either the cord or branch snapped and the body hit the ground hard. It hit so hard that his bowels gushed out. Evidently, the tree was on a hill or slope or maybe even at the edge of a cliff, allowing him to fall

headlong. So, it is the combined story that tells the whole messy picture.

As for buying the field, though Judas threw the money into the temple and the chief priests and elders collected the money and even bought the field, the money technically was still the property of Judas. Therefore, the field was purchased by the money from Judas' payment. The deed was done. The payment was made. Judas returning the payment was rejected by the chief priests and elders, making the money still that of Judas, though it was no longer in his physical possession.

Even the IRS would back up that explanation. If a person came into a lot of money but chose to immediately give it all to charity, the IRS expects the original owner of the money to still pay taxes on it. So, be careful if you were to come into having a lot of money, but want to give it all away. Consider keeping a portion that the IRS will be requesting at the end of the year.

Therefore, in both cases, there once again is no contradiction.



Authorized KJV vs Catholic Bible

Jerry O'Donnell

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

Who Killed Goliath

Was it Elhanan or David? It may be an obvious answer, but to some, not many; but some modern versions say

it was Elhanan. The verse in consideration is **2 Samuel 21:19**.

King James Version: “And there was again a battle in Gob with the Philistines, where Elhanan the son of Jaareoregim, a Bethlehemite, slew [the brother of] Goliath the Gittite, the staff of whose spear [was] like a weaver's beam.”

In Error:

American Standard Version: And there was again war with the Philistines at Gob; and Elhanan the son of Jaareoregim the Beth-lehemite slew Goliath the Gittite, the staff of whose spear was like a weaver's beam.

Amplified Bible: There was war with the Philistines again at Gob, and Elhanan the son of Jaare-oregim, a Bethlehemite, killed Goliath the Gittite, whose spear shaft was like a weaver's beam.

Bishops' Bible of 1568: And there was another battaile in Gob with the Philistines, where Elhanan the sonne of laere Oregim a Beth lehennite slue Goliath ye Gethite: the staffe of whose speare was as great as a weauers clothbeame.

Brenton Septuagint Translation: And there was a battle in Rom with the Philistines; and Eleanan son of Ariorgim the Bethleemite slew Goliath the Gittite; and the staff of his spear was as a weaver's beam.

Catholic Public Domain Version: Then there was a third war in Gob against the Philistines, in which Adeodatus, a son of the forest, a weaver from Bethlehem, struck down Goliath the Gittite, the shaft of whose spear was like the beam used by a cloth maker.

Christian Standard Bible: Once again there was a battle with the Philistines at Gob, and Elhanan son of Jaare-oregim the Bethlehemite killed

Goliath of Gath. The shaft of his spear was like a weaver's beam.

Contemporary English Version:

There was still another battle with the Philistines at Gob. A soldier named Elhanan killed Goliath from Gath, whose spear shaft was like a weaver's beam. Elhanan's father was Jari from Bethlehem.

Coverdale Bible of 1535: And there arose yet warre at Gob with the Philistynes. Then Elhanan the sonne of laere Orgim a Bethleemite smote Goliath the Gethite, which had a speare, whose shaft was like a weeuers lome.

Darby Bible Translation: And there was again a battle at Gob with the Philistines; and Elhanan the son of Jaare-oregim, a Bethlehemite, smote Goliath the Gittite; now the shaft of his spear was like a weaver's beam.

Douay-Rheims Bible: And there was a third battle in Gob against the Philistines, in which Adeodatus the son of the Forrest an embroiderer of Bethlehem slew Goliath the Gethite, the shaft of whose spear was like a weaver's beam.

English Revised Version: And there was again war with the Philistines at Gob; and Elhanan the son of Jaare-oregim the Beth-lehemite slew Goliath the Gittite, the staff of whose spear was like a weaver's beam.

English Standard Version: And there was again war with the Philistines at Gob, and Elhanan the son of Jaare-oregim, the Bethlehemite, struck down Goliath the Gittite, the shaft of whose spear was like a weaver's beam.

Geneva Bible of 1587: And there was yet another battel in Gob with the Philistims, where Elhanah the sonne of laare-oregim, a Bethlehemite slewe Goliath the Gittite: the staffe of

whose speare was like a weauers beame.

GOD'S WORD® Translation: When more fighting broke out with the Philistines at Gob, Elhanan, son of Jaare Oregim from Bethlehem, killed Goliath of Gath. (The shaft of Goliath's spear was like a beam used by weavers.)

Good News Translation: There was another battle with the Philistines at Gob, and Elhanan son of Jair from Bethlehem killed Goliath from Gath, whose spear had a shaft as thick as the bar on a weaver's loom.

Holman Christian Standard Bible: Once again there was a battle with the Philistines at Gob, and Elhanan son of Jaare-oregim the Bethlehemite killed Goliath the Gittite. The shaft of his spear was like a weaver's beam.

International Standard Version: In yet another battle at Gob, Jaare-oregim the Bethlehemite's son Elhanan killed Goliath the Gittite, the shaft of whose spear resembled that of a weaver's beam.

JPS Tanakh 1917: And there was again war with the Philistines at Gob; and Elhanan the son of Jaare-oregim the Beth-lehemite slew Goliath the Gittite, the staff of whose spear was like a weaver's beam.

New American Standard Bible: And there was war with the Philistines again at Gob, and Elhanan the son of Jaare-oregim the Bethlehemite killed Goliath the Gittite, the shaft of whose spear was like a weaver's beam.

Peshitta Holy Bible Translated: And there was again war for Israel with the Philistines, and Elhanan son of Malaph the Weaver who was from Bayth Lekhem killed Gulyath the Philistine, and the shaft of his spear was thick as the beam of a weaver

Smith's Literal Translation: And there will be yet war in Gob with the rovers, and Elhanan, son of Jaare-Oregim of the House of Bread, will strike Goliath the Gathite, and the wood of his spear as the beam of those weaving.

Correct, This Time:

A Faithful Version: And there was again a battle with the Philistines in Gob, where Elhanan of Bethlehem, the son of Jaare-Oregim, killed one of the sons of Goliath the Gittite, the staff of whose spear was like a weaver's beam.

Berean Study Bible: Once again there was a battle with the Philistines at Gob, and Elhanan son of Jair the Bethlehemite killed the brother of Goliath the Gittite, the shaft of whose spear was like a weaver's beam.

Lamsa Bible: And there was again war between Israel and the Philistines, and Elhanan the son of Malap a weaver, a Beth-lehemite, slew a brother of Goliath the Philistine, the staff of whose spear was like a weaver's beam.

Literal Standard Version: And the battle is again in Gob with the Philistines, and Elhanan son of Jaare-Oregim, the Beth-Lehemite, strikes [a brother of] Goliath the Gittite, and the wood of his spear [is] like a weavers' beam.

NET Bible: Yet another battle occurred with the Philistines in Gob. On that occasion Elhanan the son of Jair the Bethlehemite killed the brother of Goliath the Gittite, the shaft of whose spear was like a weaver's beam.

New Heart English Bible: There was again war with the Philistines at Gob; and Elhanan the son of Jair the

Bethlehemite killed the brother of Goliath the Gittite, the staff of whose spear was like a weaver's beam.

New International Version: In another battle with the Philistines at Gob, Elhanan son of Jair the Bethlehemite killed the brother of Goliath the Gittite, who had a spear with a shaft like a weaver's rod.

New King James Version: Again there was war at Gob with the Philistines, where Elhanan the son of Jaare-Oregim the Bethlehemite killed the brother of Goliath the Gittite, the shaft of whose spear was like a weaver's beam.

New Living Translation: During another battle at Gob, Elhanan son of Jair from Bethlehem killed the brother of Goliath of Gath. The handle of his spear was as thick as a weaver's beam!

Webster's Bible Translation: And there was again a battle in Gob with the Philistines, where Elhanan the son of Jaareoregim, a Beth-lehemite, slew the brother of Goliath the Gittite, the staff of whose spear was like a weaver's beam.

World English Bible: There was again war with the Philistines at Gob; and Elhanan the son of Jaareoregim the Bethlehemite killed Goliath the Gittite's brother, the staff of whose spear was like a weaver's beam.

Young's Literal Translation: And the battle is again in Gob with the Philistines, and Elhanan son of Jaare-Oregim, the Beth-Lehemite, smiteth a brother of Goliath the Gittite, and the wood of his spear is like a beam of weavers.



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.

Avoiding Sabbath Weariness

When bringing in the Sabbath or taking it out, be careful not to allow the practice to become wearisome, tiresome, or any other "some" that is negative. It should be a positive experience.

At family worship [on Sabbath] let the children take a part. Let all bring their Bibles and each read a verse or two. Then let some familiar hymn be sung, followed by prayer. For this, Christ has given a model. The Lord's Prayer was

not intended to be repeated merely as a form, but it is an illustration of what our prayers should be – simple, earnest, and comprehensive. In a simple petition tell the Lord your needs and express gratitude for His mercies. Thus you invite Jesus as a welcome guest into your home and heart. In the family long prayers concerning remote objects are not in place. They make the hour of prayer a weariness, when it should be regarded as a privilege and blessing.

Make the season one of interest and joy. {CG 524.2}

Involving the children in reading and singing keeps their interest. Reading and preaching to them and to others without any involvement from the listeners soon leads to the mind wandering. And wandering minds tend to become weary.

When prayer time does happen, be careful of several things. Praying for things that most of the listeners have no clue about simply draws the prayer out to be longer than it needs to be. If you just have to mention something, make it generic, like saying, "Thank you for your blessings and answered prayers."

Likewise, praying for everything, even in the form of thanksgiving, can tire the mind as well. Save all of that for private time with God. Keep the public prayer, as Ellen White recommends, to about two minutes or so. "One or two minutes is long enough for any ordinary prayer" {2T 581.1}. Sure, we may just feel the urge to be very thankful to God for all of His blessings but the attention span of those not praying is far shorter than the one person who is praying; therefore, they ought to be aware of such and keep things simple

and concise. And if more than one person will be praying, lengthy prayers kind of steal from others, not only in time, but if one person thanks God for every specific nature item encountered throughout the week, what do those that prayer afterward have left to pray about without repeating what was already said. And repeating other people's prayers is never appreciated, especially by children.

That, of course, brings up another matter. "When ye pray, use not vain repetitions, as the heathen [do]: for they think that they shall be heard for their much speaking" (Matthew 6:7). Listing a whole bunch of synonyms so as to have much speaking towards God is a form of pride. We are showing off our vocabulary. We know that God is the "Mighty God", but in the prayer, we do not have to pray "mighty, strong, invincible, powerful, etc." They are all the same characteristic. Praise God for being mighty, and how about all-seeing, and all-knowing, etc. Now, we are onto multiple attributes of God making our listeners think.

Again, the goal is to make this time at the start and end of the Sabbath a time of interest and joy and not a drudgery or being dreadful.



Questions And Answers

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

Question: What actually will bring on the final events, like Sunday law?

Answer: Many Seventh-day Adventists speculate that it is climate change, which for years, we have been advocating that such a stance

by the Vatican along with many of the world, usually atheists, is to get all the non-Christians, but planet-loving people on board with a Sunday law; otherwise, they would oppose such a law. We also have advocated

that it is not simply the ascendancy of the religious right to legislate it either, for many would oppose that as well. But a hidden gem in the writings of Ellen White reveals what the issue will be, and, folks, it is already happening. Do you really think the last four years of absurdity was purely by accident? That those years ushering in all unbelievable protections towards sinful practices were just because liberals controlled the office?

“The Word of God plainly declares that His law is to be scorned, trampled upon, by the world; there will be an extraordinary prevalence of iniquity. The professed Protestant world will form a confederacy with the man of sin, and the church and the world will be in corrupt harmony” {2SM 367.3}.

“Here the great crisis is coming upon the world. The Scriptures teach that popery is to regain its lost supremacy, and that the fires of persecution will be rekindled through the time-serving concessions of the so-called Protestant world. In this time of peril we can stand only as we have the truth and the power of God. Men can know the truth only by being themselves partakers of the divine nature. We have need now for more than human wisdom in reading and searching the Scriptures; and if we come to God's Word with humble hearts, He will raise up a standard for us against the lawless element” {2SM 367.4}.

It is the prevalence of iniquity in the world that brings on the crisis. So, do not get caught up in thinking the “green movement” is going to usher it in. Do not think it simply a “just because” situation in which Protestants feel they should force people into Christianity. A financial collapse where everyone is on food

stamps is not going to usher it in. World War III is not even going to usher it in.

When this world cannot even tell a man from a woman; can easily take the life of influential or even political opponents with ease; when a person is able to get away with literal murder with little to no repercussion; to not care that a country's own citizens no longer feel safe because illegal activity, especially at the border crossings, has been going on unchecked, not only in this country but elsewhere; when every day there is new gender being born; when the citizens know they are being duped with reason for high inflation and restrictions; and so on, and so on; we have reached a point in which we have extraordinary prevalence of iniquity in just about every country. Those that claim we have always had political assassinations, it was never like we have it today that one party is calling for the extermination of the other, and by loud-mouthed politicians who see no fall-out over their rhetoric. Not one of them is seeing any jail time, but the average citizen would see jail time if they did the same thing. People have had enough, even of the two-tiered system.

In retaliation, the professed Protestant world has formed a confederacy with the man of sin. It is called the ecumenical movement. All we are waiting for is the ascendancy of the church and the whole world to be in corrupt harmony to usher in the morality laws, including Sunday sacredness. The church, as we are told, fulfills this role when “The ‘image to the beast’ represents that form of apostate Protestantism which will be developed when the Protestant churches shall seek the aid of the civil power for the

enforcement of their dogmas” {GC 445.2}. “In order for the United States to form an image of the beast, the religious power must so control the civil government that the authority of the state will also be employed by the church to accomplish her own ends” {GC 443.2}. “The prophecy of Revelation 13 declares that the power represented by the beast with lamblike horns shall cause ‘the earth and them which dwell therein’ to worship the papacy – there symbolized by the beast ‘like unto a leopard.’ The beast with two horns is also to say ‘to them that dwell on the earth, that they should make an image to the beast;’ and, furthermore, it is to command all, ‘both small and great, rich and poor, free and bond,’ to receive the mark of the beast. Revelation 13:11-16. It has been shown that the United States is the power represented by

the beast with lamblike horns, and that this prophecy will be fulfilled when the United States shall enforce Sunday observance, which Rome claims as the special acknowledgment of her supremacy. But in this homage to the papacy the United States will not be alone. The influence of Rome in the countries that once acknowledged her dominion is still far from being destroyed” {GC 578.3}.

But as this publication has always promoted, let us not be so focused on the final events, especially Sunday law, giving it only a glance now and then so that we are not in complete ignorance, but let us be about the mission (Revelation 10:11), the service (Matthew 24:46), the spiritual preparation (2 Timothy 4:6), no matter what happens and when it happens.



Making It Plain

Jerry O'Donnell

How Do We Know That Sunrise Services for Easter is Wrong?

The prophet Ezekiel is shown in vision the abominable practices happening inside the body of believers. Realizing that literal Israel did suffer through periods of paganism, they really are not the focus. The writers of the Bible wrote more for the last generation as compared to their own time. “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” (1 Corinthians 10:11).

So, this is what Ezekiel was shown: “Then said he unto me, Hast thou seen [this], O son of man? turn thee

yet again, [and] thou shalt see greater abominations than these. And he brought me into the inner court of the LORD'S house, and, behold, at the door of the temple of the LORD, between the porch and the altar, [were] about five and twenty men, with their backs toward the temple of the LORD, and their faces toward the east; and they worshipped the sun toward the east” (Ezekiel 8:15-16). All of these details are simply a symbolic representation of sun worship happening in the church. And there is no greater example of sun worship

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than to hold a sunrise service on Easter Sunday.

Now, beyond the implications of Ezekiel, we have the fact that Jesus did not rise from the tomb with the rising of the sun. Yes, "when the sabbath was past, Mary Magdalene, and Mary the [mother] of James, and Salome, had bought sweet spices, that they might come and anoint him. And very early in the morning the first [day] of the week, they came unto the sepulchre at the rising of the sun" (Mark 16:1-2), but evidently more specific detail is provided about Mary Magdalene while the other women were lagging behind and did not arrive at the tomb until the sun had risen.

"The first [day] of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and

saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him" (John 20:1-2). Basically, unknown to the other women, Mary Magdalene showed up first before the sunrise, recognized the tomb was empty, and went to report it to be so to Peter and the other disciples. In the meantime, the other women arrived at the tomb as the sun was rising. Therefore, Jesus was long out of the tomb before the sunrise, nullifying the service that is held by many Christian churches on Easter Sunday.

To finish the story, Mary Magdalene along with Peter and John, at the very least, show up and see the empty tomb. After a while, they disperse and Mary Magdalene is left alone crying. Eventually, she ends up speaking to the gardener, Who is really Jesus.



News and Comments

September 17

AP News

Starbucks workers sue over company's new dress code

Although Starbucks' new dress code is more in line with modesty and appearance expectations of the Bible, but not perfect, it is, however, a rebuke to many Christians. There are many churches that have no code and many girls show up like prostitutes, boys show up looking like gang members, etc. God has standards. Sure, we are to come as we are but we are to give God all the

best respect possible, especially since many would dress differently before worldly judges. "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; But (which becometh women professing godliness) with good works" (1 Timothy 2:9-10). "Whose adorning let it not be that outward [adorning] of plaiting the hair, and of wearing of gold, or of putting on of apparel; But [let it be] the hidden man of the heart, in that which is not corruptible, [even the

ornament] of a meek and quiet spirit, which is in the sight of God of great price" (1 Peter 3:3-4).



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.

September 2

Adventist Review

30,000 Adventists March Against Digital Violence in Brazil's Most Populous City

A massive rally of Seventh-day Adventists in São Paulo, Brazil, brought the Breaking the Silence initiative to the forefront on August 23. Approximately 30,000 church members and leaders, according to estimates by the military police, marched through the central Avenida Paulista to highlight the risks of digital violence in contemporary society.

Comment: Although it is a good cause, we are not to be involved in

marches, rallies, etc. There is no biblical example nor an encouragement in the writings of Ellen White. Our work is upon hearts of people and not a drawing of attention to a cause.

Ellen White: "Salt must be mingled with the substance to which it is added; it must penetrate and infuse in order to preserve. So it is through personal contact and association that men are reached by the saving power of the gospel. They are not saved in masses, but as individuals. Personal influence is a power. We must come close to those whom we desire to benefit." {MB 36.1}



Speculation

Philosophical speculation and scientific research in which God is not acknowledged are making skeptics of thousands. In the schools of today the conclusions that learned men have reached as the result of their scientific investigations are carefully taught and fully explained; while the impression is distinctly given that if these learned men are correct, the Bible cannot be. Skepticism is attractive to the human mind. The youth see in it an independence that captivates the

imagination, and they are deceived. Satan triumphs. He nourishes every seed of doubt that is sown in young hearts. He causes it to grow and bear fruit, and soon a plentiful harvest of infidelity is reaped. {CT 377.2}

None need concern themselves about those things which the Lord has not revealed to us. In these days, speculation will abound, but God declares, "The secret things belong unto the Lord." Deuteronomy 29:29.

The voice that spoke to Israel from Sinai is speaking in these last days to men and women, saying, "Thou shalt have no other gods before Me." Exodus 20:3. The law of God was written with His own finger on tables of stone, thus showing that it could never be changed or abrogated. It is to be preserved through the eternal ages, immutable as the principles of His government. Men have set their will against the will of God, but this cannot silence His words of wisdom and command, though they may set their speculative theories in opposition to the teachings of revelation, and exalt human wisdom above a plain "Thus saith the Lord." {CT 248.2}

The Scriptures need not be read by the dim light of tradition or human speculation. As well might we try to give light to the sun with a torch as to explain the Scriptures by human tradition or imagination. God's holy word needs not the torchlight glimmer of earth to make its glories distinguishable. It is light in itself – the glory of God revealed, and beside it every other light is dim. {COL 111.1}

And to a large degree theology, as studied and taught, is but a record of human speculation, serving only to darken "counsel by words without knowledge." Job 38:2. Too often the motive in accumulating these many books is not so much a desire to obtain food for mind and soul, as it is an ambition to become acquainted with philosophers and theologians, a desire to present Christianity to the people in learned terms and propositions. {CT 380.3}

When Satan has undermined faith in the Bible, he directs men to other sources for light and power. Thus he insinuates himself. Those who turn from the plain teaching of Scripture and the convicting power of God's Holy Spirit are inviting the control of demons. Criticism and speculation concerning the Scriptures have opened the way for spiritism and

theosophy – those modernized forms of ancient heathenism – to gain a foothold even in the professed churches of our Lord Jesus Christ. {DA 258.2}

I would say to those who hold views contrary to this plain declaration of Christ: Upon such matters silence is eloquence. It is presumption to indulge in suppositions and theories regarding matters that God has not made known to us in His Word. We need not enter into speculation regarding our future state. . . . {FLB 366.3}

The ministers of Christ today are in the same danger. Satan is constantly at work to divert the mind into wrong channels, so that the truth may lose its force upon the heart. And unless ministers and people practice the truth and are sanctified by it, they will allow speculation regarding questions of no vital importance to occupy the mind. This will lead to caviling and strife; for countless points of difference will arise. {GW 312.2}

To many the Bible is as a lamp without oil, because the knowledge of the Word is turned into channels of speculation that bring misunderstanding and confusion to minds. This has been done by some to such a degree as to give occasion for those who are watching us to make of none effect the message of truth. I am instructed to ask our leading men and ministers, Are you laborers together with God? or do you place your own interpretation upon the Word? It is the duty of every worker to ask himself the question, Whom am I serving? Beware, brethren, lest self be interwoven with your exposition of the Word. Beware lest you lead any soul to a misunderstanding of the Word. The Lord now calls for the truth to be presented in its simplicity, that all, even the most ignorant, may understand its requirements. {RH, September 17, 1908 par. 2}



(Continued from page 2)

legislating morality, including the first four commandments], there probably is a lot of content that we need to be careful about. In other words, it is the early stages of Revelation 13:11-17 being fulfilled, which will be rapidly fulfilled, even possibly during this generation. And guessing at the material, seeing that I do not have an advanced copy of the book, but basing my next statement upon an interview Charlie had on the Sabbath subject, the book very well could be written generically. Though it may encourage seventh-day Sabbath keeping as one interview stated, but it also may encourage any day for sabbatical rest as another statement Charlie made in encouraging unplugging, as long as it is consistent. We do not know its contents, so to speculate that it would be a good witnessing book for Adventists before reading it is foolish. In other words, Sunday keepers could benefit from it as well. Charlie was a moderate in his discussions, trying to bridge people together and very well could have approached the Sabbath the same way. He sounded staunch on his practice of the seventh-day, but quickly followed up with him not wanting to tell others to keep the same seventh day.

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). No, we are not saying Charlie was of the devil, as that is left to God to know, but the Christian Nationalism movement is an instrument in the devil’s hands, despite the good-hearted people involved. And Seventh-day Adventists getting on board with it, though based upon unarguably great principles, the one principle of legislating a day of worship does cross the line even if it

Ellen White Abbreviations In this Issue

1SM - Selected Messages
Book 1

2SM - Selected Messages
Book 2

2T - Testimonies for the
Church Volume 2

CG - Child Guidance

COL - Christ's Object Lesson

CT - Counsels to Parents,
Teachers, and Students

DA - The Desire of Ages

FLB - The Faith I Live By

GC - The Great Controversy
(1911)

GW - Gospel Workers

MB - Thoughts from the Mount
of Blessing

RH - The Review and Herald

were the right day, and all those on board with it may find themselves on the wrong side of things in the very end.

Be cautious is all, but we do praise God that the seventh-day Sabbath has gotten more attention through Charlie’s efforts, but is still questionable as his wife, during the funeral service, promoted Sunday. May God continue to comfort that family and friends, but may Seventh-day Adventists not be pulled into an overwhelming surprise.



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.*

Recipe for a Really Clean Mouth!

Begin by flossing and rinsing the teeth, then carefully blend 1 teaspoon coconut oil, 1/8 teaspoon charcoal powder, 1 or 2 drops peppermint oil. Mix together well and hold mixture in the mouth while occasionally swishing. After 15-20 minutes, spit out the mixture in the trash, or outside away from valuable flowers or other plants, as it is now toxic. Brush the teeth as

usual, and rinse mouth very well. You will enjoy clean breath for much longer than usual as the properties of these substances draw out much bad bacteria from the mouth, and in so doing, dangerous periodontal disease can be eliminated. And, no, charcoal does not stain the teeth or dentures!

