



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.

Thoughts on Isaiah 58

Ellen White

(Isaiah 58): "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgressions, and the house of Jacob their sins. Yet they seek me daily and delight to know my ways, as a nation that did righteousness and forsook not the ordinances of their God: they ask of me the ordinance of justice; they take delight in approaching to God." They seek Christ just the same as though they had not forsaken Him. This is a people that seek God as though they were seeking Him in obedience to Him. That is just how they seek the Lord. "They ask of me the ordinance of justice." That is the danger, and that is where the Pharisees stumbled. They looked at their outward forms and ceremonies, and their outward performances of worship. And the Pharisees expected that those

outward ceremonies would certainly recommend them to Christ, but He showed them that they did not have the spirit of meekness and lowliness that Christ had.

Now He says, "Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as ye do this day, to make your voice to be heard on high." Here is a voice that God bids shall be heard on high, and there are voices that they make to be heard on high, and it is not the voice that gives the trumpet the certain sound.

"Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush and to spread sackcloth and ashes under him? wilt thou call this a fast

(Continued on page 4)

-
- | | |
|--|---|
| <ul style="list-style-type: none">• Authorized KJV vs Catholic Bible• Christians Who Nail the Commandments Do Not Need Jesus!• Healthy And Delicious Recipes• Heavenly Health• How Do You Resolve It?• Keep the Sabbath Holy• Making It Plain• Natural Remedy | <ul style="list-style-type: none">• Natural Vitamins• News and Comments• Our Saviour Did Not Change the Sabbath• Questions and Answers• The Uses of Water In Health and Disease• Thoughts on Isaiah 58• Watchman, Let Him Declare What He Seeth |
|--|---|

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

October 2026

Volume 10, Issue 10

Dear Brothers and Sisters ...

Jerry O'Donnell

Recently, our family had tried out another conference church. We are not interested in playing church, but we are interested in providing structure for our children. It just so happened that the Pennsylvania Conference had a video message for the church that day. The message was about evangelism, which usually is a good thing, called "Engage in One Accord". However, by the end of the video message, it proved to be yet another church gimmick.

The intent of the outreach was to help struggling churches before they close down for lack of attendance. The intent was to, on one Sabbath only, attend that nearby struggling church, have fellowship meal with them, put on a tee-shirt, and then go into the community to pass out literature. The red tee-shirt identified what they are doing: Engage in one accord, Seventh-day Adventist Church.

So, how is this a gimmick? It is a gimmick on multiple levels. For instance, giving out tee-shirts as a souvenir for a one-day evangelistic thrust is a type of bribe. A person is either active in evangelizing in one form or another, or they are dead and are pew warmers, fodder for the fire, as Ellen White puts it.

A second reason is because a one-day thrust is not going to have a serious impact, if any, in the community. If such a thrust of passing out literature

had an impact, regular mailings would be conducted. It is a feel-good initiative at its best.

A third reason, and the most significant one, happens to be the lack of investigation into why the church is struggling. Could it be that it is God's will to allow a liberal church to close? How about one that is too conservative or controlling?

The latter is what we escaped from seven years ago, and it is no surprise that it was on the list of struggling churches. The church, as told to me, was given four warnings by four families at separate times who all drew attention to serious issues in the church. Each family, including ours, had enough and left, but not without a grand moment to the glory of God. We were the fourth family, by the way. And like Christ, they crucified the messengers, made a mockery of Ellen White, and more.

On top of that, they were too controlling. When the business meeting was conducted, church members were not allowed to contribute to the meeting, to be scheduled into the meeting, to voice a position, and we are not even be able to vote, etc. It was a closed meeting for the sake of efficiency, but more importantly, for the board to push whatever they wanted through without much opposition.

(Continued on page 35)

NO REFUNDS, ESPECIALLY AS CENSORING CONTINUES TO INCREASE

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

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

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

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

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

About The Four Angels' Messages Ministry

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

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

TABLE OF CONTENTS

Thoughts on Isaiah 58 Ellen White	Page 1
Editorial	Page 2
Our Saviour Did Not Change the Sabbath Joseph Harvey Waggoner	Page 10
Christians Who Nail the Commandments Do Not Need Jesus! Jerry O'Donnell	Page 15
Heavenly Health Reen Swindle	Page 19
Recipe	Page 21
Natural Vitamins	Page 22
The Uses of Water in Health and Disease Dr. John H. Kellogg, M.D.	Page 24
How Do You Resolve It?	Page 25
Authorized KJV vs Catholic Bible	Page 26
Making It Plain	Page 29
Keep the Sabbath Holy	Page 31
Questions And Answers	Page 32
Watchman, Let Him Declare What He Seeth	Page 33
News and Comments	Page 34
Natural Remedy	Page 36

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

(Continued from page 1)

and an acceptable day unto the Lord?" As though the Lord would take great pleasure in that. That is not the kind of bowing down that He has a pleasure in. "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and that ye break every yoke?" Here is something that is a work to a purpose. Let us see what it is. "To loose the bands of wickedness, and undo the heavy burdens." Now here is the very thing in work that the Lord accepts. Why? You say, "I have heard that we are not saved for our good works." No, but we will not be saved without them. You cannot depend upon your good works for salvation.

We must have a living dependence upon a living God. And when there is a living connection with a living God, Christ abides in the heart by living faith, and the human agent works after Christ's life. He is going to change our life and character, speaking the words that Christ speaks, revealing the character that Christ reveals. And if trials come to us we will not manifest a rebellious spirit. The opportunities will present themselves to every one of us, because we see oppression and unkindness, and because we see burdens that would be thrown upon us, and let self come in and exhibit itself. We let self arise. We want to put the trials in their right place, and where is it?

Christ says to everyone that is weary and heavy laden, "Come to Me." And what? "Learn of Me, for I am meek and lowly in heart." And notwithstanding the crush of conflict that we shall have to pass through if we accept the truth of heavenly origin, there is meekness and lowliness in every move. Hide in

Jesus Christ. Our life and character is hid with Christ in God, so we cannot afford to let any impulse of passion control our words or control our actions, but we must keep the Saviour's example ever before us, and we must do just as Jesus would have done under similar circumstances, and we are not to be revengeful.

Now the work that is before us we want clearly to understand. It is a work of mercy, a work of love, a work just in Christ's lines—just as Christ worked. He says that the nobleman went on a long journey and to every man he gave his work. The human agent is to co-operate with the divine. To every one his work, and this is Christ's work. It is not the man's work. He is not to feel that all he has to do is to attend to his own individual self. No, there is a broader field. He is to "occupy till I come," and what is it "to occupy?" To be laborers together with God. Therefore it is of the greatest consequence that we understand in clear lines what it is to be laborers together with God.

We must be imbued with the Spirit of Christ. We cannot labor with God merely from our intellect or our education. We cannot buy the grace of God with money; we cannot buy it with eloquence; we cannot buy it with the power of our intellect. It is God's to begin with. Does any of it belong to us? No, it is received by us from above. We are to occupy to the very best knowledge that we have, and sense our responsibility, and let our light shine through us to those that are around us, and in doing that, we are doing the work of God.

"Is not this the fast that I have chosen? To loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go

free, and that ye break every yoke?" How are we to do it though? It is to present the obedience to Jesus Christ. And when we present the perfection that there is in His requirements, in His commandments, in His law, we are presenting that which will loose the bands of wickedness, and in the place of making men fast, in the place of shackling them with sin, it will loose the bands of wickedness, and those that are oppressed by the enemy.

Who is the enemy? Who is observing us on the right and on the left? It is the one who rebelled against the law of God in heaven. It is the one that fell because of his disloyalty, and when we work in his lines we are fastening the shackles of oppression. "His servants ye are to whom ye yield yourselves servants to obey." If it is Christ you obey you are free, because he came to make us free. If we are on Christ's side we stand under the blood-stained banner of Jesus Christ. The blood-stained banner of Prince Emmanuel testifies that we are free, made free in Jesus Christ because He is the propitiation for our sins, and not for ours only, but for all who shall believe on His name. That is the freedom that we want.

"To let the oppressed go free." What can we say to them? We can show them that obedience to the requirements of Jesus Christ is freedom, liberty, and salvation. It is indeed the perfection of Jesus Christ revealed in our world in His character.

"And that ye break every yoke." We do not want to be bound any more, no matter who it is or what it is. There is our God [whom] we must serve, a God [who] requires our service. Nothing must come in between that God and our souls, because our souls are of infinite

value, and we cannot hang them on the ministers. We cannot trust our salvation to them. We must search the Scriptures for ourselves and know what they teach. We must obey what God says.

"Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked that thou cover him; and that thou hide not thyself from thine own flesh?" How can you do this? By not living extravagantly yourself. By not using every dollar that you have to make yourself a place in the earth, but honor the Lord God of Heaven by showing that you esteem the purchase of His blood. You are to show that you estimate humanity from God's standpoint. Jesus Christ is our Redeemer and we are to feel indeed that He has died to purchase humanity, to give us freedom and liberty which can be given only through Him.

Now let us see what the Spirit of God led His representative on earth to do, what the character of His mission was. He says, "The Spirit of the Lord is upon me because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." How? Why, He found when He came here that the truth was so mixed with error that He had to take away the traditions and maxims, and to remove the rubbish, and take the truth, which had served in the enemy's lines to strengthen error and bring error before the people, rescue truth from error and restore it to the native loveliness of its character, and then let that truth stand before the people. The oldest error may be pled for because of its age; it may be

hoary with age, but that does not make error truth. No, it does not change error into truth.

The Jews held their customs received from tradition and repeated from age to age and from generation to generation, and they kept accumulating until He says to them, "Ye are blind." "Ye are both ignorant of the Scriptures and of the power of God." What was the matter? Why, they had taught tradition for the commandments of God. That is not the way to do. What did Christ come to present? He says, "The recovery of sight to the blind, to set at liberty them that are bruised." Now you can see that that is in perfect harmony with what we have been reading. "When thou seest the naked that thou cover him." What are you doing if you have the glorious light of truth? What are you doing if God has chosen you to be a peculiar people, a royal people, a holy people? You are to show forth the power of Him who hath called you out of darkness, out of blindness, into His marvelous light. Well, if God lets His light shine upon you, do not let your mouth be stopped. Do not let anybody put a falsehood in your mouth because of tradition. Speaking the truth as it is in Christ Jesus.

Let the Spirit of God speak for Itself. Do not mix in self, and your own ideas and your own opinions. You want to present the truth as it is in Christ, and when you do that, let the truth make its own impressions.

"And that ye hide not thyself from thine own flesh." How much of that there is. There is a little church in Denver where they do not let anyone in if they do any work, and so, of course, Christ does not come in because He set us the example by working in a carpenter's shop. They exclude everyone. There was a

seamstress taken in by a noble family, and the people in the church were highly offended and talked with them. To think that they should let one worker come in! Have they got a secluded Heaven? They are hiding themselves from their own flesh. Do just as Jesus did. What did He do? He took a position with the poor. He preached the gospel to the poor in such simple language that they could advance the truth in every line. What does it say in the Scriptures?

Christ sent out a message, "Come to My supper." The preparation is made, come to My supper. But they would not hear it. What was the matter? What had they got to do? One said, "I have bought a piece of ground and cannot come," and another said, "I have a yoke of oxen," and another, "I have married a wife," and Christ was angry, and He said, "Go out into the highways and compel them to come in." How? Were they to take and shackle them? They were to let the bright rays of light shine right upon them in clear, steady lines that they should follow the words of Jesus. "And I, if I be lifted up ... , will draw all men unto me." Do you draw them unto Him? That is the very work that is to be done. Let us draw.

Shall we go to the highest? Yes, go to the highest powers in the earth and say, "We have got a truth which will satisfy every one of you. You are not satisfied. This is a truth so large and expansive and so deep that it will meet every want that you have." Present to them the precious truth. There are many in palaces that do not know what is the matter with them. Paul had converts in Caesar's household. He did not tell them to come out, but when it came to the point where they could not honor God and stay there, they had a

perfect right to change their position, as Christ had the right to take the children of Israel out of Egypt in order that they might keep the Sabbath and have the Lord of heaven exalted before them.

Hide not yourself from your own flesh. Go to work right where you are among any people where there is work to do. "Lift up your eyes," says Christ, "and look." Why? For the fields are ripe and ready for harvest. What is interposing? Men interpose themselves right between the people and Christ. They are working in the lines of the enemy instead of in the light and power of truth, and the God of Heaven must see in the human agent the power that says, "Come, for all things are ready." That is what we want. We want to give the people food. They are hungry. We do not want the froth; we do not want the fables, but we want the Word of the infinite God.

Christ says, "Except ye eat my flesh and drink my blood ye have no part with me. What is it to eat His flesh? When the disciples heard that, they were offended. They did not discern spiritual things. He says, "The words that I speak unto you, they are spirit and they are life." It is to be doers of the Word. Do you think we are going to let people come in with their maxims and customs and blind our eyes? We have a work to do, to go to the people who have souls to lose or souls to save. What are the terms of salvation? "Thou shalt worship the Lord thy God, and him only shalt thou serve." This we will keep ever before us.

Let us see what comes of not being self-centered, and not taking time to brood over our ailments and afflictions. We will take time to consider that there is somebody in the world besides ourselves, and we

will begin to work in Christ's lines; our spirits will become animated and His righteousness will go before us. Then if ye do these things "thy light shall break forth as the morning, and thy health shall spring forth speedily." And it is a double health. It is not only bodily health, but spiritual health and power, spiritual sinew and muscle.

"Thine health shall spring forth speedily; and thy righteousness shall go before thee: and the glory of the Lord shall be thy rereward"—the righteousness of Jesus Christ. He has taken away our sins because we have repented of our transgression of the law of God. Our sin is taken away and in its place the righteousness of God is imputed unto us. Here the vacuum is supplied by blessing of God. That is what supplies the place. "Thy righteousness shall go before thee." Jesus Christ our righteousness. "And the glory of the Lord shall be thy rereward." If the righteousness of God goes before in the path that we travel, we have got a most glorious wake behind us. God's people are blessed. They stand out distinguished by light and love and power, and the world sees that there is somebody who will work according to the law of God.

"Then shalt thou call, and the Lord shall answer: thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon day: And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." That is

what we want, to call and the Lord shall answer. "Thou shalt cry, and he shall say, Here I am." He responds to our call, and says, "What shall I do for you?" He will give you the very thing that your soul hungers after.

"If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity." It is not only the body, but the soul that is expressed in this work. How many we see whose light is in obscurity. O, if I could find Jesus. I have letters come to me saying, "How shall I find Jesus? I have prayed, but I do not get any answer to my prayer." Christ says, "If ye do these things, I will answer. I am with you. I am right by your side." What can we suppose is the reason that we are in obscurity? The light is shining, and here Christ says, "Then shall thy light rise in obscurity, and thy darkness be as the noon day." Let us thank God. Let a gratitude offering come up to God. "And the Lord shall guide thee continually." If His words to us continue we are not in darkness. "And the Lord shall guide thee continually and satisfy thy soul in drought... thou shalt be like a watered garden, and like a spring of water, whose waters fail not." For everyone that trusts in Jesus and drinks the water that He gives them, it shall be in them "as a well of water springing up unto everlasting life." Let us see what work we have to do.

"And they that shall be of thee shall build the old waste places." What is the matter? Do you see any waste places down here in 1894? "Thou shalt raise up the foundations of many generations. What is the matter? Is the foundation gone? "And thou shalt be called, The repairer of the breach, The restorer of paths to dwell in." They will be called among the heavenly intelligences, "the repairers of the

breach, the restorers of paths to dwell in." "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honorable, and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: For the mouth of the Lord hath spoken it."

Now we have to understand what the breach is. Look at the fourth commandment. We have assembled here today to acknowledge that the Lord created the heaven and the earth in six days and rested on the seventh day, and sanctified and blessed the seventh day, and set it apart for man to observe. In observing that day, we erect a memorial which is to call God to mind and keep Him in remembrance as the only true and living God to be worshiped by human intelligences. He created the heavens and the earth and He has given us a memorial, even the observance of the seventh day—not the first day.

Here comes up a power under the control of Satan that puts up the first day to be observed. God calls him the man of sin because he has perpetuated transgression. He [Satan] has taken his side to be on the right hand of the first sinner that ever existed. We do not want to be on his side. Here is the breach that it is to be made and it has been a breach for years. Shall we let it always be a breach? "Well," some say, "why do you always talk about the Sabbath? Why don't you talk about Christ." Suppose in the enclosure a length of fence was

broken down. If we were building that length would you ask why we paid so much attention to that part? What is it? It is the Sabbath of the fourth commandment that is broken down.

The foundation of many generations is the seventh-day Sabbath of the Lord our God. "This is the sign," He says in the 31st chapter of Exodus, "this is the sign between me and you throughout your generations forever." Well, now, what is the matter? They have broken it down, and the world has taken the liberty to take a day that has no sacredness, no sanctity, and they all worship that as the Sabbath. It is a spurious sabbath. God does not accept it. And they worship God as though they had not departed from His ordinances, but they have. Shall we accept this child of Papacy? The Protestant world has taken it, the Protestant world has cradled it, the Protestant world has nourished it, but shall we take it as divine, when God says, "Six days shalt thou labor and do all thy work."? What shall we do? Work at that broken down line of fence, "Thou shalt raise up the foundations of many generations, and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in."

Will you please carry that home with you, and read and search and find out about the breach, because everyone of you want to become intelligent in faith and doctrine, that you may "give to every man that asketh of you a reason of the faith that is in you." Let us seek the Lord that we may find Him. He wants us to seek Him. God help us to come right to the point, and every one of us be employed in lifting up the Sabbath which has been trampled under the feet of man, and a spurious one put in its place.

You will always find Satan on the side of the oppressor. God does not oppress. God does not bring people in by persecution, for He has let them live all this time, but when Satan gets the lines in his hands, he takes the spurious sabbath and sets it up against the perfection of Christ and says you have got to keep it. That is the spirit of persecution, and oppression and bondage. It goes right with the spurious sabbath that has not one syllable for its sanctity in the Word of God. "If you do not keep Sunday, you shall not buy or sell." And not only that, but they work their oppression in every way possible, but thank God, He lives. He lived in the days of the apostles when the priests said, "Do not preach any more in the name of Jesus Christ."

Somebody else's law was to come in there and show that God had a government. He sent His angel and said, "Go and tell Peter to go and make known my words. And when they came for Peter, lo, he was not there. And one came and said, He is in the temple preaching. And they sent officers to bring him without violence, and they brought him before the council. They said to him, "Why do you teach in his name?" But Peter answered and said, "Whether it be right in the sight of God to hearken to you more than to God, judge thee."

God help us that our eyes may be anointed with the eyesalve that we may see. "He will cause you to ride on the high places of the earth, and feed thee with the heritage of Jacob thy father." Let us hide under the promise, and let us find refuge in Jesus Christ. He will establish us in truth and righteousness and the glory of the Lord shall be our reward.

{Manuscript 11, 1894}



Our Saviour Did Not Change the Sabbath

Joseph Harvey Waggoner

As before said, Sabbath means rest; the Lord's Sabbath day is the Lord's rest-day. And as the fourth commandment refers only to the events of the week of creation, the rest of the Lord refers only to that rest which he enjoyed when he had made heaven and earth. But he made these in six days, and rested only on the seventh day, as his word declares; therefore, the seventh day alone is his rest-day. And the rest-day cannot be changed from the seventh day any more than the days of the work of creation can be changed from the first six days. Read again the fourth commandment, and you will find that the observance of no day but the seventh can be enforced thereby. To insert any other day besides the seventh in that commandment would destroy its force, by making it contradict the facts of creation, upon which it is based. Now, inasmuch as the Sabbath day is a definite day, specifying a definite event, and cannot be changed, even as the day of the occurrence of a past event cannot be changed, it does not seem to be strictly necessary to go further, and prove that it has not been changed. Nor would it be just to require us to prove that a certain thing has not been done, which we have before proved cannot be done. It properly belongs to those who advocate the change to show that it has been made by the Author of the institution. But as the proof of our position is abundant, and as many take it for granted that the Saviour did change it, we will examine this also.

Now if a change has been made we ought to be able to find it in the Bible; for we cannot think that we

shall be brought into Judgment, to answer before God concerning matters not written in his word. And if it is in his word, it is either expressed or implied. But it is not expressed, as you must know; for there is not one word about a change of the Sabbath in all the New Testament. Neither is it implied; for if you will take the New Testament, and examine it with care, you will not find one text from which you could possibly gather that the day was changed. But you may say that from your very childhood you have been instructed that it was changed; and we would urge you to inquire of yourselves if your belief of a change did not proceed from such instruction instead of being derived from the Bible. And if your children should ask you to point out the change in the Bible, to what passage would you point, on which you would be willing to see them risk their eternal welfare? Do you know of any? If not, does your faith for the keeping of Sunday rest on the Bible, or on the word of a frail mortal like yourself? As you value your eternal welfare, weigh well this most important question. To aid you in your inquiries, we will point to those things usually considered sufficient to authorize a change.

1. The Saviour broke the Sabbath. If this had not been actually urged by some, we would not think it possible that any could believe it. If the Saviour had broken the Sabbath, as the Pharisees accused him of doing, it would not prove that it was changed or abolished (for it was recognized afterward without any recognition of a change), but it would prove that Jesus was a breaker of his Father's law. This may be disproved in various

ways. (1) He said what he and his disciples did was "lawful;" that is, conformable to law, which of itself not only contradicts the objection, but shows that the law existed and was in full force; for no action can be called conformable to law, where there is no law relating to it. (2) He said he had kept his Father's commandments (John 15:10); of course, he did not break the Sabbath of the fourth commandment. (3) The Scriptures abundantly prove that he was without sin, which he would not have been had he been a breaker of the law.

2. The resurrection of Christ was on the first day. This may be allowed; but the commandment which requires you to keep the Sabbath does not command you to keep the resurrection day, but the rest-day; nor is there any commandment given teaching us to observe the day of the resurrection. Now there is no commandment teaching the observance of a weekly Sabbath but the fourth of the ten, and if the keeping of the Sunday cannot be enforced by it, there is no law for its observance. But did you ever think how the fourth commandment would read to strike out the rest-day, and put the resurrection day in its place? We will see:

"Remember the Sabbath day to keep it holy. Six days shalt thou labor, and do all thy work; but the first day is the Sabbath of the Lord thy God; in it thou shalt not do any work, etc. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the first day; wherefore the Lord blessed the first day, and hallowed it."

This rendering destroys the commandment, because it contradicts the facts on which it is based. And if you neglect or refuse to

keep the day that God has commanded, and in its place keep one that he has not commanded, do you not fear that you will be put to shame in that day when "God will bring every work into Judgment"? Let us, then, "fear God, and keep his commandments."

But we have an authorized memorial of the resurrection. It is baptism. Read Rom. 6:1-5. And as the Holy Spirit has given one, let us not mock God by devising another, especially as the one so devised conflicts with that law by which we shall be judged.

3. The Holy Spirit was poured out on the first day. The Scripture says it was on "the day of Pentecost," which signifies the fiftieth day, not the first day, and which always occurred on the fifth day of the third month, and, of course, not always on the first day of the week. Cruden and Dr. Smith, however, say that the day of Pentecost was on the sixth day of the third month; if so, as the Saviour rose on the sixteenth day of the first month, and that was the first day of the week, it would bring the day of Pentecost in that year on the second day of the week, or Monday. But allowing that the day of Pentecost was on the first day, how do we learn that it is our duty to keep the day on which the Spirit was poured out?

Do we find any commandment for it? We do not. This event has no bearing on the Sabbath, as God has not authorized us to keep a day for any such consideration.

4. The disciples met on the first day to celebrate the resurrection. The events of only one first-day are recorded in the gospels; viz., that one immediately succeeding the crucifixion. The word is used by Matthew once, by Mark twice, by Luke once, and by John twice, but all referring to the same day. In order to

show that the apostles did not observe the first day, nor celebrate the resurrection, we will relate these events as recorded in the four gospels.

After the Lord was risen, the women came to the sepulcher early in the morning. Matt. 28:1; Mark 16:2,9; Luke 24:1; John 20:1. These went and told his disciples that he was raised; but they did not believe them. Luke 24:1-11; Mark 16:9-11. The same day two disciples went to Emmaus, and Jesus walked and went with them, and was made known to them near the close of the day, being seven and a half miles from Jerusalem. Luke 24:13-35; Mark 16:12. They returned to Jerusalem just before the day closed, and found the eleven and others together, and told them they had seen the Lord; but they did not believe them. Luke 24:33-35; Mark 16:12, 13. While they were talking about these things, Jesus himself came into the room, where they sat at meat, and said, "Peace be unto you"; and then proceeded to upbraid them because they did not believe he was risen. Luke 24:36; John 20:19; Mark 16:14.

Two things should be particularly noticed: (1) They did not believe that he was raised, and, of course, were not met to celebrate his resurrection. (2) They "sat at meat." Now, by turning to Acts 1:13, it will be seen that they "abode" together, and instead of being at a public meeting, they were at their own residence, eating a common meal. It is claimed from John 20:26, that Christ's next meeting with them was on the first day; but the seventh day from that first-day would have taken it to the next first-day, and "after eight days" would certainly carry it past the next first-day. On the Scripture usage of such terms, compare Matt. 17:1, with Luke 9:28. It needs but little study to

perceive that there is no warrant in the gospels for neglecting to keep God's holy rest-day, the seventh day of the week.

5. The disciples met on the first day to break bread. Acts 20:7. As Paul was on his journey to Jerusalem, he came to Troas; and the church met to break bread, and Paul preached until midnight. The Scripture says also there were many lights, and he continued talking even till break of day, which shows, beyond a doubt, that it was an evening meeting. According to the reckoning of time which God ordained, and they observed, the evening was the first part of the day. See Gen. 1. Each day commenced at sunset; and as this is God's own arrangement, the Sabbath should now be kept in that manner. Therefore, a meeting on the evening of the first day would occur on what is now called Saturday night. And as he held his meeting all night, even till break of day, and then departed, it is evident that he departed on his journey on first-day morning, now called Sunday morning. In the discussion of this question, this passage is very important, as it contains positive evidence that the disciples did not observe the first day of the week, nor consider it a sacred day. And we would appeal to you: Does Acts 20 show that the first day was ever hallowed? Does it command you to keep it? It does not; nor does any other scripture teach it; and as the keeping of Sunday is not enjoined in the Bible, it cannot be sin to labor on that day.

6. Paul commanded that collections be taken on the first day. 1 Cor. 16:1,2. A close examination of this passage will show that this statement is not correct. Said Paul, "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him," which can have no

reference to a public collection. A late writer (J. W. Morton) says:

"The apostle simply orders that each one of the Corinthian brethren should lay up at home some portion of his weekly gains, on the first day of the week. The whole question turns upon the meaning of the expression, 'by him;' and I marvel greatly how you can imagine that it means 'in the collection-box of the congregation.' Greenfield, in his Lexicon, translates the Greek term, 'by one's self, i. e., at home.' Two Latin versions, the Vulgate, and that of Castellio, render it 'apud se,' with one's self, at home. Three French translations, those of Martin, Osterwald, and De Sacy, 'chez soi,' at his own house, at home. The German of Luther, 'bie sich selbst,' by himself, at home. The Dutch, 'by hemself,' same as the German. The Italian Diodati, 'appresso di se,' in his own presence, at home. The Spanish of Felipe Scio, 'en su casa,' in his own house. The Portuguese of Ferreiro, 'para isso,' with himself. The Swedish, 'nar sig sjelf,' near himself. I know not how much this list of authorities might be swelled; for I have not examined one translation that differs from those quoted above."

Dear reader, do you seriously think that the order of Paul indicates that any sanctity was attached to the first day at that time? If Paul had said, On the Sabbath day, let every one of you lay by him in store, we should not expect to make any one believe that it proved the sanctity of the day. On the contrary, we should expect it would be urged as a reason why the Sabbath need not be kept, in that its sanctity would have been slighted by an order to attend to secular concerns on that day. Let us then be impartial, and not let our prejudices pervert the truth, and turn aside the testimony of God's word.

7. John was in the Spirit on the Lord's day. Only one thing is proved by this text, which is, that there is one day in this dispensation known as the Lord's day – one day which he claims as his own. But this text does not tell us what day it is. We must look to other scriptures to ascertain that. Now take your Bible and learn from it what is the Lord's day. Ex. 20:10: "The seventh day is the Sabbath of the Lord thy God." Chap. 31:13: "Verily my Sabbaths ye shall keep." Isa. 58:13: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day." The Sabbath is the Lord's day; his holy day is the day that he hallowed, or sanctified, which was the rest-day, the seventh day of the week. No other day does God ever call his own. No other is called holy, for no other was ever sanctified.

8. The work of redemption is greater than the work of creation. This is often given as a reason for keeping the day on which Christ arose: but for several reasons we think it cannot be allowed. (1) It is presumption: for no one really knows it to be true. God himself can alone judge, and he has not revealed it to us. But we know that in his word he lays great stress on his claim to the title of Creator; and he makes this the distinctive characteristic of his being, and the test of all false gods, that he made all things. Jer. 10:1-16; Ps. 96:5; Acts 17:22-26; Rev. 14:6, 7. (2). If it were true, it has no bearing on this question; as the Sabbath has no reference to redemption, but was instituted before the fall of man. (3) Redemption is not yet completed, but is a subject of hope. Rom. 8:22, 23. We have a memorial of the Saviour's death in the Lord's supper (1 Cor. 11:26); and of his resurrection in baptism (Rom. 6:1-5); but of the whole work of redemption complete,

we have none; it is not yet completed. Were the assumption true that redemption is greater than creation, and the resurrection the greatest part of the whole work, it would not prove that it was therefore pleasing to God for us to keep the day of the resurrection; for he has never required us to keep the day on which his greatest work was performed, but the day on which he did not work at all! How, then, shall we come before God, selecting the day on which we think the greatest work was done, and, in keeping it, claim to obey the commandment which requires us to keep the rest-day? "This wisdom cometh not from above."

It often occurs that, when these points are examined, and found to contain no warrant for profaning God's holy Sabbath, we are met with the declaration that we are required to keep one-seventh part of time, or one day in seven, but no particular day. The inconsistency of this is shown by those who urge it; for it is urged by those who oppose the true Sabbath, the seventh day, which they would have no right to do if their declaration was true. For if no particular day be indicated by law, it must be left entirely to our choice, and we might as properly choose the seventh day as they the first. And as they oppose the seventh day, so do most of them argue that we ought to keep the first day; but if no particular day be commanded, how do they ascertain it to be duty to keep the first day? How could an indefinite commandment, which pointed out no particular day, be made to enforce the keeping of the first day? But we are firmly of the opinion that if a commandment could be produced which enjoined the observance of the first day, as plainly as God's law does that of the seventh day, there would

be enough, even among those who now oppose the Sabbath of the Lord, to point out its striking particularity.

The Lord never commanded the observance of one-seventh part of time, or one day in seven, except as it fell on the seventh day of the week. To say that the Lord hallowed one day in seven, but no particular day, is as absurd as to say that Christ rose from the dead on one day in seven, but on no day in particular. The Scriptures teach that God sanctified the very day on which he rested; and surely no one will presume to say that God did not rest on any particular day! As one definite day is the resurrection day of the Son, so is one definite day the rest-day of the Father. And as the Son did not rise on more than one day of the week, so the Father did not rest on more than one day of the week. It is truly absurd to say that the day of the Lord's Sabbath, or rest, which he also hallowed, and which he commanded his creatures to remember to keep, was no particular day. What would you think of him who should undertake to regularly celebrate the day of his birth, or the day of his marriage, and yet observe no particular day? Or what would you think of your friend who should cross the Atlantic, and then solemnly affirm that he landed at New York on one day in seven but on no day in particular? You would surely think that he had left his senses in his fatherland. And shall we treat God's law in such a manner as to make it utter such absurdities? Remember, he says he is a jealous God, and he has commanded us in all things to be circumspect.

{1883 JHW, *The Truth Found Our Saviour*, 14.1 to 23.2}



Christians Who Nail the Commandments Do Not Need Jesus!

Jerry O'Donnell

And if that is the case, then, why be a Christian? And when a Christian says, "I'm saved", what are they saved from, or for what?

So, why do most Christians think that the Commandments were nailed to the cross? Colossians 2:14-17 gives us a clue: "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; [And] having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it. Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath [days]: Which are a shadow of things to come; but the body [is] of Christ." Evidently, something has been nailed to the cross, and seeing the phrase "Sabbath days" causes a knee-jerk reaction to having the Ten Commandments inclusive of what has been nailed to the cross. On top of that, the fact that Exodus 20 is part of the books of Moses, it is thought that all that is contained in the first five books of the Bible has been nailed to the cross, which again, includes the Ten Commandments.

Then how do most Christians think we are to live? Ephesians 2:8-9 states, "For by grace are ye saved through faith; and that not of yourselves: [it is] the gift of God: Not of works, lest any man should boast." This is why so many claim to be saved by grace and not of any effort of keeping the commandments, or we would end up boasting. Although, in general, that statement is true, we are not saved by anything, but by

grace, and we accept it by faith, that does not mean our condition is to remain sinful. If we are saved by grace through faith, the fruit of that experience would be commandment keeping, but such Christians do not want to hear "by their fruits ye shall know them" (Matthew 7:20).

On top of that, the misunderstanding of Galatians 5:4 hurts the case of keeping the Ten Commandments. It says, "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace." To those who are determined to allow worldliness in their life, they see any commandment keeping as a fall from grace. When it comes to being justified, commandment keeping does not play a role, but justification and the condition of a human are two different things, as we shall see later.

Additionally, Romans 3:28 very directly states, "Therefore we conclude that a man is justified by faith without the deeds of the law." It really looks like the commandments are unimportant.

But before we reveal how all of these verses are misunderstood, let us begin with the basics and ask, "What did Jesus come to do?" Acts 16:31 tells us, "And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." This is where many Christians get the notion that they can walk around claiming to already be saved, despite Jesus also saying, "He that endureth to the end shall be saved" (Matthew 10:22).

But what are we saved from? “He shall save his people from their sins” (Matthew 1:21). “Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)” (Ephesians 2:5). “Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins” (James 5:20). The answer is the word “sins”.

So, how does the Bible define sin? “Sin is the transgression of the law” (1 John 3:4). But let us make sure that sin and the law are connected. “Because the law worketh wrath: for where no law is, [there is] no transgression” (Romans 4:15). Did you catch that? If we do away with the law, especially the moral law of Ten Commandments, there is no transgression. There is no sin. And if there is no sin, then we do not need to be saved. And if we do not need to be saved, we certainly do not need a Savior. We must be born for eternity automatically then. Therefore, there is no need for Jesus to save us since the reckoning of sin by the commandments being nailed to the cross ended in 31 A.D. That makes Jesus truly the Savior for only the Jews then, because they were “under the obligation to keep the law” up until the cross.

By this point, everything about nailing the Ten Commandments to the cross should be falling apart, especially when Jesus said, “I came not to call the righteous, but sinners to repentance” (Luke 5:32). If we are not called of God, we are not going to be in His kingdom. And seeing that “all have sinned, and come short of the glory of God” (Romans 3:23), we must have been a sinner at some point and been called to repent. By the way, to repent is to stop doing it. But how would one know they are a

sinner if the measurement of sin was nailed to the cross? Even Paul tells us the true purpose of the commandments: “by the law [is] the knowledge of sin” (Romans 3:20). No one is saved by keeping the law because the law cannot save. The purpose is to know what sin is and then run to Jesus, at which time, “If we confess our sins, he is faithful and just to forgive us [our] sins, and to cleanse us from all unrighteousness” (1 John 1:9), and He will “present [you] faultless before the presence of his glory with exceeding joy”. And who is “He”? “To the only wise God our Saviour” (Jude 1:25). He is to be our Savior!

Jesus does not save people for Heaven without the Ten Commandments existing because there would be nothing to save people from. Therefore, the Ten Commandments have to exist to need a Savior to be saved. And saved from what? “The wages of sin [is] death; but the gift of God [is] eternal life through Jesus Christ our Lord” (Romans 6:23). We all need saved from what we deserve, which is death, hell, destruction, to perish, etc. And we cannot contribute to the saving process. It is totally by grace through faith that we are freely justified without a single deed from us.

Speaking of faith, how does the law truly work with faith? “Do we then make void the law through faith? God forbid: yea, we establish the law” (Romans 3:31). To establish the law is to live it, be an example, to be a Christian and not just call oneself a Christian.

So, how does that law work with grace then? “What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any

longer therein? What then? shall we sin, because we are not under the law, but under grace? God forbid" (Romans 6:1-2, 15). That means that every Christian who claims, "I live by grace and not the law" are missing Paul's point. God forbid if you think that grace permits sinning, which is commandment breaking.

Now, that is faith and grace, but what about justification? The law does not play a role in that. The Bible is clear that only Jesus justifies.

How does the law work with justification then? "For not the hearers of the law [are] just before God, but the doers of the law shall be justified" (Romans 2:13), and "if, while we seek to be justified by Christ, we ourselves also are found sinners, [is] therefore Christ the minister of sin? God forbid" (Galatians 2:17). We are expected to be in the condition of commandment keeping, but again, "all have sinned, and come short of the glory of God" (Romans 3:23). Therefore, we need our past record cleansed or justified. All the commandment keeping for the rest of our lives is not going to erase the past sins. Only Jesus is able to justify us, but He certainly is not going to tell the commandment breaker to go and continue to break His commandments. Jesus is not the minister of sin! Sin is hurtful. Sin kills. Sin causes diseases. Sin creates ill will between human beings. Sin is awful. Christians are not to be promoting it by being careless in lifestyle. Jesus does not want His children to continue to be hurt, have diseases, have ill will, etc.

And in bringing it forward into prophecy, there is a title of the head of the antichrist. It is the title "that man of sin" (2 Thessalonians 2:3). But if the law has been nailed to the cross, we can never know who the

antichrist is because there is no more record of sin. Of course, that is not the right understanding of things. The commandments remain and anyone causing the vast majority of human beings to sin is known as "that man of sin".

And just how does antichrist get that title? That is because he will "think to change times and laws" (Daniel 7:25). If antichrist is known for changing God's times and His laws, then that means they have to still exist for what would the concern be then if the commandments were nailed to the cross and antichrist is messing around with them? There would be no concern at all. So, all who believe in antichrist must acknowledge all of the activities of antichrist and one of the many activities is to change the Ten Commandments.

And just how successful will antichrist be? "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity" (Matthew 7:21-23). The vast majority (many) will be very good Christians in appearance, and even in their activities of doing good, but Jesus discards them because they lived their lives in a manner that they ended up working iniquity. The word "iniquity" is synonymous with the word "sin". Telling everyone that the commandments have been nailed to the cross and living their lives in a worldly manner is what they are guilty of and will have no place with Jesus, especially since they really did

not need Jesus to save them. We are only saved from the results of our sins, which is death, but we only sin if the commandments exist, and we only need a Savior if we have sin on our record. Seeing that so many Christians have nailed the commandments to the cross, they do not have a record of any sin, and then do not need Jesus to save them, and they will be lost.

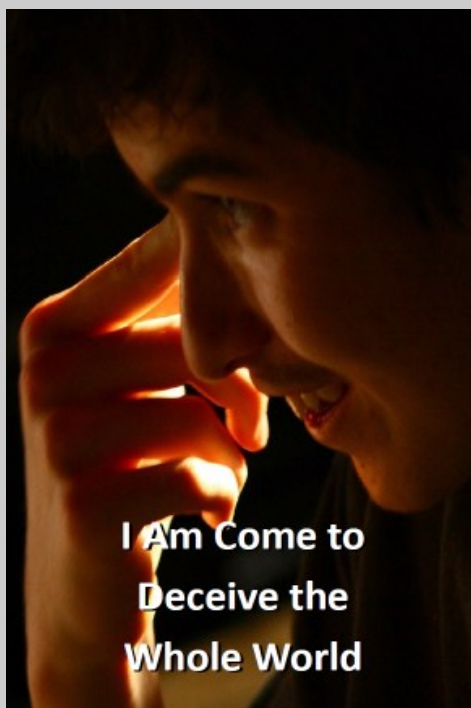
So, will you keep the commandments, allowing Jesus to freely provide His grace where we

failed, and may fail yet a few more times, and do so believing by faith? "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: And he is the propitiation for our sins: and not for ours only, but also for [the sins of] the whole world. And hereby we do know that we know him, if we keep his commandments" (1 John 2:1-3).



I Am Come to Deceive The Whole World

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



Send \$7.00 to:

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

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

While people are distracted by sports, politics, Hollywood idols,

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

Heavenly Health

Reen Swindle

Why Should We Not Eat Meat?

Because God said so, that is why.
Period. End of story.

OK, I will tell you more. We cannot very well refer to modern-day research to give us clear, honest answers about the effects of eating meat to our health since there are such variances in the truth about the wide range of health issues, and most are never traced back to meat-eating; plus the fact that there would be too much money riding on their response. Our economy would suffer greatly, or possibly even shut down, if all the income from meat eating were suddenly denied the Treasury. Here are the financial “positives” to our country from meat-eating as of last year: November 20, 2025.

ARLINGTON, VA – The Meat Institute today released an economic study that found the meat and poultry processing industry contributes \$57.3 billion to the US economy and provides 584,000 jobs. The entire meat and poultry industry, including livestock production, animal feed, equipment manufacturing, transportation and more contributes \$347.7 billion in value to the nation, supporting 3.2 million jobs.

Is that a real “value to the nation”? Those are very impressive figures, if we do not take in the full spectrum and consider the losses sustained from meat in the human system.

The very first lesson that God gave man in the beginning, the very first word that He said to him, so far as we have any record, is on the subject of

diet. Isn't that interesting? I believe that shows us the importance of good diet. That was his first lesson. He began by telling him what to eat. "And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree, yielding seed; to you it shall be for meat." Genesis 1:29. So you see, there is such a thing as vegetable meat, – seeds, nuts, and fruits, – and that was the food that God gave to man. That is vegetable meat – that is heavenly meat which will lead to having heavenly health. Now the seeds, nuts, and fruits have energy stored up in them for us, and they are the natural diet of man.

We do not even have to go into any discussion over this, or even have to study man's physiology and anatomy books at great length, or anything else about man, not even his blood type, to find out what he should eat, and to see the original definition of “meat”. We find it right in the Bible, in very plain language which even a child can understand. This is not to even suggest we should not read those books, but for now we are just dealing with plain and simple Bible facts.

When we eat vegetables, we get pure energy-creating food, just as the Lord made it for us. God did not put any poisons in the vegetables; there is no dead matter in them. Every animal, a cow that grazes on grass for example, has potential death within him in the form of flesh. The vegetable has living matter and food for life, but no death in it; but the animal has food – living matter – *and* death in its body.

So, when we eat an animal, we take in the food that is there, and the living matter from the grass he ate, but also the dead matter; so, we are adding to the dead matter already within our own body, which is already so near the danger-point of death, the poisons of the other animal's body. That is the reason the use of flesh shortens life, – because it adds to the accumulation of dead matter in the human body that we were not designed to draw life from, or to excrete; and soon it overcomes the life-force, and brings death.

So we said we would take a look at a couple Bible statements concerning meat, and I want to point to an important one that will show just how terribly and completely we have corrupted the meanings of certain words in the Bible down through the ages, to our own demise: John 4:34 says, “Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.” Jesus is simply stating that His life is sustained by doing the Father's will in complete obedience and simple faithfulness which provide Jesus with the deepest satisfaction; the material requirements of life were incidental to Him. By following the Father's ways, Jesus was energized and fulfilled. Most men live for “the meat which perisheth” John 6:27. We are to copy the ways of Jesus as closely as possible to be able to make it through to the end.

Our world is not ready to meet Jesus. Disease has corrupted minds and bodies, largely from meat eating. Just to name two major current diseases that are so prevalent they are

considered common among us, taking lives from us as well as leaving us mentally, emotionally, and spiritually crippled are diabetes and heart disease. Medical researchers learned years ago that eating as little as 2 ounces of processed meat (that is about the size of the palm of your hand) per day increases the risk of heart disease by 42% and the risk of diabetes by 19%.

And just a note to all those who say they need to eat meat for the iron – Heme iron, the iron found in the hemoglobin and myoglobin of foods such as meat, poultry and fish, are all significantly associated with a higher risk of type 2 diabetes.

And our minds are at greater risk than ever of being misled and corrupted from not just the direct effects of these two diseases, but life in general. Stress and subsequent depression are eating away at everyone, including eating away at everyone's income. We are told in Deuteronomy 11:16, “Take heed to yourselves, that your heart be not deceived, ...”; that warning spreads across every aspect of our lives. So do not allow yourself to be dazzled by the dollar signs we started this article with, but remember not to be deceived.

In conclusion, we want to leave you with some wise words from ancient minds on construction of a solid body.

HUMAN BUILDING MATERIAL

“Man is built out of the food he eats, and the body can be no better than

Receipts

Immediate Donation Receipts Available Upon Request!

the material that enters into its construction.”

“If he eats unnatural food, he becomes unnatural, sickly, cross, inharmonious; he takes medicine and increases in unnaturalness.”

“It is natural for man to be strong and vigorous, physically, mentally, morally; and nothing but natural food will make this condition possible.”

“The most natural food is the food that nourishes each element of the body in proportion to its natural requirements. When Nature designed man, the same Intelligence provided the material suited to the requirements of the design, among which is the marvelously perfect food product, whole wheat.”



Healthy And Delicious Recipes

Lisa O'Donnell

Crab Cakes

Ingredients:

- 14 oz can Hearts of Palm, drained, flaked/shredded
- ¼ Vegan Mayonnaise
- 1 tsp. Old Bay Seasoning
- 2 tsp. Dijon Mustard (substitute with non-dairy Greek yogurt, or non-dairy sour cream at 1:1 ratio with a few drops of additional lemon juice)
- 1 tsp. Lemon Juice
- ¼ cup finely chopped celery or green onion
- 2TBSP. Fresh Parsley, chopped
- ½ cup Panko Breadcrumbs, plus extra for coating
- Salt to taste
- 2 TBSP. oil for frying

Instructions:

1. Shred hearts of palm gently with a fork or by hand to mimic crab meat texture.
2. In a large bowl stir together the mayonnaise, old bay, Dijon mustard (or substitute), lemon juice, celery or green onion, parsley and salt.
3. Add in the hearts of palm and ½ cup of Panko bread crumbs to the wet mixture. Gently folding in until they hold together. Do not over mash.
4. Divide and squeeze the mixture tightly into small patties and coat gently with extra breadcrumbs.
5. In a hot skillet with oil cook the cakes for approximately 3 minutes on each side until golden and crispy.



*When thou sittest to eat with a ruler, consider diligently what [is] before thee:
And put a knife to thy throat, if thou [be] a man given to appetite.*

Proverbs 23:1-2

Natural Vitamins

Jerry O'Donnell

Hearts of Palm

Hearts of palm are white vegetables obtained from the tender inner core of certain palm trees. They have a mild, slightly nutty flavor and a texture somewhere between asparagus and artichokes. They are nutritious, low in calories, and easy to add to salads, grain bowls, tacos, or stir-fries.

Here are some of their main benefits:

1. Low in calories, high in nutrients

A typical serving (about 1 cup) provides relatively few calories while supplying:

- Fiber
- Potassium
- Vitamin B6
- Vitamin C
- Copper
- Manganese

This makes them a nutrient-dense food that can fit well into many eating patterns.

2. Good source of fiber

Fiber helps:

- Support healthy digestion
- Promote regular bowel movements
- Increase feelings of fullness
- Support healthy cholesterol and blood sugar levels

3. May support heart health

Hearts of palm contain:

- **Potassium**, which helps regulate blood pressure by balancing sodium.
- **Fiber**, which can help lower LDL ("bad") cholesterol when eaten as part of an overall healthy diet.

4. Rich in antioxidants

They contain plant compounds such as polyphenols that help protect cells from oxidative stress. While they are not among the highest-antioxidant vegetables, they still contribute to an antioxidant-rich diet.

5. Naturally low in fat and sugar

They are:

- Low in fat
- Low in carbohydrates
- Naturally free of added sugar

This makes them suitable for many eating styles, including Mediterranean, vegetarian, vegan, and lower-carb diets.

6. Can help with weight management

Because they are low in calories but contain fiber and water, hearts of palm can be filling without adding many calories.

7. Plant-based source of minerals

They provide minerals like:

- **Copper**, important for energy production and immune function.
- **Manganese**, involved in bone health and metabolism.
- **Iron** (in modest amounts), which helps transport oxygen throughout the body.

Things to watch for

- **Sodium:** Canned hearts of palm can be high in sodium. Look for low-sodium versions or rinse them under water before eating to reduce some of the salt.
- **Sustainability:** Most commercially available hearts of palm today come from cultivated species (such as peach palm), which are harvested sustainably without killing the tree. Older harvesting methods from wild palms were much less sustainable.

Easy ways to eat them

- Slice into salads.
- Add to pasta or grain bowls.
- Toss into ceviche-style dishes.
- Grill or roast with olive oil and herbs.
- Blend into dips.
- Shred them as a plant-based substitute for crab or lobster in certain recipes.

Overall, hearts of palm are a healthy addition to most diets. They offer fiber, vitamins, minerals, and antioxidants while being low in calories and versatile in the kitchen. If you buy them canned, choosing low-sodium varieties or rinsing them can make them an even healthier choice.



Who Is the Real Antichrist?



- Walk through Daniel, Matthew, Thessalonians, 1st & 2nd John, and Revelation along with other books of the Bible gathering **over 80 identifying marks** of who the antichrist is making it the most comprehensive book on the topic to ever poses.
- In a “Who done it” layout, we provide the evidence, you come to the conclusion yourself.
- Solve the mystery plaguing many for generations and be part of the very elect having the knowledge that others lack.

Send \$14.00 (includes increased postage):

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

The Uses of Water In Health and Disease

Dr. John H. Kellogg, M.D.

Prevention of Disease (page 31-32)

Neglecting to keep the skin active and vigorous by frequent ablutions is one of the most prolific causes of nearly all varieties of skin diseases, which are too often aggravated by gross dietetic habits. The relation between the cutaneous function and that of the kidneys is so intimate that neglect of the kind mentioned, resulting as it must in obstruction of function, is a very common cause of most dangerous disorders of the renal organs. Inactivity of the skin is also very commonly associated with dyspepsia, with rheumatism, gout, hysteria, and other nervous derangements. It is also a not uncommon cause of bronchial and pulmonary affections. It is quite evident, then, that the proper and most efficient means of preventing these diseases is to maintain the functional vigor of the skin by the proper application of water.

The value of water as a prophylactic, or preventive, of disease, was

recognized by the ancients, and the bath was employed by them to an extent which has never been equaled in modern times. The great Hebrew lawgiver, Moses, enjoined upon his followers the most scrupulous cleanliness, making bathing a part of their religious duties. His example was followed by the ingenious founder of Mohammedanism, who required his disciples to bathe before each of their five daily prayers. Among the Greeks, and especially the temperate Spartans, the bath was regarded as one of the most essential means of securing physical health. Daily ablutions were practiced by them, every person participating in the bath, from the newborn babe to the oldest inhabitant. The Romans cultivated bathing to a remarkable extent, making it a luxury rather than the dreaded penance which many moderns seem to regard it.



POSTAL ISSUES!

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

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

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

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

How Do You Resolve It?

Jerry O'Donnell

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

Are Good Works to Be Done in Secret or Openly?

The apparent contradiction appears when Jesus identifies what ought to be done in secret and elsewhere commands that everything should be done openly:

Matthew 6:4 says, **“That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly”** while Matthew 5:16 states, **“Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.”**

Add onto the secret part with Matthew 6:6, which says, “But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly” and Matthew 6:18, which says, “That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly” and it appears to weaken the command to “let your light so shine before men”!

Believe it or not, the answer is that there is no contradiction when a person investigates the verses that refer to secret activities. What a person does for themselves, which is alms giving, prayer, and fasting, is to

be done in secret, because when done openly, they come across as “look at me, at what I am doing!”

Letting one's light shine is the act of being a real Christian. When “ready always to [give] an answer to every man that asketh you a reason of the hope that is in you with meekness and fear” (1 Peter 3:15), it is used to inform others, sharing the gospel with others, planting the seed in others. All of this activity is in the hope that they would become interested through the information that has been shared, without glory to oneself. It is an act of giving.

When people see that you do not eat or drink like others eat and drink, when they see that you do not dress like the world and are not entertained by the world, etc., unbelievers will have a tendency to ask for the reason. Just be ready with the answer, is all God asks of us.

Letting one's light shine in good works is a form of witnessing to the faith a person holds. Personal actions that vary so much in practice are personal choices and typically not a witness to others.



Authorized KJV vs Catholic Bible

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

Did Jesus Go to the Grave or Realm of the Dead?

To have a version of the Bible that teaches that Jesus went to the realm of the dead is wrong on many levels. First, it is spiritualism, because it requires a belief that a spirit goes to this place known as the realm of the dead. Second, it contradicts many of the verses that declare a person soul sleeps, as opposed to going some place, upon death. Third, it means that Jesus did not rest in the tomb on the Sabbath then. Fourth, it means that upon death before Jesus came, all went to the realm of the dead, good or bad, despite the parable that declared Abraham and Lazarus did not go there. Fifth, if everyone did go to hell, then how did Moses and Elijah have a relationship with the Father in the transfiguration? We probably could come up with a few more, but clearly stating that a person, or specifically, Jesus, enters the realm of the dead, which

contains just spirits because bodies remain in the grave, is not only anti-biblical, but even against Seventh-day Adventist doctrine. By the way, Hades and Sheol are the names for the realm of the dead, so they would be in error as well; however, many understand hell as another name for the grave. The odd reference to a mansion of the dead goes beyond the grave and would also be classed as being in error.

King James Version: Acts 2:27,

“Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.”

In Error:

American Standard Version: Because thou wilt not leave my soul unto Hades, Neither wilt thou give thy

Our Websites

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

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

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

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

Holy One to see corruption.

Amplified Bible: FOR YOU WILL NOT FORSAKE ME and ABANDON MY SOUL TO HADES (the realm of the dead), NOR LET YOUR HOLY ONE UNDERGO DECAY [after death].

Anderson New Testament: because thou wilt not leave my soul in hades, nor suffer thy Holy One to see corruption.

Aramaic Bible in Plain English: "Because you did not leave my Soul in Sheol and you did not give your Pure One to see destruction."

Berean Literal Bible: for You will not abandon my soul into Hades, nor will You allow Your Holy One to see decay.

Berean Study Bible: because You will not abandon my soul to Hades, nor will You let Your Holy One see decay.

Christian Standard Bible: because you will not abandon me in Hades or allow your holy one to see decay.

Darby Bible Translation: for thou wilt not leave my soul in hades, nor wilt thou give thy gracious one to see

corruption.

English Revised Version: Because thou wilt not leave my soul in Hades, Neither wilt thou give thy Holy One to see corruption.

English Standard Version: For you will not abandon my soul to Hades, or let your Holy One see corruption.

Godbey New Testament: because thou wilt not leave my soul in Hades, nor suffer thy Holy One to see corruption.

Good News Translation: because you will not abandon me in the world of the dead; you will not allow your faithful servant to rot in the grave.

Haweis New Testament: that thou wilt not leave my soul in the mansion of the dead, nor permit that Holy One of thine to see corruption.

Holman Christian Standard Bible: because You will not leave me in Hades or allow Your Holy One to see decay.

International Standard Version: For you will not abandon my soul to Hades or allow your Holy One to

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

Name: _____

Address: _____

City, State, Zip: _____

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

We request that you enclose \$41 for 1 year

experience decay.

Literal Emphasis Translation:

Because You will not abandon my soul unto Hades, nor will You give Your Holy One to see decay.

Literal Standard Version: Because You will not leave my soul to Hades, "" Nor will You give Your Holy One to see corruption;

NET Bible: because you will not leave my soul in Hades, nor permit your Holy One to experience decay.

New American Standard Bible: FOR YOU WILL NOT ABANDON MY SOUL TO HADES, NOR WILL YOU ALLOW YOUR HOLY ONE TO UNDERGO DECAY.

New Heart English Bible: because you will not abandon my soul in Sheol, neither will you allow your Holy One to see decay.

New International Version: because you will not abandon me to the realm of the dead, you will not let your holy one see decay.

New King James Version: For You will not leave my soul in Hades, Nor will You allow Your Holy One to see corruption.

Smith's Literal Translation: For thou wilt not leave my soul in hades neither wilt thou give thy sanctified one to see corruption.

Weymouth New Testament: For Thou wilt not leave me in the Unseen World forsaken, nor give up Thy holy One to undergo decay.

World English Bible: because you will not leave my soul in Hades, neither will you allow your Holy One to see decay.

Worrell New Testament: because Thou wilt not leave My soul behind unto Hades; neither wilt Thou give Thy Holy One to see corruption.

Worsley New Testament: that Thou wilt not leave my soul in the invisible state, nor suffer thine holy one to see corruption.

Young's Literal Translation: because Thou wilt not leave my soul to hades, nor wilt Thou give Thy Kind One to see corruption;

Correct, This Time

A Faithful Version: For You will not leave My soul in the grave, nor will

Four Angels' Messages Contact Info

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

E-mail: info@fourangelsmessages.com

Mailing: PO Box 301, Boiling Springs, PA 17007

Website: www.FourAngelsMessages.com

The link for our YouTube sermons is on our website.

Keyword search through all of our publications.

Links to our other websites are available too.

You allow Your Holy One to see corruption.

Bishops' Bible of 1568: Because thou wylt not leaue my soule in hell, neither wylt thou suffer thyne holy one to see corruption.

Catholic Public Domain Version: For you will not abandon my soul to Hell, nor will you allow your Holy One to see corruption.

Contemporary English Version: The Lord won't leave me in the grave. I am his holy one, and he won't let my body decay.

Coverdale Bible of 1535: For thou shalt not leaue my soule in hell, nether shalt thou suffer yi Holy to se corrupcion.

Douay-Rheims Bible: Because thou wilt not leave my soul in hell, nor suffer thy Holy One to see corruption.

Geneva Bible of 1587: Because thou wilt not leaue my soule in graue, neither wilt suffer thine Holy one to see corruption.

GOD'S WORD® Translation: because

you do not abandon my soul to the grave or allow your holy one to decay.

Lamsa Bible: Because you will not leave my soul in the grave neither will you suffer your Holy One to see corruption.

Mace New Testament: because thou wilt not leave my soul in the grave, nor wilt thou give thine holy one a prey to corruption.

New Living Translation: For you will not leave my soul among the dead or allow your Holy One to rot in the grave.

Tyndale Bible of 1526: because thou wilt not leue my soul in hell nether wilt suffre thyne holye to se corrupcio.

Webster's Bible Translation: Because thou wilt not leave my soul in hell, neither wilt thou suffer thy Holy One to see corruption:



Making It Plain

Jerry O'Donnell

The Difference Between Implying and Lack of Commandment

Many students of the Bible struggle in knowing the difference between an implication and the lack of being commanded. For instance, many Christians imply that Sunday is the new Sabbath simply by the fact that Jesus rose on a Sunday. Yet, there is no direct command to Adam and Eve, Abel, Seth, all the way to Noah, and beyond Noah to Abraham, Issac, or Jacob. In fact, it is not until Moses that we see the direct command of keeping the Sabbath holy. Would

that not count as an implication? And is it wrong to be keeping Sunday without a command, but a mere implication?

It does become challenging here, and in other scenarios, throughout the Bible. Some preachers make it more challenging by confusing the terms in their messages, but with that aside, let us investigate the difference.

First, pure implication is based upon taking an event or a verse and

applying one's own intent into it. Jesus rising on a Sunday (Matthew 28:1-6), pouring out the Holy Spirit at Pentecost on a Sunday (Acts 2:1-4), a person falling out of a window at a gathering to hear Paul's sermon on a Sunday (Acts 20:7-12), a collection for the saints to begin on a Sunday (1 Corinthians 16:2), etc., are all events that many Christians imply that it means to do away with the fourth commandment and make Sunday the new Sabbath. Of course, they are equating "first day of the week" and Sunday as the same day when, in fact, the first day of the week begins at sunset on Saturday. Overall, it lacks a command to suggest the implication that Sunday is the new Sabbath, but so does the Sabbath commandment towards Adam and Eve lack a direct command.

What separates that implication, though, from a lack of command, is what is called evidence. There are enough other verses that substantiate the expectation that Adam and Eve, through to Moses and beyond into the future, were expected to keep the Sabbath holy.

We have Jesus saying, "The sabbath was made for man" (Mark 2:27), which was at the time of Adam and Eve at creation. It was not "made" any other time. That word "man" was for all mankind. The Sabbath was not

made at the time of Moses, and to be "made for man" means that it was not meant for only Moses, and what would be the Jews afterwards, but stopping at the cross.

We also have the Sabbath being established before the fall of Adam and Eve, as it was going to be the expectation to be kept by all (Genesis 2:2-3), even if Adam and Eve did not fall.

We have the fact that the Sabbath was expected to be kept in Exodus 16, before it was commanded to be kept in Exodus 20.

We have the fact that the commandment of keeping the Sabbath refers to the establishment at creation (Exodus 20:8-11).

We, additionally, are told, "as the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain. And it shall come to pass, [that] from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD" (Isaiah 66:22-23), which means that it was made before the fall, expected Moses, and eventually the Jews, to specifically keep it by commandment, and it will be kept in eternity, then why would there be periods of gaps in not keeping it? The

Subscription Renewal

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

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

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

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

implication by anti-Sabbatarians is that the Sabbath was not kept from creation until Mount Sinai and is not expected to be kept from the cross until the second coming and they argue that the reference in Isaiah is another way of saying the word “weekly”. It does not make sense at all that the Sabbath was created before the fall and will be kept

through eternity to have some gaps in keeping it.

So, an implication is merely personal impression and perception from the eyes of the beholder without other substantial evidence, while lack of direct command does have other biblical support to provide the evidence of the expectation.



Keep the Sabbath Holy

Jerry O'Donnell

Getting Out in Nature

“The parents may take their children outdoors to view God in nature. They can be pointed to the blooming flowers and the opening buds, the lofty trees and beautiful spires of grass, and taught that God made all these in six days and rested on the seventh day and hallowed it. Thus the parents may bind up their lessons of instruction to their children, so that when these children look upon the things of nature, they will call to mind the great Creator of them all. Their thoughts will be carried up to nature's God – back to the creation of our world, when the foundation of the Sabbath was laid, and all the sons of God shouted for joy. Such are the lessons to be impressed on the minds of our children. {CG 533.3}

“We are not to teach our children that they must not be happy on the Sabbath, that it is wrong to walk out-of-doors. Oh, no. Christ led His disciples out by the lakeside on the Sabbath day and taught them. His sermons on the Sabbath were not always preached within enclosed walls.” {CG 533.4}

Many an Adventist think Sabbath is about listening to sermons all day, and if they are not, then there is something sinful about it or they consider themselves as not keeping the Sabbath properly, and that is just not the case.

Ellen White refers to nature many times as the second book, where the Bible is the first one. There are lessons to be learned, observations to be seen, and instruction to be received.

If nature is not easily obtainable where you live, then a little bit of a drive may be necessary. On top of that, variety is very important, especially when children are involved. Going to the same path to walk in nature Sabbath after Sabbath would be like reading the same book and chapter of the Bible all day long. At some point, there is nothing more to be gained. Obviously, you do the best you can do. Not everyone is blessed with such a variety of places to go, nor even a single place to go.

But if the opportunity does present itself, keep in mind that the purpose is not to get from the vehicle to the

end of the trail and back again before the Sabbath is over or in a certain amount of time. The goal is to look for things that are interesting to watch drawing amazement back to God. One week it may be the activity of a toad crossing the path while another is a new budding flower. Seasonal changes do help contribute

to the variety, especially week after week seeing the progress Spring brings to the plants.

Whatever it happens to be, getting out in nature should be sensed as a blessing from God and not something to feel guilty over.



Questions And Answers

Jerry O'Donnell

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

Question: How do we know that Adam and Eve and the descendants were to keep the Sabbath day holy without there being a command to do so? Many Christians claim that it was optional or not expected until commanded at the time of Moses.

Answer: God does not have to command or threaten. His action by example, by providing, by the use of simple statements is enough, or at least, it should be.

Now, with that in mind, let us look at what God provided each day. Starting with the sixth day, God said, "let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth" (Genesis 1:26). Now, do humans exercise dominion over these creatures and the earth itself? Yes, of course, though we wish everyone would exercise that dominion responsibly, as many do not. God did not have to command us to have dominion. He simply stated it.

On the fifth day, "God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind:

and God saw that [it was] good" (Genesis 1:21). Do we appreciate and care for these winged creatures, as well as the swimming creatures? Of course, especially since the sixth day was declared for humans to have dominion over them. But again, God did not command anything regarding the flying and swimming creatures.

On the fourth day, "God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years" (Genesis 1:14). Even though humans changed tracking of days from sunset to sunset into mid-night to mid-night, we pretty much use the daylight and night time in tracking time. The light and darkness help in tracking the seasons, and of course, the rotation around the sun marks out the years. Yet, God did not command it, but simply said, "Let".

On the third day where there was a separation between land and water, "God called the dry [land] Earth; and the gathering together of the waters called he Seas" (Genesis 1:10). Now, do humans respect those two distinctions or do they disrespect them? In other words, do we regularly construct cities and roads

and such in the seas and try to swim on dry land? Of course, not. Yes, there are some underwater structures, but in general, we do not try to place New York City in the oceans, trying to breath water. We breath air on dry land.

On the second day, “God made the firmament, and divided the waters which [were] under the firmament from the waters which [were] above the firmament” (Genesis 1:7). And we respect that in which the waters above let loose in the form of rain, and the waters on the earth we recognize as our oceans and other water locations.

On the first day, “God divided the light from the darkness” (Genesis 1:4). No matter how much humans try to present a third state, it is either one form or the other even as they blend. Mixing light and darkness creates dimness, but in reality, it is still an amount of light and an amount of darkness.

Now, with all that said, let us go back to the seventh day now. “God blessed the seventh day, and sanctified it” (Genesis 2:3). The seventh day is blessed and holy. That never changes no matter how humans treat the day. If they ignore it, purposely work on it, etc., it is still blessed and holy.

However, of all the days listed, there is only this one in which there is not

something visible to the eye; therefore, it is an exercise in faith. We see light and darkness, waters, dry land and grass, the lights in the heavens, the flying and swimming creatures, the animals, but nothing is seen regarding the seventh day. It looks like any ordinary day despite it being blessed and sanctified. Maybe there should have been a special twenty-four hour glow to it, or different tint visible to the eyes, but there was not, and is not.

At the beginning of time, God did not have to command keeping the Sabbath holy. His action of blessing it as well as sanctifying it should have impressed the humans to acknowledge it to be so by doing holy things on that day. By doing unholy things, humans curse the day, instead, through various actions.

So, because God set in motion six days' worth of creation upon the human race, ending with having dominion over all of it, expecting that dominion to be a godly dominion, and not a careless or disrespectful dominion, the Sabbath is given in the same way. It has a purpose and it is to be used according to that purpose.

As Jesus said, “The sabbath was made for man” (Mark 2:27). It was only made at the time of creation where all of us are related to Adam and Eve. Since it was made for man, man is expected to keep it then, otherwise, it is called unbelief

Watchman, Let Him Declare What He Seeth

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

August 9—Adventist Review

Seventh-day Adventist Athlete Wins Gold Medal at Commonwealth Games

A Seventh-day Adventist athlete, on her remarkable achievement of winning Nigeria's first gold medal at the Glasgow 2026 Commonwealth

Games.

EGW: "Among the youth the passion for football games and other kindred selfish gratifications have been misleading in their influence." {6MR 127.1}

August 16—Advent Messenger

When the Church Becomes More Like a Nightclub than a Sanctuary

On June 13, 2026, the Mamre Seventh-day Adventist Church in Brooklyn, New York, held a musical concert that bore a troubling resemblance to the very kind of worship styles Ellen G. White warned against. The driving music, rhythmic dancing, bodily excitement, amplified noise, and entertainment-like atmosphere turn the sanctuary into something radically different from the reverent worship of a holy God.

EGW: "The Holy Spirit never reveals itself in such methods, in such a bedlam of noise. This is an invention of Satan to cover up his ingenious methods for making of none effect the pure, sincere, elevating, ennobling, sanctifying truth for this time. Better never have the worship of God blended with music than to use musical instruments to do the work which last January was represented to me would be brought into our camp meetings.

The truth for this time needs nothing of this kind in its work of converting souls. A bedlam of noise shocks the senses and perverts that which if conducted aright might be a blessing. The powers of satanic agencies blend with the din and noise, to have a carnival, and this is termed the Holy Spirit's working." {2SM 36.3}

August 11—Advent Messenger

No Place for Idolatry: A Call to End Pagan Performances in Adventist Schools

The Seventh-day Adventist English Medium Primary & High School in Bhalki, India, is an educational institution providing classes from nursery through the high school levels and is listed in the official yearbook of the church. In a recent Children's Day Celebration, students from this Adventist institution performed the Hindu traditional "Tamil Harvest Dance."

Bible: 1 Corinthians 10:20-21 "But I [say], that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils. Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils."

News and Comments

August 11

Business Insider

My 19-year-old daughter drove 500 miles for a concert. It taught me how to parent an emerging adult.

And yet, many Christians are not willing to drive more than ten miles to

go to church. People will endure all kinds of hardships for worldly things but hardly give any effort for God. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind" (Matthew 22:37).



(Continued from page 2)

In fact, the church board, during one of these meetings, asked me, not a member of the board, to conduct research and report back to the board. By the end of the two-hour session, I had completed my research, since I had no voice. I raised my hand to present the results, but was met with a reminder that I was not part of the board and had no voice to contribute. They were about to dismiss me when I stated, I am just trying to report the findings for the task you just assigned me. They reluctantly heard the report, and then I was dismissed.

On top of that, warning of the current pastor was also provided and dismissed, only later to be found in an adulterous affair, after our family had shaken off the dust of our feet from the church.

Now, I share this and have shared this experience before, not as gossip or a grudge, but to have you honestly think about the PA Conference outreach gimmick. Do you really think God can bless this church? Is this not the same as Achan and the defeat at Ai? Should not the conference investigate why a church is having problems before trying to evangelize? Should not that church repent first?

For those who say that successful evangelism could change the dynamics of the church and things could become more in line with the ways of God, they are fooling themselves, because of another incident which involved voting for church officers. There were a number of questionable actions conducted that brought into question the legitimacy of the officers voted in. When the same board members were retained and the statement presented that they made sure God's will was done, it sounded a bit like manipulation.

Ellen White Abbreviations In this Issue

1SM -

Selected Messages Book 1

2SM -

Selected Messages Book 2

6MR -

Manuscript Release Volume 6

CG -

Child Guidance

GC -

The Great Controversy (1911)

Overall, a person who is in a saving relationship with Jesus does not need coaxing to go evangelizing, or a tee-shirt to bribe them; in fact, they do not even need approval from the church or the conference to do so. Just do it!

God be with you as you navigate through the wasteful gimmicks the church involves themselves in, and use God's time that He gifted you properly.

Let us also pray that hearts of pride be melted.



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.*

Ginger for Blood Sugar

A meta-analysis of 10 randomized controlled trials in 490 people with type 2 diabetes found that ginger supplementation significantly **reduced both HbA1c and fasting blood glucose**. HbA1c fell by an average of 1 full percentage point. Fasting blood glucose dropped by

more than 21 mg/dL on average. The research supports daily consistency in using ginger. The therapeutic amounts in these meta-analyses were 1-3 grams per day. One teaspoon of fresh-grated ginger provides roughly 2-4 grams.

