

The background of the cover features a dense, vibrant green foliage of various leaves, some with serrated edges, filling the upper two-thirds. The bottom third shows a close-up of water with soft, concentric ripples in shades of light blue and green. A large, semi-transparent white rounded rectangle is centered over the image, serving as a backdrop for the title and author's name.

God and His Laws

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Published by:
Warning Message
Durham, United Kingdom
www.warningmessage.org

God and His Laws

Jonathan Mukwiri

God is as truly the author of health laws as He is author of the moral law. His law is written with His own finger upon every nerve and muscle that has been entrusted to man. Multitudes are living in transgression of God's laws. We keep God's laws by believing on His Son. Read to know God, His Son, His laws, and how to keep His laws.

The LORD our God is One LORD

There is One God, the Father. He is the Head of All (Ephesians 4:6; 1Corinthians 11:3); The Father is All and in All (1 Corinthians 15:28; John 17:23); The Father is Creator and Source of All (Hebrews 2:10; 1 Corinthians 8:6; Romans 11:36; Ephesians 3:14-15; Revelation 4:11); and the Father has everlasting life (original, unborrowed, underived) (John 5:26).

God who gave us His Son (John 3:16) is not a trinity! The trinity doctrine holds God to be a single Being but who is simultaneously Father, Son and Holy Spirit. This idea immediately creates confusion as to who is the God that gave His Son and who was the Son that was given. Indeed, it raises a question

as to whether it was really a Son that was given. If you accept the Bible as it reads, you will discover the truth about God; but the trinity doctrine is unbiblical!

Deuteronomy 6:4 "Hear, O Israel: The LORD our God *is* one LORD;" 2 Kings 19:15 "O LORD God ... thou art the God, *even* thou alone;" Nehemiah 9:6 "Thou, *even* thou, *art* LORD alone;" Mark 12:29 "Hear, O Israel: The Lord our God is one Lord;" John 17:3 "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent;" Romans 3:30 "Seeing *it is* one God."

1 Corinthians 8:4 "*there is* none other God but one;" 1 Corinthians 8:6 "*there is but* one God, the Father, of whom *are* all things;" Galatians 3:20 "God is one;" Ephesians 4:6 "One God and Father of all, who *is* above all;" 1 Timothy 2:5 "*there is* one God;"

Isaiah 43:10 Before God "there was no God formed, neither shall there be." Isaiah 44:6 Beside Him "there is no God." Isaiah 46:9 "and there is none else." 1 Timothy 6:15 He is "the only Potentate;" Daniel 7:9 God is "the Ancient of Days;" Isaiah 46:10 "Declaring the end from the beginning;" 1 Peter 1:2 by "the foreknowledge of God the Father;" Psalm 90:2 "from everlasting to everlasting;" James 1:17 "with whom is no variableness, neither shadow of turning;" Malachi 3:6 He "changes not;" 1

Timothy 6:16 “dwelling in the light, whom no man has seen, nor can see.” The Father is the One God.

The only begotten Son of God

Jesus is truly the Son of God. The Son is by and through whom are all things (Colossians 1:16; John 1:3; Hebrews 1:2); The Son created all creatures by the Father's power (Ephesians 3:9); The Son has the Father's original life (original, unborrowed, underived) (John 5:26); The Son has the fullness of His Father [Godhead] dwelling in Him (Colossians 2:9; how is the Father [Godhead] in the Son? by the Spirit of the Father being without measure in the Son: John 3:34). Christ is Not created, but “the only begotten Son of God” (John 1:18; 3:16, 18; 1 John 4:9); ever subject to the authority of His Father, the only true God (1 Corinthians 15:27-28; John 17:3).

Our “Lord Jesus Christ, the Son of the Father” (2 John 1:3) is not the second trinity god! If God the Supreme Being who “sent His Son to be the atoning sacrifice for our sins” (1 John 4:10) is a trinity and His Son is, therefore, Himself the Supreme Being or He is absolutely co-equal with the Supreme Being, then it implies that His Son Jesus did not truly die. The Supreme Being is described as the one “Who

only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see" (1Tim. 6:15-16). If such applied to Jesus then He did not truly die at the cross, but was very much alive while foisting a delusion on humanity, thus making all our professions about the death and resurrection of Christ mere vanity and illusion. That is how absurd a belief in the trinity is! If you accept the Bible as it reads, you will not deny the Fatherhood of God and Sonship of Jesus, "He is antichrist, that denieth the Father and the Son" (1 John 2:22), and the trinity is an antichrist doctrine!

The Bible is clear that Christ inherited all things from Jehovah, His Father. "Jesus knowing that the Father had given all things into His hands" (John 13:3), All things: His Father's life (John 5:26; 6:57), His Father's name (Heb 1:4; Phil 2:9; Ex 23:21-23), His Father's glory (John 17:22), His Father's throne (Rev 3:21), and His Father's power of authority (John 10:18; Matt 28:18). The benevolence of God "whose name alone is JEHOVAH" (Ps 83:18) in putting His [Jehovah's] name in His Son (Ex 23:21) and giving Him All things is used by the trinitarians to deny Christ's Sonship and God's Fatherhood.

The Son of God was "possessed by the LORD in the beginning of His way, before His works of old"

(Prov 8:22); "whose going forth has been from everlasting" "from the days of eternity" (Micah 5:2); "before Abraham was" (John 8:58); "before the mountains and hills" (Prov 8:25); "before the world began" (2 Tim 1:9); "before the world was" (John 17:5); He "proceeded forth" (John 8:42); "was brought forth" (Prov 8:24-25); "came out from God" and "came out from" the Father (John 16:27; 17:8).

The Son of God is "the image of the invisible God" Col 1:15; "the express image of His person" Heb 1:3; "the first begotten" Heb 1:6; "the fruit of [His] body" Micah 6:7; "Son of the most high God" Mark 5:7; "the beginning [Head] of the creation of God" Rev 3:14; "the First-born of every creature" Col 1:15; And we are "the church of the firstborn" Heb 12:23; for by Him "were all things created" Col 1:16.

The Son of God is "by whom [God] made the worlds" Heb 1:2; "God, who created all things by Jesus Christ" Eph 3:9; "For by the word of the LORD were the heavens made" Psalm 33:6; for He was "before all things, and by Him all things consist" Col 1:17; who "upholds all things by the Word of His [God's] power" Heb 1:3 "by inheritance" Heb 1:4; Who is "in the bosom of the Father" John 1:18; for "he that has seen [Him] has seen the Father" John 14:9; "being in the form of God but not grasping to

be equal with God" Phil 2:6; "[His] God and [our] God" John 20:17; "in Whom dwells all the fullness of the Godhead bodily" Col 2:9; He is "the mighty God" Ps 50:1; Isa 9:6; He was "anointed by [His] God above [His] fellows" Heb 1:9; so that "all the angels of God worship Him" Heb 1:6; "the counsel of peace shall be between them both" Zech 6:13; keeping "the unity of the Spirit in the bond of peace" Eph 4:3; "[he] and [his] Father are one" John 10:30; "[He is] in the Father and the Father in [him]" John 14:10,11.

To the Son of God, "God, even the Father... has put all things under his [Christ's] feet" 1 Cor 15:27; "Whom [God] has appointed heir of all things" Heb 1:2; except "He which did put all things under him" 1 Cor 15:27; because "the head of Christ is God" 1 Cor 11:3; "all power is given unto [him] in heaven and in earth" Matt 28:18; The Father has given him "power over all flesh" John 17:2; "All things are delivered unto [him] of [his] Father" Matt 11:27; "that in all things he might have the preeminence" Col 1:18; Therefore "the LORD GOD" said "Mine Angel shall go before you...My name is in him" Exod 23:17-23; "they drank of that spiritual Rock that followed them: and that Rock was Christ" 1 Cor 10:4; "the Angel of His presence saved them...and He bare them, and carried them all the days of old" Isa 63:9.

The Spirit of God and of His Son

Of spirits, there is only “one Spirit” (Ephesians 4:4) that is holy; that one Spirit is “the Spirit of your Father” (Matthew 10:20); God is everywhere by and in that one Spirit, as the psalmist tells us that God’s own Spirit is His presence, “Whither shall I go from thy Spirit? or whither shall I flee from thy presence?” (Psalm 139:7); that one Spirit is an integral part of God just as the spirit of man is an integral part of man, for we are told, “For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God” (1 Corinthians 2:11); that one Spirit is which God gave to His Son, Christ, “for God giveth not the Spirit by measure unto Him” (John 3:34); hence that one Spirit is shared by the Father and His Son as their Spirit, that is why Paul interchanges this by saying, “But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his” (Romans 8:9); that one Spirit the Father gives us as the Spirit of His Son, “And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father” (Galatians

4:6); it is that one Spirit, as an integral inner part of Christ, that He breathed out to His disciples, “And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost” (John 20:22); that one Spirit of Christ, as an integral part of Christ, when in us, is Christ Himself, for “Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty” (2 Corinthians 3:17); and as the Father and Son share that one Spirit, when that one Spirit is in us, Father and Son are in us, for Christ said: “If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him” (John 14:23).

The Holy Spirit is not a third trinity god! The trinity doctrine separates the Holy Spirit (One Spirit shared by the Father and His Son) from the Father and His Son to form a third trinity god! A belief in the trinity make a nonentity of God and of Christ, for God and His Son are omnipresent and omniscient by their Holy Spirit, and could not themselves be everywhere if the Holy Spirit were a separate entity from them!

God's moral law

Many rightly know that the Ten Commandments are listed in Exodus 20, but mistakenly think that the

first starts at verse 3. The fullness of the first commandment starts from verse 2: “2 I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage. 3 Thou shalt have no other gods before Me.” Verse 3 that says “no other gods before Me” is irrelevant unless you first know who the “Me” is. Verse 2 identifies who is “Me” – He is “the LORD [Jehovah] thy God.”

This “LORD thy God” who we must worship is not “a unity of three coeternal persons” – a committee of gods! We cannot keep the first commandment if we believe in the trinity. “That men may know that thou, whose name alone is JEHOVAH, art the Most High over all the earth” (Psalms 83:18). This JEHOVAH that we must worship is not made up of “three coeternal” gods, He is One and He is “the Most High.” He alone is “the Most High” and Jesus Christ is “called the Son of the Most High” (Luke 1:32). The trinity makes no distinction, yet even the devils distinguish Jesus from the Most High; they testified: “Jesus, Son of the Most High God” (Mark 5:7).

Jesus tells us that the commandments belong to His Father, for He said, “I have kept my Father’s commandments” (John 15:10). Jesus’ Father is “whose name alone is JEHOVAH,” yet Jesus is also called by this name. Why? Because Jesus inherited

the name from His Father (Hebrews 1:4; Philippians 2:9; Exodus 23:20-23). JEHOVAH said of Jesus: "My name is in Him" (Exodus 23:21), Jesus said, "I am come in my Father's name" (John 5:43). That He is called by His Father's name simply affirms that He is truly "the Son of the Father" (2 John 1:3).

The "LORD thy God" in the first commandment is the God of Abraham, Isaac and Jacob. Christ is not the God of Abraham, but the Son of the God of Abraham. The apostles say, "The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified His Son Jesus; whom ye delivered up, and denied Him in the presence of Pilate, when He was determined to let Him go" (Acts 3:13).

Just as God created all things through Christ, God spoke His commandments through Christ. Christ is "called The Word of God" (Revelation 19:13); this He has always been, and He speaks the words of God. At Mount Sinai, Jesus spoke in the name of JEHOVAH, speaking the words of God, speaking His "Father's commandments." Thus the commandments of Jesus are the commandments of His Father; for God said of Him to Moses: "I will raise them up a Prophet from among their brethren, like unto thee, and will put My words in His mouth; and He shall speak unto them all that I shall command

Him. And it shall come to pass, that whosoever will not hearken unto My words which He shall speak in My name, I will require it of him" (Deuteronomy 18:18-19). Jesus said: "I have not spoken of Myself; but the Father which sent Me, He gave Me a commandment, what I should say, and what I should speak. Whatsoever I speak therefore, even as the Father said unto Me, so I speak" (John 12:49-50). Jesus is the revelation of God to men, manifestation of God in the flesh, so that it was God speaking in Him at Mount Sinai. The law of God was in His heart (Psalms 40:8), so He was the law personified.

Jesus said to the Samaritan, "Ye worship ye know not what: we know what we worship: for salvation is of the Jews" (John 4:22). Jesus was referring to the One God, who is revealed in the first commandment. Jesus worshipped the One God referred to in the first commandment, for He kept the commandments: "I have kept my Father's commandments" (John 15:10), so Jesus worshipped the Father. Jesus refused to have "other gods before" His Father, for He said to the devil, "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve" (Matthew 4:10).

The first commandment has no meaning if God is not One. The trinity forces men to worship multiple

gods. In believing in the trinity, you fail to keep the first commandment, and you are guilty of breaking all commandments. "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all" (James 2:10). You may ask: do we not worship Jesus? That question is answered further below.

God's Sabbath

Saturday is the Sabbath (see Luke 23:54-24:1). "In the beginning God created the heaven and the earth" (Genesis 1:1). God created in six literal days, rested on the seventh day, blessed and sanctified it (Genesis 2:1-3). We are to keep the Sabbath holy as a sign of God's Creatorship (Exodus 31:17). God says, "Remember the Sabbath day, to keep it holy" (Exodus 20:8). Mark 2:28 Christ is Lord of the Sabbath. Luke 4:16 He kept the Sabbath. Genesis 1:5, 8, 13, 19, 23, 31 Day begins sunset. Leviticus 23:32; Mark 1:21, 32 Sabbath begins at sunset – Sabbath hours are sunset Friday to sunset Saturday.

The first day, Sunday, is not the Sabbath – there are nine references in the Bible to the first day of the week, as follows: Genesis 1:5; Matthew 28:1; Mark 16:2, 9; Luke 24:1; John 20:1; 20:19; Acts 20:7; 1 Corinthians 16:2 – none call it holy rest day, while

three of them state it is the day after the Sabbath, showing that they did not regard it as the Sabbath.

Daniel 7:25 This power sought to change the law of God. Ezekiel 22:26-28; 13:10-12 Ezekiel saw the law violated, Sabbath profaned, and those who should have led in right lines, using “untempered mortar,” or giving falsehood instead of God’s words.

Of all the commandments, it is the Sabbath that points us back to creation and to the Creator. The trinity destroys that truth, pointing us to “a unity of three coeternal persons” – a committee of gods – as our Creator. But the Bible is clear that it is “God, who created all things by Jesus Christ” (Ephesians 3:9). Who created all things? God. How? “by Jesus Christ.” God made the world, by His Son (Hebrews 1:1-2). Source of creation is the Father; the means of creation is His Son. “But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him” (1 Corinthians 8:6).

Only two Beings were involved in creation, Father and Son. The Father created through His Son, also spoke His commandments at Sinai through His Son. As all things were created through Jesus, which the Sabbath points to, He could say, “the Son of man is Lord even of the sabbath day” (Matthew 12:8).

The Sabbath points to the Creator, whom we should worship. All honour given to Jesus goes to the Father. All the worship that goes to the Father is through Jesus. "And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Philippians 2:11). The One God, the Father, who created all things by His Son, says, "That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which sent Him" (John 5:23). "And again when He bringeth in the first begotten into the world, He saith, And let the angels of God worship Him" (Hebrews 1:6). When Christ receives worship, for through Him and by Him God created all things, for which creation the Sabbath points to, He does not so receive for His own glory. He said, "I seek not Mine own glory" (John 8:50).

The Sabbath is also a sign of sanctification. "Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the LORD that doth sanctify you" (Exodus 31:13). Notice that it is the One God, the Father, JEHOVAH, who sanctifies us.

Jesus prayed to His Father, "Sanctify them through Thy truth: Thy word is truth" (John 17:17);

and as He is the Divine Word He also said: "I am the way, the truth, and the life" (John 14:6). "This is the work of God that ye believe on Him whom He hath sent" (John 6:29). It is not per se that the more we read the Bible we become sanctified; No! The Bible is the written word, but it is the author of the Bible, Jesus, through who God sanctifies us. The Jews searched the scripture for sanctification, ignoring Christ and killing Him to retain their written word. But Jesus said to them, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of Me" (John 5:39). He who truly knows Christ knows the truth, and so can tell the truth, for the truth is the very life of Christ in the believer.

God sanctifies us through Christ. "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption" (1 Corinthians 1:30). You need Christ for sanctification. The Father sanctifies us by giving us Christ; the Sabbath is a sign of that sanctification.

The Sabbath points to the One God who created us through His Son. The trinity says that we were created by "a unity of three coeternal persons" – a committee of gods or that there are three sources of creation. The Sabbath points to the One God who sanctifies us through His Son. The trinity says we

are sanctified through someone else, not through Christ. A belief in the trinity destroys the Sabbath.

Sabbath-keepers and Sunday-keepers

Substituting Sunday for Sabbath offends all laws, “for whosoever shall keep the whole law, and yet offend in one point, he is guilty of all” (James 2:10).

At Christ’s return, there will be only two classes: Sabbath-keepers and Sunday-keepers. Christ gives the test by which to prove our loyalty or disloyalty: “If ye love Me,” He says, “keep My commandments. ... He that hath My commandments, and keepeth them, he it is that loveth Me. And he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him” (John 14:15-21). “If ye keep My commandments, ye shall abide in My love; even as I have kept My Father’s commandments, and abide in His love” (John 15:10). This calls for a choice of allegiance between Sabbath and Sunday.

The third angel warns all not to “worship the beast and his image” (Revelation 14:9). The beast of Revelation 14 is the same beast of Revelation 13:1-10, described as “like unto a leopard,” to which the dragon gave “his power, and his seat, and great authority.” This symbol, as most Protestants have

believed, represents the papacy, which succeeded to the power and seat and authority once held by the ancient Roman Empire. Two quotes supports this interpretation. First, "The Roman Church ... pushed itself into the place of the Roman World-Empire, of which it is the actual continuation. ...The Pope ... is Caesar's successor" (Adolf Harnack, *What is Christianity?* trans. by Thomas Bailey Saunders, New York: Putnam, 2nd ed., rev., 1901, p. 270). Second, "The mighty Catholic Church was little more than the Roman Empire baptised. Rome was transformed as well as converted. The very capital of the old Empire became the capital of the Christian Empire. The office of Pontifex Maximus was continued in that of Pope" (Alexander Clarence Flick, *The Rise of the Mediaeval Church*, reprint: New York, Burt Franklin, 1959, pp. 148-149).

But what is the "image to the beast" and how is it to be formed? "When the leading churches of the United States, uniting upon such points of doctrine as are held by them in common, shall influence the state to enforce their decrees and to sustain their institutions, then Protestant America will have formed an image of the Roman hierarchy, and the infliction of civil penalties upon dissenters will inevitably result" (*The Great Controversy*, p. 445).

The third angel warns man not to receive the Mark of the Beast “in his forehead, or in his hand” (Revelation 14:9). The beast is the papacy. Its mark is Sunday worship, for “the Church of God [Catholic] has thought it well to transfer the celebration and observance of the Sabbath to Sunday!” (*Catechism of the Council of Trent*, 2nd Eng edtn, 1937, p 402).

The forehead represents the mind, and the hand is a symbol of work. “On the hand” and “between the eyes” are consistent symbols in Scripture for a person’s thoughts and actions (Exodus 13:16; Deuteronomy 6:8; 11:18). A person will receive the mark of the beast in his forehead by choosing to believe that Sunday is a holy day in spite of Bible truth. A person will be marked in the right hand by working on God’s Sabbath or by outwardly keeping Sunday laws for convenient reasons – such as a job.

Soon, if not already by the time you read this, the lamb-like beast (Revelation 13:11) is to pass a law enforcing Sunday, forcing all to worship the leopard-like beast (Revelation 13:2). “And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed” (Revelation 13:12). When you obey the decree that commands you to cease from labour on Sunday and

worship on Sunday, while you know that there is not a word in the Bible showing Sunday to be other than a common working day, you consent to receive the mark of the beast, and refuse the seal of God.

Religious powers seeking to legislate a Sunday Law will not only ignore and despise the Sabbath, but will “point to calamities on land and sea – to the storms of wind, the floods, the earthquakes, the destruction by fire – as judgments indicating God's displeasure because Sunday is not sacredly observed. These calamities will increase more and more, one disaster will follow close upon the heels of another; and those who make void the law of God will point to the few who are keeping the Sabbath of the fourth commandment as the ones who are bringing wrath upon the world. This falsehood is Satan's device that he may ensnare the unwary” (*The Signs of the Times*, January 17, 1884, Par. 12).

“Protestants little know what they are doing when they propose to accept the aid of Rome in the work of Sunday exaltation. While they are bent upon the accomplishment of their purpose, Rome is aiming to re-establish her power, to recover her lost supremacy. “She is silently growing into power. Her doctrines are exerting their influence in legislative halls, in the churches, and in the hearts of men. She

is piling up her lofty and massive structures in the secret recesses of which her former persecutions will be repeated" (*The Great Controversy*, pp. 581-582).

When religious and political powers unite to enact a law to force God's people to keep Sunday holy, God will surely act! Daniel 12:1 tells us: "At that time thy people shall be delivered, every one that shall be found written in the book." Zechariah 2:8 says: "For thus saith the LORD of hosts; After the glory hath he sent me unto the nations which spoiled you: for he that toucheth you toucheth the apple of his eye."

In these last days, we are told: "The Sabbath will be the great test of loyalty ... While the observance of the false sabbath in compliance with the law of the state, contrary to the fourth commandment, will be an avowal of allegiance to a power that is in opposition to God, the keeping of the true Sabbath, in obedience to God's law, is an evidence of loyalty to the Creator. While one class, by accepting the sign of submission to earthly powers, receive the mark of the beast, the other, choosing the token of allegiance to divine authority, receive the seal of God" (*The Great Controversy*, p. 605).

When Sunday observance becomes law, God will reveal Himself. "It is time for Thee, Lord, to work: for they have made void Thy law" (Psalms 119:126).

When the powers of this earth will force men to keep Sunday, God will arise in His majesty, and will “shake terribly the earth” (Isaiah 2:19). God will come “out of his place to punish the inhabitants of the earth for their iniquity” (Isaiah 26:21). You must beforehand choose between Sabbath and Sunday.

God's health laws

God is the author of health laws. He wants you to “prosper and be in health” (3 John 1:2) so that His Spirit may dwell in you. “Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?” (1 Corinthians 3:16). The plant-based food (grains, fruits, nuts, and vegetables (Genesis 1:29-30; 3:18)) is the best for building the body-temple. Animal flesh has become too diseased, toxic and harmful that if eaten can only defile the body-temple. Knowing this, will you not avoid taking into your body anything that only gratify your perverted appetite? Will you not return to plant-based food that make pure blood, strong muscles, and clear brain, so that your body may be in the best possible condition for God's service? To those who defile the body-temple is given the fearful warning: “If any man defile the temple of God, him shall God destroy.” “Whether

therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God" (1 Corinthians 3:17; 10:31). Man after the fall had been allowed to eat flesh, "but from the beginning it was not so." As Christ is restoring all things (Acts 3:21), eat only plant-based food if you wish the perfect image of God to be restored in you.

In eating flesh man gets the plant minus nutrients that is wasted by once using, and plus the poisons that have been added by its passage through a living organism. Disease and degenerate characteristics of the animal forms flesh food, and evil is intensified. Today, animal flesh is polluted with diseases, toxins, drugs such as growth hormones and antibiotics pumped into them to combat disease; thus, animal flesh and products are neither 'clean' nor safe to eat.

Sin has increased in the world and so has diseases in both man and animals. As a result of sin, "the whole creation groaneth" (Romans 8:22), "even we ourselves groan within ourselves" (Romans 8:23), and "the Spirit itself maketh intercession for us with groanings" (Romans 8:26). If God will have our full attention, we must be in good health, which requires a return to plant foods.

It is no longer safe for God's people to find comfort in being vegetarian – with cow's milk, eggs and fish. A purely plant-based diet must be sought.

Animals from which milk is obtained are not always healthy. Animals are often diseased. A cow may be apparently well in the morning, and die before night. Then she was diseased, her milk was diseased, but you did not know. The animal creation is diseased.

Startling scientific evidence has shown milk to be a major source of cancer, etc. In 2005, Dr Campbell and other renowned scientists published a report on what came to be known as *The China Study* (see thechinastudy.com), which report was published as a book in 2006 (ISBN 9781932100662).

The study concluded: "People who ate the most animal-based foods got the most chronic disease ... People who ate the most plant-based foods were the healthiest and tended to avoid chronic disease." The study results could not be ignored. Of the animal products, milk is found to pose most danger for cancer. "Thou shalt not eat any abominable thing" (Deuteronomy 14:3) – for cancerous elements in milk have turned milk into the abominable thing.

The most common way by which men transgress God's health laws is by becoming intemperate and controlled by appetite. Whoever knows the dangers of meat eating, yet continue eating animal products, is a slave to his appetite! To be a slave to appetite is to have another god before the Lord. "Know ye not,

that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" (Romans 6:16). To all, the LORD says, "thou shalt have no other gods before Me" (Exodus 20:2-3).

If you are controlled by appetite, then you have another god – "the god of this world" (2 Corinthians 4:4) – the "spirit that now worketh in the children of disobedience" (Ephesians 2:2), which is Satan.

Perverted appetite or intemperance is "the lust of the flesh" (1 John 2:16), which tends to enslave men into meat eating, turning their bellies into gods. "For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things" (Philippians 3:18-19).

Temperance is self-control – but many do not have true self-control – control of one part of the man is not self-control – true self-control is control of the whole man. But this can never be done by the man himself; for the whole of man himself is already subject to the control of "the god of this world," the evil one. This control was gained by the evil one, in the Garden of Eden, and through appetite, that is, in the "lust of the flesh." Since man is thus the subject

of “the god of this world,” a slave, “sold under sin” (Romans 7:14), it is impossible for him of himself to clear himself of that power to which he surrendered.

But man can choose deliverance by the power of God, the rightful God of man. God can set free every man, from all the power of “the god of this world;” and it is only thus that any man can ever gain control of himself. It is only thus that any man can attain to true self-control, to true temperance.

The heart of man is the place of the seat of God in things pertaining to the man for “the kingdom of God is within you” (Luke 17:21). The kingdom of the heart and life of man belongs to God: is alone His dominion. Through the deception of man this kingdom has been usurped by “the god of this world.” This was done at the choice of man. At the choice of man, God will return to His kingdom, and will take His place upon His throne in the kingdom, and will there rule and reign in righteousness, “even the righteousness of God which is by faith of Jesus Christ and to all and upon all them that believe: for there is no difference” (Romans 3:22).

The question of having other gods, or the only true God, is this: Who has the heart? Therefore it is written: “Keep thy heart with all diligence; for out of it are the issues of life” (Proverbs 4:23).

This principle is expressed in the scripture: "All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any" (1 Corinthians 6:12). Anything therefore, which has a tendency to bring man under its evil power is the indulgence of idolatry: it is to have another god before the Lord.

How to keep God's laws

The Jews wanted to do the works of God so that they become righteous, and so they asked Jesus: "Then said they unto him, What shall we do, that we might work the works of God?" (John 6:28). The summary of the gospel is to change us and make us righteous, by the faith of Jesus. The Jews asked what they must do to please God. "Jesus answered and said unto them, This is the work of God, that ye believe on Him whom He hath sent" (verse 29). What pleases God is that we believe on His Son.

Our good works cannot save us, for we are not able to do any good thing. But the good works which God has wrought in Christ can save us; and "this is the work of God, that ye believe on Him whom He hath sent." "Here are they that keep the commandments of God, and have the faith of Jesus"

(Revelation 14:12). Note that it is “the faith of Jesus” that we are to have. Christ declared that He lived by faith in His Father (John 5:19, 30; 6:57; 8:28; 12:49). Thus the works of God were manifest in Christ. We are to have the same faith of Jesus – this we can do only by having Christ living in us, exercising His own faith in us, and then we may say as Paul says: “I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me” (Galatians 2:20).

To keep God’s laws, we must have Christ in us. Only Christ’s life is righteous and acceptable to God. Your only hope is to have what Christ accomplished. When you believe on the Son of God you have His life. “But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe” (Galatians 3:22). We have His life when we believe on Him. “Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: For all have sinned, and come short of the glory of God; Being justified freely by his grace through the redemption that is in Christ Jesus” (Romans 3:22-24). The righteousness of God exists only in the life of the only begotten Son of God.

The trinity teaches that the Holy Spirit is separate from Christ. If you believe in the trinity, with another spirit in you other than the Spirit of Christ, then you cannot have the life of Christ, and you cannot have the righteousness of God that comes only through Christ if you have someone else. "Now if any man have not the Spirit of Christ, he is none of His" (Romans 8:9). The Holy Spirit is the life of Christ, it is Christ Himself, and only Christ can save us: "For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life" (Romans 5:10). The Holy Spirit is "Christ in you, the hope of glory" (Colossians 1:27). "And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father" (Galatians 4:6). If you have the trinity spirit, it is not Christ, and you have no faith of Jesus if you have someone else in you.

Righteousness by faith is to have Christ in us; the Holy Spirit is His very own Holy Spirit and is His life in us. "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Romans 8:2). That is righteousness by faith. The trinity doctrine gives you a different spirit and destroys the faith of Jesus or righteousness by faith.

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