



# LIBERTY HERALD

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*John 8:32 And ye shall know the truth, and the truth shall make you free.*

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## U.S. Religious Liberty Commission

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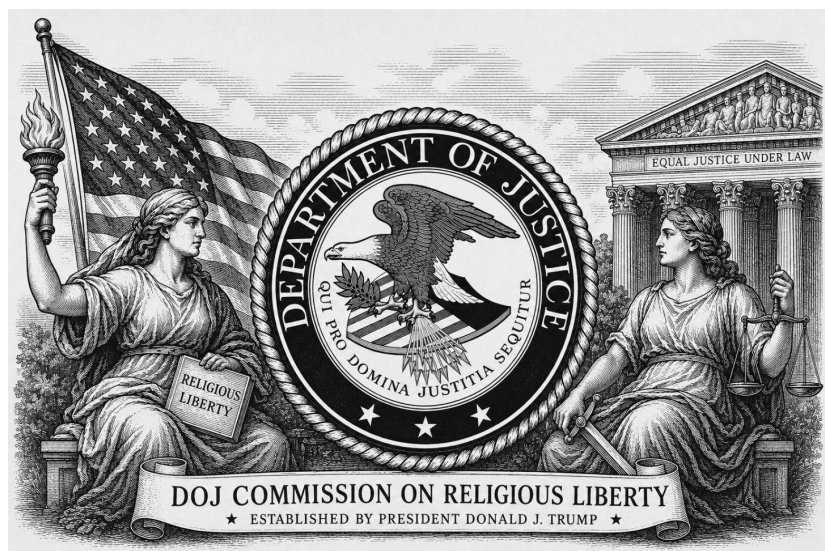
### On April 13, 2026, the Religious Liberty

Commission established by the administration of President Donald J. Trump concluded that there is no true or absolute separation between church and state. In response to this conclusion, faithful Seventh-day Adventist Christians have written letters expressing respectful, yet firm opposition, grounding their position in Scripture, constitutional principles, and the testimony of history itself.

At the heart of the issue lies a question as old as civilization: who has authority over the conscience of man? The Bible answers plainly. Christ declared, "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's" (Matthew 22:21). In these words, two distinct realms are identified. Civil government is entrusted with maintaining public order, administering justice, collecting taxes, and governing relations among individuals. God alone, however, holds authority over worship, conscience, and the loyalty of the soul.

No human government has the right to compel belief, regulate worship, or enforce religious observance. Any attempt by the state to enter this sacred domain becomes an overreach of authority. True faith cannot exist without freedom, for the gospel calls rather than compels. God invites, persuades, and appeals to humanity, but He never forces obedience. Genuine worship must arise voluntarily from conviction and love. The moment worship is compelled by law or civil pressure, it ceases to be true worship.

This principle is reflected in Revelation 14, where humanity is called to "fear God and give glory to Him." This is an appeal to conscience and willing allegiance, not fear imposed by civil authority. God seeks willing hearts, not enforced conformity. Worship directed toward the Creator cannot be mediated or compelled by either church or state. If



the state dictates worship, the very foundation of religion is violated.

These biblical principles harmonize completely with the First Amendment to the Constitution of the United States, which declares that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." Such protections exist because civil authority is not competent to govern the conscience.

The history of the United States itself confirms the necessity of this principle. Many early settlers fled systems where church and state were united and religion was enforced by law. Their experiences revealed that even well-intentioned religious legislation eventually leads to coercion. For this reason, the founders established a system designed to protect both religion and government by keeping them distinct. Thomas Jefferson described this protection as a "wall of separation between Church and State," while Abraham Lincoln upheld the principle that conscience must remain free from coercion.

If a law requires the observance of a religious practice or something that could be construed as religious, it ceases to be merely civil and becomes religious in nature. It is tantamount to establishing religion.

While the authority of government is derived from the consent of the governed in civil matters, religious matters can never be subject to majority rule. No majority, however large, possesses the right to dictate the religious beliefs or practices of even one individual. Truth and duty toward God are not determined by vote.

History repeatedly confirms this lesson. In Europe, centuries of alliance between church and state led to persecution and the suppression of conscience. The abuse of religious authority intertwined with civil power contributed to the reactionary violence of the French Revolution. When religion is enforced by the state, faith itself becomes corrupted, and society often responds with instability and hostility toward religion.

The principle endorsed by the founding fathers of America was that faith must remain free. The Declaration of Independence affirmed that all people are endowed by their Creator with certain unalienable rights, among which is liberty. This understanding shaped the constitutional commitment that government must neither establish religion nor interfere with its free exercise.

From the teachings of Christ to the lessons of history, the conclusion remains consistent: whenever church and state unite, liberty of conscience is endangered. But where they remain distinct, both religious freedom and civil peace are preserved.

For this reason, the principles of religious liberty, free exercise of faith, and separation of church and state must be upheld. Religious liberty is an inherent right grounded in humanity's moral responsibility before God. Scripture declares, "So then every one of us shall give account of himself to God" (Romans 14:12). Because accountability is personal before God, liberty of conscience must remain inviolable (too sacred to harm) before the state. Joshua's appeal still stands: "Choose you this day whom ye will serve" (Joshua 24:15). Allegiance to God must be freely chosen, never compelled.

Benjamin Franklin observed that a religion requiring civil authority for support reveals its own weakness. Scripture affirms the same truth: "Not by might, nor by power, but by my spirit, saith the Lord" (Zechariah 4:6). William Penn wisely stated that force may produce hypocrites, but never true converts.

Thomas Jefferson regarded separation as a safeguard for both civil liberty and religious purity, while John F. Kennedy affirmed that liberty of conscience can only survive where government remains free from religious control and religion remains free from government interference.

Any union of church and state inevitably leads toward corruption of religion and infringement upon conscience. Scripture itself provides the clearest example in the trial and crucifixion of Christ. Religious leaders lacked the legal authority to execute Him and therefore appealed to the Roman governor Pontius Pilate to carry out the sentence. Though Pilate found no fault in Christ, he yielded to religious pressure and authorized the crucifixion. Thus Christ was condemned through the combined action of church and state. This tragic union demonstrates that when religious authority employs civil power to enforce its will, and the civil power embraces the dictates of religion, the result is not righteousness, but injustice and suppression of truth.

Christ Himself declared, "My kingdom is not of this world" (John 18:36). Civil power cannot advance Christ's kingdom. Any attempt to do so stands contrary to His own words.

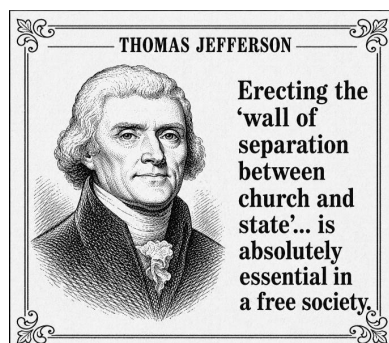
The principle remains clear: the state must govern civil matters such as law, justice, and public order, while religion must remain free and accountable only to God. Any blending of these spheres, however small, threatens both liberty and genuine faith.

As Scripture declares, "It is better to trust in the Lord than to put confidence in man" (Psalm 118:8). Guided by this principle, faithful Christians continue to affirm their unwavering commitment to liberty of conscience and their respectful but firm opposition to any union of church and state.

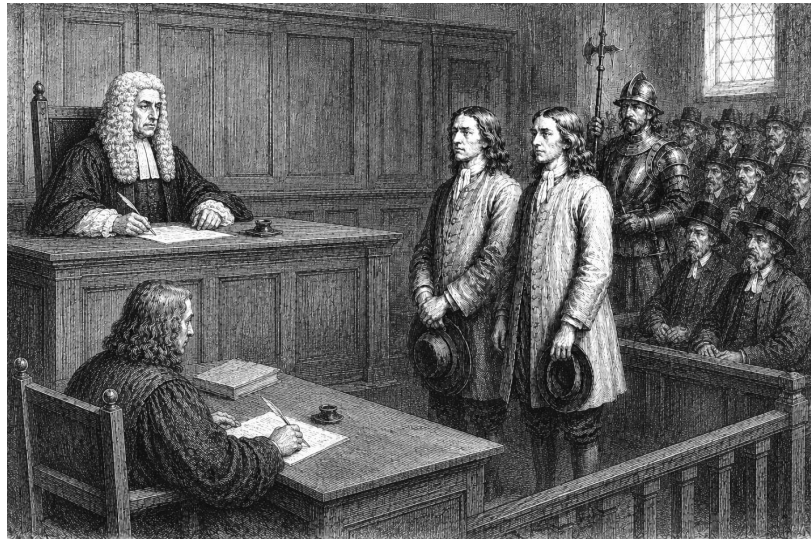
I. Isaac

## The Bias of the Religious Liberty Commission

The membership of the U.S. Religious Liberty Commission was either conservative Christian or other conservative religious adherents. It lacked meaningful religious and ideological diversity. There were no Hindu, Buddhist, Humanist or non-religious Americans. Moreover, while most U.S. Advisory committees generally meet in neutral locations, the Religious Liberty Commission met at the Museum of the Bible, raising perceptions that the Commission was about promoting a Christian nationalist vision of America.



## Give Not Your Right Away



"Ye are Englishmen, mind your privilege, give not away your right." These words were shouted in court by twenty six year old William Penn to the jury that would decide his case. To Penn the jury responded, "Nor shall we ever do it!"

It was September 3, 1670 - the third day of the trial of two Quakers, William Penn and William Mead, at the Old Bailey in London. They were accused of violating the Conventicle Act, a law forbidding religious gatherings of more than five people outside the organized framework of the state sponsored Church of England. Penn and Mead dared to preach to a crowd of people on a London street. The two men were arrested and imprisoned.

During their trial the judge, wanting to secure a conviction, pressured the jury to reach a guilty verdict. But the jury, led by foreman Edward Bushel, was not having it. They returned a verdict of Not Guilty. The judge was furious! He rejected the verdict of the jury and threw them all in jail without food, water, or heat for two days. In addition he also threatened them with fines and further prison time if they did not bring in a verdict of Guilty. Penn shouted the words quoted at the beginning of this article as the jury was being led out of the courtroom to jail.

But the judge underestimated the resolve of Bushel and the rest of the jurors. Though confined under these harsh conditions for two days, when summoned, they returned their final verdict - Not Guilty. The judge promptly fined the jurors, held them in contempt of court, and put them back in prison until the fines were paid. But Edward Bushel had not had his last word. He challenged the legality of these proceedings. It was at this time that Chief Justice Sir John Vaughan of the Court of Common Pleas declared that jurors must be allowed to operate independently of the government - even the court itself - and cannot be penalized on account of their decisions.

This affirmation of the independence of the jury underscores the indispensable role that citizens play in jurisprudence. Trial by a jury of peers went on to become a vital part of the legal system of the United States of America. This principle serves as a check on both legislative and judicial power. The fact is that Penn and Mead did violate the law; *but the people believed that the law was an abuse*

*of authority*, and they voiced their protest through their refusal to convict the two men.

If ever such checks and balances were needed in a society, they are needed at the present time. However, in the very nation of William Penn, things seem to be headed in the opposite direction. BBC News reported (March 10, 2026) that proposed legislation to do away with trial by jury advanced to the next stage in the British Parliament despite the open opposition of thousands of legal professionals. If the measure is passed into law, cases in which the defendant is facing three years or less in prison would be decided by a single judge, rather than a jury of peers. "That would mean no juries in most cases of theft, fraud, burglary, handling stolen goods, money laundering, ABHs (assaults occasioning actual bodily harm), domestic violence, harassment, stalking, drug possession with intent to supply, as well as many sexual offenses and GBHs (grievous bodily harm)." (Matthew Scott, *Removing Jury Trials is a Democratic Outrage*, Spectator Australia, 26 November 2025)

What would George Orwell say to this? Or better yet, would William Penn not shout again - "Ye are Englishmen, mind your privilege, give not away your right."

Many mistakenly believe that trial by jury has its origin in English common law - beginning with the Magna Carta in 1215. Others point back to the Greco-Roman practice of using large panels of citizens to hear cases. But the true origin of trial by a jury of peers predates these uses. The Old Testament establishes this concept in the Law of Moses in which judges (plural) are chosen from among the people. Prior to the visit of his father in law, Moses had been presiding solo over the judicial process. But the wise Jethro admonished him with these words - "the thing that you do is not good." Exodus 18:17. In the verses that follow men were chosen from among the people who were capable, honest, and unselfish. Exodus 18:21 These men were commissioned to act as judges for the people. It is clear that these men heard cases in groups, rather than singly. Later chapters mention cases being brought before "the judges." Exodus 21:6,22; 22:8,9; Deuteronomy 19:17,18. Deuteronomy 1:17 invites the people to consider that the judgment process which they had been taught to follow was "God's" - meaning that God was its Originator.

This biblical evidence suggests that trial by jury is not a mere human invention. On the contrary, it is an outgrowth of the principles of the Great Controversy between Christ and Satan, in which God allows angels, and even human beings to review the evidence for themselves in order to certify that He has been fair and just both in process and in the final decisions (1 Corinthians 6:3). The heavenly origin of this judicial process explains its relative rarity throughout history. Its brief moment of flourish among western democratic nations is owing almost exclusively to the influence of Protestantism and its emphasis on the Bible. The subsequent, sad surrender of true Protestant principles has paved the way for a departure from sound judicial process.

The effort to eliminate trial by jury in the UK is another prime example of how the intoxicating wine of Babylon (Revelation 14:8 and 18:3) is making the inhabitants of the earth drunk. We often think of this wine as false religious doctrine only. It includes this, of course. But we must remember that Babylon is not merely a religious power. It is simultaneously an oppressive civil power. This civil power is just as intoxicating as is the false religious teaching that accompanies it. We often speak of people who are “drunk with power,” don’t we? So it is no wonder that as the influence of Protestantism wanes, there is a simultaneous move away from trial by jury towards a more inquisitorial judicial process. We can imagine many in our political class salivating at the thought. Now is the time for the people to say, like the noble Edward Bushel and his colleagues - “Nor shall we ever do it!”

S. Dobson

## God is Not in the American Constitution!

The United States was founded by Protestants and Deists who chose not to establish a theocracy. The words Christian, Jesus, God and Bible do not appear in the Constitution. The word ‘religion’ only appears when the document says there will be no religious test for any public office. It is clear that America began as a nation without an established religion. Below is an excerpt from a submission to the U.S. Religious Liberty Commission.

“The First Amendment protects religious freedom by erecting a “wall of separation between church and state” that has stood for more than two centuries. Thomas Jefferson, who authored the Virginia Statute for Religious Freedom that served as the model for the First Amendment, first wrote this metaphor in a 1802 letter to the Danbury Baptists, and it has endured, becoming synonymous with the First Amendment.<sup>1</sup>

“In 1879, the Supreme Court cemented this foundational truth when it adopted the metaphor of “the wall of separation of church and state” in the first case where it interpreted the religion clauses of the First Amendment. In *Reynolds v. United States*, the Court reviewed the history of religious freedom from before and through the founding, noting that before the adoption of the Constitution, “attempts were made in some of the colonies and States to legislate not only in respect to the establishment of religion, but in respect to its doctrines and precepts as well.”<sup>2</sup> The Court then described the effort to amend the Constitution to protect religious freedom by Madison, Jefferson, and others. The Court held that the phrase “separation of church and state” is “almost . . . an authoritative declaration of the scope and effect of” the First Amendment.<sup>3</sup>

“As one reviewer pointed out, “the Supreme Court adopted the wall metaphor in 1878, and

employed it in 1947, 1948, 1961 (three times), 1962, 1963, 1968, 1973, 1977, 1982, and again and again in countless concurrences, dissents, and lower court opinions.”<sup>4</sup> The Supreme Court issued many opinions throughout the mid-20th Century reinforcing the history and tradition of religious freedom in our country by making clear that the First Amendment bars the government from endorsing, funding, or promoting religion.”

“Despite this well-documented history, Christian Nationalists and their extremist allies rely on cherry-picked quotes, out-of-context documents, and flawed historical methods to insist that the United States was founded as a “Christian nation.” This is a myth. Indeed, the Constitution is a wholly secular document, containing no mention of Christianity or any deity or specific religion. It refers to religion only twice: to prohibit religious tests for office in Article VI and to protect religious freedom in the First Amendment.

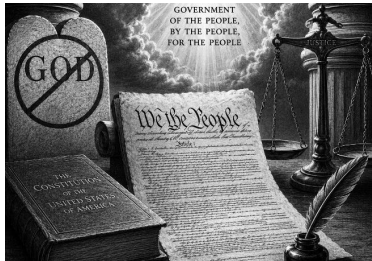
<sup>1</sup> Letter from Thomas Jefferson, President of the United States, to the Danbury Baptist Association, Connecticut. (Jan. 1, 1802) (on file with the Library of Congress, June 1998 - Vol 57, No. 6).

<sup>2</sup> *Reynolds v. United States*, 98 U.S. 145, 162 (1878).

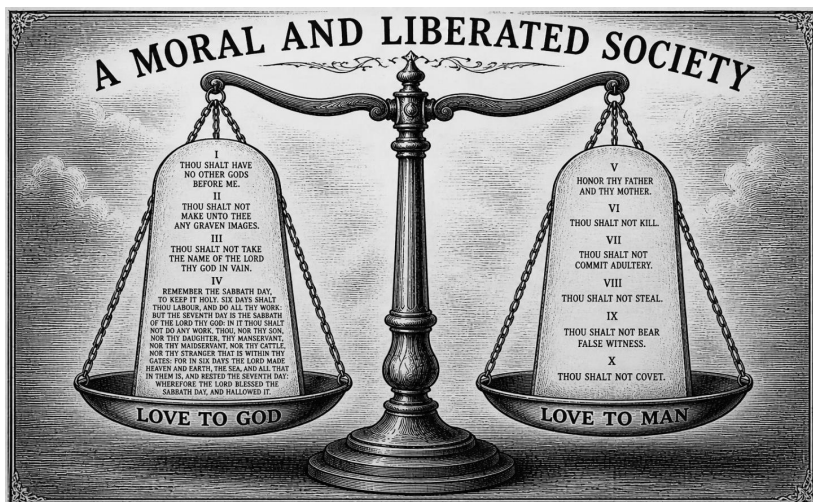
<sup>3</sup> *Id.* at 164.

<sup>4</sup> Andrew L. Seidel, *Bad History, Bad Opinions: How “law office history” is leading the courts astray on school board prayer and the First Amendment*, 12 N.E. U.L.R. 248 (2020).

Taken from p. 43 of the Submissions to the Religious Liberty Commission written by Americans United for Separation of Church & State <https://www.justice.gov/religious-liberty-commission/media/1437931/dl?inline>



## Liberty, Morality, the Church & the State



Notable voices have advocated for Christian Nationalism, suggesting that no nation can preserve liberty without a Christian people and Christian moral order obtained through the union of church and state. They suggest that the general decline of society is more likely when there is not a strong working relationship between the Christian Church and State powers.

There are three questions that we need to answer to examine the validity of these arguments:

1. What does it mean to be liberated or free?
2. Does Christianity provide the only basis of true religious liberty?

## Remove Separation of Church & State?

In 1848 Baptist W. Noel (England), a writer of acknowledged ability, published a work on the subject of Church and State, in which, he reviewed some of the positions taken by those who advocated the removal of the separation between church and state. The following extract is from Mr. Noel's book, page 29:

"How many members of Parliament profess to trust wholly in Christ for their salvation from hell, and therefore make his word their exclusive rule of conduct? If the majority are without this faith, they are unchristian and ungodly; and the union between the church and the State, is the union between the churches of Christ and a body of unconverted men—it is the union of the church with the world. And since all who are not with Christ are against him, it is the union of his friends with his enemies. The effect of the union does not depend upon what the State ought to be, but upon what it is; and to advocate the union because the State is bound to be evangelical, is the same thing as to say that a thief should be made the trustee of a property because he is bound to be honest; or that the Lord's supper should be administered to a drunken profligate because he is bound to be virtuous and sober. The advocates of the union constantly argue, not from what the State is, but from what it ought to be; and infer most erroneously the effect of the union of the churches with the actual State from what they suppose would be the effect of their union with the Utopian State. The actual State is irreligious, and the churches are bound to dissolve their union with it." (Emphasis supplied)

Extract first appeared in *American Sentinel* Vol. 1, No. 2, 1886.

3. Is it possible to ever have a separation of church and state, and have a moral and liberated society?

**What does it mean to be liberated or free?**

To be liberated means freedom in three areas:

1. **To be:** freedom to develop your identity, conscience, belief, and personhood.
2. **To do:** freedom of action, speech, worship, and expression.
3. **To go:** freedom of movement, association, and participation in society

However, across the world, there is a consensus that your liberty or freedom must not simultaneously restrict another person's liberty.

There must be an equality and reciprocity in our liberties.

If equality between people is ever brought into question, it automatically removes liberty. A superior person or group will impose their values of what to be, to do, and the ability to go, on the inferior person or group. This has been

demonstrated throughout history, from situations of domestic violence, to human trafficking, to acts of genocide.

The only way to have lasting, genuine liberty for all is when every individual esteems the right-to-liberty of others as more important than their own. Consequently, no person seeks to assert their liberty over others, but rather facilitates the liberty of all. Such a Utopian existence is inconceivable in this world.

The fallen human state is characterized by selfishness and self-aggrandizement. Each person is more right in their own eyes than others. Moreover, wealth and power becomes an intoxicating elixir that convinces a person that they are the arbiters of liberty. While all this has been an age-old problem, modernity's lack of societal connectedness and materialism have led to a decline in love for others and an increase in selfishness. This, in turn, has placed personal and societal liberty in increasing peril.

#### Does Christianity provide the only bases of True Religious Liberty?

Is Christianity the answer to this dilemma? I would argue yes. However, I argue it with much trepidation in a world where Christian Nationalism has grown in favor.

Of the three freedoms outlined earlier, it is the first freedom (to be) that defines how a person will express their liberty in the other two areas. Our beliefs, identity and conscience will determine what we say, how we act, how we worship, and how and where we associate and participate in society.

The basis of all religions, except true Bible-based Christianity, is a need to secure salvation through the effort of the person. Such religions also call on their adherents to contribute to the establishment of a moral world order in order to save the planet and save humanity as a whole

Whether a person attempts to save themselves or the planet and humanity, it soon becomes apparent that these tasks are impossible.

If we are honest, when we focus on liberating ourselves from personal evil, the focus on the evil weakens our resistance to it. And when one evil finds a home in our heart, the evil of selfishness naturally finds its place there; this, consequently, leads to the individual denying the liberty of others.

Even if an individual could eradicate evil in their own life, the task of saving the planet and humanity is impossible. With every subsequent generation, there has been a greater capacity to annihilate the entire world with 'one push of the button.' To eliminate all such capacity would be to eliminate all selfishness that exists in the human heart. This is not something any human being can achieve.

The Bible teaches that Jesus Christ performs the work of salvation, and all we have to do is have faith in His ability to do so (Ephesians 2:8-10). This salvation isn't limited to the cleansing from all individual sin or evil (1 John 1:7) in order to live selflessly with the liberating love of Jesus (John 15:13; 1 John 2:6; 1 John 3:16). Salvation that Jesus brings ends this world of suffering (2 Peter 3:10), providing a new heaven and a new earth without the blight of selfishness and evil (Revelation 21:1,4).

Jesus made it clear that His kind of truly liberating governance cannot be part of this world (John 18:36a). There are too many religious beliefs, and to impose one set of beliefs on all would be to restrict the very basis of all other liberties. Jesus said that imposing a Christian kingdom on this world would lead to fighting (John 18:36b)

#### Is it possible to ever have a separation of church and state, and have a moral and liberated society?

The word church in the New Testament is the Greek word *ekklesia*, which means 'called out of.' The church should be called out of the way this world operates and into the selfless, pure way that Jesus Christ lived. However, experience and scripture tell us that the visible church on this earth is made up of the godly and the ungodly (Matthew 13:24-30; Jude 1:4). Such an imperfect church is not capable of governing this world.

If the church unites with the state, those within the church who have selfish agendas will use their civil power to pursue goals that deny others their liberty.

One argument of Christian Nationalism that cannot be disputed is that morality has been declining. This decline is directly linked to a loss of Christian values. However, civil enforcement of morality leads to external compliance without the internal spiritual transformation needed to provide true liberty at either the individual or societal level.

In God's heavenly kingdom, the church is entirely unified with the state and is characterized by the highest form of morality. There will come a time when this will be the reality on this earth. The Lord's prayer that includes the words 'Thy Kingdom Come' (Matthew 6:10) is directed to the Father who is in Heaven. It is His work to do, not ours. And He will do it after every person on this earth has either decided to be entirely for or against Him (Revelation 22:11).

The Christian's duty is not to engage in politics in order to achieve legislated morality. Rather, their duty is to call every person to choose which kingdom they wish to be a part of: the kingdom of heaven, where the King died to preserve the liberty of all people, or the kingdoms of this world, where liberty is defined by the people who have the most power.

J. de Bruyn

## Sunday Laws & History Lessons

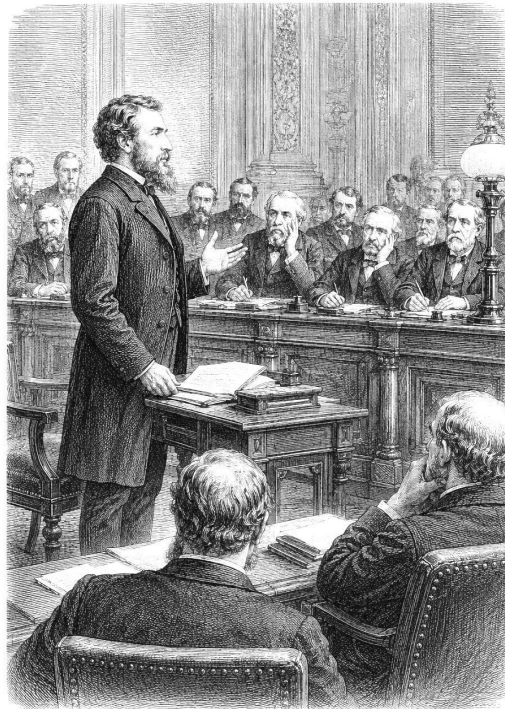
### The Sunday Law Crisis of 1888

In the late 1800s, a movement arose to establish Sunday as a national day of rest in the United States. Many believed that unity and public morality could be encouraged through enforcing Sunday church attendance. Protestant groups, reform societies, and temperance organizations formed a coalition to advance this aim. Leading the effort was the committed prohibitionist and devout Christian, Republican Senator, Henry W. Blair, who introduced the National Sunday Rest Bill in May 1888.

The bill aimed "to secure to the people the enjoyment of the first day of the week, commonly known as the Lord's Day, as a day of rest, and to promote its observance as a day of religious worship" (*American State Papers Bearing on Sunday Legislation*, pp. 360-363). Called Resolution 86, a "Christian Education" Amendment, it sought to amend the Constitution, effectively making Sunday a compulsory national rest day under the banner of morality and education.

If passed, it would have halted commerce, closed amusements, and limited work to necessity or charity. Interstate trade and even public events were to cease, giving the federal government sweeping power to enforce a nationwide religious observance under the pretense of preserving America's Christian identity

After its introduction, the bill was sent to the Senate Committee on Education and Labor, chaired by Senator Henry W. Blair. Hearings included both supporters and opponents. Among the strongest critics was Alonzo T. Jones, who spoke firmly in defense of religious freedom. He said,



"There is a limit to the lawmaking power. The government has no right to make any law relating to the things that pertain to God, or offenses against God, or religion. It [the government] has nothing to do with religion" (see *The National Sunday Law*, Argument of Alonzo T. Jones, December 13, 1888, p. 32).

Jones grounded his argument in Scripture and the Constitution, insisting Sunday laws are inherently religious and violate the separation of church and state. Citing "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's" (Matthew 22:21), he argued that legislating Sabbath observance infringes on a sacred duty owed to God alone.

He further pointed to Article VI of the constitution: "no religious test shall ever be required," arguing that neither majority rule nor civil power has the right to control conscience. So long as a person does not contravene the last six of the ten commandments, Jones declared that the nation should protect the citizen's right to religion and leave him entirely free "to worship whom he pleases, when he pleases, as he pleases, or not to worship at all, if he pleases" (*The National Sunday Law*, Argument of Alonzo T. Jones, December 13, 1888, p. 43).

These words left a deep impression, and both the Sunday Law Bill and the Christian Education Amendment failed to advance, dying in committee.

### The Sunday Law Crisis of 1892 & 1893

In 1892, Sunday law advocates regained momentum under Alfred H. Colquitt, who introduced Senate Bill 2168. Its stated purpose was: "to prohibit the opening on Sunday of any exhibition or exposition for which the United States Government provides funding." Though it failed in the Senate, the effort shifted to the House of Representatives (as Bill 7520). Commonly referred to as the Sunday Civil Bill, the bill was passed into law in August 1892. It ensured that a \$5 million loan for the World's Columbian Exposition was approved on the condition it remain closed on Sunday, achieving indirectly what earlier laws could not.

Chicago accepted the funding and the restriction, prioritising financial support for the grand exposition. The fair, showcasing global progress in industry, art, and culture, opened on May 1, 1893, and quickly drew vast crowds, becoming one of the most significant events in American history. Seeing the economic benefits from the fair's success, the organisers reversed the Sunday closure and opened all exhibits seven days a week. Attendance surged, profits increased, and what had seemed a triumph for Sunday observance was quietly undone by the pull of commerce.

### Rome's Challenge

The Fair's decision to open on Sundays sparked fierce backlash from Sunday-law advocates, leading to protests, public campaigns, and a nationwide debate that drew in the Roman Catholic Church. Cardinal James Gibbons circulated articles titled "Rome's Challenge" in the *Catholic Mirror* during September 1893. These articles challenged Protestants to justify their observance of Sunday, arguing that the practice was rooted in the authority of the Roman Catholic Church rather than in Scripture. The clash surrounding the World's Columbian Exposition brought the issue into sharp focus, exposing deep divisions and raising enduring questions about the relationship between religion, law, and liberty.

### Sunday Measures Defeated Again

In 1892 and 1893, Alonzo T. Jones addressed Congress and the House Committee on the Columbian Exposition, opposing Sunday laws on both biblical and constitutional grounds, and presented a petition of over 350,000 citizens in defence of liberty. As a result, the government did not strictly enforce Sunday closing, allowing the World's Columbian Exposition to remain open, and though attendance was reduced, it marked another notable victory for religious freedom.

### Lessons for our day

What can be learned from these events of the past? In the midst of confusion, two voices stood out:

- (1) The voice of Rome. They proclaimed that those who honored Sunday were those were giving allegiance to papal authority rather than to the God of Scripture; and
- (2) The voice of A. T. Jones. He stood firmly on the side of Biblical truth, liberty, and righteousness. If God's people are to stand for true religious liberty, they cannot unite with religions or institutions that do not uphold the Biblical truth and God's conception of liberty. These are the foundation of the last messages that God gives to the world in Revelation 14:6-13.

### A. Roman

## Truth is Never Afraid, but Liars always Silence.

Besides John 3:16, probably one of the most famous Bible verses is John 8:32 "Ye shall know the truth, and the truth shall set you free." God, who cannot lie (Titus 1:2) has for 6000 years told nothing but the truth. On the other hand, the enemy of Christ and of souls, Satan, has been the author of all lies (John 8:44). Yet, for 6000 years, God has allowed Satan to promulgate his falsehood until the world is filled with his misrepresentations of God. Despite this, Jesus chose to come to this world darkened by the lies of Satan and the misapprehension of His character. He was not afraid to be Truth in this world. However, the father of liars (Satan) was afraid. There had been multiple attempts by Satan to destroy the bloodline that Jesus was to come through. Then shortly after Jesus was born, Satan inspired Herod to try and kill Jesus; and once Jesus began His public ministry, Satan made every attempt to silence Him. Within 3.5 years, Jesus was hanging on the cross. It was Satan's attempt to silence Truth. The fear-filled spirit of cancellation and character assignation that goes with those who love lies finds its origins with Satan. The courageous spirit of truth-tellers originates with Christ.

# Why You Already Don't Own Anything, but Can be Happy

In the year 2016 an essay was written by Ida Auken, a Danish Member of Parliament entitled, "*Welcome to 2030: I Own Nothing, Have No Privacy And Life Has Never Been Better*". This article was published on the World Economic Forum (WEF) website on November 10th of that year.

Shortly thereafter, the WEF also released a video entitled "8 Predictions for the World in 2030" which asserted, "You'll own nothing, and you'll be happy", as the first of these eight predictions. The article presented a sharing economy, which included housing, transportation, and goods, as having replaced private ownership of the same. Since then, this phrase has become well-known as a reason to reject the agenda of the WEF/UN vision for "sustainable development goals".

I would like to share with you why you *already* don't own anything, but have reason to be happy anyway. The Bible gives us two very fundamental, concise statements of fact in a single verse: "The rich ruleth over the poor, and the borrower [is] servant to the lender." Proverbs 22:7.

Did you know that 1835-7 was the first and only time period when the U.S. government operated free of indebtedness? President Andrew Jackson implemented certain policies that brought this about.

Did you know that the US government now has the highest national debt in the world in actual dollar amount, - a staggering \$38+ trillion dollars? How did such a drastic change come about?

The year 1933 will forever be infamous in the history of America. The Federal Reserve system of fractional reserve banking, having been installed twenty years earlier, gave the US Government/Federal Reserve collective power to inflate/deflate, and contract/expand the circulating currency supply at will.

It was this activity which led to a major stock market crash, and consequently "The Great Depression" of 1929-1939. At its lowest ebb in 1933, President Roosevelt issued Emergency Order 6102, which outlawed private ownership of gold, with few exceptions. This meant that the money of the individual citizen could no longer be redeemed for gold. This began the process of detaching the US dollar and the majority of world currencies from gold backing to *fiat currencies* (fiat is latin for "is shall be"; they are called *fiat* because their value is determined by the government). Just prior to this change, the House of Representatives made the following pronouncement:

"The money will be worth 100 cents on the dollar, because it is backed by the credit of the Nation. It will represent a mortgage on all the homes and other property of all the people in the Nation. The money so issued will not have one penny of gold coverage behind it, because it is really not needed." (House of Representatives Congressional Record- March 9, 1933, Volume 77, Part 1, p. 67)

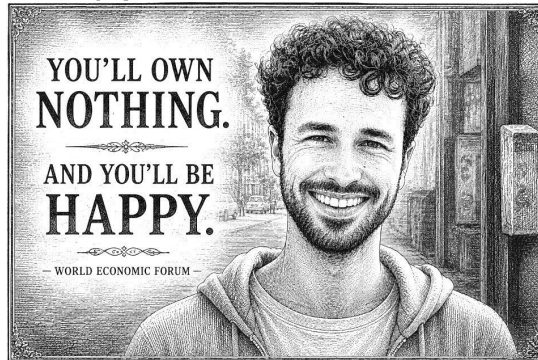
As the national debt has continually increased since that time, and as all gold and silver backing for currency was removed — effectively by 1971 and formally recognised internationally in 1976 — it becomes easier to understand why modern transactions no longer represent payment through tangible monetary value in the traditional sense of actual ownership. The "mortgage on all the homes and other property" has never been paid off with

anything of intrinsic value like precious metals. The Federal Reserve Notes we utilize are mere evidences of public and private indebtedness, and it is impossible to truly purchase anything with promissory notes.

In April 1933, the US Senate made the following statement:

"The ultimate ownership of all property is in the State; individual so-called "ownership" is only by

virtue of Government, i.e., law, amounting to mere user; and use must be in accordance with law and subordinate to the necessities of the State." Senate Document No. 43; Senate Resolution No. 62, April 17, 1933.



This situation applies to the entire world economies that are also operating on purely fiat currency.

Who gains from this disguised socialist agenda? The whore of Revelation 17:1-6 and the rich and powerful that waxed rich through the abundance of her delicacies (Revelation 18:3). And who is that whore? It's the Papal mother church, which has spawned daughters who embrace her doctrines (Revelation 17:5). They ruled the European world during the time of the Holy Roman Empire and seek to return to world dominion. This is why we read of such bold statements being made as "You'll own nothing..." It entirely fits within the Catholic Social Teaching elucidated in the Papal Encyclical, *Rerum Novarum*.

This ordering of world power and resources is the very scenario experienced by Egypt and the land of Canaan in Genesis 47:13-26. This conquest is also delineated in Daniel 11:42-43: "He shall stretch forth his hand also upon the countries; and the land of Egypt shall not escape. But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt..."

Now let me tell you why, in spite of such dark world prospects, you can be happy: The Savior of the world (1 John 4:14) has given Himself as a ransom for you and I. He has pledged Himself to come to the deliverance of all who call upon Him (John 6:37; Romans 10:13).

When we permit the Savior to become the Lord of our lives, He saves us from our independent lives of sin and selfishness, from the world, and from Satan's power, and we become "free indeed" (see John 8:31-36).

We also become *immensely wealthy* as the rightful heirs of all the things the wicked of this world are now greedily grabbing for themselves. The Bible says: "For yet a little while, and the wicked [shall] not [be]; yea, thou shalt diligently consider his place, and it [shall] not [be]." Psalm 37:10

"...the wealth of the sinner [is] laid up for the just." Proverbs 13:22 Hallelujah! Knowing Christ as our very best Friend, living according to His will as revealed in His Word, and the voice of His Representative — the Holy Ghost — liberates us from the anxieties of this perishing world. It empowers us to be willing to suffer, if need be, the loss of all earthly things to retain our priceless union with Him. Make sure of your union with Him *now, and begin experiencing true happiness which lasts forever!*

### A. Mills

# The UN, the ILO, & the Global Weekly Rest

The idea of a legally protected weekly day of rest has become so normal in modern society that few people stop to ask where it came from, who shaped it, or what principles guided its development. Yet behind modern labour laws lies more than simple concern for worker welfare. The historical record reveals that international institutions connected to the United Nations and its predecessor systems helped establish a global framework for synchronized weekly rest, and throughout much of that process Sunday observance stood at the center of discussion.

The chief body responsible for this development has been the International Labour Office (ILO), originally formed through the Treaty of Versailles after the First World War and later integrated into the United Nations system. The ILO has repeatedly promoted the principle that workers should receive a regular weekly rest period, ideally shared simultaneously across society.

Two major conventions formed the backbone of this policy. The first was ILO Convention No. 14 of 1921, concerning industrial workers. It established that workers should receive at least twenty-four consecutive hours of rest every seven days and stated that this rest should, "wherever possible," coincide with the traditions and customs of the country. The second was Convention No. 106 of 1957, which extended similar principles to office and commercial workers. Article 6 of Convention 106 stated that the weekly rest period should "wherever possible" coincide with the established day of rest of the country or district.

On the surface, these conventions appear religiously neutral. Sunday is not named explicitly in the conventions themselves. Yet the historical documents surrounding their drafting tell a different story. The roots stretch back to the 1919 Treaty of Versailles, whose labour provisions declared that nations should adopt "a weekly rest of at least twenty-four hours, which should include Sunday wherever practicable."

When preparations were made for the ILO's 1921 conference, governments received questionnaires explaining the objectives of the proposed weekly rest convention. One explanatory section openly stated that "Sunday should be adopted in principle," while allowances could be made for non-Christian nations. The report also emphasized the desirability of having the great majority of workers resting on the same day together. The principle of synchronized rest was viewed as socially beneficial and practically necessary.

The responses from member nations reveal how dominant Sunday observance already was in international thinking. References to Sunday appeared hundreds of times throughout the report, while no other day of rest received comparable attention. Many countries already possessed laws restricting labour or trade on Sunday before the convention was finalized.



"Unless I am convinced by the testimony of the Scriptures or by clear reason (for I do not trust either in the pope or in councils alone, since it is well known that they have often erred and contradicted themselves), I am bound by the Scriptures I have quoted and my conscience is captive to the Word of God. I cannot and I will not recant anything, since it is neither safe nor right to go against conscience. May God help me. Amen."

MARTIN LUTHER

A substantial majority of responding nations supported Sunday as the normal weekly rest day. Some nations referred to it explicitly as "the Lord's Day." Others supported limited exemptions for minorities but still insisted that public commercial activity on Sunday should generally cease. Even where exceptions were permitted for Jews observing Saturday or Muslims observing Friday, Sunday remained the central standard around which labour policy revolved.

The conventions did not have sufficient provisions to protect religious minorities. Convention 106 stated that the customs of minorities should be respected "as far as possible." That phrase is significant. It did not establish an inalienable protection of conscience but rather a conditional accommodation that could be overridden whenever governments considered it impractical. Article 13 further allowed suspension of the convention during war or national emergencies.

For groups such as Seventh-day Adventist Church members, these developments were not merely theoretical. Adventist publications in the 1920s recorded how Sunday labour restrictions led to the persecution of seventh-day Sabbath-keeping bakers in Australia and New Zealand. Since they already chose to not work on Saturday in harmony with the Bible and the life of Jesus, Sunday restrictions effectively deprived them of the ability to operate their businesses.

Before Convention 106 was adopted in 1957, another questionnaire was circulated among member states. Of the nations that specified a weekly day of rest, nearly all identified Sunday. Iran stood almost alone in advocating Friday rest instead. Some governments even referred explicitly to worship and spiritual edification as reasons for selecting the weekly rest day.

The ILO openly acknowledged philosophical alignment with the papal encyclical *Rerum Novarum*, issued by Pope Leo XIII. That encyclical defended Sunday cessation from labour as a religious obligation. While the ILO framed weekly rest primarily in social and economic language, the moral assumptions underpinning many of its policies were clearly shaped by longstanding Christian traditions surrounding Sunday.

Modern ILO publications continue to reflect this heritage. A 2015 ILO factsheet explained that national weekly rest laws are usually organized around local customs, typically Friday, Saturday, or Sunday depending on religious tradition. A 2019 ILO guide similarly described Sunday and Saturday as the normal weekend in Western nations, while Friday filled that role in many Arab countries.

Under the framework of the United Nations Sustainable Development Goals, the ILO has also connected weekly rest with the concept of "decent work." Sustainable Development Goal 8.5 calls for "full and productive employment and decent work for all." In a 2018 ILO report titled *Ensuring Decent Working Time for the Future*, the organization emphasized the social value of synchronized weekly rest. The report stated that simultaneous rest allows workers to enjoy family and social life together and noted concerns from European organizations about the erosion of Sunday rest.

Supporters of these conventions argue that they simply protect workers from exploitation and strengthen family life. Certainly, the idea of regular rest carries obvious social and health benefits. Yet the historical evidence demonstrates that Sunday observance has consistently occupied a privileged position within international labour discussions. The language of "tradition," "custom," and "simultaneous rest" often functioned as indirect references to established religious practice.

This history raises broader questions about liberty of conscience. When governments legislate synchronized rest days tied to dominant religious traditions, minority groups inevitably face pressure to conform. Even where exemptions exist, they are often conditional and limited. For those who believe rest and religious observance belong solely within the realm of conscience rather than civil compulsion, it is obvious that these international

labor rest laws amount to disguised religious legislation.

The story of the ILO's weekly rest conventions illustrates how religious customs, social policy, international governance, and economic regulation have gradually merged together under the language of humanitarian concern. Whilst it is promoted as wise social policy the trajectory towards removing religious liberty or liberty of conscience is unmistakable. The international legal framework has been constructed that will no longer just be synchronised rest, but enforced synchronised false worship (Revelation 13:12,15) that will require Sunday worship which has no basis in the Bible.

**Summary of an Extract from the book 'Captive Bride', chapter 6. The book with citations for this article is available in a free PDF on [libertyherald.org](http://libertyherald.org)**

## Pastor Fined for Preaching John 3:16

On May 12, 2026 Fox News reported the following:

A retired pastor of 78, was convicted and fined for preaching a Bible verse near a Northern Ireland Hospital.

Pastor Clive Johnston was arrested in 2024 outside Causeway Hospital in Coleraine for reading and preaching on one of the best known texts in the Bible, John 3:16 within a "safe access zone" as specified by the Northern Ireland Abortion Services Act. He was found guilty of "influencing" inside the protected zone and fined 450 pounds, or about \$614 in U.S. dollars.

Johnston responded to his conviction with the following words: "It effectively redefines peaceful Christian witness as a form of unlawful 'influence'," he told Fox News Digital. "If simply reading the Bible, praying, and preaching on God's love can now be considered harmful because someone might overhear it within a certain area, then we have crossed a very serious line."

"Once the state claims the authority to decide that peaceful biblical preaching is an unacceptable 'influence,' in some places, the space for Christians to live out and share their faith in public life risks becoming increasingly narrow," he continued. "And we can go further than faith-related concerns – if an act that doesn't mention abortion is criminalized, what other acts could fall within the reach of this law?"

Johnston is absolutely right. This law does not merely control actions; it is an effort control minds by restricting where certain ideas can be shared. We hope that Pastor Johnston will appeal this decision.

**EDITOR'S NOTE**  
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## Am I my Brother's Keeper

The word of this era is 'unity.' The idea is that we are to consider ourselves an integral part of the human

brotherhood.

Each of us is to work towards the common good and seek harmony and peace with others at any cost. But is 'unity' at any cost really going to bring the peace we all long for?

In Genesis 4:9, the first son of Adam and Eve, Cain, asks God, "Am I my brother's

keeper?" Cain had not long before murdered his brother Abel and God was asking Cain where Abel was.

Cain had become angry and jealous of Abel when he had given life-saving reproof to Cain for offering the wrong sacrifice to God.

It was a religious crisis: God used Abel to warn

Cain, but it did not bring peace to Cain, and so he rejected the warning and killed Abel. Instead of evaluating his error and correcting his ways, Cain sought peace by permanently silencing the messenger.

Unfortunately, this sequence of events has been repeated throughout history.

In the Old Testament, Samuel (1 Samuel 8:7), Elijah (1 Kings 19:1-2), Jeremiah (Jeremiah 20:1-2; 38:6), Isaiah (Isaiah 6:9-10) and Hosea (Hosea 9:7) were all sent by God to warn leadership of their errors and were rejected and persecuted as a result. In the New Testament, Stephen was stoned to death by the religious leaders for calling out their grievous errors of rejecting and murdering the Messiah.

The accounts in the Bible primarily focus on God's messengers and their recipients. Yet it is not difficult to believe that, when these messages were given, some among God's people opposed them because they viewed the leadership as infallible and the messengers as unqualified. Moreover, there were others who recognised the errors but remained silent out of fear of persecution, losing their positions in the synagogues, or forfeiting certain benefits. Finally, there were others who hated the division that was caused between the error and the truth.

Moses, the greatest of Israel's prophets besides Jesus (Deuteronomy 34:10), was asked, "Who made thee a prince and a judge over us?" (Exodus 2:14). Elijah was called the troubler of Israel by an idolatrous king (1 Kings 18:17-18). Jeremiah was put in a pit to silence him (Jeremiah 38:6) and, Amos was told to go and prophecy elsewhere (Amos 7:12).

Isaiah reveals that the rebellious will say, "Prophecy not unto us right things, speak unto us smooth things, prophesy deceits" (Isaiah 30:10).

There was no doubt that many who saw the errors these prophets were called to correct denied any personal responsibility for rebuking the sin, saying, "God will deal with them."

Ezekiel 3:18 and 33:6 clearly state that when we see error or danger and do not warn those who are approaching their doom as a result, their blood will

be on our heads. Unity at any cost means that we are also unified in the judgment that falls on those who have rejected truth and righteousness.

Around the world, many are discovering the truth about the hidden workings of evil within leadership at the highest levels of society or organisations. It is not only the leaders who are in danger, but their

decisions and behaviours bring untold suffering to the entire human race.

The 'truth tellers' are calling for repentance and reformation, but the recipients either ignore them or label the messengers as conspiracy theorists or exaggerators of the problem.

When warning messages continue, these leaders dig their heels in, maligning and persecuting the messengers. The devoted allies of leadership also attack the truth-tellers, calling them liars and troublemakers whilst turning a blind eye to their leaders' errors. It is a disturbing re-enactment of the

story of Cain and Abel, but this time it is the majority of the world who ask, "Am I my brother's keeper?" Those who turn a blind eye to the wickedness, and those who see it but do not want to "get their hands dirty" in joining the cry for repentance and reformation, are all alike participating in the suffering of humanity and the loss of souls. They essentially refuse to help their brothers back onto the path of truth and righteousness, or as Jesus called it, the 'narrow path' (Matthew 7:14). This is even the case within the Christian community. It brings to remembrance the Bible story of the 'Good Samaritan' in Luke 10:29-37. A man had unwittingly found himself in the path of evil and had been left battered, bruised and dying beside that road.

When two religious men, who knew the truth and the right way, came upon this dying man, they passed on by. They had other things to do, better things, and did not want to stick around to deal with the unpleasant results of evil. The story continues with the a third passerby, the Samaritan, who did stop. He cared and had something to give: the kind of care that made him his 'brother's keeper.'

Jesus said, "And ye shall know the truth, and the truth shall make you free" (John 8:32). The Bible is replete with messages of how to obtain true lasting liberty. As a result of the decisions and behaviour of leadership across all of Christianity, and those who refuse to call out the errors, the concepts of religious liberty and liberty of conscience are being misrepresented. Consequently, in every corner of the world religious liberty and liberty of conscience is being quashed. False Christian leaders and their followers become oppressors instead of helping the oppressed.

The questions we have to prayerfully ask ourselves are: 1. Am I my brother's keeper? 2. Is my comfort more important than liberty and the eternal destiny of my 'brother'? 3. Does my loyalty lie with truth and righteousness and their source (God) or with erroneous leadership in this world?

J. Holmes

## The Impending Abomination

As Jesus sat with his disciples on the Mount of Olives, Matthew records the most detailed, comprehensive prophecy provided for the final generation of earth. This prophecy is so important that it is recorded in Matthew 24, Mark 13, and Luke 21. The disciples ask the most vital question, what shall be the sign of the end of the world?

Jesus provides clues we now see at play across the globe. As was foretold, many claim to have the truth as it is in Jesus but it is fully consistent with His Word? Wars and rumors of wars abound. Famine is on the horizon and the whole world experienced a "pestilence" known as COVID-19 recently. These terrible events are but a herald to a major sign; that of religious persecution on a global scale unlike any experienced in history. Matthew records, "Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another." (24:9-10).

It is in this context that Jesus warns us, "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)" Matthew 24:15. Warning of desolation, Jesus directs us to the Book of Daniel. Here, there are only four texts that qualify using this terminology, Daniel 8:13, 9:27, 11:31, and 12:11:

**Dan 12:11** "And from the time ~~the~~ the daily ~~sacrifice~~ shall be taken away, and the abomination that maketh desolate set up, ~~there~~ ~~shall~~ be a thousand two hundred and ninety days."

Clearly, an "abomination" coming on the world will result in global desolation, both physically and spiritually. Each of these four verses provide consistent clues. Daniel 12:11 indicates "the daily" will be replaced by "the abomination." The context here means "the daily," defined as "continual" and "perpetual" points to the unchangeable word of God, more specifically, His law. And the one law that exhorts us to "remember" prefaces the fourth commandment.

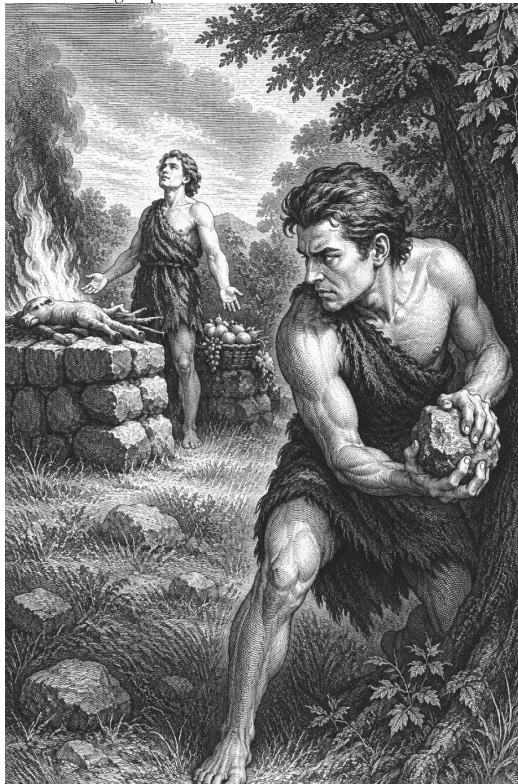
God's command regarding worship is really an invitation to "rest" with and in Him. We are provided explicit guidance to "Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." (Revelation 14:7). We are guided to reverence our Creator. The creation account in Genesis stipulates a specific day that is blessed and sanctified; literally made holy.

"Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made." Genesis 2:1-3.

The Old Testament makes clear that this law, the fourth commandment of Exodus 20:8-11, was a "perpetual covenant" applying to all God's people throughout time and eternity.

"Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel for ever: for in six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed." Exodus 31:16-17.

"For 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.



Likewise, the New Testament affirms the consistent, unchanging nature of God's word.

"For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works. And in this place again, If they shall enter into my rest." Hebrews 4:4-5.

Now, we have a Biblical foundation to be able to predict the strategy of the enemy of souls, who has always coveted worship. Of Lucifer, the Bible says, "For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High." Isaiah 14:13-14.

How will Satan bring about false worship: adoration of a false god? How better than by establishing human law that supersedes God's fourth command, honoring Him as the Creator of all things? Sunday was established as a day of Christian rest by Rome during the fourth century as 'the venerable day of the Sun' and was incorporated into Christian worship practices shortly thereafter.<sup>1</sup>

Even now there is a rising crescendo to establish "Sunday" as a day of world-wide "rest." This concept has been accepted by many countries worldwide and is gaining popularity in America. This is significant because America has traditionally been the bastion of Religious Liberty.

Recently, the highly influential political think tank, Heritage Foundation, declared that Sunday closing laws are not "religious" in nature, resurrecting the U.S. Supreme Court ruling on May 29, 1961, in *McGown v. Maryland*. America needs Rome's favor, and Rome needs America's power.<sup>2</sup>

On May 4, 2026, President Trump stated, "Jewish Americans are encouraged to observe a national Sabbath. From sundown on May 15 to nightfall on May 16, friends, families, and communities of all backgrounds may come together in gratitude for our great Nation. This day will recognize the sacred Jewish tradition of setting aside time for rest, reflection, and gratitude to the Almighty."<sup>3</sup>

Is the Biblical Sabbath a "Jewish tradition"? The Bible clearly defines one Sabbath for all mankind occurring on the seventh day of each week (Mark 2:27). Might it come about that the United States would mandate the first day of the week, Sunday, a "Sabbath rest" day according to Roman tradition? Could the Land of the Free adopt "common good" ideology thereby doing away with the exercise of individual conscience? If so, Jesus warns imminent desolation will certainly follow.

#### M. LaRose

<sup>1</sup> Law Reform Committee of South Australia, *Ninety-Second Report: Inherited Imperial Sunday Observance or Lord's Day Acts* (Adelaide: Government Printer, 1987), accessed December 12, page 2, 2025, <https://law.adelaide.edu.au/system/files/2019-02/92-Inherited-Imperial-Sunday-Observance-or-Lords-Day-Acts.pdf>

<sup>2</sup> <https://www.heritage.org/marriage-and-family/report/saving-america-saving-the-family-foundation-the-next-250-years>

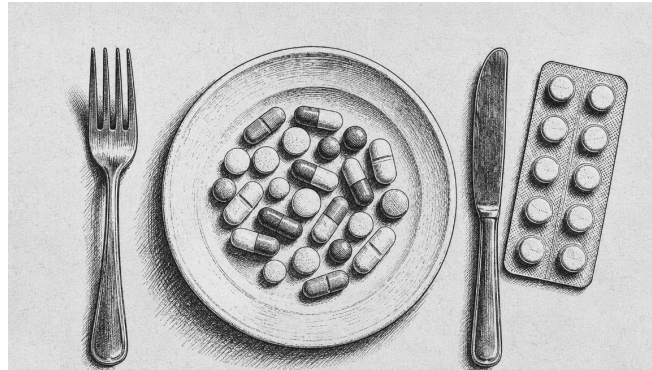
<sup>3</sup> <https://www.whitehouse.gov/presidential-actions/2026/05/jewish-american-heritage-month-2026/>

## They Loved the Praise of Men

In the days of Jesus, there were many who would have professed the truths that Jesus taught if only they were popular. In John 12:42-43 it says, "Nevertheless, among the chief rulers also many believed on Him; but because of the Pharisees they did not confess Him, lest they should be put out of the synagogue. For they loved the praise of men more than the praise of God." Today, many recognise the contravention of religious liberty and liberty of conscience occurring in the world, even in the churches. Christians see beliefs and practices aligned with the sinful ideologies of the world in their denominations, yet they refuse to speak. They have not fallen in love with Jesus. They have not been transformed by His loveliness. They desire to remain in favor with those in power, and they want to maintain their own positions in this world. May each of us learn to love the praise of God more than the praise of men!

## Pills, Plates and Power: The Ancient Roots of Modern Control

From the beginning of human history, appetite, medicine, and bodily control have been closely tied to spiritual deception and power. The Bible presents this conflict not merely as a matter of physical health, but as part of a larger struggle over who humanity trusts: God or man.



The issue first appears in Eden. Humanity's fall came through appetite and the promise of hidden knowledge. Eve was told that by partaking she would become "as gods, knowing good and evil." Since that moment, mankind has continually pursued power, healing, enlightenment, and salvation through human wisdom rather than dependence upon the Creator.

This pattern repeats throughout Scripture. Noah's drunkenness led to shame, Lot's led to moral compromise. Balaam weakened Israel through indulgence and sensuality after failing to curse them directly. Jezebel's sorcery blended false worship with manipulation and control. Again and again, appetite and bodily indulgence became gateways through which spiritual deception entered.

The book of Revelation describes the final global system as deceiving nations through "sorceries." The Greek word used is *pharmakeia*, from which the modern words "pharmacy" and "pharmaceutical" are derived. In the ancient world, *pharmakeia* referred not merely to magic spells, but to the use of potions, drugs, intoxicants, and mind-altering substances associated with occult practices and spiritual manipulation.

Ancient Egypt provides one of history's clearest examples of this fusion between medicine, spirituality, and power. Egyptian physicians were also regarded as magicians, combining natural remedies, rituals, mystical formulas, and spiritual invocation into one integrated system. Healing was never viewed as merely physical; it was deeply connected with hidden knowledge and supernatural influence.

The roots of modern pharmaceutical thinking can also be traced through alchemy. Medieval alchemists sought to manipulate matter itself, attempting to transform base metals into gold while searching for universal elixirs capable of extending life or conquering disease. Beneath these pursuits was humanity's ancient dream of transcending weakness and mastering nature through secret knowledge.

During the Renaissance, figures such as Paracelsus helped reshape medicine around chemical intervention. His famous principle that "the dose makes the poison" became foundational in modern toxicology and pharmaceuticals. Rather than distinguishing sharply between harmful and beneficial substances, the new philosophy taught that even poisons could become acceptable if administered in controlled amounts.

This mindset profoundly altered humanity's relationship with medicine. Instead of asking whether substances were inherently harmful, the question became whether their toxicity could be managed. Modern pharmaceuticals openly acknowledge dangerous side effects, yet those risks

are often accepted as long as they remain within "approved" levels.

The same philosophy has gradually influenced the food industry. Artificial additives, preservatives, stimulants, processed chemicals, and synthetic compounds are routinely justified under the principle of moderation. Harm is no longer avoided altogether; it is merely managed within tolerated limits.

Biblical temperance, however, operates differently.

Temperance historically meant both moderation in good things and abstinence from harmful things. Water itself is not poisonous, though excess can become harmful. But poison does not cease to be poison merely because the dosage is reduced. The distinction between what nourishes and what harms was once

viewed far more clearly.

The Bible also presents health holistically rather than mechanically. Scripture repeatedly describes disease as affecting the whole person, not merely isolated organs. Physical, mental, emotional, and spiritual health are interconnected. A diseased society produces diseased bodies and minds. Fear, stress, immorality, addiction, gluttony, violence, and spiritual darkness all affect human wellbeing.

Modern medicine often approaches illness differently, focusing upon targeted interventions aimed at suppressing symptoms in specific organs or systems. While such methods may provide temporary relief, merely silencing symptoms without addressing deeper causes cannot produce true healing. The disease will simply manifest elsewhere in another form.

This holistic understanding also exposes how systems of power can exploit bodily dependency. Throughout history, addictive substances have repeatedly been used for economic and political control. The nineteenth-century Opium Wars demonstrated how narcotics could weaken entire populations while enriching empires. Addiction created dependency, and dependency produced power.

The rise of industrial pharmaceuticals accelerated this process. Many early mass-produced drugs were derived from highly addictive compounds such as opium, cocaine, nicotine, and morphine. Entire industries grew around substances capable of altering mood, perception, pain, and behavior. Over time, humanity has become increasingly dependent on Chemists or Pharmacists for comfort, peace, healing, and even identity, and this becomes the means of controlling the masses.

Yet Scripture consistently points in another direction. Revelation contrasts two groups at the end of time. One follows deception and trusts the systems of man. The other follows the Lamb. One drinks the wine of confusion and intoxication. The other walks in truth, patience, self-control, and faith.

The conflict ultimately concerns worship and dependence. Will humanity trust increasingly centralized systems claiming authority over health, life, and the body? Or will people return to simplicity, temperance, personal responsibility, and dependence upon God?

Satan's lie still echoes through the modern world: that mankind can save itself through knowledge, science, chemistry, and power. But the Biblical warning remains unchanged. Human wisdom without submission to God does not lead to life or liberate mankind. It merely creates more sophisticated forms of bondage and death.

J. de Bruyn