



The Mark of the Beast

By the Editor

“And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six.” Revelation 13:16–18.

“And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.” Revelation 14:9–12.

Now that we have covered the seal of God and determined what it is, we next come to the very important question of “what is the mark of the Beast?” As we learned from our last chapter, the seal of God and the mark of the beast messages go hand in hand, either you have the seal of God, or, in other words, mark of God, or you have Satan’s mark, the mark of the beast. Last time we determined that the keeping of the Sabbath was the seal of God, it therefore follows that the mark of the beast should be Satan’s counterfeit of this, the opposite of God’s seal. But before we can determine what is this mark, we need to determine what power is represented by the “beast” and then by looking over his enactments determine which one of them would be his mark.

So then who is this beast? If we examine Revelation 13, we find that there is not just one beast but two, one is called the beast, the other “another beast” which creates the image of the beast, the mark, is the mark of the first beast, but the mark of the beast is enforced by this new beast, or, for name clarity, the beast with lamb like horns. There is also a third power mentioned at the beginning of Revelation 13, called the dragon. This power gives the first beast his power, his seat, and great authority. So to determine who the beast is we

need to determine who the dragon is, and for that we need to go back to Revelation 12.

Upon reading Revelation 12 we find a description of the dragon, a description very similar to the first beast mentioned in Revelation 13. As in that they both have seven heads and ten horns. This red dragon represents Rome. It was Rome under Satan’s control that tried to kill Christ at His birth, the person that the man child, that is here brought to view in this chapter, undoubtedly represents. This beast (the dragon) also has seven crowns which would represent some sort of government. And the only power that makes sense to be represented as the dragon at this time would be Rome. Which power did not just try to kill Christ at His birth, but also persecuted His followers after Christ ascended back to Heaven in its imperial form and later in its papal form. This power also had seven crowns, as this dragon had, as in that Rome has been controlled over its history by seven successive forms of government, from kings to republic, to an empire, and to its remnant now being ruled by the papacy, etc., Rome has been ruled by seven different forms of government over its long history.

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Some of the deeds committed in this prophecy are undoubtedly committed by Satan (the dragon that old serpent). It was Satan that was kicked out of Heaven, it is Satan that persecutes God’s people through human powers under his control, first by Pagan Rome under the imperial head, the sixth head, second by papal Rome (representing the seventh head,) for 1260 prophetic days representing 1260 years. And third, he is now going to war with the *remnant* of God’s people using his groups of secret societies, which if we look at history, all have their roots in the papacy. But if the red dragon represents Pagan Rome, then how can the dragon be said to have been cast out of heaven and to be Satan? Uriah Smith says about this:

“Another symbol is here introduced, and John hastens to tell us what this symbol represents. It is the devil and Satan.

But this is not the same as the dragon of verses 3 and 4. That was a great red dragon, with seven heads and ten horns, and seven crowns upon his heads. Though in a sense the dragon represents Satan, since he was the instigator of the work which this dragon did, it would be most grotesque to try to apply this symbol to Satan personally. Satan is not said anywhere in the Bible to be red, and he is not possessed of the number of heads and horns there stated; and while he might, as the god of this world, have one crown, there would be no reason for his having seven. But all these features are very appropriate as applied to pagan Rome.” Thoughts on Daniel and Revelation, by Uriah Smith, pages 549–550. There are two dragons in this prophecy, the first the red dragon representing Pagan Rome, the second the dragon that old serpent the devil or Satan.

In chapter 13 the first beast which also has seven heads and ten horns, is said to have power to continue 42 months, or 1260 days, which would represent 1260 years. These 1260 days would correspond to the 1260 days we see in chapter 12 for the people of God to hide in the wilderness. We therefore conclude by this that the first beast or leopard like beast, is a representation of the change that came over the red dragon when it switched from the sixth head to the seventh head.

Let us try to understand this more fully. The red dragon as a whole, is Satan, and represents his control and use of the Roman power. The seven heads represent his control of each of the seven successive forms of the Roman government that have existed through history. But during the first six heads the Roman power was controlled by paganism, and so was represented as a red dragon. But when it switched to the Papal head, or apostate Christianity, there was now a new form of religion controlling, and hence a new type of persecution. So a change in color was needed to represent this change. This is also why it says in chapter 12 that the church hid in the wilderness from the *dragon* for 1260 years, the dragon as a whole represents Satan (the dragon that old serpent), so when it said that they hid in the wilderness from him for 1260 years, it could refer to anyone of the heads of the dragon. (Granted the fact that the church fled into the wilderness after the birth of Christ in chapter 12 means that there were only two heads it could have been under.) But in chapter 13 we find more particulars which shows us which head it was that God’s people hid in the wilderness from, the papal head.

This is also why it says later on in the book of Revelation that the dragon is of the seven and is the eighth head. Because at the end of time (which we have entered) Satan will take direct control himself using his groups of secret societies which at their darkest levels openly worship him and take orders from him. Basically the red dragon is a representation of Satan’s use of the Roman powers throughout history. Or, in other words, a representation of the dragon that old serpent’s use of the red dragon.

With all this we can see that the red dragon and leopard like beast are related, the prophecy says that the dragon gives

the leopard like beast his seat, his power, and great authority. Which is what Rome did, beginning the 1260 years of papal supremacy.

All this and other evidences clearly identifies the papacy as the leopard like beast, for no other power in history that we know of has had its supremacy last exactly 1260 years, from A. D. 538–1798. A space of exactly 1260 years.

One more identifying mark and we will go on to the two horned beast. The prophecy says that the number of the leopard like beast is the number of a man and that is number 666. On this point we give the following quote from Uriah Smith.

“The following extract is from a work entitled The Reformation, bearing the date of 1832:–

“‘Mrs. A.,’ said Miss Emmons, ‘I saw a very curious fact the other day; I have dwelt upon it much, and will mention it. A person, lately, was witnessing a ceremony of the Romish Church. As the pope passed him in procession, splendidly dressed in his pontifical robes, the gentleman’s eye rested on these full, blazing letters in front of his miter: ‘VICARIUS FILLII DEI,’ the Vicar of the Son of God. His thoughts, with the rapidity of lightning, reverted to Rev.13:18.’ ‘Will you turn to it?’ said Mrs. A. Alice opened the New Testament and read: ‘Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six.’ She paused, and Miss Emmons said, ‘He took out his pencil, and marking the numerical letters or the inscription on his tablet (Latin uses letters as numbers), it stood 666.’

“Here we have indeed the number of a man, even the ‘man of sin;’ and it is a little singular, perhaps providential, that he should select a title which shows the blasphemous character of the beast, and then cause it to be inscribed upon his miter, as if to brand himself with the number 666. The foregoing extract doubtless refers to a particular pope on a particular occasion. Other popes might not wear the title emblazoned on the miter, as there stated. But this does not affect the application at all; for the popes all assume to be the ‘Vicar of Christ’ (see Standard Dictionary under ‘vicar’), and the Latin words given above are the words which express that title, in the form ‘vicar of the Son of God;’ and their numerical value is 666.”

We then therefore come to the question of, “Who is the beast with lamb like horns that creates the image of the beast?” To find who this beast is we first need to establish the time period in which this beast is to arise. The prophecy suggests that this beast arises around the time the papacy receives its deadly wound, which happened in 1798. This really narrows it down since there were not very many nations arising in 1798.

Our second identifying mark is that this power is said to arise from the earth and not the sea as many of the beasts were said to. “...John saw it arising from the earth. If the sea, from which the leopard beast arose (Rev.13:1), denotes

peoples, nations, and multitudes (Rev.17:15), the earth would suggest, by contrast, a new and previously unoccupied territory.” Thoughts on Daniel and Revelation by Uriah Smith, page 573. This narrows our options further, Europe has been occupied for over a thousand years as well as many parts of Africa, Asia and South America.

This leaves us with only one option as the power this beast represents. For there was only one power occupying previously unoccupied territory at this time that could be said to be rising up and that was the United States. And this beast fits the United States perfectly, first this beast has two horns but does not have crowns on those horns which would mean that this power does not have a king and the United States is one of the most famous powers in the world for creating their government without a king. This is also why later on in Revelation when Babylon is brought to view and the beast on which she rides, the beast has seven heads and ten horns but no crowns. We believe this beast to be another form of the dragon, its last form before Christ comes. These ten horns represent the ten main peoples of Europe and it is a remarkable fact that over the past two hundred years almost all of these nations have switched from being monarchies to some sort of republican or democratic form of government where the power rests with the people.

Another interesting fact that could give us an idea of what this beast looked like is the fact that John says he has two horns like a lamb, but the body of a beast. A very interesting fact is that the North American bison, (which in the past few years has been made the United States national animal), is very well described by a *beast* with lamb like horns. The bison is a very big animal, larger than a bull and more filled out, but with small horns in comparison with its body, like a lamb, yet the bison itself upon being looked at by anyone would very easily be described as looking like a beast.

The two lamb like horns this beast has would also represent youthfulness and professedly good principals, for a lamb is the symbol of Christ. But these two horns are connected not to a lamb but to a beast, though professedly good this power is a beast at heart and speaks as a dragon or as Satan. The United States though built on good principals has always spoken and done the deeds of the dragon. Although not what the founding fathers intended and we believe that many of them will be saved, the United States has never been able to escape from its heart of a beast. From slavery during its first 80 years to many brutalities committed against the Native Americans to the United States now interfering in almost every conflict on the globe, whether for good or for bad. Over these conflicts the United States has committed numerous war crimes and broken international law and yet has pretty much never had to answer for it. Every year the United States government becomes more and more corrupt, its two biggest parties have become so polarized that civil war could break out at any time, both sides have gone so far in either direction that it is difficult upon examination to side with either one. The

United States answers this prophecy perfectly, although based on good principals it has always had the heart of a beast and has spoken as a dragon since its founding.

Now that we have identified all three of the beasts, first, the dragon representing Satan and Pagan Rome, second, the leopard like beast representing the papacy, third, the two horned beast representing the United States of America. We can now move on to the mark of the beast and the image of the beast. As previously said the mark of the beast would be the mark of the leopard like beast, or, as we have found, the papacy. In the previous chapter we found that the seal of God was the keeping of the Sabbath, so the mark of the papacy and also Satan’s mark would probably be something opposite of God’s.

We now come to the mark of the beast. Some readers may think that it is impossible to know exactly what the mark of the beast is. But with an understanding enlightened by the Holy Spirit, it is possible to discover what the mark of the beast is, for God would not give such a terrific warning about receiving it and then put it out of our grasp to understand what it is.

Before we start looking for this mark, let us first look at some of the characteristics of this mark so that we can identify it more easily. First, is this mark literal or spiritual? This mark is spiritual, for as already shown God’s seal or mark is spiritual, also a literal mark could be physically forced upon you, however a spiritual mark would be entirely your choice. The expression in their forehead or in their hand, representing either that they believe in it or that they went along with it, without necessarily believing in it. It is thought by many that the mark of the beast might be a micro chip, but this is not the case, although still probably not the best idea to get a micro chip implanted in you, it is not the mark of the beast.

Second, since this mark is spiritual and not literal, that makes this mark some outward action or believe that can be used to identify who’s side you are on. Like God’s seal, with the keeping of the Sabbath being an outward act that identifies God’s people as on His side. Who do you think is greater, God or Satan? Who will you follow? Who will you obey?

Uriah Smith says. “The word used for mark in this prophecy is (charagma), and is defined to mean, ‘a graving, sculpture; a mark cut in or stamped.’ It occurs nine times in the New Testament, and with the single exception of Acts 17:29, refers every time to the mark of the beast. We are not, of course, to understand in this symbolic prophecy that a literal mark is intended; but the giving of the literal mark, as practiced in ancient times, is used as a figure to illustrate certain acts that will be performed in the fulfilment of this prophecy. And from the literal mark as formerly employed, we learn something of its meaning as used in the prophecy; for between the symbol and the thing symbolized there must be some resemblance. The mark, as literally used, signified that the person receiving it was the servant of, acknowledged

the authority of, or professed allegiance to, the person whose mark he bore. So the mark of the beast, or of the papacy, must be some act or profession by which the authority of the power is acknowledged.” Thoughts on Daniel and Revelation, by Uriah Smith, page 597.

Third, since this mark is not literal, the question of what this mark is, is narrowed down by a lot. For only a handful of things that the papacy has done could be counted as being able to identify his people.

Talking about the leopard like beast and its mark, Uriah Smith says “The apostle Paul speaks of the same power in 2 Thessalonians 2; and he describes it, in the person of the pope, as ‘the man of sin,’ and as ‘sitting as God in the temple of God’ (that is, the church), and as exalting himself ‘above all that is called God, or that is worshiped.’ According to this, the pope sets himself up as the one for all the church to look to for authority, in the place of God. And now we ask the reader to ponder carefully the question how he can exalt himself above God. Search through the whole range of human devices, go to the extent of human effort; by what plan, by what move, by what claim, could this usurper exalt himself above God? He might institute any number of ceremonies, he might prescribe any form of worship, he might exhibit any degree of power; but so long as God had requirements which the people felt bound to regard in preference to his own, so long he would not be above God. He might enact a law, and teach the people that they were under as great obligations to that as to the law of God; then he would only make himself equal with God. But he is to do more than this; he is to attempt to raise himself above Him. Then he must promulgate a law which conflicts with the law of God, and demand obedience to his own law in preference to God’s law. There is no other possible way in which he could place himself in the position assigned in the prophecy. But this is simply to change the law of God; and if he can cause this change to be adopted by the people in the place of the original enactment, then he, the law-changer, is above God, the law-maker. And this is the very work that Daniel said he should think to do.” Thoughts on Daniel and Revelation, by Uriah Smith, pages 598–599.

Now that we have some of the characteristics of this mark marked down, we find that there is only one option for the mark of the beast. That is some change made in God’s law by the papacy, and this has to be it, for by this we are given the choice, who do we value as the higher power? God or the Pope? God or Satan? As a Catholic priest once said to William Tyndale, “We were better to be without God’s laws than the pope’s.” Tyndale’s response was “I defy the pope and all his laws.” Who was following God and who was following the pope? The one who you obey over the other is the one who you serve.

So then has the papacy made changes to the law of God? Yes, as we already showed in chapter 1 the papacy has changed the law of God in multiple places. But the two most glaring are its removal of the second commandment and its

change of the fourth commandment (the very commandment which is the seal of God’s law and God’s seal) from the Sabbath to Sunday. The question then arises which one of these two changes count as the mark of the beast? The one that would make the most sense would be the change to the fourth, since this would be a counterfeit to God’s mark and would indeed be a choice of who you viewed as your ruler. But there are also other reasons that point to the change of the fourth as the mark of the beast.

First, the Papacy does not claim the removal of the second commandment to be anything significant, saying that the first commandment covers the second and is therefore not necessary. We will not go into here why that final statement is ridiculous, we are sure that anyone who knows something about the papacy will understand why they wanted that second commandment gone. But the fact that they claim they didn’t do any damage to the law by this change, indicates that they don’t consider it to be a mark of their authority.

Second, the papacy does however view the change of the Sabbath to Sunday as significant and many acknowledge the change. Claiming that this change shows the pope’s authority in ecclesiastical matters and that any protestant that keeps Sunday instead of the Sabbath, is acknowledging the pope’s authority. Does not a claim like this sound like a mark of authority? Bob Sessler, in his pamphlet on the Sabbath Sunday question “Sunday Holiness” gives the following quotes from Catholics themselves.

“Protestants...accept Sunday rather than Saturday as the day for public worship after the Catholic Church made the change...In observing the Sunday, they are accepting the authority of the spokesman for the church, the Pope.’ Our Sunday Visitor, February 5, 1950

“It is well to remind the Presbyterians, Baptists, Methodists, and all other Christians, that the Bible does not support them anywhere in their observance of Sunday. Sunday is an institution of the Roman Catholic Church, and those who observe the day observe a commandment of the Catholic Church.’ Priest Brady, in an address, reported in the Elizabeth, N. J. ‘News’ of March 18, 1903

“It was the Catholic Church which...transferred this rest (Saturday as the Sabbath) to the Sunday...Thus the observance of Sunday by the Protestants is an homage they pay, in spite of themselves, to the authority of the Church.’ Monsignor Louis Segur, ‘Plain Talk about the Protestantism of Today,’ p 213.”

Uriah Smith gives this quote in his book, Thoughts on Daniel and Revelation, page 601, from the Treatise of Thirty Controversies. “The word of God commandeth the seventh day to be the Sabbath of our Lord, and to be kept holy; you [Protestants], without any precept of Scripture, change it to the first day of the week, only authorized by our traditions. Divers English Puritans oppose, against this point, that the observation of the first day is proved out of Scripture, where it is said, the first day of the week. Acts 20:7; 1 Cor. 16:2; Rev. 1:10. Have they not spun a fair thread in quoting these

places? If we should produce no better for purgatory and prayers for the dead, invocation of the saints, and the like, they might have good cause indeed to laugh us to scorn, for where was it written that these were Sabbath days in which those meetings were kept? or where is it ordained they should be always observed? or, which is the sum of all, where is it decreed that the observation of the first day should abrogate, or abolish, the sanctifying of the seventh day, which God commanded everlastingly to be kept holy? Not one of these is expressed in the written word of God.”

Uriah Smith has the following in his book, *Thoughts on Daniel and Revelation*, pages 602–603.

“In the *Doctrinal Catechism* (Kenedy, New York), p. 174, we find further testimony to the same point:—

‘Ques.—Have you any other way of proving that the church has power to institute festivals of precept?

‘Ans.—Had she not such power, she could not have done that in which all modern religionists agree with her—she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no Scriptural authority.”

“In *Abridgment of Christian Doctrine* (Kenedy, New York), p. 58, we find this testimony:—

‘Ques.—How prove you that the church hath power to command feasts and holy days?

‘Ans.—By the very act of changing the Sabbath into Sunday, which protestants allow of! and therefore, they fondly contradict themselves by keeping Sunday strictly (these days less people keep Sunday strictly), and breaking most other feasts commanded by the same church.

‘Q.—How prove you that?

‘A.—Because by keeping Sunday they acknowledge the church’s power to ordain feasts, and to command them under sin.””

These and many such quotes by Catholics show that they view Sunday as one of the great marks of the pope’s authority. You can believe that the pope is the successor to Peter, but a believe on your part will not show those around you that you believe that. To show those around you, you need some outward act to identify your belief, therefore by the keeping of Sunday instead of the Sabbath, a change which the Catholics claim as the pope’s, you show your belief in the pope’s authority. It is a mark on your part of your belief. This then, after an examination of the evidence, is the mark of the beast.

This mark as well as the seal of God, are the two grand questions of this final age that will determine who you worship. Which ever one you take, chooses whose side you are on. And this mark has to be some change to one of God’s commands, for this mark to be a mark of the greater authority of that side over God’s. Otherwise this power is only claiming to be less or equal to God. And one of the most significant changes that the Catholic church has made in the law of God and one of the ones they acknowledge is

the change from the Sabbath to Sunday, a change acknowledged by many Catholics.

This results in the inevitable conclusion that the keeping of Sunday is the mark of the beast. And this makes perfect sense, for as already shown the seal of God or in other words mark of God, is the keeping of the Sabbath and it therefore only makes sense for Satan’s mark to be the a counterfeit of God’s and the opposite of God’s.

But does not this mean that anyone who keeps Sunday has received the mark of the beast? The answer to this is, not yet. The keeping of Sunday, although a mark of papal authority, has not yet been commanded across the whole world. The image of the beast has not yet enforced it and many people keep it unwittingly, without knowing its significance. But that does not mean that keeping Sunday is not a sin in God eyes. The disobedience of any of God’s commands is a sin. But the door of God’s mercy has not shut yet and anyone that comes to Him and asks for forgiveness for their failure, will be forgiven. “The times of this ignorance God winked at; but now commandeth all men every where to repent.” Acts 17:30.

Many a faithful Christian has died keeping Sunday without knowing its significance. At times of ignorance and darkness like the time of the Reformation, God winks at. But now times are changing, the message of the Sabbath has been spreading rapidly over the past two hundred years and now many people around the world have heard it and those who see the message will no longer have a cloak for their sin. God has been spreading the Sabbath message around the world for the past two hundred years, to warn His people not to fall for the mark of the beast. The message has been growing more and more prominent, more and more known, soon everyone will have heard it or have had the opportunity of hearing it. Then there will be only two sides, those who accept it and those who reject it, what will finally seal every individual’s fate is when the test comes. Once everyone has heard the message, God will allow the Sunday law to be implemented, people will then make their final decision, obey God? Or obey the world? Sadly, according to prophecy most will side with the world, probation will then close. Christ will rise off the throne and proclaim “It is finished.” The rulers and people of the world, now fully abandoned by God, are now fully under the control of Satan and under his guiding they will seek to kill all of God’s people that choose to obey God.

This mark is a test, between who you worship, God or Satan? Who do you obey? Who do you worship? “To whom ye yield yourselves servants to obey, his servants ye are to whom ye obey.” Romans 6:16. Who you obey over another determines who you worship.

This brings us to our next point. Who or what is the image of the beast, who demands that the world take the mark of the beast? The two horned beast that gives his power to the image, as already discovered, is the United States, and whatever power is represented by the image, it receives its

power from the United States. But what would be an *image to or of* the beast. This image is to have the characteristic of the beast or papacy, it is an image of the papacy. And what is this characteristic? The union of church and state, a church that uses the power of the state to enforce its doctrines, the end of religious freedom. This was the founding principle of the papacy and the way in which it has exerted its power for over a millennium. By this one principal that at the surface may seem good, sent millions to their graves in the fiery persecutions of the papal beast. The original reason why the United States guaranteed freedom of religion or the right to worship God according to the dictates of ones own conscience, was not to stop atheists from stamping out religion, but to stop overbearing churches from forcing their doctrines on others with the power of the state, which they were all to familiar with in Europe.

“But today in the religious world there are multitudes who, as they believe, are working for the establishment of the kingdom of Christ as an earthly and temporal dominion. They desire to make our Lord the ruler of the kingdoms of this world, the ruler in its courts and camps, its legislative halls, its palaces and market places. They expect Him to rule through legal enactments, enforced by human authority. Since Christ is not now here in person, they themselves will undertake to act in His stead, to execute the laws of His kingdom. The establishment of such a kingdom is what the Jews desired in the days of Christ. They would have received Jesus, had He been willing to establish a temporal dominion, to enforce what they regarded as the laws of God, and to make them the expositors of His will and the agents of His authority. But He said, ‘My kingdom is not of this world.’ John 18:36. He would not accept the earthly throne.

“The government under which Jesus lived was corrupt and oppressive; on every hand were crying abuses,—extortion, intolerance, and grinding cruelty. Yet the Saviour attempted no civil reforms. He attacked no national abuses, nor condemned the national enemies. He did not interfere with the authority or administration of those in power. He who was our example kept aloof from earthly governments. Not because He was indifferent to the woes of men, but because the remedy did not lie in merely human and external measures. To be efficient, the cure must reach men individually, and must regenerate the heart.” The Desire of Ages, page 509.

This then, is the image of the beast. A church or alliance of churches gaining control of the United States government. And look how close to this we are, so many Evangelic Christians advocate Christians gaining control of the government, how the government needs to get back to God. But these Christians do not realize what they are doing, a church, or religion, in control of the government, is one of the worst calamities that can befall a country. When the church eventually does gain control of the government, they will have formed the image of the beast, then they will start to enforce their doctrines on the country, on Christian and

atheist alike. The mark of the beast (Sunday) will be implemented and due to the United States influence, the mark of beast will soon after be implemented across the globe.

This crisis is fast approaching and is not far distant. Soon the churches will have complete control of the government, what will we expect then? Peace and safety, a Christian nation? No, a nation that has put the final nail in its own coffin, a nation that has crossed the precipice of oblivion. They will implement the Sunday law and demand that all keep it on pain of not being able to buy or sell, and soon after on pain of death. The very act that they thought would bring up from oblivion, will bring the conflagration of all things. The end is fast approaching and all God’s true followers must escape the churches of the world before this great crisis comes upon us. They must come out of the Babylon “that they be not partakers of her sins.”

We now come to the end of this study, in this study of the seal of God and the mark of the beast, we have found and learned many things. We have seen God’s prophecies fulfilled to the smallest detail and looking forward we watch with confidence for the fulfillment of the prophecies still yet future. We can see that God has not put His warnings out of our grasp to understand, and we can see that God is guiding every step of the way. Reader, it is now time to prepare for the future, the end of all flesh is fast approaching and God has only given one way out, Christ. There is only one way given under heaven by which we can be saved and that is through faith in Christ. But a faith in Christ does not merely consist with a faith that He has forgiven you for your past faults. No, true faith in Christ consists with just as much faith in Him to help you live aright and obey His commands in the future, as it does with forgiveness for your past faults. It requires a living faith, we must live by faith. In this article we have given you two opposite sides to take, God’s or Satan’s, but without Christ you cannot heed the warnings given in this booklet when the time of test comes. “...This day... I have set before you life and death... therefore choose life, that... thou...may live.” Deuteronomy 30:19.

Comments on Galatians 3.

No. 8

The Signs of the Times 12, 33.

August 26, 1886

By E. J. Waggoner

“But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.” Verse 23.

It has been abundantly proved that “under the law” indicates, in general, a state of sin and consequently of condemnation.

See the comments on Rom. 6:14; Gal. 4:4, 5, 21; 5:18; and Romans 7. The idea of bondage is everywhere connected with sin. It is a cruel master. Paul says: "The law is spiritual; but I am carnal, sold under sin." In the verse before us, we have the strongest expression on this point that occurs in the Bible. Take earthly laws as an illustration of the fact. When they are violated, the offender is seized as soon as possible, and cast into prison. He is "shut up" to await either the execution of the penalty or a pardon. Of course in earthly affairs miscarriages of justice often take place. Sometimes a culprit is not apprehended, and very often the guilty escape without either sentence or pardon. But from the law of God there is no escape. There is a standing sentence of death on all who violate it, and consequently as soon as a man sins, he brings himself under its curse. He is "condemned already." Moreover, although sentence may not be executed speedily, God's Government does not, like human governments, need detectives to ferret out the criminals. "The eyes of the Lord are in every place, beholding the evil and the good." Prov. 15:3.

As in human governments the criminal is cast into prison as soon as he is detected, so violators of God's law are at once "shut up." As soon as they transgress the law, they are indicted and condemned, and there is not possibility of escape from the threatened penalty. Yes there is just one way of escape. "The righteousness of God which is by faith of Jesus Christ" will make the man stand free before God. The sinner, as is described by Paul in Rom. 7:14, 24, may strive with all his might to keep the law, and to get rid of the body of death that is fastened to him. But how can the guilty one help himself when he is "shut up" in prison, "in bondage," and securely chained to a body of death? All his struggles are fruitless. He makes an effort to escape in this direction, but finds himself confronted by the prison wall; then he makes an effort on the other side, and there the massive wall opposes an effectual barrier to his progress. He is absolutely "shut up" to the faith which may afterwards be revealed as the only means of escape from present guilt, and from the wrath to come.

Peter carries out the same idea when he calls the wicked antediluvians "the spirits in prison," and says that Christ, by the Spirit, went and preached to them. 1 Peter 3:18-20. If they had listened to His preaching, they might have been released from prison, for it is the mission of Christ "to proclaim liberty to the captives, and the opening of the prison to them that are bound." Isa. 61:1.

Take notice that in every case of just imprisonment it is the law that seizes the criminal, shuts him up, and keeps him confined until his trial and execution. The sheriff, jailer, and executioner are only agents of the law. It is the strong arm of the law that gives power to the prison walls and bolts. But for the violated law, they could have no power to confine a man. So the law is in reality the jailer to every criminal. This idea is carried out in the verse under consideration. The New Version makes it emphatic by saying, "But before faith

came, we were kept in ward under the law, shut up unto the faith which should afterwards be revealed." The addition of the words "in ward" is not unwarranted. The Greek is sugkleisimenos, which carries the idea of confinement, from kleis, a key. Alford says on the expression, "were kept in ward": "Not simply 'kept,' as authorized version, but as Chrysostom says, as it were in a fortress." And this agrees strikingly with Luther's version, which reads: "Wurden wir unter dem geaetz ferwahret und ferschosen." "We were under the law, guarded and imprisoned." The word "ferschosen" means "locked up," from schoss, a lock, a castle, a fortress. All this agrees with the known office of any law,—to confine within prison walls those who violate it.

"Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith." Gal. 3:24.

The word "schoolmaster" does not convey to us the idea of the original. The Greek is paidagogos (paidagogos), pedagogue. The paidagogos was a slave who attended the children on their way to school, beating them if they were inclined to play truant. He also had charge of them out of school, having the general duty of correcting their manners. We have come to use the word pedagogue as synonymous with school-teacher, but in reality we have nothing which corresponds to the ancient paidagogos. In the New Version the word is rendered "tutor," the first definition of which is, "One who guards, protects, watches over, or has the care of another." The word occurs in but one other place in the New Testament, in 1 Cor. 4:15, where in King James's Version it is rendered "instructor." "Though ye have ten thousand instructors in Christ, yet have ye not many fathers; for in Christ Jesus I have begotten you through the gospel." Here the same idea is conveyed as in Gal. 5:24, 25. The Corinthians might have many tutors, many who would lay down the law to them, and show them their errors, but they had not many, who, like Paul, would preach "Christ, and him crucified," and with the tenderness of a father win them to faith in Christ. The old meaning of "pedagogue" still attaches to the word "tutor," for it is very common to speak of "tutoring" some person, the idea being that of disciplining, of correcting with authority.

This idea is still further carried out in Luther's translation, where the Greek word paidagogos is rendered zuchtmeister, which means "a master of a house of corrections;" "a task-master" "a jailer." Before faith came we were kept in prison, under the law, shut up unto the faith which should afterwards be revealed; wherefore the law was our master in that house of correction, to lead us to Christ, that we might be justified by faith.

The reader will notice that the idea that the law acts as a jailer to sinners does not conflict with the idea that it also acts as a tutor, or pedagogue. It acts as pedagogue by virtue of its office as jailer. As jailer it shuts us up in a stronghold from which we cannot escape. Now the more galling this imprisonment is made, the more our desire to escape is increased; and since there is no means of escape except

through faith in Jesus Christ, it follows that the more of a jailer we feel the law to be, the more of a pedagogue it becomes, forcing us to flee for refuge to the hope set before us.

This office the law now has, and it has no other. It cannot pardon; it can only point out our sin. It is this which, directed by the Spirit of God, convicts of sin. Stung by his awakened conscience, the guilty one seeks peace and rest, but the law relentlessly charges him with his sin. All that it will do is to deepen convictions, and thus add to the load that weighs down the sinner. Finally, when he loses confidence in himself, and cries out, "O wretched man that I am," he is forced to cast himself at the feet of Jesus, saying, "Lord be merciful to me, a sinner." This is the only avenue of escape, and it is one that never fails. Thus the law literally drives the sinner to Christ, by shutting up every other way of freedom from guilt. And when the sinner has come to Christ, he learns from the one whose life is but the embodiment of the righteousness of the law. He is thus exhorted to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." 2 Peter 3:18. Christ says: "Take my yoke upon you, and learn of me." Matt. 11:29. He is "the way, the truth, and the life" (John 14:6), that is, the law in its perfection. In Christ he may perform good works, because he walks at liberty. As the justified one abides in Christ and Christ in him (John 15:4), he is enabled finally to grow "unto the measure of the stature of the fullness of Christ."

"But after that faith is come, we are no longer under a schoolmaster. For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ." Gal. 3:25–27.

The best comment on the expression, "after that faith is come, we are no longer under a schoolmaster," is found in Rom. 8:1–4. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."

Or this: "For sin shall not have dominion over you; for ye are not under the law, but under grace. What then? Shall we sin, because we are not under the law, but under grace? God forbid." Rom. 6:14, 15.

Still another comment on Gal. 3:22–25, and a parallel passage is found in Rom. 3:20–25: "Therefore by the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; 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 faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God."

Not only may the above text be applied the same as Gal. 3:20–25, but it must be applied to the same thing, for the argument in each place is exactly the same.

"For as many of you as have been baptized into Jesus Christ, have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise." Gal. 3:27–29.

This closes the chapter, and the argument. In the fourth chapter, an exposition of which has been given, the apostle goes over the ground in another way, to bring out additional points. There, as here, Christ is the focal point. Baptism is for the remission of sins. We are buried with Christ by baptism into death, and by that act we "put on Christ." And if we are Christ's, which honor we attain to only by the exercise of faith, then we are children of faithful Abraham, and with him are heirs of the promise. In this way, and in this way alone, can we be made "meet to be partakers of the inheritance of the saints in light." W.

Comments on Galatians 3. No. 9

The Signs of the Times 12, 34.
September 2, 1886

By E. J. Waggoner

We think the reader who has carefully followed us through the seventh of Romans and the third of Galatians, will have no difficulty in seeing how thoroughly the majesty of the law is vindicated throughout, and its perpetuity shown, and also how beautiful is the harmony between the law and the gospel. Right here we wish to quote a pertinent passage from John Wesley:—

"It is the ordinary method of the Spirit of God, to convict sinners by the law. It is this, which being set home on the conscience, generally breaks the rock in pieces. It is more especially this part of the word of God which is quick and powerful, full of life and energy, and 'sharper than any two-edged sword.' This, in the hand of God and of those whom He hath sent, pierces through all the folds of a deceitful heart, and, 'divides asunder even the soul and spirit;' yea, as it were, the very 'joints and marrow.' By this is the sinner discovered to himself. All his fig leaves are torn away, and he sees that he is 'wretched, and poor, and miserable, and blind, and naked.' The law flashes conviction on every side. He feels himself a mere sinner. He has nothing to pay. His 'mouth is stopped,' and he stands 'guilty before God.'

“To slay the sinner is the first use of the law; to destroy the life and strength wherein he trusts, and convince him that he is dead while he liveth; not only under the sentence of death, but actually dead unto God, void of all spiritual life, ‘dead in trespasses and sins.’ The second use of it is to bring him unto life, unto Christ that he may live. It is true, in performing both these offices, it acts the part of a severe schoolmaster. It drives us by force, rather than draws us by love. And yet love is the spring of all. It is the spirit of love which, by this painful means, tears away our confidence in the flesh, which leaves us no broken reed whereon to trust, and so constrains the sinner, stripped of all, to cry out in the bitterness of his soul, or groan in the depth of his heart,—

‘I give up every plea beside,—
Lord, I am damned, but thou hast died.’

“The third use of the law is to keep us alive. It is the grand means whereby the Holy Spirit prepares the believer for larger communications of the life of God. I am afraid this great and important truth is little understood, not only by the world, but even by many whom God hath taken out of the world, who are real children of God by faith. Many of these lay it down as an unquestioned truth that when we come to Christ we have done with the law, and that in this sense ‘Christ is the end of the law to every one that believeth.’ ‘The end of the law’—so He is ‘for righteousness,’ for justification, ‘to every one that believeth.’ Herein the law is at an end. It justifies none, but only brings them to Christ, who is also, in another respect, the end, or scope of the law,—the point at which it continually aims. But when it has brought us to Him, it has yet a farther office, namely, to keep us with Him. For it is continually exciting all believers, the more they see of its height, and depth, and length, and breadth, to exhort one another so much the more:—

‘Closer and closer let us cleave
To His beloved embrace;
Expect His fullness to receive,
And grace to answer grace.”

“Therefore, I cannot spare the law one moment, no more than I can spare Christ, seeing I now want it as much to keep me to Christ as I ever wanted it to bring me to Him. Otherwise, this ‘evil heart of unbelief’ would immediately ‘depart from the living God.’ Indeed, each is continually sending me to the other,—the law of Christ, and Christ to the law. On the one hand, the height and depth of the law constrain me to fly to the love of God in Christ; on the other, the love of God in Christ endears the law to me ‘above gold or precious stones.’”—Sermon 34, “Properties of the Law.”

The above view of the law is a just one. But all have not so clear an understanding of the law and the gospel as Wesley had. Since some, following the lead of Dr. Clarke, have either confounded the moral law with the Levitical or ceremonial, or else have supposed that the third of Galatians refers principally to the ceremonial law, it may not be amiss to show briefly why it is impossible that the ceremonial law

should be the subject of discourse in that chapter. A few points will suffice.

1. Paul says that “Christ hath redeemed us from the curse of the law, being made a curse for us.” Verse 13. Now (a) There was nothing in the ordinances of the ceremonial law to condemn any one. Condemnation could come only through violation of the ten commandments. The ceremonial law was the sum of the gospel ordinances in the Jewish age. And there was no curse in any way attached to it, any more than there is to the gospel. It certainly did not curse those who carried it out with a sincere heart; for such, like David, offered “sacrifices of joy;” and those who neglected it and thus showed their unbelief, were condemned by the moral law alone, because of their sins; as Christ said, “he that believeth not is condemned already.” (b) Even admitting that the ceremonial law had a curse connected with it, or was itself a curse, “we” never had any connection with that law, and consequently could not be redeemed from it. (c) The Galatians, to whom this epistle was personally addressed, were chiefly converts from among the heathen, and had never had any connection with the ceremonial law. Therefore, although Paul might properly tell them to keep clear of it, he could not say that they had been redeemed from it. (d) The result of Christ’s being made a curse for us is “that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.” And the blessing of Abraham comes on the Gentiles only as they are redeemed from iniquity,—the transgression of the moral law.

2. Therefore “the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.” Gal. 3:22. Only the moral law could conclude men “under the sin.” There was nothing in the rites and ceremonies of the Levitical law that was of primary obligation,—nothing that could show men to be sinners.

3. “But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.” Gal. 3:23. This is in no sense true of the ceremonial law. It did not precede faith, but followed it. No one ever heard of such a thing as the ceremonies of the Levitical law being performed by one who knew nothing of Christ. But it is true of all men that, before they have faith in Christ, they are “under the law,” condemned, and “shut up” to the faith which may be revealed to them, as the only means of freedom from condemnation.

4. “Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.” Gal. 3:24. By no possibility can this refer to the ceremonial law. This text is sometimes read as though it said that the law was our schoolmaster to point us to Christ, and then it is asked, “What is there in the moral law that points to Christ?” The answer is, of course, that there is nothing. But the text says the law brings us to Christ. We have shown how the moral law does this, by giving the convicted sinner no rest until he flees to Christ. The ceremonial law, however, brought no one

to Christ. It was simply the means by which those who already believed in Christ as the one who should be offered for sin, might indicate their faith in Him. The ceremonial law comprised the gospel ordinances of the Jewish age. The order was, first the moral law to convict of sin and show the necessity for Christ, and then the rites of the ceremonial law to indicate and keep alive the faith that they already had. See Leviticus 4, noting especially verses 2, 13, and 27.

Justification has reference only to the moral law. From the transgression of that, man needs justification; but the law cannot justify any sinner, it can only condemn. And so it drives him to Christ, that he may be justified by faith.

“But after that faith is come, we are no longer under a schoolmaster.” Gal. 3:25. But it was only after faith came that people had anything to do with the ceremonial law. Is there a man in this age who has more faith than Moses, or David, or Isaiah, or Jeremiah, or Daniel, who all prophesied of Christ, and who looked to Him for salvation? Those men “through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.” Heb. 11:33, 34. And yet all their lives long they performed the rites of the ceremonial law. If Gal. 3:25 refers to the ceremonial law, those faithful men ought never to have offered one of the sacrifices of that law. It was their faith, however, that led them to offer the sacrifices of the ceremonial law, as Paul says, “By faith Abel offered unto God a more excellent sacrifice than Cain.” Heb. 11:4.

“The law was our schoolmaster to bring us to Christ, that we might be justified by faith.” Gal. 3:24. The past tense can be used here only by those who have come to Christ and have been justified by faith, as Paul shows in the next verse. Since the law was our schoolmaster to bring us to Christ, it must still be the schoolmaster (pedagogue) to those who are not in Christ, and must retain that office until every one who will accept Christ is brought to Him. Therefore the law will be a schoolmaster to bring men to Christ, as long as probation lasts. But the Levitical law passed away hundreds of years ago; therefore it cannot be the law referred to here. To put the matter briefly, we may say that if the law is a schoolmaster to bring men to Christ, to divest it of that office while there are men still out of Christ, yet willing to come to Him, would be to prematurely cut them off from hope of salvation.

We would by no means be understood as holding that the ceremonial law does not figure in the epistle to the Galatians. The controversy over the ceremonial law drew out the epistle. But there was in that controversy, which this epistle must have effectually settled for all candid minds, something deeper than the mere question whether or not men should be circumcised. Paul repeatedly asserts that it makes no difference whether or not a man is circumcised.

“Circumcision is nothing, and uncircumcision is nothing.”

But when men submitted to it as a means of justification, that moment it became a serious matter, for such an act is a rejection of Christ.

Suppose a man has accepted Christ and in Him has been made “a new creature.” Now suppose that he is led to accept circumcision, or any other work, as a means of justification, thereby rejecting Christ; what will be the immediate result? He will at once go into sin; for out of Christ no man can by any possibility refrain from sinning. No matter to what heights of holiness a man may have attained, just as soon as he loses sight of Christ as his “wisdom, and righteousness, and sanctification, and redemption,” he becomes carnal and cannot please God. This was the case with the Galatian brethren. They had been called into the grace of Christ; but some had troubled them with another gospel—a gospel of works and not of faith—which was no gospel at all, and by accepting it they had lost their faith in Christ, and consequently had become sinners “under the law.” And it is on this account that the apostle exclaims, “O foolish Galatians, who hath bewitched you, that ye should not obey the truth (Compare Ps. 119:142, 151), before whose eyes Jesus Christ hath been evidently set forth, crucified among you?” (Gal. 3:19) and again, “Ye did run well; who did hinder you that ye should not obey the truth?” Gal. 5:7.

But this is sufficient. We did not design to discuss the whole book of Galatians, but simply to show that it gives no comfort to the enemies of the law of God. We wish the reader to keep in view the main thought in our study,—that God desires that all men should be saved. His love is as boundless as the universe, and reaches to the least of His creatures. But he cannot endure it in His presence. Neither could the sinner be happy in the presence of the pure and holy God. Nay, more, it would be impossible for the sinner even to look upon God. Everything that dwells with God must be in perfect accord with Him. But all men have violated His holy law, and are by it condemned to death. God has a glorious inheritance promised to the righteous, but who can obtain it? No one can make himself righteous. The sinner studies the law, and learns what sort of a character he ought to have, but that only condemns him the more. It provides no way of escape, but drives him toward the door of mercy, which is ever open. Then, instead of profitless struggles, being justified by faith he has peace with God, through our Lord Jesus Christ. Thus the law proves to be the strongest ally of the promise by faith. And this tutorship it exercises until the Seed comes to whom and through whom the promise was made, and then God’s people being all righteous, it ceases to drive them. They are “in Christ,” and the law is in their hearts. In Christ they find everything. No need have they now to teach one another the way of truth, because the truth, is in their hearts. More than this, they are all taught of God, and their peace is like a river, constantly flowing. Fully reconciled to God, they see His face, and in His presence find fullness of joy, and at His right hand enjoy pleasures forevermore.

Reader, “now is the accepted time: now is the day of salvation.” “To-day, if ye will hear his voice, harden not your hearts.” “The natural man receiveth not the things of the Spirit of God;” but if with sincerity you pray with the psalmist, “Create in me a clean heart, O God, and renew a right spirit within me,” He will for Christ’s sake pardon all your iniquity, and then, being a new creature in Christ, you can say, “O how love I thy law! it is my meditation all the day.” Ps. 119:97. W.

The Godhead

By the Editor

“...There are three living persons of the heavenly trio; in the name of these three great powers—the Father, the Son, and the Holy Spirit—those who receive Christ by living faith are baptized, and these powers will co-operate with the obedient subjects of heaven in their efforts to live the new life in Christ.”—Special Testimonies, Series B, No. 7, pp. 62, 63.

These three make up what we call the Godhead and They each equally share the rulership of the universe and everything else that They have made. They all shared in the creation of this world and everything else. This Godhead is made up of God the Father, Jesus Christ, and the Holy Spirit. These three are each Their own individuals that work together. The Bible confirms that They are each their own individuals in Genesis.

“In the beginning, God created the heaven and the earth.” Genesis 1:1.

“...The Hebrew word for God used in this text is ‘Elohiym’ (Strong’s Exhaustive Hebrew Concordance, word #430) which is the plural form of one God. So the text correctly reads: ‘in the beginning, Gods created the heaven and the earth.’ Hence in the very first verse of the Bible, we have the truth taught to us that there was more than just one God in the beginning who involved Themselves in creating the heaven and the earth!” *How many Gods are there in Heaven*, by Robert Sessler.

The Bible elsewhere shows who these were that were partners with God in creation. Paul speaking of Christ says: “For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist.” Colossians 1:16–17. And Job said of the Holy Spirit: “By his spirit he hath garnished the heavens; his hand hath formed the crooked serpent.” Job 26:13 There are also other quotes in other places: Hebrews 1:2. Genesis 1:2 Psalms 104:30. (quotes and list of quotes from Robert Sessler.) These quotes show who the compatriots of God were in the Creation. By these three was everything made, namely, the Father, the Son, and the Spirit.

But this is not the common trinity doctrine, that doctrine usually says that they are three in one body. But this is three separate persons, they each have their own individuality. This is also confirmed by Ellen White.

Ellen White says about the Godhead: “The Father and the Son each have a personality. Christ declared, ‘I and My Father are one.’ Yet it was the Son of God who came to the world in human form. Laying aside His royal robe and kingly crown, He clothed His divinity with humanity, that humanity through His infinite sacrifice might become partakers of the divine nature, and escape the corruption that is in the world through lust.—Testimonies, vol. 9, p. 68. (1909)” *Evangelism*, page 613-614. (1946)

“Jesus declared, ‘I am the resurrection, and the life.’ In Christ is life, original, unborrowed, underived. ‘He that hath the Son hath life.’ The divinity of Christ is the believer’s assurance of eternal life.—The Desire of Ages, p. 530 (1898)” *Evangelism*, page 616. (1946)

“The Lord has made every provision to save men in giving His Son. Jesus thought it not robbery to be equal with God, for in Him dwelleth all the fullness of the godhead bodily. When He claimed the highest prerogatives, He did not make an empty boast. Yet when He was among men, He did not call together a concourse of people, and sound a trumpet before Him, and command attention. The great Teacher came in simplicity, though He was the light of the world. He taught the people in plain, simple words, which all could understand.” *Signs of the Times*, January 1, 1894.

“We need to realize that the Holy Spirit, who is as much a person as God is a person, is walking through these grounds.—Manuscript 66, 1899. (From a talk to the students at the Avondale School.)” *Evangelism*, page 616. (1946)

“The Holy Spirit is a person, for He beareth witness with our spirits that we are the children of God. When this witness is borne, it carries with it its own evidence. At such times we believe and are sure that we are the children of God...”

“The Holy Spirit has a personality, else He could not bear witness to our spirits and with our spirits that we are the children of God. He must also be a divine person, else He could not search out the secrets which lie hidden in the mind of God. ‘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.’”—Manuscript 20, 1906. *Evangelism*, page 616-617. (1946)

These are some of the verses and quotes on the topic of the Godhead given by God’s inspired writers. But it must always be remembered that this topic is a non-salvational one and should not be a test of fellowship. There are only two beliefs on the Godhead that are required in the Bible, in fact the Bible does not talk about the Godhead a lot, which shows that it was not viewed as an important topic. The following are the only ones that it mentions as necessary, one is that God the Father is God and that Jesus His son is also a divine being, (else He could not have died for us, since it took a divine being to pay the price for our sins.) The rest is

non-salvational, this topic has often distracted us from the most important topics, such as present truth. It was this very topic that resulted in the first Christians killing Christians. This topic has only brought unnecessary division to the church. If we instead present the truths that God has given us, those that concern our eternal welfare, this controversy over the Godhead would be put aside and no longer be an issue. As we study the truth for our time, these disagreements will slowly disappear.

“Some who in Paul’s day listened to the truth, raised questions of no vital importance, presenting the ideas and opinions of men, and seeking to divert the mind of the teacher from the great truths of the gospel, to the discussion of non-essential theories and the settlement of unimportant disputes. Paul knew that the laborer for God must be wise enough to see the design of the enemy, and refuse to be misled or diverted. The conversion of souls must be the burden of his work; he must preach the word of God, but avoid controversy.” *Gospel Workers*, 311–312. (1915)

“The way to heaven is through Jesus Christ. He is the light that lighteneth every man that cometh into the world. He has given us most precious truths. But there are many who have not a right appreciation of what is essential for them to know and practice. Let not the people of God spend precious time on side issues which are of no importance. Let them instead strive to reveal that love for Christ and the truth has knit their hearts together in unity and love, and that this leads them to obey God’s commandments...

“Christ withheld no truths essential to our salvation. Those things that are revealed are for us and our children, but we are not to allow our imagination to frame doctrines concerning things not revealed. Again and again these non-essential subjects have been agitated, but their discussion has never done a particle of good. We are not to allow our attention to be diverted from the proclamation of the message given us. For years I have been instructed that we are not to give our attention to non-essential questions. We are not bidden to enter into discussion regarding unimportant subjects. Our work is to lead minds to the great principles of the law of God.

“The only question asked in the judgment will be, ‘Are they obedient to My commandments?’ The petty strife and contention over questions of no importance is an education which our people do not need. Let them seek instead to answer the prayer, ‘That they all may be one, as Thou, Father, art in Me, and I in Thee, that they also may be one in us; that the world may believe that Thou hast sent Me.’” *West India Messenger*, July 1, 1912.

We have put too much emphasis and concern on this topic and not enough on those that are really important. We must not yield the truth, but there are some topics that are unnecessary to argue about. This topic should not be a test of fellowship. Though a true understanding of the Godhead is good, it will come as we instead present that truth which

God has given us for this time. “...These ought ye to have done, and not to leave the other undone.” *Matthew 23:23*.

If those that may hold some erroneous views on the Godhead wish to join us and if they are following present truth and do not make their beliefs on the Godhead a point of fellowship, let them come. A big part of the fanaticism on this topic is the making of it a big issue. All that Christ requires is that they believe in Him. As they are presented with the truth for this time, they will slowly come to the truth on the Godhead, although some may not fully come to the truth on this topic till Jesus comes, they will come close.

We must be careful with this topic and not place too much importance on it. Let us press forward the message that God has given for this time and leave these other matters in His hand. “The secret things belong unto the LORD our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law.” *Deuteronomy 29:29*.

Editor

Mission Reports

This issue we have one Mission report from one of our workers in Uganda, brother J. N.

Mission Report

Uganda, J. N.

End of March

Dear ones

Heb 6:10–11

There is great need of personal religion and Christian family piety to use every opportunity with which God has endowed us to make the cause of God in our world a success. Each one of us is to concentrate his faculty and energies on the portion of the wall he is required to build. *Ezek 22:30*.

I have been inspired by bro. M. M. to devote my time to visit S. Sudan, soon after seeing his efforts to translate the message of “*Present Truth*” into the Arabic language. I have been trying to find out someone who could be a contact for consumers and products and sister M. T. from the Philippines gave me bro. W. K. who stays in J ___ and can read Arabic in S. Sudan; a neighbor state where we had done little in years past to pass out the handouts of our printed materials of present truth in this region. This country is struggling to join the East African communities in business.

This has given us a wide opportunity to conduct Christian business, unlike in the former days when President Bashir reigned and was a strict Muslim, further leading the country into a War-field atmosphere. English, Arabic... are used as a medium of communication, giving us a privilege to trade our faith there. Bro. W. K. is being established as our contact and is also trying to link me to M___ SDA church in J___ city so that I can make more disciples among people who believe in the Adventist doctrine. He gave me a phone contact of the church elder D. R... whom I have contacted. When my printing work is fully done, we will now have a starting person to welcome us. Little did I know that these people need E. G. White books, which they are putting as an added request to what I will be sending. I have so far sent a soft copy to some of the contacts I established on social media platforms. *“The work which the church has failed to do in a time of peace and prosperity she will have to do in a terrible crisis under most discouraging, forbidding circumstances. The warnings that worldly conformity has silenced or withheld must be given under the fiercest opposition from enemies of the faith. LDE 174.”* I have been taking my time formatting the Arabic booklet – *“Caught Unprepared”* to fix it to our paper size so that I can do the print out easily. I have bought some printing materials and I even have to service my photocopy printer to have good clean work done. *“Every worker who follows the example of Christ will be prepared to receive and use the power that God has promised to His church for the ripening of earth’s harvest. Morning by morning, as the heralds of the gospel... go forth to the day’s duties, they have the assurance that the unseen agency of the Holy Spirit enables them to be ‘laborers together with God.’” AA 56.*

We have been involved in funny fanaticism, probably raised as a result of social media posts of false doctrines shaking many of our brethren. J. M., A. K., and I are in central Uganda meeting our brethren to clear out these extreme positions. The trinity doctrine and dress reform have been misunderstood and keep rising up among some of our churches in M___, Mi___, and Bu___. The plural majesty of the scriptures in Gen. 1:26, 3:22... could be read as describing *“Elohim”* in trio, and dress reform stemming from 1 Cor. 11, were explained on every occasion we met.

Thank you for your continued support during these difficult times even when it entails difficulties for you. We are daily engaged in a number of travels to have our brethren helped to stand with the truth. I pray for continual support.

God bless you,

J. N.

Donations and Prayer Requests

If you have any donations you would like to make to help the work of spreading present truth.

Please send them to:

SRPA, P. O. Box 1794, Willits, CA 95490

We also list here special requests for financial aid and prayer.

In this edition we have a request from brother J. N. one of our workers in Uganda Africa.

He is requesting financial support for the work he is trying to do in South Sudan, such as booklet printing and the buying of books to help reach people in there.

We also request your prayers for his work there.

Please tell us when you send your money if you want it to go to one of the specific workers. Donations that are not specified to go to a specific place will be sent where needed.

Health Nugget

The Treatment of Disease, Part 2

Most disease and infirmity come from a lack of attention to health. If we would simply follow the principles of health that God has set forth, much of our present problems would disappear. Things such as, diet, hygiene, exercise, and proper rest, play a huge part in our health. We have been given this body and we must preserve it and follow those basic health habits that although may seem small at first, have greater results than we could ever imagine. Spiritual things are spiritually discerned, but many lack spiritual life because of a lack of obedience to God’s commands on this point, God cannot dwell where His commands are disobeyed.

God wants us to be in health, and one of the first principals of health is trust in God, not only trust in Him for protection, but also for guidance in these matters, to show us what He would have us do. He will guide us, if you are unclear on a certain point, take it to Him in prayer. He says, *“Seek, and ye shall find.”*

One of the greatest areas of health and one which causes some of the most profound results, is diet. What we eat and what we drink are what we are built on and therefore have

some of the greatest results on our health. Much disease is caused because of bad practices in diet. We must not eat too much or eat too little. We also need to eat those foods that will do the most to build up our system, such as fruits, vegetables, nuts, and grains.. And things like unhealthy fast food, alcohol, tobacco, and smoking should be discarded as injurious to health, and therefore not used, eaten, or drunken.

Other principals that should be followed in health, are, plenty of water, exercise, sun light, fresh air, proper rest, proper hygiene, and temperance. If all these principals are followed, much of our disease would go away.

However, although health does help to stop most problems, there are times when disease or infirmity may still come upon us and the treatment of these we have discussed some in a previous Voice. There are some things that do require outside help, such as quite often bad injuries, but there is still much that we can do ourselves. Again, proper diet can help a lot in recovery and treatment, helping in faster recovery and much less severe infirmity or disease. Other things such as proper cleaning of wounds, and proper use of herbs and other things that God has provided for our help, will in a great deal assist us.

Things such as, honey, charcoal, cayenne pepper, turmeric, etc. can be very effective if used correctly. Honey, turmeric, and charcoal, can all be used to help treat bug bites, and honey, cayenne pepper, and turmeric, can be used on wounds to help prevent or stop infections. Turmeric can also be eaten to help fight disease, and can be quite effective. Of course there may be some things these will not work for, medicine is a large field, but these are just some of the many remedies God has naturally implanted in nature. These and many of the other ways God has given us to treat disease, should be learned by everyone, so that we can maintain that health and body that God has given us.

Ellen White says about treatment:

“The Lord has taught us that great efficacy for healing lies in a proper use of water. These treatments should be given skillfully. We have been instructed that in our treatment of the sick we should discard the use of drugs. There are simple herbs that can be used for the recovery of the sick, whose effect upon the system is very different from that of those drugs that poison the blood and endanger life.—Manuscript 73, 1908 (Manuscript entitled ‘Counsels Repeated’).” Selected Messages Book 2, page 288.

“It would have been better if, from the first, all drugs had been kept out of our sanitariums, and use had been made of such simple remedies as are found in pure water, pure air, sunlight, and some of the simple herbs growing in the field..” Selected Messages Book 2, page 291. Again, as we discussed in our last issue, Ellen White’s position was that drugs should only be used as a last resort.

“The minister will often be called upon to act the part of a physician. He should have a training that will enable him to administer the simpler remedies for the relief of suffering. Ministers and Bible workers should prepare themselves for

this line of work; for in doing it, they are following the example of Christ. They should be as well prepared by education and practice to combat disease of the body as they are to heal the sin-sick soul by pointing to the great Physician. They are fulfilling the commission which Christ gave to the twelve and afterwards to the seventy: “Into whatsoever city ye enter... heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.” Christ stands by their side, as ready to heal the sick as when He was on this earth in person.—Medical Ministry, p. 253.

“To take people right where they are, whatever their position, whatever their condition, and help them in every way possible, this is gospel ministry. It may be necessary for ministers to go into the homes of the sick and say, ‘I am ready to help you, and I will do the best I can. I am not a physician, but I am a minister, and I like to minister to the sick and afflicted.’ Those who are sick in body are nearly always sick in soul, and when the soul is sick, the body is made sick.—Medical Ministry, p. 238.” A Call to Medical Evangelism and Health Education, page 28.

“...The Lord has given me light that when the Israel of today humble themselves before Him, and cleanse the soul-temple from all defilement, He will hear their prayers in behalf of the sick and will bless in the use of His remedies for disease. When in faith the human agent does all he can to combat disease, using the simple methods of treatment that God has provided, his efforts will be blessed of God.

“If, after so much light has been given, God’s people will cherish wrong habits, indulging self and refusing to reform, they will suffer the sure consequences of transgression. If they are determined to gratify perverted appetite at any cost, God will not miraculously save them from the consequences of their indulgence. They ‘shall lie down in sorrow.’ Isaiah 50:11.” Counsels for the Church (1991), pages 238–239.

God has given us many simple remedies to disease, there may be some things where we have to look for help from outside such as hospitals, but much can be done by ourselves. God has given humankind the ability of reason and understanding, and He expects us to use it, not only for those things that concern our eternal welfare, but also our present welfare. Although we should be ready to give all for God, God still expects us to take care of ourselves. It is our duty to take care of our body, and preserve in the best physical condition possible to us, so we can be greater used for the glory of God. “...Your body is the temple of the Holy Ghost... and ye are not your own... therefore glorify God in your body...” 1 Corinthians 6:19–20.

Editor

Published by,
The Sabbath Remnant Publishing
Association

The Sabbath Remnant Publishing Association is a small, independent publishing group for our remnant home churches. Previously, we had published The Voice for our fellow separated Christian brethren only, but now we seek to reach out to everyone in the world curious about God's truth and the Message of Salvation for our times.

The Bible declares that today the churches of the world have become "Babylon Fallen" and that we need to leave them—as Revelation 18:4 states: "Come out of her my people, that ye be not partakers of her sins." This is one of the main messages we will be focusing on in this magazine, using both direct Bible quotes and writings by Ellen G. White and other Christian authors. We will also be focusing on Bible truth in regards to prophecy, the Sabbath, and many other important topics. Bringing people closer to Jesus and helping everyone find salvation through Him, is the main goal of this magazine.

We plan to realize issues of this magazine every few months, but you don't need to wait to find out more about these topics if you are interested in learning more—we have many books and booklets available now. You are also welcome to join our weekly online churches services and Bibles studies, or listen to an online catalog of previously recorded sermons and studies. We hope to see you there, and pray that you continue to study the truth!

Editor

**List of some of our ministry
websites you can visit**

www.inlightofprophecyfulfilled.org
www.lettherebelightministries.com

If you would like to contact us,
here is our email address.
sreditor@srpa.org

If you are interested in material on the topics of this magazine, as well as other topics, here is a list of material you can order from us:

- The Government of God, booklets part 1 & part 2
- The Seventy Weeks, booklet
- 2300 Hundred days, booklet
- Caught Unprepared, (on the time of trouble,) booklet
- Identifying and Escaping Laodicea, booklet

If you would like to obtain any of these materials, please email us at: sreditor@srpa.org to place an order or ask any questions, and we will happily get back to you.

Zoom Meeting Schedule

	<u>Local Time</u>	<u>GMT</u>	<u>Meeting Id</u>	<u>Passcode</u>
Light Ministries Oregon				
MONDAY				
Women's Group Meeting	6-7pm	Tuesday 2am	466 324 8724	
WEDNESDAY				
Mid-Week Church	6-7pm	Thursday 2am	466 324 8724	
FRIDAY				
Worship Service	6-7pm	Sabbath 2am	466 324 8724	
SABBATH				
Spanish Children's S.School	7:30am	Sabbath 3:30pm	466 324 8724	
Children's Sabbath School	9:30am	Sabbath 5:30pm	466 324 8724	
Youth & adult Sabbath School	10:30am	Sabbath 6:30pm	466 324 8724	
Church	11:30am	Sabbath 7:30pm	466 324 8724	

Ukiah Home Church California

	<u>Local Time</u>	<u>GMT</u>	<u>Meeting Id</u>	<u>Passcode</u>
SABBATH				
Sabbath School & Church	11am-1pm	Sabbath 7pm	844 6830 7870	521946
Prophecy Seminar	10-11pm	Sunday 6am	830 9959 0064	199607

Oklahoma Home Church

	<u>Local Time</u>	<u>GMT</u>	<u>Meeting Id</u>	<u>Passcode</u>
FRIDAY				
Worship	6:30-8:30pm	Friday 11:30pm	311 019 6177	98294052
SABBATH				
Morning Worship	9:30am-12pm	Sabbath 2:30pm	311 019 6177	98294052
Afternoon Service	2:30-4:30pm	Sabbath 7:30pm	311 019 6177	98294052
Evening Service	6:30-8:30pm	Sabbath 11:30pm	311 019 6177	98294052

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