



# The Voice

April, 2023

## The Seal of God

Part 1

The 144,000

By the Editor

“And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel.”  
Revelation 7:1–4.

“And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father’s name written in their foreheads.” Revelation 14:1.

Before we start on the seal of God, we find ourselves asking some other questions as well. Who are these 144,000? Who are these four angels holding the four winds? And who is this angel ascending from the east? First, let us examine who these four angels are and who the angel ascending from the east is. The text says that these four angels hold the four winds of heaven, winds in Bible prophecy generally cause war and strife. The added mention “hurt not the earth” indicating that these four winds represent all calamities natural and unnatural. The four winds must represent the four cardinal directions of the compass, showing that these four winds represent all calamities anywhere in this world.

The angel from the east tells the four angels to not hurt the earth until they have sealed the servants of God in their foreheads. But this does not mean that there will be no calamities in this time period, it just means the angels will not hurt the earth in anyway that will prevent the sealing of God’s people until they are sealed. The earth will always have calamities until God makes it anew, calamities often serve to benefit God’s people, perfecting character. “For when thy judgments are in the earth, the inhabitants of the world will learn righteousness.” Isaiah 26:9. This sealing also is supposed to happen in the worst time of trouble this world has ever seen and this is why this message is given to the angels, so that even during this time of trouble, the

angels will not allow anything to hinder the sealing of God’s servants.

But this message is not just to hold the winds back. Uriah Smith says about these four angels. “Angels are ever-present agents in the affairs of the earth; and why may not these be four of those heavenly beings into whose hands God has committed the work here described; namely, holding the winds while it is God’s purpose that they should not blow, and hurting the earth with them when the time comes that they should be loosed? For it will be noticed (verse 3) that the ‘hurting’ is a work committed to their hands equally with the ‘holding;’ so that they do not merely let the winds go when they are to blow, but they cause them to blow; they impel forward the work of destruction with their own supernatural energy...” Daniel and Revelation by Uriah Smith, page 459.

These winds of destruction are used to wake people up so that they will either choose to join God’s side and receive the seal of God, or choose to join Satan’s side. This is another reason the time in which we live in is so bad, not just because of the four winds, but also because as people make their final decisions beyond the hope of return, those who choose Satan and reject God’s mercy are abandoned by the Holy Spirit and Satan gains complete control of them.

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The Seal of God

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Now, who is this angel ascending from the east? “Another literal angel, having charge of another specific work, is here introduced. Instead of the words ‘ascending from the east,’ some translations read, ‘Ascending from the sun rising,’ which is a more literal translation. The expression evidently refers to manner rather than locality; for as the sun arises with rays at first oblique and comparatively powerless, but increases in strength until it shines in all its meridian power and splendor, so the work of this angel commences in weakness, moves onward with ever-accumulating influence, and closes in strength and power.” Thoughts on Daniel and Revelation by Uriah Smith, Page 460. This angel is assigned the work of carrying the message of the seal of God to the

world, which message will shine with ever accumulating brightness as we near the end.

With the questions of who the four angels and the angel ascending from east are, now answered, we come to the question, who are the 144,000? In the preceding verses it says 12,000 will be sealed of each of the twelve tribes of Israel. This does not mean literal Israel, but spiritual Israel, God's people. "For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." Romans 2:28–29. "Know ye therefore that they which are of faith, the same are the children of Abraham... 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." Galatians 3:7, 28–29.

There are many reasons why these cannot be Israelites. First, following the prophetic chronology of this passage, these 144,000 have to be living in the last days. But in our time the distinction between many of the tribes has been very much wiped out. Some of the twelve tribes of Israel are so scattered from the Assyrian attack in 722 B.C. that it would be difficult to find one even mostly Israelite of some of these tribes, let alone twelve thousand. The Israelites were also very unequal in number, some tribes having three or more times as many people as others. But this prophecy says 12,000 of each.

Uriah Smith says: "The number sealed is here stated to be one hundred and forty-four thousand; and from the fact that twelve thousand are sealed from each of the twelve tribes, many suppose that this work must have been accomplished as far back at least as about the beginning of the Christian era, when these tribes were literally in existence. They do not see how it can apply to our own time, when every trace of distinction between these tribes has been so long and so completely obliterated. We refer such persons to the opening language of the Epistle of James: 'James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting. My brethren, count it all joy when ye fall into divers temptations,' etc. Those whom James here addresses are (1) Christians; for they are his brethren; (2) They are not the converts to Christianity from the Jews, the twelve tribes of his own day; for he addresses them in view of the coming of the Lord. (See chapter 5.) He is thus addressing the last generation of Christians, the Christians of our own day, and he calls them the twelve tribes scattered abroad. How can this be? Paul explains in Rom. 11:17–24. In the striking figure of grafting which he there introduces, the tame olive tree represents Israel. Some of the branches, the natural descendants of Abraham, were broken off because of unbelief (in Christ). Through faith in Christ the wild olive scions, the Gentiles, are grafted into the tame olive stock, and thus the twelve tribes are perpetuated. And here we find

an explanation of the language of the same apostle: 'They are not all Israel which are of Israel,' and 'He is not a Jew which is one outwardly... but he is a Jew which is one inwardly.' Rom. 9:6–8; 2:28,29. So we find on the gates of the New Jerusalem—which is a New Testament or Christian, not a Jewish, city—the names of the twelve tribes of the children of Israel. On the foundations of this city are inscribed the names of the twelve apostles of the Lamb, and on the gates the names of the twelve tribes of Israel. Rev. 21:12–14. If the twelve tribes belong exclusively to the former dispensation, the more natural order would have been to have their names on the foundations, and those of the twelve apostles on the gates; but no, the names of the twelve tribes are on the gates. And as through these gates, so inscribed, all the redeemed hosts will go in and out, so, as belonging to these twelve tribes, will all the redeemed be reckoned, whether on earth they were Jews or Gentiles. Of course we look in vain for any marks of distinction between the tribes here on earth; and since Christ has appeared in the flesh, the preservation of the genealogy of the tribes is not necessary. But in heaven, where the names of the church or the first-born are being enrolled, we may be sure there is order, and that each name is enrolled in its own tribe. Heb. 12:23." Daniel and Revelation, by Uriah Smith, pages 469-470.

The New Jerusalem has twelve gates, each with the name of one of the twelve tribes. This shows that Jews and Gentiles are all counted as part of the children of Israel. The Bible even shows in many of the books of the prophets, that the gentiles that become part of God's people are counted as part of the children of Israel.

Also, Israel's prophetic time ended in A. D. 34, with the stoning of Stephen. "Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate." Daniel 9:24–27.

If we follow the prophetic chronology of these verses, we find the decree to restore and build Jerusalem given in 457 B. C. and going into effect in the autumn of that year. The

prophecy then allots seven weeks (49 years) for it to be built, looking at history we find this fulfilled, being completed in 408 B. C. Then the prophecy adds 62 weeks (434 years) to this until Christ should come. Again we find that 434 years after the restoration of Jerusalem Christ was baptized in A. D. 27 beginning His earthly ministry. (There is no zero year, someone that might be calculating the years here, may ask why A.D. 27 is a year off of what it should be for it to equal 434 years? The answer is that for the switch point between A. D. and B. C. dates there is no zero year.) The prophecy then goes on to say that Christ will be cut off in the midst of the week. Again this is what we see happened, Christ was crucified in the early spring of A. D. 31. The prophecy says He shall confirm the covenant with many for one week. This means that the Gospel was first to be preached to the Jews, God's covenant people for the last of the seventy weeks, first by Christ Himself for three and half years and than by His apostles for the remaining three and half years. This week, the seventieth, ended in A. D. 34 and what big event happened in A. D. 34? The stoning of Stephen, the first Christian martyr and the beginning of the turning of the apostles to the Gentiles.

Even after the Jews had killed Christ Himself, God still gave them three and a half years to repent, but they didn't, instead they sealed their rejection of God by killing Christ's followers. "To finish the transgression," that is to fill up the cup of their iniquity, which by the killing of Christ and then beginning to persecute His followers, the Jews did. From this point on they had totally rejected Christ and were no longer God's chosen people. "Seventy weeks are determined upon thy people and upon thy holy city... to finish the transgression."

The Bible says that the first message that Jesus preached after His baptism was "the time is fulfilled." There was only one time He could be referring to and that was the 69 weeks given by the angel to Daniel until the Messiah should come. This shows that this must be the correct application of this prophecy.

Many try to apply this prophecy to the future, but as we can see this prophecy has clearly already been fulfilled. With so many particulars given by the angel to Daniel, this prophecy could not have been fulfilled by chance. Daniel was not praying for light on the end time, he was praying that his people would be restored to their homes in Canaan and for the restoration of Jerusalem. When the angel appears to Daniel he at once begins talking about the Jews, which is what Daniel's mind was on, he then says, "from the going forth of the commandment to restore and build Jerusalem." This is what Daniel's mind was on, he was praying that Jerusalem would be restored, his current Jerusalem, not some future Jerusalem. The angel mentions the Messiah (Christ) who had been prophesied to pay the price for our sins. Daniel had been studying the prophecies of Jeremiah and probably others, the question of when the Messiah should come was probably on his mind as well. He also

learned from Jeremiah that God would restore His people after 70 years of captivity, realizing that that time was about to come to an end, he had been praying for God to fulfill His word. Daniel was not looking here for information on the end of time. Although the angel does eventually start talking about the end of time, but the angel starts with what Daniel's mind was on, which is where this prophecy is found. The angel answers the questions he has of what is going to happen to his people. He describes the restoration of Jerusalem and when Jesus should come the first time, the time that was the most important right now to Daniel, not the second time.

It is a grave mistake to apply this prophecy to the future. By applying it to the future, we take away one of the greatest evidences that Jesus is the Messiah. With so many particulars, it would be impossible for this prophecy to be fulfilled by chance. This prophecy proves Jesus to be the Messiah beyond the shadow of a doubt. If we present this prophecy as it should be, how could any skeptic say that God does not exist, or that Jesus was not the Son of God?

The Jews were God's chosen people, but they were never meant to have the superiority over everyone else. God separated them from the world to preserve His name. He planned to create a nation out of them that He could use to spread the truth throughout the world. Alas! They rejected their high calling, always having trouble obeying Him, fighting amongst themselves, believing themselves better than everyone else because God had chosen them. They never truly realized God's purpose for them, to spread the true God to the world. They never truly realized that they weren't better than everyone else and that God had chosen them because Abraham was one of the few righteous men in the earth that God could use.

The Jews will never again be God's chosen people, now God's people are whoever will follow Jesus, whether Jew or Gentile. Some use this and other prophecies to try and show that the Jews will play a part in end time prophecy. But this and other prophecies under thorough examination do not support this view. True, there will be many a saved Jew, but they will never again be God's people. Let us stop looking to the earthly Jerusalem and start looking toward the Heavenly Jerusalem, the home of *all* the children of Israel, and not just the literal. "...They which are of faith, the same are the children of Abraham." Galatians 3:7.

So if the 144,000 are not Israelites, then why does it say out of the twelve tribes of Israel? One reason is probably because of the meaning of the names of these twelve tribes, and this only makes sense, this is done throughout Revelation. Such as the names of the seven churches, Jezebel, the Lamb, Babylon, etc. "In fact, Rachel and Leah made prophetic statements for all 12 of Jacob's sons. Here are the names of the tribes that make up the 144,000 (in the order listed in Revelation chapter 7), together with the meaning of each name: 1. Judah = 'I will praise the Lord.' 2. Reuben = 'He has looked on me.' 3. Gad = 'Granted good

fortune.’ 4. Asher = ‘Happy am I.’ 5. Naphtali = ‘My wrestling.’ 6. Manasseh = ‘Making me to forget.’ 7. Simeon = ‘God hears me.’ 8. Levi = ‘Joined to me.’ 9. Issachar = ‘Purchased Me.’ 10. Zebulun = Dwelling.’ 11. Joseph = ‘God will add to me.’ 12. Benjamin = ‘Son of His right hand.’ Now notice what happens when the meaning of the names are combined, in the same order, into a paragraph: ‘I will praise the Lord for He has looked on me and granted good fortune. Happy am I because my wrestling God is making me to forget. God hears me and is joined to me. He has purchased me a dwelling. God will add to me the Son of His right hand...’” amazingfacts.org. Who are the 144,000? By Doug Batchelor.

Each group of Christians falls into 12 categories based on their Christian experiences. God takes 12,000 of each group of different Christian experiences, (12 groups of 12,000 add up to 144,000.) God is no respecter of persons, He doesn’t care if you are black or white, red or yellow, rich or poor, male or female. All He cares about is character, no matter what walk of life you are in, He is picking twelve thousand of each group of Christian experience, and you can be a part of it, no matter what your social standing may be. All He cares about is your character.

So what is this 144,000 being picked for? First we need to establish what time period this prophecy is talking about. Is it talking about some time in the past? Or some time in the future? Or right now? As already mentioned before, if we follow the prophetic chronology and James epistle, we find that they must be living in the time of the end. Which if we follow other prophecies, we see that that time is upon us and that we are living in it. But another reason they have to be living in the time of the end is because of the third angel’s message. “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.

Uriah Smith says about this text. “In Revelation 14 we find the same work again brought to view (same as the angel of Revelation 7), under the symbol of an angel flying in the midst of heaven with the most terrific warning that ever fell upon the ears of men. We shall speak of this more fully when we reach that chapter. We refer to it now, as it is the last work to be accomplished for the world before the coming of Christ, which is the next event in order in that prophecy, and hence must synchronize with the work here brought to view in Rev. 7:1–3. The angel with the seal of the living God,

mentioned in Chapter 7, is therefore the same as the third angel of chapter 14. And this view strengthens the foregoing exposition of the seal. For while, as the result of the work in chapter 7, a certain company are sealed with the seal of the living God, as the result of the third message of chapter 14 a company are brought out rendering Scriptural obedience to all the ‘commandments of God.’ Verse 12...” (We will cover what the seal is a little later.)

Since the angel of Revelation 7 and Revelation 14 are the same, it means that the seal of God and the mark of the beast are very closely connected, either you have God’s seal, or, in other words mark, or you have Satan’s mark. The message this angel brings in Revelation 14 is the last message of mercy to a fallen world and therefore the 144,000 must be living in the time of the end and not far in the past as some believe.

So what are they being picked for in the time of the end? Further along in chapter 7 it says they have been through great tribulation and have made their robes white in the blood of the Lamb. Passing through great tribulation makes sense, for they pass through the worst time of trouble this world has ever seen. Making their robes white in Christ’s blood, shows that they, through faith in Christ, make themselves perfect, they have no defect of character. This shows how high the standard is to be a part of the 144,000, every defect must be corrected with Jesus’ help.

The text also says that they are not defiled with women for they are virgins. This does not mean as some suppose that the 144,000 will be 144,000 unmarried men. In prophecy a woman represents a church, good or bad. So by not being defiled with women would mean that they are not a part of any corrupt church. And where is the command to come out of all the corrupt churches given? It is given in Revelation 14 and also talked about in Revelation 18, and the prophecy of Revelation 18 is a part of the last message of mercy. This is another evidence that the 144,000 have to be living in the time of the end. It also shows that no one that is a part of a corrupt church can be a part of the 144,000. We can not touch the unclean thing, we must be perfect.

It says in verse 4 that “...They are ‘redeemed from among men,’ an expression which can be applicable only to those who are translated from among the living. Paul labored, if by any means he might attain to a resurrection out from among the dead. Phil.3:11. This is the hope of those who sleep in Jesus—a resurrection from the dead. A redemption from among men, from among the living must mean a different thing, and can mean only one thing, and that is translation. Hence the 144,000 are the living saints, who will be translated at the second coming of Christ.” Thoughts on Daniel and the Revelation, by Uriah Smith, page 629.

Here is what they are being picked for, the 144,000 will be those that God knows can pass through the “great tribulation” of the very last days of this world. Through the seven last plagues, through the mark of the beast, through Satan personally appearing, playing as Christ to deceive the

world, and through it all they stand firm. God knows that not everyone could pass through this tribulation, so He picks the most suited for it, the 144,000. And those who would not be able to stand the trial He mercifully lays in the grave, until He comes to resurrect them.

Now we know who the 144,000 are, but before we get to the seal of God we have one more question about the seal. Is the seal of God only applicable to the 144,000? The answer to this is no. In Revelation 9 verse 4 it says, "And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads." This part of the prophecy is referring to the start of the Muslim conquests, showing that there were people with the seal of God all the way back then. So anyone can have the seal of God, but at the time of the 144,000 very few Christians will. But the seal of God is one of the things that is needed to be made perfect in Christ, so those that are a part of the 144,000 will have to have it, other wise they couldn't be a part of it.

(Next time we will continue this study by covering the seal of God and showing why it is an important topic.)

## Comments on Galatians 3

No. 1

Taken from, *The Signs of the Times* 12, 26  
July 8, 1886

By E. J. Waggoner

There is probably no portion of Scripture which is more commonly supposed to give "aid and comfort" to the enemies of the law of God, than the third chapter of Galatians. It is true that there are in this chapter, as in other parts of Paul's writings, some things "hard to be understood," but only the unlearned and unstable will wrest them to their own destruction. The student of the Bible may rest assured that the law of God stands fast forever and ever (Ps. 111:8), and cannot be overthrown. And he may also remember another thing: those texts which are the most depended upon by antinomians in their opposition to the law, will be found, after careful study, to be strong bulwarks in its support. No weapon formed against God's law can prosper. "Concerning thy testimonies, I have known of old that thou hast founded them forever." Ps. 119:152.

There is not a point in the third chapter of Galatians that has not been explained in our study of other texts; therefore in our brief study of this chapter we shall only emphasize facts already established. The reader will recall our remarks in a previous article on the particular errors into which the Galatian brethren had fallen, and the object of the epistle to

them. It will not be necessary to give more than an outline of the statements there made. Men had come from Judea saying to the young converts, "Except ye be circumcised... ye cannot be saved." This was teaching them that their salvation depended on their own works, and was directly contrary to Paul's teaching, that works outside of Christ amount to nothing. Paul taught that sinners can obtain justification only by the grace of God, through faith in the blood of Christ; those Jews taught that circumcision was the true means of justification. It can readily be seen that the latter teaching was directly subversive of the former, and that the acceptance of it was equivalent to the rejection of Christ.

In harmony with the above idea are the opening words of the third chapter: "O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?" Christ and Him crucified had been set forth among them, and Christ is "the truth." Through faith in Him they had begun the Christian life, and now they were in danger of turning from Him and endeavoring to be "made perfect" by their own works. For such a proceeding they justly merited the epithet "foolish."

Abraham is next taken as the model for Christians. "Abraham believed God, and it was accounted to him for righteousness." Verse 6. Nothing else but his faith could be counted to him for righteousness, that is, for his past life; for any work that he could do could not take away a single sin. Abraham did works, as it is written, "Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws" (Gen. 26:5); but these works were done only through his faith. Works are necessary, but they are of no avail outside of Christ. Paul says:—

"For by grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph. 2:8–10.

The patriarch was justified by faith, and then by works his faith was made perfect, or shown to be genuine. James 2:22. Having shown that even Abraham was not justified before God by his own works, Paul shows that the promise is to none but the children of Abraham; and since the children of Abraham are those only who have the same faith that he had, only those that are of faith can receive the promise. These are his words:—

"Know ye therefore that they which are of faith, the same are the children of Abraham. And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham." Gal. 3:7–9.

Following this statement, the apostle emphasizes the fact that we can be justified only by faith, and not by works. He says:—

“For as many as are of the works of the law are under the curse; for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.” Verse 10.

This verse is the cause of much stumbling, and is often wrested from its true meaning, but its explanation is simple, and is contained within the verse itself. It is written, “Cursed is every one that continueth not in all things which are written in the book of the law to do them.” These words are quoted from Deut. 27:26, and Jer. 11:2–4, in both of which places they have unmistakable reference to the ten commandments. The law contains the whole duty of man, and the transgression of it brings death, and therefore the man who fails to obey it comes under the curse of God. But there is no man who has kept the law perfectly. Consequently if any are saved they must have recourse to something outside of the law; for the law cannot justify the sinner. Or, to use the words of Paul, “As many as are of the works of the law [that is, as many as depend upon the law], are under the curse.” They are “under the law;” condemned to death.

“But that no man is justified by the law in the sight of God, it is evident; for, the just shall live by faith. And the law is not of faith; but, the man that doeth them shall live in them.” Verses 11, 12.

This is a repetition of the thought already presented, showing that no man can be just except through faith. It is parallel to Rom. 10:4, 5. W.

## Comments on Galatians 3

No. 2

Taken from, *The Signs of the Times* 12, 27

By E. J. Waggoner

The next verse that we come to, the 13th, is another “stone of stumbling” to many, but with an understanding of the 10th verse, it is impossible to go wrong on this. We quote it with the 14th:—“For Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, ‘Cursed is every one that hangeth on a tree; that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.’”

What is the curse of the law? Is it obedience to the law? No; for it is written, “This is the love of God, that we keep his commandments; and his commandments are not grievous.” 1 John 5:3.

The psalmist also says: “Blessed are the undefiled in the way, who walk in the law of the Lord.” Ps. 19:1. Now if the keeping of the law is a blessing, disobedience, with its consequences, must be the curse. And so Paul, after warning

the Ephesians against whoredom, covetousness, and idolatry, says: “For because of these things the wrath of God... curse of God cometh upon the children of disobedience.” Eph. 5:6. And “the wages of sin is death.” So “the curse of the law” is, in a word, death.

That death is the curse from which Christ has redeemed us, is evident from the latter part of the ninth verse. He redeemed us from the curse by being made a curse for us, and the curse which He suffered was his death—being hanged on a tree, which was absolutely necessary that Christ should be made in all respects like those whom He would redeem. Heb. 2:17. He came to save sinners, therefore He was counted as a sinner. Isa. 53:12; 2 Cor. 5:21. And being found in fashion as a man, He suffered the curse which hung over guilty man. He died that we might live. And because He was made a curse for us, we may all through faith share in the blessing of Abraham.

“Brethren, I speak after the manner of men; though it be but a man’s covenant, yet if it be confirmed, no man disannulleth or addeth thereto. Now to Abraham and his seed were the promise made. He saith not, and to seeds, as of many; but as of one, and to thy seed, which is Christ.” Gal. 3:15, 16.

Here the apostle introduces a new point, the conclusion of the argument being, as stated in verse 21. That the law is not against the promises of God. He makes the positive and unquestionable statement that if a covenant be once confirmed it cannot afterwards be altered. Now the covenant was confirmed to Abraham by “two immutable things [God’s promise and his oath] in which it was impossible for God to lie” (Heb. 6:15–18); therefore, as is stated in verse 17, the law given from Sinai four hundred and thirty years after, cannot make the promise void, nor destroy the fact that the inheritance is solely by promise. Thus the main idea of the chapter, that God’s grace as manifested in Christ is man’s sole hope, is kept prominent.

But there is still another point which we should not fail to consider in connection with the fifteenth verse. 1. Although the law “was four hundred and thirty years after” the covenant with Abraham, it was nevertheless in existence at that time, and long before, and was the basis of that covenant. Said God to Abraham, before making the promise: “Walk before me, and be thou perfect.” Ex. 17:1. And in renewing to Isaac the promise made to Abraham, God said it was “because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.” Ex. 26:5. Thus the law could not be against the promises of God, because the law was the foundation of the promise. 2. Although the covenant was confirmed in Christ to Abraham, it was only in anticipation. As the first covenant was confirmed by blood—the blood of beasts—so the second covenant was also ratified by blood—the blood of Christ. Christ Himself “confirmed the covenant with many for one week,” in the midst of which He shed His blood on the cross, thus affixing the final seal to the covenant of God’s grace. 3.

As the commandments were the condition of the Abrahamic covenant, so they are of what is known as “the second covenant,” which is in every respect the same as that made with Abraham. See Jer. 31:33; Heb. 8:10. None can deny that in his earthly ministry Christ taught the necessity of obedience to the law of God. See Matt. 5:17–19; 19:17; Luke 16:17, etc. Always, in the strongest terms, He proclaimed the enduring nature and obligation of God’s law. Now since the death of Christ was the final ratification of the covenant, and since, as Paul says, when a covenant is confirmed no man can disannul or add thereto, it follows that after the death of Christ, no change in the covenant was possible. And since the law was one of the terms of the covenant, we are assured that not one jot nor one tittle could pass from it. The fact that God’s law cannot be changed, we have learned before; but it is well to emphasize it in connection with the death of Christ. That which some suppose marked the abolition of the law, was that which emphasized its perpetuity. It is admitted, even by antinomians, that the law of God was in full force until the death of Christ, and therefore Gal. 3:15 should convince them that it is in full force now. Says Paul, “Do we then make void the law through faith? God forbid; yea, we establish the law.” Rom. 3:31.

Verse 16 also shows that the promise is made only to Christ and to those who are his. In the verses following, 17–26, the apostle shows the relation of the law to the promise of God. “And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that is should make the promise of none effect. For if the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise.” Verses 17, 18.

What covenant was it that “was confirmed before of God in Christ?” Manifestly it was the covenant with Abraham, quoted in verse 8 from Gen. 12:1–3; 13:14, 15; 17:7, 8, and 22:18. The promise was that Abraham should be “heir of the world” (Rom. 4:11), and that in his seed all nations should be blessed. The condition was that he should walk before God and be perfect. Gen. 17:1–8. But this was not such a covenant as was made with the Israelites at Horeb. That one contained no reference to Christ, and no provision for the forgiveness of sins; the one with Abraham was confirmed “in Christ” (Gal. 3:17) and was made not on condition that he should be righteous by his own unaided efforts, but was made on condition of his having the righteousness of faith. Compare Rom. 4:11 with 3:22–25. This of course involved the forgiveness of his sins; and so we see that the covenant with Abraham (which is the one referred to in this chapter) was exactly the same as “the second covenant,” which is made with us. The covenant made at Horeb, and called “the first covenant,” although it was after that made with Abraham, was, as we have before learned, only for the purpose of showing the people the need of the help promised in the Abrahamic or second covenant.

Now the apostle says that the law, which was formally announced from Sinai four hundred thirty years after the covenant with Abraham, cannot disannul that covenant, that it should make the promise of none effect. “For if the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise.” That is, if the inheritance be given to those who depend upon their own deeds for justification, then it is not by promise. If it be bestowed because of works, then faith in Christ is ruled out. But this, he says, cannot be; for God gave the inheritance in Abraham by promise, contingent on his faith.

The reader can readily see the force of the apostle’s argument. He is trying to convince the Galatians, and with them all men, that out of Christ, there is no salvation. The man who hopes to gain an inheritance in the kingdom of God through his own works, no matter how high his aim may be, will fail. The promise is not for works, lest any man should boast; but it is through faith in Jesus Christ, that he may be “Lord of all.” “Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved.” Acts 4:12. W.

## Extracts

Galatians 3:21 That the law is not against the promises of God.

“...the covenant with Abraham, it was nevertheless in existence at that time, and long before, and was the basis of that covenant. Said God to Abraham, before making the promise: ‘Walk before me, and be thou perfect.’ Ex. 17:1. And in renewing to Isaac the promise made to Abraham, God said it was ‘because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.’ Ex. 26:5. Thus the law could not be against the promises of God, because the law was the foundation of the promise.”

“...the commandments were the condition of the Abrahamic covenant, so they are of what is known as ‘the second covenant,’ which is in every respect the same as that made with Abraham. See Jer. 31:33; Heb 8:10.”

Galatians 3:15 “...the death of Christ was the final ratification of the covenant, and since, as Paul says, when a covenant is confirmed no man can disannul or add thereto, it follows that after the death of Christ, no change in the covenant was possible. And since the law was one of the terms of the covenant, we are assured that not one jot nor one tittle could pass from it.”

“The promise was that Abraham should be ‘heir of the world’ (Rom. 4:11), and that in his seed all nations should be blessed. The condition was that he should walk before God and be perfect. Gen. 17:1–8. But this was not such a covenant as was made with the Israelites at Horeb. That one contained no reference to Christ, and no provision for the forgiveness of sins; the one with Abraham was confirmed ‘in Christ’ (Gal. 3:17) and was made not on condition that he

should be righteous by his own unaided efforts, but was made on condition of his having the righteousness of faith. Compare Rom. 4:11 with 3:22–25. This of course involved the forgiveness of his sins; and so we see that the covenant with Abraham (which is the one referred to in this chapter) was exactly the same as ‘the second covenant,’ which is made with us. The covenant made at Horeb, and called ‘the first covenant,’ although it was after that made with Abraham, was, as we have before learned, only for the purpose of showing the people the need of the help promised in the Abrahamic or second covenant.”

“‘For if the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise.’ That is, if the inheritance be given to those who depend upon their own deeds for justification, then it is not by promise. If it be bestowed because of works, then faith in Christ is ruled out. But this, he says, cannot be; for God gave the inheritance in Abraham by promise, contingent on his faith.”

## Comments on Galatians 3

No. 3

Taken from, The Signs of the Times 12, 28  
July 22, 1886

By E. J. Waggoner

“Wherefore then serveth the law?” This is a very pertinent question, and several points need to be borne in mind in reading it. First, the word “serveth” seems to convey to many minds the idea that the law was subservient, or secondary, to something else. There was really no necessity for the insertion of the word by the translators, for it is not expressed in the original. The text reads, *Ti oun ho nomos?* “Why then the law?” This conveys the exact meaning. It may also be more freely rendered, “O, what use, then, is the law?” Second, it must be remembered that questions of this sort are very common in Paul’s writings. After having stated a proposition, he puts himself in the place of a supposed objector, in order that, by answering the question, he may bring out an additional thought. By so doing he anticipates every objection that might be brought against his argument.

Now recall the argument of verses 16–18, and you will readily see the force of this question. He has shown that the works of the law will not suffice to gain the promised inheritance for anybody. Faith in Christ is the only condition of salvation. Then the objector speaks up, and says, “Then what is the use of the law? If the inheritance is only by promise, what do men gain by having the law? Is it not rather a detriment to them?” There was need of asking and answering this question; for, notwithstanding Paul’s answer, thousands are today asking the same question, and in so doing they imagine that they are making an unanswerable

objection against the law. They say, “If we are saved by grace, what need have we of the law?” And what is the answer?—“It was added because of transgression, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator.” Verse 19.

This is a very short answer, but it is full of meaning. Let us examine it candidly and carefully, giving due weight to every word. “It was added.” Here the casual reader is liable to be misled into supposing that some mathematical process is referred to. It is true that the word (*prostithami*) is most commonly used in the sense of “add,” but every word must be rendered in accordance with its connection. When used in connection with the law, it does not have the sense of “add.” The only other instance in the New Testament where this word is used with reference to the law is Heb. 12:19, where it is rendered “spoken.” Paul says that when the people heard the voice of God proclaiming the law from Sinai, “they that heard entreated that the word should not be spoken unto them any more.” This makes the meaning more clear than if it had been rendered, “They that heard entreated that the word might not be added to them any more.” In fact, that rendering would not bring out any idea at all. The “Emphatic Diaglott” uses “added” in this place, thus: “The hearers of which entreated that not another word should be added to them;” but by the change of construction the expression is equivalent to that in the regular version. So if in Gal. 3:19 it were rendered “spoken,” the meaning would be brought out more clearly. “It was spoken because of transgression.” Now when the antinomian asks: (Editor’s note. Definition, “*adjective*, relating to the view that Christians are released by grace from the obligation of observing the moral law. *Noun*, a person holding antinomian beliefs.” Definitions from *Oxford Languages*.) “What was the use of the law, if the inheritance was only by promise?” Paul answers, “It was spoken because of transgressions.”

“Because of transgressions.” Again the casual reader will say: “You have told us that there can be no transgression when there is no law; yet here you have the law spoken because of transgressions already existing; how is this?” It is all right. There can indeed be no transgression when there is no law; but it must be remembered that the law existed in full force long before it was spoken from Sinai, yes, long before the creation of man. In the temple of God in Heaven the law of God was beneath the throne of God, the basis of his Government. This we have clearly demonstrated. And when it was spoken from Sinai, and a copy of it was given to Moses to place within the ark, there was no more law in existence than there was before. The people of the world were under just as much obligation to keep the law before that time as they were afterward. And that was just why it was then given. The people being under obligation to keep the law perfectly, it was necessary that they should have it in such a form that they could study it carefully. Before the giving of the law upon Sinai, God had conveyed a knowledge of his will to the people by his prophets, as



Enoch and Noah. The people also had in their hearts more or less a trace of the law originally written in the heart of man. But the only people who cared to remember God had been in long and cruel bondage to the heathen, and their knowledge of right and wrong had become blunted. Consequently the law was given that wrong might be known to be wrong. If this point be kept in mind, the reader will not become confused by the text, even though he retains the rendering “added” instead of “spoken.” Thus the law was already in existence, and known to man, although only by tradition; but now the Lord added it in written form. But however it is rendered, there is no more reason for supposing that it teaches that the law was here first introduced than there is of supposing that by the “entering” of the law, in Rom. 5:20, or the “speaking” of it, in Heb. 12:19, the first introduction of the law is indicated.

A parallel to the expression, “It was added [or spoken] because of transgressions,” is found in Rom. 5:20: “Moreover the law entered that the offense might abound.” The “entering” of the law was at Sinai. Why did it enter? That the offense (sin) which previously existed might abound. The previous existence of sin implies the previous existence of the law; but it was then formally given that the enormity of sin might be seen. And why was it necessary that the enormity of sin might be seen? Says Paul, “But where sin abounded, grace did much more abound; that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord.” That is, it was necessary for men to see the real nature of sin, in order that they might seek the grace that is in Christ, which alone can take away sin. And the more enormous sin appeared, the more comprehensive views could they have of grace; for no matter how greatly sin abounded, grace super-abounded. This will be made more clear further on. W.

## Comments on Galatians 3

No. 4

Taken from, *The Signs of the Times* 12, 29  
July 29, 1886

By E. J. Waggoner

“Till the seed should come to whom the promise was made.” There is no question of course but that the “seed” is Christ. The sixteenth verse plainly says so. Then what is the coming of the seed? Some have supposed it to be Christ’s first advent, but a little study will show that the second advent is here spoken of. The “seed” is never mentioned except in connection with the promise, and the promise is fulfilled only at the second coming of Christ. The following texts and argument will make this appear:—

In Gen. 3:15, the Lord, in pronouncing the curse upon the serpent (Satan), said, “And I will put enmity between thee and the woman, and between thy seed and her seed; it [the seed] shall bruise thy head, and thou shalt bruise his heel.” Paul, in his letter to the Romans, many years after Christ had come and had ascended to Heaven, said, “And the God of peace shall bruise Satan under your feet shortly.” Rom. 16:20. The bruising of a serpent’s head is its destruction; but this was not accomplished at Christ’s first advent, but was something still future. The destruction of Satan begins only at Christ’s second coming. See Rev. 20.

Again, in the promise to Abraham it was said, “And thy seed shall possess the gate of his enemies.” Gen. 22:17. This was not fulfilled at the first advent of Christ. On the contrary He was then delivered into the hands of his enemies, and they did to Him whatsoever they would. He will possess the gate of his enemies only when the following promise is fulfilled: “Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter’s vessel.” Ps. 2:7, 8. And this is fulfilled at Christ’s second advent, when He takes vengeance “on them that know not God and that obey not the gospel,” as is described by the revelator:—

“And I saw heaven opened, and behold, a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood; and his name is called The Word of God. And the armies which were in Heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron; and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, King of kings, and Lord of lords. And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great... And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.” Rev. 19:11–21. Thus He possesses the gate of his enemies.

Again, another part of the promise to the seed was that He should possess the whole earth. See Ps. 2:7, 8, where the uttermost parts of the earth are promised to Christ for a possession; also see Gen. 13:14–17, and Rom. 4:13. But when Christ was on earth, He possessed not so much as a place where He could lay his head. Matt. 8:20. When, however, the seventh angel sounds (when the mystery of

God is to be finished, Rev. 10:7), then it will be said: “The kingdoms of this world are become the kingdoms of our Lord, and of his Christ.” Rev. 11:15. The eighteenth verse says that this is at “the time of the dead, that they should be judged,” showing conclusively that it is at the second coming of Christ. Compare 2 Tim. 4:1.

Still further, in the prophecy of Ezekiel the promise of the earth to Christ is directly associated with his second coming. The prophet foretells the captivity of the Jews, the succession of the four universal monarchies, and the setting up of the kingdom of God, as follows:—

“And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, Thus saith the Lord God; Remove the diadem, and take off the crown; this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him.” Eze. 21:25–27.

The diadem was taken from the king of Israel when he and his people were carried away to Babylon. At that time Babylon was a universal monarchy. Then three “overturnings” are mentioned, which reach to the second coming of Christ. Thus: The first overturning made Medo—Persia a universal dominion; the second gave the dominion of the world to Grecia; and the third overturning made the empire of Rome fill the world. This was the state of things at Christ’s first advent, and for four hundred years later, and the prophet declared that there should be no more general revolution “until He come whose right it is.” Note the parallel between this and the clause in Gal. 3:19, which says, “Till the seed should come to whom the promise was made.” In the light of Eze. 21:25–27 we think there can be no question but that in the latter passage the second coming of Christ is referred to.

Once more: The promise to the seed was that in him all the families of the earth should be blessed. This of course could not be fulfilled as long as any wicked are in existence. But when Christ comes, sitting on the throne of his glory, to destroy sinners out of the earth, “Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.” Matthew 25:34.

From the above quotations and references it will be seen that the promises to “the seed” are not fulfilled until the second coming of Christ; they all culminate at his second advent. It was willful forgetfulness of this fact that caused the Jews to reject Christ. They read the promises to the seed—promises of glorious triumph—and applied them to the coming of the Messiah; and when they saw none of those promises fulfilled in Him, they rejected Him. Let us not, like them, fall into grievous error by referring to his first advent those promises to be fulfilled only at his second glorious coming. That was the time of his humiliation, not of his triumph. Christ then came as an offering for sin, and not as the seed to whom the promise was made. When He comes

the second time He comes as King of kings and Lord of lords; He comes to take possession of the gates of his enemies, whom He will dash in pieces as a potter’s vessel; He comes to take possession of His inheritance, even “the uttermost parts of the earth,” and to receive as his own a great multitude whom no man can number. Compare Rev. 7:9 and Gen. 13:16. In short, He comes as “the seed to whom the promise was made.” W.

## Mission Report

November 2022,

Uganda, J. N.

Dear ones,

Heb 6:10–11

We are living in a fallen world that is marred with sin but our hope is only anchored in Christ irrespective of what is happening in these last days. Heb. 10:23. Our faith shouldn’t be emotional but a decision to stand by God’s word to be our only safe guard. Isa 8:20. I believe that our final destiny is not in this life the world offers, but the concept of Christianity is pointing to molding ourselves into strong godly enduring characters. “The hour of his Judgment is come,” indeed points to the closing work of Christ’s ministration for the salvation of men. It heralds a truth which must be proclaimed until the Saviour’s intercession shall cease in the *Sanctuary* and He shall return to the earth to take His people to Himself. Rev 21:3.

I have been taking most of my free time on the internet to contact persons who accept friendship with me. This has opened up many opportunities to share the present truth to a number of people in different countries, of which truth they have come to learn for themselves by heart. It is an era where the Lord is taking a leading to impress the minds of each individual to take a stand with their creator. W\_\_\_ who once lived in Uganda, is from J\_\_\_, and has taken a position to separate from the main SDA church in J\_\_\_ . S. Sundan has been for many years a location of a “No go zone” due to civil strife engulfing the people. In a miraculous way, by the aid of the internet, a big work is being extended in those areas... Our biggest efforts have been to help many understand controversial areas of the doctrine we hold. E\_\_\_ from the Philippines introduced bro. W\_\_\_ to me after learning that I was from Uganda, a neighbor to S. Sudan, I have made plans to visit him in J\_\_\_ and meet persons I have only seen pictures of.

On the 16<sup>th</sup> of Oct. 2022, we held a meeting to set a date for our end of year crusade so that we can plant a church in B\_\_\_ near Bi\_\_\_. It is going to be a collective effort for our ministers to try going house-to-house passing out tracts and booklets with the present truth messages. We set the 4<sup>th</sup> of Dec. 2022 to start off and leave that location with a Sabbath

school planted. We have planned to project a number of lessons to the community in the late evening and to our members participating in the effort/crusade, thus benefiting both. Our budget seems to be high and we hope to handle everything by the available means. However, we kindly request for your prayers and financial support to get things done by His grace.

In the same way, I hail G\_\_\_'s Prophecy Seminar using Uriah Smith's books' guidance that has improved our understanding of the pioneers' positions concerning the time of the end. This has enabled us to answer and explain some of the most difficult events in the prophetic fulfillment of the time of the end. I have also tried to attend LTBL chat room, molding me into a better instrument of the Lord to respond to every question that arise in our faith by His grace. Bro W\_\_\_ of S. Sudan wants me to visit J\_\_\_ and take up a number of concerns, including 2520 doctrine in Leviticus 26. In a brief post I told him that this issue was concluded by our pioneers and is no longer a prophetic bother. **But there are dynamics of understanding these Holy Writings which have led to offshoots to devour the Remnant church. As the struggle forces itself up, many take a poor reading and understanding of the culture.**

Thank you for your continued support during these difficult times even when it entails spending your resources.

God bless you

J. N.

## Mission Report

Late November, 2022

Uganda, J. N.

Dear ones,

Heb 6:10–11

I appreciate with gratitude and thanks for the gifts and donations or acts of kindness you send and have extended always from the time our little home churches took a position to establish in our regions for the cause of Present Truth. I would probably agree that when thanks for gifts and donations are given, it is a clear song of the psalmist being expressed, for increased levels of hopefulness and better abilities to deal with the difficulties in our united efforts for Christ's cause. *"Be anxious for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God."* Philippians 4:6.

We have tried to press on unitedly as is said *John 17*, the great work of saving souls, but still a wide work remains to be done and every worldly consideration should be laid aside for the glory of God to be able to better advance the cause of Christ. I am filled with courage when I think of our condition as a people in these last days when the love of

many is waxing cold, yet the Lord has not closed heaven to us, Matt. 24:12, but experimental religion is what is needed now. I have been deeply engaged in a number of public talks at Camp meetings and Crusades/efforts of evangelism with view of enlightening the world with the *present truth*, such as the Rev. 18:1–5 message, with a fair and merciful call to all denominations. In doing this we leave behind a number of printed materials bearing different lessons, this strengthens our efforts to take root in many areas, to continue this is a major goal of ours. We are looking forward to nurture a few projects if we can before Christ second coming, as we involve ourselves in wide soul winning.

I have been joining simple zoom chat room for seminar/training rehearsal with G\_\_\_, J\_\_\_, and others, in a bid to handle the most misunderstood phrases in the SOP and of certain scriptures in the Bible, these seminars have exerted some influence upon us by His grace to enable us to understand the most confusing prophecies of Daniel 11 and Revelation 13 & 17... where by we have learned a lot of history, such as how German tribe migrations resulting from 100–500 AD led to the rise of anti Christ. We have laid facts side by side with the Bible and by His grace this has made me better able to share a lot of *Present truth* with contacts on social media, including many learned men in the world. I have interacted with professors, Judges, and Doctors in different faculties, who have been yearning for the truth. I have encouraged them to continue learning and I keep a zoom chat room running twice a week, where on bro. G\_\_\_'s request, I forward names of some of our ministers to lead in *Vespers*. This has yielded in many to join in the loud cry of the third angels message. This year ending we have again witnessed another main separation in Ki\_\_\_ conference that has linked itself in agreement with the N. C. Conference, where I was presenter in a church Camp meeting in August 2022 in N\_\_\_–Kenya...

I have encouraged my wife P\_\_\_ to mobilize her fellow women that are meeting with her to come up with a simple woman group—*AWOST* in home making, so that we can teach them how to do country living in these last days.

I continue to print to help us have some silent messengers to be left behind doing the work. I miss doing physical work, currently my life is involving many enterprises which are arising among us. We have been thinking of increasing establishments among us, as we try to help the cursing cries of anguish and bitter wailing that are here. I pray for continual financial support to enable us do what we wouldn't be able to do on our own. Our only hope is to trust wholly to the Lord to open up wide His means and trust Him to be our dependence and to help us in all the difficult things. Pray for our meetings that we will be doing to close this year.

God bless you,

J. N.

## Mission Report

December, 2022

Uganda, J. M.

Dear brother J\_\_\_

Greetings in the name of Jesus Christ our Lord and Saviour. Hope all is okay on your end. I gave you a brief of my Kenya trip and now I give you the detail. I went to N\_\_\_ and met a brother in present truth by the name of Ka\_\_\_ and we had an exceptional revival meeting. From there, he told me of brothers in Na\_\_\_ and L\_\_\_ who had been in present truth but had lately diverted to the "Bible alone, no spirit of prophecy" teachings. He requested me to go and see how I could be of help to them so as to bring them back to present truth. On reaching Na\_\_\_, I met Elder N\_\_\_ who was leading this team and I found them in a so called "feast of tabernacles" camp. I was given opportunity to speak to them, tried my all to show them the importance of the Spirit of Prophecy in the last days but all was to no avail. After three days there, I traveled to another group in L\_\_\_ that also had gone off track following the same teachings. There I found that some of our own who were in our B\_\_\_ church in E\_\_\_ had joined that team like Eld. H\_\_\_. When I saw him, I tried to see how best I could help them by explaining to them the flaws I had seen in their teachings in Na\_\_\_ e.g. the teaching that the Goat of Azazel is Christ; that Ellen G White is Jezebel of Revelation 20 and many other issues. But they remained adamant and remained attached to their errors. I did all that I could do but to no avail. It's from there that I called brother E\_\_\_ who is no longer in B\_\_\_ due to many circumstances.

E\_\_\_ later invited me to go to his present location in H\_\_\_ and K\_\_\_-bay. There he told me the issues disturbing present truth believers in that area like the teaching on the God head with many divergent theories for example saying that God the father is the only God, some teaching that Christ and God are two different Gods and Christ being a smaller God and that the Holy Spirit is just an entity and power they use. From that, he told me to help him recover all those who had gone into those doctrinal errors. We prayed and fasted and for a full three weeks we went and helped these brothers. By God's grace, wherever we went, the Spirit of the Lord helped the brothers to see the truth and for this reason, all that we met came back to the fold under the umbrella of the true teaching of the God head. All this time, we were using a motorcycle as means of transport and we would ride for over 30kms to reach out to brothers. And it's from this that we made a new team of present truth believers who now believe that the Father is God, Christ is God and the Holy Spirit is God.

We also met a number of people who were still in the SDA church and they accepted the present truth message. On the last day before I departed, those are the photos I sent you. I could say more, but all I can say is God blessed my journey to Kenya. If there is a way you can help Brother E\_\_\_ financially, to reach more people, please do the needful.

I also called I\_\_\_ of Ki\_\_\_ and he told me the same problem in H\_\_\_ is mushrooming in Ki\_\_\_ and he requested if I could get means to go back next time, I should go help him to erase these false teachings. I pen off humbly saying thank you for standing with me in this work.

With Christian love,

J. M.

## Mission Report

End of December, 2022

Benin, M. P.

Dear brother J\_\_\_

Shalom and blessings from the Almighty.

Praying you are doing well both in health and Ministry. Very sorry that I have not been able to confirm the receipt of the fund you sent last November. My wife's eye problem got worse and things became so bad that I had to be with her in the hospital bed as she suffers also from high blood pressure, cholesterol and reactions from the accident she had earlier this year.

But in all God is with us. I had to knock at the doors of those who don't really love the Lord for financial help. But I thank Jesus for everything.

She's home now and recuperating, she's doing better now. Thank you for praying for us and the fund you sent which was supposed to be channeled to the outreach, but I made use of it to help for her treatment. I am sorry about that, but I had no other options. I owe some people and pray the God of provision will provide for me to pay my debts before January 2023.

The work of God is doing well amidst challenges. But God is with us. We are grateful to you for your financial support for our outreach for so many years now. We thank God for using you to meet our financial needs down the years.

As we enter 2023 we will appreciate your continued encouragements. Our desire still remains to continue preaching the 3<sup>rd</sup> Angels message as we build relationships and to continue to minister effectively for Jesus Christ. Sabbath message is penetrating homes and our Bible study centers in rural areas are doing well. We pray support will continue to come and God will continue to provide for you and give you good health in Jesus name.

We pray for continued support so we can have the liberty to step out and preach the gospel of Jesus Christ to the dying world. Remember, we are fighting a spiritual battle, not against people, but against principalities and powers of spiritual wickedness in high places. Thank you for your prayers and financial support.

The government here is doing everything to hinder our freedom of preaching Jesus Christ and His life changing message.

I pray more open doors for evangelism and that many will come to Jesus Christ for salvation in 2023. Pray for church growth here and that God will add to us those that have this world's resources to help make our outreaches easier.

Shalom and blessings. We love you and my wife said I should thank you for your love towards us. Remain blessed and in good health.

Shalom and blessings,

Brother M. P.

## Mission Report

End of December, 2022

Uganda, J. N.

Dear ones,

Heb 6:10–11

The year 2022 has come to a close with a number of challenges and fulfillments of events. God gave us the Bible to help and show us His attributes so that we can change our lives in His likeness and image...

The last week of 2022 I stayed home watching with keen interest of mind, the professing souls of Christendom, celebrating what they believe to be the birthday of our Saviour. It has been a crime and whoredom of salvation! It is a sad situation to describe in humanity, seeing the souls that Christ died for in a theater of confusion and yet thinking they are following the gospel.

I have taken the last 3 weeks of December 2022 helping elder M\_\_\_ out of his dire condition with a diabetic wound on his leg. Sister R\_\_\_ sent me tips on how to nurse and apply the herbs and I devoted my time to stay nearby him, the doctors had decided to cut off part of his leg! Praise God that after your earnest supplications, the applying of the herbs, and the support, the wound we thought would take a long time to heal, is healing fast.

I have taken most of my time to reach out to many of the separated church denominations within our regions calling upon them to unite with us so that we can press together to spread the message, as we see the fast fulfilling signs of the soon coming of our Saviour. Many have agreed to unite with us despite the level of understanding the details of the call to

come out of Babylon fallen includes the SDA church, can take. Some of these denominations are bigger than our small band of ministers scattered within our region, but they are deeply hungering for the message we pass out to them. We have accepted them the way we meet them and now our taking on the big burden of teaching them the present truth. It is been in our efforts to teach them, that we learn that fanaticism within our ranks is giving us set backs, especially with the new members who agree to join with us. We have been using booklets and tracks to support our efforts to help explain these and other details in our absence. I kindly request that every scheme of printing the *Present Truth* materials be done, so that all can be reached in these last days.

I believe that we are living at the end of human history, in as much as the many events that are rolling by warn humanity that the soon return of Christ is at hand. Many doctrinal fallacies have lead to many becoming drunk with the wine of Babylon. Off shoots from within have shown up in different settings helped with modern technologies and which we think can be contained by our messages that we print for those who can't join online. *"Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall."* 2 Pet. 1:10. A training room, for what seems to be hard topics, I think should be created online and I am convinced that by the help of the Holy Spirit we can turn one of our zoom chat rooms into our training wing for our ministers. Like as I committed one hour each week to study with G\_\_\_ a detailed analysis of Daniel and Revelation by Uriah Smith version (1903).

It has been part of my efforts to get a simple setting of unity in our brethren so that we can create manageable institutions to help in the work of passing out the message, by involving everyone whom Christ died for. P\_\_\_ is organizing women and young girls in home making through their *AWOST* women group, this has given us opportunity to meet a number of groups in their weekly evening meetings as they try a number of activities. These include tailoring, saving, setting goals to help the needy, and plans to reach out to families with tracts for house to house studies. It is in my prayers to support this *AWOST* group, being a set example of how in our movement, involving organized women to travel out with the present truth message, is a good idea.

The year 2022 has closed in a great memorial reckoning of 7<sup>th</sup> day Sabbath closing day and 2023 starting on Sunday the 1<sup>st</sup> day of the week pointing to God's plan of making all afresh, according to the original plan of the creation week. It is now in my plans and prayers that a fresh approach be taken, by a number of means, to established among us ways that will open wide the reaching of all levels of society, with a call that Christ is soon to come back and take us home.

Thank you J\_\_\_, G\_\_\_, D\_\_\_, J\_\_\_, B\_\_\_ and all our supporters for the financial donations and offerings sent to us on a monthly basis, more so when the need arises, to press

for an extra mile when things are very hard to sacrifice. It is my earnest prayers and request for continual support of our efforts in Africa (Uganda) without which, I am compelled to think all may be very hard and bleak.

God bless you,

J. N.

## Health Nugget

“Know ye not that your body is the temple of the Holy Ghost which is in you... therefore glorify God in your body.” 1 Cor. 6:19–20.

“Only one lease of life is granted us; and the inquiry with every one should be, ‘How can I invest my powers so that they may yield the greatest profit? How can I do most for the glory of God and the benefit of my fellow men?’ For life is valuable only as it is used for the attainment of these ends.

“Our first duty toward God and our fellow beings is that of self-development. Every faculty with which the Creator has endowed us should be cultivated to the highest degree of perfection, that we may be able to do the greatest amount of good of which we are capable. Hence that time is spent to good account which is used in the establishment and preservation of physical and mental health. We cannot afford to dwarf or cripple any function of body or mind. As surely as we do this, we must suffer the consequences.”  
Counsels on Health, pages 107–108, 1890.

Health, this topic as we near the end is becoming more and more important. On every hand we see disease and death. Cancer, diabetes, autoimmune diseases, autism, down syndrome, obesity, mad cow, Ebola, and more recently Covid, as well as so many other deceases and health hazards. All these things show that the end of all flesh is near and that Jesus is coming soon. Truly we are in the time of trouble such as never was since there was a nation.

With all this before us, the question everybody should be asking themselves is, “how can I maintain my health?” We all need to study the topic of health and healthful living and as we do this we will be better prepared to stand through the crisis of the ages.

There are two sections of health. One is prevention, living a healthy life to help prevent yourself from getting sick. And two, treatment, how to treat yourself if you do get sick or hurt. The first one, prevention, uses the eight basic principles of health: fresh air, sun light, temperance, rest, exercise, proper diet, the use of water, and trust in divine power. These eight principles are the foundation of health and will help you not only prevent disease but treat it if you

do get it. The second, treatment, focuses on how to treat yourself if you do get sick or injured. Granted we can not do everything ourselves, we can't do our own surgery and a lot of other things. But we can learn what we can do ourselves. By diet, treating wounds, hygiene, living healthy and more.

All these principles we need to put into action. We can not expect God's blessing if we mistreat our bodies. “For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.”

This is the point of this health nugget. For every issue of this paper we release, we will also have this health nugget, to help us all learn more about health.

“I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.”

Editor.

### Notice to the Reader

We are looking for healthy food receipts so that we can add a health receipts section to this health nugget. If you have any suggestions you can email us at,

[editor@srvoice.org](mailto:editor@srvoice.org)

### 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 specific place will be sent where needed.

**Published by,**  
The Sabbath Remnant Publishing  
Association

**T**he 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.lettherebelightministries.com  
www.inlightofprophecyfulfilled.org

If you would like to contact us,  
here is our email address.

editor@srvoice.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:  
editor@srvoice.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				
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				
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

## Phone Numbers

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