

Leaves of Life



Tree of Life Ministries

Edition 24

The Scapegoat

Part 5

September 2019

“Christ's visible presence was about to be withdrawn from the disciples, but a new endowment of power was to be theirs. The Holy Spirit was to be given them in its fullness, sealing them for their work. “Behold,” the Saviour said, ‘**I send the promise of My Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.**’ Luke 24:49. “For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.’ ‘**Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.**’ Acts 1:5, 8.

“The Saviour knew that no argument, however logical, would melt hard hearts or break through the crust of worldliness and selfishness. He knew that His disciples must receive the heavenly endowment; that the gospel would be effective only as it was proclaimed by hearts made warm and lips made eloquent by a living knowledge of Him who is the way, the truth, and the life. The work committed to the disciples would require great efficiency; for the tide of evil ran deep and strong against them. A vigilant, determined leader was in command of the forces of darkness, and the followers of Christ could battle for the right only through the help that God, by His Spirit, would give them.” *{Acts of the Apostles, P. 31, par. 1}*

“When the third angel’s message is preached as it should be, power attends its proclamation, and it becomes an abiding influence. It must be attended with divine power, or it will accomplish nothing.” *{Review and Herald, August 19, 1890, par. 3}*

Tree of Life Ministries

Tree of Life Ministries is a self-supporting, non-profit, Seventh-day Adventist ministry, which was officially registered in Germany in 2016. At present, the majority of its members are based in Austria.

Our mission is to prepare Seventh-day Adventists for the soon-coming Sunday law crisis and to teach the everlasting gospel of the three angel's messages of Revelation 14 through seminars, video productions and written publications. We believe that we are living in the last generation, for whom the entire Bible has been written. Each of the ancient prophets spoke less for their own time than for ours, so that their prophesying is in force for us. The different stories in the Bible typify events that will take place at the end of the world. History will repeat itself. We aim to teach the scriptures "line upon line" in light of their prophetic application to the final generation. This constitutes the "present truth" for this time, which is needed to prepare the church to receive the "latter rain." By understanding the spiritual application of these histories, we can understand what "righteousness by faith" means and enter in to the true born-again experience.

Leaves of Life is a present truth periodical, which is mainly compiled and edited by Mark Bruce.

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Introduction

In our last edition, we looked at the events that are to transpire at the end of the day of atonement, showing how they were first typified by Christ, throughout His experience on the cross, from the chasm, to the final review, prior to them being placed upon the scapegoat at the end of the judgment.

In this edition, we would like to show first how the judgment, pertaining to the scapegoat, which Satan thought to place upon Christ, through the personage of His people, will come back upon his own head. Thereafter, I would like to show how Christ, through the types of the old testament, illustrates all the steps that the wicked would bring against Him, prior to that point. In doing so, Christ is teaching us, what we are to likewise know before the events come to pass. This will enable us to prepare ourselves, mentally and spiritually, before these events come to pass.

Abraham And Isaac

When Abraham, due to a lack of faith, bore a son to Hagar, instead of waiting for the promise given him of the Father, the Lord needed to retest him.

“Abraham had accepted without question the promise of a son, but **he did not wait for God to fulfill His word in His own time and way. A delay was permitted, to test his faith** in the power of God; but **he failed to endure the trial**. Thinking it impossible that a child should be given her in her old age, Sarah suggested, as a plan by which the divine purpose might be fulfilled, that **one of her handmaidens should be taken by Abraham as a secondary wife**. Polygamy had become so widespread that it had ceased to be regarded as a sin, but it was no less a violation of the law of God, and was fatal to the sacredness and peace of the family relation. **Abraham's marriage with Hagar resulted in evil**, not only to his own household, but to future generations.” *{Patriarchs and Prophets, P. 145, par. 1}*

“The command was expressed in words that must have wrung with anguish that father's heart: **“Take now thy son, thine only son Isaac, whom thou lovest, ... and offer him there for a burnt offering.”** Isaac was the light of his home, the solace of his old age, above all else the inheritor of the promised blessing. The loss of such a son by accident or disease would have been heart rending to the fond father; it would have bowed down his **own hand. It seemed to him a fearful impossibility.**” *{Patriarchs and Prophets, P. 148, par. 2}*

It is obvious to the student of prophecy, that the Father wanted Abraham to understand how great the offering was the He was to make in sending His own Son to die for us. In agreeing to this, the Father was demonstrating His love towards us and now Abraham was being asked to do the same.

“For God so loved the world, that **he gave his only begotten Son**, that whosoever believeth in him should not perish, but have everlasting life.” (John 3:16)

“Said the angel, ‘**Think ye that the Father yielded up His dearly beloved Son without a struggle? No, no.**’ It was even a struggle with the God of heaven, whether to let **guilty man perish, or to give His darling Son to die for them.** Angels were so interested for man's salvation that there could be found among them those who would yield their glory and give their life for perishing man. ‘But,’ said my accompanying angel, ‘that would avail nothing.’ The transgression was so great that an angel's life would not pay the debt. **Nothing but the death and intercession of God's Son would pay the debt and save lost man from hopeless sorrow and misery.**” {*Early Writings, P. 127, par. 1*}

Now, in order to show his allegiance to the One who loved him first, Abraham must pass through this same test. The Bible illustrates this test for us.

“He that loveth father or mother more than me is not worthy of me: and **he that loveth son or daughter more than me is not worthy of me.**” (Matthew 10:37)

“If any man come to me, and **hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.**” (Luke 14:26)

This was also Job's first test, who passed the test without murmuring against God.

“And the LORD said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? Then Satan answered the LORD, and said, Doth Job fear God for nought? Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his substance is increased in the land. **But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face.** And the LORD said unto Satan, Behold, all that he hath is in thy power; **only upon**

himself put not forth thine hand. So Satan went forth from the presence of the LORD.” (Job 1:8-12)

“While he was yet speaking, there came also another, and said, **Thy sons and thy daughters were eating and drinking wine in their eldest brother's house:** And, behold, there came a great wind from the wilderness, and smote the four corners of the house, and **it fell upon the young men, and they are dead;** and I only am escaped alone to tell thee. Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped, And said, Naked came I out of my mother's womb, and naked shall I return thither: the LORD gave, and the LORD hath taken away; blessed be the name of the LORD. **In all this Job sinned not, nor charged God foolishly.**” (Job 1:18-22)

Job's first test was upon all that was dear to him in the earth, which included his children. Abraham's dearest possession, like his heavenly Father, was his only son.

“Yet **none but God could understand how great was the father's sacrifice in yielding up his son to death;** Abraham desired that none but God should witness the parting scene...” *{Patriarchs and Prophets, P. 152, par. 1.}*

Abraham obeyed the Lord and like Job, passed the test. Job, who represents God's people at the end of the world, faced an even greater test than this. The test that came as a result of passing the first test was a test upon his own life also.

“And the LORD said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? and **still he holdeth fast his integrity, although thou movedst me against him, to destroy him without cause.** And Satan answered the LORD, and said, **Skin for skin, yea, all that a man hath will he give for his life.** But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face. And the LORD said unto Satan, **Behold, he is in thine hand; but save his life.**” (Job 2:3-6)

Satan accused, that Job, when faced with death, would curse the Lord. Therefore, the Lord permitted Satan to bring this test upon Job, even though Satan was not permitted to actually kill him.

Abraham’s son Isaac, who also represents God’s people at the end of the world, came face to face with this very same test at the hand of Abraham. Therefore, what I want you to see from this, is that Abraham and Isaac, represent God’s people going through the two stages of the image of the beast test at the end of the world. We are first tested whether or not we will give up our dearest object upon earth for Christ, which is according to Miller’s most important rule.

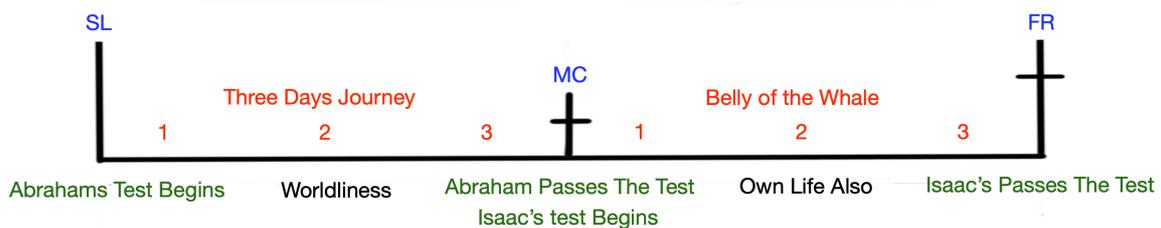
“**Rule No 13.** The most important rule of all is, that you must have faith. **It must be a faith that requires a sacrifice, and, if tried, would give up the dearest object on earth**, the world and all its desires, **character, living, occupation, friends, home, comforts, and worldly honors.** If any of these should hinder our believing any part of God’s word, it would show our faith to be vain. Nor can we believe, so long as one of these motives lies lurking in our hearts. We must believe that God will never forfeit His word. And we can have confidence that He that takes notice of the sparrow, and numbers the hairs of our head, will guard the translation of His own word, and throw a barrier around it, and prevent those who sincerely trust in God, and put implicit confidence in His word, from erring far from the truth, though they may not understand Hebrew or Greek.” {William Miller’s Rules}

This is what Abraham was tested with. The second test will demonstrate whether we are prepared to give “our own life also.”

“If any man come to me, and hate not his **father, and mother, and wife, and children, and brethren, and sisters**, yea, **and his own life also**, he cannot be my disciple.” (Luke 14:26)

This is what Isaac was tested with.

Now that this thought is a bit clearer, let us place it upon our line so that we can see what it means for us from a prophetic viewpoint.



As we can see from this illustration above, Abraham, who typifies the Father, is prepared to give up his dearest earthly possession, as our heavenly Father gave up His only Son. Isaac, who represents Christ going willingly to the cross, typifies God's people on the day of atonement. Like Christ, when they come face to face with death and are made to be the scapegoat, they will demonstrate that they believe in the promises of God.

Let us now go back to the story of Abraham and Isaac and see what was the result of their faithfulness.

“And Abraham stretched forth his hand, and took the knife to slay his son. And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I. And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me. And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son.” (Genesis 22:10-13)

The Lord rewarded Abraham by providing a sacrifice in the place of his son.

When we go back to the day of atonement in Leviticus 16, at the end of the day, the sins were taken and placed upon the true scapegoat (Satan's agents), where the seven last plagues are poured out. Therefore, this ram that was given in the place of Isaac, is typifying the world, who having rejected Christ, will receive the punishment for their own sins.

Now to prevent confusion, I want us to understand that when Sister White, in this next quote, tells us that the ram caught in the thicket was a symbol for Christ, it does not contradict anything.

“The ram offered in the place of Isaac represented the Son of God, who was to be sacrificed in our stead. When man was doomed to death by transgression of the law of God, the Father, looking upon His Son, said to the sinner, ‘Live: I have found a ransom.’”
{Patriarchs and Prophets, P. 154, par. 1}

Both Abraham and Isaac were sinners, they both needed to be saved through the symbol of the sacrifice. Therefore, from a moral aspect, the Ram represented the only sacrifice that could be given on their behalf as sinners. However, when we view Abraham and Isaac from a prophetic standpoint, they are representing the Father and Son and the ram is a symbol of Satan. This is not a new thought, we have illustrated this all the way through this study, that Christ takes the place of the wicked, taking upon Himself the curse, becoming the scapegoat in order to save us.

To prove this point that I am making, that the ram caught in the thicket represents Satan, and will be given as our substitute, let us go to the scriptures and let God's word expound this to us.

“The wicked shall be a ransom for the righteous, and the transgressor for the upright.” (Proverbs 21:18)

In the above verse the Lord promises that the wicked will be a ransom for those who are righteous. In view of Leviticus 16, we know that all those who confess their sins and have them blotted out during the judgment of the living, their sins will be placed upon the scapegoat. Therefore, in this sense, Satan will take the place of the penitent. Here is another witness.

“For I am the LORD thy God, the Holy One of Israel, thy Saviour: I gave Egypt for thy ransom, Ethiopia and Seba for thee. Since thou wast precious in my sight, thou hast been honourable, and I have loved thee: therefore will I give men for thee, and people for thy life.” (Isaiah 43:3-4)

Egypt is a symbol of the world, represented here as a ransom for the righteous. Thus, showing to us how the Lord is going to turn the tables for those who are faithful and place their confessed sins upon the head of the wicked, who wanted to kill them.

The Bible being its own expositor, will show us how this ram caught in the thicket is a symbol of Babylon, which is Satan's kingdom.

The first point I wish to make, is that the ram in Daniel 8 is a symbol of a two horned power, that has made a Sunday law.

"Then I lifted up mine eyes, and saw, and, **behold, there stood before the river a ram which had two horns**: and the two horns were high; **but one was higher than the other, and the higher came up last.**" (Daniel 8:3)

The USA, which is the kingdom that will introduce the Sunday law is a two horned beast.

"I saw that **the two-horned beast had a dragon's mouth**, and that his power was in his head, and that **the decree would go out of his mouth...**" {*Spalding and Magan, P. 1, par. 4*}

The two horned beast in Daniel 8, representing Medo-Persia in history, was in control of Babylon at this and therefore prophetically represents the king of the north.

"Set up the standard toward Zion: retire, stay not: for **I will bring evil from the north**, and a great destruction. **The lion is come up from his thicket**, and the destroyer of the Gentiles is on his way; he is gone forth from his place to make thy land desolate; and thy cities shall be laid waste, without an inhabitant." (Jeremiah 4:6-7)

Babylon, the king of the north is likened unto a lion. In the book of Joel, it is this same northern army that is destroying God's people.

"**Awake, ye drunkards**, and weep; and howl, all ye drinkers of wine, because of the new wine; for it is cut off from your mouth. **For a nation is come up upon my land**, strong, and without number, **whose teeth are the teeth of a lion**, and he hath the cheek teeth of a **great lion**. He hath laid my vine waste, and barked my fig tree: he hath made it clean bare, and cast it away; the branches thereof are made white. **Lament like a virgin girded with sackcloth for the husband of her youth.**" (Joel 1:5-8)

These lost sheep here, awoken at midnight and realise that unless they turn to Christ they will be lost for eternity. This lion, which is a nation, is the same army as is illustrated as coming from the north in chapter 2.

"**But I will remove far off from you the northern army**, and will drive him into a land barren and desolate, with his face toward the east sea, and his hinder part toward the

utmost sea, and his stink shall come up, and his ill savour shall come up, because he hath done great things.” (Joel 2:20)

Therefore, this ram that is caught in the thicket, is this same lion that comes out of the thicket in Jeremiah 4, a symbol of Babylon which will persecute God’s people and bring judgment back upon itself.

Upon Their Own Heads

Let us now give several witnesses to illustrate how the sins of the righteous are placed back upon the head of the wicked, symbolised by the sins being placed upon the head of the scapegoat on the day of atonement.

“The king said moreover to Shimei, Thou knowest all the wickedness which thine heart is privy to, that thou didst to David my father: **therefore the LORD shall return thy wickedness upon thine own head;**” (1Kings 2:44)

“God judgeth the righteous, and **God is angry with the wicked every day.** If he turn not, he will whet his sword; he hath bent his bow, and made it ready. He hath also prepared for him the instruments of death; **he ordaineth his arrows against the persecutors.** Behold, he travaileth with iniquity, and hath conceived mischief, and brought forth falsehood. He made a pit, and digged it, and is fallen into the ditch which he made. **His mischief shall return upon his own head,** and his violent dealing shall come down upon his own pate.” (Psalms 7:11-16)

“Behold, I will raise them out of the place whither ye have sold them, **and will return your recompence upon your own head:**” (Joel 3:7)

“For the day of the LORD is near upon all the heathen: **as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head.**” (Obadiah 1:15)

As we can see, those who justify themselves in persecuting God’s people during the image of the beast test, will pay the price for their own sins, when they are placed back upon their own heads.

The Test in the Wilderness

Let us now look at another illustration, to show how God's people, during the chasm experience have been typified by Jacob's time of trouble. Over the past several editions we have illustrated how God's people are typifying the scapegoat during the chasm experience. One of the aspects of the scapegoat, is that he is led into the wilderness by a strong man, whereupon a struggle ensues. If the scapegoat was to escape, God's people would lose their lives.

“Then I saw that Jesus' work in the sanctuary will soon be finished. And after His work there is finished, He will come to the door of the first apartment, and **confess the sins of Israel upon the head of the Scape Goat**. Then He will put on the garments of vengeance. Then the plagues will come upon the wicked, and they do not come till Jesus puts on that garment, and takes His place upon the great white cloud. **Then while the plagues are falling, the Scape Goat is being led away. He makes a mighty struggle to escape**, but he is held fast by the hand that leads him. **If he should effect his escape, Israel would lose their lives**. I saw that it would take time to lead away the Scape Goat into the land of forgetfulness after the sins were put on his head.” *{Spalding and Magan, P. 2, par. 1}*

In the above quote, it marks Satan being held fast by the hand that leads him. At the close of probation, Satan will be bound for a thousand years.

“And **I saw an angel come down from heaven**, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, **and bound him a thousand years**, And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.” (Revelation 20:1-3)

Christ likens this to the work of a strong man.

“Or else how can one enter into a strong man's house, and spoil his goods, **except he first bind the strong man?** and then he will spoil his house.” (Matthew 12:29)

“When a strong man armed keepeth his palace, his goods are in peace: **But when a stronger than he shall come upon him, and overcome him**, he taketh from him all his armour wherein he trusted, and divideth his spoils.” (Luke 11:21-22)

That same work can be seen here during the punishment of Babylon, which is carried out by a “mighty angel.”

“And a **mighty angel took up a stone** like a great millstone, and **cast it into the sea**, saying, Thus with violence shall that great city Babylon **be thrown down**, and shall be found no more at all.” (Revelation 18:21)

Therefore, the angel that holds Satan fast during his struggle is a strong angel. This strong angel is without doubt Christ, he is the one who typified by David, casting the stone at Goliath and will likewise cast the stone at the statue in Daniel 2.

“And in the days of these kings **shall the God of heaven set up a kingdom**, which shall never be destroyed: and **the kingdom** shall not be left to other people, but **it shall break in pieces and consume all these kingdoms**, and it shall stand for ever. Forasmuch as thou sawest that **the stone was cut out of the mountain without hands**, and that **it brake in pieces the iron, the brass, the clay, the silver, and the gold**; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure.” (Daniel 2:44-45)

All these illustrations are none other than the great controversy between Christ and Satan, where Christ, after allowing Satan to do his evil work, will punish him and place the punishment back upon his own head.

We first see this illustration being counterfeited by Satan, when Christ goes into the wilderness to face His trial. An angel appears to Him, claiming to be an angel from heaven, trying to bind him.

“Can we not discern the signs of the times? Can we not see how earnestly **Satan is at work binding the tares in bundles**, uniting the elements of his kingdom, that he may gain control of the world? This work of binding up the tares is going forward far more rapidly than we imagine.” *{Testimonies for the Church, Volume 5, P. 383, par. 4.}*

This is the test for us all. If we obey we are bound by Christ, if we disobey, we are bound by Satan.

I then saw the third angel. Said my accompanying angel, "Fearful is his work. Awful is his mission. **He is the angel that is to select the wheat from the tares, and seal, or bind, the wheat for the heavenly garner.** These things should engross the whole mind, the whole attention." *{Early Writings, P. 118, par. 1}*

Satan knows that if Christ resists his deceptions that he will lose his life.

"There came to the Saviour, as if in answer to His prayers, **one in the guise of an angel from heaven.** He claimed to have a commission from God to declare that Christ's fast was at an end. **As God had sent an angel to stay the hand of Abraham from offering Isaac,** so, satisfied with Christ's willingness to enter the bloodstained path, **the Father had sent an angel to deliver Him;** this was the message brought to Jesus. The Saviour was faint from hunger, He was craving for food, when **Satan came suddenly** upon Him. Pointing to the stones which strewed the desert, and which had the appearance of loaves, the tempter said, 'If Thou be the Son of God, command that these stones be made bread.'" *{The Desire of Ages, P. 118, par. 2}*

"And Jesus being full of the Holy Ghost returned from Jordan, and was **led by the Spirit into the wilderness,** Being forty days **tempted of the devil.** And in those days he did eat nothing: and when they were ended, he afterward hungered." (Luke 4:1-2)

"**Mighty issues for the world were at stake in the conflict between the Prince of light and the leader of the kingdom of darkness.** After tempting man to sin, Satan claimed the earth as his, and styled himself the prince of this world. Having conformed to his own nature the father and mother of our race, he thought to establish here his empire. **He declared that men had chosen him as their sovereign.** Through his control of men, he held dominion over the world. **Christ had come to disprove Satan's claim.** As the Son of man, Christ would stand loyal to God. Thus it would be shown that Satan had not gained complete control of the human race, and that his claim to the world was false. **All who desired deliverance from his power would be set free.** The dominion that Adam had lost through sin would be recovered.

"Since the announcement to the serpent in Eden, "I will put enmity between thee and the woman, and between thy seed and her seed" (Genesis 3:15), Satan had known that

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he did not hold absolute sway over the world. There was seen in men the working of a power that withstood his dominion...

“At the birth of Jesus, Satan knew that One had come with a divine commission to dispute his dominion. He trembled at the angel's message attesting the authority of the newborn King. Satan well knew the position that Christ had held in heaven as the Beloved of the Father. That the Son of God should come to this earth as a man filled him with amazement and with apprehension...” *{The Desire of Ages, P. 114, 115}*

“Satan saw that he must either conquer or be conquered. The issues of the conflict involved too much to be entrusted to his confederate angels. He must personally conduct the warfare. All the energies of apostasy were rallied against the Son of God. Christ was made the mark of every weapon of hell.” *{The Desire of Ages, P. 116, par. 3}*

Satan, when he comes as this angel of light, is paralleling his work where he makes his false claims to be the son of God, through his false ministers.

“For such are **false apostles**, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; **for Satan himself is transformed into an angel of light.** Therefore it is no great thing **if his ministers also be transformed as the ministers of righteousness;** whose end shall be according to their works.” (2Corinthians 11:13-15)

“For there shall arise **false Christs, and false prophets,** and shall shew great signs and wonders; insomuch that, **if it were possible, they shall deceive the very elect.**” (Matthew 24:24)

Therefore, these false ministers, who will come as an angel of light, accusing God's people, making them the scapegoat, will counterfeit the work of the strong man that leads the scapegoat into the wilderness, trying to bind them as tares. However, we know that those who hold fast to the promises and do not listen to his insinuations, through these false shepherds, they will break free from Satan's chains of sin for eternity and Satan will bear their sin that he caused them to commit.

Jacob's Little Time Of Trouble

As a parallel to the above illustration, let us go to the story of Jacob, where we will see, that just as Satan was trying to get Christ to doubt his past experience with God, the same can be seen in the story of Jacob's night of affliction. The Lord had promised to bring him again into the land and Satan, through Esau, was trying to get him to doubt the Father's promise to him.

“And, behold, I am with thee, and will keep thee in all places whither thou goest, and **will bring thee again into this land**; for I will not leave thee, until I have done that which I have spoken to thee of.” (Genesis 28:15)

“Jacob's history is also an assurance that God will not cast off those who have been deceived and tempted and betrayed into sin, but who have returned unto Him with true repentance. **While Satan seeks to destroy this class, God will send His angels to comfort and protect them in the time of peril.** The assaults of Satan are fierce and determined, his delusions are terrible; but the Lord's eye is upon His people, and His ear listens to their cries. **Their affliction is great, the flames of the furnace seem about to consume them; but the Refiner will bring them forth as gold tried in the fire.** God's love for His children during the period of their severest trial is as strong and tender as in the days of their sunniest prosperity; **but it is needful for them to be placed in the furnace of fire;** their earthliness must be consumed, **that the image of Christ may be perfectly reflected.**

“**The season of distress** and anguish before us will require a faith that can endure weariness, delay, and hunger—a **faith that will not faint though severely tried.** The period of probation is granted to all **to prepare for that time.** Jacob prevailed because he was **persevering and determined.** His victory is an evidence of the power of **importunate prayer.** **All who will lay hold of God's promises, as he did,** and be as earnest and persevering as he was, **will succeed as he succeeded.** Those who are unwilling to deny self, **to agonize before God, to pray long and earnestly for His blessing, will not obtain it.** Wrestling with God—how few know what it is! How few have ever had their souls drawn out after God with intensity of desire until every power is on the stretch. When waves of despair which no language can express sweep over the suppliant, **how few cling with unyielding faith to the promises of God.**” {*The Great Controversy, P. 621, par. 1, 2*}

“As Satan accuses the people of God on account of their sins, the Lord permits him to try them to the uttermost. Their confidence in God, their faith and firmness, will be

severely tested. As they review the past, their hopes sink; for in their whole lives they can see little good. They are fully conscious of their weakness and unworthiness. **Satan endeavors to terrify them with the thought that their cases are hopeless,** that the stain of their defilement will never be washed away. **He hopes so to destroy their faith that they will yield to his temptations and turn from their allegiance to God.**” {*The Great Controversy, P. 618, par. 3*}

However, what I want us to see from the above quotes, is that just as Christ wrestled with Satan in the wilderness, we must likewise wrestle with Christ. We read that if Satan failed to cause Christ to doubt His Father’s promise, then he would lose his life. Likewise, if we, when wrestling with Christ let Him go, we will likewise lose our lives. In the next quote, we will read how Jacob typified the strong man, holding fast upon Christ, refusing to let Him go until He blessed him.

“Having sent his family away, that they may not witness his distress, Jacob remains alone to intercede with God. He confesses his sin and gratefully acknowledges the mercy of God toward him while with deep humiliation **he pleads the covenant made with his fathers and the promises to himself in the night vision at Bethel** and in the land of his exile. **The crisis in his life has come; everything is at stake.** In the darkness and solitude he continues praying and humbling himself before God. Suddenly a hand is laid upon his shoulder. **He thinks that an enemy is seeking his life,** and with all the energy of despair he wrestles with his assailant. As the day begins to break, the stranger puts forth his superhuman power; **at his touch the strong man seems paralyzed,** and he falls, a helpless, weeping suppliant, upon the neck of his mysterious antagonist. **Jacob knows now that it is the Angel of the covenant with whom he has been in conflict.** Though disabled and suffering the keenest pain, **he does not relinquish his purpose.** Long has he endured perplexity, remorse, and trouble for his sin; now **he must have the assurance that it is pardoned.** The divine visitant seems about to depart; but Jacob clings to Him, pleading for a blessing. The Angel urges, ‘**Let Me go, for the day breaketh;**’ but the patriarch exclaims, ‘**I will not let Thee go, except Thou bless me.**’ What confidence, what firmness and perseverance, are here displayed! **Had this been a boastful, presumptuous claim, Jacob would have been instantly destroyed; but his was the assurance of one who confesses his weakness and unworthiness, yet trusts the mercy of a covenant-keeping God.**

“He had power over the Angel, and prevailed.” Hosea 12:4. **Through humiliation, repentance, and self-surrender, this sinful, erring mortal prevailed with the Majesty of heaven.** He had fastened his trembling grasp **upon the promises of God,** and the heart of

Infinite Love could not turn away the sinner's plea. As an evidence of his triumph and an encouragement **to others to imitate his example**, his name was changed from one which was a reminder of his sin, to one that commemorated his victory. **And the fact that Jacob had prevailed with God was an assurance that he would prevail with men. He no longer feared to encounter his brother's anger, for the Lord was his defense.**" *{The Great Controversy, P. 616, 617}*

Summary

Over the last five editions, we have step by step looked at all the points that pertain to the scapegoat on the day of atonement and demonstrated how each point is prefigured by Christ, when He came to this earth to suffer and die for us. He did this because He is prefiguring His people at the end of the world. Thus, demonstrating to them the path that they, like Him, must walk in order to be saved. The more we study and contemplate these things the more we see the depths of humility that our Lord sank in order to save us. We must realise, that soon we are about to enter into that very same experience, which, as we studied, typifies the time of Jacobs trouble and unless we make the necessary preparation, we, like the Jews of old, will choose Barabbas instead of Christ. There is so much more could be said upon this subject, but as time is getting short, so is the necessity to write upon more pressing themes. I pray that this study will lead many of us to a closer walk with Christ.



Miscellaneous Reforms



Women Wearing Trousers

It is now being taught within the realms of present truth, that God ordained for women to wear pants as a symbol of their equality with men. I would like to give enough proof to show what the Lord really thinks upon this and that this is nothing but a result of a rebellion against God's plain written word. So, although I am using women wearing pants as a point of focus, it is in reality more about the systematic tearing down of God's principles and the results that will follow that rebellion.

Natural Demonstrates The Spiritual

As students of prophecy, we know that all things written are types that point to something spiritual and that our dress, both literal and spiritual is a demonstration of our character. Literally because our dress is an outward display of what is in our mind and spiritually because clothing in Bible represents character. We know that the only thing that will give us admittance into the heavenly realms is the righteous robe of Christ.

“And to her was granted that **she should be arrayed in fine linen**, clean and white: for **the fine linen is the righteousness of saints.**” (Revelation 19:8)

Let us give an illustration how the Lord uses attire to demonstrate to us, the difference between His true church and that the church of Satan.

“And there appeared a great wonder in heaven; **a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:**” (Revelation 12:1)

In the above verse this woman, a symbol for God's church, is clothed with the sun, another symbol for the righteousness of Christ.

“But unto you that fear my name shall **the Sun of righteousness** arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall.” (Malachi 4:2)

Let us compare this now with Satan's church which is also illustrated by a woman.

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“And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, **having a golden cup in her hand full of abominations and filthiness of her fornication**: And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, **THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.**” (Revelation 17:4-5)

As we can see there is a clear contrast, one is clothed with Christ’s righteousness, the other is clothed with costly array and is drunk, representing false doctrines, which are an abomination to Christ.

As we can see the Lord uses clothing to illustrate to us either a righteous character or an abominable one. The Lord gave to His people a schoolmaster, a system of precepts that were to teach His people many spiritual lessons.

“Wherefore **the law was our schoolmaster to bring us unto Christ**, that we might be justified by faith.” (Galatians 3:24)

Within this system there were strict instructions given that pertained specifically to dress.

“**There should be no carelessness in dress.** For Christ's sake, whose witnesses we are, we should seek to make the best of our appearance. **In the tabernacle service, God specified every detail concerning the garments of those who ministered before Him.** Thus we are taught that **He has a preference in regard to the dress of those who serve Him.** Very specific were the directions given in regard to Aaron's robes, for his dress was symbolic. So the dress of Christ's followers should be symbolic. In all things we are to be representatives of Him. **Our appearance in every respect should be characterized by neatness, modesty, and purity.** But the Word of God gives no sanction to the making of changes in apparel merely for the sake of fashion,—that we may appear like the world. **Christians are not to decorate the person with costly array or expensive ornaments.**

“**The words of Scripture in regard to dress should be carefully considered.** We need to understand that which the Lord of heaven appreciates in even the dressing of the body. All who are in earnest in seeking for the grace of Christ will heed the precious words of instruction inspired by God. **Even the style of the apparel will express the truth of the gospel.**” {*Evangelism, P. 268, 269*}

Let us look how detailed the Lord is about clothing.

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“**The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment:** for all that do so are abomination unto the LORD thy God.” (Deuteronomy 22:5)

As we can read, the Lord, who is very specific about how we should dress, very clearly differentiates between the dress of a man and the dress of a woman. The woman that was dressed in costly array and drunk on wine, represents a people that are not following the directions in God's word, which is His righteousness, whereas His people live by every word.

“**All the words of my mouth are in righteousness;** there is nothing froward or perverse in them.” (Proverbs 8:8)

However, scripture tells us that we, the people who have had the most light and privileges, are the most rebellious generation that has ever lived.

“Ye stiffnecked and uncircumcised in heart and ears, **ye do always resist the Holy Ghost: as your fathers did, so do ye.**” (Acts 7:51)

And that we are more accountable than Sodom.

“Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, **they would have repented long ago in sackcloth and ashes.** But I say unto you, **It shall be more tolerable for Tyre and Sidon** at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That **it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.**” (Matthew 11:21-24)

The Lord writes about our true condition, using the language of attire to describe our rebellion.

“Moreover the LORD saith, **Because the daughters of Zion are haughty,** and walk with stretched forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet: Therefore the Lord will smite with a scab the crown of the head of the daughters of Zion, and the LORD will discover their secret parts. In that day the Lord will take away the

bravery of **their tinkling ornaments** about their feet, and their cauls, and their round tires like the moon, **The chains, and the bracelets, and the mufflers, The bonnets, and the ornaments of the legs, and the headbands, and the tablets, and the earrings, The rings, and nose jewels, The changeable suits of apparel, and the mantles, and the wimples, and the crisping pins, The glasses, and the fine linen, and the hoods, and the veils.**” (Isaiah 3:16-23)

Our God is a very particular God. It was due to eating a piece of forbidden fruit that brought all the calamities upon the earth, it will be no different for those who ignore His instructions upon dress. As we read and understand, the woman is a symbol of the church. Therefore, a woman that is being led by God’s Spirit will dress according to His word.

“It is the spirit that quickeneth; the flesh profiteth nothing: **the words that I speak unto you, they are spirit, and they are life.**” (John 6:63)

Whereas, a woman that is led by another spirit will dress according to the fashions of the world.

“God designed the reform dress as a barrier to prevent the hearts of our sisters from becoming alienated from Him by following the fashions of the world. Those who removed that barrier did not take upon themselves the burden to avert the dangers which must follow. Some in responsible positions have exerted an influence in favor of **worldly customs and entirely at variance with the Bible standard.** They have done their part in bringing about the present state of worldliness and backsliding.

“God has been testing His people. He allowed the testimony concerning dress to become silent, that our sisters might follow their own inclination and thus develop the real pride existing in their hearts. It was to prevent the present state of worldliness that the reform dress was recommended. **Many scorned the idea that this dress was necessary to preserve them from following the fashions; but the Lord has permitted them to prove that pride was cherished in their hearts,** and that this was just what they would do. It is now shown that they needed the restriction which the reform dress imposed.” {*Testimonies For The Church, Volume 4, P. 639, par. 3*}

As we read above, the Lord refrained from pushing the dress question openly. He kept quiet, in order to allow His people, to be either led by His Spirit, to follow His will, or to be led by their own evil hearts, to follow the practices of the world. It states clearly that this is a test. We as a ministry have never pushed the dress question, like the Lord, we have always hoped that the

work of the Holy Spirit upon the hearts of the people, would lead them to seek a closer walk with the Lord and seek to reform in their lives according to the Bible standard.

It states in the next quote, that the Lord hates hypocrisy.

“We learn from the Sacred Record that this tree, upon which hung not a redeeming cluster of fruit, **was clothed with green foliage.** Notice the words. ‘**Having a form of godliness, but denying the power thereof.**’ The doom of the fruitless fig-tree has an application to **individual professors who manifest the natural tendencies of the unrenewed heart, and contradict their faith by their daily life.** They do not represent to the world the character of Christ, because they have not Christ in them.

“Our Saviour never turned away from the truly penitent, no matter how great their guilt. **But he hates all hypocrisy and vain display.** He addressed with the most severe and unqualified reproof the Pharisees and hypocrites represented by the fig-tree covered with green foliage, but destitute of fruit.” *{The Review and Herald, January 11, 1881, Art. B, par. 5, 6}*

These words are addressed not only to the sisters out there, but to all of us who may not realise, that we are indeed practicing hypocrisy. Do we make a profession of faith with our mouths, yet our lives do not conform to the religion we claim to uphold? The dress question is not only about how we enter God’s house on Sabbath, but about who we are. Our dress is an open reflection of our faith as Seventh Day Adventists. Instead of looking in the mirror to look like the world, we should look into the perfect law of liberty and see if we look like Christ. We are on the verge of the greatest rebellion this world has ever seen and we need to get our house in order, for none of us are ready for what is coming.

In regards to women wearing pants, one must break so many principles in order to be able to throw out the clear written statements by Sister White on this subject. In this next quote, clear instructions are given about the dress of our sisters.

“Your girls should wear the waists of their dresses perfectly loose, and they should have a style of dress convenient, comfortable and modest. In cold weather they should wear warm flannel or cotton drawers, which can be placed inside the stockings. Over these should be warm lined pants, which may be full, gathered into a band, and neatly button around the ankle, or taper at the bottom and meet the shoe. **Their dress should reach below the knee. With this style of dress, one light skirt, or at most two, is all that is necessary, and these should be buttoned to a waist.** The shoes should be thick-soled, and perfectly comfortable. **With this style of dress your girls will be no more in danger in the open air than your boys.** And their health would be much better, were

they to live more out of doors, even in winter, than to be confined to the close air of a room heated by a stove.

“It is a sin in the sight of Heaven for parents to dress their children as they do. The only excuse that they can make is, it is fashion. They cannot plead modesty to thus expose the limbs of their children with only one covering drawn tight over them. They cannot plead that it is healthful, or really attractive. Because others will continue to follow this health and life-destroying practice, it is no excuse for those who style themselves reformers. Because everybody around you follow a fashion which is injurious to health, it will not make your sin a whit the less, or be any guarantee for the health and life of your children.” *{Selected Messages, Book 2, P. 471, par. 2, 3}*

In Sister White’s time, the Lord actually gave them a specific pattern dress to wear, it was called the reform dress.

“Something must arise to lessen the hold of God's people upon the world. **The reform dress is simple and healthful, yet there is a cross in it.** I thank God for the cross and cheerfully bow to lift it. We have been so united with the world that we have lost sight of the cross and do not suffer for Christ's sake.

“We should not wish to invent something to make a cross; but if God presents to us a cross, we should cheerfully bear it. **In the acceptance of the cross we are distinguished from the world, who love us not and ridicule our peculiarity.** Christ was hated by the world because He was not of the world. **Can His followers expect to fare better than their Master?** If we pass along without receiving censure or frowns from the world we may be alarmed, for it is our conformity to the world which makes us so much like them that there is nothing to arouse their envy or malice; there is no collision of spirits. **The world despises the cross.** “For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.” 1 Corinthians 1:18. ‘But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.’ Galatians 6:14. [See Appendix.]” *{Testimonies to the Church, Volume 1, P. 525, par. 1, 2}*

“Many a style of dress that was inappropriate and even ridiculous has been generally adopted because it was the fashion. Among these pernicious fashions were the large hoops, which frequently caused indecent exposure of the person. **In contrast with this was presented a neat, modest, becoming dress,** which would dispense with the hoops and the trailing skirts, and provide for the proper clothing of the limbs. **But dress reform comprised more than shortening the dress and clothing the limbs. It included every article of dress upon the person.** It lifted the weights from the hips by suspending the skirts from the shoulders. It removed the tight corsets, which

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compress the lungs, the stomach, and other internal organs, and induce curvature of the spine and an almost countless train of diseases. **Dress reform proper provided for the protection and development of every part of the body.**

“To those who consistently adopted the reform dress, appreciating its advantages and cheerfully taking their position in opposition to pride and fashion, it proved a blessing. When properly made, it was a becoming and consistent dress, and recommended itself to persons of candid mind, even among those not of our faith.

“The question may be asked: **“Why has this dress been laid aside, and for what reason has dress reform ceased to be advocated?”** The reason for this change I will here briefly state. While many of our sisters accepted this reform from principle, **others opposed the simple, healthful style of dress which it advocated.** It required much labor to introduce this reform among our people. It was not enough to present before our sisters the advantages of such a dress and to convince them that it would meet the approval of God. **Fashion had so strong a hold upon them that they were slow to break away from its control, even to obey the dictates of reason and conscience.** And many who professed to accept the reform made no change in their wrong habits of dress, except in shortening the skirts and clothing the limbs.

“Nor was this all. **Some who adopted the reform were not content to show by example the advantages of the dress,** giving, when asked, their reasons for adopting it, and letting the matter rest there. **They sought to control others’ conscience by their own.** If they wore it, others must put it on. They forgot that none were to be compelled to wear the reform dress.

“It was not my duty to urge the subject upon my sisters. After presenting it before them as it had been shown me, I left them to their own conscience. **Reformatory action is always attended with sacrifice.** It demands that love of ease, selfish interest, and the lust of ambition be held in subjection to the principles of right. **Whoever has the courage to reform must encounter obstacles. He will be opposed by the conservatism of those whose business or pleasure brings them in contact with the votaries of fashion,** and who will lose caste by the change.” *{Testimonies to the Church, Volume 4, P. 635, 636}*

Concluding Thoughts

Brothers and Sisters, the Lord is not imposing upon us a reform dress. However, the God that changes not, who is the same yesterday, today and forever, will judge us individually, comparing every aspect of our lives to see whether it matches up with every principle of His word. Will we be a fig tree that claims to have fruit, yet in reality be as barren as was the one which Christ cursed? Or will we by looking into the perfect law of liberty reflect the character of

Christ. This is our test, our entrance way to heaven. None of us will enter wearing the attire of a harlot. May the Lord give us grace that His will may be done..