

Leaves of Life



Tree of Life Ministries

Edition 10

Rebellion & Apostasy

16th April, 2018

In these last days, when iniquity shall abound, and the love of many shall wax cold, God will have a people to glorify his name, and stand as reprovers of unrighteousness. They are to be a "peculiar people," who will be true to the law of God, when the world shall seek to make void its precepts; and when the converting power of God works through his servants, the hosts of darkness will array themselves in bitter and determined opposition. Satan will work with "all power and signs and lying wonders, and with all deceivableness of unrighteousness." He will employ every device of deception to seduce the souls of men and if "it were possible," he "shall deceive the very elect." We must put on the whole armor of God that we may be able to stand. There will be a constant conflict from the time of our determination to serve the God of heaven, until we are delivered out of this present evil world. There is no release from this war. The work of God for this time cannot be accomplished without arousing opposition, reproach, and calumny. Satan is at enmity with the truth, and he will instigate against its advocates every manner of warfare. His efforts to overthrow the word of God will not be wholly confined to the ranks of its avowed enemies; but among those who claim to believe and practice it, "some shall depart from the faith." The impression given by those who have turned away from the doctrines of the Bible, is that the work committed to men for this day will come to a speedy end, and thus they make it manifest that they have esteemed themselves as the



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 crisis and to teach the everlasting gospel of the three angels' 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 must study 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 are to learn "righteousness by faith."

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

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very pillars of the truth. "Nevertheless, the foundation of God standeth sure, having this seal, The Lord knoweth them that are his;" and the work goes on to accomplish the fulfillment of the sure word of prophecy. The infinite God is the originator and sustainer of his work and his people. The cause of Christ does not stand in the wisdom of man, and it cannot be overthrown by his power. "The Lord knoweth them that are his." He can discern the steadfast souls who stand by faith, who will not be moved from their allegiance to him and his law. He reads the hearts of his children, and knows those, also, that believe not.

Our work is an aggressive one, and as faithful soldiers of Jesus, we must bear the blood-stained banner into the very strongholds of the enemy. "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." If we will consent to lay down our arms, to lower the blood-stained banner, to become the captives and servants of Satan, we may be released from the conflict and the suffering. But this peace will be gained only at the loss of Christ and heaven. We cannot accept peace on such conditions. Let it be war, war, to the end of earth's history, rather than peace through apostasy and sin.

The work of apostasy begins in some secret rebellion of the heart against the requirements of God's law. Unholy desires, unlawful ambitions, are cherished and indulged, and unbelief and darkness separate the soul from God. If we do not overcome these evils, they will overcome us. Men who have long been advancing in the path of truth, will be tested with trial and temptation. Those who listen to the suggestions of Satan, and swerve from their integrity, begin the downward path, and some masterful temptation hastens them on in the way of apostasy, till their descent is marked and rapid. Sins that were once most repugnant, become attractive, and are welcomed and practiced by those who have cast off the fear of God and their allegiance to his law. But the most pleasurable beginning in transgression, will end in misery, degradation, and ruin.

We need to be constantly on our guard, to watch and pray lest we enter into temptation. The indulgence of spiritual pride, of unholy desires, of evil thoughts, of anything that separates us from an intimate and sacred association with Jesus, imperils our souls. We must have living faith in God. We must "fight the good fight of faith," if we would "lay hold on eternal life." We are "kept by the power of God through faith unto salvation." If the thought of apostasy is grievous to you, and you do not desire to become the enemies of the truth, the accusers of the brethren, then "abhor that which is evil; cleave to that which is good;" and believe in Him who is "able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy. {*Review & Herald, May 8, 1888 par. 7- 11*}



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Dear readers of *Leaves of Life*,

Before you read this edition we have to inform you that a change has taken place within our ministry that affects the future production of the *Leaves of Life* newsletter. Our dear brother Robert Latham, who has been responsible for compiling and editing this newsletter in the past, has decided to leave our ministry due to certain plans he has of his own.

The previous editions of *Leaves of Life* dealt with an ongoing series on the subject of the omega apostasy which has not been fully concluded yet, but since the authorship of this newsletter has now changed, it will not be feasible to conclude this subject in the exact same way as it was initially intended. We therefore would like to ask for lenience on the part of the readers for any breaks in the thought process, or any loose ends that won't be able to be fully bound off within the format of this newsletter.

However, I will take on the task to continue the subject on the omega apostasy in this edition by establishing it as a symbol of bible prophecy to be used in future studies. We will build on the established truths of the previous editions as much as possible. We hope you will be blessed by this newsletter as we continue by God's grace to unfold prophecy from His precious word of truth.

On behalf of *Tree of Life-Ministries*,

Patrick Schneller



Introduction

In the previous four editions of *Leaves of Life* the history of the alpha apostasy has been extensively thematized in order to identify its characteristics, which in turn is the means for identifying the omega apostasy at the end of the world, because when it comes, it will principally manifest the very same characteristics. This will not only help us to recognize early the development of these characteristics in the teachings of other people, but it will also prove to be a warning for ourselves, so that we do not get caught up in those very same fallacies. Paul says "Examine yourselves, whether ye be in the faith; prove your own selves." 2 Corinthians 13:5. We have to make sure that in the end it will not be us who will fall under the deceptions of Satan and

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become part of the omega apostasy, which is why we should pray together with the psalmist: “Search me, O God, and know my heart: try me, and know my thoughts: And see if there be any wicked way in me, and lead me in the way everlasting.” Psalm 139:23-24.

Rebellion and Apostasy

Soon, when midnight comes, two classes of worshippers will be demonstrated. We understand based upon previous studies that midnight is a symbol for the third step of the everlasting gospel where in a crisis character will be revealed and judgment takes place. We will show now that those who at midnight will rank under the banner of the class of the foolish virgins will be in apostasy and rebellion:

“There are only **two classes** in the world today, and only two classes will be recognized in the **Judgment**,--those who violate God's law, and those who keep His law. Two great opposing powers are **revealed** in the **last great battle**. On one side stands the Creator of heaven and earth. All on His side bear His signet. They are **obedient to His commands**. On the other side stands the Prince of darkness, with those who have chosen **apostasy and rebellion**.” {*Review and Herald, May 7, 1901 par. 10*}

This apostasy is nothing else than the *omega apostasy*, because it takes place during “*last*” great battle, and since the word “*omega*” refers to the last letter in the greek alphabet, we are actually speaking about the “*last apostasy*”. It is also the *last rebellion* which was prefigured by the first rebellion that began in heaven, for God, being the “first and the last”, is “declaring the end from the beginning”. Isaiah 44:6, 46:10.

But midnight will be the point where the omega apostasy merely manifests itself by turning into an *open* rebellion. The development of that apostasy however begins already beforehand in secret, when Satan gathers and deceives souls, before it will fully ripen into open rebellion:

“**The work of apostasy begins in some secret rebellion of the heart** against the requirements of God's law.” {*Review and Herald, May 8, 1888 par. 10*}

“Satan is intense in his efforts to deceive souls and gather them under his banner of **apostasy and rebellion**, and his helpers are without number.” {*Southern Watchman, June 18, 1907 par. 5*}

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“All who **apostatize** are destitute of any real excuse. Their **apostasy will be manifested in rebellion** and self-exaltation, as it was seen in the **first apostate**. Of him it is written, "Thine heart was lifted up because of thy beauty; thou hast corrupted thy wisdom by reason of thy brightness."” {*Signs of the Times, September 18, 1893 par. 2*}



Rebellion at the End of a Time of Wilderness

Before we will look closer at the first apostasy and rebellion in heaven in order to understand better how the same will be repeated for us at the end world, we will prove first from the prophetic lines that the rebellion is indeed marked at midnight. In order to do this we have to understand the symbol of the wilderness, because the bible describes the wilderness as a time period which more often than not ends with a rebellion. A well known example for the connection of the wilderness-symbol with a time period can be found *Revelation 12*:

“And the woman fled into **the wilderness**, where she hath a place prepared of God, that they should feed her there **a thousand two hundred and threescore days.**” “And to the woman were given two wings of a great eagle, that she might fly into **the wilderness**, into her place, where she is nourished for **a time, and times, and half a time**, from the face of the serpent.” *Revelation 12:6.14*

Here the wilderness is associated with the 1260 years or 3 ½ times of papal rule from 538 B.C. to 1798 B.C. And was there a rebellion as that period came to its end? There surely was, for Ellen G. White, writing about the French Revolution in 1793, quotes in *The Great Controversy* from an article that was published in 1870, which comments thus on the actions of France at that time:

“France is the only nation in the world concerning which the authentic record survives, that as a nation she lifted her hand in **open rebellion** against the Author of the universe. Plenty of

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blasphemers, plenty of infidels, there have been, and still continue to be, in England, Germany, Spain, and elsewhere; but France stands apart in the world's history as the single state which, by the decree of her Legislative Assembly, pronounced that there was no God"--Blackwood's Magazine, November, 1870." {*The Great Controversy*, p. 269.4}

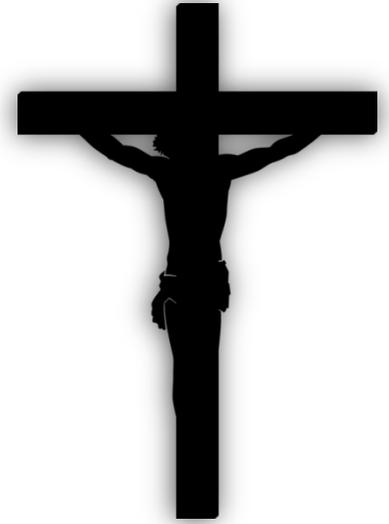
How would the symbol 3 ½ times be applied to our reformline? To understand that, we have to look to the reformline in the time Christ. His baptism was a confirmation and empowerment of the first angel's message preached by John the Baptist, whose message pointed forward to the cross when preached that "the Lamb of God" would "take away the sin of the world". John 1:29. Likewise the event of 9/11 confirmed and empowered the first angel's message, which announced the imminent Sunday Law based upon *Daniel 11:40-41*, because Ellen White compares the destruction of our modern "buildings" to the destruction of Jerusalem by stating that they "will share the fate of the temple in Jerusalem" (see *Manuscript Releases, Volume 21, p. 66.6*), which in turn is a symbol for the Day of the Lord or the Sunday Law. Therefore 9/11 points forward to the Sunday Law as the baptism of Christ by water pointed forward to "His baptism of blood" (see *Desire of Ages, p. 690.3*) at the cross. This is important because the time period between His baptism and the cross is specifically marked out for us: "In A.D. 31, three and a half years after His baptism, our Lord was crucified." (see *The Great Controversy, p. 327.3*). The time period between 9/11 and Midnight, where the Sunday Law crisis will begin, is therefore also symbolized by 3 ½ years or 1260 days, which according to *Revelation 12:6.14* represents a wilderness. And was there a rebellion, when Christ went to the cross at the end of His ministry? Yes, there was indeed:

"When Barabbas was placed by the side of Christ, and Pilate asked, "Whom will ye that I release unto you, Barabbas? or Jesus, which is called Christ?" the mob, stirred to a pitch of frenzy by the priests and rulers, cried, "Not this man, but Barabbas." "What shall I do then with Jesus?" Pilate asked. And they answered, "**Let him be crucified.**" The thief and murderer was released; while the Son of God, free from even the taint of sin, was condemned to die. Evil angels, under their leader, Satan, were the unseen agencies in this work. It was they who inspired the priests and rulers with **the spirit of rebellion.**" {YI, March 29, 1900 par. 4}

A second witness for a time of wilderness from 9/11 to Midnight is also found in the reformline of Christ. After His baptism, paralleling 9/11, "immediately the Spirit driveth him into the **wilderness**. And he was there in the wilderness **forty days**". Mark 1:12-13. And "when they were

ended“ (Luke 4:2), the devil came to him to tempt Him, which was a test that prefigures His cross-experience:

“Clothed as an angel of light, the artful foe presented his specious temptations to the Saviour. He sought to persuade Christ to **turn from the path of self-denial and cross-bearing**. ... His **humanity** made it a **temptation** to Him, and it was **only by trusting his Father's word** that He could resist the power of the enemy.” {*BEcho, November 15, 1892 par. 2*}

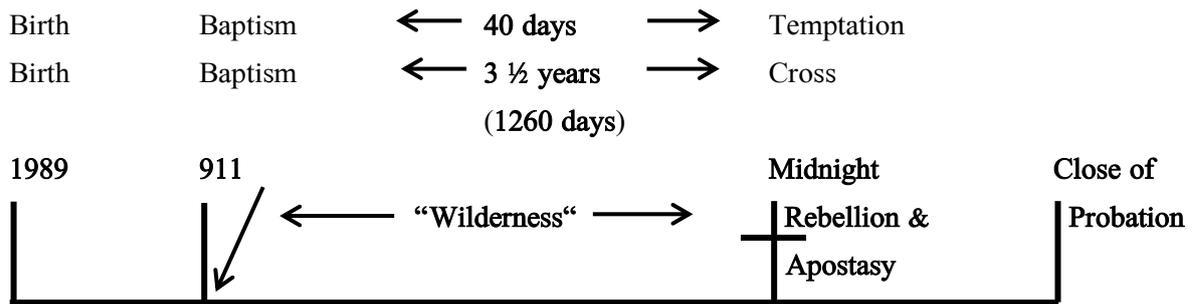


Satan tempted Christ to deliver himself from the path of cross-bearing by using His own power, which is the same temptation that came again when He literally went to the cross:

““If Thou be the Son of God," they said, "**come down from the cross.**" "**Let Him save Himself**, if He be Christ, the chosen of God." **In the wilderness** of temptation Satan had declared, "If Thou be the Son of God, command that these stones be made bread." "If Thou be the Son of God, cast Thyself down" from the pinnacle of the temple. Matthew 4:3, 6. And Satan with his angels, in human form, was present **at the cross**. The archfiend and his hosts were co-operating with the priests and rulers. The teachers of the people had stimulated the ignorant mob to pronounce judgment against One upon whom many of them had never looked, until urged to bear testimony against Him. Priests, rulers, Pharisees, and the hardened rabble were confederated together in a satanic frenzy. Religious rulers united with Satan and his angels. They were doing his bidding.” {*The Desire of Ages, p. 746.4*}

“Jesus, suffering and dying, heard every word as the priests declared, "He saved others; Himself He cannot save. Let Christ the King of Israel descend now from the cross, that we may see and believe." **Christ could have come down from the cross**. But it is because **He would not save Himself** that the sinner has hope of pardon and favor with God.” {*The Desire of Ages, p. 749.1*}

Therefore, prophetically the temptation in the wilderness is parallel to the cross. And this is confirmed by the fact that both events take place at the end of a time period that is associated with a wilderness.



Throughout the Bible the end of a time period of wilderness is characterized by rebellion and apostasy, as we will see in various upcoming examples. One main feature is that this rebellion always boils down to people acting in their own human strength, instead of trusting in God. Christ had to go through the same test, and when He came to the end of His wilderness experience He was able to belie expectations by refusing to act in His own power and by that He opened the way for us to overcome as He overcame – through sole trust in God.

Apostasy at the Jordan

There is another wilderness-experience in the Old Testament which also ends with rebellion and apostasy, but this time it is associated with a different time span. God told the Isrealites that they were to “wander in the wilderness forty years“ after they had not entered Canan “because of unbelief.” Numbers 14:33, Hebrews 3:19. But at the end of those forty years they came again to the point where “only the river Jordan lay between them and the Promised Land.” (see *Patriarchs and Prophets*, p. 453.1). In chapter 41 of *Patriarchs and Prophets* called “Apostasy at the Jordan”, we can read about the plot of Balaam and Balak to seduce the Israelites into transgressing God’s law through Moabitish women. Since a woman in bible prophecy is a symbol for a church and specifically for the doctrines of a church, these Moabitish women are representing for us false doctrines that are introduced into the ranks of God’s people. Ellen White lets us know specifically who was first to be part of that apostasy:

“It was not long before the poison had spread, like a deadly infection, through the camp of Israel. Those who would have conquered their enemies in battle were overcome by the wiles of heathen women. The people seemed to be infatuated. **The rulers and the leading men were among the first**

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to transgress, and so many of the people were guilty that the apostasy became national. "Israel joined himself unto Baalpeor." When Moses was aroused to perceive the evil, the plots of their enemies had been so successful that not only were the Israelites participating in the licentious worship at Mount Peor, but the heathen rites were coming to be observed in the camp of Israel. The aged leader was filled with indignation, and the wrath of God was kindled." *{Patriarchs and Prophets p. 454.4}*

The fact that it were leaders and rulers who first took part in the apostasy is a truth that is repeated over and over again in the inspired testimonies. And since "the Lord does not repeat things that are of no great consequence" (see *Manuscript Releases, Volume 8, p. 413.2*), we should pay special attention to this warning that is given for us at the end of the world, where this principle will most certainly find its fulfillment again. Here are two more witnesses for this solemn truth:

„Again and again was ancient Israel afflicted with rebellious murmurers. These were not always persons of feeble influence. **In many cases, men of renown, rulers in Israel,** turned against the providential leading of God and fiercely set to work to **tear down that which they had once zealously built up.** We have seen something of this **repeated many times** in our experience. **It is unsafe for any church to lean upon some favorite minister, to trust in an arm of flesh.** God's arm alone is able to uphold all who lean upon it." *{Testimonies, Volume 4, p. 594.2}*

“Satan is constantly endeavoring to **attract attention to man** in the place of God. He leads the people to **look to bishops, to pastors, to professors of theology, as their guides,** instead of searching the Scriptures to learn their duty for themselves. **Then, by controlling the minds of these leaders, he can influence the multitudes according to his will.**” *{The Great Controversy, p. 595.2}*

At this point it should be noticed that as soon as the apostasy at the Jordan manifested itself, swift punishment was the immediate result. It goes on to say that “a terrible pestilence broke out in the camp“ and that “God commanded that the leaders in this apostasy be put to death by the magistrates“. But at the same time there was still an opportunity repent: “All felt that **the punishment was just,** and the people hastened to the tabernacle, and with tears and deep humiliation **confessed their sin.**“ But despite this signal punishment from the Lord the apostasy was persistently carried on in open rebellion, for it goes on to say that “while they were thus weeping before God, at the door of the tabernacle, while the plague was still doing its work of death, and the magistrates were executing their terrible commission, **Zimri, one of the nobles of Israel, came boldly into the camp, accompanied by a Midianitish harlot, a princess** "of a chief

house in Midian," whom he escorted to his tent. Never was vice bolder or more stubborn. Inflamed with wine, Zimri declared his "sin as Sodom," and gloried in his shame. The priests and leaders had prostrated themselves in grief and humiliation, weeping "between the porch and the altar," and entreating the Lord to spare His people, and give not His heritage to reproach, when this prince in Israel flaunted his sin in the sight of the congregation, as if to defy the vengeance of God and mock the judges of the nation. **Phinehas, the son of Eleazar the high priest, rose up from among the congregation, and seizing a javelin, "he went after the man of Israel into the tent," and slew them both. Thus the plague was stayed, while the priest who had executed the divine judgment was honored before all Israel, and the priesthood was confirmed to him and to his house forever.**" {*Patriarchs and Prophets p. 455.1-2*}

We shall see more examples for the just demonstrated fact, that the rebellion at midnight will immediately call down God's judgments on the leaders of the apostasy, while others who partook in the apostasy still have time to repent. And as the rebellion is still persistently carried forward, it will be those who meet the apostasy in order stay it, who will have "the covenant of an everlasting priesthood" confirmed to them, as we saw it prefigured with Phineas. Obviously at the end world the apostasy will be met with the sword of truth, the word of God, instead of a literal javelin.



Before we proceed to our next example, one more point is worthwhile noting here. It is the fact that even though the temptations are illustrated as coming from outside of the camp of Israel, the apostasy took place amongst the Israelites themselves. The apostasy did not develop somewhere else and then manifest itself against God's people, it rather emerged from within:

"When Balaam was called to curse the Hebrews **he could not, by all his enchantments, bring evil upon them;** for the Lord had not "beheld iniquity in Jacob," neither had He "seen perverseness in Israel." Numbers 23:21, 23. **But when through yielding to temptation they transgressed God's law, their defense departed from them.** When the people of God are faithful to His commandments, "there is no enchantment against Jacob, neither is there any divination against Israel." Hence all the power and wily arts of Satan are exerted to seduce them into sin. If those who profess to be the depositaries of God's law become transgressors of its precepts, they separate themselves from God, and they will be unable to stand before their enemies.

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“The Israelites, who could not be overcome by the arms or by the enchantments of Midian, fell a prey to her harlots. ...

“**Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall.**” 1 Corinthians 10:11, 12. Satan well knows the material with which he has to deal in the human heart. He knows--for he has studied with fiendish intensity for thousands of years--the points most easily assailed in every character; and through successive generations **he has wrought to overthrow the strongest men, princes in Israel**, by the same temptations that were so successful at Baalpeor. ... As we approach the close of time, as the people of God stand upon the borders of the heavenly Canaan, Satan will, as of old, redouble his efforts to prevent them from entering the goodly land. He lays his snares for every soul. It is not the ignorant and uncultured merely that need to be guarded; **he will prepare his temptations for those in the highest positions, in the most holy office**; if he can lead them to pollute their souls, he can through them destroy many.” {*Patriarchs and Prophets*, p. 457.1-3}

Rebellion at Kadeshbarnea

So far we have seen two wilderness experiences that ended with a rebellion. One was associated with 1260 years, the other with forty years. In the following example we will begin to understand that those numbers like *one thousand two hundred and sixty* or *forty* are symbolic representations for time periods that conclude with a rebellion. As an example for this we will look at the rebellion, which was the very cause for the punishment of wandering in the wilderness for forty years. It was “when the LORD sent you from **Kadeshbarnea**, saying, Go up and possess the land which I have given you; then ye **rebelled** against the commandment of the LORD your God, and ye believed him not, nor hearkened to his voice.” Deuteronomy 9:23.

This is the story when two years after the Israelites had left Egypt they could have already entered the Promised Land, had they only believed the word of the Lord, but instead they rebelled against it. They encamped close to Canaan’s borders, where Moses sent out twelve spies, one from each tribe, to search out the land. And for how long were they searching out the land? “And they returned from searching of the land after **forty days**. And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, unto the wilderness of Paran, to **Kadesh**; and brought back word unto them, and unto all the congregation, and shewed them the fruit of the land.” Numbers 13:25-26.

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This time span of forty days ends again with a rebellion, which was carried out by a majority of the twelve spies. Ten of the spies brought back an “evil report” of unbelief, discouraging God’s people because of the giants in the Promised Land. Only two of the spies, Joshua and Caleb, remained faithful. Thus the two classes of worshippers are demonstrated, which we know to take place at midnight:

“Caleb reminded the people that by the covenant of God the land was ensured to Israel; but their hearts were filled with madness, and they would hear no more. If only the two men had brought the **evil report**, and all the ten had encouraged them to possess the land in the name of the Lord, they would still have taken the advice of the two in preference to the ten, because of their wicked **unbelief**. But there were only two advocating the right, while ten were in **open rebellion** against their leaders and against God.” {*Testimonies, Volume 4, p. 151.3*}

The Lord himself has connected the punishment for this rebellion, which were the forty years of wandering in the wilderness, directly to forty days of searching the land:

“And your children shall **wander in the wilderness forty years**, and bear your whoredoms, until your carcasses be wasted in the wilderness. **After the number of the days in which ye searched the land, even forty days, each day for a year**, shall ye bear your iniquities, **even forty years**, and ye shall know my breach of promise.” *Numbers 14:33-34*

By this we can see that the Lord wants to teach us, that is a time span that has the number forty attached to it, that ends with a rebellion. The number forty, as well as the number one thousand two hundred and sixty, becomes symbolic for us, since we are not able to apply literal time anymore. But we can apply symbols on our prophetic line based upon context, and so far we have already proven by two witnesses that the symbolic time period associated with the number forty ends at midnight, where rebellion and apostasy take place, including a separation into two classes, which we know to be a characteristic of the third step in the everlasting gospel.

Also the number twelve is highly symbolic and in the story of the twelve spies it teaches important truths. The number twelve is a representation for God’s people as a whole. Remember that the twelve spies are *representatives* of each of the twelve tribes. All of God’s people will be separated only into two classes of worshippers at the end of the world, just like those twelve spies were. But what is it telling us about how these two classes will relate to each other, when this separation takes place? What happened to the two faithful spies as a result of the evil report brought back by the ten spies? “But all the congregation bade stone them with stones.” Numbers

14:10. It tells us that the foolish will cause trouble to come upon the wise, which is a truth that is demonstrated over and over again in the Bible. We can see a parallel truth to the twelve spies in the story of the twelve disciples. The twelve disciples were the first group of people from among the Jews that Christ was teaching, which is why the twelve disciples represent the present truth movement from within Adventism in our time. And were there also two classes of worshippers developed among the twelve disciples? “Jesus answered them, Have not I chosen you **twelve**, and **one of you is a devil**? He spake of **Judas** Iscariot the son of Simon: for he it was that should **betray** him, **being one of the twelve**.” John 6:70-71.

Ellen White is clear about the fact that Judas is a parallel to a tare or a foolish virgin:

“There have been and always will be **tares** among the wheat, the **foolish virgins** with the wise, those who have no oil in their vessels with their lamps. There was a covetous **Judas** in the church Christ formed on earth, and there will be **Judases** in the church in every stage of her history.”
{Signs of the Times, October 23, 1879 par. 10}

The alarming truth, that it will be worshippers of God from among this movement that will turn on their own brethren is a characteristic of the work of the everlasting gospel, that the bible is teaching us from the very beginning. The example of Cain and Abel is preserved for us so that we would be prevented from making any mistake regarding the awful dynamics that will develop even within the present-truth movement that professes to worship God:

“The Pharisee and the publican represent **two great classes into which those who come to worship God are divided**. Their **first two representatives** are found in the **first two children** that were born into the world.” *{Christ’s Object Lessons, p. 152.1}*



“**Abel** chose faith and obedience; **Cain**, unbelief and **rebellion**. Here the whole matter rested. Cain and Abel represent **two classes** that will exist in the world **till the close of time**. ...

“The **class of worshippers** who follow the **example of Cain** includes by far **the greater portion** of the world; for nearly every false religion has been based on the same principle--that man can **depend upon his own efforts** for salvation.” *{Patriarchs & Prophets, p. 72.4-73.1}*

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This turning against the own brethren begins by various slighter forms than literal murder as in the case of Cain. Ellen White describes it the following way:

“Satan contrives through evil angels to form an alliance with professedly pious men, and thus to leaven the church of God. Fallen men and fallen angels are, through **apostasy**, in the same confederacy, leagued to work against good. They unite in a desperate companionship. Satan knows that if he can induce men, as he induced the angels, to join in **rebellion** under the **guise of servants of God**, he will have in them his most successful allies in his enterprise against heaven. Under the name of godliness, he can inspire them with his own **accusing spirit**, and charge them with evil. They are his trained detectives. Their work is to **create feuds, to make charges which create discord and bitterness among brethren**, to set tongues in active service for Satan, to **sow seeds of dissension by watching for evil and speaking of that which will create discord**.

“Christ prayed for His disciples, [John 17:17-23, quoted]. God has expressed His will in this **prayer of Christ for the unity** of His believing people. But there is an unwearied conflict kept up upon this earth, polluted and marred with the curse. **Satan works to make the prayer of Christ of none effect**. He makes continual efforts to **create bitterness and discord**; for where there is unity there is strength, a oneness which all the powers of hell cannot break. And all who shall aid the enemies of God by bringing weakness and sorrow and discouragement upon any of God's people, through their own perverse ways and tempers, are working directly against the prayer of Christ.”

{Manuscript Releases, Volume 18, p. 366.1-2}

But not only did Cain murder his brother and did Judas betray his Lord, Ellen White also lets us know that this class is “by far the greater portion”, which on top of that is “depending on their own efforts for salvation”. These are the very same characteristics we already observed regarding the twelve spies. It was “by far the greater portion” of ten spies that represented the foolish class of worshippers. But did they also “depend on their own efforts for salvation?” As we read the following verses we will find out that in fact they did:

“And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, Would God that we had died in the land of Egypt! or would God we had died in this wilderness! And wherefore hath the LORD brought us unto this land, to fall by the sword, that our wives and our children should be a prey? **were it not better for us to return into Egypt?** And they said one to another, **Let us make a captain, and let us return into Egypt.**”

Numbers 14:2-4

“They did not ask the Lord what they should do, but said: “Let **us** make a captain.” **They took matters into their own hands**, feeling themselves competent to manage their affairs **without divine aid.**” {*Testimonies, Volume 4, p. 150.3*}

They wanted to choose themselves another leader than God, and by that depended on their own efforts, just like Cain did. Thus were they returning to the very bondage that God had tried to save His people from, and that bondage is symbolized by Egypt. Throughout the bible Egypt is used as symbol to represent a trust in human strength:

“Woe to the **rebellious** children, saith the LORD, that take counsel, but not of me; and that cover with a covering, but not of my spirit, that they may add sin to sin: **That walk to go down into Egypt**, and have not asked at my mouth; **to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt!** Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt your confusion.” *Isaiah 30:1-3*

“**Woe to them that go down to Egypt for help**; and stay on horses, and trust in chariots, because they are many; and in horsemen, because they are very strong; **but they look not unto the Holy One of Israel, neither seek the LORD!** Yet he also is wise, and will bring evil, and will not call back his words: but will arise against the house of the evildoers, and against the help of them that work iniquity. **Now the Egyptians are men, and not God;** and their horses flesh, and not spirit. When the LORD shall stretch out his hand, both he that helpeth shall fall, and he that is holpen shall fall down, and they all shall fail together.” *Isaiah 31:1-3*

“But he **rebelled** against him in sending his ambassadors **into Egypt, that they might give him horses and much people.** Shall he prosper? shall he escape that doeth such *things*? or shall he break the covenant, and be delivered?” *Ezekiel 17:15*

What we should learn from these examples is that the rebellion and omega apostasy at Midnight will be closely connected to a trust in human strength instead of trusting in God. One of the ways how this will express itself is that they will trust in the arm of flesh by picking themselves a leader, just as the Isrealites desired to make them themselves a captain and return to Egypt.

The full epitomy of their trust in their own human strength was then manifested right after God pronounced His judgment on them, which was to wander in the wilderness for forty years, one year of for each day they were searching the land. What was their reaction when they heard this

pronouncement? They stubbornly persisted in their rebellion tried to take Promised Land by force in their own strength, which failed disastrously because the Lord was not with them and they were smitten by the enemy:

“Then ye answered and said unto me, We have sinned against the LORD, **we will go up and fight**, according to all that the LORD our God commanded us. And when ye had girded on every man his weapons of war, ye were ready to go up into the hill. And the LORD said unto me, Say unto them, **Go not up, neither fight; for I am not among you**; lest ye be smitten before your enemies. So I spake unto you; and ye would not hear, but **rebelled** against the commandment of the LORD, and **went presumptuously** up into the hill. And the Amorites, which dwelt in that mountain, came out against you, and chased you, as bees do, and **destroyed you** in Seir, even unto Hormah. And ye returned and wept before the LORD; **but the LORD would not hearken to your voice, nor give ear unto you.**” *Deuteronomy 1:41-45*

Because they reached the point where they persistently continued in their rebellion, the Lord couldn't hear them anymore marking their close of probation. They had separated themselves from God beyond a point where He could no longer reach them. Prophetically they reached the same condition as Simri during the apostasy at the Jordan, when he persisted in rebellion by bringing the Moabitish woman into his tent.

Apostasy at Sinai

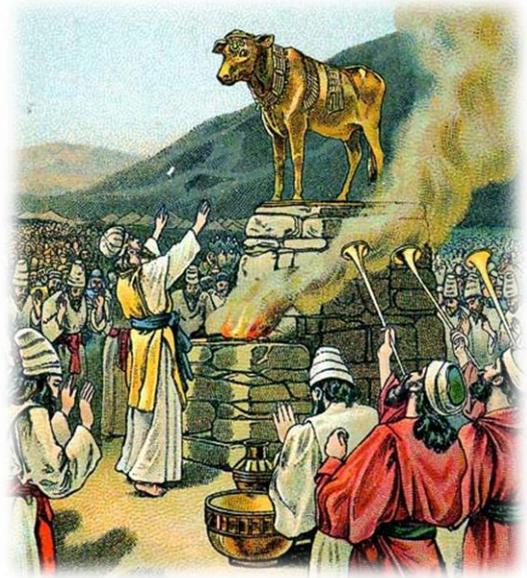
A further witness for apostasy and rebellion at the end of a time span associated with the number forty is found in Moses finding the Israelites worshipping the gold calf at the foot of Sinai after his stay for forty days in the cloud on the mount:

“At the very foot of Sinai, Satan began to execute his plans for overthrowing the law of God, thus carrying forward the same work he had begun in heaven. During the **forty days** while Moses was in the mount with God, Satan was busy exciting doubt, **apostasy, and rebellion**. While God was writing down His law, to be committed to His covenant people, the Israelites, denying their loyalty to Jehovah, were demanding gods of gold! When Moses came from the awful presence of the divine glory, with the precepts of the law which they had pledged themselves to obey, he found them, in open defiance of its commands, bowing in adoration before a golden image.”
{Patriarchs and Prophets, p. 335.1}

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Also in this instance an immediate punishment was inevitable, just like in our previous examples from the Jordan and Kadeshbarnea:

“Then Moses stood in the gate of the camp, and said, **Who is on the LORD'S side?** let him come unto me. And all the **sons of Levi** gathered themselves together unto him. And he said unto them, Thus saith the LORD God of Israel, **Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbour.** And the



children of Levi did according to the word of Moses: and **there fell of the people that day about three thousand men.**” *Exodus 32:26-28*

But again it has to be clearly pointed out, that even though God in His love had to punish them in order to prevent the complete destruction of His people, He gives even those who are guilty of partaking in the rebellion a last opportunity to repent, and only those who would continue in their rebellion were to be fully cut off:

“Though God had granted the prayer of Moses in sparing Israel from destruction, their **apostasy** was to be **signally punished**. The lawlessness and insubordination into which Aaron had permitted them to fall, **if not speedily crushed**, would run riot in wickedness, and **would involve the nation in irretrievable ruin**. By terrible severity the evil must be put away. Standing in the gate of the camp, Moses called to the people, “**Who is on the Lord's side?** let him come unto me.” **Those who had not joined in the apostasy** were to take their position at the right of Moses; **those who were guilty but repentant**, at the left. The command was obeyed. It was found that the tribe of Levi had taken no part in the idolatrous worship. From among other tribes **there were great numbers who, although they had sinned, now signified their repentance**. But a large company, mostly of the mixed multitude that instigated the making of the calf, **stubbornly persisted in their rebellion**. In the name of “the Lord God of Israel,” Moses now commanded those upon his right hand, who had kept themselves clear of idolatry, to gird on their swords and **slay all who persisted in rebellion**. “And there fell of the people that day about three thousand men.” Without regard to position, kindred, or friendship, **the ringleaders in wickedness were cut off; but all who repented and humbled themselves were spared.**” *{Patriarchs and Prophets, p. 324.1}*

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“That the divine government might be maintained justice must be visited upon the traitors. **Yet even here God's mercy was displayed.** While He maintained His law, He granted freedom of choice and **opportunity for repentance to all. Only those were cut off who persisted in rebellion.**”

{Patriarchs and Prophets, p. 324.3}

We have to remember at this point that by interceding for the people Moses demonstrates for us the spirit we also should have. Jesus told us to “love your enemies,” and “pray for them.” Matthew 5:44. Paul wrote, “give place unto wrath: for it is written Vengeance is mine; I will repay, saith the Lord.” Romans 12:17.19. Since we are not under a theocracy anymore like the Israelites in the wilderness, it is not our part to execute the sentence of punishment decreed by God. Our part is to faithfully give the message and let this spiritual sword do its work. But even the punishment that God pronounced on those who persisted in rebellion was demanded by His character of love and justice:

“**Love no less than justice demanded that for this sin judgment should be inflicted.** God is the guardian as well as the sovereign of His people. **He cuts off those who are determined upon rebellion,** that they may not lead others to ruin. ... So with the **apostasy** at Sinai. ... In order to save the many, He must punish the few. Furthermore, as the people had cast off their allegiance to God, they had forfeited the divine protection, and, deprived of their defense, the whole nation was exposed to the power of their enemies. Had not the evil been promptly put away, they would soon have fallen a prey to their numerous and powerful foes. It was necessary for the good of Israel, and also as a lesson to all succeeding generations, that crime should be promptly punished. And it was no less a mercy to the sinners themselves that they should be cut short in their evil course. Had their life been spared, the same spirit that led them to **rebel** against God would have been manifested in hatred and strife among themselves, and they would eventually have destroyed one another. **It was in love to the world, in love to Israel, and even to the transgressors, that crime was punished with swift and terrible severity.**” *{Patriarchs and Prophets, p. 325.2-3}*

All this teaches us that when the omega apostasy unfolds at midnight, God bears long with it and sends a last message of mercy in order to give even those who partake in that rebellion an opportunity to repent. Only those who still persist in their rebellion will close their probation. This will happen when they reject the last message of mercy given by those who were faithful during the apostasy and didn't partake in the rebellion and who manifest the longsuffering and merciful character of God:

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“God bears long with the **rebellion and apostasy** of His subjects. Even when His mercy is despised and His love scorned and derided, **He bears with men until the last resource for leading them to repentance is exhausted.** But there are limits to His forbearance. From those who to the end **continue in obstinate rebellion,** He removes His protecting care. Providence will no longer shield them from Satan's power. They will have sinned away their day of grace.” *{Review and Herald, September 17, 1901 par. 7}*

The Rebellion of Korah, Dathan and Abiram

A further confirmation to sustain the principles of God's dealing with apostasy and rebellion that were laid out so far we find in Numbers 16 in the story of Korah, Dathan and Abiram. The characteristic of depending on their own human strength on behalf of the foolish class is here expressed by Korah's self-confident proclamation to be already holy:

“Korah and his company, who in their **self-confidence** aspired to the priesthood, even took the censers and stood in the door of the tabernacle with Moses. Korah had cherished his envy and **rebellion** until he was self-deceived, and **he really thought that the congregation were a very righteous people** and that Moses was a tyrannical ruler, continually dwelling upon the necessity of the congregation's being holy, when there was no need of it, **for they were holy.**” *{Testimonies, Volume 3, p. 349.1}*

And when the Lord finally has to deal with this rebellion, He makes a clear difference between those who are the leaders in the rebellion and those are mere followers in the rebellion. His punishments begin with the most responsible and are at the same time a warning and a call to repentance for the less guilty. But even when the chief conspirators start to manifest their rebellion openly, there is given them a last chance to reflect on their course of actions, before the Lord will reveal by His judgments who belongs to the true priesthood:

“**For a time this work was carried on secretly.** As soon, however, as the movement had gained sufficient strength to warrant **an open rupture,** Korah appeared at the head of the faction, and publicly accused Moses and Aaron of usurping authority which Korah and his associates were equally entitled to share. ...

“Moses had not suspected this deep-laid plot, and when its terrible significance burst upon him, he fell upon his face in silent appeal to God. He arose sorrowful indeed, but calm and strong. Divine

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guidance had been granted him. "Even tomorrow," he said, "the Lord will show who are His, and who is holy; and will cause him to come near unto Him: even him whom He hath chosen will He cause to come near unto Him." **The test was to be deferred until the morrow, that all might have time for reflection.** Then those who aspired to the priesthood were to come each with a censer, and offer incense at the tabernacle in the presence of the congregation. ...

“**Dathan and Abiram had not taken so bold a stand as had Korah;** and Moses, hoping that they might have been drawn into the conspiracy without having become wholly corrupted, summoned them to appear before him, that he might hear their charges against him. But they would not come, and they insolently refused to acknowledge his authority. ...

“On the morrow, the **two hundred and fifty princes, with Korah at their head,** presented themselves, with their censers. They were brought into the court of the tabernacle, while the people gathered without, to await the result. It was not Moses who assembled the congregation to behold the defeat of Korah and his company, but **the rebels,** in their blind presumption, had called them together to witness their victory. **A large part of the congregation openly sided with Korah,** whose hopes were high of carrying his point against Aaron.

“As they were thus assembled before God, **“the glory of the Lord appeared** unto all the congregation.” The divine warning was communicated to Moses and Aaron, **“Separate yourselves from among this congregation,** that I may consume them in a moment.” But they fell upon their faces, with the prayer, "O God, the God of the spirits of all flesh, shall one man sin, and wilt Thou be wroth with all the congregation?"

“Korah had withdrawn from the assembly to join Dathan and Abiram when Moses, accompanied by the seventy elders, went down with **a last warning to the men who had refused to come to him.** The multitudes followed, and before delivering his message, Moses, by divine direction, bade the people, **“Depart, I pray you, from the tents of these wicked men,** and touch nothing of theirs, lest ye be consumed in all their sins.” **The warning was obeyed, for an apprehension of impending judgment rested upon all.** The **chief rebels** saw themselves abandoned by **those whom they had deceived,** but their hardihood was unshaken. They stood with their families in the door of their tents, as if in defiance of the divine warning.” {*Patriarchs and Prophets, p. 398.2–400.3*}

Before the first judgment fell upon the congregation, there were deceived ones who heeded the warning message and separated themselves from Korah and his company. The appearance of “the glory of the Lord“ illustrates the glorious angel of Revelation 18. The principle of the separation among the class of the wicked is illustrated in Zechariah 13:7 “Awake, O sword, against my shepherd, and against the man that is my fellow, saith the LORD of hosts: **smite the shepherd, and the sheep shall be scattered:** and I will turn mine hand upon the little ones.” Immediately after that the judgment followed, “the earth opened her mouth, and swallowed them

up,” and “all Israel that were round about them fled at the cry of them.” Thus the chief rebels, Korah, Dathan and Abiram, including their families, were destroyed:

“**But the judgments were not ended.** Fire flashing from the cloud **consumed the two hundred and fifty princes** who had offered incense. These men, **not being the first in rebellion,** were **not**



destroyed with the chief conspirators. They were permitted to see their end, and to have **an opportunity for repentance;** but their sympathies were with the rebels, and they shared their fate.

“When Moses was entreating Israel to flee from the coming destruction, **the divine judgment might even then have been stayed, if Korah and his company had repented and sought forgiveness.** But their **stubborn persistence** sealed their doom. The entire congregation were sharers in their guilt, for all had, to a greater or less degree, sympathized with them. **Yet God in His great mercy made a distinction between the leaders in rebellion and those whom they had led.** The people who had permitted themselves to be **deceived** were still granted **space for repentance.** **Overwhelming evidence** had been given that they were wrong, and that Moses was right. **The signal manifestation of God's power had removed all uncertainty.**” {*Patriarchs and Prophets, p. 401.1-2*}

The next to receive their punishment of destruction were the two hundred and fifty princes, after they refused to repent upon witnessing the judgment that fell on the chief conspirators. There was however a third group of people, the largest, still amongst the congregation that carried within themselves the spirit of rebellion that had to be dealt with:

“Jesus, the Angel who went before the Hebrews, sought to save them from destruction. Forgiveness was lingering for them. **The judgment** of God had come very near, and **appealed to them to repent.** A special, irresistible interference from heaven had arrested their **rebellion.** Now, if they would respond to the interposition of God's providence, they might be saved. But while they fled from the judgments, through fear of destruction, **their rebellion was not cured.** They returned to their tents that night terrified, but **not repentant.**

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“**That night of probation was not passed in repentance and confession**, but in devising some way to **resist the evidences** which showed them to be the greatest of sinners. ...

"But on the morrow all the congregation of the children of Israel murmured against Moses and against Aaron, saying, ye have killed the people of the Lord." And they were about to proceed to violence against their faithful, self-sacrificing leaders

“**A manifestation of the divine glory was seen** in the cloud above the tabernacle, and a voice from the cloud spoke to Moses and Aaron, "**Get you up from among this congregation**, that I may consume them as in a moment."

“Moses lingered, in this fearful **crisis** manifesting the true shepherd's interest for the flock of his care. **He pleaded** that the wrath of God might not utterly destroy the people of His choice. By **his intercession** he stayed the arm of vengeance, that a full end might not be made of disobedient, **rebellious Israel**.

“**But the minister of wrath had gone forth; the plague was doing its work of death**. By his brother's direction, Aaron took a censer and hastened into the midst of the congregation to "**make an atonement** for them." "And he stood between the dead and the living." As the smoke of the incense ascended, the prayers of Moses in the tabernacle went up to God; and **the plague was stayed**; but not until **fourteen thousand of Israel lay dead**, an evidence of the guilt of murmuring and **rebellion**.” {*Patriarchs and Prophets*, p. 401.3 – 402.5}

After the judgment on the leaders in the rebellion first, then secondly followed by the two hundred fifty princes, there was finally a third group of fourteen thousand people that still had time to repent but didn't make use of it and because of that they had to perish. Again the angel of Revelation 18 manifests his glory, this time finalizing the work of separating the two classes by a final call “come out” from this congregation in order not to be consumed and to “receive not of her plagues” (Revelation 18:4). Thus we see the “two distinct calls,” which are illustrated by two temple cleansings (see *Selected Messages, Book 2*, p. 118.2), perfectly fulfilled from midnight forward under the message of Revelation 18 beginning at midnight. During this whole “crisis” there is space to repent and confess sins, illustrated by Moses and Aaron who illustrate Christ's work of intercession in the sanctuary above, thus also proving that at this time probation has not fully closed.

Explicitly telling us that this rebellion was chronicled for us at the end of world, Ellen White again connects it to the characteristic of dependance upon men instead of Christ:

“I question whether genuine rebellion is ever curable. Study in Patriarchs and Prophets the rebellion of **Korah, Dathan, and Abiram**. This rebellion was extended, including more than two men. It was led by **two hundred and fifty princes** of the congregation, men of renown. Call **rebellion** by its right name and **apostasy** by its right name, and then consider that the experience of the ancient people of God with all its objectionable features was faithfully chronicled to pass into history. The Scripture declares, “**These things . . . are written for our admonition, upon whom the ends of the world are come**” (1 Corinthians 10:11). And if men and women **who have the knowledge of the truth** are so far **separated from their great Leader** that they will **take the great leader of apostasy** and name him Christ our Righteousness, it is because they have not sunk deep into the mines of the truth. They are not able to distinguish the precious ore from the base material. . . .

“**Apostasies** have occurred and the Lord has **permitted** matters of this nature to develop in the past in order to **show how easily His people will be misled when they depend upon the words of men** instead of searching the Scriptures for themselves, as did the noble Bereans, to see if these things are so. And the Lord has permitted things of this kind to occur that **warnings may be given that such things will take place**. . . .

“There is a decided testimony to be borne by all our ministers in all our churches. God has permitted apostasies to take place in **order to show how little dependence can be placed in man**. We are always to look to God; His word is not Yea and Nay, but Yea and Amen.”--Undated Manuscript 148. *{Selected Messages, Book 2, p. 393.2–395.4}*

So the real crux of the matter when it comes to apostasy and rebellion is found in the dependence upon men instead of God, especially when a people who have had great light and opportunities develop this kind of rebellion. Ellen White answers her own question on whether such a rebellion is ever curable:

“I was not surprised at all to learn that these men, **who have had so great light**, should make rapid strides in determined **apostasy**. This experience reveals to us the fact that **true rebellion is incurable**. These men take a large amount of knowledge with them of what constitutes truth and evidence. They may misinterpret it all, misapply the truth, but they cannot convert truth into error, neither can they convert error into truth.” *{Manuscript Releases, Volume 9, p. 366.2}*

The First Labourer

When we think now about our time at the end of the world, who would be the people with the greatest light? Would it not be those who are in the work for the longest time? Certainly the one who is in the work the longest has had greater opportunities to receive the special message for our time as compared to others who came in later. In the time of Christ this first labourer has been illustrated by John the Baptist, and fortunately he realized that he had to “decrease,” while Christ “must increase.” (John 3:30). But Ellen White uses John the Baptist as a warning to tell us, that the first labourer can also develop in a contrary way, and based upon all the witnesses so far provided, we already know that at the end of the world it will most certainly develop that way, because it will be the “effect of every vision,” where “all things which are written may be fulfilled” (Ezekiel 12:23; Luke 21:22; 1 Corinthians 10:11). By this we will see that at the end of the world the rebellion has to be carried out by those who first received the greatest light, but then become self-confident and start to trust in men instead of depending upon God, which is the very key-characteristic of the omega apostasy:

“**John had been called to lead out as a reformer.** Because of this, his disciples were in **danger of fixing their attention upon him**, feeling that the success of the work **depended upon his labors**, and losing sight of the fact that **he was only an instrument** through which God had wrought. But the work of John was not sufficient to lay the foundation of the Christian church. When he had fulfilled his mission, another work was to be done, which his testimony could not accomplish. His disciples did not understand this. When they saw Christ coming in to take the work, they were jealous and dissatisfied.

“**The same dangers still exist.** God calls a man to do a certain work; and when he has carried it as far as he is qualified to take it, the Lord brings in others, to carry it still farther. But, like John's disciples, **many feel that the success of the work depends on the first laborer.** Attention is **fixed upon the human** instead of the divine, jealousy comes in, and the work of God is marred. **The one thus unduly honored is tempted to cherish self-confidence.** He does not realize his **dependence on God.** The people are taught to **rely on man** for guidance, and thus they **fall into error**, and are led away from God.

“**The work of God is not to bear the image and superscription of man.** From time to time the Lord will bring in different agencies, through whom His purpose can best be accomplished. Happy are they who are willing for self to be humbled, saying with John the Baptist, “**He must increase, but I must decrease.**” {*The Desire of Ages*, p. 181.5 – 182.2}

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Ellen White would not give us this warning if there was never any chance that a first labourer, who starts a work of reform, could ever fall away and lead people away from God into great apostasy. But even though John the Baptist didn't fall away, she uses him to get this very warning across. And when we think about the teachings of Christ himself, we can see that this is a principle which he often explained through parables, such as the one with the labourers in the vineyard. In that parable, in *Matthew 20:1-16*, the first labourer that was hired in the morning starts to murmur at the end of the day when he realizes that he receives the same wages as those who came in at the eleventh hour. And again the issue of trusting in man's own works lies at the heart of the matter:

“**The first laborers** of the parable represent those who, because of their services, claim preference above others. They take up their work in a **self-gratulatory spirit**, and do not bring into it self-denial and sacrifice. ...

“There is nothing more offensive to God than this narrow, **self-caring spirit**. He cannot work with any who manifest these attributes. They are insensible to the working of His Spirit. ...

“Christ warned the disciples who had been **first called** to follow Him, lest the same evil should be cherished among them. He saw that the weakness, the curse of the church, would be a **spirit of self-righteousness**. Men would think **they could do something toward earning** a place in the kingdom of heaven. They would imagine that when they had made certain advancement, the Lord would come in to help them. Thus there would be an abundance of self and little of Jesus. Many who had made a little advancement would be puffed up and think themselves superior to others. They would be eager for flattery, jealous if not thought most important. Against this danger Christ seeks to guard His disciples.

“All **boasting of merit in ourselves** is out of place. "Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth, glory in this, that he understandeth and knoweth Me, that I am the Lord which exercise loving kindness, judgment, and righteousness in the earth; for in these things I delight, saith the Lord." Jeremiah 9:23, 24.

“**The reward is not of works**, lest any man should boast; but it is all of grace. "What shall we say then that Abraham our father, as pertaining to the flesh, hath found? For if Abraham were justified by works, he hath whereof to glory; but not before God. For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness." Romans 4:1-5.” *{Christ's Object Lessons, p. 399.5 – 401.2}*

The fearful aspect of this truth is that the foolish will be those people who initially started off on the right path, but then go into error by starting to trust in the arm of flesh instead of the spirit:

“Are ye so **foolish?** having **begun in the Spirit**, are ye **now made perfect by the flesh?**” Galatians 3:3

This means that even though the first labourer can lay a right foundation, there is a warning that in spite of the conditional promise in *Zechariah 3:9*, he might not be the one who also finishes the building:

“For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Lest haply, after **he hath laid the foundation**, and is **not able to finish it**, all that behold it begin to mock him, Saying, **This man began to build, and was not able to finish.**” *Luke 14:28-30*

Probably, the most important lesson to learn from this is that we must careful not to throw out the baby with the bathwater by rejecting the foundational message the first labourer brought forth, just because he goes into apostasy. This is how “the work of God is marred” and is just the way Satan would like to have it. Unfortunately this is exactly what is happening with many in our present truth movement who are rejecting now the complete method of studying “line upon line“ as they become aware of many falsehoods that have resulted from a wrong use of this method of Bible study. But this does in no way make the principle of “line upon line” a wrong principle. We must realize that God allows these developments to take place in order to help us realize, whether we really understand these principles for ourselves or, whether we just trusted in another man to lay these things out for us:

“When the **time of trial** shall come, there are men now preaching to others who will find, upon examining the positions they hold, that there are many things for which they can give no satisfactory reason. Until thus **tested** they knew not their great ignorance. And there are many in the church who take it for granted that they understand what they believe; but, **until controversy arises, they do not know their own weakness.** When separated from those of like faith and compelled to stand singly and alone to explain their belief, **they will be surprised to see how confused are their ideas of what they had accepted as truth.** Certain it is that there has been among us a **departure from the living God and a turning to men, putting human in place of divine wisdom.**

“God will arouse His people; if other means fail, **heresies will come in among them**, which will sift them, **separating the chaff from the wheat**. The Lord calls upon all who believe His word to awake out of sleep. Precious light has come, appropriate for this time. It is Bible truth, showing the perils that are right upon us. This light should lead us to a **diligent study** of the Scriptures and a **most critical examination** of the positions which we hold. **God would have all the bearings and positions of truth thoroughly and perseveringly searched, with prayer and fasting**. Believers are not to rest in suppositions and ill-defined ideas of what constitutes truth. Their faith must be firmly founded upon the word of God so that when the testing time shall come and they are brought before councils to answer for their faith they may be able to give a reason for the hope that is in them, with meekness and fear.” {*Testimonies, Volume 5, p. 707.2–3*}

How Is Such Apostasy and Rebellion Possible?

We might ask ourselves at this point, how such developments of rebellion and apostasy are possible within the very people who should know better, since they have all this great light and knowledge? We have to understand that even though parts of the answer to this question have to remain a mystery for us, there are certain parts that are not only revealed for us to know, they are in fact emphasized so strikingly again and again since the very beginning of sacred history, that it would be extremely foolish to disregard those warnings as soon they have been forced home to our conscience. Let us read how Ellen White answers this question and to which history she refers us to in order to understand the last great apostasy:

“**Satan was an apostate**, and all who follow in the way of **apostasy** will **work in the same lines** of evil. There was a time when Satan was in harmony with God, and it was his joy to execute the divine commands. His heart was filled with love and joy in serving his Creator, until **he began to think that his wisdom was not derived from God, but was inherent in himself**, and that he was as worthy as was God to receive honor and power. When he found that he could not be as God, he was filled with **rebellion**, and would not submit his will to the will of God.

“When men **apostatize** from the truth, many will raise the question, **What is the reason this has happened?** And when they can find no reason for **apostasy**, they will be inclined to believe that the **apostates** have never had a genuine experience in the truth and cause of God, that they were wholly insincere in their professions; **but this is not safe reasoning**. What was it caused Satan to **rebel**? Was there any just reason that could be assigned for his sin? The place where sin originated has been pointed out, but the reason for sin cannot be found; for there is no reason for its

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existence. It is written of Satan, "Thou wast perfect in all thy ways from the day that thou wast created, till iniquity was found in thee." All who **apostatize** are destitute of any real excuse. Their **apostasy will be manifested in rebellion** and self-exaltation, **as it was seen in the first apostate**. Of him it is written, "Thine heart was lifted up because of thy beauty; thou hast corrupted thy wisdom by reason of thy brightness."” {*Signs of the Times, September 18, 1893 par. 1-2*}

God is “declaring the end from the beginning” and he “requireth that which is past,” so that whatever shall be at the end of the world will be “no new thing under the sun,” but will have “been already of old time, which was before us.” Isaiah 46:10; Ecclesiastes 3:15, 1:9-10. To really understand the last apostasy, we must become familiar with the first apostasy, for it is demonstrating to us the omega, or last, apostasy. Satan is called “the first apostate“, and the study of his case will prove to be a great help for us in order to understand how it will look like when the last apostasy unfolds itself.

Satan was originally called “Lucifer,” which means “Light-bearer.” He was truly blessed with great light, for it says of him that he was “full of wisdom” (Ezekiel 28:12), and his position as the first of the angels rendered him as a being with the greatest opportunities in the work for God, just like the first labourer in the parable of vineyard:

“**Lucifer**, "son of the morning," **was first** of the covering cherubs, holy and undefiled. He stood in the presence of the great Creator, and the ceaseless beams of glory enshrouding the eternal God rested upon him.” {*Patriarchs and Prophets, p. 35.1*}

Lucifer's Rebellion in Heaven

The idea that the rebellion of Lucifer also represents the omega apostasy of a new movement at the end of the world is not farfetched at all, for it is directly applied that way by Inspiration in the writings of Ellen White:

“I ask our people to study the twenty-eighth chapter of Ezekiel. The representation here made, while it **refers primarily to Lucifer**, the fallen angel, has yet a broader significance. Not one being, **but a general movement, is described, and one that we shall witness**. A faithful study of this chapter should lead those who are seeking for truth to walk in all the light that God has given to His people, **lest they be deceived by the deceptions of these last days**” (*Special Testimonies, Series B, No. 17, p. 30*). {*SDA Bible Commentary, Volume 4, p. 1162.8*}

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We already read that “all who follow in the way of apostasy will work in the same lines” as the first great apostate. Therefore, *Lucifer’s fall* is a perfect description of *the fall of the present truth movement* in the last days, because both are represented as apostatizing in spite of having great light and opportunities. Commenting on the omega apostasy, in *Selected Messages, Book 1, p. 204.1*, Ellen White describes that the “**enemy of souls** has sought to bring in the supposition that a **great reformation** was to take place among Seventh-day Adventists,” which would result in “engaging in a process of **reorganization.**” She says that “a **new organization** would be established,” and “nothing would be allowed to stand in the way of the **new movement.**” And as Lucifer began to trust in himself, so “the leaders ... would **place their dependence on human power,**” which is the essential way of how they will be “giving up the doctrines which stand as the pillars of our faith,” and how “our religion would be changed,” so that “the fundamental principles” of truth that God in His wisdom has given to the remnant church “would be accounted as error.”



With that understanding it should not be surprising for us to discover in Lucifer’s rebellion all the same characteristics of apostasy and rebellion which we already identified in our previous examples.

First, we will see that after Lucifer left the presence of God and started to drift into apostasy, he was still given time to be convicted of his error and confess it, and had he done that, he would have been restored to his former position:

“In great **mercy**, according to His divine character, **God bore long with Lucifer.** The spirit of discontent and disaffection had never before been known in heaven. ... His disaffection was proved to be without cause, and he was made to see what would be the result of persisting in **revolt. Lucifer was convinced that he was in the wrong.** He saw that “the Lord is righteous in all His ways, and holy in all His works” (Psalm 145:17); that the divine statutes are just, and that **he ought to acknowledge them** as such before all heaven. Had he done this, he might have saved himself and many angels. **He had not at that time fully cast off his allegiance to God.** Though he had left his position as covering cherub, yet **if he had been willing to return to God, acknowledging the Creator's wisdom, and satisfied to fill the place appointed him in God's great**

plan, he would have been reinstated in his office. The time had come for a **final decision**; he must fully yield to the divine sovereignty or place himself in **open rebellion**. He nearly reached the decision to return, but pride forbade him. It was too great a sacrifice for one who had been so highly honored to confess that he had been in error, that his imaginings were false, and to yield to the authority which he had been working to prove unjust.” {*Patriarchs and Prophets*, p 39.1}

It was when this last appeal of mercy was persistently rejected, that Lucifer “**fully committed himself to the great controversy** against his Maker. Thus it was that **Lucifer**, "the light bearer," the sharer of God's glory, the attendant of His throne, by transgression **became Satan**, "the adversary" of God and holy beings and the destroyer of those whom Heaven had committed to his guidance and guardianship.” (see *Patriarchs and Prophets*, p. 39.2). With this final decision his apostasy turned into an open rebellion with such a determination that it would never again be possible for him to return to God. But as we saw it in the story of Korah’s rebellion, how there were those who partook in the rebellion who were deceived, but still had another opportunity to repent, so the angels who sympathized with Satan were still granted a last opportunity to confess their error and repent, *after* he himself had *already* gone too far to return:

“Still the loyal angels urged him and his sympathizers to submit to God; and they set before them the inevitable result should they refuse: He who had created them could overthrow their power and **signally punish their rebellious daring**. No angel could successfully oppose the law of God, which was as sacred as Himself. They warned all to close their ears against **Lucifer's deceptive reasoning**, and urged him and his followers to seek the presence of God without delay and **confess the error** of questioning His wisdom and authority.

“**Many were disposed to heed this counsel, to repent** of their disaffection, and seek to be again received into favor with the Father and His Son. But Lucifer had **another deception** ready. The mighty revolter now declared **that the angels who had united with him had gone too far to return**; that he was acquainted with the divine law, and knew that God would not forgive. He declared that all who should submit to the authority of Heaven would be stripped of their honor, degraded from their position. For himself, he was determined never again to acknowledge the authority of Christ. The only course remaining for him and his followers, he said, was to assert their liberty, and gain by force the rights which had not been willingly accorded them.

“**So far as Satan himself was concerned, it was true that he had now gone too far to return. But not so with those who had been blinded by his deceptions**. To them the counsel and entreaties of the loyal angels **opened a door of hope; and had they heeded the warning, they might have broken away from the snare of Satan**. But pride, love for their leader, and the desire for unrestricted

freedom were permitted to bear sway, and the pleadings of divine love and mercy were finally rejected.” {*Patriarchs and Prophets*, p. 40.2 – 41.1}

While the door of returning to God was closed for Satan, there was still a door of hope open for the angels he had deceived (see also *Testimonies*, Vol. 9, p. 97.2). Take note of the deception at this point with care! It was declared at this point “that the angels who had united with him had gone too far to return,” even though there was still space for them to “heed the warning” and “break away from the snare of Satan” and repent! There is therefore great hope for those who at midnight realize that they have been deceived by the teachings of the omega apostasy, for they will have a last chance to humble themselves before God by acknowledging their error and come back into the fold by repentance and confession. At the same time however, the leaders of the omega apostasy will have their door of mercy shut first, but not only that, they will also falsely proclaim that the door of mercy would be shut for those whom they deceived and who are convicted to repent of the deception they fell under. At this point it is only a correct message of God’s character in dealing with His people correctly delineated on the line of prophecy that will give a reason to believe that there is still hope for the deceived ones during the omega apostasy at midnight. A false understanding of how to correctly apply the method of “line upon line” will result in misrepresenting God’s character of mercy and longsuffering by telling the people that their probation is closed while in reality it is still open. Thus the omega apostasy will “work in the same lines” as the first apostate. But the true message of “line upon line” will be a message of hope, for it will delineate God’s character correctly by placing His mercy and justice at the waymarks they belong:

“From the opening of the great controversy it has been **Satan's purpose to misrepresent God's character** and to excite **rebellion** against His law, and this work appears to be crowned with success. ... But **amid the working of evil**, God's purposes move steadily forward to their accomplishment; to all created intelligences He is making manifest **His justice and benevolence**. ... Thus in every age, **from the midst of apostasy and rebellion**, God **gathers out a people** that are true to Him--a people "**in whose heart is His law**." Isaiah 51:7.” {*Patriarchs and Prophets*, p. 338.2}

At midnight there will be deceived people who will partake in the the omega apostasy, but who will also have the opportunity afterwards to manifest their true character by following God’s last invitation of mercy when it comes. It will take the full unfolding apostasy into open rebellion, in order for them to realize the deception they have been under. These will be the ones “in whose heart is His law“, and they will reveal this fact by becoming disgusted with the actions and

teachings of the omega apostasy and through repentance and confession they will finally take their stand with God's true message of love and mercy.

Summary

Now we can summarize the most important points in order to get a comprehensive overview of how the omega apostasy will develop and eventually manifest itself into open rebellion at midnight:

- The class of the **foolish** are characterized as going into **apostasy and rebellion at midnight**.
- The **apostasy has to be met by the wise** among God's people through the proclamation of the truth.
- The **main characteristic** of rebellion and apostasy is the **dependence on human strength**.
- The foolish apostates will eventually want to **accuse, persecute and kill** the wise.
- The **omega apostasy** will **proclaim at midnight** that **probation has closed for everyone** in the present truth movement and that there is **no mercy any more** for those who want to repent.
- **The wise** of the present truth movement will **proclaim at midnight** the true character of a **merciful God** and that **probation is still open** for those who want to repent.
- **At midnight** God's love demands that judgment in the form of **punishment** must fall immediately **upon the leaders** of open rebellion.
- The omega apostasy will **work in the same lines as Satan** did in his first apostasy in heaven.
- Satan aims to use those among God's people who are in **high positions** to use them to lead others into apostasy and rebellion.

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- In the history of ancient Israel often the **rulers and the leading men** were among the **first to transgress**, and so many of the people were guilty that the apostasy became national.
- Satan represents those who, like himself, have had, **greatest light and opportunities**, but through a trust in themselves instead of Christ, are led into open rebellion and apostasy against the truth.
- Ellen White warns that **the first labourer in a reform-movement**, even though he **began good with the right work**, could become **self-confident, forget his dependence upon God**, teach the people to **trust in human power** and by that **lead them into error**. This is why the first labourer might **not be the one who also finishes** the work.

Let us be thankful that the Lord is such a merciful God, “gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin,” who “will in no wise cast out” him that cometh to Him. God is in control, and He has a plan to meet the coming apostasy and defeat Satan’s devices, so that whoever chooses might have his eyes opened, come to a knowledge of the truth, and be saved. God waits for us to follow him in the path of self-denial and cross-bearing to cooperate with Him in demonstrating to the deceived ones a character that will break their hardened hearts in order to receive Christ and break away from the snares of apostasy and rebellion.



Health Section

The Blessing of Exercise

Taking Care of our Body – the Physical Machinery



“The **intellectual, moral, and physical** faculties are to be equally cultivated and improved, that we may reach the highest standard in the attainment of knowledge. Education is one-sided unless **the whole of the human machinery** is used.” *{The Youth’s Instructor, August 17, 1899 par. 5}*

“The **physical machinery** being **untaxed** leads to a great amount of activity in the brain. **This becomes the devil’s workshop.** Never can the life that is ignorant of **the house we live in** be an all-round life.” *{Manuscript Releases, Volume 13, p. 255.3}*

“God designed that **the living machinery** should be **in daily activity**; for in this activity or motion is its preserving power.” *{Healthful Living, p. 131.3}*

The Balance Between Exercise, Study, Eating and Sleep

“**Sound health lies at the very foundation of the student’s success.** Without it, he can never see the fruition of his ambitions and his hopes. Hence a knowledge of **the laws by which health is secured and preserved** is of preeminent importance. The **human body** may be compared to **nicely adjusted machinery**, which **needs care** to keep it in running order. One part should not be subjected to constant wear and pressure, while another part is rusting from inaction. While the mind is taxed, the muscles also should have their proportion of **exercise**. Every young person should learn how to regulate his dietetic habits,--**what to eat, when to eat, and how to eat.** He should also learn **how many hours may be spent in study, and how much time should be given to physical exercise.**

“It is a duty which every student owes to himself, to society, and to God, to properly **regulate his habits of eating, sleeping, study, and exercise**; but there are few who have the moral courage and the **self-control** to act from **principle**. The student who **studies hard, sleeps and exercises little, and eats irregularly** of an improper or inferior quality of food, is obtaining mental discipline **at the**

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expense of health and morals, of spirituality, and, it may be, of life itself.” {*Signs of the Times, August 26, 1886 par. 4-5*}

The Sin of Breaking the Laws of Health

“It is just as much **sin to violate the laws of our being** as to break one of the Ten Commandments, for we cannot do either without breaking God's law.” {*Testimonies, Volume 2, p. 70.1*}

The Curse of Inactivity

“The student sits day after day in a close room, bending over his desk or table, his chest contracted, his lungs crowded. His brain is taxed to the utmost, **while his body is inactive**. He cannot take full, deep inspirations; his blood moves sluggishly; his feet are cold, his head hot. **How can such a person have health?** It is not hard study that is destroying the health of students, so much as it is their **disregard of nature's laws**. Let them take **regular exercise** that will cause them to breathe deep and full, and they will soon feel that they have a new hold on life.”
{*Signs of the Times, August 26, 1886 par. 10*}



Exercise Essential for Mental and Moral Power

“The student who with limited time and means is struggling to gain an education should realize that **time spent in physical exercise is not lost**. He who continually pores over his books will find, after a time, that **the mind has lost its freshness**. Those who give proper attention to **physical** development will make greater advancement in literary lines than they would if their entire time were devoted to study.

“By pursuing one line of thought exclusively, **the mind often becomes unbalanced**. But every faculty may be safely exercised if **the mental and physical powers** are equally taxed and the subjects of thought are varied.

“**Physical inaction lessens not only mental but moral power**. The **brain nerves** that connect with the whole system **are the medium through which heaven communicates** with man and affects the inmost life. Whatever hinders the circulation of the electric current in the nervous system, thus weakening the vital powers and lessening mental susceptibility, makes it more difficult to arouse the moral nature.

“Again, **excessive study**, by increasing the flow of blood to the brain, **creates morbid excitability that tends to lessen the power of self-control, and too often gives sway to impulse or caprice**. Thus the door is opened to impurity. The **misuse or nonuse of the physical powers** is largely responsible for the **tide of corruption** that is overspreading the world. "Pride, fullness of bread, and abundance of idleness," are as deadly foes to human progress in this generation as when they led to the destruction of Sodom.

“Teachers should understand these things, and should instruct their pupils in these lines. Teach the students that right living depends on right thinking, and that **physical activity is essential to purity of thought**.” *{Education, p. 208.3 – 209.4}*

Balanced Exercise

“Not only will the organs of the body be strengthened **by exercise**, but **the mind** also will **acquire strength and knowledge through the action** of those organs. The exercise of one muscle, while others are left with nothing to do, will not strengthen the inactive ones any more than the continual exercise of one of the organs of the mind will develop and strengthen the organs not brought into use. Each faculty of the mind and each muscle has its distinctive office, and all require to be exercised in order to become properly developed and retain healthful vigor. Each organ and muscle has its work to do in the living organism. **Every wheel in the machinery must be a living, active, working wheel**. Nature's fine and wonderful works need to be kept in active motion in order to accomplish the object for which they were designed. Each faculty has a bearing upon the others, and **all need to be exercised in order to be properly developed**. If one muscle of the body is exercised more than another, the one used will become much the larger, and will destroy the harmony and beauty of the development of the system. **A variety of exercise will call into use all the muscles of the body**.” *{Testimonies, Volume 3, p. 77.1}*

The Best Exercise - Walking

“There is **no exercise** that will prove as **beneficial** to every part of the body as **walking**.” {*Healthful Living, p. 130.2*}

“There is **no exercise** that can take the place of **walking**. By it the circulation of the blood is greatly improved.” {*Testimonies, Volume 3, p. 78.2*}



Walking – the Best Prevention Against Diseases

“**Morning exercise**, in **walking** in the free, invigorating air of heaven, or cultivating flowers, small fruits, and vegetables, is necessary to a healthful circulation of the blood. It is **the surest safeguard** against colds, coughs, congestions of the brain and lungs, inflammation of the liver, the kidneys, and the lungs, **and a hundred other diseases**.” {*Healthful Living, p. 130.4*}

Walking – the Best Medicine

“When the weather will permit, all who can possibly do so ought to **walk in the open air every day, summer and winter**. But the clothing should be suitable for the exercise, and the feet should be well protected. **A walk**, even in winter, **would be more beneficial to the health than all the medicine the doctors may prescribe**. ... The muscles and veins are enabled better to perform their work. There will be increased vitality, which is **so necessary to health**. The lungs will have needful action, for it is impossible to go out in the bracing air of a winter's morning without inflating the lungs.” {*Testimonies, Volume 2, p. 529.1*}

Walking Exercise After Meals to Help Digestion

“**Exercise** will aid the work of **digestion**. To **walk out after a meal**, hold the head erect, put back the shoulders, and **exercise moderately**, will be a great benefit. The mind will be diverted from

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self to the beauties of nature. The less the attention is called to the stomach after a meal, the better. If you are in constant fear that your food will hurt you, it most assuredly will. Forget self, and think of something cheerful.” {*Testimonies, Volume 2, p. 530.1*}

No Study & No Violent Exercise Immediately After Meals

“You need **physical exercise**. You move and act as if you were wooden, as though you had no elasticity. **Healthy, active exercise** is what you need. This will invigorate the mind. **Neither study nor violent exercise should be engaged in immediately after a full meal; this would be a violation of the laws of the system.** Immediately after eating there is a strong draft upon the nervous energy. The brain force is called into active exercise to assist the stomach; therefore, when the mind or body is taxed heavily after eating, the process of digestion is hindered. The vitality of the system, which is needed to carry on the work in one direction, is called away and set to work in another.

“You need to **exercise temperance in all things**. Cultivate the higher powers of the mind, and there will be less strength of growth of the animal. It is impossible for you to increase in spiritual strength while your appetite and passions are not under perfect control. Says the inspired apostle: "I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway."” {*Testimonies, Volume 2, p. 413.1–2*}

Exercise Every Day Outside in Fresh and Pure Air

“Those who do not use their limbs **every day** will realize a **weakness** when they do attempt to **exercise**. The veins and muscles are not in a condition to perform their work and keep all **the living machinery in healthful action**, each organ in the system doing its part. The limbs will strengthen with use. **Moderate exercise every day** will impart strength to the muscles, which without exercise become flabby and enfeebled.

By **active exercise in the open air every day**, the liver, kidneys, and lungs also will be strengthened to perform their work. **Bring to your aid the power of the will**, which will resist cold and will give energy to the nervous system. **In a short time you will so realize the benefit of exercise and pure air that you would not live**



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without these blessings. Your lungs, deprived of air, will be like a hungry person deprived of food. Indeed, we can live longer without food than without **air, which is the food that God has provided for the lungs**. Therefore do not regard it as an enemy, but as a precious blessing from God.” {*Testimonies, Volume 2, p. 533.1*}

Exercise for the Sick

“Many labor under the mistaken idea that **if they have taken cold**, they must carefully exclude the outside air and increase the temperature of their room until it is excessively hot. The system may be deranged, the pores closed by waste matter, and the internal organs suffering more or less inflammation, because the blood has been chilled back from the surface and thrown upon them. **At this time, of all others, the lungs should not be deprived of pure, fresh air. If pure air is ever necessary, it is when any part of the system, as the lungs or stomach, is diseased. Judicious exercise** would induce the blood to the surface, and thus relieve the internal organs. **Brisk, yet not violent exercise in the open air, with cheerfulness of spirits, will promote the circulation, giving a healthful glow to the skin, and sending the blood, vitalized by the pure air, to the extremities. The diseased stomach will find relief by exercise.** Physicians frequently advise invalids to visit foreign countries, to go to the springs, or to ride upon the ocean, in order to regain health; when, **in nine cases out of ten, if they would eat temperately and engage in healthful exercise with a cheerful spirit, they would regain health and save time and money. Exercise**, and a free and abundant use of the **air and sunlight**,--blessings which Heaven has freely bestowed upon all,--would give life and strength to the emaciated invalid.” {*Testimonies, Volume 2, p. 530.2*}

“**Physical exercise** is a precious blessing for both mental and physical ailments. **Exercise**, with cheerfulness, would, in many cases, **prove a most effective restorer** to the complaining invalid. Useful employment would bring into **exercise the enfeebled muscles**, and would enliven the stagnant blood in the system, and would arouse the torpid liver to perform its work. The circulation of the blood would be equalized, and the entire system invigorated to **overcome bad conditions**.

“I frequently turn from the bedside of these self-made invalids, saying to myself, **Dying by inches, dying of indolence, a disease which no one but themselves can cure.**” {*The Health Reformer, January 1, 1871 par. 4-5*}

How Ellen White Would Use Her Willpower If She Was Sick

“I sometimes meet with young women lying in bed sick. They complain of headache. Their pulse may be firm, and they be full in flesh; yet their sallow skins indicate that they are bilious. My thoughts have been that, **if I were in their condition, I should know at once what course to pursue to obtain relief.** Although I might feel indisposed, I should **not expect to recover while lying in bed.** I should **bring willpower to my aid,** and should **leave my bed and engage in active physical exercise.** I should strictly observe **regular habits of rising early.** I should **eat sparingly,** thus relieving my system of unnecessary burden, and should encourage cheerfulness, and give myself the benefits of **proper exercise in the open air.** I should **bathe frequently,** and **drink freely of pure, soft water.** If this course should be followed perseveringly, resisting the inclination to do otherwise, **it would work wonders in the recovery of health.**” {*Medical Ministry, p. 106.6*}

