

Leaves of Life

Tree of Life Ministries

Edition 15

The Structure Part 4 The Judgement of the Living

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“We must learn that others have rights as well as we ourselves. **When a brother receives new light upon the Scriptures, he should frankly explain his position, and every minister should search the Scriptures with the spirit of candor, to see if the points presented can be substantiated by the Inspired Word.** ‘The servant of the Lord must **not strive; but be gentle** unto all men, apt to teach, patient, in meekness **instructing those that oppose themselves;** if God peradventure will give them repentance to the acknowledging of the truth.’ [[2 Timothy 2:24, 25.](#)]

“Every soul must look to God with contrition and humility, that He may guide and lead and bless. We must not trust to others to search the Scriptures for us. **Some of our leading brethren have frequently taken their position on the wrong side;** and if God would send a message and wait for these older brethren to open the way for its advancement, **it would never reach the people.** These brethren will be found in this position until they become partakers of the divine nature to a greater extent than ever they have been in the past.

“There is sadness in heaven over the spiritual blindness of many of our brethren. Our younger ministers, who fill less important positions, must make decided efforts to come to the light, to **sink the shaft deeper and still deeper in the mine of truth.**

“The rebuke of the Lord will rest upon those who would bar the way, that clearer light shall not come to the people. A great work is to be done, and God sees that our leading men have need of more light, that they may unite with the messengers whom He sends to accomplish the work that He designs shall be done. **The Lord has raised up messengers, and endued them with His Spirit, and has said, ‘Cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgression, and the house of Jacob their sins.’** [[Isaiah 58:1.](#)] **Let no one run the risk of interposing between the people and the message of Heaven. This message will go to the people; and if there were no voice among men to give it, the very stones would cry out.**

“I call upon every minister to seek the Lord, to put away pride and strife for supremacy, and to humble the heart before God. It is the coldness of heart, the unbelief...

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 Mark Bruce.

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...of those who ought to have faith, that keeps the churches in feebleness.” {*Gospel Workers, P. 303, 304*}

Introduction

In our last edition, we took some time to establish the Midnight Cry as the point, where “The Man of Sin” will reveal himself, both externally (The Papacy) and internally (Judas). This, as we read, takes place when the foolish virgins deliver up God’s people to be put to death under orders of the Papacy, thus revealing their true characters. We saw this in the vision of the narrow way, when they came to “The Chasm,” marking the point where God’s people will come to their final test, a test marked by a “Time” of “Perplexity and distress,” where when faced with death, it will be seen who has made preparation and who has not.

In this edition, we will discuss how this period of trial, marks the point where God’s people, whilst demonstrating their characters, their names are either being retained in the book of life, or being removed for eternity; there is no second probation. Let us now establish that the point where the Midnight Cry is given, marked by the Chasm, is also the place where the Father begins His investigation upon our characters, to see if in fact we have been gathering oil, or whether or not we have wasted the time given us.

Let us begin by establishing a point that teaches us, that in order to understand something correctly, we must bring all the subject matter together, allowing God’s word to put things in their correct time and place. Combining several of Miller’s Rules together, will help us to understand this point more clearly.

Miller’s Rule No’s 6, 4 and 5

“God has revealed things to come, by visions, in figures and parables, and in this way **the same things are often times revealed again and again**, by different visions, or in different figures and parables. **If you wish to understand them, you must combine them all in one.**” (Rule No 6)

“To understand doctrine, **bring all the Scriptures together on the subject** you wish to know; then **let every word have its proper influence**, and if you can form your theory without a contradiction, you cannot be in an error.” (Rule No 4)

“**Scripture must be its own expositor, since it is a rule of itself.** If I depend on a teacher to expound it to me, and he should guess at its meaning, or desire to have it so on account of his sectarian creed, or to be thought wise, then his guessing, desire, creed, or wisdom is my rule, not the Bible.” (Rule No 5)

Let us now employ these principles, bringing several parables together, so that the Bible can interpret itself. This will allow us to pinpoint where the Investigative judgment will begin for God’s people at the end of the World, without relying on the words of men, who are faulty.

When The King Comes In

“In the parable of Matthew 22 the same figure of the marriage is introduced, and the investigative judgment is clearly represented as taking place before the marriage. Previous to the wedding the king comes in to see the guests, to see if all are attired in the wedding garment, the spotless robe of character washed and made white in the blood of the Lamb. Matthew 22:11; Revelation 7:14. He who is found wanting is cast out, but all who upon examination are seen to have the wedding garment on are accepted of God and accounted worthy of a share in His kingdom and a seat upon His throne. This work of examination of character, of determining who are prepared for the kingdom of God, is that of the investigative judgment, the closing of work in the sanctuary above.” {*The Great Controversy*, P. 428, par. 1}

In the above quote it explains to us that the Investigative judgment takes place before the marriage, marked by the point where the King comes into view the guests. We understand that the marriage takes place according to Matthew 25:10, when the door closes to all those who did not gather oil. We will see now as we go through, that the point that the father comes in prior to the door closing in Matthew 22:11, is marked by “The Cry” going out at “Midnight,” when character is revealed in Matthew 25:6.

“When the king came in to view the guests, the real character of all was revealed.” {*Christ’s Object Lessons*, P. 309, par. 3}

“We are now living in a most perilous time, and not one of us should be tardy in seeking a preparation for the coming of Christ. **Let none follow the example of the foolish virgins**, and think that it will be safe to wait until the crisis comes before gaining a preparation of character to stand in that time. It will be too late to seek for the righteousness of Christ when the guests are called in and examined. Now is the time to put on the righteousness of Christ,--the wedding garment that will fit you to enter into the marriage supper of the Lamb. In the parable, the foolish virgins are represented as begging for oil, and failing to receive it at their request. **This is symbolic of those who have not prepared themselves by developing a character to stand in a time of crisis.** It is as if they should go to their neighbors and say, Give me your character, or I shall be lost. Those that were wise could not impart their oil to the flickering lamps of the foolish virgins. Character is not transferable. It is not to be bought or sold; it is to be acquired. The Lord has given to every individual an opportunity to obtain a righteous character through the hours of probation; but he has not provided a way by which one human agent may impart to another **the character which he has developed by going through hard experiences, by learning lessons from the great Teacher, so that he can manifest patience under trial, and exercise faith so that he can remove mountains of impossibility.** It is impossible to impart the fragrance of love,--to give to another gentleness, tact, and perseverance. It is impossible for one human heart to pour into another the love of God and humanity.

“But the day is coming, and it is close upon us, when every phase of character will be revealed by special temptation. Those who remain true to principle, who exercise

faith to the end, **will be those who have proved true under test and trial** during the previous hours of their probation, and **have formed characters after the likeness of Christ**. It will be those who have cultivated close acquaintance with Christ, who, through his wisdom and grace, **are partakers of the divine nature**. But no human being can give to another, heart-devotion and noble qualities of mind, and supply his deficiencies with moral power. We can each do much for each other by giving to men a Christlike example, thus influencing them to go to Christ **for the righteousness without which they cannot stand in the judgment**. Men should prayerfully consider the important matter of character-building, and frame their characters after the divine model. {*The Youth Instructor, January 16, 1896 par. 2, 3*}

“It is in a crisis that character is revealed. When the earnest voice proclaimed **at midnight**, ‘Behold, the bridegroom cometh; go ye out to meet him,’ and the sleeping virgins were roused from their slumbers, **it was seen who had made preparation for the event**. Both parties were taken unawares; but one was prepared for the emergency, and the other was found without preparation. So now, a sudden and unlooked-for calamity, **something that brings the soul face to face with death**, will show whether there is any real faith in the promises of God. It will show whether the soul is sustained by grace. **The great final test** comes at the close of human probation, when it will be too late for the soul's need to be supplied.

“The ten virgins are watching in the evening of this earth's history. **All claim to be Christians**. All have a call, a name, a lamp, and **all profess to be doing God's service**. All apparently wait for Christ's appearing. **But five are unready**. Five will be found surprised, dismayed, outside the banquet hall.” {*Christ's Object Lessons, P. 412, par. 1,2*}

As we can see, the Bible and the SOP interprets to us, that it is at Midnight, when the Cry goes out according to Matthew 25:6, that marks the point where character is revealed, teaching us that the judgment of the living begins when the death decree is brought against God's people. Notice below, there is a class who had claimed to be Christians, who had on sheep's clothing, representing an outward claim to be Christians, claiming to have done **“Many wonderful works.”** Yet their hearts were evil, they did not possess the oil necessary to stand in the trial. These are a representation of the False Prophets spoken of in Matthew 24, doing **“Great signs and wonders”**, that **“If it were possible, they shall deceive the very elect.”** (Matthew 24:24)

“Beware of **false prophets**, which come to you in **sheep's clothing**, but **inwardly** they are ravening wolves.” (Matthew 7:15)

“At the final day, many will claim admission to Christ's kingdom, saying, ‘We have eaten and drunk in Thy presence, and Thou hast taught in our streets.’ **‘Lord, Lord, have we not prophesied in Thy name?** and in Thy name have cast out devils? and **in Thy name done many wonderful works?**’ But the answer is, ‘I tell you, I know you not whence ye are; depart from Me.’ Luke 13:26; **Matthew 7:22**; Luke 13:27. In this life they have not entered into fellowship with Christ; therefore **they know not the language of heaven**, they are strangers to its joy. ‘What man knoweth the things of a man, save the spirit of man which

is in him? even so the things of God knoweth no man, but the Spirit of God.' 1 Corinthians 2:11. {*Christ's Object Lessons, P. 412, par. 3*}

As we read in our last edition, Judas, who is a foolish virgin, falls away at this point, delivering up God's true people.

"I saw the **nominal church** and **nominal Adventists, like Judas**, would betray us to the Catholics to obtain their influence to come against the truth. The saints then will be an obscure people, little known to the Catholics; but the churches and nominal Adventists who know of our faith and customs (for they hated us on account of the Sabbath, for they could not refute it) **will betray the saints and report them to the Catholics** as those who disregard the institutions of the people; that is, that they keep the Sabbath and disregard Sunday. {*Spalding and Magan, P. 1, par. 5*}

"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..." ST October 23, 1879, Art. B, par. 10

In agreement with Miller's Rules, that all the parables are to be brought together as one, in order to have a correct understanding of them, we can see from the quote above, that just as Judas and the Foolish Virgins are revealed at Midnight, that it also marks the point where the Tares are revealed. Let us now look at this parable, so that we can have a better understanding of what is taking place at this point.

The Tares Revealed

“**A**nother parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: **But while men slept**, his enemy came and sowed tares among the wheat, and went his way. **But when the blade was sprung up, and brought forth fruit, then appeared the tares also**. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. **The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest**: and in the time of harvest **I will say to the reapers, Gather** ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn." (Mat 13:24-30)

Firstly, the command from Christ is that they are both to grow together until the harvest, the harvest being the end of the world, where He will command the reapers to gather.

"The enemy that sowed them is the devil; **the harvest is the end of the world**; and the reapers are the angels." (Mat 13:39)

Sister White explains to us that the parable of the Ten Virgins in Matthew 25 is a parallel to Matthew 24, paralleling the coming of Christ with the coming of the bridegroom.

“The coming of Christ, as announced by the first angel's message, was understood to be represented by **the coming of the bridegroom**. The widespread reformation under the proclamation of His soon coming, answered to the going forth of the virgins. **In this parable, as in that of Matthew 24, two classes are represented.**” {*The Great Controversy, P. 393, par. 4*}

In Matthew 24 Christ parallels His coming at the end of the world, to the marriage in Matthew 25. This is the harvest, where He sends His Angel's (The Reapers) to gather His people.

“And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and **they shall see the Son of man coming in the clouds of heaven** with power and great glory. And **he shall send his angels** with a great sound of a trumpet, and **they shall gather** together his elect from the four winds, from one end of heaven to the other.” (Mat 24:30-31)

We can see this in the following verses where Christ comes on the clouds to reap the harvest.

“And I looked, and behold a white cloud, and **upon the cloud one sat like unto the Son of man**, having on his head a golden crown, and **in his hand a sharp sickle**. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, **Thrust in thy sickle, and reap**: for the time is come for thee to reap; **for the harvest of the earth is ripe.**” (Rev 14:14-15)

Let us now give another witness, that the “Coming of the Bridegroom,” like the harvest, is the end of the world. In the quote below Sister White parallels the “Coming of the Bridegroom,” to the second coming of Christ.

“In the parable, all the ten virgins went out to meet the bridegroom. All had lamps and vessels for oil. For a time there was seen no difference between them. **So with the church that lives just before Christ's second coming.** All have a knowledge of the Scriptures. All have heard the message of **Christ's near approach**, and confidently expect **His appearing**. But as in the parable, so it is now. A time of waiting intervenes, faith is tried; and when the cry is heard, **‘Behold, the Bridegroom cometh; go ye out to meet Him,’** many are unready. They have no oil in their vessels with their lamps. They are destitute of the Holy Spirit.” {*Christ's Object Lessons, P. 408, par. 2*}

In the parable of the Wheat and Tares, it teaches us that it is **“Whilst men slept”**, that the tares are sown. As we have seen, this parable is merely a parallel to the parable of

the ten virgins. It states in the parable of the ten virgins that “Whilst the Bridegroom tarried, **they all slumbered and slept**”, marking the tarrying time as the same point where the tares are sown. This leads us down to the point where the blade springs up and the tares are revealed, marking also the point where fruit is first seen in the blade.

“But **when** the blade was sprung up, **and brought forth fruit, then** appeared the tares also.” (Matthew 13:26)

As we illustrated in Editions 1 and 2 of Leaves of Life, fruit bearing is a process that begins with the Blade, illustrating the first step, however, it is not complete until it has been brought to the full at the third step of the process.

“There is ‘first the **bud**, then the **blossom**, and next the **fruit**,’ ‘first the **blade**, then the **ear**, after that the **full corn** in the ear.’ This is exactly what the Bible utterances are to us.” {*SDA Bible Commentary, Volume 7, P. 945, par. 5*}

The blade being a parallel to the bud, marking the point where the fruit is first seen.

“...**The fruit is first seen in the bud**, enclosing the future pear, peach, or apple, and the Lord develops these in their proper season, because they do not resist His working...” (Letter 131, 1897). {*SDA Bible Commentary, Volume 6, P. 1067, par. 7*}

Therefore, at Midnight, it is revealed who you are, whether or not you have oil in your lamps and your fruit begins to appear, or whether or not you have no oil and you will bear no fruit.

I want to now show, that when the fruit appears, marking the point where it will be seen who has oil in their lamps, that the servants of the parable are in fact the “Tares,” the accusers of the Brethren. When they see God’s people bringing forth fruit, humbling themselves before the lord, it is not according to their narrow ideas and they will manifest a bitter spirit towards them, calling them “Tares” and looking to uproot them.

“**Let none, then, become accusers of the brethren, but let the tares grow together with the wheat**; for thus Christ has said it should be. But we are not under the necessity of **being tares ourselves**, because the harvest is not all wheat.” {*Notebook Leaflets from the Elmshaven Library, vol. 1, P. 84, par. 1*}

Christ tells us plainly, that many who think themselves Christians, will find themselves outside of the marriage Supper.

“...**Many who think themselves Christians will at last be found wanting. Many will be in heaven who their neighbors supposed would never enter there.** Man judges from appearance, but God judges the heart. **The tares and the wheat are to grow together until the harvest**; and the harvest is the end of probationary time.” {*Christ’s Object Lessons, P. 71, par. 3*}

At Midnight, it will be revealed who is a “Tare,” when they begin to accuse their brethren, lifting themselves up over them, thinking themselves better than they really are. Let us bring another parable together now where we can see this very same illustration.

The Pharisee And The Publican

“Two men went up into the temple to pray; **the one a Pharisee, and the other a publican. The Pharisee stood and prayed** thus with himself, God, I thank thee, that I am not as other men are, **extortioners, unjust, adulterers, or even as this publican.** I fast twice in the week, I give tithes of all that I possess. And **the publican, standing afar off, would not lift up so much as his eyes unto heaven,** but smote upon his breast, saying, God **be merciful to me a sinner.** I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.” (Luke 18:10-14)

It is easy to see a clear contrast here. Firstly, the Pharisee is standing up and praying to God, showing to the universe that he has no reverence for his Creator, boasting of his own righteousness. This is in contrast with the Publican, who is on his face pleading for mercy. Sister White comments on this point.

“Is it possible that with all the light that God has given to His people on the subject of reverence, that ministers, principals, and teachers in our schools, by precept and example, **teach young men to stand erect in devotion as did the Pharisees?** Shall we look upon this as significant of **their self-sufficiency and self-importance?** Are these traits to become conspicuous?...

“We hope that our brethren will not manifest less reverence and awe as they approach the only true and living God than the heathen manifest for their idol deities, or these people will be our judges in the day of final decision. I would speak to all who occupy the place of teachers in our schools. Men and women, **do not dishonor God by your irreverence and pomposity. Do not stand up in your Pharisaim and offer your prayers to God.** Mistrust your own strength. Depend not in it; **but often bow down on your knees before God, and worship Him.**” {Prayer, P. 208, par. 2, 3}

“**Those who claim to be sinless are in the condition of the Pharisee,** who boasted of his almsgiving, **thanking God that he was not like the publican.** The poor publican had no piety or goodness to boast of. **But bowed down by grief and shame,** he sent up from his stricken soul a longing cry for God's mercy. **He dared not even lift up his eyes toward heaven,** but beat upon his breast, praying; ‘Lord, be merciful to me a sinner.’ The sin—pardoning Redeemer tells us that **this man went to his house justified rather than the other.**” {Life Sketches Manuscript, P. 122, par. 2}

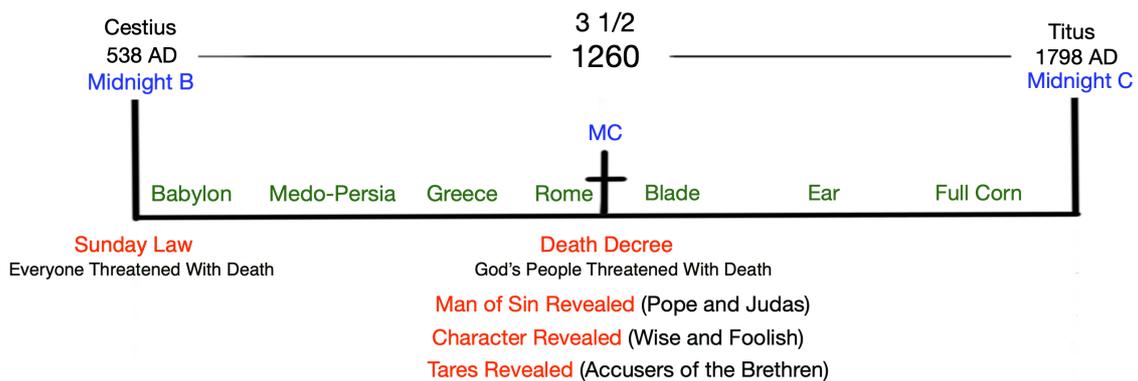
Sister White goes on to say that those who think highly of themselves, will despise other people and become the “Accusers of their Brethren”, which is a demonstration of the character of Satan. Whereas those who humble themselves are those who will be justified.

The Accuser Of The Brethren

“Whoever trusts in himself that he is righteous, will despise others. As the Pharisee judges himself by other men, so he judges other men by himself. His righteousness is estimated by theirs, and the worse they are the more righteous by contrast he appears. **His self-righteousness leads to accusing.** “Other men” he condemns as transgressors of God's law. **Thus he is making manifest the very spirit of Satan, the accuser of the brethren.** With this spirit it is impossible for him to enter into communion with God. He goes down to his house destitute of the divine blessing.” {*Christs Object Lessons, P. 151, par. 2*}

As we read earlier, the King comes into see who has on the wedding garment: “And when the king came in to see the guests, **he saw there a man which had not on a wedding garment:**” (Matthew 22:11). Christ who knows all things, already knows who is saved and who is lost. However, the purpose of the investigative judgment is to demonstrate to the whole Universe that he is a just God and this His ways are righteous. The man who does not have on a wedding garment, represents all those, who like the tares, will manifest a bitter Spirit towards their Brethren and begin to accuse them.

Let us now place all this upon a line that we might be able to see these things correctly.



Once we have this established, that the revealing of character takes place when we come face to face with death, where those who have oil in their lamps will reveal the fact by humbling themselves before Christ and plead for deliverance from the accusers of their Brethren, who in contrast are the ones who will deliver them up to death: “

A nice illustration of this can be seen in the work of Zechariah the Priest, who pleaded not only for his own sin, but in agreement with Leviticus 26, he pleads also for the sins of his people, who had been deceived by Satan.

“In the prophecy of Zechariah is brought to view Satan's accusing work, and the work of Christ in resisting the adversary of His people. The prophet says, ‘He showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?’

Now Joshua was clothed with filthy garments, and stood before the angel.” Zechariah 3:1-3. {*Christ’s Object Lessons, P. 166, par. 3*}

Notice in the quote above, it states that Joshua is clothed with filthy garments. How can this be? Doesn’t it state that they needed to have on the wedding garment to enter into the wedding feast? Let us look closely and we will see that this is no contradiction, that in fact the filthy garments represent the accusations of Satan, who reminds them of their past sins. The reality is that because of their humility and confessions before God, they are in fact represented as righteous before God, demonstrating their complete trust in Christ and distrust of self.

“Remove the filthy garments from them, with which wicked men have delighted to clothe them. Give them a change of raiment, even the white robes of righteousness, and set a fair mitre upon their heads.” {*Selected Messages, Book 3, P. 430, par. 2*}

This is the test that God’s people must endure. Will they listen to Christ’s voice, which grants them redemption and deliverance through His promises, or will they listen to the voice of another; which in this case represents Satan’s accusations, who states that they can never be saved, because of their sinful lives.

The Filthy Garments

“The people of God are here **represented as a criminal on trial.** Joshua, as high priest, is seeking for a blessing for his people, who are in great affliction. While he is pleading before God, Satan is standing at his right hand as his adversary. **He is accusing the children of God, and making their case appear as desperate as possible.** He presents before the Lord their evil doings and their defects. He shows their faults and failures, hoping they will appear of such a character in the eyes of Christ that He will render them no help in their great need. **Joshua, as the representative of God's people, stands under condemnation, clothed with filthy garments.** Aware of the sins of his people, he is weighed down with discouragement. **Satan is pressing upon his soul a sense of guiltiness that makes him feel almost hopeless.** Yet there he stands as a suppliant, with Satan arrayed against him.

“The work of Satan as an accuser began in heaven. This has been his work on earth ever since man's fall, and **it will be his work in a special sense as we approach nearer to the close of this world's history.** As he sees that his time is short, he will work with greater earnestness to deceive and destroy. **He is angry when he sees a people on the earth who, even in their weakness and sinfulness, have respect to the law of Jehovah.** He is determined that they shall not obey God. He delights in their unworthiness, and has devices prepared for every soul, that all may be ensnared and separated from God. **He seeks to accuse and condemn God and all who strive to carry out His purposes** in this world in mercy and love, in compassion and forgiveness.

“Every manifestation of God's power for His people arouses the enmity of Satan. Every time God works in their behalf, Satan with his angels works with renewed vigor to compass their ruin. He is jealous of all who make Christ their strength. **His object is to**

instigate evil, and when he has succeeded, throw all the blame upon the tempted ones. He points to their filthy garments, their defective characters. He presents their weakness and folly, their sins of ingratitude, their unlikeness to Christ, which have dishonored their Redeemer. **All this he urges as an argument proving his right to work his will in their destruction. He endeavors to affright their souls with the thought that their case is hopeless,** that the stain of their defilement can never be washed away. **He hopes so to destroy their faith that they will yield fully to his temptations, and turn from their allegiance to God.”** {*Christ’s Object Lessons, P. 166-168*}

As we can see, the “Tares” are those who accuse their Brethren, doing the work of Satan to discourage those who are seeking to obey God and do His will. In this next quote it likens them unto false shepherds and false watchmen, those who do not understand correctly the prophetic time, showing where we are in prophetic history, instead they multiply, sowing their tares (Falsehoods), to distract and discourage God’s people.

“The tares and wheat are now commingled, but then the one hand that alone can separate them will give to everyone his true position. Those who have had the light of truth, and heard the warning message, heard the invitation to the marriage supper—**farmer, merchant, lawyer, false shepherds who have quieted the convictions of the people, unfaithful watchmen who have not sounded the warning or known the time of night—all who have refused obedience to the laws of the kingdom of God, will have no right therein.** Those who have sought an excuse to avoid the cross of separation from the world will, with the world, be taken in the snare. **They mingled with the tares from choice. Like drew to like in transgression.** It is a fearful assimilation. Men choose to stand with the first rebel, who tempted Adam and Eve in Eden to disobey God. **The tares multiply themselves, for they sow tares, and they have their part with the root of all sin—the devil.”** {*Testimonies to Ministers, P. 235, par. 1*}

As each class demonstrates whether they are a tare, or a wheat in the time of judgment, they all pass in review before the Father, who determines from their own words and actions whether or not they will be retained in the book of life, or not.

“By the king’s examination of the guests at the feast is **represented a work of judgment.** The guests at the gospel feast are those who **profess to serve God,** those whose names are written in the book of life. But not all who profess to be Christians are **true disciples. Before the final reward is given, it must be decided who are fitted to share the inheritance of the righteous. This decision must be made prior to the second coming of Christ in the clouds of heaven; for when He comes, His reward is with Him, “to give every man according as his work shall be.”** Revelation 22:12. Before His coming, then, the character of every man’s work will have been determined, and to every one of Christ’s followers the reward will have been apportioned according to his deeds.

“It is while men are still dwelling upon the earth that the work of **investigative judgment** takes place in the courts of heaven. **The lives of all His professed followers pass in review before God.** All are examined according to the record of the books of heaven,

and **according to his deeds the destiny of each is forever fixed.**” {*Christ’s Object Lessons, P. 310, par. 1, 2*}

As we have already explained in earlier editions, this test takes place under the image of the Beast test. This is the test that will determine our fitness for heaven.

“...The Lord has shown me clearly that the image of the beast will be formed before probation closes; **for it is to be the great test for the people of God, by which their eternal destiny will be decided...**

“In [Revelation 13](#) this subject is plainly presented; [[Revelation 13:11-17](#), quoted].

“**This is the test that the people of God must have before they are sealed.** All who prove their loyalty to God by observing His law, and refusing to accept a spurious sabbath, will rank under the banner of the Lord God Jehovah, and **will receive the seal of the living God.** Those who yield the truth of heavenly origin, and accept the Sunday sabbath, will receive the mark of the beast...” {*Manuscript Releases, Volume 15, P. 15, par. 3*}

Let us now tie these two thoughts together showing clearly that it is during the time from the Chasm to Midnight point C, the time where we come face to face with death, where the “Tares,” the accusers of the brethren, manifest their characters and show by their words and works, that they are not worthy of a place in God’s kingdom. At this time, the Lord will vindicate His true people, the little praying company, who are bowed down under the weight of temptation, yet trusting in God’s promises to save, will come off victorious and be justified by His precious blood.

“Zechariah’s vision of Joshua and the Angel applies with peculiar force to the experience of God’s people **in the closing up of the great day of atonement.** The remnant church will be brought into **great trial and distress.** Those who keep the commandments of God and the faith of Jesus will feel the ire of the dragon and his hosts. Satan numbers the world as his subjects, he has gained control of the apostate churches; **but here is a little company that are resisting his supremacy.** If he could blot them from the earth, his triumph would be complete. As he influenced the heathen nations to destroy Israel, so in the near future he will stir up the wicked powers of earth to destroy the people of God. **All will be required to render obedience to human edicts in violation of the divine law.** Those who will be true to God and to duty will be menaced, denounced, and proscribed. **They will ‘be betrayed both by parents, and brethren, and kinsfolks, and friends.’**” {*Testimonies for the Church, Volume 5, P. 472, par. 2*}

“As the people of God afflict their souls before Him, **pleading for purity of heart,** the command is given, ‘**Take away the filthy garments**’ from them, and the encouraging words are spoken, ‘Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.’ **The spotless robe of Christ’s righteousness is placed upon the tried, tempted, yet faithful children of God. The despised remnant** are clothed in glorious apparel, nevermore to be defiled by the corruptions of the world. **Their names are retained in the Lamb’s book of life, enrolled among the faithful of all ages. They have resisted the wiles of the deceiver; they have not been turned from their loyalty by the**

dragon's roar. Now they are eternally secure from the tempter's devices. Their sins are transferred to the originator of sin. And the remnant are not only pardoned and accepted, but honored. **'A fair miter' is set upon their heads. They are to be as kings and priests unto God.** While Satan was urging his accusations and seeking to destroy this company, holy angels, unseen, were passing to and fro, **placing upon them the seal of the living God.** These are they that stand upon Mount Zion with the Lamb, having the Father's name written in their foreheads. They sing the new song before the throne, that song which no man can learn save the hundred and forty and four thousand, which were redeemed from the earth. 'These are they which follow the Lamb whithersoever He goeth. These were redeemed from among men, being the first fruits unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God.'

"Now is reached the complete fulfillment of those words of the Angel: 'Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, **behold, I will bring forth My servant the Branch.**' Christ is revealed as the Redeemer and Deliverer of His people. **Now indeed are the remnant 'men wondered at,'** as the tears and humiliation of their pilgrimage give place to joy and honor in the presence of God and the Lamb. 'In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel. And it shall come to pass, that **he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even everyone that is written among the living in Jerusalem.**"' {*Testimonies for the Church, Volume 5, P. 476, par. 1*}

It is very clear to see that the time where God's people are being tested upon the subject of the Sabbath, is the time where the Lord comes to see how they will demonstrate their characters. This is conducted under a time of great trial, to see whether or not they will trust in His promises, or whether or not they will listen to the voice of the accuser, who will try to bring them to doubt in God's ability to save them and blot out their sin. It is only after we demonstrate our faithfulness in this test that we can be sealed.

An important point to notice, it states at this point, that the faithful, who stand firm under this test, are a fulfillment of the prophecy in Zechariah, the manifestation of "The Branch," or as Isaiah states "an Ensign," to be lifted up before the world, who are His people, "Terrible as an army with banners."

"The days are fast approaching when there will be great perplexity and confusion. Satan, clothed in angel robes, will deceive, if possible, the very elect. There will be gods many and lords many. Every wind of doctrine will be blowing. Those who have rendered supreme homage to 'science falsely so called' **will not be the leaders then.** Those who have trusted to intellect, genius, or talent will not then stand at the head of rank and file. **They did not keep pace with the light.** Those who have proved themselves unfaithful will not then be entrusted with the flock. **In the last solemn work few great men will be engaged. They are self-sufficient, independent of God, and He cannot use them.** The Lord has faithful servants, who in the shaking, testing time will be disclosed to view. **There are precious ones now hidden who have not bowed the knee to Baal.** They have not had the light which has been shining in a concentrated blaze upon you. But it may be under a rough and uninviting exterior the pure brightness of a genuine Christian character will be

revealed. In the day time we look toward heaven but do not see the stars. They are there, fixed in the firmament, but the eye cannot distinguish them. In the night we behold their genuine luster.

“The time is not far distant when the test will come to every soul. The mark of the beast will be urged upon us. Those who have step by step yielded to worldly demands and conformed to worldly customs will not find it a hard matter to yield to the powers that be, rather than subject themselves to derision, insult, threatened imprisonment, and death. **The contest is between the commandments of God and the commandments of men. In this time the gold will be separated from the dross in the church.** True godliness will be clearly distinguished from the appearance and tinsel of it. **Many a star that we have admired for its brilliancy will then go out in darkness.** Chaff like a cloud will be borne away on the wind, even from places where we see only floors of rich wheat. All who assume the ornaments of the sanctuary, **but are not clothed with Christ’s righteousness, will appear in the shame of their own nakedness.**

“When trees without fruit are cut down as cumberers of the ground, when multitudes of false brethren are distinguished from the true, **then the hidden ones will be revealed to view, and with hosannas range under the banner of Christ. Those who have been timid and self-distrustful will declare themselves openly for Christ and His truth. **The most weak and hesitating in the church will be as David**—willing to do and dare. The deeper the night for God’s people, the more brilliant the stars. Satan will sorely harass the faithful; but, in the name of Jesus, they will come off more than conquerors. **Then will the church of Christ appear ‘fair as the moon, clear as the sun, and terrible as an army with banners.’****

“The seeds of truth that are being sown by missionary efforts **will then spring up and blossom and bear fruit.** Souls will receive the truth who will endure tribulation and praise God that they may suffer for Jesus. ‘In the world ye shall have tribulation: but be of good cheer; I have overcome the world.’ **When the overflowing scourge shall pass through the earth, when the fan is purging Jehovah’s floor, God will be the help of His people.** The trophies of Satan may be exalted on high, but the faith of the pure and holy will not be daunted.” {*Testimonies for the Church, Volume 5, P. 81, 82*}

The Branch

Understanding this point is a strong proof to show that the Lord has to deal with this movement first, before He can have a people who are ready to take the third Angel’s message to the world. When “The little company,” who resist Satan’s supremacy, receive the seal of God, then the Lord will have a people that fully represent Christ, “The Branch,” which is “The Ensign,” that is to be lifted up before the whole world so that Christ can draw them unto Himself.

Let us show from God’s word now, how “The Branch” is a representation of those filled with the Holy Spirit, who will give the last warning message to the world.

“Upon the foundation that Christ Himself had laid, **the apostles built the church of God.** In the Scriptures the figure of the erection of a temple is frequently used to illustrate the building of the church. **Zechariah refers to Christ as the Branch that should build the**

temple of the Lord. He speaks of the Gentiles as helping in the work: **‘They that are far off shall come and build in the temple of the Lord;’** and Isaiah declares, “The sons of strangers shall build up thy walls.” [Zechariah 6:12, 15](#); [Isaiah 60:10](#). {Acts of the Apostles, P. 595, par. 2}

In the above quote it states that Christ is the Branch that builds His church, yet this illustrates that work as being done by His apostles. It also mentions the fact that the Gentiles will join with God’s people in that work and goes on to quote Isaiah 60. Let us look at that chapter and see how it refers to the work of God’s people, drawing the world to Christ through the preaching of the third Angel.

“Arise, shine; for thy light is come, and **the glory of the LORD is risen upon thee.** For, behold, the darkness shall cover the earth, and gross darkness the people: **but the LORD shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising.** Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side. Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; **because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee.**” (Isaiah 60:1-5)

At the end of the world, “The Branch,” which is Christ in the personage of His people, will draw all the world to come to them. Let us show from other scriptures how this takes place.

The Ensign

“**A**nd there shall come forth a rod **out of the stem of Jesse**, and **a Branch** shall grow out of his roots: And **the spirit of the LORD shall rest upon him**, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD;” (Isaiah 11:1-2)

“And in that day there shall **be a root of Jesse**, which shall stand **for an ensign** of the people; **to it shall the Gentiles seek**: and his rest shall be glorious.” (Isaiah 11:10)

“And the LORD their God shall save them in that day as the flock of his people: for **they shall be as the stones of a crown, lifted up as an ensign upon his land.**” (Zechariah 9:16)

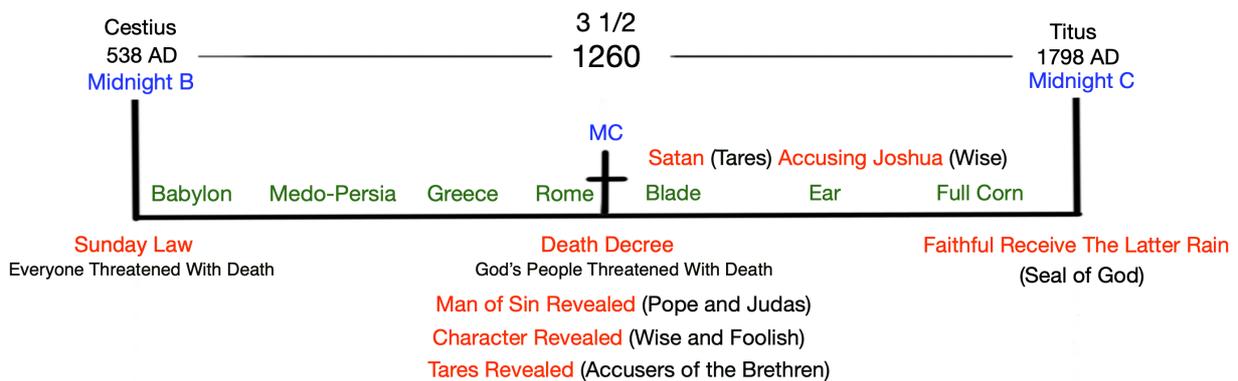
Terrible As An Army With Banners

“**T**hose who are living upon the earth when the intercession of Christ shall cease in the sanctuary above are to stand in the sight of a holy God without a mediator. **Their robes must be spotless, their characters must be purified from sin by the blood of sprinkling.** Through the grace of God and their own diligent effort they must be conquerors in the battle with evil. **While the investigative**

judgment is going forward in heaven, while the sins of penitent believers are being removed from the sanctuary, there is to be a special work of purification, of putting away of sin, among God's people upon earth. This work is more clearly presented in the messages of [Revelation 14](#).

“When this work shall have been accomplished, the followers of Christ will be ready for His appearing. ‘Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years.’ [Malachi 3:4](#). Then the church which our Lord at His coming is to receive to Himself will be a ‘glorious church, not having spot, or wrinkle, or any such thing.’ [Ephesians 5:27](#). **Then she will look ‘forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners.’** [Song of Solomon 6:10](#).” { *The Great Controversy*, P. 425, par. 1, 2 }

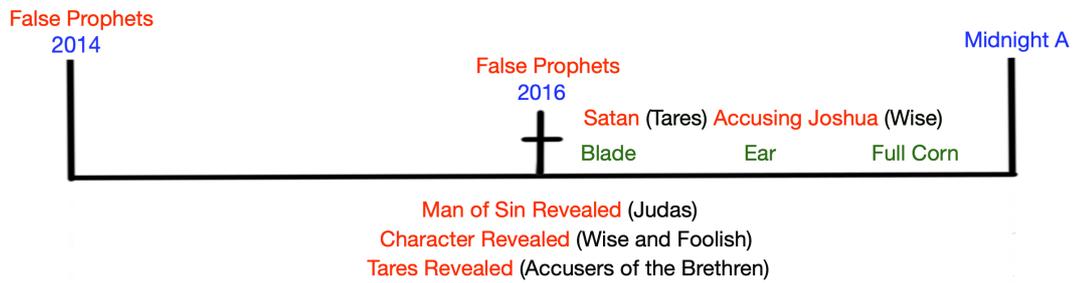
It is very clear when you look at this closely, that when Christ finishes this work, it cannot be referring to the close of all human probation, but rather the finish of a test upon a specific group of people, whom the Lord first tests prior to sending them into all the world, to give the last warning message under the power of the Latter Rain. It prefigures the point when human probation will close, after the last person on this earth has taken their stand, then the Lord will have completed the work on earth. This point will be proven more conclusively in later editions. Here is a diagram to illustrate this thought.



The Type - 2016

As we have illustrated in Edition 12, Midnight A to C is merely a repeat of 911 to Midnight A, where under the third message, the first and second repeat. Therefore, as type must meet antitype, if “The Chasm,” is the point where character is demonstrated, where the Midnight Cry is given, then 2016, where the Midnight Cry message began to be given under the repeat of the second Angels message, leading us down to Midnight A, must be the point where characters begin to be manifested. If this is true, then we should have seen a group of people claiming to be righteous, pointing at their brethren, calling them “Tares” and telling others to separate from them. Did we see this? Yes! God’s word is so precise and is preparing us for what is about to come under the third message. Nonetheless, right now, the test that is taking place is real, we are either humbling ourselves before God, seeking for His righteousness, seeking for deliverance from our sinful condition, or we are lifting ourselves up like the Pharisee, thinking ourselves to be

holy and despising our Brethren. Which group do we find ourselves in? This is an important question that we must honestly ask ourselves. Here is a diagram that demonstrates this truth in our time.



Summary

The investigative judgment as we have seen begins at the point where the Father comes in to see whether or not we have gathered oil, when we come face to face with death. At this point, Satan will do all, through His evil agencies, to cause God’s people to doubt their past experience, to think that it is not possible for them to be saved. Only those who have had an experimental knowledge of Christ, will be kept from his masterful delusions. However, those who believe His promises by faith, will not listen to the voice of the tempter, they will patiently trust and wait upon their Lord to deliver them. Once the Lord has brought this movement through the image of the Beast test, the test they must have before they are sealed, then and then only will the Lord have a people that He can lift up before all the nations and draw all men unto Himself. This experience is being prefigured now in a time of peace, so that we can go forward and know in advance what will come under the third Angels message, where the Omega apostasy will repeat perfectly and manifest itself in a more fuller way.



Health Section

Spicy Foods



“You have perhaps seen a picture of the stomach of one who is addicted to strong drink. **A similar condition is produced under the irritating influence of fiery spices.** With the stomach in such a state, there is a craving for something more to meet the demands of the appetite, something stronger, and still stronger...” {*Christian Temperance and Bible Hygiene, P. 17, par. 3*}

“It is impossible for those who give the reins to appetite to attain to Christian perfection. The moral sensibilities of your children cannot be easily aroused, unless you are careful in the selection of their food. **Many a mother sets a table that is a snare to her family.** Flesh-meats, butter, cheese, rich pastry, spiced foods, and **condiments** are freely partaken of by both old and young. **These things do their work in deranging the stomach, exciting the nerves, and enfeebling the intellect.** The blood-making organs cannot convert such things into good blood... **Spices at first irritate the tender coating of the stomach, but finally destroy the natural sensitiveness of this delicate membrane.** The blood becomes fevered, the **animal propensities are aroused,** while the moral and intellectual powers are weakened, and **become servants to the baser passions.** The mother should study to set a simple yet nutritious diet before her family.” {*Christian Temperance and Bible Hygiene, P. 46, par. 3*}

“We are living in an age of gluttony, and the habits to which the young are educated, even by many Seventh-day Adventists, are in direct opposition to the laws of nature. I was seated once at the table with several children under twelve years of age. Meat was plentifully served, and then **a delicate, nervous girl called for pickles. A bottle of chow-chow, fiery with mustard and pungent with spices, was handed her, from which she helped herself freely. The child was proverbial for her nervousness and irritability of temper, and these fiery condiments were well calculated to produce such a condition.** The oldest child thought he could not eat a meal without meat, and showed great dissatisfaction, and even disrespect, if it was not provided for him. The mother had indulged him in his likes and dislikes till she had become little better than a slave to his caprices. The lad had not been provided with work, and he spent the greater portion of his time in reading that which was useless or worse than useless. He complained almost constantly of headache, and had no relish for simple food.” {*Christian Temperance and Bible Hygiene, P. 61, par. 4*}

“In this fast age, the less exciting the food, the better. Condiments are injurious in their nature. Mustard, pepper, spices, pickles, and other things of a like character, irritate the stomach and make the blood feverish and impure. The inflamed condition of the drunkard's stomach is often pictured as illustrating the effect of alcoholic liquors. **A similarly inflamed condition is produced by the use of irritating condiments.** Soon ordinary food does not satisfy the appetite. The system feels a want, a craving, for something more stimulating.” {*Counsels For The Church, P. 223, par. 7*}

[Our YouTube Channel](#)

“...I had to educate myself to enjoy the simple, healthful grains and fruits that God has provided for the wants of man. But I found that all the sacrifice I had to make was doubly repaid in renewed health of body and mind. **I had used pepper and mustard in my diet; but these should not be put into the human stomach.** The delicate membrane becomes inflamed, the healthy tone of the stomach is lowered, and the appetite is perverted, the taste loses its discernment, and the delicious flavors of grains, vegetables, and fruits become insipid and unpalatable.” {*Signs of the Times, February 17, 1888, par. 5*}

Miscellaneous Reforms

Instructing Your Children In Usefulness

“Parents should provide employment for their children. Nothing will be a more sure source of evil than indolence. Physical labor that brings healthful weariness to the muscles, will give an appetite for simple, wholesome food, and **the youth who is properly employed will not rise from the table grumbling because he does not see before him a platter of meat and various dainties to tempt his appetite.**” {*Christian Temperance and Bible Hygiene, P. 62, par. 1*}

“Instead of the crowded city seek some retired situation where your children will be, so far as possible, shielded from temptation, **and there train and educate them for usefulness.** The prophet Ezekiel thus enumerates **the causes that led to Sodom's sin and destruction: “Pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy.” All who would escape the doom of Sodom must shun the course that brought God's judgments upon that wicked city.12.**” {*Adventist Home, P. 138, par. 3*}

“**The father, as the head of his own household, should understand how to train his children for usefulness and duty.** This is his special work, above every other. During the first few years of a child's life the molding of the disposition is committed principally to the mother; but she should ever feel that in her work she has the co-operation of the father. **If he is engaged in business which almost wholly closes the door of usefulness to his family, he should seek other employment which will not prevent him from devoting some time to his children.** If he neglects them, **he is unfaithful to the trust committed to him of God.**” {*Adventist Home, P. 221, par. 1*}

“**It is in childhood and youth that instruction should be given. The children should be educated for usefulness.** They should be taught to do those things that are needful in the home life; and the **parents should make these duties as pleasant as possible** with kindly words of instruction and approval.3.” {*Adventist Home, P. 265, par. 1*}

May the Lord help us to be faithful in every aspect of our lives.

