

Leaves of Life



Tree of Life Ministries

Edition 21

The Scapegoat

Part 2

16th July 2019

“Those who would share the benefits of the Saviour's mediation should permit nothing to interfere with their duty to perfect holiness in the fear of God. The precious hours, instead of being given to pleasure, to display, or to gain seeking, should be devoted to an earnest, prayerful study of the word of truth. **The subject of the sanctuary and the investigative judgment should be clearly understood by the people of God.** All need a knowledge for themselves of the position and work of their great High Priest. **Otherwise it will be impossible for them to exercise the faith which is essential at this time or to occupy the position which God designs them to fill.** Every individual has a soul to save or to lose. Each has a case pending at the bar of God. Each must meet the great Judge face to face. **How important, then, that every mind contemplate often the solemn scene when the judgment shall sit and the books shall be opened,** when, with Daniel, every individual must stand in his lot, at the end of the days.

“All who have received the light upon these subjects are to bear testimony of the great truths which God has committed to them. **The sanctuary in heaven is the very center of Christ's work in behalf of men.** It concerns every soul living upon the earth. **It opens to view the plan of redemption, bringing us down to the very close of time and revealing the triumphant issue of the contest between righteousness and sin.** It is of the utmost importance that all should thoroughly investigate these subjects and be able to give an answer to everyone that asketh them a reason of the hope that is in them...

Tree of Life Ministries

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

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

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

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...“**The intercession of Christ in man's behalf in the sanctuary above is as essential to the plan of salvation as was His death upon the cross. By His death He began that work** which after His resurrection He ascended to complete in heaven. We must by faith enter within the veil, ‘whither the forerunner is for us entered.’ [Hebrews 6:20](#). **There the light from the cross of Calvary is reflected. There we may gain a clearer insight into the mysteries of redemption.** The salvation of man is accomplished at an infinite expense to heaven; the sacrifice made is equal to the broadest demands of the broken law of God. Jesus has opened the way to the Father's throne, and through His mediation the sincere desire of all who come to Him in faith may be presented before God. {*The Great Controversy, P. 488, 489*}

Introduction

In our last edition, we dealt with the subject of the scapegoat of Leviticus 16, introducing a controversial quote from Sister White’s writings, of which, many make claim that the quote cannot be from her. Therefore, we gave clear scripture proof to show that God protects and guards His word and that it is foolishness to try to reject something because it does not meet with our own ideas. We also dealt with the casting of lots, explaining the difference between true lot casting, which was directed by the Lord and false lot casting, which was used as a means to apportion blame to others, instead of themselves. Lastly, we demonstrated that the day of atonement in Leviticus 16, was merely a type for the investigative judgment of the living, at the end of the world. This we marked beginning at the chasm, finishing at the final review, whereupon all will have been decided.

Let us now continue with this topic and confirm that the investigative judgment of the living begins at the chasm, where the midnight cry message will be given as a last warning, to those who have been deceived by the false shepherds, before the door will close for eternity.

The Opening of the Judgment

““**I** beheld,’ says the prophet Daniel, ‘**till thrones were placed, and One that was Ancient of Days did sit:** His raiment was white as snow, and the hair of His head like pure wool; His throne was fiery flames, and the wheels thereof

burning fire. **A fiery stream issued and came forth from before Him: thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him: the judgment was set, and the books were opened.**’ Daniel 7:9, 10, R.V.

“Thus was presented to the prophet's vision **the great and solemn day when the characters and the lives of men should pass in review before the Judge of all the earth**, and to every man should be rendered ‘according to his works.’ The Ancient of Days is God the Father. Says the psalmist: ‘Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God.’ Psalm 90:2. **It is He, the source of all being, and the fountain of all law, that is to preside in the judgment.** And holy angels as ministers and witnesses, in number “ten thousand times ten thousand, and thousands of thousands,” attend this great tribunal.

“**And, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of Days**, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away.’ Daniel 7:13, 14. **The coming of Christ here described is not His second coming to the earth. He comes to the Ancient of Days in heaven to receive dominion and glory and a kingdom, which will be given Him at the close of His work as a mediator.** It is this coming, and not His second advent to the earth, that was foretold in prophecy to take place at the termination of the 2300 days in 1844. Attended by heavenly angels, our great High Priest enters the holy of holies and there appears in the presence of God **to engage in the last acts of His ministration in behalf of man—to perform the work of investigative judgment and to make an atonement for all who are shown to be entitled to its benefits.**

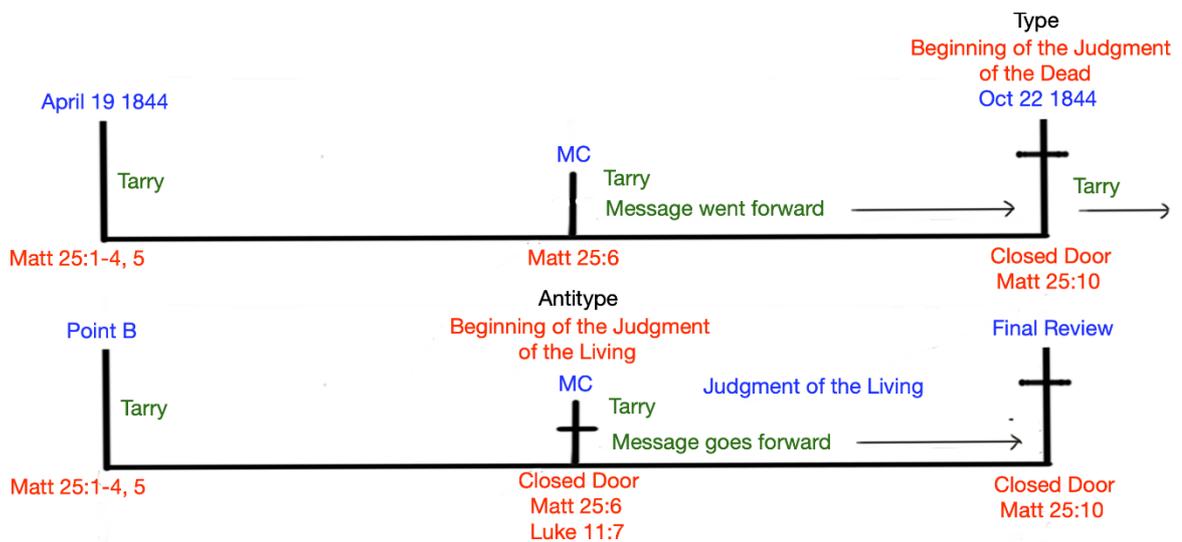
“In the typical service **only those who had come before God with confession and repentance, and whose sins, through the blood of the sin offering, were transferred to the sanctuary, had a part in the service of the Day of Atonement.** So in the great day of final atonement and investigative judgment **the only cases considered are those of the professed people of God.** The judgment of the wicked is a distinct and separate work, and takes place at a later period. **‘Judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel?’** 1 Peter 4:17.” {*The Great Controversy, P. 479, 480*}

In the above quote, it is explained to us that the events of October 22 1844 were typifying, or pointing forward to the great day, where all will stand before the judgment seat and have the final decision read out to them.

“Thus was presented to the prophet's vision the great and solemn day when the characters and the lives of men should pass in review before the Judge of all the earth, and to every man should be rendered ‘according to his works.’ {*The Great Controversy, P. 479, par. 2*}

From this, we can understand that the closed door of the holy place, that took place on October 22 1844, was also typifying the closed door of the most holy place, at the end of the investigative judgement. In our last edition we explained by several proofs that the investigative judgment of the living begins at the chasm, when the cry goes out at midnight. Therefore, from the chasm, to the closed door, at the final review, the investigative judgment of the living will take place for each group.

Let us place this upon our diagram so that we can visualize it.



Let us read now, a vision that Sister White had upon this very subject, called “The end of the 2300 days.” In this vision we can read about the midnight cry in Millerite history, up to the point where the door closed, on October 22, 1844.

“I saw a throne, and on it sat the Father and the Son. I gazed on Jesus’ countenance and admired His lovely person. The Father's person I could not behold, for a cloud of glorious light covered Him. I asked Jesus if His Father had a form like Himself. He said He had, but I could not behold it, for said He, ‘If you should once behold the glory of His person, you would cease to exist.’ **Before the throne I saw the Advent people—the church**

and the world. **I saw two companies, one bowed down** before the throne, deeply interested, while **the other stood uninterested and careless...**" {*Early Writings, P.54*}

In the above quote we are given an illustration of the work that Christ and His Father were doing just before the midnight cry, on August 15, 1844. In this quote two classes are illustrated, under the title of the "Advent people." These two classes, she calls the "church" and the "world," illustrating to the reader the spiritual condition of each class. She then goes on to give more information about each class. One class was bowed down in prayer, earnestly seeking God, whereas the other, represented a class, that were standing and lacking understanding of their own spiritual need. In our last edition we discussed the need for correct posture in prayer, where Sister White explained that those who stand in prayer, represent the self-sufficient pharisees, whereas those who are bowed before God, like the publican, show their dependence upon Him. This parable represents the same two classes as the wheat and tares, or the wise and the foolish, that will demonstrate their characters at midnight. Thus, giving us another witness of how the experience of the Millerites, from the midnight cry, to October 22, 1844, is just typifying our experience at the end of the world, where two classes will be identified.

“**And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others:** 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’ (Luke 18:9-12). Mark you, it was the self-righteous Pharisee **who was not in a position of humility** and reverence before God; but **standing in his haughty self-sufficiency**, he told the Lord all his good deeds. ‘The Pharisee stood and prayed thus with himself’ (Luke 18:11); and **his prayer reached no higher than himself.**

“**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 18:13, 14).” {*Selected Messages, Book 2, P. 313, par. 4,5*}

“God does not look with favor upon those self-confident ones who loudly exclaim, ‘**I am sanctified, I am holy, I am sinless.**’ These are Pharisees, who have no foundation for their assertion. Those who, because of their sense of utter unworthiness, **dare scarcely lift**

up their eyes to heaven, are nearer to God than those who claim so much piety. **They are represented by the publican**, who, with his head on his breast, prayed, “God be merciful to me a sinner,” and went to his house justified, rather than **the self-righteous Pharisee.**”
{Review and Herald, February 28, 1907, Art. A, par. 3}

From the above quotes, we can understand that the class that is standing up in a careless and uninterested manner, represent the Pharisees, a class that trusts in their own merits. These represent those who will accuse and persecute their brethren, who are classed as a little praying company. Let us bring two quotes from our last edition to solidify this thought.

“The Protestant world today see in **the little company** keeping the Sabbath a Mordecai in the gate. **His character and conduct, expressing reverence for the law of God, are a constant rebuke to those who have cast off the fear of the Lord, and are trampling upon His Sabbath;** the unwelcome intruder must by some means be put out of the way.”
{Christian Service, P. 158, par. 2}

“**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.’**” *{Counsels to the Church, P. 352, par. 2}*

Therefore, if we bring all the thoughts together, we can see that the two goats illustrated in Leviticus 16, are a representation of these two classes, the same two classes which are represented by the wise and foolish, the wheat and the tares etc. Let us read on.

“...Those who were bowed before the throne would offer up their prayers and look to Jesus; then He would look to His Father, and appear to be pleading with Him. **A light**

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would come from the Father to the Son and from the Son to the praying company. Then I saw **an exceeding bright light** come from the Father to the Son, and from the Son it **waved over the people before the throne**. But few would receive this great light. Many came out from under it and **immediately resisted it; others were careless** and did not cherish the light, and it **moved off from them**. Some **cherished it, and went and bowed down with the little praying company**. This company all received the light and rejoiced in it, and their countenances shone with its glory.” {*Early Writings, P.54, par. 2*}

Just prior to the midnight cry, light is given, representing the oil that is to be gathered, prior to the call going out at midnight. However, as we read, only those who are bowed down and interested, are receiving the oil. The other group are unaware of this light. Then, it tells us, an exceeding bright light comes. From this next quote, we can see that this exceeding bright light, is a representation of the light of the plan of salvation, typifying the light of the midnight cry, that if received will enable our sins to be blotted out.

“Sorrow filled heaven as it was realized that man was lost and that the world which God had created was to be filled with mortals doomed to misery, sickness, and death, and that there was no way of escape for the offender. **The whole family of Adam must die**. I then saw the lovely Jesus and beheld an expression of sympathy and sorrow upon His countenance. **Soon I saw Him approach the exceeding bright light** which enshrouded the Father. Said my accompanying angel, ‘**He is in close converse with His Father**.’ The anxiety of the angels seemed to be intense while Jesus was communing with His Father. Three times He was shut in by the glorious light about the Father, and **the third time** He came from the Father we could see His person. **His countenance was calm, free from all perplexity and trouble, and shone with a loveliness which words cannot describe**. He then made known to the angelic choir that a way of escape had been made for lost man; that He had been pleading with His Father, and **had obtained permission to give His own life as a ransom for the race, to bear their sins, and take the sentence of death upon Himself**, thus opening a way whereby they might, **through the merits of His blood, find pardon for past transgressions**, and by obedience be brought back to the garden from which they were driven. **Then they could again have access to the glorious, immortal fruit of the tree of life** to which they had now forfeited all right.” {*Early Writings, P. 126, par. 1*}

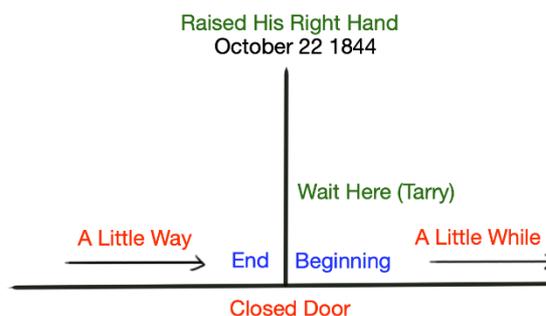
We know from the midnight cry to the final review is symbolized by three steps, as is illustrated by Jonah in the belly of the whale and Christ in the grave. We also see this

same illustration when Christ was tempted 3 times in the wilderness. Therefore, the student of prophecy can see that the exceeding bright light illustrated above, where Christ is shut in three times is paralleling this same test, where light will be given on the plan of salvation. Let us continue now with the vision of the end of the 2300 days.

“I saw the Father rise from the throne, [see page 92.] and in a flaming chariot go into the holy of holies within the veil, **and sit down.** **Then** Jesus rose up from the throne, and the **most of those who were bowed down arose with Him.** I did not see one ray of light pass from Jesus to the careless multitude after He arose, and **they were left in perfect darkness.** Those who arose when Jesus did, kept their eyes fixed on Him as He left the throne and **led them out a little way.** **Then** He raised His right arm, and we heard His lovely voice saying, ‘Wait here; I am going to My Father to receive the kingdom; **keep your garments spotless, and in a little while** I will return from the wedding and receive you to Myself.’ Then a cloudy chariot, with wheels like flaming fire, surrounded by angels, came to where Jesus was. **He stepped into the chariot and was borne to the holiest, where the Father sat.** There I beheld Jesus, a great High Priest, standing before the Father. On the hem of His garment was a bell and a pomegranate, a bell and a pomegranate. Those who rose up with Jesus would send up their faith to Him in the holiest, and pray, ‘My Father, give us Thy Spirit.’ **Then Jesus would breathe upon them the Holy Ghost. In that breath was light, power, and much love, joy, and peace.**” {*Early Writings, P.55, par. 1*}

In the above paragraph, there are two separate works being illustrated. We are instructed to rightly divide God’s word (2 Timothy 2:15), correctly ascertaining the work God requires to be done at any given time. We must understand this, in order to see the point, where one work is ending and another is beginning. These two works are illustrated by the expression “a little way,” and “a little while.”

Let us first look at this simple diagram to understand this concept.



In the diagram above, the dividing line between the two different works is marked by October 22 1844. As we can see illustrated, this day marks the closed door of Matthew 25:10, where the work of following Christ out “a little way,” ends with Him raising His right hand and giving light. This marks the point where Christ now gives them a different work, where they are instructed to “wait here” till He returns from the wedding after “a little while.”

The first work, where they followed Christ out a little way can also be seen in her first vision, illustrated below.

A Little Way and A Little While

“As God has shown me the travels of the Advent people to the Holy City and the rich reward to be given those **who wait the return of their Lord from the wedding**, it may be my duty to give you a short sketch of what God has revealed to me. The dear saints have many trials to pass through. But our light afflictions, which are but for a moment, will work for us a far more exceeding and eternal weight of glory—while we look not at the things which are seen, for the things which are seen are temporal, but the things which are not seen are eternal. **I have tried to bring back a good report and a few grapes from the heavenly Canaan, for which many would stone me, as the congregation bade stone Caleb and Joshua for their report.** (Numbers 14:10.) But I declare to you, my brethren and sisters in the Lord, it is a goodly land, and we are well able to go up and possess it.

“While I was praying at the family altar, the Holy Ghost fell upon me, and I seemed to be rising higher and higher, far above the dark world. I turned to look for the Advent people in the world, but could not find them, when a voice said to me, ‘**Look again, and look a little higher.**’ At this I raised my eyes, and **saw a straight and narrow path**, cast up high above the world. **On this path the Advent people were traveling to the city, which was at the farther end of the path. They had a bright light set up behind them at the beginning of the path, which an angel told me was the midnight cry.** This light shone all along the path and gave light for their feet so that they might not stumble. **If they kept their eyes fixed on Jesus, who was just before them, leading them to the city**, they were safe. But soon some grew weary, and said the city was a great way off, and they expected to have entered it before. **Then Jesus would encourage them by raising His glorious right arm, and from His arm came a light** which waved over the Advent band, and **they shouted, ‘Alleluia!’** Others rashly **denied the light behind them** and said that it was not God that had led them out so far. **The light behind them went out, leaving their feet in perfect darkness,**

and they stumbled and lost sight of the mark and of Jesus, and **fell off the path** down into the dark and wicked world below...” {*Early Writings, P.13, 14*}

The first point I would like to make is that Sister White, in this vision, marks the saints waiting for Christ to return from the wedding, which we saw in the vision of the end of the 2300 days. This was marked after the door had closed, illustrating a new work for God’s people. However, in the second paragraph, it is paralleled with a work that is marked from the Midnight Cry, where a bright light had been given, to a point where Jesus raises His right arm. This illustration, as we can see is the same as the vision of the 2300, from the time when the exceeding bright light comes, to where Jesus raised His arm. Those who rejected that light went into perfect darkness, paralleling those, who on October 22, because of their disappointment, rejected the light behind them and the door closed. When you parallel these two visions, it is easy to see, that when Christ led them out “a little way,” it is an illustration of the work of following Christ into the Most Holy Place by faith.

The point I wish for us to see from this, is that both these works are actually to be understood as a parallel work. For instance, when the door closed on October 22 1844, it was typifying the close of probation. Therefore, the work of investigation that began at that point, was really typifying a work that takes place before the door closes. We also know that the day of atonement illustrated in Leviticus 26, is actually referencing the investigative judgment of the living, which we gave evidence to show is the investigative judgment that begins at the midnight cry. Therefore, if we bring all these thoughts together, it can be seen that both works illustrated in the vision of the end of the 2300 days, actually represent one work at the end of the world. Let us take this information and illustrate it now upon a diagram.



Alleluia

To add evidence to the diagram above, I would like to some proofs to show that the raising of the right hand in both of these visions marks the point where the door closed on Oct 22 1844, which typifies the door closing at the end of the investigative judgment of the living. Notice below in the portion of the quote from her first vision.

“...Then Jesus would encourage them by raising His glorious right arm, and from His arm came a light which waved over the Advent band, and they shouted, ‘Alleluia!’”
{Early Writings, P. 14}

If we go to the book of Revelation, it will state clearly where this event is pointing us to.

“And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God: For true and righteous are his judgments: **for he hath judged the great whore**, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.” (Revelation 19:1-2)

“And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honour to him: **for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen**, clean and white: for the fine linen is the righteousness of saints. And he saith unto me, Write, **Blessed are they which are called unto the marriage supper of the Lamb**. And he saith unto me, These are the true sayings of God.” (Revelation 19:6-9)

As we can read above, the saint’s shout “alleluia” when judgment is given to the wicked, marking the point where the marriage has taken place. We know that on October 22 1844, the marriage was prefigured, as was the judgment of the wicked. Likewise, in Revelation 10, we have the mighty Angel (Christ), who raises His arm, proclaiming that “time shall be no longer,” marking October 22 1844, when all time prophecy came to an end.

“And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and **his face was as it were the sun**, and his feet as pillars of fire: And he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth, And **cried with a loud voice**, as when a lion roareth: and when he had cried, seven thunders uttered their voices. And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not. And the angel which I saw stand upon the sea and upon the earth **lifted up his hand to heaven**, And swore by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, **that there should be time no longer:**” (Revelation 10:1-6)

Sister White parallels the Angel in Revelation 10 to the giving of the loud cry, which we know will take place after the final review, where God’s people are filled with the latter rain after having their sins blotted out.

“The angel who unites in the proclamation of the third angel's message **is to lighten the whole earth with his glory. A work of world-wide extent and unwonted power is here foretold**. The advent movement of 1840-44 **was a glorious manifestation of the power of God**; the first angel's message was carried to every missionary station in the world, and in some countries there was the greatest religious interest which has been witnessed in any land since the Reformation of the sixteenth century; **but these are to be exceeded by the mighty movement under the last warning of the third angel**. GC 611.1

“**The work will be similar to that of the Day of Pentecost**. As the ‘former rain’ was given, in the outpouring of the Holy Spirit at the opening of the gospel, to cause the upspringing of the precious seed, so the ‘latter rain’ will be given at its close for the ripening of the harvest. ‘Then shall we know, if we follow on to know the Lord: His going forth is prepared as the morning; and **He shall come unto us as the rain, as the latter and former rain unto the earth.**’ Hosea 6:3. ‘Be glad then, ye children of Zion, and rejoice in the Lord your God: for He hath given you the former rain moderately, and He will cause to come down for you the rain, the former rain, and the latter rain.’ Joel 2:23. **‘In the last days, saith God, I will pour out of My Spirit upon all flesh.**’ ‘And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.’ Acts 2:17, 21. GC 611.2

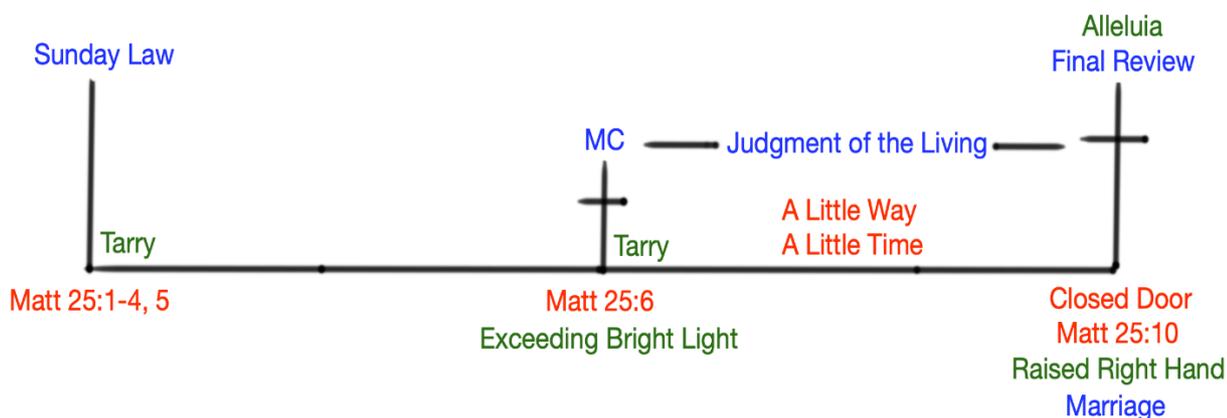
“**The great work of the gospel is not to close with less manifestation of the power of God than marked its opening**. The prophecies which were fulfilled in the outpouring of the former rain at the opening of the gospel **are again to be fulfilled in the latter rain at its**

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close. Here are ‘the times of refreshing’ to which the apostle Peter looked forward when he said: ‘Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus.’ Acts 3:19, 20. GC 611.3

“**Servants of God, with their faces lighted up** and shining with holy consecration, will hasten from place to place to proclaim the message from heaven. **By thousands of voices, all over the earth, the warning will be given.** Miracles will be wrought, the sick will be healed, and signs and wonders will follow the believers. Satan also works, with lying wonders, even bringing down fire from heaven in the sight of men. Revelation 13:13. **Thus the inhabitants of the earth will be brought to take their stand.** {*The Great Controversy, P. 611, 612*}

Let us place this upon a diagram so that we can better visualize this



Summary

Let us now summarise the thoughts that we have brought together over the last two editions upon this topic. As has been demonstrated through more than one witness, the investigative judgment of the living takes place during the final test at the chasm, when God’s people will come face to face with death. At this point, two classes will be seen, as illustrated in the parable of the ten virgins and the wheat and tares, etc. These same two classes are also represented by the two goats, that are presented at the door of the tabernacle, on the day of atonement. One class represents Christ, who will go to the cross, carrying upon themselves the accusations that the other class, represented by the scapegoat, see fit to accuse them of. This last test is a period of time, where God’s people will be tested to see whether or not they firstly, understood the plan of salvation and secondly, whether or not they believe the promises that are to be given to the faithful. We saw how that both the investigative judgment of the dead and the MC from August 15

1884 to October 22 1844, are both types, that illustrate the time period from the chasm to the final review where the promises are fulfilled, for those who go to the cross and die to self.

In the next edition we will begin to look and understand, how the wicked, represented by the scapegoat, who reject the message of the midnight cry, will accuse and condemn those who stand for the truth. It will be seen, that through their rejection of the midnight cry, they will be led by Satan, to deliver up God's people to death, making God's people the scapegoat for the troubles they have brought upon themselves.



Miscellaneous Reforms

Worldly Education

It has never been the Lord's will for us to either live in the cities, or to send our children to schools where only worldly influences are taught and practiced.

“Society at the present time is corrupt, as it was in the days of Noah. To the long-lived, antediluvian race, only a step from paradise, God gave rich gifts, and they possessed a strength of body and mind of which men now have but a faint idea; but they used His bounties, and the strength and skill He gave them, for selfish purposes, to minister to unlawful appetites, and to gratify pride. They expelled God from their thoughts; they despised His law; trampled His standard of character in the dust. **They reveled in sinful pleasure, corrupting their ways before God, and corrupting one another.** Violence and crime filled the earth. Neither the marriage relation nor the rights of property were respected; and the cries of the oppressed entered into the

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ears of the Lord of Sabaoth. **By beholding evil, men became changed into its image**, until God could bear with their wickedness no longer, and they were swept away by the flood.

“The youth educated in large cities are surrounded by influences similar to those that prevailed before the flood. The same principles of disregard for God and His law; the same love of pleasure, of selfish gratification, and of pride and vanity are at work at the present time. The world is given up to pleasure; immorality prevails; the rights of the weak and helpless are disregarded; and, the world over, the large cities are fast becoming hotbeds of iniquity.

“The love of pleasure is one of the most dangerous, because it is one of the most subtle, of the many temptations that assail the children and youth in the cities. Holidays are numerous; games and horse-racing draw thousands, and the whirl of excitement and pleasure attracts them away from the sober duties of life. Money that should have been saved for better uses—in many cases the scanty earnings of the poor—is frittered away for amusements.” *{Fundamentals of Education, P. 412, 422}*

Sister White explains to us the principle, that by beholding we become changed into the same image. How is it possible for our children to be changed into the same image of Christ, when in their early years, where they should be forming a Christian character, they are forming one after the world’s standard?

“The Lord states: “The mind of a man or woman does not come down in a moment from purity and holiness to depravity, corruption, and crime. **It takes time to transform the human to the divine, or to degrade those formed in the image of God to the brutal or the satanic. By beholding we become changed.** Though formed in the image of his Maker, man can so educate his mind that **sin which he once loathed will become pleasant to him.** As he ceases to watch and pray, he ceases to guard the citadel, the heart, and engages in sin and crime. The mind is debased, and it is impossible to elevate it from corruption while it is being educated to enslave the moral and intellectual powers and bring them in subjection to grosser passions. **Constant war against the carnal mind must be maintained; and we must be aided by the refining influence of the grace of God,** which will attract the mind upward and habituate it to meditate upon pure and holy things. 12 Testimonies for the Church 2:478, 479.” *{Adventist Home, P. 330, par. 2}*

We are told that we “cannot serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other.” (Matthew 6:24)

Therefore, we cannot expect our children to live up to God’s principles at home, yet on a daily basis go to an educational facility that will only undo all the work that is done in the home.

The Catholic system, which is our system of education, states the following: **“When appearing as members of their order, they wore a garb of sanctity, visiting prisons and hospitals, ministering to the sick and the poor, professing to have renounced the world, and bearing the sacred name of Jesus, who went about doing good. But under this blameless exterior the most criminal and deadly purposes were often concealed. It was a fundamental principle of the order that the end justifies the means. By this code, lying, theft, perjury, assassination, were not only pardonable but commendable, when they served the interests of the church. Under various disguises the Jesuits worked their way into offices of state, climbing up to be the counselors of kings, and shaping the policy of nations. They became servants to act as spies upon their masters. They established colleges for the sons of princes and nobles, and schools for the common people; and the children of Protestant parents were drawn into an observance of popish rites. All the outward pomp and display of the Romish worship was brought to bear to confuse the mind and dazzle and captivate the imagination, and thus the liberty for which the fathers had toiled and bled was betrayed by the sons. The Jesuits rapidly spread themselves over Europe, and wherever they went, there followed a revival of popery.” {*The Great Controversy, P. 235, par. 1*}**

Brother’s and Sister’s, when we send our children to worldly schools, we are in fact training them to reject Christ and accept antichrist, the great overmastering delusion that is to come upon the world. If antichrist is the one who is training them, he is surely training them to be like himself. It is God’s own people who rejected Christ in history and seeing as “there is no new thing under the sun,” it will be God’s people who will crucify Him at the end of the world.

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

"**Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven;** but he that doeth the will of my Father which is in heaven. **Many will say to me in that day, 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? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.**" (Matthew 7:21-23)

People make the argument that the law of the land requires that their children go to the state schools and that we should obey the law of the land. This is not biblical. Whilst it is true that we should obey the laws of the land, on no occasion should we obey any earthly ruler over and above our heavenly ruler. Is the Lord not able to deliver us?

It is true that the SDA Church has many schools and colleges set up around the world. Yet in the time of Christ, neither John the Baptist, nor Christ, would venture into these environments to receive their education either.

“In the natural order of things, the son of Zacharias would have been educated for the priesthood. **But the training of the rabbinical schools would have unfitted him for his work.** God did not send him to the teachers of theology to learn how to interpret the Scriptures. **He called him to the desert, that he might learn of nature and nature's God.**” {*The Desire of Ages, P. 101, par. 3*}

“That during His childhood Christ should grow in wisdom and in favor with God and man was not a matter of astonishment, for it was according to the laws of His divine appointment that His talents should develop and His faculties strengthen. **He did not seek an education in the schools of the rabbis, for God was His instructor.** As He grew older He continued to increase in wisdom. **He applied Himself diligently to a study of the Scriptures, for He knew them to be full of invaluable instruction.** He was faithful in the discharge of His home duties; and the early morning hours, instead of being spent in bed, **often found Him in a retired place, searching the Scriptures and praying to His heavenly Father.**” {*Counsels to Parents and Teachers, P. 260, par. 1*}

“It is true that the world's men of learning are not easily reached by the practical truths of God's word. **The reason is, they trust to human wisdom, and pride themselves upon their intellectual superiority, and are unwilling to become humble learners in the school of Christ.** Our Saviour did not ignore learning or despise education; yet he chose unlearned fishermen for the work of the gospel, **because they had not been schooled in the false customs and traditions of the world.** They were men of good natural ability, and of a humble, teachable spirit; men whom he could educate for his great work. In the ordinary walks of life there is many a man patiently treading the round of daily toil, all unconscious that he possesses powers, which, if called into action, would raise him to an equality with the world's most honored men. The touch of a skillful hand is needed to arouse and develop those dormant faculties. **It was such men whom Jesus connected with himself; and he gave them the advantages of three year's training under his own care. No course of study in the schools of the rabbis or the halls of philosophy could have equaled this in value.**” {*Christian Education, P. 203, par. 3*}

If we are preparing to stand in the last crisis, to give the last warning message to the world, shouldn't we be following the heavenly pattern? Sister White gives us counsel on this very thing.

“Years ago school buildings should have been erected in other places besides -----, not large buildings, but buildings suitable for **church schools, in which the children and youth could receive a true education. The lesson books used should be of a character to bring the law of God to the attention. The Bible should be made the foundation of education.** In this work the light and strength and power of the truth will be magnified. **Youth from the world, whose minds have not been depraved by habits of sensuality, will connect with these schools and will there be converted...** This kind of missionary work, I am instructed, will have a most telling influence in extending the light and knowledge of truth. 17 Manuscript 150, 1899.” *{Child Guidance, P. 310, par. 1}*

“To parents He sends the warning cry, **Gather your children into your own houses; gather them away from those who are disregarding the commandments of God, who are teaching and practicing evil.** Get out of the large cities as fast as possible. **Establish church schools. Give your children the Word of God as the foundation of all their education.** This is full of beautiful lessons, and if pupils make it their study in the primary grade below, they will be prepared for the higher grade above. 19 Testimonies For The Church 6:195.” *{Child Guidance, P. 310, par. 3}*

Every commandment the Lord gives, He also gives the enabling abilities for the commandment to be obeyed. Otherwise, how could he hold us accountable for something that is not possible for us to comply with?

“...Whatever is to be done at **His command** may be accomplished in His strength. **All His biddings are enablings.**” *{Christ’s Object Lessons, P. 333, par. 1}*

Therefore, Brother’s and Sister’s, let us pray that the Lord will enable this requirement to be fulfilled. Just as He has called us out of the cities, He is also calling us to set up schools for our children based upon His principles of education and not those of the world. Let us trust that He is able to fulfill His promise.

“But Jesus beheld them, and said unto them, **With men this is impossible; but with God all things are possible.**” (Matthew 19:26)

Concluding Thoughts

We know that shortly ahead of us lies a great trial and that the destiny of our future lies within the decisions we make now. It is not time to grow weary Brother's and Sister's and think that the path is too rigid or too strait. How we educate ourselves and our children now, will determine where we will end up in the future. We should not give Satan any more advantage over us than we have already done, instead we need to look to Christ and plead with Him to show us how we are to fulfill all these requirements, so that when Satan comes he will find nothing in us. May the Lord give you all courage and grace to go forward.

