

Leaves of Life

Tree of Life Ministries

Edition 22

The Scapegoat

Part 3

29 July 2019



“It is clear that our adversary, **Satan**, will try to unsettle the faith of God's people in the doctrine of the sanctuary in these “latter days.” Ellen White wrote:

“The Saviour foretold that **in the latter days false prophets would appear, and draw away disciples after them**; and also that those who in this time of peril should stand faithful to the truth that is specified in the book of Revelation, **would have to meet doctrinal errors so specious that, if it were possible, the very elect would be deceived.**

“God would have every true sentiment prevail. **Satan can skillfully play the game of life with many souls, and he acts in a most underhanded, deceptive manner to spoil the faith of the people of God and to discourage them.** ... He works today as he worked in heaven—to divide the people of God in the very last stage of this earth's history. **He seeks to create dissension, and to arouse contention and discussion, and to remove if possible the old landmarks of truth committed to God's people. He tries to make it appear as if the Lord contradicts Himself.**

“It is when Satan appears as an angel of light, that he takes souls in his snare, deceiving them. **Men who pretend to have been taught of God, will adopt fallacious theories, and in their teaching will so adorn these fallacies as to bring in Satanic delusions. Thus Satan will be introduced as an angel of light, and will have opportunity to present his pleasing fables.**

“**These false prophets will have to be met.** They will make an effort to deceive many, by leading them to accept false theories. **Many scriptures will be misapplied** in such a way that deceptive theories will apparently be based upon the words that God has spoken...

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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...Precious truth will be appropriated to substantiate and establish error.

“**These false prophets, who claim to be taught of God, will take beautiful scriptures that have been given to adorn the truth, and will use them as a robe of righteousness to cover false and dangerous theories.** And even some of those who in times past the Lord has honored, will depart so far from the truth as to advocate misleading theories regarding many phases of truth, **including the sanctuary question.**”—Manuscript 11, 1906. (Emphasis supplied.) *{Christ In His Sanctuary, P. 15, 16}*

Introduction

In our last edition, we looked at the experience of the Millerites during the time period of the midnight cry. We compared different visions and saw how line upon line, they were giving us several layers of information, in regards to the investigative judgment of the living. This was necessary, in order for us to understand the doctrine of the investigative judgment, in Leviticus 16, which is pointing to the investigative judgment of the living, at the end of the world.

Now that we have clearly established the period where the judgment of the living takes place (from the midnight cry to the final review), we will be better able to understand (in this edition), that the two goats are merely another illustration of the two classes of worshippers, that will manifest themselves during the last test, at the chasm.

The Contradiction

Again, let us begin by reading the quote, where Sister White gives us one of these seeming contradictions, where from a surface reading, it would seem to indicate that Satan is not the scapegoat, but rather it is Christ. However, as we have come to understand, it is actually referring to the time where Christ was placed upon the cross by the wicked.

“**Some apply the solemn type, the scapegoat, to Satan.** This is not correct. **He cannot bear his own sins.** At the choosing of Barabbas, Pilate washed his hands. **He cannot be represented as the scapegoat.** The awful cry, uttered with a hasty, awful recklessness, by the Satan-inspired multitude, swelling louder and louder, reaches up to the throne of God, ‘His blood be upon us and upon our children.’ [Matthew 27:25.] **Christ was the Scapegoat, which the type represents. He alone can be represented by the goat borne into**

wilderness. He alone, over whom death had not power, was able to bear our sins.”
 {Manuscript 112-1897, par. 47}

Let us go through the events of the day of atonement, bringing all the types together and see how the first goat typifies the other and what this means for us at the end of the world, when the investigative judgment of the living begins.

Events in their order

“Thus shall Aaron come into the holy place: with a young bullock for a sin offering, and a ram for a burnt offering. **He shall put on the holy linen coat,** and he shall have the linen breeches upon his flesh, and **shall be girded with a linen girdle, and with the linen mitre shall he be attired: these are holy garments;** therefore shall he wash his flesh in water, and so put them on. And he shall take of the congregation of the children of Israel **two kids of the goats for a sin offering,** and one ram for a burnt offering. And Aaron shall offer his bullock of the sin offering, which is for himself, and make an atonement for himself, and for his house. And **he shall take the two goats, and present them before the LORD at the door of the tabernacle** of the congregation. And Aaron shall cast lots upon the two goats; one lot for the LORD, and the other lot for the scapegoat. And Aaron shall bring the goat upon which the LORD'S lot fell, and offer him for a sin offering. But the goat, on which the lot fell to be the scapegoat, shall be presented alive before the LORD, to make an atonement with him, and to let him go for a scapegoat into the wilderness.” (Leviticus 16:3-10)

“Also on the tenth day of this seventh month there shall be a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the LORD.” (Leviticus 23:27)

“And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, **he shall bring the live goat:** And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness: And the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness.” (Leviticus 16:20-22)

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

“And **the seventh angel poured out his vial** into the air; and there came a great voice out of the temple of heaven, from the throne, saying, **It is done.**” (Revelation 16:17)

Let us now list all the events in their order so that we can understand how to apply them in our time.

1. The High Priest is dressed in linen, which are Holy garments.
2. Lots are cast at the door of the tabernacle.
3. The Lord’s goat is slain for a sin offering.
4. The people afflict their souls.
5. The High Priest blots out the sin and shouts “it is done.”
6. Sins are confessed upon the head of the scapegoat.
7. Fit man leads the scapegoat (struggling) into the wilderness, marking a period of time.
8. Christ changes into His kingly robes.
9. Seven last plagues pour out.

It is my aim to go through this list one at a time and show how Christ, not only fulfilled all the points of the first goat, but also of the second, typifying the scapegoat from the midnight cry to the closed door, during the investigative judgment of the living.

Let us begin with our first point.

Holy Garments

As we have read and listed, Aaron, the high Priest, on the day of atonement, was to wear linen garments, which represent the holiness of Christ.

“And to her was granted that **she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.** 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 19:8-9)

“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.**” {*The Youth Instructor, January 16, 1896, par. 2*}

It is at “midnight,” when the Father comes in to examine the wedding garment, marking the investigative judgment of the living. Here it will be seen who has on the wedding garment, the righteousness of Christ. Therefore, those who wear the holy linen garments, are symbolising those who represent Christ during the investigative judgment, who will intercede for the lost sheep. We can see this in this next quote where Joshua, who

is also the high priest, is representing God's people, who are on trial during this last great test.

“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.” *{Christ's Object Lessons, P. 166, par. 4.}*

The filthy garments Joshua wears, are a representation of the accusations that are thrown upon God's people. Just like Christ, who was forced to wear the scarlet robe, a symbol for sin, God's people will have to bear the same shame, when falsely accused and made to be the scapegoat. However, as we will demonstrate, those accusations will surely come back upon the wicked in the day of judgment.

“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}*

As we laid out in part two of this series, both the cross and the day of atonement, are prophetically, parallel periods of time. Therefore, Aaron, the high priest (a type of Christ), who officiates of the day of atonement and the first goat, which represents Christ going to the cross, both represent God's people on the day of atonement. It teaches us two different works that the people of God will be engaged in. Firstly, they will be falsely accused and persecuted, and secondly, they will faithfully seek out and intercede for the lost sheep. We can see this very thing when Christ went to the cross. Whilst suffering intensely, He looked away from self and only sought to save others.

“The Saviour made no murmur of complaint. His face remained calm and serene, but great drops of sweat stood upon His brow. There was no pitying hand to wipe the

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death dew from His face, nor words of sympathy and unchanging fidelity to stay His human heart. **While the soldiers were doing their fearful work, Jesus prayed for His enemies, “Father, forgive them; for they know not what they do.”** His mind passed from His own suffering to the sin of His persecutors, and the terrible retribution that would be theirs. No curses were called down upon the soldiers who were handling Him so roughly. No vengeance was invoked upon the priests and rulers, who were gloating over the accomplishment of their purpose. **Christ pitied them in their ignorance and guilt. He breathed only a plea for their forgiveness,—‘for they know not what they do.’** {*The Desire of Ages*, P. 744, par. 2}

The Door/Gate

Every word has its bearing (Miller’s Rule No 1). On the day of atonement, the High Priest was to bring the two goats before the door, where the lots were to be cast.

“Then said Jesus unto them again, Verily, verily, I say unto you, **I am the door** of the sheep.” (John 10:7)

We know that on October 22 1844, there was a shut door, marking a change of dispensation from the holy place to the most holy place, which as we have already demonstrated, was typifying the chasm, where Christ would change from His daily ministration, to enter upon His closing work in the most holy place, during the judgment of the living. Therefore, there is a door that we must enter at that point by faith.

"And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, **he that openeth, and no man shutteth; and shutteth, and no man openeth;**" (Rev 3:7)

“This was commonly referred to as “the midnight cry.” In her first vision, this was shown to Mrs. White as a bright light set up behind the Adventists at the beginning of the path. In the parable, they read that **those who were ready went in with the bridegroom to the marriage, “and the door was shut.”** (See Matthew 25:10.) They therefore concluded that on October 22, 1844, the door of mercy was closed to those who failed to accept the message which had been so widely proclaimed. Some years later Ellen White wrote of this: EW xxvii.2

“After the passing of the time when the Saviour was expected, they [the Advent believers] still believed His coming to be near; **they held that they had reached an important crisis**, and that the work of Christ as man's intercessor before God, had ceased. It appeared to them to be taught in the Bible, that man's probation would close a short time before the actual coming of the Lord in the clouds of heaven. This seemed evident from those scriptures which point to a time when men will seek, knock, and cry at the door of mercy, and it will not be opened. **And it was a question with them whether the date to which they had looked for the coming of Christ might not rather mark the beginning of this period which was immediately to precede His coming.** Having given the warning of the judgment near, they felt that their work for the world was done, and they lost their burden of soul for the salvation of sinners, while the bold and blasphemous scoffing of the ungodly seemed to them another evidence that the Spirit of God had been withdrawn from the rejecters of His mercy. **All this confirmed them in the belief that probation had ended, or, as they then expressed it, ‘the door of mercy was shut.’**”

“ Then Mrs. White continues to show how light began to dawn on this question:

“But clearer light came with the investigation of the sanctuary question. They now saw that they were correct in believing that **the end of the 2300 days in 1844 marked an important crisis.** But while it was true that that door of hope and mercy by which men had for eighteen hundred years found access to God, **was closed, another door was opened,** and forgiveness of sins was offered to men through the intercession of Christ in the most holy. One part of His ministration had closed, only to give place to another. **There was still an ‘open door’ to the heavenly sanctuary, where Christ was ministering in the sinner's behalf.**”

“Now was seen the application of those words of Christ in the revelation, addressed to the Church at this very time: ‘These things saith He that is holy, He that is true, He that hath the key of David, **He that openeth, and no man shutteth; and shutteth, and no man openeth;** I know thy works: behold, **I have set before thee an open door,** and no man can shut it.’ (Revelation 3:7, 8.)” *{Early Writings, P. xxvii, xxviii}*

Hence in the parable about the importunate prayer, it states the door is closed at midnight.

“And he said unto them, **Which of you shall have a friend, and shall go unto him at midnight,** and say unto him, **Friend, lend me three loaves;** For a friend of mine in his journey is come to me, and I have nothing to set before him? And he from within shall answer and say, **Trouble me not: the door is now shut,** and my children are with me in bed; I cannot rise and give thee. I say unto you, Though he will not rise and give him, because

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he is his friend, yet because of his importunity he will rise and give him as many as he needeth.” (Luke 11:5-8)

In Millerite history, all those who rejected the first and second Angels messages were rejected by Christ.

“Those who rejected and opposed the light of the first angel's message, lost the light of the second, and could not be benefited by the power and glory which attended the message, ‘Behold, the Bridegroom cometh.’ Jesus turned from them with a frown; for they had slighted and rejected Him. Those who received the message were wrapped in a cloud of glory. They greatly feared to offend God, and waited and watched and prayed to know His will. I saw Satan and his angels seeking to shut this divine light from the people of God; but as long as the waiting ones cherished the light and kept their eyes raised from earth to Jesus, Satan could have no power to deprive them of its precious rays. The message given from heaven enraged Satan and his angels, and led those who professed to love Jesus, but despised His coming, to scorn and deride the faithful, trusting ones. But an angel marked every insult, every slight, every wrong, which the children of God received from their professed brethren.” *{Early Writings, P. 249, par. 1}*

“The parable of the ten virgins is given to us that we may understand that **there is an hour when the gates are closed**. What then will be the condition of those who have neglected this great salvation. The parable declares the situation. **They did not obtain oil in their vessels** (the grace of God in their hearts) to replenish their lamps, that their light might shine forth to the world in good works. **They did not suppose they would have any waiting** and did not provide themselves with oil to renew their lamps, so that they should burn brightly **until the call should come**, ‘Behold the bridegroom cometh, go ye out to meet him.’ They neglected to form characters after the divine similitude, and **when the call came, it was too late** to secure that fitness to join the procession—**probation was past**. There was no open door for them to enter. Now is our time to be hearers and doers of the Word of God.” *{Letter 25-1895}*

It helps us to correctly understand why the close of probation is marked at the chasm, when the cry goes out at midnight.

“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.” {*Christ’s Object Lessons, P. 412, par. 1*}

It is this door that we must pass through, representing the chasm experience, where they had to swing across the chasm via the cord, representing faith. This can only be done by understanding the work that is to be done there and entering in by faith into that work, believing that the Lord will blot out your sins if we are faithful.

This was the same door that Isaiah had opened to him, which led to his sins being blotted out.

“In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory. **And the posts of the door moved** at the voice of him that cried, and the house was filled with smoke. Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts. Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: **And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.**” (Isaiah 6:1-7)

The words door and gate, are synonymous with one another.

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θύρα

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thoo'-rah

Apparently a primary word (compare “door”); a **portal** or **entrance** (the opening or the closure, literally or figuratively): - **door, gate**.

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In the story of Jacob, when he went to Haran, he falls asleep and tarrys, symbolizing Matthew 25:5, “while the bridegroom tarryed, they all slumbered and slept.” Whilst sleeping, he has a dream. Thereafter, he wakes up, symbolizing Matthew 25:6, where the cry goes out at midnight. Here he makes a proclamation, that he is at the gate to heaven.

"And Jacob went out from Beersheba, and went toward Haran. And he lighted upon a certain place, **and tarryed there all night**, because the sun was set; and he took of the stones of that place, and put them for his pillows, and **lay down in that place to sleep**. And **he dreamed**, and behold a ladder set up on the earth, and the top of it **reached to heaven**: and behold the angels of God ascending and descending on it. And, behold, the LORD stood above it, and said, I am the LORD God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and **in thy seed shall all the families of the earth be blessed**. And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for **I will not leave thee, until I have done that which I have spoken to thee of**. And Jacob awaked out of his sleep, and he said, Surely the LORD is in this place; and I knew it not. And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven." (Gen 28:10-17)

However, the Bible clearly explains to us that only a few people, represented by the little praying company will enter that gate. The many will be deceived.

“**Enter ye in at the strait gate**: for wide is the gate, and broad is the way, that leadeth to destruction, and **many there be which go in thereat**: Because **strait is the gate, and narrow is the way**, which leadeth unto life, and few there be that find it. **Beware of false prophets**, which come to you in sheep's clothing, but inwardly they are ravening wolves.” (Matthew 7:13-15)

Casting Lots

As we read in part one of this series, on the day of atonement, lots were cast to determine which goat would be the scapegoat and which would be the sin offering. We learned from this, that there was a true lot casting and a false lot casting. The true lot casting determined that the wicked are the scapegoat, whereas the false lot casting threw the blame upon the righteous, who go to the cross as Christ commanded them to. Hence, Sister White is explaining that Christ, when He went to the cross, was the type of the scapegoat, as only He was able to bear the sins as the true sin bearer.

At midnight, it will be proven, through the Lord's providence, when He smites the false shepherds, who are the people who are represented by the Lord's goat and who are the wicked. The wicked, when confronted with the greatest evidence, will rise up against the truth and persecute the faithful few, who's prediction has proved true. At this point, the difference between the two goats will be openly demonstrated.

We see this illustrated in Leviticus 16, where the Lord smote Nadab and Abihu for offering strange fire upon the altar.

“And the LORD spake unto Moses **after the death of the two sons of Aaron**, when they offered before the LORD, and died;” (Leviticus 16:1)

“And **Nadab and Abihu, the sons of Aaron**, took either of them his censer, and put fire therein, and put incense thereon, and **offered strange fire before the LORD**, which he commanded them not. And **there went out fire from the LORD, and devoured them, and they died before the LORD.**” (Leviticus 10:1-2)

This will be the internal catalyst that will bring about this final test, where the two classes, represented by these two goats, will be clearly demonstrated.

Twins

On the day of atonement, the two goats that were to be presented, had to be without spot or blemish. One of them would be chosen by lot to be a sin offering. As it was a symbol of Christ, it had to be a perfect offering.

“When a ruler hath sinned, and done somewhat **through ignorance** against any of the commandments of the LORD his God concerning things which should not be done, and is guilty; **Or if his sin**, wherein he hath sinned, come to his knowledge; **he shall bring his offering, a kid of the goats, a male without blemish**.” (Leviticus 4:22-23)

“The priests were to examine all animals brought as a sacrifice, and were to reject every one in which a defect was discovered. **Only an offering “without blemish” could be a symbol of His perfect purity who was to offer Himself as “a lamb without blemish and without spot.”** 1 Peter 1:19. **The apostle Paul points to these sacrifices as an illustration of what the followers of Christ are to become.** He says, “I beseech you therefore, brethren, by the mercies of God, that **ye present your bodies a living sacrifice, holy, acceptable unto God**, which is your reasonable service.” Romans 12:1. We are to give ourselves to the service of God, and **we should seek to make the offering as nearly perfect as possible**. God will not be pleased with anything less than the best we can offer. Those who love Him with all the heart, will desire to give Him the best service of the life, and they will be constantly seeking to bring every power of their being into harmony with the laws that will promote their ability to do His will.” *{Christ In His Sanctuary, P. 31, par. 4}*

In the above quote it likens the sin offering to something that we, His followers are to pattern ourselves after.

“...**Christ is our example in all things...**” *{Evangelism, P. 378, par. 2}*

Everything Christ did, including going to the cross, was a pattern for us to follow. Thus, those who have on the wedding garment (holy garments) are the Lord’s goat, without spot or blemish.

“By the wedding garment in the parable is represented the pure, spotless character which Christ's true followers will possess. **To the church it is given ‘that she should be arrayed in fine linen, clean and white,’ ‘not having spot, or wrinkle, or any such thing.’** Revelation 19:8; Ephesians 5:27. The fine linen, says the Scripture, “is the righteousness of saints.” Revelation 19:8. It is the righteousness of Christ, **His own unblemished character**, that through faith is imparted to all who receive Him as their personal Saviour.” *{Christ’s Object Lessons, P. 310, par. 3}*

And are to follow Him to the cross.

“Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and **take up his cross, and follow me.**” (Matthew 16:24)

If we refuse this, we will demonstrate that we are in fact the true scapegoat and not the Lord's goat.

“**No cross, no crown!** How can one be strong in the Lord without trials? To have strength, we must have exercise. **To have strong faith, we must be placed in circumstances where our faith will be tried.** The apostle Paul, just before his martyrdom, exhorted Timothy, “**Be thou partaker of the afflictions of the gospel** according to the power of God.” [2 Timothy 1:8.] **It is through much tribulation that we are to enter the kingdom.** Our Saviour was tried in every possible way, and yet he triumphed in God continually. It is our privilege to be strong in the strength of God under all circumstances, and to **glory in the cross of Christ.**

“**The very trials that test our faith most severely, and make it seem that God has forsaken us, are designed to lead us nearer to Christ,** that we may lay all our burdens at his feet, and receive the peace he will give us in exchange.... When you surrender yourself entirely to God, **when you fall all broken upon Jesus, you will be rewarded by a victory** the joy of which you have never yet realized. As you review the past with a clear vision, you will see that at the very time when life seemed to you only **a perplexity and a burden,** Jesus himself was near you, seeking to lead you into the light. Your Father was by your side, bending over you with unutterable love, afflicting you for your good, as the refiner purifies the precious ore. When you have thought yourself forsaken, he has been near you to comfort and sustain. We seldom view Jesus as he is, and are never so ready to receive his help as he is to help us.

“What a victory you will gain when you learn to follow the opening providences of God with a grateful heart, and a determination to live with an eye single to his glory, in sickness or health, in abundance or want. Self is alive, and quivering at every touch. **Self must be crucified before you can overcome in the name of Jesus, and receive the reward of the faithful.**—Testimonies for the Church 4:220.” {*Gospel Workers 92, P. 373, par. 1*}

It is by having faith in Christ through His promises that we will be cleansed from our evil propensities, a subject that we will cover more fully in a future edition. Only Christ is able to present us without spot or blemish before His Father.

“Husbands, love your wives, even as Christ also loved the church, and gave himself for it; **That he might sanctify and cleanse it with the washing of water by the word, That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.**” (Ephesians 5:25-27)

“Now unto him that is **able to keep you from falling, and to present you faultless** before the presence of his glory with exceeding joy,” (Jude 1:24)

The two goats, as we can see, represent two classes, both professing to be Christians. One, who will go to the cross and receive the crown of everlasting life, whereas the other will reject this work of crucifying self and instead will crucify their brethren. However, as we just read, these two goats had to be outwardly without spot or blemish. Therefore, in this sense they were identical, it was only by the casting of the lot, that would determine which one possessed the true character.

Rebekah, the mother of Esau and Jacob, was told that she had twins in her womb, that were likened unto two nations.

“And the LORD said unto her, **Two nations are in thy womb, and two manner of people** shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger. And when her days to be delivered were fulfilled, behold, **there were twins in her womb.**” (Genesis 25:23-24)

If we bring more information together now, line upon line, we will see that these two Brothers are also represented by other illustrations in God’s word.

“For it is written, that **Abraham had two sons**, the one by a bondmaid, the other by a freewoman. But **he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise. Which things are an allegory:** for these are the **two covenants**; the one from the mount Sinai, which gendereth to bondage, which is Agar.” (Galatians 4:22-24)

“Not as though the word of God hath taken none effect. **For they are not all Israel, which are of Israel:** Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called. **That is, They which are the children of the flesh, these are not the children of God:** but the children of the promise are counted for the seed.

For this is the word of promise, At this time will I come, and Sara shall have a son. And **not only this; but when Rebecca also had conceived by one, even by our father Isaac;** (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;) It was said unto her, **The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated.**” (Romans 9:6-13)

Therefore, as we bring these things together, the Bible parallels Jacob and Esau with Isaac and Ishmael, explaining to us that these two sons (Twins) are an allegory that point to something spiritual. Esau and Ishmael are likened unto children of the flesh, whereas Jacob and Isaac, are the children of the promise.

“And if ye be Christ's, **then are ye Abraham's seed, and heirs according to the promise.**” (Galatians 3:29)

In line with the understanding that the Lord's goat represents Christ and the scapegoat symbolises Satan, we can see that these two goats are this allegory, they are these twins. Both of them have the outward appearance of Christians, both claiming to have and follow the truth, but one will be found wanting when the final test comes.

As we look at this allegory closer, it explains to us that the children of the flesh (The scapegoat), will persecute those who demonstrate that they are the true children of the promise (The Lord's goat).

“Yea, and **all that will live godly in Christ Jesus shall suffer persecution.**” (2Timothy 3:12)

“But as then **he that was born after the flesh persecuted** him that was born after the Spirit, **even so it is now.**” (Galatians 4:29)

The Sin Offering

As we read in the quote at the beginning from Ms 112, only Christ is able to bear our sins. This He did when He went to the cross, which Sister White marks by the point in history where the Jews chose between Christ and Barabbas. In Edition 19, we laid out and explained that at the chasm, Satan would bring his

overmastering delusion, where he would transform himself into an angel of light. His chief external agent through which he will accomplish this is the Pope. However, internally through these false prophets, who receive strong delusion for refusing the midnight cry message, where instead of the truth, they accept lies. Barabbas means son of the father, which is the counterfeit Christ, his father being the father of lies.

"Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." (Joh 8:44)

As we just explained earlier, the two goats represent two different groups, both claiming to have on the righteousness of Christ. However, we know that one of them is false, that the garment that covers them is merely an outward display.

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

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

These false prophets, who are Satan's agents, will portray God's people as the worst criminals, blaming them for all the trouble. It is in this sense that God's people will follow Christ to the cross and bear the sins of their brethren, their false accusations, which as we read on page 9 of this edition, are these filthy garments that they clothe them with.

Christ going to the cross, is merely symbolising what the wicked will do to the righteous at the end of the world. As type must meet antitype, there must therefore be an illustration of Christ being dressed in filthy garments.

"And they stripped him, and put on him a scarlet robe." (Matthew 27:28)

The Bible explains to us that this garment is a symbol of sin.

“Come now, and let us reason together, saith the LORD: **though your sins be as scarlet**, they shall be as white as snow; **though they be red like crimson**, they shall be as wool.” (Isaiah 1:18)

It is a symbol of all the false accusations, which as we will see, represents their own sins, that Satan, through his agents, hurled upon Christ.

“Therefore said some of the Pharisees, **This man is not of God**, because he keepeth not the sabbath day. Others said, **How can a man that is a sinner do such miracles?** And there was a division among them.” (John 9:16)

“But when the Pharisees heard it, they said, **This fellow doth not cast out devils, but by Beelzebub the prince of the devils.**” (Matthew 12:24)

“And they began to accuse him, saying, **We found this fellow perverting the nation, and forbidding to give tribute to Caesar**, saying that he himself is Christ a King.” (Luke 23:2)

“**Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death.**” (Mark 14:64)

These accusations of tax evasion, blasphemy, of doing false miracles, along with many others (including sedition), will be brought against God’s people during their final test. However, the truth of the matter is that during the investigative judgment of the living, it will be found that when the Father comes in to examine who has on the garment of righteousness, like Christ, who is our example, the true people of God, who bore these accusations patiently, will be found without fault.

“Said unto them, **Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him:**” (Luke 23:14)

Whereas those who made the accusations are actually guilty of the very sins they accused Christ of committing.

“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)

“And they cried out all at once, saying, Away with this man, and **release unto us Barabbas: (Who for a certain sedition made in the city, and for murder, was cast into prison.)**” (Luke 23:18-19)

“I know thy works, and tribulation, and poverty, (but thou art rich) and **I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan.**” (Revelation 2:9)

Therefore, by bearing patiently the same accusations that Christ had to bear, trusting that the Father will uphold God’s people, by His grace, the true servants of Christ will be revealed.

Afflicting Their Souls



As we read at the beginning of this edition, the people of God, on the day of atonement, were to afflict their souls before God.

“And this shall be a statute for ever unto you: that **in the seventh month, on the tenth day of the month, ye shall afflict your souls**, and do no work at all, whether it be one of your own country, or a stranger that sojourneth among you:” (Leviticus 16:29)

The day of atonement began on October 22, 1844, with the judgment of the dead. However, as we understand, the prophets are speaking more for the end of the world. Therefore, in order for this scripture to be fulfilled at the end of the world, the people to whom it pertains must be alive. It is therefore easy to see that it is an illustration of the events that will take place during the investigative judgment of the living.

Let us give some illustrations from God’s word that clearly demonstrate God’s people afflicting their souls before God, at “Midnight,” when they come face to face with death.

“After these things did king Ahasuerus **promote Haman the son of Hammedatha the Agagite, and advanced him**, and set his seat above all the princes that were with him. And all the king's servants, that were in the king's gate, **bowed, and revered Haman: for the king had so commanded** concerning him. **But Mordecai bowed not, nor did him reverence.** Then the king's servants, which were in the king's gate, said unto Mordecai, **Why transgressest thou the king's commandment?** Now it came to pass, when they spake daily unto him, and **he hearkened not unto them**, that **they told Haman**, to see whether Mordecai's matters would stand: for he had told them that he was a Jew. And **when Haman saw that Mordecai bowed not, nor did him reverence, then was Haman full of wrath.** And **he thought scorn to lay hands on Mordecai alone**; for they had shewed him the people of Mordecai: wherefore **Haman sought to destroy all the Jews that were throughout the whole kingdom of Ahasuerus, even the people of Mordecai.**” (Esther 3:1-6)

Haman, who is a type of the USA at the end of the world, is lifted up before all the people. A command is made to bow down and worship Haman (the image-Sunday law). All those that refuse will be put to death.

“And **he had power to give life unto the image of the beast**, that the image of the beast **should both speak, and cause** that as many as **would not worship the image of the beast should be killed.**” (Revelation 13:15)

Sister White gives us clarity on this point.

“**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.

“**Then the Catholics bid the Protestants to go forward, and issue a decree that all who will not observe the first day of the week, instead of the seventh day, shall be slain.** And the Catholics, whose numbers are large, will stand by the Protestants. **The Catholics will give their power to the image of the beast.** And the Protestants will work as their

mother worked before them to destroy the saints. But before their decree bring or bear fruit, the saints will be delivered by the Voice of God..." *{Spalding and Magan, P. 1, 2}*

"The decree that will finally go forth against the remnant people of God will be very similar to that issued by Ahasuerus against the Jews. Today the enemies of the true church see in **the little company keeping the Sabbath commandment, a Mordecai at the gate.** The reverence of God's people for His law is a constant rebuke to those who have cast off the fear of the Lord and are trampling on His Sabbath." *{Prophets and Kings, P. 605, par. 2}*

"...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.**" *{Testimonies for the Church, Volume 5, P. 450, par. 1}*

Sister White parallels this experience with the experience of Joshua the high priest, who we read represents God's people on trial.

"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..." *{Christ's Object Lessons, P. 166, Par. 4}*

Joshua, the high priest, represents God's people at the end of the world, which are delivered up before Kings and Rulers, to stand for their faith. They are represented as afflicting their souls before God for deliverance. Likewise, Mordecai is illustrated as having a similar experience when he realises that a death decree has been brought against God's people.

"When Mordecai perceived all that was done, Mordecai rent his clothes, and put on sackcloth with ashes, and went out into the midst of the city, and cried with a loud and a bitter cry;" (Esther 4:1)

When Mordecai realises what has happened he immediately begins to give the midnight cry message in order to save others. We see this illustration through Esther, who when she hears the final warning, which is a life or death message, she likewise enters into the same experience.

“Then Mordecai commanded to answer Esther, **Think not with thyself that thou shalt escape in the king's house, more than all the Jews.** For if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place; **but thou and thy father's house shall be destroyed:** and who knoweth whether thou art come to the kingdom for such a time as this? Then Esther bade them return Mordecai this answer, **Go, gather together all the Jews that are present in Shushan, and fast ye for me,** and neither eat nor drink **three days,** night or day: **I also and my maidens will fast likewise;** and so will I go in unto the king, which is not according to the law: and if I perish, I perish.” (Esther 4:13-16)

Notice above this period of affliction was for three days, paralleling the experience of Jonah in the belly of the whale.

“For as **Jonas was three days and three nights in the whale's belly;** so shall the Son of man be three days and three nights in the heart of the earth.” (Matthew 12:40)

“**Then Jonah prayed unto the LORD** his God out of the fish's belly, And said, **I cried by reason of mine affliction** unto the LORD, and he heard me; out of the belly of hell cried I, and thou heardest my voice.” (Jonah 2:1-2)

We see this same experience in the book of Joel. The Northern Army, representing Babylon has come upon God's people, where Joel gives them their final warning to repent before God and afflict their souls.

“**Awake, ye drunkards,** and weep; and howl, all ye drinkers of wine, because of the new wine; for it is cut off from your mouth. **For a nation is come up upon my land,** strong, and without number, whose teeth are the teeth of a lion, and **he hath the cheek teeth of a great lion.**” (Joel 1:5-6)

“**Lament like a virgin** girded with sackcloth for the husband of her youth.” (Joel 1:8)

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“**Gird yourselves, and lament**, ye priests: howl, ye ministers of the altar: come, **lie all night in sackcloth**, ye ministers of my God: for the meat offering and the drink offering is withholden from the house of your God.” (Joel 1:13)

“Therefore also now, saith the LORD, **turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning**: And rend your heart, and not your garments, and turn unto the LORD your God: **for he is gracious and merciful**, slow to anger, and of great kindness, and repenteth him of the evil. Who knoweth if he will return and repent, and leave a blessing behind him; even a meat offering and a drink offering unto the LORD your God?” (Joel 2:12-14)

All those who take part in this work will be saved.

“For thus saith the LORD, That **after seventy years be accomplished at Babylon** I will visit you, and perform my good word toward you, **in causing you to return to this place**. For I know the thoughts that I think toward you, saith the LORD, thoughts of peace, and not of evil, to give you an expected end. **Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you**. And ye shall seek me, and find me, **when ye shall search for me with all your heart**. And I will be found of you, saith the LORD: **and I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith the LORD; and I will bring you again into the place whence I caused you to be carried away captive.**” (Jeremiah 29:10-14)

“**Then will the LORD be jealous for his land, and pity his people**. Yea, the LORD will answer and say unto his people, **Behold, I will send you corn, and wine, and oil**, and ye shall be satisfied therewith: and **I will no more make you a reproach among the heathen: But I will remove far off from you the northern army**, and will drive him into a land barren and desolate, with his face toward the east sea, and his hinder part toward the utmost sea, and his stink shall come up, and his ill savour shall come up, because he hath done great things.” (Joel 2:18-20)

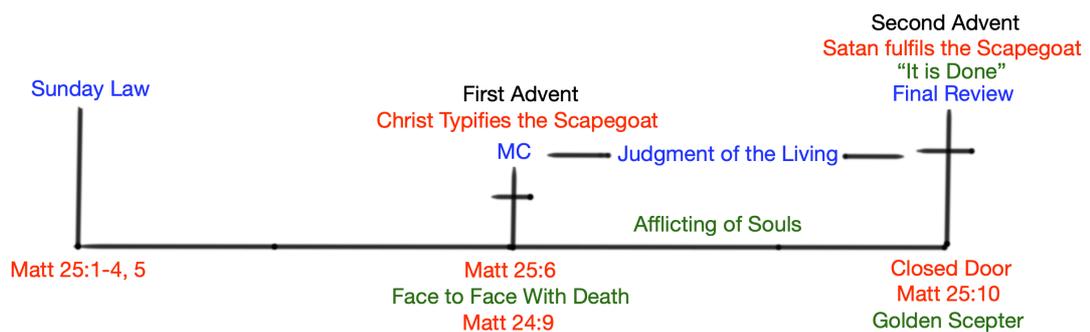
“Now it came to pass **on the third day**, that Esther **put on her royal apparel**, and stood in the inner court of the king's house, over against the king's house: and **the king sat upon his royal throne** in the royal house, over against the gate of the house. And it was so, when the king saw Esther the queen standing in the court, that **she obtained favour** in his

sight: and **the king held out to Esther the golden sceptre** that was in his hand. So Esther drew near, and touched the top of the sceptre.” (Esther 5:1-2)

“I was much encouraged while listening to a discourse from the words, ‘**So will I go in unto the king, ... and if I perish, I perish.**’ Esther 4:16. In his remarks the speaker referred to those who were wavering between hope and fear, **longing to be saved from their sins and receive the pardoning love of Christ**, yet held in doubt and bondage by timidity and fear of failure. He counseled such ones to surrender themselves to God, and venture upon His mercy without delay. **They would find a gracious Saviour ready to present to them the scepter of mercy, even as Ahasuerus offered to Esther the signal of his favor.** All that was required of the sinner, trembling in the presence of his Lord, was to put forth the hand of faith and touch the scepter of His grace. **That touch insured pardon and peace.**” {*Christian Experience and Teachings, P. 17, par. 3*}

“**Reconciliation between man and God comes when man reveals true penitence.** He who trusts in Christ with living faith is protected from all danger, for he is under the shadow of His wing. **When you confess and forsake your sins, you have touched the golden scepter of mercy and assurance, and your life is safe.**” {*Letter 117-1901, P. 20*}

Let us place now these thoughts onto a diagram so that we can better visualise these themes, in agreement with our past studies.



Summary

To summarise the above points, we need to understand the point that the whole Bible really was written for the end of the world. Only then is it possible for us to bring together the many stories in the Bible and see them in their true beauty. The events of the day of atonement, as listed in Leviticus 16, brings together the antitype of the cross, the great tragedy in history where the professed people of God (Satan’s agents-the

true scapegoat), put to death their Lord and saviour (The Lord's goat). This, as we will confirm in the next edition, is the "omega," or last apostasy, where again, at the end of the world, God's professed people, will crucify their Saviour, through the personage of His saints. When the Lord, through this persecution, accomplishes that which is necessary to purify and purge His true people, then will the second coming of Christ begin, where the sins of the faithful will be placed upon Satan, the true scapegoat.

In the next edition, we will show how the events that relate to Satan, the true scapegoat, after the High Priest stands up and says "it is done," are typified by the faithful during the period that they go to the cross, prior to the High Priest finishing His work.



Miscellaneous Reforms

Getting Married on Sabbath

In this edition, I would like to address the subject of getting married on a Sabbath day. It is something that many of God's people partake in without having a correct understanding that they are actually breaking His commandments by doing so.

Let us begin by reading what God requires of His people upon the Sabbath day.

"Remember the sabbath day, **to keep it holy**. Six days shalt thou labour, and **do all thy work**: But the seventh day is the sabbath of the LORD thy God: **in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy**

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stranger that is within thy gates: For in six days the LORD made heaven and earth, the sea, and all that in them is, and **rested the seventh day:** wherefore the LORD blessed the sabbath day, **and hallowed it.**” (Exodus 20:8-11)

In the fourth commandment, it states plainly that on the Sabbath day we are to do nothing of a worldly nature, it is hallowed and consecrated as a holy day, set apart as a time to worship God. It also states, that just as we are commanded not to partake in any worldly business, it commands that neither are we to employ anyone else upon that day. Meaning that no-one should be employed to serve us on that day, unless it is for God’s holy purposes that pertain to the Sabbath day.

Let us look closer to understand a deeper implication of the words stated in the fourth commandment.

“God has given men six days wherein to labor, and He requires that their own work be done in the six working days. **Acts of necessity and mercy are permitted on the Sabbath**, the sick and suffering are at all times to be cared for; **but unnecessary labor is to be strictly avoided.** ‘Turn away thy foot from the Sabbath, **from doing thy pleasure on My holy day;** and call the Sabbath a delight, the holy of the Lord, honorable; and ... honor Him, **not doing thine own ways, nor finding thine own pleasure.**’ Isaiah 58:13. Nor does the prohibition end here. ‘**Nor speaking thine own words,**’ says the prophet. **Those who discuss business matters or lay plans on the Sabbath are regarded by God as though engaged in the actual transaction of business.** To keep the Sabbath holy, **we should not even allow our minds to dwell upon things of a worldly character.** And the commandment includes **all within our gates.** The inmates of the house are to lay aside their worldly business during the sacred hours. **All should unite to honor God by willing service upon His holy day.**” {*Patriarchs and Prophets, P. 307, par. 3*}

Many Adventists make the argument that because marriage is an institution sanctioned by God, it is therefore ok to get married upon the Sabbath day. However, if we just take the principles of how to keep the Sabbath day, that it is a holy day, set aside to worship our creator and that we are not only not to do any unnecessary work on that day, neither speak our own words, but also, that the mind should not dwell upon anything of a worldly character, then, if we were honest, we would know that weddings require many people to do things that are not a necessity. Also, wedding days are pretty stressful, especially for the bride, bridegroom and their immediate families. How can their minds be kept off of things of a worldly nature when their minds are filled with thoughts that have no bearing to the worship of God?

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On the Sabbath day we are required to gather ourselves together to our place of worship, to pray, to sing and to study His word, not to divert our minds to other things that could be done on the other six working days.

“...They should, upon that day especially, interest their families in its observance and **assemble at the house of prayer with the few or with the many**, as the case may be. **They should devote their time and energies to spiritual exercises**, that the divine influence resting upon the Sabbath may attend them through the week. **Of all the days in the week, none are so favorable for devotional thoughts and feelings as the Sabbath...**” {*Testimonies for the Church, Volume 2, P. 704*}

“**God teaches that we should assemble in His house to cultivate the attributes of perfect love.** This will fit the dwellers of earth for the mansions that Christ has gone to prepare for all who love Him. **There they will assemble in the sanctuary from Sabbath to Sabbath**, from one new moon to another, **to unite in loftiest strains of song, in praise and thanksgiving to Him** who sits upon the throne, and to the Lamb for ever and ever.” {*Testimonies for the Church, Volume 6, P. 366-368*}

“The Sabbath was made for man, to be a blessing to him by calling his mind from secular labor to contemplate the goodness and glory of God. **It is necessary that the people of God assemble to talk of Him, to interchange thoughts and ideas in regard to the truths contained in His word, and to devote a portion of time to appropriate prayer.** But these seasons, even upon the Sabbath, should not be made tedious by their length and lack of interest.” {*Testimonies for the Church, Volume 2, P. 583*}

Concluding Thoughts

Therefore, if we take all the above principles into consideration, how can we partake in a day, that is supposed to involve our whole mind to be centered upon Christ, when in fact the reality is, that we are centered on the bride, bridegroom and all the other festivities that are involved with such an occasion? The simple answer is that we cannot. Soon there will come a time where we will give an answer for our faith before God, where every principle contained in His word will come back to haunt us. Let us not be found to be amongst those, who were thought to be wise in their own estimations. Instead let us each carefully consider God’s word prayerfully and carefully, lest we found ourselves outside the true marriage feast.