

# Leaves of Life



## *Tree of Life Ministries*

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Edition 23

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### **The Scapegoat**

#### **Part 4**

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19<sup>th</sup> August 2019

**“C**hrist's visible presence was about to be withdrawn from the disciples, but a new endowment of power was to be theirs.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

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

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

# Tree of Life Ministries

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

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

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

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## Introduction

**I**n our last edition, we looked at the events of the day of atonement, as listed in Leviticus 16, to ascertain how those events point to the judgment of the living at the end of the world. That event, as we have established, begins at the midnight cry, where two classes of worshippers, symbolised by the two goats, will demonstrate whether they are represented by the Lord's goat, or whether they are represented by the scapegoat. We brought in several prophetic illustrations, to show how their experience was a foreshadow of the experience that the faithful people of God will face during that time, when they come face to face with death and have to afflict their souls before the Lord for deliverance.

Up to now, we covered the following points:

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.

In this edition, we would like to show, how all the remaining events that pertain to the scapegoat, from the time where the high priest says "it is done," are also prefigured in that same time, from the midnight cry, to the final review. This takes place when the wicked, who reject Christ, will deliver the righteous up to kings and magistrates and blame them for all the trouble that they have brought upon themselves.

5. The High Priest 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 kingly robes.
9. Seven last plagues pour out.

Let us bring together many proofs now, to show how the above events are orchestrated by Satan, against God's people in the time of the investigative judgment of the living. He knows that these very events are soon about to come upon himself and seeks if possible, to cause the righteous to turn from their master and doubt His promises.

## The Scapegoat In Type - Sins Placed Upon The Head

**A**s we understand from the quote below, at the midnight cry, when God's people come face to face with death, which was typified by the point where Christ went to the cross, God's true people will have the blame placed upon them, which other people are responsible for. This is what Christ did for us when He went to the cross, taking upon Himself the blame for our sins. We also demonstrated in our last edition, that at midnight, when the cry goes out, for some it will be the close of probation. Satan will use this point to make God's people think that their probation has closed and that these judgments are on account of their sins.

**“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}*

Therefore, God's true people, who must pick up their cross and follow their Master, will have to endure a similar experience.

**“Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also.”** (John 15:20)

Satan, who is the true scapegoat, is an ardent student of prophecy. He knows that he is the scapegoat mentioned in Bible prophecy. Yet as the accuser of the Brethren, he will do all that he can to turn all the blame upon the faithful, making them a scapegoat, for all the problems that he has caused and seek for their destruction.

Christ went to the cross for us. It was our sin that placed Him upon the cross, yet He was without sin. This must be our experience. When Satan comes, just like when he came to Christ, he must find nothing in us.

“Hereafter I will not talk much with you: **for the prince of this world cometh, and hath nothing in me.**” (John 14:30)

We, like Job, must be without spot or blemish, having on the wedding garment. So that when the tempter comes, he will find nothing, upon which to cause us to doubt God’s promises.

“And the LORD said unto Satan, **Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?** and still he holdeth fast his integrity, although thou movedst me against him, to destroy him without cause. And Satan answered the LORD, and said, **Skin for skin, yea, all that a man hath will he give for his life.** But put forth thine hand now, and touch his bone and his flesh, and **he will curse thee to thy face.**” (Job 2:3-5)

As we read in our last edition, a scarlet robe had placed upon Christ, representing 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)

He was delivered up by His own people to the civil powers because His message and His works were righteous. We demonstrated that the two goats on the day of atonement are merely a representation of the two classes as illustrated in both Matthew 24 and Matthew 25.

“**The parable of the ten virgins of Matthew 25 also illustrates the experience of the Adventist people. In Matthew 24,** in answer to the question of His disciples concerning the sign of His coming and of the end of the world, Christ had pointed out some of the most important events in the history of the world and of the church from His first to His second advent; namely, the destruction of Jerusalem, the great tribulation of the church under the pagan and papal persecutions, the darkening of the sun and moon, and the falling of the stars. **After this He spoke of His coming in His kingdom, and related the parable describing the two classes of servants who look for His appearing.** Chapter 25 opens with the words: ‘Then shall the kingdom of heaven be likened unto ten virgins.’ **Here is brought to view the church living in the last days, the same that is pointed out in the close of** <http://treeoflife-ministries.org/>

**chapter 24.** In this parable their experience is illustrated by the incidents of an Eastern marriage.” *{The Great Controversy, P. 393, par. 2}*

In Matthew 24, it tells us plainly, that Gods professing people will deliver the righteous up to the civil powers, to be put to death.

“Then **shall they deliver you up** to be afflicted, and **shall kill you:** and **ye shall be hated of all nations** for my name's sake. And then **shall many be offended,** and **shall betray one another,** and shall hate one another.” (Matthew 24:9-10)

God, who demonstrated the end from the beginning, gave us this illustration at the beginning of the world.

“Not as Cain, who was of that wicked one, **and slew his brother.** And wherefore slew he him? Because his own works were evil, and his brother's righteous. **Marvel not, my brethren, if the world hate you.**” (1John 3:12-13)

It is always the same, down through the ages, God’s true people have been blamed for the unrighteous acts of others. When Nero burned Rome, he blamed this act upon the Christians, whom he hated.

“About this time a terrible fire occurred in Rome by which nearly one half of the city was burned. **Nero himself, it was rumored, had caused the flames to be kindled, but to avert suspicion** he made a pretense of great generosity by assisting the homeless and destitute. He was, however, accused of the crime. The people were excited and enraged, and **in order to clear himself, and also to rid the city of a class whom he feared and hated, Nero turned the accusation upon the Christians.** His device succeeded, and thousands of the followers of Christ—men, women, and children—**were cruelly put to death.**” *{Acts of the Apostles, P. 487, par. 2.}*

Elijah, who is a symbol for the people of God at the end of the world, was also falsely accused.

“And it came to pass, when Ahab saw Elijah, that Ahab said unto him, **Art thou he that troubleth Israel?** And he answered, **I have not troubled Israel; but thou, and thy**

father's house, in that ye have forsaken the commandments of the LORD, and thou hast followed Baalim.” (1Kings 18:17-18)

“Satan works through the elements also to **garner his harvest of unprepared souls**. He has studied the secrets of the laboratories of nature, and he uses all his power to control the elements as far as God allows. **When he was suffered to afflict Job, how quickly flocks and herds, servants, houses, children, were swept away, one trouble succeeding another as in a moment.** It is God that shields His creatures and hedges them in from the power of the destroyer. **But the Christian world have shown contempt for the law of Jehovah;** and the Lord will do just what He has declared that He would—**He will withdraw His blessings from the earth and remove His protecting care from those who are rebelling against His law and teaching and forcing others to do the same.** Satan has control of all whom God does not especially guard. He will favor and prosper some in order to further his own designs, and **he will bring trouble upon others and lead men to believe that it is God who is afflicting them.**

“**While appearing to the children of men as a great physician who can heal all their maladies, he will bring disease and disaster, until populous cities are reduced to ruin and desolation.** Even now he is at work. In accidents and calamities by sea and by land, in great conflagrations, in fierce tornadoes and terrific hailstorms, in tempests, floods, cyclones, tidal waves, and earthquakes, in every place and in a thousand forms, **Satan is exercising his power.** He sweeps away the ripening harvest, and famine and distress follow. He imparts to the air a deadly taint, and thousands perish by the pestilence. **These visitations are to become more and more frequent and disastrous.** Destruction will be upon both man and beast. ‘The earth mourneth and fadeth away,’ ‘the haughty people ... do languish. The earth also is defiled under the inhabitants thereof; **because they have transgressed the laws, changed the ordinance, broken the everlasting covenant.**’ Isaiah 24:4, 5.

“**And then the great deceiver will persuade men that those who serve God are causing these evils. The class that have provoked the displeasure of Heaven will charge all their troubles upon those whose obedience to God's commandments** is a perpetual reproof to transgressors. **It will be declared that men are offending God by the violation of the Sunday sabbath; that this sin has brought calamities** which will not cease until Sunday observance shall be strictly enforced; and that those who present the claims of the fourth commandment, thus destroying reverence for Sunday, **are troublers of the people,** preventing their restoration to divine favor and temporal prosperity. **Thus the accusation urged of old against the servant of God will be repeated and upon grounds equally well**

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**established:** ‘it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel? And he answered, I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim.’ 1 Kings 18:17, 18. **As the wrath of the people shall be excited by false charges, they will pursue a course toward God's ambassadors very similar to that which apostate Israel pursued toward Elijah.**

“The miracle-working power manifested through spiritualism will exert its influence against those who choose to obey God rather than men. **Communications from the spirits will declare that God has sent them to convince the rejecters of Sunday of their error, affirming that the laws of the land should be obeyed as the law of God.** They will lament the great wickedness in the world and second the testimony of religious teachers that the degraded state of morals is caused by the desecration of Sunday. **Great will be the indignation excited against all who refuse to accept their testimony.**” {*The Great Controversy, P. 589-590*}

It is very clear, through many witnesses, that God’s people will be made the scapegoat for all the trouble in the land.

When Satan will have the sins placed upon him, it explains to us that he will be led off into the wilderness, where at that time, the seven last plagues will be poured out. Therefore, in order to be a type, these points must also be illustrated as part of the experience of the faithful.

## Led into the Wilderness

**A**s we have been reading, Christ was made a scapegoat for our sins. He took upon Himself sin, having no sin. Or in other words, He was made to suffer the punishment of the wicked, for their sin.

“Christ hath redeemed us from the curse of the law, **being made a curse for us:** for it is written, **Cursed is every one that hangeth on a tree:**” (Galatians 3:13)

He took upon Himself the curse, which Sister White likens unto leprosy.

“**Selfishness is as contagious as the leprosy.** The sin of selfishness in dealing with the Lord’s goods ought to be seen as it is; **for it is the greatest curse** that can come into any man’s life...” {*Manuscripts, Number 108-1901, P. 16*}

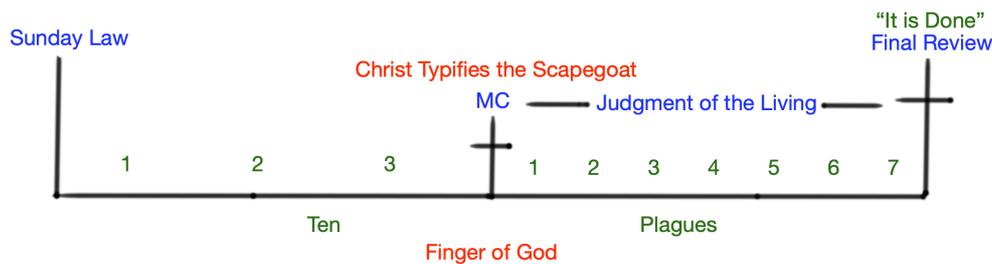
Leprosy was something that the Jews believed was a curse that came upon people for their sin.

“Of all diseases known in the East the **leprosy was most dreaded**. Its incurable and contagious character, and its horrible effect upon its victims, filled the bravest with fear. **Among the Jews it was regarded as a judgment on account of sin, and hence was called ‘the stroke,’ ‘the finger of God.’** Deep-rooted, ineradicable, deadly, **it was looked upon as a symbol of sin**. By the ritual law, the leper was pronounced unclean. **Like one already dead, he was shut out from the habitations of men**. Whatever he touched was unclean. The air was polluted by his breath. One who was suspected of having the disease must present himself to the priests, who were to examine and decide his case. **If pronounced a leper, he was isolated from his family, cut off from the congregation of Israel, and was doomed to associate with those only who were similarly afflicted**. The law was inflexible in its requirement. Even kings and rulers were not exempt. A monarch who was attacked by this terrible disease must yield up the scepter, and **flee from society**.” {*The Desire of Ages, P. 262, par. 1*}

We see that Leprosy is likened unto “the finger of God” and those who had this disease were regarded as being under the curse of God. In the time of the Exodus, when the Lord was working to deliver God’s people from the bondage of Egypt, there were plagues that befell upon the nation as a punishment. These plagues were split into two parts. The first three plagues fell upon both the Israelites and the Egyptians, but from the fourth plague forward, marking the last seven of the ten, these only fell upon the Egyptians.

“**And the magicians did so with their enchantments to bring forth lice, but they could not: so there were lice upon man, and upon beast. Then the magicians said unto Pharaoh, This is the finger of God: and Pharaoh's heart was hardened, and he hearkened not unto them; as the LORD had said.**” (Exodus 8:18-19)

Let us remind ourselves where we place these upon our line so that we can see how the seven last plagues are typified during the investigative judgment of the living.



In this next quote we can understand that these plagues are the curse, or the punishment on account of sin.

**“Pharaoh, horror-stricken at the plagues that had befallen his people,** called Moses and Aaron before him in the night and bade them depart from Egypt. He was anxious that they should go without delay; for he and his people feared that **unless the curse of God was removed** from them, the land would become a vast burial ground.” *{Testimonies for the Church, Volume 4, P. 21, par. 1.}*

When we bring all these thoughts together, at the chasm, God’s people will be blamed for these calamities. It will be said, that it is because of their sin that these plagues are falling. This is a parallel to the true scapegoat being led into the wilderness, during the time period where the seven last plagues are falling upon them, because of their sin.

**“We are wounded, polluted with sin; what shall we do to be healed from its leprosy?** As far as it is in your power to do so, cleanse the soul-temple of every defilement, and then look to the “Lamb of God, which taketh away the sin of the world.” **In the wilderness,** when the Lord permitted **poisonous serpents** to sting the rebellious Israelites, **Moses was directed to lift up a brazen serpent, and bid all the wounded look to it and live.** But many saw no help in this Heaven-appointed remedy. The dead and dying were all around them, and they knew that their fate was certain; but they would lament their wounds, their pains, their sure death, until their strength was gone, and their eyes were glazed, when they might have had instant healing.

**“As Moses lifted up the serpent in the wilderness,’ even so was ‘the Son of man lifted up; that whosoever believeth in him should not perish, but have everlasting life.’** If you are conscious of your wants, do not devote all your powers to representing them and mourning over them, but look and live. Jesus is our only Saviour; and notwithstanding millions who need to be healed will reject his offered mercy, not one who trusts in his merits will be left to perish.” *{Review and Herald, July 1, 1884, par. 5}*

The Lord permitted the serpents to bite God's people, just as He permitted Satan to afflict Job with sore boils.

“And the LORD said unto Satan, **Behold, he is in thine hand**; but save his life. So went Satan forth from the presence of the LORD, **and smote Job with sore boils from the sole of his foot unto his crown.**” (Job 2:6-7)

This is the same condition that God's deceived people are in when Isaiah is giving them their last warning message.

“The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider. **Ah sinful nation, a people laden with iniquity**, a seed of evildoers, children that are corrupters: they have forsaken the LORD, they have provoked the Holy One of Israel unto anger, they are gone away backward. Why should ye be stricken any more? ye will revolt more and more: **the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores:** they have not been closed, neither bound up, neither mollified with ointment.” (Isaiah 1:3-6)

However, Isaiah finds that this is also his own condition.

“As the prophet Isaiah beheld the glory of the Lord, he was amazed, and, overwhelmed with a sense of his own weakness and unworthiness, he cried, ‘**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.’

“**Isaiah had denounced the sin of others; but now he sees himself exposed to the same condemnation he had pronounced upon them.** He had been satisfied with a cold, lifeless ceremony in his worship of God. **He had not known this until the vision was given him of the Lord.** How little now appeared his wisdom and talents as he looked upon the sacredness and majesty of the sanctuary. How unworthy he was! how unfitted for sacred service! His view of himself might be expressed in the language of the apostle Paul, ‘**O wretched man that I am! who shall deliver me from the body of this death?**’” {*Review and Herald, December 22, 1896, par. 2, 3*}

Sister White explains to us that these boils represent the condition of our leprous hearts.

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“The work of Christ in cleansing the leper from his terrible disease is an illustration of His work in cleansing the soul from sin. The man who came to Jesus was ‘full of leprosy.’ Its deadly poison permeated his whole body. The disciples sought to prevent their Master from touching him; for he who touched a leper became himself unclean. But in laying His hand upon the leper, Jesus received no defilement. His touch imparted life-giving power. The leprosy was cleansed. Thus it is with the leprosy of sin,—deep-rooted, deadly, and impossible to be cleansed by human power. ‘The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrefying sores.’ Isaiah 1:5, 6. But Jesus, coming to dwell in humanity, receives no pollution. His presence has healing virtue for the sinner. **Whoever will fall at His feet, saying in faith, ‘Lord, if Thou wilt, Thou canst make me clean,’** shall hear the answer, **‘I will; be thou made clean.’** Matthew 8:2, 3, R. V.” {*The Desire of Ages*, P. 266, par. 1.}

The Lord will permit the serpent to bite us whilst in the wilderness, in order to test our faith, to drive us to Christ, so that we, like Isaiah, might see our need to be healed and plead with the Lord for deliverance.

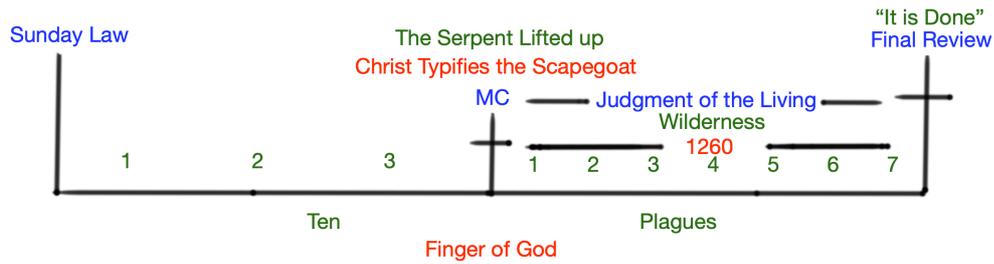
The period from the chasm to the final review is a wilderness, marked by 1260, which we know is our cross experience. Christ typified this, when Moses lifted up the serpent in the wilderness. The serpent is a symbol of Satan, the deceiver, which is one of the accusations placed upon Christ.

“Saying, Sir, **we remember that that deceiver said**, while he was yet alive, **After three days I will rise again.**” (Matthew 27:63)

Therefore, the experience of Christ, when He was placed upon the cross, typified the point in time where the serpent, which represents Satan, will have the curse placed upon him and be led into the wilderness. This of itself was merely an illustration of the experience of God’s faithful, who will need to prepare for that time. All those who hear the last warning message, given by those faithful ones, are required to look and live, or to see the living testimony (the sign of Jonah the prophet) by those who have gone to the cross and receive the healing message by faith. The Righteous will demonstrate, the others (lost sheep) will follow, but both have to be healed of the same sinful leprous condition.

Let us finish this thought by placing it upon our diagram.

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## Changing His Garments To Kingly Robes

**W**hen Christ stands up and says “it is done,” He will leave the heavenly sanctuary and place upon Himself His kingly robes, marking the change of one dispensation to another.

“... 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...**” {*Spalding and Magan, P. 2, par. 1*}

An illustration of this can be seen in Revelation 14.

“And I looked, and behold **a white cloud,** and upon the cloud one sat like unto the Son of man, **having on his head a golden crown,** and **in his hand a sharp sickle.**” (Revelation 14:14)

As we can see, upon His head is a crown, marking the point where He comes as judge now to harvest the earth, separating the wicked from the righteous.

“When the Son of man shall come in his glory, and all the holy angels with him, **then shall he sit upon the throne of his glory:** And before him shall be gathered all nations: and **he shall separate them one from another,** as a shepherd divideth his sheep from the goats:” (Matthew 25:31-32)

“Then I saw Jesus lay off His priestly attire and **clothe Himself with His most kingly robes...**” {*Early Writings, P. 281, par. 1*}

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Christ is our example in all things. Joshua the high priest is a type of Christ, who is our High Priest in heaven, officiating on our behalf during the judgment of the living. As we have just read, when He finishes that work, He places upon Himself His kingly garments and comes to harvest the earth. Therefore, if Joshua, the high priest (Who represents God's people, who intercede for the deceived), is a type of Christ, then we should see God's people in prophecy, changing their garments and receiving a crown just like Christ.

“Now **Joshua was clothed with filthy garments**, and stood before the angel. And he answered and spake unto those that stood before him, saying, **Take away the filthy garments from him**. And unto him he said, Behold, **I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment**. And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the LORD stood by.” (Zechariah 3:3-5)

Here is another witness, the ten days of persecution paralleling the ten days in the upper room, marking the period of persecution from the chasm to the final review.

“And unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive; **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. **Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life**.” (Revelation 2:8-10)

Therefore, you have several witnesses to show how Christ typified His people in the work of the sanctuary, when He changes His garments to receive His crown of victory.

## Summary

**B**ringing all these thoughts together, we can see how Christ, who typified His people at the end of the world, experienced the punishment of the wicked. Meaning, that when He went to the cross, it was to seem like His probation had closed. The Father allowed Christ to go through a trial that would test His faith to the uttermost, where

His own people made Him a scapegoat for their sins. His going to the cross was typifying the reception of the seven last plagues. This is what it will seem like for us, when we, if faithful, will have to bear all the accusations of a sinful world, who will look for a scapegoat to place all the blame upon for their own sins. The only way we will get through this experience, will be by faith in His promises, having our lamps filled with oil.



## Miscellaneous Reforms

### Music in Church

**G**od's word declares that His true people at the end of the world will worship Him in spirit and in truth. This will include the music that will be used by His people, to honour Him and glorify His name. Sister White tells us that music is a form of worship.

**“Music forms a part of God's worship in the courts above, and we should endeavor, in our songs of praise, to approach as nearly as possible to the harmony of the heavenly choirs. The proper training of the voice is an important feature in education, and should not be neglected. Singing, as a part of religious service, is as much an act of worship as is prayer. The heart must feel the spirit of the song, to give it right expression.”** *{Christian Education, P. 62, par. 4}*

How often is our singing lame and almost lifeless? Many people think that because they possess no talent to sing, that they must refrain themselves from putting any effort into their singing. If singing is likened unto worship, surely these words apply with force to us.

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“Ye hypocrites, well did Esaias prophesy of you, saying, **This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. But in vain they do worship me**, teaching for doctrines the commandments of men.” (Matthew 15:7-9)

When we move our lips, to merely go through the actions of singing, yet our heart is far from God, the Lord looks upon us as hypocrites, or actors. We are going through the motions, without any real desire to sing and worship God.

“**Music can be a great power for good**; yet we do not make the most of this branch of worship. **The singing is generally done from impulse** or to meet special cases, and at other times **those who sing are left to blunder along, and the music loses its proper effect** upon the minds of those present. Music should have beauty, pathos, and power. **Let the voices be lifted in songs of praise and devotion**. Call to your aid, if practicable, instrumental music, and let the glorious harmony ascend to God, **an acceptable offering**.” *{Evangelism, P. 505, par. 1}*

Let us read more on this topic and we will see how important this form of worship is.

“Evening and morning join with your children in God's worship, **reading His Word and singing His praise**. Teach them to repeat God's law. Concerning the commandments the Israelites were instructed: “Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.” **Accordingly Moses directed the Israelites to set the words of the law to music**. While the older children played on instruments, the younger ones marched, **singing in concert the song of God's commandments**. In later years they retained in their minds the words of the law which they learned during childhood.

“**If it was essential for Moses to embody the commandments in sacred song**, so that as they marched in the wilderness, the children could learn to sing the law verse by verse, **how essential it is at this time to teach our children God's Word!** Let us come up to the help of the Lord, instructing our children to keep the commandments to the letter. **Let us do everything in our power to make music in our homes, that God may come in**. *{Child Guidance, P. 523, 524}*”

We are living at the end of the world. Therefore, how much more is it necessary for us, who are about to face our final test, the test that will decide our final destiny, to memorise many portions of God's word. The Lord has made provision for us to do this through the gift of song. For this reason, we should improve the time we have to employ this method, firstly to worship

God correctly, but also to assist us in memorising scripture. However, in order to achieve this, we must enter into this form of worship with the same mindset to be taught as when studying the scriptures, so that just as our understanding of the scriptures increases with time, so will our ability to sing and worship God.

**“No words can properly set forth the deep blessedness of genuine worship. When human beings sing with the Spirit and the understanding, heavenly musicians take up the strain, and join in the song of thanksgiving. He who has bestowed upon us all the gifts that enable us to be workers together with God, expects His servants to cultivate their voices, so that they can speak and sing in a way that all can understand. It is not loud singing that is needed, but clear intonation, correct pronunciation, and distinct utterance. Let all take time to cultivate the voice, so that God's praise can be sung in clear, soft tones, not with harshness and shrillness that offend the ear. The ability to sing is the gift of God; let it be used to His glory.”** *{Evangelism, P. 504, par. 4}*

As is always, whenever God's people are seeking to come close to him, Satan is always seeking to bring in his counterfeit.

**“It is impossible to estimate too largely the work that the Lord will accomplish through His proposed vessels in carrying out His mind and purpose. The things you have described as taking place in Indiana, the Lord has shown me would take place just before the close of probation. Every uncouth thing will be demonstrated. There will be shouting, with drums, music, and dancing. The senses of rational beings will become so confused that they cannot be trusted to make right decisions. And this is called the moving of the Holy Spirit.**

**“The Holy Spirit never reveals itself in such methods, in such a bedlam of noise. This is an invention of Satan to cover up his ingenious methods for making of none effect the pure, sincere, elevating, ennobling, sanctifying truth for this time. Better never have the worship of God blended with music than to use musical instruments to do the work which last January was represented to me would be brought into our camp meetings. The truth for this time needs nothing of this kind in its work of converting souls. A bedlam of noise shocks the senses and perverts that which if conducted aright might be a blessing. The powers of satanic agencies blend with the din and noise, to have a carnival, and this is termed the Holy Spirit's working. *{Selected Messages, Book 2, P. 36}***

If Satan seeks to use music to ensnare people in falsehoods, we can be sure that he is counterfeiting something that the Lord is using to ground us in His truth.

“God wants us to deal with sacred truth. This alone will convince the gainsayer. **Calm, sensible labor must be put forth**, to convince souls of their condition, to show them the character building which must be carried on if a beautiful structure is raised for the Lord. **Minds that are awakened must be patiently instructed if they rightly understand and duly appreciate the truths of the Word.**

“God calls upon His people to walk with **sobriety and holy consistency**. They should be very careful not to misrepresent and dishonor the holy doctrines of truth **by strange performances, by confusion and tumult**. By this, **unbelievers are led to think that Seventh-day Adventists are a set of fanatics**. Thus prejudice is created that prevents souls from receiving the message for this time. **When believers speak the truth as it is in Jesus, they reveal a holy, sensible calm, not a storm of confusion.**” *{Selected Messages, Book 2, P. 35, 36}*

## Conclusion

**T**o worship the Lord in spirit and in truth, we are required to use singing in order to glorify His name. To achieve this, we must practice to improve this lost talent. As is normal, the more effort we put into something the more we will benefit from it. Every command of the Lord is a promise, meaning that He gives us the power to achieve that which He requires from us. Therefore, let us glorify the Lord in our singing, let us lift up our voices, trusting, that as we go forward, He will provide the increase. Satan is about to counterfeit God’s work and one of the means he will use is music. Let us ensure, when we gather together for worship, that we give the Lord the glory, that we do things in a way that will impress upon the minds of the hearers the holiness and sanctity of the heavenly courts and that we fill our minds with the correct principles of His holy word.