

# Leaves of Life



*Tree of Life Ministries*

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New Edition 03

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**The Signs of the Times**

**Part 3 – Out of Bondage**

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29<sup>th</sup> November 2023

**“J**ohn and Judas are representatives of those who profess to be Christ's followers. Both these disciples had the same opportunities to study and follow the divine Pattern. **Both** were closely associated with Jesus and were privileged to listen to His teaching. Each possessed serious defects of character; and each had access to the divine grace that transforms character. But while one in humility was learning of Jesus, the other revealed that he was not a doer of the word, but a hearer only. **One, daily dying to self and overcoming sin, was sanctified through the truth; the other, resisting the transforming power of grace and indulging selfish desires, was brought into bondage to Satan.**

“Such transformation of character as is seen in the life of John is ever the result of communion with Christ. **There may be marked defects in the character of an individual, yet when he becomes a true disciple of Christ, the power of divine grace transforms and sanctifies him.** Beholding as in a glass the glory of the Lord, he is changed from glory to glory, until he is like Him whom he adores.

“**John was a teacher of holiness,** and in his letters to the church he laid down unerring rules for the conduct of Christians. ‘Every man that hath this hope in him,’ he wrote, ‘purifieth himself, even as He is pure.’ ‘He that saith he abideth in Him ought himself also so to walk, even as He walked.’ 1 John 3:3; 2:6. **He taught that the Christian must be pure in heart and life.** Never should he be satisfied with an empty profession. **As God is holy in His sphere, so fallen man, through faith in Christ, is to be holy in his sphere.**

“‘This is the will of God,’ the apostle Paul wrote, ‘even your sanctification.’ 1 Thessalonians 4:3. The sanctification of the church is God's object in all His dealings with His people. **He has chosen them from eternity, that they might be holy.** He gave His Son to die for them, that they might be sanctified through obedience to the truth, divested of all the littleness of self. From them He requires a personal work, **a personal surrender...**”

# 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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“...God can be honored by those who profess to believe in Him, only as they are conformed to His image and controlled by His Spirit. Then, as witnesses for the Saviour, they may make known what divine grace has done for them.” {Acts of the Apostles, P. 558-559}

## Introduction

**I**n our last edition, we studied the purpose of the trumpets and what they represented. From that study, we understood that the Lord allows Satan to use his agents to punish those whom he had deceived into obeying his voice over and above the voice of God. Scripture states... “Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?” (Romans 6:16). As it is written, if we obey Satan we are his servants and if we are his servants he can do with us as he pleases. The world wonders, that if there is a God in heaven, then why is there so much death, trouble and sickness in the world? Yet, if only they would seek in the right place, the answers are plainly to be found in His word. If we wish the trouble to cease, we must cease to sin, this is the conditions for peace. The controversy of life has been set before us as an open book, yet how many will refuse this testimony and listen instead to the voice of the deceiver over and above the voice of God. For this reason, in this edition, we will look at the plan that Christ has devised for us, in order that we may not only be set free from our sin, but be empowered to walk in His holy footsteps, that we, like Him, can be a saviour unto the world.

Let us begin by going to the pattern that had been laid out in heaven long before the world was formed.

## The Pattern Man

**T**he only true pattern in this life that any of us are safe to follow, is the one that Christ has set out for us. All those who claim to be Christians must walk that same path. To every man Christ says... “follow me!” Therefore, as we go through this study, let us take the scriptures, piece by piece, line upon line and allow the scriptures to speak to us. Only then can we be sure that the path we are on is a safe one.

Christ said of Himself...

“...I am the way, the truth, and the life: no man cometh unto the Father, but by me.”  
(John 14:6)

These words were merely a re-phrase, from the Old Testament plan for our redemption...

“**Thy way, O God, is in the sanctuary:** who is so great a God as our God?” (Psalms 77:13)

The way that leads to eternal life has been set out before us in the sanctuary. This is the same plan that Christ, who was the author of those words, walked whilst He was on this earth. That sanctuary was a pattern, to teach us how to walk as Christ walked...

“**And let them make me a sanctuary;** that I may dwell among them. According to all that I shew thee, **after the pattern of the tabernacle,** and **the pattern of all the instruments** thereof, even so shall ye make it.” (Exodus 25:8-9)

Every article of the sanctuary, represents symbols that are part of His great pattern, or plan. All we have to do is to seek to understand them, so that we can know what each item means for us practically in their correct spiritual setting.

Just as Moses, who was a type of Christ, built a tabernacle in the wilderness according to the pattern, so Solomon, the Son of David, who was also a type of Christ, built a temple in Jerusalem, according to the pattern given to him by his father David...

“**Take heed now;** for the LORD hath chosen thee to build an house for the sanctuary: be strong, and do it. **Then David gave to Solomon his son the pattern** of the porch, and of the houses thereof, and of the treasuries thereof, and of the upper chambers thereof, and of the inner parlours thereof, and of the place of the mercy seat, **And the pattern of all that he had by the spirit,** of the courts of the house of the LORD, and of all the chambers round about, of the treasuries of the house of God, and of the treasuries of the dedicated things: Also for the courses of the priests and the Levites, and for all the work of the service of the house of the LORD, and for all the vessels of service in the house of the LORD.” (1 Chronicles 28:10-13)

In the New Testament, the apostle Paul takes this understanding and gives us as Christians the same admonition...

“According to the grace of God which is given unto me, **as a wise masterbuilder**, I have laid the foundation, and another buildeth thereon. **But let every man take heed how he buildeth thereupon.** For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and **the fire shall try every man's work of what sort it is.** If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire. **Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.**” (1 Corinthians 3:10-17)

The apostle Paul understood spiritual things. He understood that everything Jesus taught was taken from the Old Testament, placing them in their correct spiritual setting as to what they pointed to. He, like his Master, followed in the same line of work, understanding that to build the temple means to teach what all the types pointed to, in order to have a correct understanding of the plan of salvation...

“It is not the seeking to climb to eminence that will make you great in God's sight, but it is the humble life of goodness, meekness, fidelity, and purity that will make you the object of the heavenly angels' special guardianship. **The pattern Man, who thought it not robbery to be equal with God, took upon Himself our nature and lived nearly thirty years in an obscure Galilean town, hidden among the hills.** All the angel host was at His command; yet **He did not claim to be anything great or exalted.** He did not attach ‘Professor’ to His name to please Himself. He was a carpenter, working for wages, **a servant to those for whom He labored.**” {Evangelism, P. 132, par. 3}

Why did Christ, who was Holy from His birth, live for thirty years in obscurity as a servant? Why did He not from the moment He was able to speak proclaim Himself as Christ and begin to teach the people? In order to answer these questions, let us go to the book of beginnings and see the pattern that Christ followed...

## A Servant to Sin

**I**n the book of Genesis, chapter fifteen, the Lord spoke to Abraham and reiterated the promises given to Adam after his fall, of a seed to come...

“And Abram said, Lord GOD, **what wilt thou give me, seeing I go childless**, and the steward of my house is this Eliezer of Damascus? And Abram said, **Behold, to me thou hast given no seed**: and, lo, **one born in my house is mine heir**. And, behold, the word of the LORD came unto him, saying, **This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir**. And he brought him forth abroad, and said, **Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be**. And he believed in the LORD; and he counted it to him for righteousness.” (Genesis 15:2-6)

If we go back to the promise given to Adam, the word instructs us as to how the seed will come...

“And I will put enmity between thee and the woman, and **between thy seed and her seed**; it shall bruise thy head, and thou shalt bruise his heel. **Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.**” (Genesis 3:15-16)

As we can read, the seed had to come out of the womb, illustrated by a woman giving birth. As we know, a woman in Bible prophecy represents a church, the sorrows representing trial and persecution that the church would have to go through, in order to bring to the birth. Hence in Matthew, twenty-four, the time of persecution is likened unto sorrows...

“All these are **the beginning of sorrows.**” (Matthew 24:8)

However, as it states, when this birth takes place, the enmity against sin will be complete, where our husband, Christ, will now be our ruler for eternity. This same illustration was given by the apostle John, when Christ said...

“**A woman when she is in travail hath sorrow**, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, **for joy that a man is born into the world**. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.” (John 16:21-22)

Christ was speaking about the cross that He had to go to, illustrating to us the path that we must follow in order to obtain that freedom from sin, that we all so badly desire. Coming back now to Abraham, in that same chapter, after the Lord promised him a seed, He



instructed Abraham as to the experience that the seed would go through before they could become His chosen people...

“And he said unto Abram, **Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them;** and they shall afflict them four hundred years; And also **that nation, whom they shall serve, will I judge:** and afterward shall they come out with **great substance.**” (Genesis 15:13-14)

In the two verses above lies the whole plan of salvation. The seed promised to Abraham, had to go into captivity in a foreign land and be their servants for four hundred years. When this time was to end, the Lord stated that He will judge that nation and after the judgment He would bring them into the promised land. If we were to read a little further in Genesis fifteen, it clearly states that in agreement with their deliverance, that they were to be given a land. That land was illustrated by ten nations, which we know is a symbol of the world...

“In the same day **the LORD made a covenant with Abram,** saying, **Unto thy seed have I given this land,** from the river of Egypt unto the great river, the river Euphrates: **The Kenites, and the Kenizzites, and the Kadmonites, And the Hittites, and the Perizzites, and the Rephaims, And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.**” (Genesis 15:18-21)

“God promised to Abraham and his seed after him that they should have possessions and lands, and yet they were only strangers and sojourners. **The inheritance and lands which are to be given not only to Abraham but to the children of Abraham will not be until after this earth is purified.** Abraham will then receive the title to his farm, his possessions, and the children of Abraham will have a title to their possessions. **Every one of us should constantly bear in mind that this earth is not our dwelling place, but that we are to have an inheritance in the earth made new.** The destruction of Sodom and Gomorrah symbolizes to us how this world will be destroyed by fire. It is not safe for any one of us to build our hopes in this life. **We want first to seek the kingdom of God and His righteousness...**” {Letters and Manuscripts, Volume 4, Manuscript 19a, 1886, par. 5}

As we can read, the true entering in to the promised land will take place at the end of the thousand years. However, this deliverance was first prefigured on earth when the Israelites were delivered from Egypt and given a land to dwell in. This will be repeated on <http://treeoflife-ministries.org/>

earth at the end of the world, by those Seventh-Day Adventists who hear God's voice and are delivered from their sin, which the deliverance from Egypt prefigured...

**“The Passover was to be both commemorative and typical, not only pointing back to the deliverance from Egypt, but forward to the greater deliverance which Christ was to accomplish in freeing His people from the bondage of sin.** The sacrificial lamb represents ‘the Lamb of God,’ in whom is our only hope of salvation. Says the apostle, ‘Christ our Passover is sacrificed for us.’ 1 Corinthians 5:7. **It was not enough that the paschal lamb be slain; its blood must be sprinkled upon the doorposts; so the merits of Christ's blood must be applied to the soul.** We must believe, not only that He died for the world, but that He died for us individually. We must appropriate to ourselves the virtue of the atoning sacrifice.” {Patriarchs and Prophets, P. 277, par. 1}

When we go to the book of Galatians it looks like this thought is contradicted, when it says...

**“Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.”** (Galatians 3:16)

Paul tells us that the seed is not many people as was stated in the book of Genesis, who were to come out of Egypt, but is rather referring to the birth of Christ. Does God contradict Himself? ...

**“And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be.”** (Genesis 15:5)

The Lord told Abraham that His seed would be as the stars of heaven, yet Paul says not “as of many; but as of one” “which is Christ.” However, Paul is not contradicting God, He is merely explaining that all those who follow the same pattern that Christ followed represent the seed. What we will understand by this is that Christ is following the same role played by the seed of Israel that went into captivity to Egypt. Both Christ and ancient Israel are illustrating the plan of salvation that refers to His people at the end of the world. This is the same plan that we are to follow, in order to become a saviour to the world...

“For ye are all the children of God by faith in Christ Jesus. **For as many of you as have been baptized into Christ have put on Christ.** There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: **for ye are all one in Christ Jesus.** And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.” (Galatians 3:26-29)

Therefore, all those who are baptized into Christ represent Abraham’s seed. The question we should ask then is, where do we see this baptism in the Old Testament? Let us go back to Egypt. As we would understand it, Moses was also a type of Christ...

“Moses was a type of Christ. As Israel's intercessor veiled his countenance, because the people could not endure to look upon its glory, so Christ, the divine Mediator, veiled His divinity with humanity when He came to earth. Had He come clothed with the brightness of heaven, He could not have found access to men in their sinful state. **They could not have endured the glory of His presence.** Therefore He humbled Himself, and was made ‘in the likeness of sinful flesh’ (Romans 8:3), that He might reach the fallen race, and lift them up. ...”{Patriarchs and Prophets, P. 330, par. 4}

In the scriptures it explains that all those who came out of Egypt were baptized into Moses, paralleling the role of Christ...

“Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and **all passed through the sea; And were all baptized unto Moses in the cloud and in the sea;**” (1 Corinthians 10:1-2)

Therefore, here we have two witnesses, illustrated by these two allegories. Together they teach us that captivity to a nation is in relation to our captivity in sin. In both instances, the Father sends a deliverer. In one illustration it focuses on the delivery from our physical enemies, yet in the other the focus is on the deliverance from our sin. The Bible teaches us that because of our turning away from Him to sin, this is what brings us under the rule of a foreign power. When Christ came the first time, the Jews, who only understood things literally, thought that Christ had come to deliver them from the bondage to the Romans, just like He delivered the Israelites historically from the Egyptians. However, the Jews had completely disregarded the scriptures, that instructed them of the reason for their bondage under Roman rule and the principles that the slaying of the Passover lamb had taught them. In order for ancient Israel to come out of Egypt, they had to place the blood on the doorposts,

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typifying their deliverance from sin, that the destroying angel had to see in order for them to be safe...

“The passover was a name given to this ceremony in commemoration of the wonderful event of the Hebrews' leaving Egypt. **The night they left Egypt, the destroying angel entered every house and slew from the first-born of the king upon his throne down to the first-born of the lowest slave. In one night, the terror of death was borne by the avenging angel into every house of the Egyptians.** No man could comfort another, for every house had in it the dead or the dying. Terror and sorrow were in every household.

“The Lord gave special directions to the Hebrews, for each family to slay a lamb and sprinkle the blood upon their door-posts, **that when the destroying angel** should go forth upon his errand of death, the blood upon the post of the door should be to them a sign that those who were within the house were the worshipers of the true God. **The angel of death passed over the houses thus designated.** Upon that eventful night the Hebrews were directed to be prepared for their journey. The Lord directed them in regard to their eating the passover lamb. ‘And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste; it is the Lord's passover.’” {Youth Instructor, May 1, 1873, par. 3,4}

“Fifteen hundred years after this night, **Jesus, the antitype of the paschal lamb, died upon the cross for the sins of the world.** The lamb without blemish represented the spotless Lamb of God, without the taint of sin. As the houses of Israel were to be sprinkled with blood in order for the avenging angel to pass over them, so it will be necessary for us to repent of our sins and avail ourselves of the virtue of the blood of Christ to guard us from the avenging angel of God in the day of slaughter. Through Christ alone is our pardon to be obtained. **His blood will protect us from a sin-avenging God.**” {Youth Instructor, May 1, 1873, par. 11}

“**What is the seal of the living God,** which is placed in the foreheads of His people? It is a mark which angels, but not human eyes, can read; for **the destroying angel must see this mark of redemption.** The intelligent mind has seen **the sign of the cross of Calvary** in the Lord's adopted sons and daughters. The sin of the transgression of the law of God is taken away. **They have on the wedding garment,** and are obedient and faithful to all God's commands.” {Maranatha, P. 243, par. 6}

Whereas the Jews in Christ's time had lost sight of this. They wanted delivering from their physical bondage, without realising that this could only come about through repentance for their sin. Hence the message of both John and Christ was to repent...

“In those days **came John the Baptist**, preaching in the wilderness of Judaea, And saying, **Repent ye: for the kingdom of heaven is at hand.**” (Matthew 3:1-2)

“From that time **Jesus began to preach**, and to say, **Repent: for the kingdom of heaven is at hand.**” (Matthew 4:17)

Yet the Jewish nation did not understand themselves to be sinners, they were only burdened about their physical bondage...

“**The Jews felt secure in their self-righteousness**, they desired no enlightenment; but **they looked for a Saviour who would release them from the bondage of the Roman yoke**, and exalt them above their oppressors. **They could not receive one who reproved their sins and condemned their selfish, hypocritical lives.** They looked for a Messiah who would reign with worldly power and glory, **confound and defeat the Romans**, and exalt the Jews to a nation of princes.” {Spirit of Prophecy, Volume 2, P. 146, par. 2}

The Bible teaches clearly that if we sin then we are the servants of sin...

“What then? **shall we sin**, because we are not under the law, but under grace? God forbid. **Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?** But God be thanked, that **ye were the servants of sin**, but ye have obeyed from the heart that form of doctrine which was delivered you. **Being then made free from sin, ye became the servants of righteousness.**” (Romans 6:15-18)

The question is, where do we become free from our sin? The answer is at the cross. When was the cross historically? The answer is at Passover. Yet as we read in the two illustrations, the baptism of the Israelites when they came through the Red Sea, which was two days after Passover, paralleled the baptism of Christ. How then do we marry up these seeming inconsistencies? To understand this, let us go to the book of Galatians chapter four...

“Now I say, **That the heir, as long as he is a child, differeth nothing from a servant**, though he be lord of all; **But is under tutors and governors until the time appointed of the father.**” (Galatians 4:1-2)

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The Apostle Paul under inspiration of the Holy Spirit, takes the life of Christ from His childhood until He is baptized and explains that during this time Christ was a servant. What is important to understand is that Christ, whilst on Earth was merely playing a role of His people at the end of the world. As we go through I will prove this point. However, before we understand as to what it means that Christ was a servant, let us look at the governors and tutors that He was under until the time appointed. The scriptures tell us what we are to do from a child...

“And that **from a child thou hast known the holy scriptures**, which are able to make thee wise unto salvation **through faith** which is in Christ Jesus.” (2 Timothy 3:15)

The Bible tells us clearly that we are saved by grace, through faith, yet the Bible also makes it clear that the faith that we need to be saved, can only come through a knowledge of scripture...

“So then **faith cometh by hearing, and hearing by the word of God.**” (Romans 10:17)

Therefore, Christ who was playing the role of His people, must learn the scriptures from His childhood. These are to be His governors and tutors that will teach Him His mission on Earth, just as they teach us likewise. If we go a chapter earlier in the book of Galatians it explains this point to us...

“But **before faith came**, we were kept under the law, shut up unto the faith which should afterwards be revealed. **Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.**” (Galatians 3:23-24)

As we can read, before faith comes, we are under the law which is our schoolmaster to point us to Christ through faith. This was the whole purpose of the Old Testament, to revive a faith in a people that had lost a knowledge of their God. Hence it likens being under the Old Testament to being in bondage...

“**Tell me, ye that desire to be under the law, do ye not hear the law?** 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. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and **is in bondage with her children. But Jerusalem which is above is free**, which is the mother of us all” (Galatians 4:21-25)

Therefore, Christ, who was typified by Isaac, the literal seed of Abraham, representing the free church, sets the example for us to follow, in order that we may be set free from our bondage...

“From the earliest times the faithful in Israel had given much care to the education of the youth. **The Lord had directed that even from babyhood the children should be taught of His goodness and His greatness, especially as revealed in His law, and shown in the history of Israel.** Song and prayer and lessons from the Scriptures were to be adapted to the opening mind. **Fathers and mothers were to instruct their children that the law of God** is an expression of His character, and that as they received the principles of the law into the heart, the image of God was traced on mind and soul. Much of the teaching was oral; **but the youth also learned to read the Hebrew writings; and the parchment rolls of the Old Testament Scriptures were open to their study.**

“In the days of Christ the town or city that did not provide for the religious instruction of the young was regarded as under the curse of God. Yet the teaching had become formal. **Tradition had in a great degree supplanted the Scriptures.** True education would lead the youth to ‘seek the Lord, if haply they might feel after Him, and find Him.’ Acts 17:27. **But the Jewish teachers gave their attention to matters of ceremony. The mind was crowded with material that was worthless to the learner, and that would not be recognized in the higher school of the courts above.** The experience which is obtained through a personal acceptance of God’s word had no place in the educational system. Absorbed in the round of externals, the students found no quiet hours to spend with God. **They did not hear His voice speaking to the heart.** In their search after knowledge, they turned away from the Source of wisdom. The great essentials of the service of God were neglected. The principles of the law were obscured. **That which was regarded as superior education was the greatest hindrance to real development. Under the training of the rabbis the powers of the youth were repressed. Their minds became cramped and narrow.**

“**The child Jesus did not receive instruction in the synagogue schools.** His mother was His first human teacher. **From her lips and from the scrolls of the prophets, He learned of heavenly things. The very words which He Himself had spoken to Moses for Israel He was now taught at His mother’s knee.** As He advanced from childhood to youth, He did not seek



**the schools of the rabbis.** He needed not the education to be obtained from such sources; **for God was His instructor.**

“The question asked during the Saviour’s ministry, ‘How knoweth this man letters, having never learned?’ does not indicate that Jesus was unable to read, but merely that **He had not received a rabbinical education.** John 7:15. Since He gained knowledge as we may do, His intimate acquaintance with the Scriptures shows how diligently His early years were given to the study of God’s word. And spread out before Him was the great library of God’s created works. He who had made all things studied the lessons which His own hand had written in earth and sea and sky.” (Desire of Ages, P. 69-70}

Christ as a child was under the law, studying the plan of salvation, to teach us the same path that we must follow, in order to be justified by faith. This could only be obtained from a correct understanding of scripture, for only through the truth can we be set free from our sin...

“And ye shall know the truth, and **the truth shall make you free.**” (John 8:32)

The Rabbis in Christ’s day did not understand this, they had perverted the scriptures and instead of teaching the people what the types and symbols of the Old Testament pointed to, they taught that there was merit with God in the carrying out of all their ceremonies. Thus, the people had lost the knowledge of the plan of salvation. They did not accept that they were in bondage to sin...

“They answered him, **We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?**” (John 8:33)

Yet Christ told them plainly as He tells us plainly today...

“Jesus answered them, **Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.**” (John 8:34)

When Christ was a Child under the law, although not a sinner, He was playing a role of a sinner, like us, seeking to break free from our sin through a correct understanding of scripture. If we go back to Galatians chapter four, Paul confirms this when he parallels Christ’s childhood to their own bondage before they were justified by faith...



“Now I say, **That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; But is under tutors and governors until the time appointed of the father. Even so we, when we were children, were in bondage under the elements of the world:” (Galatians 4:1-3)**

However, at the time appointed, which we will explain shortly, Christ, like His people that follow after Him, become the sons of God, as He became the Son of God at His baptism...

“**But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.**” (Galatians 4:4-7)

The pioneers also understood this when they explain that Christ being a servant is an illustration of our bondage to sin and thus servants of Satan...

“**‘Thou art no more a servant, but a son.’ It will be seen that as there are two kinds of children, so there are two classes of servants. In the first part of this chapter we have the word ‘children’ used to designate those who are not ‘of full age,’ and have not their senses exercised to discern both good and evil. Hebrews 5:14. The promise is to them, even as it is ‘to all that are afar off,’ but it remains to be seen if they will, by accepting it, become partakers of the divine nature, and so sons of God indeed. **While thus the children of wrath, men are servants of sin, not servants of God.** The Son of God is a servant, but a servant in a far different sense from the servant here referred to. **The character of the servant depends on the master whom he serves. In this chapter the word ‘servant’ invariably applies, not to servants of God, who are really sons, but to the bond-servants of sin.** Between such a servant and a son there is a vast difference. **The slave can not possess anything; he has no control over himself, and this is his distinguishing characteristic.** The free-born son, on the contrary, has dominion over every created thing, as in the beginning, because he has the victory over himself; for ‘he that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city.’” {The Glad Tidings, P. 171, par. 2}**

The scriptures make this clear, that if we serve sin, then sin is our master and it is only a clear understanding of scripture that will set us free...

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**“Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness.”** (Romans 6:16-18)

In chapter seven of the same book, the apostle Paul expounds this same thought of being set free from this master that holds us in bondage, to whom we are servants. In this chapter, Paul likens the law to a husband, from which we cannot be set free unless this husband dies...

**“Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth? For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man. Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God. For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death. But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.”** (Romans 7:1-6)

This is the new covenant promise, where instead of trying to keep the law in our own strength, through faith, the law is written on our hearts, making us free from the law that only condemned us. Just as Paul likens the law, which condemns us, to a husband, that must die, in order that we can marry another and be free, in another place, John explains that the law is our accuser...

**“Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust.”** (John 5:45)

Why does John say this? Because the law of Moses was given as a constant witness against the people...

“**Take this book of the law**, and put it in the side of the ark of the covenant of the LORD your God, **that it may be there for a witness against thee.**” (Deuteronomy 31:26)

Yet when we go to the cross, which was typified by the Passover, this accuser is nailed to the cross...

“Then verily **the first covenant had also ordinances of divine service**, and a worldly sanctuary.” (Hebrews 9:1)

“Blotting out **the handwriting of ordinances that was against us**, which was contrary to us, and took it out of the way, **nailing it to his cross;**” (Colossians 2:14)

Who is it according to scripture that accuses and condemns us?...

“Satan has kept up his system of cruelty, and still employs his planned agency of crookedness and deception, **and accuses and condemns** and tortures in order that he may control the conscience...” {Signs of the Times, December 4, 1893, par. 5}

Therefore, by two witnesses, scripture teaches us that whilst under the Old Testament types, the law reveals Satan, or self, the accuser of the brethren reigning in our hearts. The Law itself was Holy and just, but because self was ruling in the heart, the law brought us into bondage of sin...

“Wherefore **the law is holy, and the commandment holy, and just, and good.**” (Romans 7:12)

Therefore, in order to keep the law, self, which is this old husband needed to be placed upon the cross. This is what Christ did for us when He went to the cross as our substitution. Ultimately Satan will have to face the punishment of the cross. However, instead of accepting his punishment, he put Christ in his place, making Him a scapegoat instead of himself who is the true scapegoat. For those who accept Christ, He willingly died, taking their place for their association with this other husband, who has deceived them into sin (breaking the law) and then accused them (by that law) before the father. When we understand this sacrifice that Christ made for us, then the condemnation that this law had upon us is removed and we become free from our bondage...

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“There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.” (Romans 8:1-4)

Remember, the two covenants were illustrated as the spirit and the flesh...

“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.” (Galatians 4:22-23)

“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)

Hence, just as ancient Israel, were set free from the power of Pharaoh, who typifies Satan, and became the sons of God, so those who are set free from this old husband, who accuses and then persecutes, are set free from their sin...

“And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.” (Galatians 4:6-7)

“For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, **that we are the children of God**: And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.” (Romans 8:15-17)

Therefore, it is easy to see that both Christ and ancient Israel, were both types for the end of the world, illustrating to us the plan of salvation. Because of our sin, we are in captivity to the powers of this world and need to be set free. When Ancient Israel was coming out of Egypt, it was a representation of the Sunday law crisis...

“This is the work now to be done on earth. Those who are living in transgression of the holy law of God will not find the truth palatable. **When it is made plain that Sunday is a spurious Sabbath, founded in the power of the man of sin, they will say in language too plain to be misunderstood,** “We want not a knowledge of thy ways, O Lord.” **Others will say as did Pharaoh, “Who is the Lord, that I should obey his voice?”** But in the face of all opposition we must hold aloft the banner of the commandments of God and the faith of Jesus. It takes both of these to make up the burden of the message to be given to the world.” {Review and Herald, February 7, 1893, par. 10}

Both the Bible and the SOP tells us the coming out of Egypt is the coming out of Babylon...

“Therefore, behold, the days come, saith the LORD, that it shall no more be said, **The LORD liveth, that brought up the children of Israel out of the land of Egypt; But, The LORD liveth, that brought up the children of Israel from the land of the north,** and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers.” (Jeremiah 16:14-15)

**“As God called the children of Israel out of Egypt, that they might keep His Sabbath, so He calls His people out of Babylon that they may not worship the beast nor his image.** The man of sin, who thought to change times and laws, has exalted himself above God by presenting this spurious sabbath to the world; the Christian world has accepted this child of the Papacy, and cradled and nourished it, thus defying God by removing His memorial and setting up a rival sabbath.” {Selected Messages, Book 3, P. 406, par. 1}

These are just types pointing to God’s people coming out of Babylon during the Sunday law crisis, where Christ will save them from their sin. This was prefigured by both ancient Babylon and thereafter spiritual Babylon...

**“Today the church of God is free to carry forward to completion the divine plan for the salvation of a lost race.** For many centuries God's people suffered a restriction of their liberties. The preaching of the gospel in its purity was prohibited, and the severest of penalties were visited upon those who dared disobey the mandates of men. As a consequence, the Lord's great moral vineyard was almost wholly unoccupied. The people were deprived of the light of God's word. The darkness of error and superstition threatened to blot out a knowledge of true religion. **God's church on earth was as verily in captivity during this long**

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period of relentless persecution as were the children of Israel held captive in Babylon during the period of the exile.

“But, thank God, His church is no longer in bondage. To spiritual Israel have been restored the privileges accorded the people of God at the time of their deliverance from Babylon. In every part of the earth, men and women are responding to the Heaven-sent message which John the revelator prophesied would be proclaimed prior to the second coming of Christ: ‘Fear God, and give glory to Him; for the hour of His judgment is come.’ Revelation 14:7.

“No longer have the hosts of evil power to keep the church captive; for ‘Babylon is fallen, is fallen, that great city,’ which hath ‘made all nations drink of the wine of the wrath of her fornication;’ and to spiritual Israel is given the message, ‘Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues.’ Verse 8; 18:4. As the captive exiles heeded the message, ‘Flee out of the midst of Babylon’ (Jeremiah 51:6), and were restored to the Land of Promise, so those who fear God today are heeding the message to withdraw from spiritual Babylon, and soon they are to stand as trophies of divine grace in the earth made new, the heavenly Canaan.” {Prophets and Kings, 714, 715}

God’s people came out of Egypt marked by the punishment upon Pharaoh...

“And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance.” (Genesis 15:13-14)

Did the Lord judge Babylon at the end of the seventy-year captivity?...

“And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the LORD, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations.” (Jeremiah 25:12)

What about the Papacy at the end of the one-thousand-two-hundred and sixty years of papal oppression?...

“And I saw one of his heads as it were wounded to death;...” (Revelation 13:3)

As we can see, at the end of the period of captivity, the civil powers that represent Satan are punished, marking the point where God's people are set free from their bondage, both spiritually and physically. Can we see this also in the life of Christ? Yes, He, who was typifying ancient Israel, also went down into Egypt and had to remain there until Herod, the dragon power was punished...

“And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, **Arise, and take the young child and his mother, and flee into Egypt**, and be thou there until I bring thee word: for Herod will seek the young child to destroy him. When he arose, he took the young child and his mother by night, and departed into Egypt: **And was there until the death of Herod**: that it might be fulfilled which was spoken of the Lord by the prophet, saying, **Out of Egypt have I called my son.**” (Matthew 2:13-15)

Matthew is quoting from the book of Hosea which refers to the point where ancient Israel came out of Egypt...

“**When Israel was a child, then I loved him, and called my son out of Egypt.**” (Hosea 11:1)

As we can read, type meets antitype, which then again becomes a type for the end of the world, illustrating the point where the Lord will set many people free from their sin, delivering them from the clutches of Satan and make them a saviour to the world.

## The Fulness of the Time

**L**et us now bring these thoughts together. In the following quote, Sister White helps us to combine these different prophetic markers to teach us how the Lord is to deliver His people at the end of the world...

“**The Saviour's coming was foretold in Eden.** When Adam and Eve first heard the promise, they looked for its speedy fulfillment. They joyfully welcomed their first-born son, hoping that he might be the Deliverer. **But the fulfillment of the promise tarried.** Those who first received it died without the sight. From the days of Enoch the promise was repeated through patriarchs and prophets, keeping alive the hope of His appearing, and yet He came not. **The prophecy of Daniel revealed the time of His advent,** but not all rightly interpreted the message. Century after century passed away; the voices of the prophets ceased. The hand



of the oppressor was heavy upon Israel, and many were ready to exclaim, ‘The days are prolonged, and every vision faileth.’ Ezekiel 12:22.

**“But like the stars in the vast circuit of their appointed path, God's purposes know no haste and no delay.** Through the symbols of the great darkness and the smoking furnace, God had revealed to Abraham the bondage of Israel in Egypt, and had declared that the time of their sojourning should be four hundred years. ‘Afterward,’ He said, ‘shall they come out with great substance.’ Genesis 15:14. Against that word, all the power of Pharaoh's proud empire battled in vain. **On ‘the self-same day’ appointed in the divine promise, ‘it came to pass, that all the hosts of the Lord went out from the land of Egypt.’** Exodus 12:41. **So in heaven's council the hour for the coming of Christ had been determined. When the great clock of time pointed to that hour, Jesus was born in Bethlehem.**

**“‘When the fullness of the time was come, God sent forth His Son.’** Providence had directed the movements of nations, and the tide of human impulse and influence, until the world was ripe for the coming of the Deliverer. The nations were united under one government. One language was widely spoken, and was everywhere recognized as the language of literature. From all lands the Jews of the dispersion gathered to Jerusalem to the annual feasts. As these returned to the places of their sojourn, they could spread throughout the world the tidings of the Messiah's coming.” {Desire of Ages, P. 31-32}

In the above quote there are several points that are being paralleled. The first one refers to Eden when the promise was first given, found in Genesis, chapter three. The second point that prophetically marks the same event, is found in the book of Daniel, chapter nine. The third point can be found in the book of Genesis, chapter fifteen, and lastly to the birth of Christ as found in Isaiah, chapter seven. Let us go through these points and bring them together, so that we can see the complete whole that the Lord requires us to see and understand.

Let us now look at these points in their order...

**“And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.”** (Genesis 3:15)

In the above verse was given the first gospel promise of a saviour to come...

**“For as in Adam all die, even so in Christ all shall be made alive.** 1 Corinthians 15:22.



“**I will put enmity ... between thy seed and her seed;** it shall bruise thy head, and thou shalt bruise his heel.’

“**This was the first gospel sermon ever preached to sinners;** this promise was the star of hope, illuminating the dark and dismal future of the race. **Adam gladly received the welcome assurance of deliverance and diligently instructed his children in the way of the Lord.** This promise was presented in close connection with the altar of sacrificial offerings. The altar and the promise stand side by side, and one casts clear beams of light upon the other, showing that **the justice of an offended God could be appeased only by the death of His beloved Son...**” {From The Heart, P. 198, par. 1-3}

When the curse of sin fell upon Adam and Eve, the Lord gave us hope through this promise that a redeemer would come and change our hearts again, to hate sin as in the beginning before the fall. This is the same deliverance as was marked when they came out of Egypt, through Moses as type of Christ, our redeemer...

“God declares, ‘**I will put enmity.**’ This enmity is not naturally entertained. **When man transgressed the divine law, his nature became evil, and he was in harmony, and not at variance, with Satan.** There exists naturally no enmity between sinful man and the originator of sin. **Both became evil through apostasy.** The apostate is never at rest, except as he obtains sympathy and support by inducing others to follow his example. For this reason, fallen angels and wicked men unite in desperate companionship. **Had not God specially interposed, Satan and man would have entered into an alliance against Heaven; and instead of cherishing enmity against Satan, the whole human family would have been united in opposition to God.**” {Great Controversy, 1888, P. 505, par. 2}

However, in order for this change to take place, in conjunction with Genesis three, verse fifteen, which we read earlier, we had to first come out of the womb, representing this time of bondage...

“Unto the woman he said, **I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children;** and thy desire shall be to thy husband, and he shall rule over thee.” (Genesis 3:16)

This, as we will see, brings us to the second point where Daniel prophecies of the coming Saviour...

“Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem **unto the Messiah the Prince shall be seven weeks, and threescore and two weeks**: the street shall be built again, and the wall, even in troublous times.” (Daniel 9:25)

After sixty-nine weeks, or four-hundred and eighty-three full prophetic years from the autumn of 457 B.C, Christ came to be baptized, paralleling the third point, where Israel came out of Egypt...

“Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and **all passed through the sea; And were all baptized unto Moses in the cloud and in the sea;**” (1 Corinthians 10:1-2)

As we read earlier, Christ coming out of Egypt when Herod was dead, paralleled Israel coming out of Egypt at the Red Sea, when Pharaoh died, which as we read above is also the baptism. This baptism was the point where the prophet Daniel was pointing to, where the Saviour would appear at the end of “the appointed time.” This also clarifies the point that the seed of Abraham is a representation of the saviour to the world. Therefore, when God’s people come out of bondage, at the baptism, where they receive the Holy Spirit, they become the saviour to the whole world.

The last point, marking the point where Christ was born, is obviously referring to a spiritual birth and not His literal birth, for He was thirty years old when he came to be baptized. However, Genesis, three sixteen, informs us that Christ must come out of the belly in order to be the Messiah. In Isaiah seven and verse fourteen, where this is illustrated, it tells us that this represents a sign...

“Therefore **the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son,** and shall call his name Immanuel.” (Isaiah 7:14)

The question now arises, if the perfect fulfilment of the prophecy in Isaiah is not referring to Christ’s literal birth, where does the Messiah come out of a virgin at His baptism? To see this, we need merely to go to Revelation twelve, where we will see a woman, representing God’s pure church, from which came forth the Messiah...

“And **there appeared a great wonder in heaven**; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: And **she being with child cried, travailing in birth, and pained to be delivered**. And there appeared **another wonder in heaven**; and **behold a great red dragon**, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne. **And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.**” (Revelation 12:1-6)

As we can read above, the woman, representing His pure church, typified by Mary, His mother, represents the woman, who’s womb He must come out of. This is in agreement with Genesis, three sixteen, which states that the Christ could only be born after experiencing a travailing and sorrowful experience...

“Unto the woman he said, **I will greatly multiply thy sorrow** and thy conception; **in sorrow thou shalt bring forth children**; and thy desire shall be to thy husband, and he shall rule over thee.” (Genesis 3:16)

Sister White informs us, that the dragon illustrated here represents Herod, who would seek to put the young child to death...

“The line of prophecy in which these symbols are found begins with Revelation 12, **with the dragon that sought to destroy Christ at His birth**. The dragon is said to be Satan (Revelation 12:9); he it was that moved upon Herod to put the Saviour to death. **But the chief agent of Satan in making war upon Christ and His people during the first centuries of the Christian Era was the Roman Empire**, in which paganism was the prevailing religion. **Thus while the dragon, primarily, represents Satan, it is, in a secondary sense, a symbol of pagan Rome.**” {Great Controversy, P. 438, par.2}

Therefore, Christ coming out of His mother’s womb, who shortly afterward came out of Egypt at Herod’s death, is to be understood as a sign of God’s people coming out of Egypt at the baptism. Hence why Sister White parallels His baptism with His birth. Those that do not study line upon line, understanding these things in their correct spiritual setting, will <http://treeoflife-ministries.org/>

only read them chronologically and misapply their meaning. When Christ was baptized, He ministered for three and a half years, paralleling the one thousand-two hundred and sixty days in the wilderness...

“And the woman fled into the wilderness, where she hath a place prepared of God, that **they should feed her there a thousand two hundred and threescore days.**” (Revelation 12:6)

The above experience is a fulfilment of Isaiah seven, verse fourteen, which we read was to be a sign for the people. Let us now read from Christ’s own lips as to how this was fulfilled...

“Then certain of the scribes and of the Pharisees answered, saying, **Master, we would see a sign from thee.** But he answered and said unto them, **An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: 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.** The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, **behold, a greater than Jonas is here.** The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, **behold, a greater than Solomon is here.**” (Matthew 12:38-42)

When the Pharisees asked Him for a sign, He rebuked them. As we read in Isaiah, seven fourteen, when Christ would come out of the belly at His baptism, paralleling the place where Israel had come out of Egypt, He was to be a sign, just as Israel was to be a light unto the world...

“And he said, **It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob,** and to restore the preserved of Israel: **I will also give thee for a light to the Gentiles,** that thou mayest be my salvation unto the end of the earth.” (Isaiah 49:6)

“**A light to lighten the Gentiles,** and the glory of thy people Israel.” (Luke 2:32)

When John referenced His baptism, he also mentioned this point...

“There was a man sent from God, whose name was John. **The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world.**” (John 1:6-9)

This was the sign. He was the light of the world and His own people did not recognise Him...

“He was in the world, and the world was made by him, and **the world knew him not. He came unto his own, and his own received him not.**” (John 1:10-11)

Hence, they asked Him for a sign. Sister White explains to us that the sign was His preaching in the power of the spirit...

“‘**O ye hypocrites,**’ said Jesus, ‘ye can discern the face of the sky,’—by studying the sky they could foretell the weather,—‘but can ye not discern the signs of the times?’ **Christ’s own words, spoken with the power of the Holy Spirit that convicted them of sin, were the sign that God had given for their salvation.** And signs direct from heaven had been given to attest the mission of Christ. **The song of the angels to the shepherds, the star that guided the wise men, the dove and the voice from heaven at His baptism, were witnesses for Him.**

“‘And He sighed deeply in His spirit, and saith, **Why doth this generation seek after a sign?**’ ‘**There shall no sign be given unto it, but the sign of the prophet Jonas.**’ As Jonah was three days and three nights in the belly of the whale, Christ was to be the same time ‘in the heart of the earth.’ **And as the preaching of Jonah was a sign to the Ninevites, so Christ’s preaching was a sign to His generation.** But what a contrast in the reception of the word! The people of the great heathen city trembled as they heard the warning from God. Kings and nobles humbled themselves; the high and the lowly together cried to the God of heaven, and His mercy was granted unto them. ‘The men of Nineveh shall rise in judgment with this generation,’ Christ had said, ‘and shall condemn it: **because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.**’ Matthew 12:40, 41.

“**Every miracle that Christ performed was a sign of His divinity. He was doing the very work that had been foretold of the Messiah;** but to the Pharisees these works of mercy were a positive offense. The Jewish leaders looked with heartless indifference on human suffering. In many cases their selfishness and oppression had caused the affliction that Christ relieved. Thus His miracles were to them a reproach.

**“That which led the Jews to reject the Saviour's work was the highest evidence of His divine character.** The greatest significance of His miracles is seen in the fact that they were for the blessing of humanity. The highest evidence that He came from God is that His life revealed the character of God. **He did the works and spoke the words of God. Such a life is the greatest of all miracles.**” {Desire of Ages, P. 406, par. 3-5}

The Point I would like for us to see from this, is that Christ, when asked for a sign, first pointed forward to the cross, where He was to die and after three days be resurrected, and paralleled it with the point where Jonah was in the belly. It was only after this experience of the belly that Jonah came out and preached with power. Yet Christ went on to say...

“The men of Nineveh shall rise in judgment with this generation, and shall condemn it: **because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.**” (Matthew 12:41)

Not only was He pointing forward to the cross experience, He was also pointing back to His baptism, when He said “a greater than Jonah is here,” preaching and showing the same sign. In line with this, we showed that Herod, who tried to destroy Christ at His birth represents the dragon, who, when he died, was paralleling the death of Pharaoh, when the Jews came out of Egypt.

Pharaoh, like Herod was also the dragon...

“Speak, and say, Thus saith the Lord GOD; **Behold, I am against thee, Pharaoh king of Egypt, the great dragon** that lieth in the midst of his rivers, which hath said, My river is mine own, and I have made it for myself.” (Ezekiel 29:3)

It is also no accident that Pharaoh is likened unto a whale...

“Son of man, take up a lamentation for **Pharaoh king of Egypt**, and say unto him, Thou art like a young lion of the nations, and **thou art as a whale in the seas**: and thou camest forth with thy rivers, and troubledst the waters with thy feet, and fouledst their rivers.” (Ezekiel 32:2)

Hence, Pharaoh trying to kill the Jews at the red sea and Herod trying to kill Christ at His birth are parallel truths. Remember, Christ paralleled the cross with Jonah in the belly of the whale for three days...

“And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and **be killed, and after three days rise again.**” (Mark 8:31)

“Now the LORD had prepared a great fish to swallow up Jonah. **And Jonah was in the belly of the fish three days and three nights.**” (Jonah 1:17)

This we must understand, for these three days were the same three days that brought them out of Egypt. The night Christ died was Passover...

“Ye know that after two days is the feast of the **passover**, and the Son of man is betrayed **to be crucified.**” (Matthew 26:2)

“And it was the preparation of **the passover**, and about the sixth hour: and he saith unto the Jews, Behold your King!” (John 19:14)

Christ rested in the grave during the first day of Unleavened bread and resurrected on the third day which was the day of Firstfruits...

“But now is Christ risen from the dead, and **become the firstfruits** of them that slept.” (1 Corinthians 15:20)

Jonah was in the belly of the whale for three days, which we saw represents the persecution by Pharaoh. So, although Christ pointed forward to the cross, He also pointed back to the baptism marking the same place where He had come out of the belly of Egypt, to begin preaching.

In the first of our new editions, we began by going through the structure as laid out in Matthew, chapter twenty-four. In that edition we began at the point where Christ left the temple for the last time, which we demonstrated was an illustration of the destruction of Jerusalem. Then, after He left the temple He went to the Mount of Olives, marking the punishment upon Babylon/Rome etc. As we have just shown you, Rome represents the dragon, or civil powers that persecute God’s people. It is no accident that Babylon is also

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illustrated as the dragon that swallows up God's people like Pharaoh (The whale) did to Jonah...

“Nebuchadrezzar the king of Babylon hath devoured me, he hath crushed me, he hath made me an empty vessel, **he hath swallowed me up like a dragon, he hath filled his belly with my delicates**, he hath cast me out.” (Jeremiah 51:34)

Hence, Sister White likens the coming out of Egypt with the coming out of Babylon...

“**As God called the children of Israel out of Egypt, that they might keep His Sabbath, so He calls His people out of Babylon that they may not worship the beast nor his image...**” {Selected Messages, Book 3, P. 406, par. 1}

Now that we understand that, we can come to our conclusive point. As we have read, Christ died on Passover, which was the same day Jerusalem was destroyed...

“Terrible were the calamities that fell upon Jerusalem **when the siege was resumed by Titus. The city was invested at the time of the Passover**, when millions of Jews were assembled within its walls...” {Great Controversy, P. 31, par. 2}

Sister White also confirms this, when she states that when they put Christ on the cross they destroyed their temple...

“**In the death of Christ on Calvary's cross, the temple seemed to be destroyed...**” {Bible Echo, August 6, 1894, par. 6}

“Since the whole ritual economy was symbolical of Christ, it had no value apart from Him. **When the Jews sealed their rejection of Christ by delivering Him to death, they rejected all that gave significance to the temple and its services.** Its sacredness had departed. **It was doomed to destruction.** From that day sacrificial offerings and the service connected with them were meaningless. Like the offering of Cain, they did not express faith in the Saviour. **In putting Christ to death, the Jews virtually destroyed their temple.** When Christ was crucified, the inner veil of the temple was rent in twain from top to bottom, signifying that the great final sacrifice had been made, and that the system of sacrificial offerings was forever at an end.” {Desire of Ages, P. 165, par. 4}



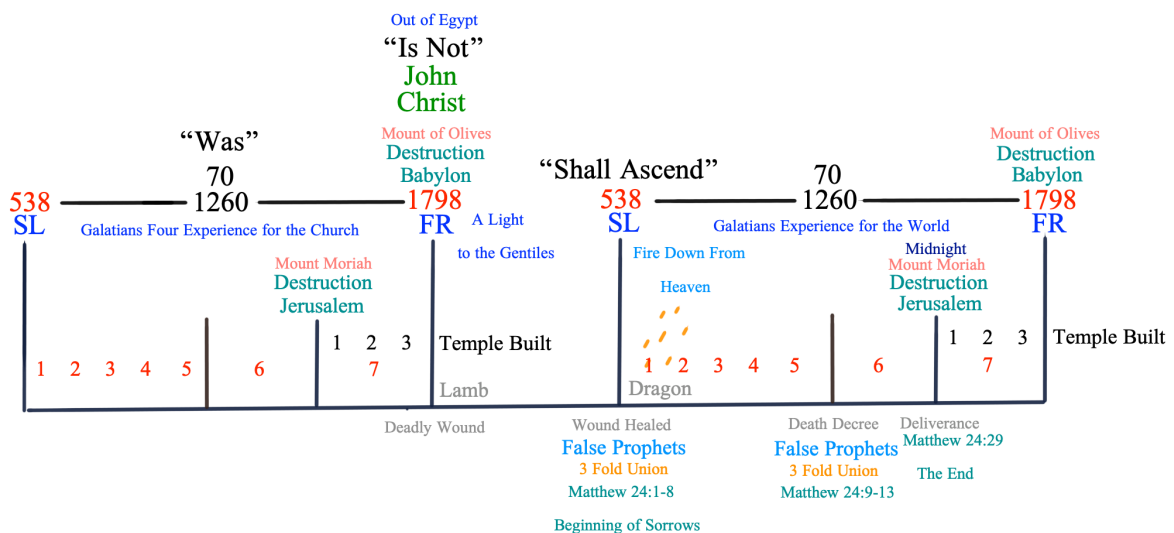
Remember, when the Jews had asked Him for a sign, He pointed them to the three days, from Passover to Firstfruits. Hence, at another time when they asked Him for a sign, He pointed them to the same three days, from when they put Him on the cross (the destruction of Jerusalem), to His resurrection on the day of Firstfruits...

“Then answered the Jews and said unto him, **What sign shewest thou unto us**, seeing that thou doest these things? Jesus answered and said unto them, **Destroy this temple, and in three days I will raise it up.**” (John 2:18-19)

Therefore, when Christ left the temple, marking the destruction of Jerusalem, until He walks to the Mount of Olives, marking the punishment upon Babylon, is a parallel to these three days, where at the end of those days, the civil power, or the dragon that has just destroyed Jerusalem, will be punished...

“Behold, **the day of the LORD cometh**, and thy spoil shall be divided in the midst of thee. **For I will gather all nations against Jerusalem to battle**; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. **Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east**, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.” (Zechariah 14:1-4)

Let us place this upon our diagram so that we can see this point very clearly.



As we can see from the diagram above, when we bring everything together line upon line, the different stories are all giving us a different layer leading down to the point where God's people come out of Egypt, where the temple has been rebuilt at the end of the three days. Sister White, in this next quote, confirms that the promise given to Adam, where the human heart would be changed back to hate sin, was the same promise given to Abraham, marking the point where God's people would come out of Egypt to be a light to the world...

**“Plain and specific prophecies had been given regarding the appearance of the Promised One. To Adam** was given an assurance of the coming of the Redeemer. The sentence pronounced on Satan, **‘I will put enmity between thee and the woman, and between thy seed and her seed;** it shall bruise thy head, and thou shalt bruise his heel’ (Genesis 3:15), was to our first parents a promise of the redemption to be wrought out through Christ.

**“To Abraham was given the promise that of his line the Saviour of the world should come:** ‘In thy seed shall all the nations of the earth be blessed.’ ‘He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.’ Genesis 22:18; Galatians 3:16.”  
{Acts of the Apostles, P. 222, par.1,2}

In light of all this information, we would like to bring clarity to the illustration of these three days, from the cross (destruction of Jerusalem) to their deliverance from Pharaoh (destruction of Babylon). In order to do this, we need to return to Matthew twenty-four, which we will do in our next edition.

## Summary

**T**he Lord has bound up all the stories of the Bible, from Genesis to Revelation, for the end of the world. From the beginning, it speaks about a Saviour that would come to deliver God's people from their bondage to sin. These things were typified through patriarchs and prophets, leading down to the coming of Christ, where He came the first time to typify His people, who through His Spirit, would become saviours to a world in darkness. That time is right upon us. The Lord is about to raise up a people, who through a correct understanding of His prophetic word, lead others to the fountain of truth, to set them free from their bondage to sin. In our next edition, we will strengthen these thoughts and show how Satan will do everything to try and prevent this by bringing a counterfeit before the appointed time and seeking to destroy those who refuse to be deceived. God bless.