

Leaves of Life



Edition 03

When are the
Two Classes
“Fully Developed”?

23 February 2017



By Tree of Life Ministries

“He that hath an ear, let him hear what the Spirit saith unto the churches; To him that **overcometh** will I give to **eat** of the **tree of life**, which is in the midst of the **Paradise of God.**” Revelation 2:7

“The **Garden of Eden** remained upon the earth long after man had become an outcast from its pleasant paths... At the cherubim-guarded gate of **Paradise** the **divine glory** was revealed... In the final restitution, when there shall be ‘**a new heaven and a new earth**’ (Revelation 21:1), [the **Garden of Eden**] is to be restored **more gloriously adorned** than at the beginning.

“Then they that have kept **God’s commandments** shall breathe in **immortal vigour** beneath the **tree of life**; and through **unending ages** the inhabitants of sinless worlds shall behold, in that **garden of delight**, a sample of the **perfect work** of God’s creation, untouched by the curse of sin - sample of what the whole earth would have become, had man but fulfilled the **Creator’s glorious plan.**” {Patriarchs and Prophets, p. 62.2-3}

[Our YouTube Channel](#)

<http://treeoflife-ministries.org/>

[Previous editions of ‘Leaves of Life’ on Google Drive](#)

Table of Contents

The Prophet Still Speaks	3
The Wheat and the Tares.....	4
The Everlasting Gospel in Three Steps.....	5
The Three Steps of the Wicked.....	7
When are the Two Classes “Fully Developed”?	7
Under the Third Step, All Three Steps Repeat	7
The Third Angel at 9/11 and the Judgement of the Living	9
The Repeat of the Three Steps for the Wise Virgins	11
The Repeat of the Three Steps for the Foolish Virgins	17
The “Fruit” in Matthew 13:26	18
Not Mature, But Immature	19
When is the Harvest?	21
Identified in the Harvest	21
“Fully Developed” in the Harvest.....	22
What Must the Servants Discern?	23
Can We Identify the Tares?	25
Manifested in the Harvest	26
Who Cannot Be the “Tares” of the Parable?.....	27
How to Deal with Error.....	29
What Does the “Fruit” Represent?.....	30
The Error Before Midnight.....	33
Summary.....	33
The Visual Conclusion.....	34
Study on Tithes and Offerings	35
Offerings	36
Ellen White’s Health Spot: Controlling the Diet	38
Diet More Important Than Hydrotherapy	38
Education of the Appetite	38
The Original Diet	42

The Prophet Still Speaks



“For years you have had **many evidences** that **the Lord** has given me a work to do. **These evidences could scarcely have been greater than they are.** Will you brush away all these evidences as a cobweb, at the suggestion of a man’s unbelief? ...

“Some have stumbled over the fact that I said I did not **claim** to be a **prophet** and they have asked, ‘Why is this?’

“**I have had no claims to make, only that I am instructed that I am the Lord’s messenger;** that He called me in my youth to be **His messenger**, to receive **His Word**, and to give a **clear and decided message** in the **name of the Lord Jesus.**

“Early in my youth I was asked several times, ‘**Are you a prophet?**’ I have ever responded, ‘**I am the Lord’s messenger.**’ I know that many have called me a prophet, but I have made no claim to this title. **My Saviour declared me to be His messenger.** ‘Your work,’ He instructed me, ‘is to bear **My Word.** Strange things will arise, and in your youth I set you apart to bear the **message** to the erring ones, to carry **the Word** before unbelievers, and with pen and voice to reprove from **the Word** actions that are not right. Exhort from **the Word.** I will make **My Word** open to you. **It shall not be as a strange language.** In the true eloquence of **simplicity**, with **voice and pen**, the **messages** that I give shall be heard from one who has never learned in the schools. **My Spirit and My power shall be with you.**

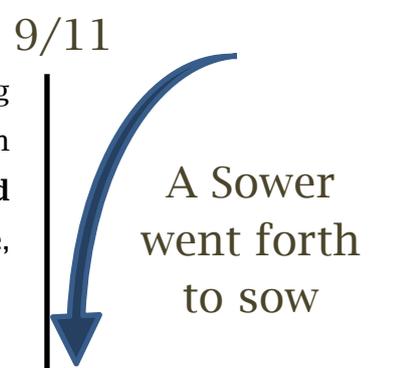
“**Be not afraid of man, for My shield shall protect you. It is not you that speaketh: it is the Lord that giveth the messages of warning and reproof. Never deviate from the truth under any circumstances. Give the light I shall give you. The messages for these last days shall be written in books, and shall stand immortalised, to testify against those who have once rejoiced in the light, but who have been led to give it up because of the seductive influences of evil.’**

"Why have I not claimed to be a prophet? – Because in these days many who boldly claim that they are prophets are a reproach to the cause of Christ; and because my work includes much more than the word 'prophet' signifies." {*The Review and Herald, July 26, 1906 par. 2-7*}

The Wheat and the Tares

....Continued from Edition 02....

In *Edition 02*, we learned that, in addition to being symbols of **people**, the "wheat" and the "tares" can symbolise "**truth**" and "**error**." The **good seed** represents the **truth**. This is the **prophetic message**, which Christ has been feeding His people, since 9/11.



Simultaneously, **Satan** has been sowing **error** into this movement via "**his agents**" – **false ministers** or "**self-sent men**;" "**men of evil minds**."

We learned that one **characteristic** of these "**agents of Satan**" is **gossiping** about their brethren – listening to, and promulgating, **distorted fables** of their brothers and sisters in the church, – rather than employing the **three-step reconciliation process** found in **Matthew 18:15-20**. In so-doing, these 'agents' preach "**another gospel**" (Galatians 1:6-9).

Moreover, it was shared that when brethren participate in **evil-surmising** and/or **gossip** – suspecting evil in your church brethren, based on little or no evidence, and repeating this to others, – this is considered as "**open sin**" (as defined by the Spirit of Prophecy); and those who commit this sin are worthy of **exclusion** from the church.

Furthermore, we learned that these "**agents of Satan**," who sow the **tares (or false messages)**, will themselves be made **manifest** as **tares** at the **third step**. There are always "**two classes of worshippers**." **Both classes discern faults in church members**. However, while one class 'considers the beam in their own eye,' the other class focuses on 'the mote in their brother's eye.' As shown by their intention to uproot the people whom they suppose are tares, the latter class are moved by a false zeal.

In this *Edition of Leaves of Life*, we are going to address the following points:

- When are the two classes “fully developed”?
- At which stage of development is the “fruit” in Matthew 13:26?
- When is the “harvest”?
- What must the servants discern, prior to the harvest?

The Everlasting Gospel in Three Steps

“I was shown **three steps** – **one, two and three** – **the first, second and third angels’ messages.**” {*Spiritual Gifts, Volume 1, p. 168.2*; also see {*Early Writings, p. 258.3*}



In *The Great Controversy, p. 453.3*, Ellen G. White describes the **three angels’ messages** as “**the threefold message**” and identifies this message as “**the everlasting gospel.**”

The “**everlasting gospel**” is the **three-step process** of **salvation**. As they are portrayed in the **first angel’s message** (Revelation 14:6-7), the **three steps** are:

1. **Fear God**
2. **Give glory** to Him
3. For the hour of His **judgment** is come

In Exodus 20:20 and Job 1:1, we can see that to “**fear God**” means to **repent** and to **turn away from sin**. From Exodus 33:18-19; 34:5-8, (and comparing this with *The Signs of the Times, September 15, 1898 par. 9*), we can see that **God’s glory** is **His character**. Therefore, to “**give glory**” to God is to manifest **righteousness**, by reflecting His **character**. “The hour of His **judgment** is come” is a reference to the **investigative judgement**, the **third step** of this process, where **sins** are **blotted out** – see Acts 3:19.

In John 16:8-11, we are told that the Holy Spirit reproves us of **three things**:

1. Of **sin**
2. Of **righteousness**
3. And of **judgment**

In the **plan of salvation** as illustrated in the Christian **sanctuary** (Psalm 77:13), there are **three stages**:

1. The **courtyard**, symbolising **justification**
2. The **holy place**, symbolising **sanctification**
3. The **most holy place**, symbolising **glorification**

Over and over again, the Bible and Spirit of Prophecy describe the **plan of salvation** in **three steps**. These **three steps** constitute the **everlasting gospel**. Considering William Miller’s sixth rule of prophetic interpretation, where we are told to “combine them all in one,” we should be able to recognise these **three steps** throughout the **whole Bible**:

	Step One	Step Two	Step Three
<i>Psalm 77:13</i>	courtyard	holy place	most holy place
	justification	sanctification	glorification
<i>Micah 6:8</i>	do justly	love mercy	walk humbly
<i>1 Corinth. 13:13</i>	faith	hope	charity
<i>John 14:6</i>	the way	the truth	the life
<i>Psalm 37:27</i>	depart from evil	do good	dwell for evermore
<i>Amos 5:15</i>	hate the evil	love the good	establish judgment
<i>Revelation 14:7</i>	fear God	give glory to Him	hour of judgment
<i>Eccl. 12:13-14</i>	fear God	keep His commandments	judgment
<i>Acts 24:25</i>	righteousness	temperance	judgment to come
<i>John 16:8-11</i>	sin	righteousness	judgment
<i>Acts 3:19</i>	repent	be converted	sins blotted out
<i>Isaiah 42:6</i>	called	hold thine hand	keep thee; covenant
<i>Revelation 17:14</i>	called	chosen	faithful
<i>Mark 4:28</i>	first the blade	then the ear	the full corn (fruit)
<i>Isaiah 27:6</i>	bud	blossom	fruit
<i>Genesis 40:10</i>	budded	blossoms	ripe grapes
<i>Numbers 17:8</i>	budded, buds	blossoms	almonds

“I saw [Aaron’s rod] **bud, blossom** and **bear fruit**.” {*A Word to the Little Flock*, p. 16.1}

The Three Steps of the Wicked

There are **two classes**. “They have not all **obeyed** the **gospel**.” Romans 10:16.

When an individual resists the Spirit of God at each successive step of the everlasting gospel, his path looks something like the three steps illustrated below:

	Step One	Step Two	Step Three
<i>Ecclesiastes 11:9</i>	rejoice	sight of thine eyes	judgment
<i>1 John 2:16</i>	lust of the flesh	lust of the eyes	pride of life
<i>Genesis 3:6</i>	good for food	pleasant to the eyes	knowledge of evil
<i>Matthew 4:3-11</i>	bread	cast thyself down	worship of Satan
<i>Isaiah 24:17</i>	fear	the pit	the snare

When are the Two Classes “Fully Developed”?

Under the Third Step, All Three Steps Repeat

The **three angels’ messages** epitomise the **three steps** of the **everlasting gospel**. **Under the third angel’s message, all three messages repeat. Therefore, under the third step of the everlasting gospel, all three steps repeat.**

“The **first** and **second angels’ messages** are still truth for this time, and are to run **parallel** with this which follows. The **third angel** proclaims his warning with a loud voice. ‘After these things,’ said John, ‘I saw **another angel** come down from heaven, having great power, and the earth was lightened with his glory.’ In **this illumination**, the light of **all the three messages** is **combined**.” {*The Ellen G. White 1888 Materials, p. 804.3*}

“And the **third angel** followed them.’ ...**All three** should be understood and **combined**.” {*Manuscript Releases, Volume 17, p. 236.2*}

[Our YouTube Channel](#)

<http://treeoflife-ministries.org/>

[Previous editions of ‘Leaves of Life’ on Google Drive](#)

"The **three angels' messages** are to be **combined**, giving their **threefold light** to the world... [Revelation 18:1-5 quoted.] This represents the giving of the **last** and **threefold message** of warning to the world." {*S.D.A. Bible Commentary, Volume 7, p. 985.6*}

"A similar work will be accomplished when that **other angel**, represented in **Revelation 18**, gives his message. **The first, second, and third angels' messages will need to be repeated.**" {*Manuscript Releases, Volume 16, p. 270.1*}

"Those who embrace but a part of the truths connected with the **third message** must gladly embrace the **first, second and third** messages as God has given them, or have no part nor lot in the matter." {*Spiritual Gifts, Volume 1, p. 75.1*}

Under the third step of the everlasting gospel, all three steps repeat.

There is a principle that **God demonstrates the end from the beginning**. The first angel's message contains **three steps**, and the third angel's message **repeats all three steps**.

To represent this truth by an allegory, consider the structure of a university assignment or dissertation. It consists of **three parts**:

1. The *abstract* or *introduction*
 - Introduces the subject matter of discussion
 - Briefly states the **purpose** of the essay, the **aims** and **objectives**, any **significant results** and the **key conclusions**
 - The *introduction* to the everlasting gospel contains the 'DNA' of all three steps. Thus, the first angel's message itself **contains three messages**.

2. The *main body*
 - Contains the 'meat' or 'substance' of the essay - an in-depth analysis
 - **Confirms** the information that was shared in the *abstract* or *introduction*
 - The *main body* of the everlasting gospel **confirms** the information that was shared in the first step. "**Line upon line, line upon line,**" the second message (or step) **teaches you** about, and **confirms**, the first message.

3. The *conclusion* or *summary*
 - **Repeats** all the key points that were shared in the *abstract* and *main body*
 - In the *conclusion* of the everlasting gospel, all three steps **repeat**.

To successfully pass a **driving test**, a candidate must **demonstrate all the knowledge** he learned **previously**. (It would be **too late** to **prepare** for the **test** on the day of the exam itself.) Thus, the candidate must **prepare beforehand**; and, **during the test itself**, he must **repeat** everything previously learned.

Likewise, during the **first** and **second steps** of the **everlasting gospel**, the candidate for Heaven must **prepare** for his **third step**, where **probation** will close. (For the **priests**, this begins at **midnight**.) At **midnight**, we will be **tested** or **investigated** on whether we have **correctly understood** our **first two steps** - the **message of 9/11**.

The Third Angel at 9/11 and the Judgement of the Living

In one sense, the **third angel's message** was indeed **empowered** at 9/11 by the **angel** of **Revelation 18:1-3**.^[1] The message about the coming judgement at the Sunday Law received an empowerment. However, at 9/11, the **third angel's message** could **not** be **perfectly fulfilled**, because **"there cannot be a third without the first and second."**^[2]

There was **no Sunday Law** at 9/11, which is what a **perfect fulfilment** of the **third angel's message** (the image and mark of the beast) should consist of. The work of **empowering** the **third message** that began at 9/11 is therefore a **progressive work**.



Regarding our reform line, the **first angel's message** was **empowered** at 9/11, and the **second angel's message** arrived. Then, at **midnight**, when the **decree** goes forth, the **second message** will be **empowered**, and the **third message** will arrive (in connection with a **prediction**). At the **midnight cry**, when this **prediction** comes true and the **first Sunday Law** is passed, the **third angel's message** will finally be **empowered**, and will **fulfil perfectly** for the **priests**.

After the angel of **Revelation 18:1-3** arrived at 9/11, it will be **empowered** at **midnight**, where the **end** of the **preparation time** for the **priests** is marked, and all three messages will **repeat** (**under the third step**). After the **five wise virgins** have

undergone their '**belly of the whale**' experience, the **third angel's message** can begin to swell into a "**loud cry.**" ^[3]

For the **priests**, 9/11 marks the descent of the **former rain in the time of the latter rain**, whilst **midnight** will mark the beginning of the **actual latter rain**, under which both the **former** and the **latter rain repeat** (see Joel 2:23 and Hosea 6:3). Hence, **9/11 to midnight** is "**the day of the Lord's preparation,**" for the **priests.** ^[4]



At **midnight**, the **priests** will be **tested** and **investigated**, to see if they have **correctly understood** and **applied** the **prophetic testing message** that arrived at 9/11.

This test is our **close of probation** or **third step**. In the "**binding-off**" **period**, both the **demonstration** and **perfecting** of character takes place; (and this character is that which we will have been **developing until midnight**). At the same time, **midnight** is the **demonstration of character, which is being investigated**. This is our **investigative judgement**, which begins with the **crisis that reveals our character at midnight**.

The **investigative judgment** of the **living** is marked at 9/11 only in **type** - just as the **third angel arrived** at 9/11 only in **type**. However, the events connected with this angel also serve as a **type** for **future events** that will take place, when **this angel** (or message) receives its **empowerment** at **midnight**. Therefore, the symbol of the **investigative judgement** at 9/11 is still **imperfect**. No sins were blotted out at 9/11, nor was any case decided for eternity.

Prior to the **third step** or **investigative judgement**, which begins at **midnight** for the **priests**, no one's investigation has been completed. During the **preparation time** within **probationary time**, all who will may **accept the truth, repent of their sins** and **overcome all known sin and send them beforehand into judgement**. This has to be accomplished before **midnight** in order to be able to stand in the **investigative judgement**. Nobody is judged prior to the **third step**, for until that point everyone's history is still being written into the heavenly books.

1. Early Writings, p. 277.1; The Review and Herald, July 5, 1906 par. 14
2. Selected Messages, Book 2, p. 104.3
3. Manuscript Releases, Volume 9, p. 212.1
4. The Ellen G. White 1888 Materials, p. 962.1

The Repeat of the Three Steps for the Wise Virgins

During the **binding-off period** (or **third step**) for the **wheat**, the **five wise virgins** will undergo **three steps**. These **three steps** have been typified in God’s Word as follows:

- “The Christian’s life should be one of **faith**, of **victory**, and **joy in God**. ‘Whatsoever is **born of God** overcometh the world: and this is the victory that overcometh the world, even our **faith**.’” *The Great Controversy, p. 477.3*
- “Now unto Him that is **able to keep you from falling**, and to **present you faultless** before the presence of His glory with **exceeding joy**.” *Jude 24*
- “For the joy that was set before Him,” Jesus “**endured the cross, despising the shame**, and is **set down at the right hand of the throne of God**.” *Hebrews 12:2*
- “Then said Jesus unto His disciples, If any man will come after Me, let him **deny himself**, and **take up his cross**, and **follow Me**.” *Matthew 16:24*
- As Christ was on the cross, there was **darkness for three hours**. This darkness began “at **midday**,” or **noon**, and “was as deep as **midnight**.” *Matthew 27:45-46; Mark 15:33-34; Luke 23:44; The Desire of Ages, p. 753.3*
- In the **Garden of Gethsemane**, Christ suffered, earnestly praying **three times**, “Not My will, but Thine, be done.” *Matthew 26:36-46; Mark 14:32-42; Luke 22:42*
- Christ was in the grave for **three days and three nights**. *Matthew 12:40; 16:21; 27:63; Mark 8:31; 14:58; Luke 24:46; John 2:18-22*
- Jonah the prophet was in the belly of the whale **three days and three nights**. *Jonah 1:17; Matthew 12:40; also see Matthew 16:4*
- “Though these **three men, Noah, Daniel, and Job**, were in it, they should deliver but their own souls by their righteousness, saith the Lord GOD.” *Ezekiel 14:14, 20*

- “Then shalt thou understand **righteousness**, and **judgment**, and **equity**; yea, every good path.” *Proverbs 2:9*
- “**I will strengthen** thee; yea, **I will help** thee; yea, **I will uphold** thee with the right hand of My righteousness.” *Isaiah 41:10*
- “Beloved, think it not strange concerning the **fiery trial** which is to **try** you, as though some strange thing happened unto you.” 1 Peter 4:12. In Daniel 3, **Hananiah, Mishael and Azariah (three men)** “were **bound**... and were cast into the midst of the burning fiery furnace.” *Daniel 3:19-21, 23*
- “Which of you shall have a friend, and shall go unto him at **midnight**, and say unto him, Friend, lend me **three loaves**?” *Luke 11:5; also see Genesis 18:1-8*
- “And I say unto you, **Ask**, and it shall be given you; **seek**, and ye shall find; **knock**, and it shall be opened unto you.” *Luke 11:9; Matthew 7:7*
- “I counsel thee to buy of Me **gold tried in the fire**, that thou mayest be rich; and **white raiment**, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with **eye-salve**, that thou mayest see.” *Revelation 3:18*
- For 1260 years, Christians were tested, “to **try** them, and to **purge**, and to **make them white**.” *Daniel 11:35*
- “Many shall be **purified**, and **made white**, and **tried**; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.” *Daniel 12:10*
- “But who may abide the day of His coming? ...
 - He shall **purify** the sons of Levi, and **purge** them as gold and silver,
 - that they may offer unto the LORD an offering in **righteousness**...
 - And I will come near to you to **judgment**; and I will be a swift witness against [the five foolish virgins].” *Malachi 3:2-5*
- “About the **sixth hour**,” “there came a voice to him, **Rise**, Peter; **kill**, and **eat**.” “This was done **thrice**.” *Acts 10:9, 13, 16*
- “Jesus saith unto him, **Rise, take up thy bed, and walk**.” *John 5:8*
- “**Arise, and take up thy bed, and go thy way into thine house**.” *Mark 2:11*

- As Isaiah was standing under the **porch** of the temple, he was given a vision of the LORD. "And one cried unto another, and said, **Holy, holy, holy**, is the LORD of hosts: the whole earth is full of His glory." *Isaiah 6:3; (see Editions 04 and 05)*
- After **twenty-one days**, Daniel **lifted up his eyes** and beheld a **vision of Christ**. Then, in Daniel 10:10, 16, 18, he was **touched three times**. *Daniel 10:2-19*
- Satan tempted Christ **three times**. *Matthew 4:3-11; Luke 4:3-13*
- Elijah tested Elisha **three times**: at **Bethel, Jericho and Jordan**. The question to Elisha was: "Will Elisha leave Elijah (the foundational message)?" *2 Kings 2:2-12*
- In 1 Kings 17:21, Elijah "stretched himself upon the child **three times**, and cried unto the LORD..." *1 Kings 17:21-24*
- The LORD "hath **torn**, and He will **heal** us; He hath **smitten**, and He will **bind us up**. After **two days** will He **revive** us: in the **third day** He will raise us up, and we shall **live** in His sight." *Hosea 6:1-2; also see Hosea 6:3*
- Ezra **tarried** "in tents **three days**" by the River Ahava. *Ezra 8:15*
- In a dream, the butler saw "**three branches**: and it was as though it **budded**, and her **blossoms** shot forth; and the clusters thereof brought forth **ripe grapes**." Then, after **three days**, he was **restored** to his position. *Genesis 40:5, 9-13, 21*
- Prior to receiving the **law of God** at **Mount Sinai**, the Jews had to sanctify themselves for **three days**. *Exodus 19:10-20*
- Whilst they were eating by the seaside, Jesus asked Peter the same question **three times**: "Simon, son of Jonas, lovest thou Me?" *John 21:15-17*
- When Saul was converted, "he was **three days** without sight, and neither did eat nor drink." *Acts 9:3-19; 26:13-18; The Acts of the Apostles, pp. 119.2 - 120.2*
- Esther fasted for **three days**, saying, "So will I go in unto the king, which is not according to the law: and if **I perish, I perish**." *Esther 4:16*
- When Peter was in **prison**, God miraculously **delivered** him. In Acts **chapter 12**, verse 10, the angel of the Lord led him through **three gates**. *Acts 12:4, 7-11*
- When he was **twelve years old**, the LORD called Samuel **three times**. (After the third time, the LORD called: "**Samuel, Samuel**.") *1 Samuel 3:1-10; The Signs of the Times, December 15, 1881 par. 3*

- When He was **twelve years old**, Jesus spent **three days** in the temple, asking the “doctors of the law” questions about the Messiah. *Luke 2:41-47*
- “And Jesus increased in **wisdom** and **stature**, and in **favour** with God and man.” *Luke 2:52*
- In vindication of the true God, “Elijah took **twelve stones**, according to the number of the tribes of the sons of Jacob” and “built an altar in the name of the LORD.” Then he directed: “Fill **four barrels** with water, and pour it on the burnt sacrifice, and on the wood. And he said, Do it the **second time**. And they did it the second time. And he said, Do it the **third time**. And they did it the third time.” Thus, **four barrels** were poured **three times**. $4 \times 3 = 12$. *1 Kings 18:31-40*
- To give **life** to the **dry bones** in the thirty-seventh chapter of his book, Ezekiel had to **prophecy three times**. *Ezekiel 37:4, 9, 12*
- Ezekiel was told to eat a roll of a book; “and there was written therein **lamentations**, and **mourning**, and **woe**.” *Ezekiel 2:9-10; 3:1-3*
- “You have seen something of the evil of sin, of its **power**, its **guilt**, its **woe**; and you look upon it with abhorrence... You long to be **forgiven**, to be **cleansed**, to be **set free**.” *Steps to Christ, p. 49.1*
- “A change will be **seen** in the **character**, the **habits**, the **pursuits**.” *Steps to Christ, p. 57.2*
- “Blessed is he that **readeth**, and they that **hear** the words of this prophecy, and **keep** those things which are written therein: for the time is at hand.” *Revelation 1:3*
- “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.”

Zechariah 3:3-5; Manuscript Releases, Volume 20, p. 189.6

- “Zechariah’s vision of Joshua and the Angel applies with **peculiar force** to the **experience** of God’s people in the **closing up** of the **great day of atonement.**” *Testimonies for the Church, Volume 5, p. 472.2*

In the history of the Millerite Movement, God first called **William Ellis Foy** to be His messenger. William Foy was an African-American man from near Augusta, Maine, in the U.S.A. On the 18th of January, 1842, at the age of twenty-three, the LORD gave this man a vision, where he was shown that the righteous “passed through **three changes**,” before they reached “the plain of Paradise:”



“[The mount of pure water] became the separating line between the righteous and the wicked. The righteous crossed it, passed through **three changes**: first, their **bodies** were **made glorious**; second, they received **pure and shining garments**; third, **bright crowns** were given them.” *{The Christian Experience of William E. Foy, p. 9.2}*

Likewise, in September of 1844, Hazen Foss was given a vision. “He, like Mr. Foy, was shown **three steps** by which the people of God were to come fully upon the pathway to the holy city.” “He, like Mr. Foy, saw the ‘**three platforms**’ in the heavenly pathway.”

- *{The Great Second Advent Movement: Its Rise and Progress, by John Norton Loughborough, p. 182.1}*
- *{The Prophetic Gift in the Gospel Church, by John Norton Loughborough, p. 37.1}*



John Bunyan was a Christian writer and Baptist preacher, who lived in Great Britain in the 1600’s. He is most famously remembered for his book, “[*The Pilgrim’s Progress from This World to That Which Is to Come; Delivered under the Similitude of a Dream*](#),” which was printed in London, in 1678. On pages 50-52 we read:

“...So I saw in my dream, that just as Christian came up with the **cross**, his burden loosed from off his shoulders, and fell from off his back, and

began to tumble, and so continued to do, till it came to the mouth of the **sepulchre**, where it fell in, and I saw it no more.

“Then was Christian glad and lightsome, and said, with a merry heart, ‘He hath given me **rest** by His sorrow, and **life** by His death.’ Then he stood still awhile to look and wonder; for it was very surprising to him, that the sight of the **cross** should thus ease him of his burden. He looked, therefore, and looked again, even till the springs that were in his head sent the waters down his checks (Zechariah 12:10). Now, as he stood looking and weeping, behold **three Shining Ones** [**three angels**] came to him and saluted him with ‘Peace be to thee.’ So the first said to him, ‘**Thy sins be forgiven thee**’ (Mark 2:15); the second stripped him of his rags, and **clothed** him ‘with **change of raiment**’ (Zechariah 3:4); the third also set a **mark in his forehead**, and gave him a **roll** with a **seal** upon it, which he bade him look on as he ran, and that he should give it in at the **Celestial Gate** (Ephesians 1:13). So they went their way. Then Christian gave **three leaps for joy...**” {*The Pilgrim’s Progress, Part 1, pp. 50-52*}

The **three steps** of Zechariah 3:3-5, the “**three changes**” in William E. Foy’s vision, and the **threefold experience** of “Christian” in *Pilgrim’s Progress* are all **the same**. These **three steps** describe the **binding-off experience** for ‘the disciples of 9/11,’ at **midnight**.

To read Ellen G. White’s comments on John Bunyan and *Pilgrim’s Progress*, please see:

- *Christ’s Object Lessons, p. 236.1*
- *The Great Controversy, p. 252.2*
- *The Review and Herald, April 15, 1884 par. 13*
- *The Review and Herald, May 9, 1899 par. 6-8*
- *The Review and Herald, May 30, 1912 par. 11*
- *The Signs of the Times, June 6, 1900 par. 11-12*
- *The Youth’s Instructor, January 25, 1910 par. 2-3*
- *Manuscript Releases, Volume 20, p. 348.3*

For further examples, please see page 6. Under the third step, all three steps repeat.

The Repeat of the Three Steps for the Foolish Virgins

During the **binding-off period** (or **third step**) for the **tares**, the **five foolish virgins** will undergo **three steps**. These **three steps** have been typified in God's Word as follows:

- "And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, **Woe, woe, woe**, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!" *Revelation 8:13*
- "**Whoredom** and **wine** and **new wine** take away the heart." *Hosea 4:11*
- During the trial of Christ, Peter denied his Lord **three times**. *Matthew 26:69-75; Mark 14:66-72; Luke 22:54-62*
- In the Garden of Gethsemane, **Peter, James** and **John** fell asleep **three times**. This can be connected to the **harvest**. "He that **sleepeth** in **harvest** is a son that causeth **shame**." *Matthew 26:36-46; Mark 14:32-42; Proverbs 10:5*
- "That which beareth thorns and briers [a tare] is **rejected**, and is nigh unto **cursing**; whose end is to be **burned**." *Hebrews 6:8*
- "If a man abide not in Me, he is **cast forth** as a branch, and is **withered**; and men gather them, and cast them into the fire, and they are **burned**." *John 15:6*
- In his dream, the chief baker saw "**three white baskets**." True to Joseph's interpretation, he was **hanged** on a tree after **three days**. *Genesis 40:5, 16-22*
- In the story of Daniel 2, "the **magicians**, and the **astrologers**, and the **sorcerers**, and the **Chaldeans**" (**four symbols**) were asked **three times** by King Nebuchadnezzar to interpret his prophetic dream. However, these imposters failed **three times** to "shew the dream, and the interpretation." *Daniel 2:1-13*
- "**Many** will say to Me in that day, **Lord, Lord**,
 - have we not **prophesied** in Thy name?
 - and in Thy name have **cast out devils**?
 - and in Thy name done many **wonderful works**?

And then will I profess unto them, I never knew you: depart from Me, ye that **work iniquity.**” *Matthew 7:22-23*

- **Three times**, at **Bethel, Jericho** and **Jordan**, the “**schools of the prophets**” mocked Elijah (the foundational message) and Elisha. *2 Kings 2:2-7, 15*
- “The **prophets of Baal** four hundred and fifty, and the **prophets of the groves** four hundred,” **shrieked, cursed** and madly **cut themselves**, from **midday**, or **noon** (12 p.m.), “until the time of the offering of the **evening sacrifice**” (3 p.m.): **three hours.** *1 Kings 18:19, 27-29; Prophets and Kings, pp. 149.5 - 150.3*
- At **midnight**, the **foolish virgins** will say, “**The temple of the LORD, The temple of the LORD, The temple of the LORD are we.**” *Jeremiah 7:4; General Conference Daily Bulletin, February 23, 1899 par. 6; Spalding and Magan Collection, p. 321.6; The Review and Herald, April 8, 1902 par. 10; The Review and Herald, August 7, 1894 par. 3; Manuscript Releases, Volume 14, p. 280.3*

At the conclusion of the three steps in 2 Kings 2, “**fifty strong men**” search for the body of Elijah for “**three days**, but found him not.” This represents the **foolish virgins**, who seek the **three steps** of the **everlasting gospel** only when it is too late – after the **five wise virgins** have successfully gone through their **binding-off** experience and **judgement** has already been pronounced. *2 Kings 2:16-17; Amos 8:12; Psalm 59:14-15 and Matthew 12:29; 25:7-12*

For further examples, please see page 7. Under the third step, all three steps repeat.

The “Fruit” in Matthew 13:26

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

“There is ‘**first the bud**, then the **blossom**, and next the **fruit**,’ ‘**first the blade**, then the **ear**, after that the **full corn** in the ear.’” *{Selected Messages, Book 1, p. 19.4}*

“The **fruit** is **first seen** in the **bud.**” *{Testimonies for the Church, Volume 8, p. 327.1}*

<i>Mark 4:28</i>	first the blade	then the ear	the full corn (fruit)
<i>Isaiah 27:6</i>	bud	blossom	fruit
<i>Genesis 40:10</i>	budded	blossoms	ripe grapes
<i>Numbers 17:8</i>	budded, buds	blossoms	almonds

“The tiny spear of grass bursts its way through the earth; first the **blade**, then the **ear**, and then the **full corn** in the ear... **The fruit is first seen in the bud**, enclosing the future pear, peach, or apple...” {*Manuscript Releases, Volume 17, p. 58.1*}

The **blade** is the **first step** of the **everlasting gospel**, which also parallels ‘the **bud**.’

“The **fruit is first seen in the bud**.” Therefore, there is a ‘**fruit**’ at the **first step** of the **everlasting gospel**. This fruit is at an **immature stage** of development. It is **not mature** fruit, but **immature**. This is the “**fruit**” mentioned in Matthew 13:26, which is **freely criticised** by the **servants** in the **parable of the wheat and the tares**.

Not Mature, But Immature

“The **fruit is first seen in the bud**.” {*Testimonies for the Church, Volume 8, p. 327.1*}

“**The tree is in the acorn**, and the **acorn in the tree**.” {*Manuscript Releases, Volume 8, p. 200.4*}

“The earth bringeth forth **fruit** of herself; first the **blade**, then the **ear**, after that the **full corn** in the ear. But when the **fruit** is brought forth, **immediately** He putteth in the sickle, because the **harvest** is come.” *Mark 4:28-29*



When the **fruit is fully developed** or “**mature**,” the sickle is put in “**immediately**” “because the **harvest** is come.” It wouldn’t make sense to leave the fruit in the ground any longer than necessary. When fruit is **ripe**, it is **harvested immediately**. “Overripe fruit... ought not to be used.” {*The Signs of the Times, September 30, 1897 par. 6*}

As soon as the **fruit** is **fully ripe**, it is **harvested immediately**. However, in the **parable** of the **wheat** and the **tares**, when the **servants** ask Christ, "Wilt Thou then that we go and gather them [the tares] up?" the reply is given: "Nay... let both **grow together** until the **harvest**." Matthew 13:28-30.

The "**fruit**" is **gathered** in the time of **harvest**, when it is **fully mature** or **ripe**. Conversely, the "**fruit**" in Matthew 13:26 has to be left in the ground "**until the harvest**," because it is **immature** or **not fully ripe**.

What is required to **ripen** the **fruit**?

"In the East the **former rain** falls at the **sowing-time**. It is necessary in order that the seed may **germinate**. Under the influence of the fertilising showers, the tender shoot **springs up**. The **latter rain**, falling near the close of the season, **ripens** the **grain**, and prepares it for the **sickle**...

"The **latter rain**, **ripening** earth's **harvest**, represents the spiritual grace that **prepares** the church for the coming of the Son of Man. But unless the **former rain** has fallen, there will be no life; the **green blade** will not **spring up**. Unless the early showers have done their work, the **latter rain** can **bring** no seed to **perfection**...

"While we cherish the blessing of the **early rain**, we must not, on the other hand, lose sight of the fact that without the **latter rain**, to **fill out the ears** and **ripen the grain**, the **harvest** will not be ready for the **sickle**, and the labour of the sower will have been in vain... **Divine grace alone** can **complete** the work... **God alone** can **ripen** the **harvest**."
{The Review and Herald, March 2, 1897 par. 1-6}

"An angel answered, 'It is the **latter rain**, the **refreshing from the presence of the Lord**, the **loud cry** of the **third angel**.'" *{Early Writings, p. 271.2}*

The **latter rain** is the **third angel's message** - the **third step** of the **everlasting gospel**. The **latter rain**, which falls in the season of the **harvest**, is required to **ripen** the **fruit**. Hence, the **fruit** is to be **perfected in** the **harvest**, under the **latter rain** - not before.

The **former rain** causes the **blade** to "**spring up**." Hence, in Matthew 13:26, the **blade** that was "**sprung up**" signifies the **former rain**. For us, the **former rain** (which parallels the first and second angels' messages) began to fall at 9/11. In the **former rain**, "fruit" (the effect on people's lives) is **seen**, but this fruit is **imperfect** - "first **seen** in the bud."

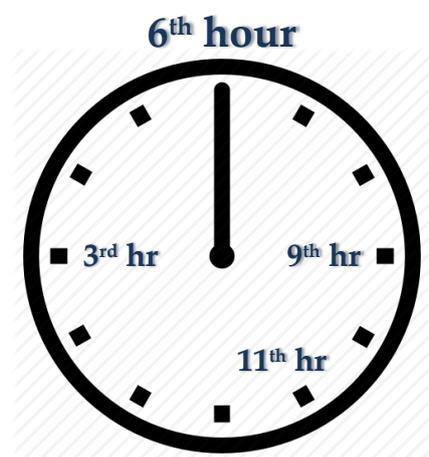
When is the Harvest?

"The **harvest** is the **end of probationary time.**" {*Christ's Object Lessons, p. 71.3*}

The **harvest** is the **third step** of the **everlasting gospel**, where the **wheat** is reaped.

"And they of Bethshemesh were **reaping** their **wheat harvest** in the valley: and they **lifted up their eyes**, and saw the ark, and rejoiced to see it." *1 Samuel 6:13*

"About the **sixth hour**," "Jesus saith unto them..., **Say not ye**, There are yet **four months**, and then cometh **harvest**? Behold, I say unto you, **Lift up your eyes**, and look on the fields; for they are white already to **harvest.**" *John 4:6, 34-35*



In the Jewish system of time, the "**sixth hour**" is **midday**, or **noon**, and also symbolises **midnight**.

The **harvest** begins at the **sixth hour** - **midnight**.

About two years ago, when the light of *Ezra 7:9* came to this movement, the '**priests**' had a saying that the **harvest** was '**after four months**' - at the **midnight cry**.

Jesus identifies this saying of the priests. There is a **harvest 'after four months,'** at the **midnight cry**. - This would mark the beginning of the **harvest** for the **Levites**.

However, Christ is saying to His disciples at **midnight** (the **sixth hour**), "**Lift up your eyes**, and look on the fields; for they are **white already** to **harvest.**" *John 4:35*.

For the **priests**, the **harvest** begins at **midnight** - the **sixth hour**. This is when the **five wise virgins** are to '**lift up their eyes**' and observe something taking place in the **field**.

Identified in the Harvest

When are the wheat and the tares identified?

[Our YouTube Channel](#)

[Previous editions of 'Leaves of Life' on Google Drive](#)

<http://treeoflife-ministries.org/>

In the harvest, and not before, the wheat and the tares will be identified:

“**When** the field was white for the **harvest**, the worthless weeds bore **no likeness** to the wheat that bowed under the weight of its **full, ripe** heads... **In the harvest** of the world there will be **no likeness** between good and evil. **Then** those who have joined the church, but who have not joined Christ, will be **manifest**...

“**In** the time of **harvest** ye shall ‘return, and **discern** between the **righteous** and the **wicked**, between him that serveth God and him that serveth Him not.’ Malachi 3:18. **Christ Himself will decide** who are worthy to dwell with the family of heaven. He will judge every man according to his words and his works.”
{*Christ’s Object Lessons, p. 74.3-4*}



“Fully Developed” in the Harvest

The **latter rain**, which falls in the time period of the harvest, “**ripens** the grain” and brings it “to **perfection**,” (see page 20).

“As the ‘**former rain**’ was given, in the outpouring of the Holy Spirit at the **opening** of the gospel, to cause the **upspringing** of the precious seed, so the ‘**latter rain**’ will be given at its **close** for the **ripening** of the **harvest**.” {*The Great Controversy, p. 611.2*}

“**Tares** and **wheat** are to grow together until the **harvest**; when the **wheat** comes to its **full growth** and **development**, and because of its **character** when **ripened**, it will be **fully distinguished** from the **tares**.” {*The Review and Herald, September 5, 1893 par. 1*}

The tares are **distinguished** from the wheat at the **third step** – the **harvest** – not before.

The **three decrees** found in the book of Ezra typify the **three angels’ messages**, which also typify the **three steps** of the **everlasting gospel**. Under the **third decree**, the “commandment” was brought to **perfection**. Therefore, under the **third step** of the **everlasting gospel**, the work is brought to **perfection** – as all three steps repeat.

"In the seventh chapter of Ezra the decree is found... In its **completest** form it was issued by **Artaxerxes**, king of Persia, 457 B.C. But in Ezra 6:14 the house of the Lord at Jerusalem is said to have been built 'according to the commandment ['decree,' margin] of **Cyrus**, and **Darius**, and **Artaxerxes** king of Persia.' These three kings, in **originating**, **reaffirming**, and **completing** the decree, brought it to the **perfection** required by the **prophecy** to mark the beginning of the 2300 years." *{The Great Controversy, p. 326.3}*

"It requires the **testing time** to **reveal** the pure gold of love and faith in the character. When **trials** and **perplexities** come upon the church, then the steadfast zeal and warm affections of Christ's true followers are **developed**." *{The Sanctified Life, p. 11.2}*

"When the **testing time** shall come, those who have made God's word their rule of life will be **revealed**." *{The Great Controversy, p. 602.1}*

Our modern waymark of "**midnight**" has been typified by the "**midnight**" of 1844, in the **Millerite History**. What took place in the summer and autumn of 1844?

"In the **summer and autumn of 1844** the proclamation, 'Behold, the Bridegroom cometh,' was given. **The two classes represented by the wise and foolish virgins were then developed** - one class who looked with joy to the Lord's appearing, and who had been diligently preparing to meet Him; another class that, influenced by fear and acting from impulse, had been satisfied with a theory of the truth, but were destitute of the grace of God." *{The Great Controversy, p. 426.2}*

At **midnight**, the **wheat** and the **tares** will be "**fully developed**." **Prior to midnight**, the "**character** of [the tares] is **not fully manifested**." *{Christ's Object Lessons, p. 72.1}*



What Must the Servants Discern?

"But their minds are mixed with contradictory sentiments, and they have not perception to **distinguish** the **wheat** from the **tares**." *{Manuscript Releases, Volume 21, p. 298.3}*

In *Edition 02*, it was presented that Ellen G. White frequently uses the terms "**wheat**" and "**tares**" to symbolise "**truth**" and "**error**."

While Christ's genuine servants are preaching the **truth**, "Satan's agents" sow **error**.

"They... commenced to sow the same **seed of unbelief** in other **minds** far and near, and the **truth** was a very **mixed crop**... Like the **Pharisees**, they have **ears** but they **hear** not, because their **ears** are not sanctified... They go away and begin to criticise the **messengers** and the **message** God sends... **Light** from heaven has flashed upon them; they



have had **evidence** piled upon **evidence**; what they need is not more evidence but a new heart, a converted soul, a new **mind**, a new purpose. Then they... [would] give evidence of their love for the **truth** as it is in Jesus... But... [their] talents of influence are brought in on Satan's side of the question to **sow tares**. But those souls who are perverting their God-given capabilities by their words and works are scattering from the **truth**. They are not building up souls in the most holy faith... They find fault with God and His Word in finding fault with those whom God has sent with His **messages** of mercy... Their **senses** are blunted, their **perceptions** confused. They call **evil good**, and **good evil**; **light** they call **darkness** and **darkness light**... Their **minds** are mixed with contradictory sentiments, and they have not **perception** to distinguish the **wheat** from the **tares**... [They] do not love Jesus [or] the **truth**... Oh, my God, grant that these souls may not always be under the **educating power** of the arch deceiver!" *{Manuscript Releases, Volume 21, pp. 297.2 - 298.3}*

"The **tares** are mingled with the **wheat**, **error** with **truth**, coldness with zeal, **darkness** with **light**." *{The Review and Herald, January 1, 1889 par. 20}*

These **unfaithful servants** do not have "their **senses** exercised to **discern** both **good** and **evil**." Hebrews 5:14. They do not have the **perception** to **distinguish** the **wheat** from the **tares**.

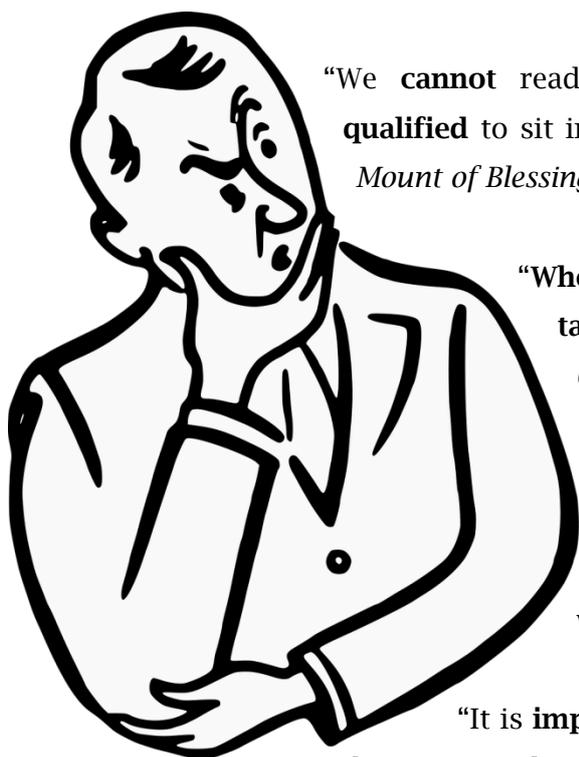
Hence, they do not have the **perception** to distinguish **truth** from **error**.

"The **enemy sowing the troublesome seeds** is an illustration of **Satan's work** upon the **human mind**... The enemy of souls steals in secretly and sows the **seeds of evil**. These germs of **error** spring up abundantly and bear their noxious **fruit**, sometimes crowding out and destroying the precious plants about them." *{The Spirit of Prophecy, Volume 2, p. 248.1}*

The battle between **truth** and **error** is something that takes place in the human **mind**.

"If there is any way by which Satan can gain access to the **mind**, he will sow his **tares**, and cause them to grow..." *{The Review and Herald, July 11, 1893 par. 2}*

Can We Identify the Tares?



"We **cannot** read the **heart**. Ourselves faulty, we are **not qualified** to sit in judgment upon others." *{Thoughts from the Mount of Blessing, p. 124.1}*

"Who can read the **heart**? Who can distinguish the **tares** from the **wheat**?" *{The Desire of Ages, p. 656.1}*

"Remember that **you cannot read hearts**. You do not know the **motives** which prompted the **actions** that to you **look wrong**." *{The Ministry of Healing, p. 494.1}*

"It is **impossible** for men to **read** the human **heart**, for the **tares** so closely resemble the **wheat**." *{Manuscript Releases, Volume 16, p. 271.2}*

"There is one thing that we have **no right to do**, and that is to **judge** another man's **heart** or impugn his **motives**." *{The Review and Herald, January 10, 1893 par. 2}*

"Should we try to uproot from the church those whom we suppose to be spurious Christians, we should be **sure to make mistakes**." *{Christ's Object Lessons, p. 71.3}*

“**Judge not, that ye be not judged.**’ Do not think yourself better than other men, and set yourself up as their judge. Since **you cannot discern motive**, you are **incapable** of judging another. **In criticising him, you are passing sentence upon yourself**; for you show that you are a **participant with Satan, the accuser of the brethren**. The Lord says, ‘**Examine yourselves, whether ye be in the faith; prove your own selves.**’ This is our work. ‘**If we would judge ourselves, we should not be judged.**’ 2 Corinthians 13:5; 1 Corinthians 11:31.” *{The Desire of Ages, p. 314.1}*

“**Finite man is likely to misjudge character, but God does not leave the work of judgment and pronouncing upon character to those who are not fitted for it. We are not to say what constitutes the wheat, and what the tares.** The time of the **harvest will fully determine the character of the two classes** specified under the figure of the **tares and the wheat. The work of separation is given to the angels of God, and not committed into the hands of any man.**” *{Testimonies to Ministers and Gospel Workers, p. 47.2}*

“We **cannot now distinguish**, nor have we **authority** to say, who are **wise** and who **foolish**. There are those who **hold the truth in unrighteousness, and these appear outwardly like the wise.**” *{Manuscript Releases, Volume 16, p. 270.3}*

“The **falsehearted professor** may **not** now be **distinguished** from the real Christian.” *{The Great Controversy, p. 602.1}*

“**Only** the discerning eye of the **infinite God** can with **certainty distinguish** between them.” *{Testimonies for the Church, Volume 5, p. 101.2}*

“The **real character** of these pretended believers is **not fully manifested.**” “It is **not yet made manifest** who shall overcome.” *{Christ’s Object Lessons, p. 72.1}; {The Desire of Ages, p. 639.1}*

Manifested in the Harvest

“The **tares** so closely resembled the **wheat** that the labourers might easily be deceived when the blades were green, and root out the good plants. But **when** the field was white for the **harvest, then** the worthless weeds bore **no resemblance** to the **wheat** that

bowed under the weight of its **full, ripe** heads. **Then** the **tares** were ruthlessly **plucked up** and **destroyed**, while the **precious grain** was **gathered** into barns. Sinners who make false pretensions of piety mingle together for a time with the true followers of Christ, and this external semblance of Christianity is calculated to **deceive many**. But **in the harvest** of the world there will be **no likeness** between good and evil. The wicked will be **gathered** from the righteous, to trouble them no more forever." *{The Spirit of Prophecy, Volume 2, p. 249.1}*

"**In the harvest**" - not prior to the harvest - "there will be **no likeness** between good and evil." "**Then** the **tares** were ruthlessly **plucked up** and **destroyed**, while the **precious grain** was **gathered** into barns."



The following occurs **at the third step**:

- The **harvest**
- The **wheat is gathered**
- Tares bear **no resemblance** to the wheat
- Tares are **plucked up** and **destroyed**

Who Cannot Be the "Tares" of the Parable?

In this section, we shall contrast the "tares" of the parable with the characteristics of the brethren who were once a part of this movement, but have now left.

"As the **tares** have their roots **closely intertwined** with those of the good grain, so **false brethren** in the **church** may be **closely linked** with true disciples... Were they to be separated from the church, others might be caused to stumble, who but for this would have remained steadfast." *{Christ's Object Lessons, p. 72.1}*

"Can two **walk together**, except they be **agreed**?" *Amos 3:3*

Tares

- Closely linked with the wheat
- Roots intertwined with the wheat
- Growing together with the wheat
- Growing in the field

The people who have left this movement

- Not linked with the wheat
- Not intertwined with the wheat
- Not growing with the wheat
- Not growing in the field

“The class represented by the **foolish virgins** are **not hypocrites**. They have a **regard** for the **truth**, they have **advocated** the **truth**, they are attracted to those who **believe** the **truth**; but they have not **yielded themselves** to the Holy Spirit’s working. They... have been content with a **superficial work**.” {*Christ’s Object Lessons*, p. 411.1}

“The **foolish virgins**... were **just like the wise virgins** as far as **theory** and **appearances** were concerned.” {*The Signs of the Times*, February 17, 1890 par. 4}

Foolish virgins

- Not hypocrites*
- Regard the truth
- Advocate the truth
- Are attracted to those who believe the truth
- Are just like the wise virgins
- Agree in the theory of the truth
- Look like the wise virgins

The people who have left this movement

- Disregard present truth
- Preach against present truth
- Are repelled from those who believe present truth
- Are not like the wise virgins
- Disagree with the theory of truth
- Do not look like the wise virgins

*The **foolish virgins** will become **hypocrites** at the **third step**, where their **probation** will **close**. Dressed in **sheep’s clothing**, they will continue to **act** the part of a Christian.

The brethren who have left this movement cannot be the tares in the parable of Matthew 13. Although it is certainly true that these brethren hold onto and advocate error, this does not make them the tares of the parable, since they are not growing with this movement until the harvest. Although they certainly are “foolish,” in some sense, this does not make them the foolish virgins.

To label the men who have left this movement as “tares” would be misleading in terms of the application of the parable – which points to the **third step**.

In her vision of "Travelling the Narrow Way," Ellen G. White says, "At every change, some were left behind." {*Testimonies for the Church, Volume 2, p. 595.2*}

From 9/11 to midnight, there are always people stepping off the platform of truth. However, during our time of preparation (9/11 to midnight), all who have gone astray have the opportunity to return to the platform of truth. At the third step, however, it will be decided who is represented by the 'wheat;' and who by the 'tares.'

How to Deal with Error

"Be not overcome of evil, but overcome evil with good." *Romans 12:21*

"The way to dispel darkness is to admit light. The best way to deal with error is to present truth. It is the revelation of God's love that makes manifest the deformity and sin of the heart centred in self." {*The Desire of Ages, p. 498.5*}

"The best way to deal with error is to present the truth, and leave wild ideas to die out for want of notice. Contrasted with truth, the weakness of error is made apparent to every intelligent mind." {*Testimonies to Ministers and Gospel Workers, p. 165.1*}

"Error is never harmless. It never sanctifies, but always brings confusion and dissension. It is always dangerous." {*Testimonies for the Church, Volume 5, p. 292.2*}

"The garden of the heart must be cultivated. The soil must be broken up by deep repentance for sin. **Poisonous, satanic plants must be uprooted.**" {*Christ's Object Lessons, p. 56.2*}; also see {*The Review and Herald, January 24, 1893 par. 13*}



"Do not allow one **poisonous plant** to remain in the **soil** of your **heart**. Root it out this very hour." {*The Review and Herald, June 5, 1888 par. 10*}

“Kill the thorns, or they will kill you. Break up the fallow ground of the **heart**. Let the work go **deep** and **thorough**. **Let the ploughshare of truth tear out the weeds and briars.**” {*Testimonies for the Church, Volume 5, p. 53.4*}

“We **do not war after the flesh**: for the weapons of our warfare are **not carnal**.” “We wrestle **not against flesh and blood**, but against **principalities**, against **powers**... against **spiritual wickedness** in high places.” *2 Corinthians 10:3-4; Ephesians 6:12*

What Does the “Fruit” Represent?

As has just been established, **Matthew 13:26** should be placed at the **first step** of the **everlasting gospel**. The “**fruit**” which is **seen** is **not mature** fruit, but **immature**. The **growth** of the “**fruit**” represents **development of character**. **Perfection** of character occurs at the **third step**, or **harvest**, where the **sickle** is put in **immediately** (Mark 4:29).

However, just as in the case of ‘the wheat’ and ‘the tares,’ - which can represent ‘truth’ and ‘error,’ or people, - the **application** of the **symbol** must be determined by the **context**. In certain applications, the “**fruit**” symbolises **character**. However, in other applications, the “**fruit**” represents a **message**.

In Matthew 7:15-20, we are instructed how we may identify “**false prophets**.” False prophets are identified by the “**fruits**” that they bear. This is how we “shall know them.” Now, these “**fruits**” cannot be wholly synonymous with “the fruit of the Spirit” in Galatians 5:22-23, because these prophets have on “**sheep’s clothing**.” Clothing represents **character**.



These “false prophets” exhibit a **pleasant, Christian exterior**. Like the cursed shepherds in Ezekiel 34:1-4, these men are ‘**clothed with the wool**.’ “And no marvel; for **Satan** himself is transformed into an **angel of light**.” *2 Corinthians 11:14*.

In Matthew chapter 13, the “**servants**” think themselves more righteous than their brethren because of their **pleasant, Christian exterior** or **outward appearance**. Thus, they **criticise others**, who do not look as good as they do, on the **outside**.

“Christ has plainly taught that those who persist in **open sin** must be **separated** from the church, but He has **not** committed to us the work of **judging character** and **motive**... Man judges from **appearance**, but God judges the **heart**.” *{Christ’s Object Lessons, p. 71.3}*

These “servants” judge based upon the **outward appearance**. They are dressed in ‘**sheep’s clothing**,’ and they so criticise others, who are “**clothed with filthy garments**” (Zechariah 3:3).

In Matthew 13, the “**fruit**” which is identified in verse 26 is **not mature fruit**, but **immature fruit**. At the **first step** of the **everlasting gospel**, we cannot discern **character**; we can only determine **truth** or **error**. Therefore, at the **first step**, what these ‘servants’ **should do** is identify the **message**, which produces character. (Character is still being developed; and it will not be fixed until the **third step**.)



Hence: the **correct** way to **identify** the **true** from the **false** is via the **message** that is **preached**, rather than character defects. Now in the gospels of Matthew and Luke, we shall read how the Bible identifies this process in a very practical way:

“Either make the tree good, and his **fruit** good; or else make the tree corrupt, and his **fruit** corrupt: for the tree is known by his **fruit**. O generation of vipers, how can ye, being evil, **speak** good things? for out of the abundance of the **heart** the mouth **speaketh**... By thy **words** thou shalt be justified, and by thy **words** thou shalt be condemned.” *Matthew 12:33-34, 37*

“A good tree bringeth not forth **corrupt fruit**; neither doth a corrupt tree bring forth **good fruit**. For every tree is known by his own **fruit**. For of thorns men do not gather figs, nor of a bramble bush gather they grapes. A good man out of the good treasure of his **heart** bringeth forth that which is good; and an evil man out of the evil treasure of

his **heart** bringeth forth that which is evil: for of the abundance of the **heart** his mouth **speaketh.**" *Luke 6:43-45*

It can be shown that the beast with **lamblike horns** in Revelation 13:11 represents the "**false prophet**" in Revelation 16:13. (See Revelation 13:11-14 and Revelation 19:20.)

Although this beast has a **lamblike Christian exterior**, it '**speaks**' "**as a dragon.**" That is, it **proclaims** a **false, satanic message.**

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

"That **prophet**, or that dreamer of dreams, shall be put to death; because he hath **spoken** to turn you away from the LORD your God." *Deuteronomy 13:5*

False prophets are identified by the "**fruit**" that they "**speak.**" The prophet is identified by **the message** that he proclaims.

A **true prophet** (or **good tree**) will yield a **pure message.** "That is, the **fruit of our lips** giving thanks to His name." Hebrews 13:15.

On the other hand, a **false prophet** (or **corrupt tree**) will yield a **false message.** "Ye say, The table of the LORD is polluted; and the **fruit** thereof." Malachi 1:12.

"**Teachers of falsehood** will arise... 'Ye shall know them by their **fruits.**' ...What **message** do these teachers bring?" *{Thoughts from the Mount of Blessing, p. 145.1-2}*

"Like Adam and Eve, who ate the **fruit** from the tree of the knowledge of good and evil, many are even now feeding upon the deceptive morsels of **error.**" *{Testimonies for the Church, Volume 8, p. 293.5}*

"God will send His **words of warning** by whom He will send.



And the question to be settled is not what person is it who brings the **message**; this does not in any way affect the **word spoken.** 'By their **fruits** ye shall know them.'" *{Manuscript Releases, Volume 16, p. 105.3}*

The Error Before Midnight

Truth	Error
<i>Prior to midnight, the harvest or third step...</i>	
<ul style="list-style-type: none">• The servants can identify "fruit" (wheat and tares) - pertaining to truth and error.• The servants' ability to discern between truth and error must be "fully developed."• The servants must prepare for the investigative judgement [or third step], where it will be seen whether they truly accepted or rejected the message of 9/11.	<ul style="list-style-type: none">• The servants can identify who the wheat and tares are - pertaining to people.• The two classes - pertaining to people - are "fully developed."• The investigative judgement for the servants is already completed or accomplished.

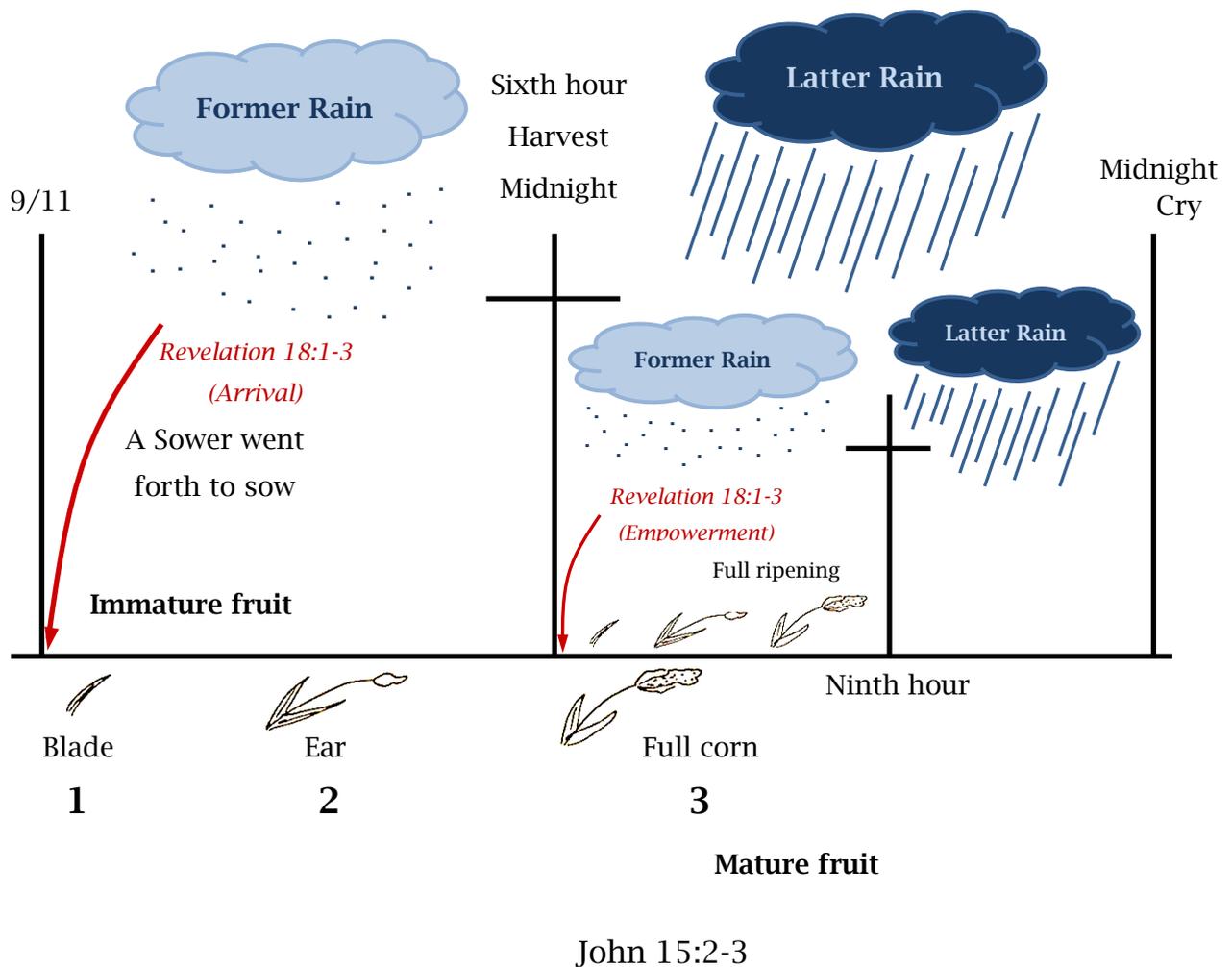
It is an **error** to take a **characteristic** of the **third step** and put it **prior** to the **third step**.

Summary

- 9/11 begins the **three-step testing process** of the **everlasting gospel**. The **'blade'** **springs up** and brings forth **immature fruit** under the **former rain**.
- Under the **latter rain**, the **former rain** and the **latter rain repeat** (see Joel 2:23 and Hosea 6:1-3).
- Under the **latter rain**, or **third step**, **all three steps repeat**. This is where one is **perfected** - **under the former rain of the latter rain** - to bear **ripe fruit**.

The Visual Conclusion

"Be glad then, ye children of Zion, and rejoice in the LORD your God: for **He hath given you the former rain moderately** [since 9/11], and He will cause to come down for you the rain, **the former rain, and the latter rain** in the first month [in the 'binding-off' period]." *Joel 2:23*



....To be continued in Edition 04....

Study on Tithes and Offerings

....Continued from Edition 02....

“Ministers have neglected to enforce **gospel beneficence**. **The subject of tithes and offerings has not been dwelt upon as it should have been**. Men are not naturally inclined to be benevolent, but to be sordid and avaricious, and to live for **self**. And Satan is ever ready to present the advantages to be gained by using all their means for selfish, worldly purposes; he is glad when he can influence them to shirk duty and rob God in **tithes and offerings**. But **not one is excused** in this matter. ‘Let every one of you lay by him in store, as God hath prospered him.’ The **poor** and the **rich**, the young men and the young women who earn wages – all are to lay by a portion; for **God claims it**. The spiritual prosperity of every member of the church depends on personal effort and strict fidelity to God... All are **required** to show a **deep interest** in the **cause of God** in its **various branches**, and close and unexpected tests will be brought to bear upon them to see who are worthy to receive **the seal** of the **living God**.”



“All should feel that they are **not proprietors**, but **stewards**, and that the time is coming when they must give an account for the use they have made of their Lord’s money. **Means will be needed in the cause of God**. With David they should say: ‘All things come of Thee, and of Thine own have we given Thee.’ **Schools** are to be

established in various places, **publications** are to be multiplied, **churches** are to be built in the large cities, and labourers are to be sent forth, not only into the cities, but into the highways and hedges. And **now**, my brethren who believe the truth, is **your opportunity**. We are standing, as it were, on the borders of the eternal world. We are looking for the glorious appearing of our Lord; the night is far spent; the day is at hand. When we realise the greatness of the plan of redemption we shall be far more courageous, self-sacrificing, and devotional than we now are.” {*Testimonies for the Church, Volume 5, p. 382.1-2*}

Offerings

Since the use of the **tithe** is **restricted** to only **one purpose**, – to support ministers and teachers who are in **full-time** gospel ministry – the work of God today also depends greatly upon **offerings**.

Offerings can be used for **all other ministry expenses** besides the salary or travelling costs of the minister. No ministry can function effectively without offerings, since the expenses for non-tithe purposes are usually higher than for tithe purposes. Especially in today’s times, when we are required to raise up institutions like the “schools of the prophets” in the days of Samuel, Elijah, Elisha or Ezra, there are many expenses that a ministry incurs, which by the law of God cannot be covered by the tithe.

Non-tithe ministry expenses far outweigh **ministry expenses** that can be legitimately covered by the **tithe**. However, the somewhat embarrassing situation is that most ministries nowadays are faced with a situation where they receive far more tithe than offering; when in reality it should really be the other way around.

<i>Ministry expenses covered by the tithe</i>	<i>Expenses that cannot be covered by the tithe*</i>
<ul style="list-style-type: none"> • Paying the salary of full-time gospel ministers or teachers • Other ministry expenses for the minister <ul style="list-style-type: none"> ○ such as travelling costs 	<ul style="list-style-type: none"> • Paying the salaries of ministry employees who do not fulfil every specification required to be entitled to the tithe. Such job functions would include: <ul style="list-style-type: none"> ○ Administration & events management ○ Ministry internet presence ○ Filming & video production ○ Maintenance roles, such as cooking, cleaning, caretaking or building. • Purchasing property for a school • Building and maintaining school buildings • Purchasing equipment such as white boards, pens, desks, chairs, camera equipment, etc.

- Purchasing **gardening tools** and equipment for gardening lessons and other practical work
- **Overhead costs**, such as electricity, water, heating and internet
- **Other expenses** that cannot be covered by the tithe
 - such as travelling costs for ministry employees besides ministers

*Ministry expenses that cannot legitimately be covered by the **tithe** must be covered by **offerings**.

....To be continued in Edition 04....

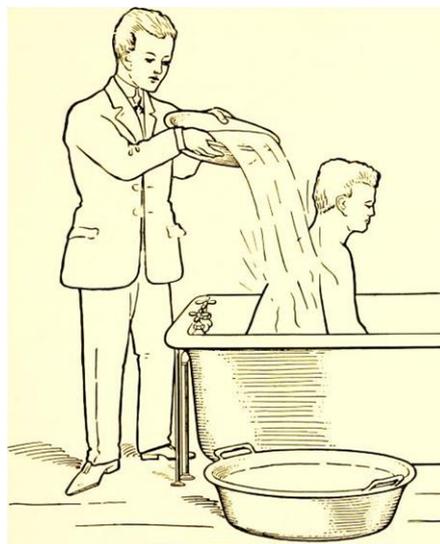
Ellen White's Health Spot: Controlling the Diet

Diet More Important Than Hydrotherapy

"The use of **water** can accomplish but little, if the patient does not realise the necessity of strict attention to his **diet.**" {*The Review and Herald*, September 5, 1899 par. 4}

"More can be accomplished for sick people by regulating their **diet** than by all the **baths** that can be given them." {*Counsels on Diet and Foods*, p. 408.3}

"If you expect to do your patients good, provide **simple food**. Do not tempt them with **sweet pies** and **puddings** which will place them where it will take more than one or two **baths** and **fomentations** to take away the evil effects of that which you brought before them to eat." {*The Review and Herald*, January 7, 1902 par. 12}



Education of the Appetite

"The **appetite** has been **falsely educated**, until it is **depraved**. The fine organs of the stomach have been **stimulated** and **burned**, until they have lost their delicate sensitiveness. **Simple, healthful food** seems to them **insipid**. The **abused stomach** will not perform the work given it, unless urged to it by the most **stimulating** substances. If these children had been **trained** from their **infancy** to take **only healthful food**, prepared in the **most simple** manner, preserving its **natural properties** as much as possible, and **avoiding flesh meats, grease, and all spices**, the taste and appetite would be **unimpaired**. In its natural state, it might indicate, in a great degree, the food best adapted to the wants of the system." {*Counsels on Diet and Foods*, p. 239.2}

"Those foods should be chosen that best supply the elements needed for building up the body. In this choice, **appetite is not a safe guide**. Through wrong habits of eating, the appetite has become **perverted**. Often it demands food that **impairs health** and

causes **weakness** instead of **strength**. We cannot safely be guided by the **customs of society**. The **disease** and **suffering** that everywhere prevail are largely due to **popular errors** in regard to **diet**." *{The Ministry of Healing, p. 295.2}*

"It is **wrong** to cook merely to **please** the taste or to suit the **appetite**." *{Counsels on Health, p. 143.2}*

"Eating merely to **please** the **appetite** is a **transgression** of nature's laws." "As nature's laws are transgressed, mind and soul become **enfeebled**." *{Spalding and Magan Collection, pp. 42.3; 40.3}*

"You need to carry out the health reform in your life; to deny yourself and eat and drink to the glory of God. **Abstain** from **fleshly lusts** which **war against** the **soul**. You need to practice **temperance** in all things. **Here is a cross which you have shunned**. To confine yourself to a **simple diet**, which will preserve you in the best of condition of health, is a task to you. Had you lived up to the light which heaven has permitted to shine upon your pathway, much suffering might have been saved your family. Your own course of action has brought the sure result. While you continue in this course, God will not come into your family, and especially bless you, and work a miracle to save your family from suffering. A **plain** diet, **free from spices**, and **flesh meats**, and **grease of all kinds**, would prove a **blessing** to you, and would save your wife a great amount of suffering, grief, and despondence." *{Counsels on Diet and Foods, p. 83.1}*

"God is **greatly dishonoured** by the way in which man treats his organs, and He will not work a miracle to counteract a **perverse violation** of the **laws of health**. The Lord Jesus purchased man, paying for him the **infinite price** of His own life. **Man should estimate himself by the price which has been paid for him**. When he places this value upon himself, he will not knowingly abuse one of his physical or mental faculties. It is an insult to the God of heaven for man to abuse his precious powers, by placing himself under the control of satanic agencies, and besotting himself by indulging in that which is ruinous to **health**, to **piety** and **spirituality**." *{Spalding and Magan Collection, p. 43.5}*

"It is **not possible** for us to **glorify God** while living in **violation** of the **laws of life**. The **heart** cannot possibly maintain **consecration** to God while **lustful appetite** is **indulged**. A **diseased body** and **disordered intellect**, because of continual indulgence in **hurtful lust**, make **sanctification** of the body and spirit **impossible**." *{Counsels on Diet and Foods, p. 44.2}*

"Anything which is taken into the stomach and converted into blood becomes a part of the being. Children should **not be allowed to eat **gross articles** of food, such as **pork, sausage, spices, rich cakes and pastry**; for by so doing their **blood** becomes **fevered**, the **nervous system** unduly excited, and the **morals** are in danger of being affected. It is impossible for anyone to live intemperately in regard to diet and yet retain a large degree of patience." {Testimonies for the Church, Volume 4, p. 140.3}**

"Many desire the final reward and victory which are to be given to **overcomers, but are not willing to endure **toil, privation, and denial of self**, as did their Redeemer. It is only through **obedience and continual effort** that we shall **overcome as Christ overcame**.**

"The controlling power of appetite will prove the ruin of thousands, when, if they had conquered on this point, they would have had moral power to gain the victory over every other temptation of Satan. But those who are slaves to appetite will fail in perfecting Christian character. The continual transgression of man for six thousand years has brought sickness, pain, and death as its fruits. And as we near the close of time, Satan's temptation to indulge appetite will be more powerful and more difficult to overcome." {Counsels on Health, p. 574.1-2}

"Fruits, grains, and vegetables, prepared in a simple way, free from spice and grease of all kinds, make, with **[vegan] milk or cream, the most healthful diet. They impart**



nourishment to the body, and give a power of endurance and vigour of intellect that are not produced by a stimulating diet." {Counsels on Diet and Foods, p. 92.1}

"Grains and fruits prepared free from grease, and in as natural a condition as possible, should be the food for the tables of all who claim to be preparing for **translation to heaven. The **less feverish** the diet, the more easily can the **passions** be controlled. **Gratification of taste** should not be consulted irrespective of **physical, intellectual, or moral health**." {Counsels on Diet and Foods, p. 63.3}**

"The **diet** has much to do with the disposition to enter into **temptation** and commit **sin.**" {*Counsels on Diet and Foods*, p. 52.2}

"In order to know what are the **best foods**, we must study **God's original plan** for man's diet. He who created man and who understands his needs appointed **Adam** his food...

"**Grains, fruits, nuts, and vegetables constitute the diet chosen for us by our Creator.** These foods, prepared in as **simple and natural** a manner as possible, are the most healthful and nourishing. They impart a strength, a power of endurance, and a vigour of intellect that are not afforded by a more **complex and stimulating** diet.



"**But not all foods wholesome in themselves are equally suited to our needs under all circumstances.** Care should be taken in the selection of food. **Our diet should be suited to the season, to the climate in which we live, and to the occupation we follow.** Some foods that are adapted for use at one season or in one climate are not suited to another. So there are different foods best suited for persons in different occupations. **Often food that can be used with benefit by those engaged in hard physical labour is unsuitable for persons of sedentary pursuits or intense mental application.** God has given us an ample variety of **healthful foods**, and each person should choose from it the things that **experience and sound judgment** prove to be best suited to his own necessities...

"Persons who have accustomed themselves to a **rich, highly stimulating** diet have an **unnatural taste**, and they cannot at once **relish** food that is **plain and simple**. It will take time for the taste to become **natural** and for the stomach to **recover** from the **abuse** it has suffered. But those who **persevere** in the use of **wholesome food** will, after a time, find it **palatable**. Its **delicate and delicious** flavours will be **appreciated**, and it will be eaten with greater **enjoyment** than can be derived from **unwholesome dainties**. And the stomach, in a healthy condition, neither fevered nor overtaxed, can readily perform its task." {*The Ministry of Healing*, pp. 295.3 - 296.2; 298.3}

The Original Diet

"**Adam and Eve** came forth from the hand of their Creator in the perfection of every physical, mental, and spiritual endowment... A benevolent Creator had given them evidences of His goodness and love in providing them with **fruits, vegetables, and grains.**" {*The Review and Herald, February 24, 1874 par. 4*}

"If **fruits, vegetables and grains** are not sufficient to meet the wants of man, then the Creator made a mistake in providing for **Adam.**" {*The Signs of the Times, January 6, 1876 par. 19*}

"**Grains, fruits, nuts, and vegetables** constitute the diet chosen for us by our Creator. These foods, prepared in as **simple and natural** a manner as possible, are the **most healthful and nourishing.**" {*The Ministry of Healing, p. 296.1*}

"**Meat is not essential for health or strength,** else the Lord made a mistake when He provided food for **Adam and Eve** before their fall. **All the elements of nutrition** are contained in the **fruits, vegetables, and grains.**" {*The Review and Herald, May 8, 1883 par. 3*}

"In California there is an abundance for the table, in the shape of **fresh fruit, vegetables, and grains,** and there is **no necessity** that **meat** be used." {*Spalding and Magan Collection, p. 38.3*}

"**Vegetables, fruits, and grains** should compose our diet. **Not an ounce of flesh-meat should enter our stomachs. The eating of flesh is unnatural.** We are to return to God's **original purpose** in the **creation of man.**" {*Medical Missionary, p. 229.5*}

"**It is unnatural to have a craving for flesh-meats.** It was not thus in the beginning. **The appetite for meat has been made and educated by man.** Our Creator has furnished us, in **vegetables, grain, and fruits, all the elements of nutrition** necessary to **health and strength.** **Flesh-meats composed no part of the food of Adam and Eve before their fall.** If **fruits, vegetables and grains** are not sufficient to meet the wants of man, then the Creator made a mistake in providing for **Adam.**" {*The Signs of the Times, January 6, 1876 par. 19*}