

Leaves of Life

Edition 05

The (Offensive)
Flying Roll

21 May 2017



By Tree of Life Ministries

*"I then beheld in the middle of this boundless place a **tree**, the body of which was like unto **transparent glass**, and the limbs were like **transparent gold**, extending all over this boundless place. On every branch of the **tree** were small angels standing. There was an innumerable multitude of them, and they sung with loud voices, and such singing has not been heard this side of heaven. This **tree** was also **clothed in light** proceeding from the mighty angel. Beneath this **tree** standing on the **sea of glass**, were the **countless millions** of the **righteous**, arrayed in **white raiment**, with **crowns** on their heads, and **cards** upon their breasts; and in the multitude I saw some that I knew while they were living upon the earth and they were all singing with loud voices and lifting up their **glittering hands** plucking **fruit** from the **tree**; the fruit appeared like **clusters of grapes** in pictures of pure gold. With a lovely voice, the guide then spoke to me and said '**Those that eat of the fruit of this tree, return to earth no more.**' I raised my hand to partake of the **heavenly fruit**, that I might no more return to earth; but alas! I immediately found myself again, in this lonely vale of tears." {The Christian Experience of William E. Foy, p. 14.1}*

“To every soul who is inquiring, ‘What shall I do that I may have eternal life?’ the answer comes from the divine Son of God, ‘If thou wilt enter into life, keep the commandments.’ Does Christ tell us to do that which it is not possible for us to do? – No, never. The path of obedience is possible, and it leads to the tree of life. This is the path that leads to the paradise of God. The requirement of God to obey and live was given to Adam. The only way to life is found through obedience to the commandments.”
{The Review and Herald, March 28, 1893 par. 10}

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The Prophet Still Speaks

“You might say that this communication was only a letter. Yes, it was a letter, but **prompted by the Spirit of God**, to bring before your minds things that had been shown me. **In these letters which I write, in the testimonies I bear, I am presenting to you that which the Lord has presented to me. I do not write one article in the paper expressing merely my own ideas. They are what God has opened before me in vision – the precious rays of light shining from the throne.**” {*Testimonies for the Church, Volume 5, p. 67.2*}

“This is why I am anxious to have my books published and circulated in many languages. **I know that the light contained in these books is the light of heaven.**” {*The Review and Herald, June 14, 1906 par. 20*}

“Of myself I could not have brought out the truth in these books, but **the Lord has given me the help of His Holy Spirit**. These books, giving the instruction that the Lord has given me during the past sixty years, contain **light from heaven**, and will bear the **test of investigation.**” {*The Review and Herald, July 26, 1906 par. 21*}

“How many have read carefully *Patriarchs and Prophets*, *The Great Controversy*, and *The Desire of Ages*? I wish all to understand that **my confidence in the light that God has given stands firm**, because I know that **the Holy Spirit’s power magnified the truth**, and made it honourable, saying: **‘This is the way, walk ye in it.’** In my books, the **truth** is stated, barricaded by a **‘Thus saith the Lord.’**” {*Colporteur Ministry, p. 126.2*}

“**Sister White is not the originator of these books.** They contain the instruction that during her life-work God has been giving her. They contain the **precious, comforting light** that God has graciously given His servant to be given to the world. From their pages this **light** is to shine into the hearts of men and women, **leading them to the Saviour.**” {*The Review and Herald, January 20, 1903 par. 8*}

Ellen G. White’s son, William Clarence White, writing in 1922, reported that when questions would arise as to the future, Mrs. White would point to her published works and manuscript books, and state:

“**Here are my writings. When I am gone, they will testify for me.**”—*W. C. White Letter, July 9, 1922*

The Marah Vision at Midnight

....Continued from Edition 04....

In *Edition 04* (on pages 6-9), we learned that God's people cannot **become** the **third angel** until they have passed through the 'belly of the whale' experience and become the **church triumphant**.

Moreover, we covered the fact that the *marah vision* is prophetically marked at **midnight**. We showed that, since this vision incorporates a divine revelation of Christ, it results in a humbling of self into the dust. Man is led to "abhor [self], and **repent** in dust and ashes." Job 42:6.

Many Spirit of Prophecy quotes were given, concerning Isaiah's experience, in Isaiah 6, of this vision. "**Hidden evil**" was revealed to Isaiah, leading him to **repentance** and **confession**. (This is in the repeat of the three steps of the everlasting gospel, under the third step. See pages 11-18 of *Edition 03* for examples of this experience.)

In the previous edition, we furthermore covered the fact that "**hidden evil**" is **not the same** as "**hidden sin**." Although these two terms sound similar, they are entirely opposite in meaning.

The Pharisee and the Publican

Miller's sixth rule states:

"God has revealed things to come, by **visions**, in **figures** and **parables**, and in this way the **same things** are often time revealed **again and again**, by different visions, or in different figures, and parables. If you wish to understand them, you must **combine them all in one**." {*Miller's Works, Volume 1: Views of the Prophecies and Prophetic Chronology, p. 21.2*}

The "the effect of every vision" (Ezekiel 12:23) is at **midnight**.

“And He spake this **parable** unto certain which trusted in themselves that they were righteous, and despised others: **two men** went up into the temple to pray; the one a **Pharisee**, and the other a **publican**. The **Pharisee** stood and prayed thus with himself, God, **I** thank Thee, that **I am not as other men are**, extortioners, unjust, adulterers, or even as this publican. **I** fast twice in the week, **I** give tithes of all that **I** possess. And the **publican**, standing afar off, would not **lift up** so much as **his eyes** unto heaven, but smote upon his breast, saying, **God be merciful to me a sinner**. I tell you, this man went down to his house **justified** rather than the other: for every one that **exalteth himself** shall be abased; and he that **humbleth himself** shall be exalted.” *Luke 18:9-14*

As was shown in *Edition 04*, page 20, comment #1, the symbol of **lifting up the eyes** is connected with **midnight**. In Luke 18:13, the poor publican dared not **lift his eyes** up to heaven, just as Mary Magdalene “dared not **lift her eyes** to the Saviour’s face” in *The Desire of Ages*, p. 462.1. See also *Edition 04*, page 14, regarding Mary Magdalene.

Hence, Luke 18:13 symbolises the experience of the righteous class at midnight:

“I frequently remained bowed in prayer nearly all night, groaning and trembling with inexpressible anguish, and a hopelessness that passes all description. ‘Lord, have mercy!’ was my plea, and **like the poor publican I dared not lift my eyes to heaven, but bowed my face upon the floor**. I became very much reduced in flesh and strength, yet kept my suffering and despair to myself.” *{Life Sketches of Ellen G. White, p. 32.3}*

“Like the poor publican,” Mrs. White ‘**bowed her face upon the floor**,’ just as the prophet Ezekiel ‘**fell upon his face**’ in Ezekiel 1:28, or as “Joshua **fell on his face** to the earth” in Joshua 5:14, or as Peter “**fell down at Jesus’ knees**” in Luke 5:8, or as Mary “**cast herself at the feet of Jesus**” in *The Desire of Ages*, p. 462.1, or as “Saul **fell prostrate to the ground**” in *The Acts of the Apostles*, p. 114.1, or as the prophet John “**fell at his feet as dead**” in Revelation 1:17. This symbol marks the **marah vision**.



Hence, Luke 18:13 symbolises the experience of the **righteous** class at **midnight**.

“I tell you, this man went down to his house **justified** rather than the other.”
Luke 18:14

“Several have written to me, inquiring if the message of **justification by faith** is the **third angel’s message**, and I have answered, ‘**It is the third angel’s message in verity.**’”
{*The Review and Herald, April 1, 1890 par. 8*}

“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*}

The **third step** of the **everlasting gospel**, which begins at **midnight** for the **priests**, is where “**justification by faith**” is marked “in **verity.**”

The publican was **justified** at midnight; but the Pharisee, not realising his great need, was not justified.

“He who falls into some of the grosser sins may feel a sense of his shame and poverty and his need of the grace of Christ; but **pride feels no need**, and so it **closes the heart against Christ** and the infinite blessings He came to give.” {*Steps to Christ, p. 30.1*}

“The **Pharisee** and the **publican** represent **two great classes** into which those who come to worship God are divided.” {*Christ’s Object Lessons, p. 152.1*}

As has been shown, the **publican** represents the class, who are **justified** by Christ. He says, “**God be merciful to me a sinner.**”

“The ‘honest and good heart’ of which the parable speaks, is not a heart without sin; for the gospel is to be preached to the lost. Christ said, ‘**I came not to call the righteous, but sinners to repentance.**’ Mark 2:17. He has an honest heart who yields to the conviction of the Holy Spirit. **He confesses his guilt, and feels his need of the mercy and love of God.** He has a sincere desire to know the truth, that he may obey it. **The good heart is a believing heart, one that has faith in the word of**



God. Without faith it is impossible to receive the word. 'He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him.' Hebrews 11:6." *{Christ's Object Lessons, p. 58.2}*

These **two classes** are to be **manifested at midnight**. The **Pharisee** represents the tares, the foolish virgins, the goats, the bad fish, the wicked, the children of darkness, the vile, the children of the flesh, the seed of the serpent, etc.

"The **Pharisees** of Christ's day closed their eyes lest they should see, and their ears lest they should hear; therefore the truth could not reach their hearts." *{Christ's Object Lessons, p. 59.1}*

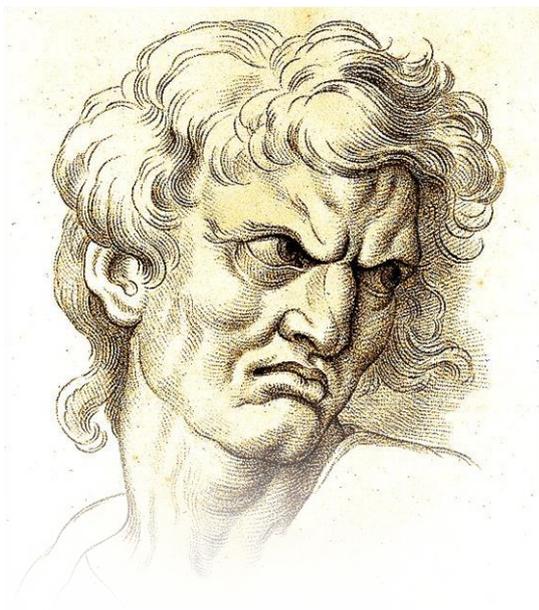
"Whoever **trusts in himself that he is righteous**, will **despise others**. As the Pharisee judges himself by other men, so he judges other men by himself. His righteousness is estimated by theirs, and the worse they are the more righteous by contrast he appears. **His self-righteousness leads to accusing**. 'Other men' he condemns as transgressors of God's law. Thus he is making manifest the very **spirit of Satan**, the **accuser** of the brethren. **With this spirit it is impossible for him to enter into communion with God**. He goes down to his house destitute of the divine blessing." *{Christ's Object Lessons, p. 151.2}*

The attitude of the wicked class is that of **accusing**. To Mary Magdalene, who represents the same symbol as the publican, Jesus asked: "Woman, where are those thine **accusers?**" *John 8:10*

The wicked class are the accusing class. The character of the **Pharisees** is that of **accusing**. The reader may verify this via the following verses: Matthew 12:10; 27:12; Mark 3:2; 15:3; Luke 6:7; 11:53-54; 23:10; John 8:6, 10; Acts 6:11-14; 23:28, 35; 24:2, 13. Thus, the "**servants**" in the parable of the wheat and the tares say, "Wilt thou then that we go and gather them up?" As was shown in *Edition 02*, the **tares** of Matthew 13 are "**Satan's agents**," whose main characteristic is **criticism** of their brethren and sisters in the church.

In his prayer in Luke 18:11-12, the Pharisee recounts the good works that **he** has done. Hence the prophetess says, "They came forth from their religious services, **not humbled** with a sense of their own weakness... [but rather] **filled with spiritual pride**, and their theme was, '**Myself, my feelings, my knowledge, my ways.**'" *{Thoughts from the Mount of Blessing, p. 123.2}*

The “Servants” in Matthew 13:27-28



“**Christ’s servants** are grieved as they see **true and false believers** mingled in the church. They long to do something to cleanse the church. Like the **servants** of the householder, **they are ready to uproot the tares**. But Christ says to them, ‘**Nay**; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest.’ ...

“**Man judges from appearance**, but **God judges the heart.**” {*Christ’s Object Lessons*, p. 71.2-3}

“The Lord seeth not as man seeth; for **man looketh on the outward appearance**, but the Lord looketh on the heart.’ [1 Samuel 16:7.]

“The relative estimate which the **Pharisee** and the **publican** place upon themselves is as false as that which others place upon them. Both resort to the temple at the hour of public prayer, professedly to worship God; but what a contrast there is in the **motives** that actuate them, and in their feelings, as expressed in their prayers!” {*The Signs of the Times*, February 19, 1885 par. 2-3}

As it is written in the Spirit of Prophecy, “**Christ’s servants** are grieved as they see **true and false believers** mingled in the church.”

On general level, the “**servants**” in Matthew 13 represent **Christ’s servants** – that is, **both classes** – the righteous and the wicked. Throughout God’s Word, we can find examples of both righteous and unrighteous servants. Following **Miller’s rules**, where we are to compare scripture with scripture, we must allow the Bible to explain itself.

Here is a list of texts that refer to **righteous servants**: Deuteronomy 9:27, 2 Kings 9:7; Job 1:8; 2:3; Psalm 19:11, 13; 31:16; 34:22; 86:2, 16; 113:1; 119:17, 23, 38, 49, 122, 135, 176; 134:1; Proverbs 14:35; 17:2; Isaiah 20:3; 41:8-10; Jeremiah 7:25; 25:4; 26:5; 29:19; 35:15; 44:4; Daniel 3:26, 28; 9:6, 10; Amos 3:7; Zechariah 1:6; Matthew 20:27; 23:11; 24:45-47; 25:21, 23; Mark 9:35; 10:43-45; Luke 12:37-38; 19:17; Romans 1:1; Titus 1:1; James 1:1; 2 Peter 1:1; Jude 1; Revelation 1:1; 7:3, 10:7; 11:18; 15:3; 19:5; 22:3, 6.

Here is a list of texts for **wicked servants**: Proverbs 11:29; 29:12; Jeremiah 36:31; Matthew 18:32; 24:48-51; 25:26, 30 (compare with Matthew 22:11-13); Luke 12:45-47; 19:22; John 8:34; 2 Peter 2:19.

“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

The Bible specifies **two classes of servants**. Whether the “servants” in Matthew 13 are righteous or wicked is defined by the **context**, as provided in the Bible and Spirit of Prophecy:

“The growth of the **tares** among the **wheat** would draw special **attention** to it. The **grain** would be subjected to **severe criticism**. Indeed, the whole field might be set down as worthless by some **superficial observer**, or by one who **delighted** to **discover evil**. The sower might be condemned by him, as one who had mingled the bad seed with the good for his own wicked purpose. Just so the **erring** and **hypocritical ones** who profess to follow Jesus bring reproach upon the cause of Christianity, and cause the world to doubt concerning the truths of Christ.” *{The Spirit of Prophecy, Volume 2, p. 248.2}*



The **servants** in Matthew 13 “are **ready to uproot the tares**.” Consequently, in the parable, **Christ reproves the servants** for the very actions they are proposing to carry out. This is because the **actions** that they desire to **do** (uprooting the tares) are **ungodly** or **wicked**. Now let us read Matthew 24:48-51:

“But and if that **evil servant** shall say in his heart, My lord delayeth His coming; and shall begin to **smite his fellow servants**, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for Him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the **hypocrites**: there shall be **weeping and gnashing of teeth**.” *Matthew 24:48-51*

The **servants** in Matthew 13, in seeking to uproot from the church those whom they think worse than themselves, are ‘**smiting their fellow servants**.’ Comparing this idea with the above text, just quoted, we can see that the **servants** of Matthew 13:28 are **unrighteous** or **wicked**. They will **manifest** as **hypocrites** at the **third step**. “There shall

be **weeping and gnashing of teeth**" – as was said of the man **without a wedding garment** in Matthew 22:11-13.

In order to make such a judgement, the **servants** who "are ready to uproot the tares" **must believe themselves already righteous** (at midnight), which is identical to the spirit shown by the **Pharisee** in Luke 18:11-12. He believed that he was righteous and therefore did not need Jesus. He trusted in himself. Hence, he was not justified by faith.

"The **sin** that leads to the **most unhappy results** is the **cold, critical, unforgiving spirit** that characterises **Pharisaism**. When the religious experience is **devoid of love**, Jesus is not there; the sunshine of His presence is not there. No busy activity or **Christless zeal** can supply the lack. **There may be a wonderful keenness of perception to discover the defects of others**; but to **everyone** who indulges this spirit, Jesus says, 'Thou **hypocrite**, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.' **He who is guilty of wrong is the first to suspect wrong. By condemning another he is trying to conceal or excuse the evil of his own heart.** It was through sin that men gained the knowledge of evil; no sooner had the first pair sinned than they began to **accuse** each other; and this is what human nature will inevitably do when uncontrolled by the grace of Christ...

"Here is the secret of **all religious laws** that have ever been enacted, and the secret of all **persecution** from the days of Abel to our own time." *{Thoughts from the Mount of Blessing, p. 126.1-2}*

"[God's] love dies out of the heart, and with it perishes love for his fellow men. A system of human invention, with its multitudinous exactions, will lead its advocates to **judge** all who come short of the prescribed human standard. The atmosphere of **selfish** and **narrow criticism** stifles the noble and generous emotions, and causes men to become **self-centred judges** and **petty spies**.

"The **Pharisees** were of this class. They came forth from their religious services, not humbled with a sense of their own weakness, not grateful for the great privileges that God had given them. They came forth **filled with spiritual pride**, and their theme was, '**Myself, my feelings, my knowledge, my ways.**' Their **own attainments** became the standard by which they judged others. Putting on the robes of self-dignity, they mounted the judgment seat to **criticise** and **condemn.**" *{Thoughts from the Mount of Blessing, p. 123.1-2}*

“It is **not right** to indulge... in words of **criticism** and **condemnation of others.**” {*The Youth’s Instructor, February 15, 1894 par. 3*}

“**Not judgment and condemnation of others, but humility and distrust of self, is the teaching of Christ’s parable.**” {*Christ’s Object Lessons, p. 74.2*}



“**All the religion** a few poor souls have is to **watch** the garments and acts of others, and **find fault** with them. Unless they reform, there will be no place in heaven for them, for with this spirit they would find fault with Jesus and angels.” {*Spiritual Gifts, Volume 2, p. 287.1*}

“I was shown that there is a general lack of devotion, and of sincere, earnest effort in the church. **There are many who need to be converted...** [‘Brother C’] is **watching others** and **marking their failings**, when he should be diligently searching his own heart. That readiness to question, and to **see faults in his brethren** and **talk of them** to others, is **reproved by the words of Christ** to one who, He saw, was more interested in the course of his brethren than careful to watch and pray lest Satan should overcome him. Said Christ to His disciples: ‘**What is that to thee? follow thou Me.**’” {*Testimonies for the Church, Volume 4, p. 39.2*}

Although the “servants” in Matthew 13:27 broadly incorporate both the righteous and the wicked, the **moral lesson** that Christ is seeking to teach us focuses on the **wicked servants, who, in verse 28, “are ready to uproot the tares.”** As shown by their intention to uproot the people whom they suppose are tares, the **Pharisees** or **wicked servants** are moved by a **false zeal**:

“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 question is asked in regard to the tares, ‘Wilt thou then that we go and gather them up? But he said, Nay; lest while ye **gather up the tares**, ye root up also the wheat with them.’ We are **not required** to **criticise, to condemn, or root out all that we suppose to be tares, lest we root out also the wheat...** There is such a thing as **zeal not according to knowledge**; and could all the circumstances be opened which

surround these souls, the **zealous church-members** might have their ideas **modified**, and be led to pursue an **entirely different course**. They would see that a work devolved upon them to seek and save instead of to destroy, to manifest **longsuffering, gentleness, patience, and love**, to those whose character and life are below the standard." *{The Review and Herald, January 10, 1893 par. 3}*

"**Human opinion and judgment would make grave mistakes...** Tares and wheat are to grow together till the harvest... There have been and will be those who are filled with **zeal not according to knowledge**, who would purify the church, and **uproot the tares** from the midst of the wheat. But Christ has given special light as to how to deal with those who are erring, and with those who are unconverted in the church. **There is to be no spasmodic, zealous, hasty action taken by church-members in cutting off those they may think defective in character.** Tares will appear among the wheat; but it would do more harm to weed out the tares, **unless in God's appointed way**, than to leave them alone." *{The Review and Herald, September 5, 1893 par. 1}*

WHAT DID YOU MAKE TODAY?

MISTAKES.

"Let both grow together. Do not forcibly **pull up the tares**, lest in rooting them up, the precious blades will become loosened. The ministers and church should be very cautious, lest they get a **zeal not according to knowledge...**

"The work done in Boston was **premature**, and caused an **untimely separation** in that little church. If the **servants** of God could have felt the force of our Saviour's lesson in **the parable of the wheat and tares**, they would **not** have undertaken the work they did. It should always be a matter of the most careful consideration and prayer before steps are taken which will give even those who are utterly unworthy the least occasion to complain of being separated from the church. Steps were taken in Boston which created an opposition party. Some were wayside hearers, others were stony-ground hearers. And still others were of that class who receive the truth while the heart had a growth of thorns, which choked the good seed, and those would never have perfected Christian character. But there were a few that might have been nourished and strengthened, and become settled and established in the truth, but the positions taken by Brethren Cornell and Waggoner brought a **premature crisis**, and then there was a **lack of wisdom** and judgement in managing the faction." *{Pamphlet 159: Testimony to the Church, p. 144.1-2}*

It has been proposed that the “fruit” in Matthew 13:26 is mature fruit. However, as we have shown from *Edition 03*, this sentiment is not true. This “fruit” is **unripe** – “first seen in the bud.” The “servants” in the parable only **think** that they can identify the tares. However, they **cannot** do this before the **manifestation of character at midnight!**

It is the **crisis at midnight** which is the **harvest** and causes the **separation** of the two classes. To attempt to bring about this result prior to midnight, or the harvest, the **separation** would be “**untimely**,” and the **crisis** would be “**premature**.”

Hence the words of Sister White, which we quoted in *Edition 04*:

“**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}

As we have shown in *Edition 03*, (on pages 30-32, under the heading, “*What Does the ‘Fruit’ Represent?*”), these “servants” in the parable of the wheat and the tares *should* judge the “fruit” in Matthew 13:26 in the sense of the **message** spoken. (That is, to either **truth** or **error**, as was covered in *Edition 02*.) However, as Ellen G. White says in two quotes, – quoted at the top of page 8 in this *Edition*, – the **servants** in Matthew 13 judge after the “**outward appearance**.” (That is, they evaluate **character** – which they are *not* commissioned to do!) Rather than making their judgement solely based on the **message** heard, having “their senses exercised to discern both good and evil” – between truth and error – (Hebrews 5:14), they pick at supposed **character** flaws. Like the **Pharisees**, they ‘put on the robes of self-dignity, mounting the **judgment seat** to **criticise** and **condemn**.’ See *Thoughts from the Mount of Blessing*, p. 123.2.

In Matthew 13, the **servants** judge “from **appearance**.” *Christ’s Object Lessons*, p. 71.3. This is why, should we try to do the work of uprooting, “we should be sure to make mistakes.”

As the prophetess has rightly said, “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}

“I am filled with sorrow as I see finite men who claim to be the sons of God, filled with **evil surmising**, and **ready to speak evil of their brethren** in the truth, ready to weigh others in their own **scales of human opinion**, and place their estimate upon those of whom they really understand but little. The worst of it is that often those who ought to understand why such action is out of place, drink in the spirit of the **accuser**, go to the polluted fountain of **suspicion** and **distrust**, and turning from the course justice marks out, are guided by someone’s **hearsay** of another’s action or character. By this course God’s Holy Spirit is grieved, and the churches are weakened by the influence of distrust and suspicion; for they are led to speak evil of those who stand far better in the sight of God than do their accusers. **Are we to take reports, hearsay, as if they were verity and truth? Are we not to rebuke the talebearer who would make a condemned brother’s course appear as bad as possible?** The true brethren of Christ are those who guard the interests of their brethren and sisters. **How inappropriate it is to condemn others, when every soul is to be saved, not on his own merits, but by the merits of a crucified and risen Saviour!**” *{The Review and Herald, October 24, 1893 par. 2}*

“The **Pharisee** went down to his house destitute of the divine blessing; but his **self-love** and **vanity** were fed. **He was terribly self-deceived. He judged himself according to a human standard, exalted self, and covered his sins from his own sight. But God abhorred him.** The publican thought himself a very wicked man, and others looked upon him in the same light; but there was nothing in his life so offensive to Heaven as the self-complacency expressed in the boastful, self-righteous prayer of the Pharisee.” *{The Signs of the Times, February 19, 1885 par. 5}*

“**The course taken by the publican is the only one that will secure pardon and peace with God.** He did not compare his sins with those of others who were worse than himself. He came before God with his own burden of guilt and shame, as a transgressor of God’s law, a sinner **in thought, in word, and in act.** He acknowledged that should he receive punishment for his sins, it would be just and right. **Mercy, mercy,** was his only plea. Oh, for the assurance of pardon, giving peace and rest to the sin-sick soul!

“**The self-abasement manifested by the publican is wholly acceptable to God. To know ourselves is to be humble.** Self-knowledge will take away all disposition to entertain the Most High with a recital of our own excellent qualities. Realising our sins and imperfections, we shall come to the feet of Jesus with earnest supplication, and our petitions will not be passed by unheard. Ezra had the true spirit of prayer. Presenting his petition before God for Israel, when they had sinned grievously in the face of great light and privileges, he exclaimed, ‘I am **ashamed** and blush to **lift up my face** to thee,

my God; for our iniquities are increased over our head, and our trespass is grown up unto the heavens.' Ezra remembered the goodness of God in again giving his people a foothold in their native land, and he was overwhelmed with indignation and grief at the thought of their ingratitude in return for the divine favour. His language is that of **true humiliation of soul, the contrition that prevails with God in prayer**. Only the prayer of the humble enters into the ears of the Lord of Sabaoth. 'Though the Lord be high, yet hath He respect unto the lowly; but the proud He knoweth afar off.' 'To this man will I look,' saith the Lord, 'even **to him that is poor and of a contrite spirit, and trembleth at My word.**' {*The Signs of the Times, February 19, 1885 par. 7-8*}

The Flying Roll

In *Edition 04*, we shared a plethora of quotes from the Spirit of Prophecy relating to Isaiah's **experience of humiliation**, in Isaiah 6.

We briefly explained why this experience of Isaiah must be placed at **midnight**: Ezekiel chapter 1 is placed at midnight (based on the **fifth day** of the **fourth month**), and the prophetess connects Ezekiel 1 with Isaiah 6:

"The **sixth chapter of Isaiah** has a deep and important lesson for every one of God's workmen. Study it with humility and earnest prayer. The **first and second chapters of Ezekiel** should also be carefully studied." {*Christian Leadership, p. 26.4*}

In response to the above logic, after *Edition 04* was published, a brother contacted the author and attempted to justify why Isaiah 6 should be placed at 9/11, rather than at midnight. He quoted from *Testimonies for the Church, Volume 4, p. 529.2*, which connects Isaiah 6:6-7 to the work of **sanctification**, which is the **second** step of the everlasting gospel, which is marked at 9/11.

In response to his line of reasoning, the author agreed with the following points:

- Isaiah being touched with a living coal from off the altar represents a work of sanctification.
- Sanctification is the second step of the everlasting gospel.
- The second step of the everlasting gospel (as well as the first step) is marked at 9/11.

The author then went on to mention that, as we showed on pages 7-8 of *Edition 03*, **all three steps of the everlasting gospel repeat under the third step**. Therefore, although there is indeed a work of sanctification marked at 9/11, sanctification is also marked at the third step, in the repeat of the three steps. **There is a work of sanctification marked at midnight**, and it is not a contradiction to mark it there.

Then, the author went on to explain what he is now about to explain in this article:

Now that we know that sanctification is marked both at 9/11 and at midnight, we must ask ourselves where the Bible and Spirit of Prophecy specifically mark Isaiah 6.

Why Isaiah 6 Applies to Midnight

“Such thoughts as these were crowding through Isaiah’s mind **as he stood under the portico of the temple**. Suddenly the **gate** and the inner veil of the temple seemed to be uplifted or withdrawn, and he was permitted to gaze within, upon **the holy of holies**, where even the prophet’s feet might not enter. There rose up before him a vision of Jehovah sitting upon a throne high and lifted up, while the train of His glory filled the temple. On each side of the throne hovered the seraphim, their faces veiled in adoration, as they ministered before their Maker and united in the solemn invocation, ‘**Holy, holy, holy**, is the Lord of hosts: the whole earth is full of His glory,’ until post and pillar and cedar gate seemed shaken with the sound, and the house was filled with their tribute of praise. Isaiah 6:3.” {*Prophets and Kings, p. 307.1*}

Isaiah was given this vision whilst he was standing “under the **portico** of the temple.”

A **portico** is a species of **porch**, which involves pillars in its construction. In Solomon’s temple, the **portico** was the entrance to the holy place, coming from the courtyard. On a fractal level, it represents the **third step** of the everlasting gospel.

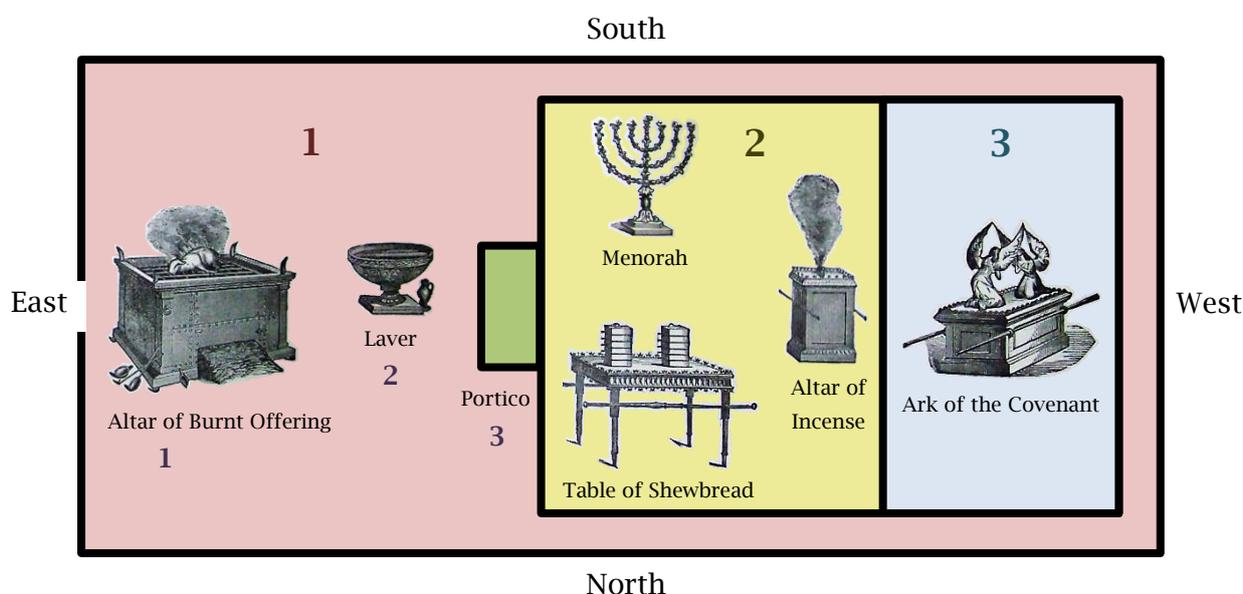
The **three steps** of the **everlasting gospel** are typified by the **three main areas** of the tabernacle – which is the same as in the temple. These are the **courtyard** (first step), the **holy place** (second step) and the **most holy place** (third step).

These **three steps** are also typified by the **three angels’ messages**. The first angel’s message, which on one level represents the first step of the everlasting gospel, is also in

itself the entire everlasting gospel (all three steps). This is what Revelation 14:6-7 itself actually implies:

“And I saw **another angel** fly in the midst of heaven, having the **everlasting gospel** to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, **Fear God**, and **give glory to Him**; for the **hour of His judgment** is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.” *Revelation 14:6-7*

Thus, **the first angel’s message contains all three messages** - or steps - on a smaller fractal level. Likewise, in the design of the temple, the **courtyard** - which represents the **first step** (in the big fractal) - contained **three sections**; the **third section** representing **judgement** or the **third step**:



The **courtyard** contained: (1) the altar of burnt offering, (2) the laver and (3) the portico, or porch. The prophetess tells us that Isaiah was standing “under the **portico** of the temple” when he was given the vision of Isaiah 6. That is, he was at the **third step** in the everlasting gospel. Therefore, his experience in Isaiah 6 represents our experience at our **third step** (which begins at **midnight** (for the priests)).

Isaiah “was permitted to gaze within, upon the **holy of holies**, where even the prophet’s feet might not enter.” That is, he saw into the **most holy place**, which is the **third section** in the sanctuary. It represents the **third step** in the everlasting gospel. It therefore represents **midnight**, for the priests. We did not see into the most holy place at 9/11!

“**Suddenly** the gate and the inner veil of the temple seemed to be uplifted or withdrawn.”

When it comes to rightly dividing the Word of Truth, Miller’s rules teach us that “**every word** must have its proper bearing.” The word “**suddenly**” is exclusively connected with **midnight** (or the “**binding-off**”):

“**Suddenly** there shined round about him a light from heaven.” *Acts 9:3*

“The Lord, whom ye seek, shall **suddenly** come to His temple.” *Malachi 3:1*

“It is in a **crisis** that character is revealed. When the earnest voice proclaimed at **midnight**, ‘Behold, the bridegroom cometh; go ye out to meet him,’ and the sleeping virgins were roused from their slumbers, **it was seen** who had made preparation for the event... So now, a **sudden** and unlooked-for calamity, something that brings the soul **face to face** with **death**, will show whether there is any real **faith** in the **promises** of God.” {*Christ’s Object Lessons*, p. 412.1}

“For their **calamity** shall rise **suddenly**.” *Proverbs 24:22*

“Therefore shall his **calamity** come **suddenly**; **suddenly** shall he be broken **without remedy**.” *Proverbs 6:15*

“He, that being often reproveth hardeneth his neck, shall **suddenly** be **destroyed**, and that **without remedy**.” *Proverbs 29:1*

“I will **destroy** My people, since they return not from their ways... I have brought upon them against the mother of the young men a **spoiler** at **noonday**: I have caused him to fall upon it **suddenly**, and terrors upon the city... Her **sun** is **gone down** while it was yet **day**.” *Jeremiah 15:7-9*

“For man also knoweth not his time: as the fishes that are taken in an **evil net**, and as the birds that are caught in the **snare**; so are the sons of men **snared** in an **evil time**, when it falleth **suddenly** upon them.” *Ecclesiastes 9:12*

“Therefore **snare**s are round about thee, and **sudden** fear **troubleth** thee.” “In a moment shall they die, and the people shall be **troubled** at **midnight**.” *Job 22:10; 34:20*

“Be not afraid of **sudden** fear, neither of the **desolation of the wicked**, when it cometh. For the LORD shall be thy confidence, and shall keep thy foot from being **taken**.”
Proverbs 3:25-36

Isaiah 6 fulfils at **midnight**!

Note: Unlike English, Hebrew is written from right to left. Therefore, if the sanctuary diagram on page 17 were orientated with the north side at the top, and the south side at the bottom, etc.; then to the Hebrew reader, the layout of the diagram would correctly illustrate the three steps of the everlasting gospel - **one**, **two** and **three** - in their order, (reading from right to left). The current orientation of the diagram justly represents the identical truth to the English reader, who reads from left to right.

The Porch Represents Judgement

We have just concluded that the **porch** is the **third step** in the courtyard. We also know that **judgement** is the **third step** in the **everlasting gospel**. Therefore, we now ask the question: “Are there any verses that confirm that the **porch** is connected to the **judgement** (or **third step**)?”

“Then he [Solomon] made a **porch** for the **throne** where he might **judge**, even the **porch of judgment**.” *1 Kings 7:7*

The Porch Connected with the Number Eight

“On the **eighth day**... came they to the **porch** of the LORD.” *2 Chronicles 29:17*

“Then measured he the **porch** of the gate, **eight** cubits.” *Ezekiel 40:9*

The Number Eight Connected with Judgement

“For seven days after Noah and his family entered the ark, there appeared **no sign** of the **coming storm**... But upon the **eighth day** dark clouds overspread the heavens... Large drops of rain began to fall.” *{Patriarchs and Prophets, pp. 98.3 - 99.1}*

Isaiah 6 is at Midnight

Friends, **Isaiah 6** represents our experience at **midnight** – not at 9/11. The “**holy, holy, holy**” in verse 3 is from midnight (‘point a’) until ‘point b.’ Although Isaiah 6:3 echoes Revelation 18:1, we must remember that **9/11** marks the **arrival** of Revelation 18:1-3, whilst **midnight** marks the **empowerment** of the **same message**.

Although we are “called” (in some sense) at 9/11, we are *truly called* at ‘point b,’ in the “binding-off:”

“It was **after** Isaiah had beheld the holiness of God and his own unworthiness that he was **entrusted with the divine message**. It was **after** Peter had been led to self-renunciation and dependence upon divine power that he **received the call** to his work for Christ.” {*The Desire of Ages*, p. 246.4}

Strictly speaking, Isaiah was “called” in Isaiah 6:8, which follows Isaiah 6:6-7, which represents the blotting out of sin. Therefore, Isaiah was *truly called* after his sin was blotted out!

Zechariah's Flying Roll

Now that we've ‘nailed’ the fact that Isaiah 6 is marked at **midnight**, we want to give our readers even more evidence:

“Zechariah writes, “Then I turned, and **lifted up mine eyes**, and looked, and behold, a **flying roll**. And he said to me, What seest thou? And I answered, I see a **flying roll**; the length thereof is **twenty cubits**, and the breadth thereof **ten cubits**. Then said he unto me, This is the **curse** that goeth forth over the face of the whole earth; for every one that stealeth shall be cut off as **on this side** according to it; and every one that sweareth shall be cut off as **on that side** according to it. I will bring it forth, saith the Lord, and it shall enter into the house of the thief, and into the house of him that sweareth falsely by My name: and it shall remain in the midst of his house, and shall consume it with the timber thereof and the stones thereof.’

“This **great roll**, **twenty cubits in length and ten cubits in breadth** was the measurement of the **porch** of **Solomon's temple**. In this **roll** is written the name of the

wrongdoer unless he repents of his wrong. The Lord's eye is upon every transaction, and His **judgment** will come upon those who do wrong. The **ninth chapter of Ezekiel** should be studied in connection with **Ezekiel 2:1-10** and the **fifth chapter of Revelation.**" [*{Letter 142, August 14, 1899 par. 8-9}*](#)

In this quote, Ellen G. White connects **Zechariah 5:1-4** with **Ezekiel 9**, **Ezekiel 2** and **Revelation 5**. That is, these scriptures are all tied together. A careful reading of Ezekiel will show that Ezekiel chapters 1-3 are connected, and cannot be separated. They are one vision, or one experience. The "visions" that Ezekiel saw in Ezekiel 1:1 are the **marah vision** [H4759]. As shown on pages 10-13 of *Edition 04*, **Ezekiel 1:1** is a prophetic representation of **midnight**. Therefore, **Ezekiel chapters 1-3** mark **midnight**. Consequently, **Ezekiel 2** marks **midnight**. Hence, **Zechariah 5:1-4**, **Ezekiel 9** and **Revelation 5** are also fulfilled at **midnight**.



Also describing the experience of the *marah vision*, Daniel says, "**I lifted up mine eyes,**" in Daniel 10:5. Likewise, in Zechariah 5:1, Zechariah says, "Then I turned, and **lifted up mine eyes.**" The lifting up of the eyes is a prophetic symbol of **midnight**. (For further confirmation, see comment #1 on page 20 of *Edition 04*.)

Therefore, this description of the **flying roll** in **Zechariah 5:1-4** is something that fulfils in the "**binding-off,**" which begins, for the priests, at **midnight**.

Concerning the **flying roll**, the prophetess says, "In this **roll** is written the name of the wrongdoer unless he repents of his wrong. The Lord's eye is upon every transaction, and His **judgment** will come upon those who do wrong."

Judgement is the **third step** of the everlasting gospel. Ezekiel says in Ezekiel 3:1-3 that God required him to "**eat this roll.**" The **roll** represents a **message**, "and there was written therein **lamentations**, and **mourning**, and **woe.**" Ezekiel 2:10. Despite its dreadful description, Ezekiel says that "it was in my mouth as **honey** for sweetness."

"See, I pray you, how **mine eyes** have been **enlightened**, because I tasted a little of this **honey.**" *1 Samuel 14:29*

The "**flying roll**" is described as "the **curse**" (Zechariah 5:3). It represents a **judgement message** that the **five wise virgins** are called to digest in the "**binding-off**" period,

from **midnight** ('point a') until '**point b**' - hence the **three steps** in Ezekiel 2:10: "**lamentations, and mourning, and woe.**"

"All the words of the Lord, which He had spoken unto [Jeremiah],' ...were carefully written out on a **roll of parchment** and constituted a **solemn reproof for sin**, a **warning** of the sure result of **continual apostasy**, and an **earnest appeal** for the **renunciation of all evil.**" {*Prophets and Kings, p. 432.3*}

The **five foolish virgins** are currently in the process of setting up the "**omega apostasy.**" (This topic will be covered in *Edition 06.*)

Jeremiah and Ezekiel represent the **five wise virgins**. The prophetic light revealed to them at **midnight** includes a **warning to this movement**. At **midnight**, the **wise virgins** will proclaim (internally, within the movement,) "a **solemn reproof for sin...** and an **earnest appeal** for the **renunciation of all evil.**" Esther heard the earnest appeal of Mordecai, in Esther 4. She responded as follows: "Go, **gather together all the Jews** that are present in Shushan, and **fast** ye for me, and neither eat nor drink **three days, night or day**: I also and my maidens will **fast** likewise; and so will I go in unto the king, which is not according to the law: and if **I perish, I perish.**" Esther 4:16.

Esther represents the **priests** in this movement who stand **faithful** through the great **final test** (from **midnight** until '**point b**'). She hearkened unto the voice of **Mordecai**, who represents someone who **perceives the true sign at midnight** (Esther 4:1).

Like the prophet Jonah, Esther consented to spend "**three days and three nights** in the whale's **belly.**" Matthew 12:40. Following in the footsteps of her Lord and Saviour, Jesus Christ, Esther decided that she would go to the cross. She followed the Lamb "and became obedient unto death, even the death of the cross." Next, "on the **third day,**" which symbolises '**point b,**' "Esther put on her **royal apparel**, and stood in the **inner court** of the **king's house.**" She "obtained favour" in the sight of the king (who represents Christ); "and the king held out to Esther the **golden sceptre** that was in his hand," which represents "**everlasting life.**" Let the reader compare Revelation 14:4, Matthew 16:24 and Philippians 2:8. Next, read Esther 5:1-2 in connection with *Christian Experience and Teachings of Ellen G. White, p. 161.1*. Simply put, **Esther's victory** symbolises the **church triumphant** at '**point b.**'

However, the Bible says, "Lord, **who hath believed our report?**" "They have not all **obeyed the gospel.**" Romans 10:16. (In connection with this verse, see also Isaiah 53:1;

John 12:37-40; Proverbs 15:30; 2 Corinthians 6:3-8; Philippians 4:8; Numbers 13:32; 14:37). Not everybody manifests “obedience unto righteousness” (Romans 6:16). Those **in this movement** who, at **midnight**, **reject** the message of the **flying roll** become the “**foolish virgins**” (in Matthew 25:6-10) or the **tares** (in Matthew 13:30, 38-40). In **disobedience** and **rebellion**, the **tares** are **bound first**. (There is an **open rebellion** at **midnight**, and this **rebellion** is enacted by the **foolish virgins**. See Proverbs 17:10-11; Psalm 5:9-10; 107:10-11; Job 24:13; Jeremiah 5:21-31; 7:26; **1 Samuel 8:7; Ezekiel 3:7, 9, 2:3-8; 3:26-27; 12:2-3, 9, 21-28; 17:11-21; 20:8, 13, 21; 24:1-14; 44:6-8; Genesis 14:4; Exodus 32:1-10, 17-21; Nehemiah 9:16-18, 26; Numbers 14:1-12, 36-37; 16; 20:1-13, 24; 27:14; 25:1-3; Psalm 106:28-29; Deuteronomy 4:3; 9:6-7, 23-24; 21:18-21; 1:26, 43; Daniel 5; 2 Thessalonians 2:3-4; Matthew 13:30; Isaiah 1:2, 18-23; 30:1-2, 8-13; 65:2; Hosea 6:9; 7:14; 13:16; 2 Kings 24:1, 20; 2 Chronicles 36:11-13; 13:6; Jeremiah 52:3; 1 Samuel 15:23; *Prophets and Kings*, p. 276.1 and *Patriarchs and Prophets*, pp. 395-405.)**

The **foolish virgins** will **reject the message** of the **flying roll**. “Many indeed will **not understand**, but will **stumble** at the words contained in the **roll**.” {*The New York Indicator*, February 7, 1906 par. 9}

In consequence of the rejection of the true message at midnight by the foolish virgins, the following scriptures will be fulfilled at ‘**point b**.’

“Never since man was created had there been witnessed such a manifestation of divine power as when the law was proclaimed from **Sinai**. ‘The **earth shook, the heavens also** dropped at the presence of God: even Sinai itself was moved at the presence of God, the God of Israel.’ Psalm 68:8. Amid the most terrific convulsions of nature the **voice of God, like a trumpet**, was heard from the cloud. The mountain was **shaken** from base to summit, and the hosts of Israel, pale and trembling with **terror**, lay upon their faces upon the earth. He whose voice then shook the earth has declared, ‘Yet once more **I shake not the earth only, but also heaven**.’ Hebrews 12:26. Says the Scripture, ‘The Lord shall **roar** from on high, and **utter His voice** from His holy habitation;’ ‘and the **heavens and the earth shall shake**.’ Jeremiah 25:30; Joel 3:16. In that great coming day, the heaven itself shall depart ‘as a **scroll** when it is **rolled together**.’ Revelation 6:14. And every mountain and island shall be moved out of its place. ‘The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and **the transgression thereof shall be heavy upon it; and it shall fall, and not rise again**.’ Isaiah 24:20.

“Therefore shall all hands be faint,’ all faces shall be ‘turned into paleness,’ ‘and every man’s heart shall melt. And they shall be afraid: **pangs and sorrows** shall take hold of

them [the foolish virgins].’ ‘And I will punish the world for their evil,’ saith the Lord, ‘and **I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible.**’ Isaiah 13:7, 8, 11; Jeremiah 30:6.

“When Moses came from the divine Presence in the mount, where he had received the tables of the testimony, guilty Israel could not endure the light that glorified his countenance. How much less can transgressors look upon the Son of God when He shall appear in the glory of His Father, surrounded by all the heavenly host, to execute judgment upon the transgressors of His law and the rejecters of His atonement. [See Jude 14-15.] Those who have disregarded the law of God and trodden under foot the blood of Christ, ‘the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men,’ shall hide themselves ‘in the dens and in the rocks of the mountains,’ and they shall say to the mountains and rocks, ‘Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of His wrath is come; and who shall be able to stand?’ Revelation 6:15-17. ‘In that day a man shall cast his **idols of silver, and his idols of gold...** to the moles and to the bats; to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of His majesty, when He ariseth to shake terribly the earth.’ Isaiah 2:20, 21.” {*Patriarchs and Prophets, p. 340.1-3*}

“In rejecting the truth, men reject its Author. In trampling upon the law of God, they deny the authority of the Law-giver. It is as easy to make an **idol of false doctrines and theories** as to fashion an idol of wood or stone.” {*The Great Controversy, p. 583.1*}

It is at ‘**point b**’ that the **five foolish virgins realise** their **lost condition**. They will then forsake their **idols** – their **false conceptions of God**.

Beginning shortly before midnight, which ripens into **open rebellion** at **midnight**, where they **pick a king**, the **five foolish virgins** will create a “**new organisation**.” To “enter into any **new organisation**” is to **apostatise “from the truth.**” That is, they will establish ‘the **omega apostasy**.’ (This will be covered in the next *Edition of Leaves of Life*.)

The **omega apostasy** introduces “a system of **intellectual philosophy**,” by which “the **attributes of God**” are **falsely represented**. God’s character is illustrated by the lines that we draw on the whiteboard. By changing these lines, – or ‘moving the waymarks,’ – the foolish virgins are worshipping “idols of silver” and “idols of gold.” They “draw iniquity with **CORDS OF VANITY**, and sin as it were with a cart rope.” Their false lines on the whiteboard (false representations of God) “would be introduced” in place of “the

doctrines which stand as the pillars of our faith.” *Selected Messages, Book 1 p. 204.2; Selected Messages, Book 2, p. 390.1; The Great Controversy, p. 583.1; Isaiah 5:18.*

There is much to say on this topic. We hope to cover it in *Edition 06*.

Ezekiel was told to eat the **flying roll**. Part of the message of this “**flying roll**” incorporates a **message of judgement** to the **five foolish virgins**. The wise virgins are called to eat this **judgement message** from **midnight** until ‘**point b**.’ (See Ezekiel 3:1-3.)

Then, at ‘**point b**,’ the **five wise virgins**, who will then have become the “**church triumphant**,” pronounce this **judgement message** upon the **five foolish virgins**, causing them to **realise** their **lost condition**. At the same time, they proclaim the **final warning message** to the remainder of the Seventh-day Adventist Church. This is depicted in Ezekiel 3:4-27. (This theme was also covered in *Edition 04*, on pages 6-9.) Moreover, the **church triumphant** will give a prophetic message to the **Gentiles**, in their ‘**time of ignorance**,’ from ‘**point b**’ onwards.

The Flying Roll and the Porch

Ellen G. White connects Zechariah’s **flying roll** to the **porch** in **Solomon’s temple**. See [*Letter 142, August 14, 1899 par. 8-9*](#), quoted on pages 20-21.

Concerning the dimensions of the **porch** of **Solomon’s temple**, we read that “**twenty cubits** was the length thereof... and **ten cubits** was the breadth thereof.” 1 Kings 6:3.

Concerning the dimensions of the **flying roll**, the Bible tells us that “the length thereof is **twenty cubits**, and the breadth thereof **ten cubits**.” Zechariah 5:2.

The Bible tells us that at **midnight**, the **length** and the **breadth** are measured:

“I **lifted up mine eyes*** again, and looked, and behold a man with a measuring line in his hand. Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, to see what is the **breadth** thereof, and what is the **length** thereof.” *Zechariah 2:1-2*

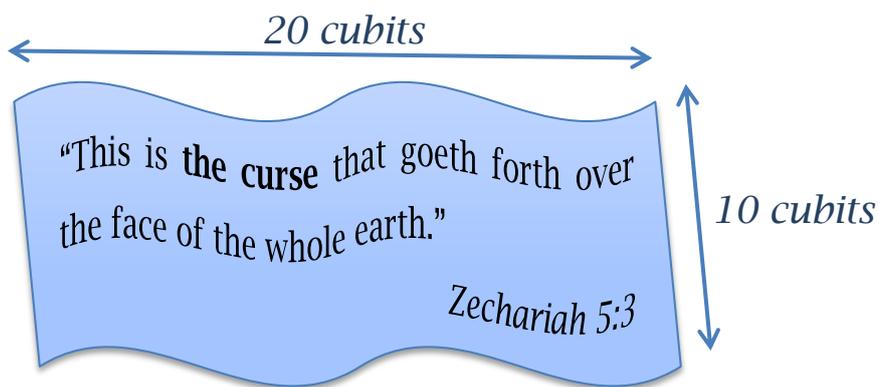
*See comment #1 on page 20 of *Edition 04* to confirm that the symbol of the **lifting up of the eyes** is applied at **midnight**.

The **perimeter** of this
“flying roll” would be:

$$20 + 20 + 10 + 10$$

$$= 60 \text{ cubits}$$

Did you know that there
were two variations of
“the cubit”?



The original “cubit” referenced by the Bible is the **royal Egyptian cubit**, which is equal to approximately **21 inches**. At some point after the Hebrew nation became established, the Hebrew cubit was introduced, which is approximately equal to **18 inches**.

In “the things wherein Solomon was instructed for the building of the house of God,” “**cubits after the first measure**” were used as the standard linear measurement. ^[1]

Since “a Greater than Solomon was the Designer of the **temple**,” ^[2] and this Designer **never changes**, ^[3] and this Designer was the One who gave to Moses the dimensions of the **tabernacle**, from which the design of the **temple** is derived, one might *presume* that these cubits *must* refer to **royal Egyptian cubits**, because “Moses was learned in all the wisdom of the **Egyptians**.” ^[4]

However, there is an even stronger proof that this is indeed so; for in Ezekiel’s vision of the temple, Ezekiel sees the “man, whose appearance was like the appearance of brass,” having “a **measuring reed** of six **cubits** long **by the cubit and an hand breadth**.” ^[5]

A “hand breadth” is equal to **three inches**. ^[6]

Therefore, the standard Hebrew cubit (**eighteen inches**) added to “an hand breadth” (**three inches**) makes the standard “**temple cubit**” to be **twenty-one inches**.

1. 2 Chronicles 3:3
2. Prophets and Kings, p. 66.3
3. Psalm 89:34; Malachi 3:6; James 1:17; Hebrews 13:8
4. Acts 7:22
5. Ezekiel 40:3, 5
6. <http://www.biblestudytools.com/dictionary/handbreadth/>

In Ezekiel 40:5, the “measuring reed of **six cubits long** by the **cubit and an hand breadth**” would therefore equal **126 inches**:

$$6 \text{ cubits} \times \frac{21 \text{ inches}}{\text{cubit}} = 126 \text{ inches}$$

Now, the perimeter of this “**flying roll**” is 60 cubits. This is equal to **1260 inches**:

$$60 \text{ cubits} \times \frac{21 \text{ inches}}{\text{cubit}} = 1260 \text{ inches}$$

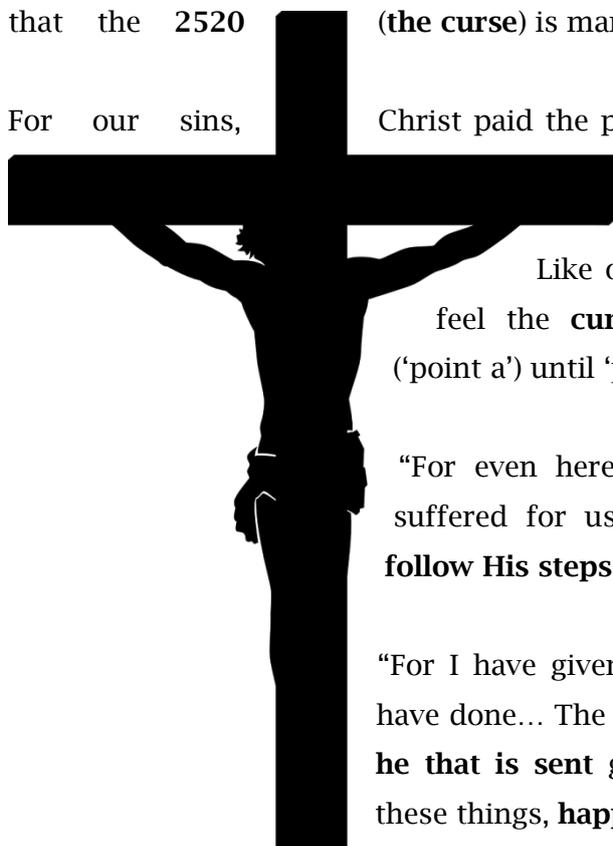
The Bible tells us that this is a **double-sided** roll, written “on this side according to it” and “on that side according to it.” Zechariah 5:3. Therefore, the symbol associated with this “flying roll” mathematically sums to **2520 inches**:

$$1260 \text{ inches} \times 2 = 2520 \text{ inches}$$

“This is **the curse** that goeth forth over the face of the whole earth.” *Zechariah 5:3*

As a **symbol**, the “**curse**” corresponds to the number **2520**. And as we have seen that this “**curse**” is marked at the same waymark as the **porch**, we may therefore conclude that the **2520** (the **curse**) is marked at **midnight**.

For our sins, Christ paid the price of the curse. “**Cursed** is everyone that **hangeth on a tree.**” *Galatians 3:3*



Like our Master, we, who are His servants, must feel the **curse** at **midnight**. That is, from midnight (‘point a’) until ‘point b,’ **we must go to the cross.**

“For even hereunto were ye called: because Christ also suffered for us, leaving us an **example**, that ye should **follow His steps.**” *1 Peter 2:21*

“For I have given you **an example**, that ye should do as I have done... The **servant** is not greater than his lord; neither **he that is sent** greater than He that sent him. If ye know these things, **happy** are ye if ye **do** them.” *John 13:15-17*

The Flying Roll and the First Angel's Message

“The Spirit who asked Zechariah, ‘What seest thou?’ to which he answered, ‘I see a **flying roll,**’ also caused an **angel** to fly in the **midst of heaven,** ‘having the **everlasting gospel** to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, **Fear God,** and **give glory to Him** [let no glory be given to erring, sinful men]; for the **hour of His judgment** is come.’ **Many indeed will not understand, but will stumble at the words contained in the roll.**”
{*The New York Indicator, February 7, 1906 par. 9*}

The first angel's message contains **three parts** to it: “Fear God, and give glory to Him; for the hour of His judgment is come.” These **three steps** fit into the “binding-off” structure: from **midnight** until ‘**point b.**’

Likewise, the **three angels' messages** represent the **three steps** of the **everlasting gospel**, and can also be placed from **midnight** until ‘**point b.**’

Ellen G. White ties the “**flying roll**” to Ezekiel 2:1-10, which places it right there at **midnight**, (because Ezekiel 2:1-10 is a continuation of Ezekiel 1, which is at midnight).

“Then I turned, and **lifted up mine eyes,** and looked, and behold a **flying roll.** And he said unto me, What seest thou? And I answered, I see a **flying roll;** the length thereof is **twenty cubits,** and the breadth thereof **ten cubits.** Then said he unto me, This is the **curse** that goeth forth over the face of the whole earth; for everyone that stealeth shall be cut off **as on this side** according to it; and everyone that sweareth shall be cut off **as on that side** according to it. I will bring it forth, saith the Lord of hosts, and it shall enter into the house of the thief, and into the house of him that sweareth falsely by my name; and it shall remain in the midst of his house, and shall consume it with the timber thereof and the stones thereof.’ [Zechariah 5:1-4.]

“The **angel** is represented as **flying through the midst of heaven** with a **roll** in his hand, **on which are written the deeds of our daily life.** **God bears long with the children of men, but there is a time coming when He will cease to bear with them.** God wants them to get under the cover of His wings. Jesus is pleading His blood in our behalf, but Satan is standing at His right hand, resisting every effort in our behalf. **May God help us to humble our hearts, before it shall be forever too late to make wrongs right.**

“Let the Spirit of God fashion our character and our work. We are responsible for the manner in which the **truth** is presented. We should seek to impress unbelievers with its exalted character. Christ is soon coming, and those who have not kept the Sabbath sacredly should reform. God will frown upon those who disregard His commandments, and He cannot bless the church that retains Sabbath-breakers in its fellowship.

“Oh, that Christ might walk among you, that He might say, ‘**Take away the filthy garment, and clothe them with change of raiment.**’ We want to know that we are **on the Lord’s side**. We want to dwell with Him through all eternity. **Those who sit with Christ on His throne must be partakers with Him of His sufferings. They must drink of the cup that He drank of, and be baptized with the baptism that He was baptized with.**” {*The Signs of the Times, June 2, 1890 par. 13-16*}

Written Within and Without

From [*Letter 142, August 14, 1899 par. 8-9*](#), quoted on pages 20-21, Sister White connects Zechariah’s **flying roll** to the “**book**” sealed with seven seals in **Revelation 5** and the “**roll**” in **Ezekiel 2:1-10**.

William Miller’s **sixth rule** teaches us: “God has revealed things to come, by visions, in figures and parables, and in this way the **same things** are often time revealed again and again, by different visions, or in different figures, and parables. If you wish to understand them, you must **combine them all in one.**”

The **flying roll** was written “**on this side**” and “**on that side.**” Zechariah 5:3. The **book** “sealed with seven seals” was “**written within and on the backside.**” Revelation 5:1. The **roll** that Ezekiel saw in vision “**was written within and without.**” Ezekiel 2:9-10.

All these books are the same book. They represent a **prophetic message** that will be **revealed** (or **unsealed**) to God’s people at **midnight**. In the Revelation, John says that although “no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon,” “the Lion of the tribe of Juda, the Root of David, hath prevailed to **open** the book, and to **loose the seven seals** thereof.” Revelation 5:3, 5.

At **midnight**, which is “the **effect of every vision,**” “**all things** which are written” will “be fulfilled.” Ezekiel 12:23; Luke 21:22. See also 1 Corinthians 10:11.

Truth will be **unsealed** to the **five wise virgins** at **midnight**. A **revelation of truth** always leads to **conviction of sin** and subsequent **repentance**. “**Sin**” is the first thing that the Holy Spirit convicts you of when **truth** is **revealed**. See John 16:7-12. Thus, when Job saw the LORD, he said, “Wherefore I **abhor myself**, and **repent** in dust and ashes.” Job 42:6. (The topic of “**hidden evil**” being **revealed** to God’s people at **midnight** was the burden of *Edition 04* of *Leaves of Life*. It is this **revelation of truth** that leads to a **conviction of sin** and humble **repentance**.)

“The **Revelation of Jesus Christ**, which God gave unto Him, to **shew unto His servants** things which must shortly come to pass.” *Revelation 1:1*

“Surely the Lord GOD will do nothing, but He **revealeth His secret** unto **His servants** the **prophets**.” *Amos 3:7*

“There is a God in heaven that **revealeth secrets**, and maketh known to the king Nebuchadnezzar what shall be in the latter days.” *Daniel 2:28*

“He that **revealeth secrets** maketh known to thee what shall come to pass.” *Daniel 2:29*

“What God is about to do **He sheweth** unto Pharaoh.” *Genesis 41:28*

“The king answered unto Daniel, and said, Of a truth it is, that your God is a God of gods, and a Lord of kings, and a **revealer of secrets**, seeing thou couldst **reveal** this **secret**.” *Daniel 2:47*

Where are Daniel 2 and Genesis 41 placed prophetically?

“And it came to pass in the morning that **his spirit was troubled**; and he sent and called for all the magicians of Egypt, and all the wise men thereof: and Pharaoh told them his dream; but there was none that could interpret them unto Pharaoh.” *Genesis 41:8*

“And in the second year of the reign of Nebuchadnezzar, Nebuchadnezzar dreamed dreams, wherewith **his spirit was troubled**, and his sleep brake from him.” *Daniel 2:1*

“And the people shall be **troubled** at **midnight**.” *Job 34:20*



The kings of the earth will be **troubled** at **midnight**, “for nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in diverse places.” Matthew 24:7.

It is just at this time that there will be a **special revelation of truth** to the **five wise virgins**. This **revelation of truth** is the message contained in “the curse that goeth forth over the face of the whole earth.” When God’s people digest this message (at midnight), “it was in my mouth as **honey** for **sweetness**.” Zechariah 5:3; Ezekiel 3:3.

Zechariah’s **flying roll** is the prophetic reflection of the **law of God**, which “is **perfect, converting the soul**.” Psalm 19:7.

“More to be desired are they than gold, yea, than much fine gold: **sweeter** also than **honey** and the **honeycomb**. Moreover by them is thy servant **warned**: and in keeping of them there is **great reward**. Who can understand his errors? Cleanse Thou me from **secret faults**. Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the **great transgression**.” *Psalm 19:10-13*

The message of the **flying roll** is “**sweeter** also than **honey** and the **honeycomb**.” The reason for this is that this grand **revelation of truth** cleanses us from “**secret faults**.” That is, it shows us our “**hidden evil**,” leading us to **repentance**. Then, our souls will become united with the soul of God as we become the “**church triumphant**” at ‘**point b**.’

The **foolish virgins**, on the other hand, are **presumptuous**.

“Faith is in no sense allied to **presumption**. Only he who has true faith is secure against **presumption**. For **presumption** is Satan’s counterfeit of faith. Faith claims God’s promises, and brings forth fruit in obedience. **Presumption** also claims the promises, but uses them as Satan did, to excuse **transgression**. Faith would have led our first parents to trust the love of God, and to obey His commands. **Presumption** led them to **transgress** His law, believing that His great love would save them from the consequence of their sin. It is not faith that claims the favour of Heaven without complying with the conditions on which mercy is to be granted. Genuine faith has its foundation in the promises and provisions of the Scriptures.” *{The Desire of Ages, p. 126.1}*

The **foolish virgins**, who give birth to the **omega apostasy** at **midnight**, deceive **many** in their “**great transgression**.” See *Edition 06*.

While the founders of the **omega apostasy** will “**go into the cities** and do a **wonderful work**” at **midnight**, the **wise virgins** will be **tarrying in Jerusalem** until they are **clothed with power from high**. Like Isaiah, they will be humbling themselves before God at midnight. See *Selected Messages, Book 1, p. 204.2* in contrast with Luke 24:49.

Let this be our prayer: “Keep back thy servant also from **presumptuous sins**; let them not have dominion over me: then shall I be upright, and I shall be innocent from the **great transgression**.”

Zechariah’s **flying roll** is the prophetic reflection of the **law of God**. “The two tables of the testimony” “**folded together like a book**” and “were **written on both their sides**; on the one side and on the other were they written.” Exodus 32:15; *Early Writings, p. 32.3*.

Therefore, the **flying roll** has been typified by **Habakkuk’s two tables** – the prophetic 1843 and 1850 charts, “ordered by God.” *Manuscript Releases, Volume 13, p. 359.3*.

In the top-right hand corner of each chart, there is a heading which reads, “**Visions of Daniel & John**.” The prophetess says, “The books of **Daniel** and the **Revelation** should be **bound together** and published... It was my idea to have the two books **bound together, Revelation** following **Daniel**, as giving fuller light on the subjects dealt with in Daniel. The object is to **bring these books together**, showing that they both relate to the same subjects.” *{Testimonies to Ministers and Gospel Workers, p. 117.1-2}*

The **prophetic truth** revealed to the **five wise virgins** at **midnight**, which has been illustrated by Zechariah’s “flying roll,” Ezekiel’s “roll of a book,” the book “sealed with seven seals” in Revelation 5, and the “little book” in Revelation 10, is an **unsealing** of **Daniel** and the **Revelation**.

“When we as a people understand what this book [the book of Revelation] means to us, there will be seen among us a **great revival**.” “When the books of Daniel and Revelation are **better understood**, believers will have an **entirely different religious experience**.” *{Testimonies to Ministers and Gospel Workers, pp. 113.2; 114.3}*

Just as the **law of God** “**folded together like a book**,” “the books of **Daniel** and the **Revelation** should be **bound together, Revelation** following **Daniel**.”

As the **law of God** leads us to **Christ** and to **right principles**, so a correct understanding of **prophetic truth** is obtained when the correct **principles of interpretation** are used.

“A wonderful connection is here seen between the universe of heaven and this world. The things revealed to Daniel were afterward complemented by the revelation made to John on the isle of Patmos. These two books should be carefully perused...

“It was the **Lion of the tribe of Judah** who **unsealed the book** and gave to John the revelation of what should be in these last days. Daniel stood in his lot to bear his testimony, which was sealed until **the time of the end**, when the **first angel’s message** should be proclaimed to our world. These matters are of infinite importance in these **last days**, but while ‘many shall be **purified**, and **made white**, and **tried**,’ ‘the **wicked** shall do wickedly: and none of the wicked shall understand.’” *{Manuscript Releases, Volume 18, p. 15.1-2}*

“Our **disappointment** was **bitter**; but we did not faint... The **passing of the time tested** and **shook off** such. But we believed that in His own good time **He would come**; that we must **first** be **proved**, be **purified, made white, and tried**, and **then** He would redeem His faithful, trusting ones.” *{Spiritual Gifts, Volume 2, p. 29.2}*

The perfect fulfilment of the “**time of the end**” is at **midnight**. The two classes will then be separated. “The wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.” Daniel 12:10. The wise virgins will “be **purified**, and **made white**, and **tried**,” from **midnight** until ‘**point b**.’

At this time, the book sealed with seven seals in Revelation 5 will be unsealed.

From Revelation 6:1, “when the Lamb opened one of the **seals**, and I heard, as it were the noise of **thunder**.” There are **seven seals**. If a noise of **thunder** is heard when the first **seal** is opened, and there are “**seven thunders**,” then the **seven seals** represent the **seven thunders**, and these **seven thunders** are fully **unsealed** at **midnight**.



In the Bible, the “**seven thunders**” can be found in **Revelation 10:3-4**.

“The mighty angel who instructed John was no less a personage than **Jesus Christ**...

“After these **seven thunders** uttered their voices, the injunction comes to John as to Daniel in regard to the little book: ‘Seal up those things which the **seven thunders** uttered.’ These relate to **future events** which will be **disclosed in their order**. Daniel shall stand in his lot at **the end of the days**. John sees the little book **unsealed**. Then Daniel’s prophecies have their proper place in the **first, second, and third angels’ messages** to be given to the world...

“The books of Daniel and the Revelation are one. One is a prophecy, the other a revelation; one a book sealed, the other a book opened...

“The special light given to John which was expressed in the **seven thunders** was a delineation of events which would transpire under the **first and second angels’ messages**.” {*S.D.A. Bible Commentary, p. 971.3-6*}

“The end of the days” applies to **midnight**. The first, second, and third angels’ messages apply from **midnight** until ‘**point b.**’ Here is when the **seven thunders** will be **fully unsealed** to our understanding - under the first and second angels’ messages.

Therefore, the **seven thunders** represent the **curse** of the **2520**: the **seven times**. These “**seven thunders**” are **unsealed** at **midnight**, **just before** the **close of probation**:

From Revelation 10:4, we learn that the seven thunders are currently sealed up. However, from Revelation 22:10, we learn that the **seven thunders** will be **unsealed** at **midnight**: “for the **time is at hand**.” Then, the very next verse (Revelation 22:11) indicates the **close of probation**. **Therefore, the seven thunders are unsealed just prior to the close of probation**. (Whilst **midnight** marks the **end of preparation time**, and character is fixed at midnight, the true “**close of probation**” is actually at ‘**point b.**’ This was covered in-depth in the *Special Edition* of *Leaves of Life* for April 2017, in the first article (pages 3-13). Please also see the diagram on page 23 of *Edition 04*.)

These **seven thunders** “relate to **future events** which will be disclosed in their order.” They will be **disclosed** at ‘**point b.**’ when the **final warning message** will be given.

In the same reference as the previous quote, the prophetess said:

“**John heard the mysteries which the thunders uttered, but he was commanded not to write them.**” {*S.D.A. Bible Commentary, Volume 7, p. 971.5*}

John represents the **five wise virgins** at **midnight**. The angel of Revelation 10, which is perfectly marked at **midnight** for us, is the **same angel** as Revelation 18:1-3, which is also marked at **midnight**. Please see *The Great Controversy*, p. 611.1-3.

Representing the **wise virgins**, John receives the message of the **flying roll** at **midnight**. However, he does not **publish** any part of this message to the external world until **'point b.'**

In another line of thought, the first and second angels' messages also apply to 9/11. Even now, at this time, we can understand many things about Daniel and Revelation.

However, in the repeat of the three angels' messages in the **"binding-off" period**, the seven thunders will be unsealed to the understanding of the people of God (perfectly). The angel of **Revelation 10**, for us, is prophetically marked at **midnight** (perfectly).

From **midnight** until **'point b,'** whilst **tarrying in Jerusalem** (as in Luke 24:49), or as Ezra "abode in tents **three days**" (in Ezra 8:15), the **wise virgins** will be digesting the message of the **flying roll**.

In conclusion, we can see that the flying roll, the two tables of stone and Habakkuk's two charts all represent the same thing. Many will stumble at the words contained in the roll, just as many today in Adventism stumble at the prophecies in Habakkuk's two tables.

As we have already read in [*Letter 142, August 14, 1899 par. 8-9*](#), quoted on pages 20-21, we are instructed that the flying roll is the same as the book in Revelation 5. This next quote, which deals with Revelation 5, therefore applies to the flying roll:

"We ask John what he saw and heard in the vision at Patmos, and he answers: 'And I saw in the right hand of Him that sat on the throne a **book written within and on the backside, sealed with seven seals**. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.'

"There in His open hand lay the book, **the roll of the history of God's providences, the prophetic history of nations and the church. Herein was contained the divine utterances, His authority, His commandments, His laws, the whole symbolic counsel**

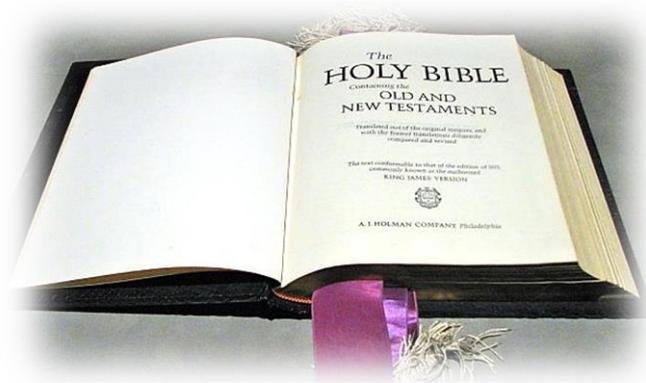
of the Eternal, and the history of all ruling powers in the nations. In symbolic language was contained in that roll the influence of every nation, tongue, and people from the beginning of earth's history to its close.

“This roll was written within and without...

“As the book was unrolled, all who looked upon it were filled with awe. There were no blanks in the book. **There was space for no more writing.**” {*Manuscript Releases, Volume 20, p. 197.1-4*}

The flying roll represents the Bible.

Just as the closing words of that Book say, “If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life;” Ellen G. White says, “**There was space for no more writing.**” Revelation 22:18-19.



“Every word of God is pure... **Add thou not unto His words**, lest He reprove thee, and thou be found a liar.” *Proverbs 30:5-6*

Why is something sealed to us, at this time?

“The **scribes and Pharisees** professed to explain the Scriptures, but they explained them in accordance with **their own ideas** and **traditions**... In its spiritual sense, the sacred Word became to the people as a **sealed book**, closed to their comprehension.” {*The Signs of the Times, May 17, 1905 par. 2*}

As we have seen on pages 4-15, the **scribes and Pharisees** are a symbol for the **foolish virgins**. The errors which they are now cherishing, (which will lead to the formation of the **omega apostasy**, to be covered in *Edition 06*), seal the truth to their understanding.

The (Offensive) Flying Roll

“The **wicked** shall do wickedly: and none of the wicked shall understand.” *Daniel 12:10*

“**Many** indeed will not understand, but will **stumble** at the words contained in the roll.”
{*The New York Indicator, February 7, 1906 par. 9*}

“Sanctify the LORD of hosts Himself; and let Him be your fear, and let Him be your dread. And He shall be for a sanctuary; but for a **stone of stumbling** and for a **rock of offence** to both the houses of Israel, for a **gin** [bird trap] and for a **snare** to the inhabitants of Jerusalem. And **many** among them shall **stumble**, and fall, and be **broken**, and be **snared**, and be **taken**.” *Isaiah 8:13-15*

“The word of the LORD was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they might go, and fall backward, and be **broken**, and **snared**, and **taken**.” *Isaiah 28:13*



To the righteous, symbolised by Ezekiel, the flying roll is “as honey for sweetness;” Ezekiel 3:3. However, to the wicked, the same message is a **curse**. It is “a **rock of offence**.” Hence the title of this *Edition: The (Offensive) Flying Roll*.

The **curse** will be pronounced upon the **five foolish virgins** at the **third step**. Because they **refuse** to **confess themselves** as being “**wretched**, and **miserable**, and **poor**, and **blind**, and **naked**,” they will be **spewed out of the mouth of Christ**. Revelation 3:16-17.

Like **Belshazzar** in Daniel 5:25-28, they will be weighed in the balances of the sanctuary and found wanting. The LORD will value them at **2520 gerahs**, saying, “MENE, MENE, TEKEL, UPHARSIN.”

The monetary value of one “MENE” would be **50 shekels**. The monetary value of one “TEKEL” would be **1 shekel**. The word “UPHARSIN” means “divided” and, according to the Strong’s Concordance (H6537), signifies half a MENE or **25 shekels**. “MENE, MENE, TEKEL, UPHARSIN” is 50 shekels + 50 shekels + 1 shekel + 25 shekels = **126 shekels**.

From Exodus 30:13, Leviticus 27:25 and Numbers 3:47; 18:16 and Ezekiel 45:12, “the **shekel** is **twenty gerahs**.” **126 shekels** would therefore be equal to **2520 gerahs**.

$$126 \text{ shekels} \times \frac{20 \text{ gerahs}}{\text{shekel}} = 2520 \text{ gerahs}$$

As shown on pages 25-27, the “**flying roll**” is “the **curse** that goeth forth over the face of the whole earth,” mathematically summing to the symbol of **2520**.

Although the “**children of the devil**” “are **manifest**” as “he that **loveth not his brother**” at **midnight**, “he that **loveth his brother** abideth in the **light**, and there is **none occasion** of **stumbling** in him.” 1 John 3:10; 2:10.

The “**children of God**” **do not stumble** at the words contained in the **roll**.

....To be continued in Edition 06....

Study on Tithes and Offerings

....Continued from Edition 04....

Conclusion

Due to space, we unfortunately cannot include all the material that we formerly put together on this topic. However, we hope that our readers can appreciate the following points:

- Ministers must communicate God’s requirements regarding tithes and offerings.
- The principle of the tithes and offerings system is valid in the New Testament.
- The tithe can *only* be used to sustain **full-time gospel labourers**, including ministers, Bible workers, teachers and writers. The tithe *cannot* be used to meet many other expenses, which are necessary for any ministry to function. (For specific details on this subject, please see *Editions 02* and *03*.)
- Under the Old Testament system, the Hebrew people were required to give “fully **one fourth** of their income.” *Patriarchs and Prophets*, p. 527.1.
- Therefore, God’s people today should give 10% of their “increase” as tithe and 15% of their “increase” as offerings, to the cause of God.

“When men realise that they are not their own, that they are bought with a price, and are therefore the Lord’s property, and all they have is simply entrusted to them as His stewards, they will, with **cheerful heart**, render to God the things that are His... **All will realise that they are not proprietors, but stewards**, and will know that they must give an account of their Lord’s money... The **tithe** should be **consecrated to God**. **His requirements come first**. We are not doing His will if we consecrate to Him what is left after all our wants have been supplied... **God requires no less of His people in these last days than He did of the Jewish nation**. He knew the tithing system would be a **blessing** to all who would heed it. We should be careful not to turn the **blessings** of God into a **curse**... **When man does his part, God never fails to fulfil His promises.**”
{Pacific Union Recorder, October 10, 1901 par. 4, 6, 9, 10}

“There are even more urgent necessities upon the Israel of God in these last days than were upon ancient Israel, for there is a great and important work to be accomplished in a very short time. **God designed that the spirit of sacrifice should broaden and deepen for the closing work**... [Ancient Israel] found that when they tried to increase their possessions, by withholding from God their tithes and offerings, the effort was sure to be a failure... The **treasure** which is used to **advance the cause of God**, and which is given to the needy **in Christ’s name**, is given to **Christ**, and He lays it up for us in heaven. Then we grow rich. **There is no danger of loss nor poverty when one has everlasting riches in heaven’s bank**... The spirit of **liberality** is the spirit of **heaven**. Selfishness is the spirit of Satan... **Some say: ‘We are tired of giving. It is the old cry, ‘Give, give.’** If we are tired of giving, we should be tired of receiving; for this is why **God gives to us, that we may be channels through which His gifts may reach others, and we have the reward**. As soon as we wish in our hearts that there would be no more calls to give, we virtually desire that the cause of God shall make no further progress, and that the gospel of the kingdom shall not be preached in all the world for a witness unto all nations, that the end may come. As we near the end, the gospel will go with greater and yet greater rapidity. **And opportunities will be given us to give more and more of the means of which the Lord had made us His stewards. In this God would have us act as His co-labourers**. What a blessing, to be a worker and an heir with the world’s Redeemer! If we suffer with Him, the promise is, we shall also reign with Him.”
{Pacific Union Recorder, October 24, 1901 par. 2, 5, 6, 9, 12-13}



Ellen White's Health Spot: Regularity in Eating

Eating at Regular Times

“**Regularity** in eating is of vital importance. **There should be a specified time for each meal.**” {*The Ministry of Healing*, p. 303.2}; {*Counsels on Diet and Foods*, p. 179.5}

“**Regularity** in eating is **very important for health of body and serenity of mind.**” {*Counsels on Diet and Foods*, p. 180.4}

“**Regularity** in eating should be **carefully observed.**” {*The Ministry of Healing*, p. 384.3}

“You should have **regular hours** for **rising**, for **praying**, and for **eating.**” {*Testimonies for the Church, Volume 5*, p. 181.3}

“**In no case should the meals be irregular.** If dinner is eaten **an hour or two before the usual time**, the stomach is **unprepared** for the new burden; for it has not yet disposed of the food eaten at the previous meal, and has not **vital force** for new work. Thus the system is **overtaxed.**”

“**Neither should the meals be delayed one or two hours**, to suit circumstances, or in order that a certain amount of work may be accomplished. **The stomach calls for food at the time it is accustomed to receive it.** If that time is delayed, the vitality of the system decreases, and finally reaches so low an ebb that the appetite is entirely gone. If food is then taken, the stomach is unable to properly care for it. **The food cannot be converted into good blood.**”

“**If all would eat at regular periods, not tasting anything between meals, they would be ready for their meals, and would find a pleasure in eating that would repay them for their effort.**” {*Counsels on Diet and Foods*, p. 179.2-4}

“If it falls your lot to prepare the meals, make careful calculations, and give yourself all the time necessary to prepare the food, and **set it on the table in good order**, and on **exact time.** **To have the meal ready five minutes earlier than the time you have set is more commendable than to have it five minutes later...** Exercise the will to this end, and the hands will move with dispatch.” {*Spalding and Magan Collection*, p. 79.1}

Children

“**Children...** should be allowed only plain food... partaken of only at **regular periods...** **Two meals would be better than three.**” {*The Review and Herald, August 8, 1899 par. 6*}

“For **more than twelve years** we have taken only two meals each day, of plain, unstimulating food. During that time, we have had almost constantly the **care of children, varying in age from three to thirteen years.** We worked gradually and carefully to **change their habit of eating three times a day to two;** we also worked cautiously to change their diet from stimulating food, as meat, rich gravies, pies, cakes, butter, spices, etc., to simple, wholesome fruits, vegetables, and grains. The consequence has been that our children have not been troubled with the various maladies to which children are more or less subject. They occasionally take cold by reason of carelessness, but this seldom makes them sick.

“We have, as an occasional experiment, **changed the number of their daily meals from two to three; but the result was not good. In the morning their breath was offensive;** and after testing the matter for a few weeks, we were **thoroughly convinced that the children were better upon two meals a day than upon three; and we therefore returned to our former system, with marked improvement in the health of the children as a result.** If tempted with the sight of food prepared for others, they incline to think they are hungry, but usually they do not miss or think about the third meal. Children reared in this way are much more easily controlled than those who are indulged in eating everything their appetite craves, and at all times. **They are usually cheerful, contented, and healthy. Even the most stubborn, passionate, and wayward, have become submissive, patient, and possessed of self-control by persistently following up this order of diet, united with a firm but kind management in regard to other matters.**

“**Parents will have much to answer for in the day of accounts because of their wicked indulgence of their children.** Many gratify every unreasonable wish, because it is easier to be rid of their importunity in this way than in any other. **A child should be so trained that a refusal would be received in the right spirit, and accepted as final.** Children are generally **untaught in regard to the importance of when, how, and what they should eat.** They are permitted to **indulge their tastes freely, to eat at all hours, to help themselves to fruit when it tempts their eyes, and this, with the pie, cake, bread and butter, and sweetmeats eaten almost constantly, makes them gourmands**

and dyspeptics. The digestive organs, like a mill which is continually kept running, become enfeebled, vital force is called from the brain to aid the stomach in its overwork, and thus the mental powers are weakened. The unnatural stimulation and wear of the vital forces make them nervous, impatient of restraint, self-willed, and irritable. They can scarcely be trusted out of their parents' sight. In many cases the moral powers seem deadened, and it is difficult to arouse them to a sense of the shame and grievous nature of sin; they slip easily into habits of prevarication, deceit, and often open lying.

“Parents deplore these things in their children, but do not realise that it is their own bad management which has brought about the evil. They have not seen the necessity of restraining the appetites and passions of their children, and they have grown and strengthened with their years. Mothers prepare with their own hands and place before their children food which has a tendency to injure them physically and mentally. [An] unwholesome diet makes a poor quality of blood. The appetite continually indulged is constantly craving something more stimulating; with the weakening of the moral powers bad associates are made, and the young man who has thus gone from bad to worse finds in the saloon that which meets the unnatural wants of his appetite. It then becomes a lion that can be tamed by no common means. Shame vanishes and manhood is sacrificed to an insatiate desire.” {*The Health Reformer*, May 1, 1877 par. 5-8}

The Feeding of Infants: *The Review and Herald*, April 14, 1868 [second article] par. 1-6

Do Not Eat Late at Night

“Another pernicious habit is that of eating just before bedtime. The regular meals may have been taken; but because there is a sense of faintness, more food is eaten. By indulgence this wrong practice becomes a habit and often so firmly fixed that it is thought impossible to sleep without food. As a result of eating late suppers, the digestive process is continued through the sleeping hours.



But though the stomach works constantly, its work is not properly accomplished. **The sleep is often disturbed with unpleasant dreams, and in the morning the person awakes unrefreshed and with little relish for breakfast. When we lie down to rest, the stomach should have its work all done, that it, as well as the other organs of the body, may enjoy rest.** For persons of sedentary habits, late suppers are particularly harmful. With them the disturbance created is often the beginning of disease that ends in **death.**" *{The Ministry of Healing, p. 303.3}*

"The course of Brother H has not been what it should have been. His likes and dislikes are very strong, and he has not kept his own feelings under the control of reason. **Brother H, your health is greatly injured by overeating and eating at improper times.** This causes a determination of blood to the brain. The mind becomes confused, and you have not the proper control of yourself. You appear like a man whose mind is unbalanced. You make strong moves, are easily irritated, and view things in an exaggerated and perverted light. **Plenty of exercise in the open air, and an abstemious diet, are essential to your health. You should not eat more than two meals a day. If you feel that you must eat at night, take a drink of cold water, and in the morning you will feel much better for not having eaten.**" *{Testimonies for the Church, Volume 4, p. 501.4}*

"Many indulge in the **pernicious habit of eating just before sleeping hours.** They may have taken three regular meals; yet because they feel a sense of faintness, as though hungry, will eat a lunch or fourth meal. By indulging this wrong practice, it has become a habit, and **they feel as though they could not sleep without taking a lunch before retiring.** In many cases, the cause of this faintness is because the digestive organs have been already too severely taxed through the day in disposing of unwholesome food forced upon the stomach too frequently, and in too great quantities. **The digestive organs** thus taxed become weary, and **need a period of entire rest from labour to recover their exhausted energies.** A second meal should never be eaten until the stomach has had time to rest from the labour of digesting the preceding meal. **If a third meal be eaten at all, it should be light, and several hours before going to bed.**

"But with many, the poor, tired stomach may complain of weariness in vain. More food is forced upon it, which sets the digestive organs in motion, again to perform the same

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round of labour through the **sleeping hours**. The sleep of such is generally **disturbed with unpleasant dreams**, and in the morning **they awake unrefreshed**. There is a sense of **languor and loss of appetite**. A **lack of energy is felt through the entire system**. In a short time **the digestive organs are worn out**, for they have had no time to rest. These become **miserable dyspeptics**, and wonder what has made them so. The cause has brought the sure result. **If this practice be indulged in a great length of time, the health will become seriously impaired. The blood becomes impure, the complexion sallow, and eruptions will frequently appear.** You will often hear complaints from such, of frequent pains and soreness in the region of the stomach, and while performing labour, the stomach becomes so tired that they are obliged to desist from work, and rest.” {*Counsels on Diet and Foods, p. 174.1-2*}

“The last meal is generally the most hearty, and is often taken just before retiring. This is **reversing the natural order**; a **hearty meal should never** be taken so late in the day.” {*Counsels on Diet and Foods, p. 181.4*}

“Solomon... knew that gluttony leads to drunkenness, and that intemperance in any degree disqualifies a man for any office of trust. **Gluttonous feasts**, and food taken into the stomach at **untimely seasons**, leave an influence upon every fibre of the system; and **the mind also is seriously affected by what we eat and drink.**” {*The Health Reformer, June 1, 1878 par. 9*}

Conclusion

The LORD has created our human frame to work to a set, regular pattern – known as **circadian rhythms**, which regulate various aspects of our biology to rise and fall in a predictable fashion. To function at our best – if possible – **mealtimes, waking times** and **sleeping times** should be **consistent**, seven days a week. (This is extremely challenging!) However, the nearer we are able to conform to a set pattern, the better it will be for us. The apostle Paul admonished us: “Let your **moderation** be known unto all men.” Philippians 4:5. Especially for persons who are less mentally-stable than most, it is even more important to form **regular, appropriate** and **safe** habits of living.

Wishing that the reader might indeed “prosper and be in health, even as thy soul prospereth,” (3 John 2),

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