

Leaves of Life



Edition 04

"Hidden Evil"
Revealed
at Midnight

17 April 2017



By Tree of Life Ministries

"Whoso eateth My flesh, and drinketh My blood," says Christ, 'hath eternal life; and I will raise him up at the last day. For My flesh is meat indeed, and My blood is drink indeed. He that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in him. As the living Father hath sent Me, and I live by the Father: so he that eateth Me, even he shall live by Me... It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.' This is eating the fruit of the tree of life." (Manuscript 112, 1898.) {S.D.A. Bible Commentary, Volume 5, p. 1135.8}

"I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is My flesh, which I will give for the life of the world... Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you." John 6:51, 53

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The Prophet Still Speaks

"When this work was first given me, I begged the Lord to lay the burden on someone else. The work was so **large** and **broad** and **deep** that I feared I could not do it. But by His **Holy Spirit** the Lord has **enabled** me to perform the work which He gave me to do.

"God has made plain to me the various ways in which He would use me to carry forward a **special work**. **Visions** have been given me, with the **promise**, 'If you **deliver the messages faithfully** and **endure to the end**, you shall **eat** of the **fruit of the tree of life**, and **drink** of the **water of the river of life**.' ...

"To **claim** to be a **prophetess** is something that I have **never done**. **If others call me by that name, I have no controversy with them**. But my work has covered so many lines that I cannot call myself other than a **messenger** sent to bear a **message** from the Lord to His people, and to take up work in any line that He points out.

"When I was last in Battle Creek, I said before a large congregation that I did not **claim** to be a **prophetess**. Twice I referred to this matter, intending each time to make the statement, 'I do not **claim** to be a **prophetess**.' If I spoke otherwise than this, let all now understand that what I had in mind to say was that I do not **claim** the title of **prophet** or **prophetess**.



"I understood that some were anxious to know if Mrs. White still held the **same views** that she did years ago when they had heard her speak in the sanitarium grove, in the Tabernacle, and at the camp-meetings held in the suburbs of Battle Creek. I assured them that the **message** she bears today is the **same** that she has borne during the **sixty years** of her **public ministry**. She has the **same service** to do for the Master that was laid upon her in her girlhood. She receives lessons from the **same Instructor**. The directions given her are, '**Make known to others what I have revealed to you. Write out the messages that I give you, that the people may have them.**' This is what she has endeavoured to do." *{The Review and Herald, July 26, 1906 par. 8-9, 18-20}*

The Third Angel's Message

....Continued from Edition 03....

In *Edition 03*, we learned about the **three steps** of the **everlasting gospel**.

"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 **three steps** of the **everlasting gospel** are typified by the **three angels' messages**.

"I then saw the **third angel**. Said my accompanying angel, 'Fearful is his word; awful is his mission. He is the angel that is to **select the wheat from the tares, and seal or bind the wheat for the heavenly garner**.' These things should engage the **whole mind, the whole attention**." {*Manuscript Releases, Volume 5, p. 425.3*}; {*Early Writings, p. 118.1*}

The **third angel's message** - or the **third step** of the **everlasting gospel** - "should engage the **whole mind, the whole attention**." And what is this **third message**?

"To us, as God's servants, has been entrusted **the third angel's message, the binding-off message**, that is to prepare a people for the coming of the King... Time is short; the Lord desires that everything connected with His cause shall be brought into order... 'Repeat the message, repeat the message,' were the words spoken to me over and over again." {*Testimonies for the Church, Volume 9, p. 98.1-2*}

The **third angel's message** is "**the binding-off message**." The **third step** of the **everlasting gospel** is the "**binding-off**" period. This "**binding-off**" period "should engage the **whole mind, the whole attention**."

The **events** that begin at **midnight** - the commencement of the "**binding-off**" period for the **priests** - "should engross the **whole mind, the whole attention**."

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If we allow ourselves to focus on **anything else**, this would be a **distraction** from the **third angel's message**, which is connected with the first and second angels' messages.

"We are to allow **nothing** to eclipse the message we have to bear, the **third angel's message**, connected with the messages of the first and second angel." *{Manuscript Releases, Volume 1, p. 291.5}*

In the "**binding-off**" period, which is the **third step** of the everlasting gospel, all three **steps repeat**. See pages 7-8 of *Edition 03*.

As we learned on pages 21-23, 34 of *Edition 03*, the following occurs **simultaneously**: the "**binding-off**" period, the **harvest**, the **third step** of the **everlasting gospel**, the outpouring of the **latter rain** (which includes both the former and the latter rain), the **full development** of the **wheat** and the **tares**, and the **separation** of the **wheat** and the **tares**. These things will **begin** at **midnight**.

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

The "**end of probationary time**" is a **time period** - "**the time of harvest**," which begins at **midnight** and concludes at '**point b.**' Please see the *Special Edition* of *Leaves of Life* for April 2017; especially pages 8-9.

"In the **time of harvest** I will say to the **reapers**, Gather ye together **first the tares**, and **bind them in bundles** to burn them: but gather the wheat into my barn." *Matthew 13:30*



"And the **reapers** are the **angels**." *Matthew 13:39*

"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}*

When Can We Become the "Third Angel"?

It has been suggested that the work of separating the wheat from the tares has been committed to the "servants," in the parable of Matthew 13. However, this sentiment directly contradicts of the purpose of this parable itself:

"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}

As was shared on page 11 of *Edition 03*, the **repeat** of the **three steps** of the **everlasting gospel** in the **"binding-off" period** has been typified by **Christ in the grave for three days and three nights**, and **Jonah the prophet in the belly of the whale for three days and three nights**. "For as Jonas was a **sign** unto the Ninevites, so shall also the Son of man be to this generation." Luke 11:30.

However, there is one **huge difference** between Christ and the prophet Jonah, in relation to the **"binding-off" period**. Christ **preached** to His disciples for three and a half years **before** He went into the grave, for **three days and three nights**. The prophet Jonah **first** went into the **belly of the whale** for **three days and three nights**; **then he preached** to the Ninevites: "Yet forty days, and Nineveh shall be overthrown." Jonah 3:4.

This teaches us the same truth as can be derived from the ninth chapter of Daniel, verse twenty-seven. The pattern is always: **Christ first, then His disciples**.

This truth teaches us that **"we are not to say what constitutes the wheat, and what the tares... 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}

During the **three steps** in the **"binding-off" period**, from **midnight** ('point a') until the central waymark in the middle ('point b'), **Christ** is the One **deciding who** constitutes the **wheat**, and **who** the **tares**. **Christ** is the One doing the **work of separation**.

After the **five wise virgins** have been **reaped**, they are **then** given the sickle. **Only then** do they become the **third angel**, with the power to seal and bind the **five foolish priests** for destruction (see Ezekiel 9:5 and Matthew 16:19). **Before** they can reap others, or give this prophetic message to the next group, they themselves must first be reaped.

"And another angel came out of the temple which is in heaven, he also having a sharp sickle." Verse 17. This describes the **five wise virgins** (from the **priests**), who have themselves been **reaped** (at 'point b').

Then, in verse 18, **Jesus** commands **His people** to **reap** the **grapes** of the earth. At 'point b,' the central waymark in the "**binding-off**" period, the **five wise virgins** then give a **message of judgement** to the **five foolish virgins**.

The "**Angel**" in Revelation 14:18 "came out from the **altar**." This must be same Angel as in Revelation 8:3, who "came and stood at the **altar**, having a **golden censer**; and there was given unto Him much **incense**, that he should **offer** it with the **prayers of all saints** upon the **golden altar** which was **before the throne**." This **Angel** is **Christ**, who stands before the **throne of God**, offering up the **prayers of the saints** to the Father:

"In the holiest I saw an **ark**... **Jesus** stood by the **ark**, and as the **saints' prayers** came up to Him, the **incense** in the **censer** would smoke, and He would **offer** up their **prayers** with the smoke of the **incense** to His Father." {*Early Writings, p. 32.3*}

According to Revelation 14:19, the **judgement** of the **five foolish virgins** is "the **great winepress** of the **wrath of God**," which is explained in Revelation 15:1 to mean "**the seven last plagues**, for in them is filled up the **wrath of God**." Upon the **five foolish virgins**, whose probation will then have closed, the **seven last plagues** will be poured out (**in type**), from 'point b' to the **midnight cry**. It can be shown that **radical Islam** is the tool that **the LORD** will use to punish these **hypocrites**:

"And the **third angel** followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the **wine** of the **wrath of God**, which is poured out without mixture into the cup of His indignation; and he shall be **tormented** with **fire** and **brimstone** in the presence of the holy angels, and in the presence of the Lamb: and the **smoke of their torment** ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name."

Revelation 14:9-11

The **punishment** that the **five foolish virgins** receive at the **third step** is "**fire** and **brimstone**" and **smoke**. The prophecy describing **Islam** says: "And thus I saw the horses in the vision, and them that sat on them, having breastplates of **fire**, and of

jacinth, and **brimstone**: and the heads of the horses were as the heads of lions; and out of their mouths issued **fire** and **smoke** and **brimstone**. By these three was **the third part** of men killed, by the **fire**, and by the **smoke**, and by the **brimstone**, which issued out of their mouths." Revelation 9:17-18.

Radical Islam will punish the **five foolish virgins** at the **midnight cry**. This **punishment** has been symbolised by "**fire** and **smoke** and **brimstone**," or the "the **seven last plagues**." The **proclamation** of this punishment is given from '**point b**' onwards.



A "**third part**" is killed because there are **three "binding-off" periods**. This prophecy will fulfil **three times**, for the **priests**, the **Levites**, and the **eleventh-hour workers**. See Ezekiel 5:12, Zechariah 13:8-9 and Revelation 12:4.

At '**point b**,' the **five wise virgins** simply give this **pronouncement**. (They themselves do not execute any type of physical judgement on the five foolish virgins.) This is what is represented by Revelation 14:19.

It is **then** (at '**point b**'), when the **church triumphant** has been formed, that the **five wise virgins become** the **third angel**.

In This Edition

The "**binding-off**" period, which marks the **close of probation**, the **harvest** and the **third step** of the **everlasting gospel**, begins at **midnight** and "should engross the **whole mind**, the **whole attention**." {*Early Writings, p. 118.1*}

In this *Edition of Leaves of Life*, we are going to consider the **experience** of the **five wise virgins** at **midnight**, when they receive a **revelation of Christ**, known as the "**mareh vision**," to which is connected the experience of the "**marah vision**." In this experience, they will (in a figurative sense) see the Lord Jesus Christ "**face to face**."

In the presence of that Divine One, in view of the **holiness of God**, they will see **nothing good in themselves**. "**Hidden evil**" (or **unknown sin**) will be **revealed** to them. They will then **confess their sin**. After they have gone through this **humbling experience**, God can use them to deliver the **final warning message** to the world.

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The Marah Vision

And the LORD said, "If there be a **prophet** among you, **I the LORD will make Myself known** unto him in a **vision**, and will speak unto him in a dream." *Numbers 12:6*

At the end of the world, the **prophet** that God is raising up is the **144,000**. "They are **without fault** before the throne of God." Revelation 14:5. However, before those who compose the 144,000 can become the 144,000, God must first '**make Himself known unto them**' in a **vision**.

In Hebrew, there are several different words for the English word "vision." In this example, in Numbers 12:6, the word is **H4759** in the Strong's Concordance: *mar'ah*.

This same word is translated as "lookingglasses" in Exodus 38:8. Hence, the *marah vision* holds the connotation of a **looking-glass** or a **mirror**. It is in this type of vision that the prophets of the Bible beheld Christ "**face to face**."

At Midnight

When will the **five wise virgins** behold Jesus Christ in the *marah vision*?

According to the **Karaite reckoning of time** for the Gregorian year **1844**, the **fifth day of the fourth month** fell on the **twenty-first day of July, 1844**.

"And at **midnight** there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps.' Matthew 25:5-7. In the **summer of 1844**, **midway** between the time when it had been **first thought** that the **2300 days** would **end**, and the **autumn** of the **same year**, to which it was afterward found that they extended, the message was proclaimed in the very words of Scripture: '**Behold, the Bridegroom cometh!**'" *{The Great Controversy, p. 398.3}*

The Millerites had **first thought** that the **2300 days** would **end** on the **eighteenth** day of **April, 1844** - the **last day of the year** (by the Karaite reckoning of time) for the Gregorian year **1843**. However, it was afterward found that the **2300 days** extended to the **autumn** of **1844** - to the **twenty-second** day of **October**. **Midway** between these

two dates, **Samuel Sheffield Snow** delivered the message of the **midnight cry** on the **twenty-first** day of **July, 1844**, at the Boston Tabernacle.



“At **Midnight** a cry was raised, the Bridegroom is coming, go ye out to meet Him. Then all the virgins arose, and trimmed their lamps.’ We have already shown that the **tarrying time** for the Bridegroom by the prophetic periods was **six months**, beginning the **19th April** down to **22nd October, 1844**. The **Midnight** of this dark stupid time would be **about July 20th**. **S. S. Snow** gave the **true Midnight Cry** in the **Tabernacle in Boston** at this time, and it was received by the virgins in a different light from what it ever was before... God was giving the light by His Spirit... At **Midnight**, in the dead of the night of this tarrying of the Bridegroom, ‘the cry was raised,’ which caused great agitation and excitement, looking with unparalleled interest at definite time, **10th [day] of the seventh month.**” {*Second Advent Way Marks and High Heaps, by Joseph Bates, p. 72.1-2*}

“After three weeks in New York, Brooklyn, and Newark [**Samuel S. Snow**] went on to Philadelphia upon request of George Storrs. In May he returned to Worcester, remaining until **July 21**. Then, by invitation, Snow preached **that day** in the large **Boston Tabernacle** on the text, ‘Behold, the Bridegroom cometh (on the tenth day of the seventh month), go ye out to meet Him!’” {*The Prophetic Faith of our Fathers, Volume 4, by LeRoy Edwin Froom, p. 802.3*}

“Brother Snow thus questioned them: ‘Where are we in our Advent experience?’

Answer from the audience: ‘In the tarrying time.’

Question: ‘How long was the vision to tarry?’

Answer: 'Until midnight.'

Question: 'What is a day in prophecy?'

Answer: 'A year.'

Question: 'Then what would a night be?'

Answer: 'Six months.'

Question: 'Then what would Midnight be?'

Answer: 'Three months.'

Question: 'How long have we been in the tarrying time?'

Answer: 'Just three months.'

"He said, 'Then it is just the midnight now, and I am here with the midnight cry.'" {*The Great Second Advent Movement: Its Rise and Progress, by J. N. Loughborough, p. 523*}

Karaite reckoning of time	Gregorian date	Prophetic waymark
First day of the first month	19 th April 1844	First disappointment
Fifth day of the fourth month	21 st July 1844	Midnight
First day of the fifth month	15 th August 1844	Midnight Cry
Tenth day of the seventh month	22 nd October 1844	Great disappointment

The prophetic waymark of "**Midnight**" in the Millerite History occurred on the **fifth day** of the **fourth month** of the Karaite calendar.

"Now it came to pass in the thirtieth year, in the **fourth month**, in the **fifth day** of the month, as I was among the captives by the river of Chebar, that the **heavens were opened**, and I saw **visions** [H4759: *marah*] of God." *Ezekiel 1:1*

On the **fifth day** of the **fourth month**, which represents **midnight** for us, Ezekiel beheld **Christ** in the *marah vision*.

In Ezekiel 1:4, Ezekiel sees "a whirlwind... a great cloud," which can be shown to represent **Christ** from Exodus 13:21; Job 38:1; Isaiah 19:1; Jeremiah 4:13; Daniel 7:13; Nahum 1:3; Revelation 1:7-8; 10:1-2; 14:14.

In this **vision**, he sees "the likeness of a **throne**," upon which was "the likeness as the appearance of a Man." The Man's loins had "the appearance of fire" "as the colour of amber," which compares well with the description of the Angel in Revelation 10:1 and

the description of "the **Son of man**" in Revelation 1:13-17. "As the appearance of the **bow** that is in the **cloud** in the day of **rain**, so was the appearance of the **brightness** round about. This was the appearance of the likeness of the **glory of the LORD**." "And I saw another mighty Angel come down from heaven, **clothed with a cloud**: and a **rainbow** was upon His head, and His face was as it were the sun, and His feet as **pillars of fire**." Ezekiel 1:28; Revelation 10:1.

This Angel in Revelation 10 "**was no less a personage than Jesus Christ**." {*Manuscript Releases, Volume 19, p. 319.3*}

It is **Jesus Christ** that Ezekiel saw in the **marah vision**, in Ezekiel 1. And Ezekiel was given this vision on the **fifth day** of the **fourth month**, which is a symbol of **midnight**.

In 1844, the **fifth day** of the **fourth month** fell on the **twenty-first** day of July. Likewise, it was after **twenty-one days** that Daniel beheld **Christ** in the **marah vision**. Please see Daniel 10:2-3, 13, 5-8. Compare Daniel 10:5-6 with Revelation 1:13-16. As was stated in *Edition 03* on page 13, Daniel was then touched **three times** in Daniel 10:10, 16, 18.

The Experience of Those who Behold Christ

Ezekiel	"When I saw [the appearance of Christ], I fell upon my face ." <i>Ezekiel 1:28</i>
John	"When I saw Him [the Son of man], I fell at His feet as dead ." <i>Revelation 1:17</i>
Peter	"When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord ." <i>Luke 5:8</i>
Daniel	"Then I lifted up mine eyes , and looked, and behold a certain Man clothed in linen... and I Daniel alone saw the vision [H4759: <i>marah</i>]... and there remained no strength in me: for my comeliness was turned in me into corruption , and I retained no strength." <i>Daniel 10:5-8</i>
Joshua	"Joshua... lifted up his eyes and looked, and, behold, there stood a Man over against him with His sword drawn in His hand... And Joshua fell on his face to the earth, and did worship ." <i>Joshua 5:13-14</i>

Moses	"Moses made haste , and bowed his head toward the earth , and worshipped . And he said... pardon our iniquity and our sin. " <i>Exodus 34:8-9</i>
Job	"I have heard of Thee by the hearing of the ear: but now mine eye seeth Thee . Wherefore I abhor myself , and repent in dust and ashes." <i>Job 42:5-6</i>
Isaiah	"Then said I, Woe is me! for I am undone ; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts. " <i>Isaiah 6:5</i>
Mary Magdalene	<p>"The woman had stood before Jesus, cowering with fear. His words, 'He that is without sin among you, let him first cast a stone,' had come to her as a death sentence.* She dared not lift her eyes to the Saviour's face, but silently awaited her doom. In astonishment she saw her accusers depart speechless and confounded; then those words of hope fell upon her ear, 'Neither do I condemn thee: go, and sin no more.' Her heart was melted, and she cast herself at the feet of Jesus, sobbing out her grateful love, and with bitter tears confessing her sins.</p> <p>"This was to her the beginning of a new life, a life of purity and peace, devoted to the service of God." <i>{The Desire of Ages, p. 462.1-2}</i></p> <p>"To publicans and harlots His words were as the beginning of a new life. Mary Magdalene, out of whom He cast seven devils, was the last at the Saviour's tomb, and the first whom He greeted in the morning of His resurrection. It was Saul of Tarsus, one of the most determined enemies of the Gospel, who became Paul, the devoted minister of Christ." <i>{The Signs of the Times, October 25, 1905 par. 10}</i></p> <p>"It is after an individual's sins are forgiven that he lays all upon the altar to be consumed in God's service." <i>{The Cross and Its Shadow, by Stephen Nelson Haskell, p. 142.1}</i></p> <p>*We will come "face to face with death" at midnight, which will also be a "sudden and unlooked-for calamity." <i>{Christ's Object Lessons, p. 412.1}</i></p>

Saul

"**Suddenly** there shined round about him a light from heaven: and **he fell to the earth**, and heard a voice saying unto him, **Saul, Saul**, why persecutest thou Me? ...And he was **three days** without sight, and neither did eat nor drink." *Acts 9:3-4, 9*

This vision occurred "at **midday**" (Acts 26:13), which is a symbol for **midnight**.

"Blinded and bewildered, **Saul fell prostrate to the ground**... In the **glorious Being** who stood before him he saw the Crucified One... For **three days** Saul was 'without sight, and neither did eat nor drink.' These days of **soul agony** were to him as years. Again and again he recalled, with **anguish of spirit**, the part he had taken in the martyrdom of Stephen. With horror **he thought of his guilt** in allowing himself to be controlled by the malice and prejudice of the priests and rulers... **His only hope of help was in a merciful God**, and to Him he appealed in **brokenness of heart**... As Saul yielded himself fully to the **convicting power** of the Holy Spirit, **he saw the mistakes of his life** and recognised the far-reaching claims of the **law of God**. He who had been a proud Pharisee, confident that he was justified by his good works, now bowed before God with the **humility** and **simplicity** of a **little child**, **confessing his own unworthiness** and pleading the merits of a crucified and risen Saviour... The **conversion of Saul** is a striking evidence of the miraculous power of the Holy Spirit to **convict men of sin.**" *{Acts of the Apostles, pp. 114.1 - 120.2}*

The *effect* of the *marah vision* (**falling down on one's face** before the divine presence) is illustrated in the story of the heathen idol-god Dagon before the Ark of the Covenant:

"When the Philistines took the ark of God, they brought it into the house of Dagon, and set it by Dagon. And when they of Ashdod arose early on the morrow, behold, Dagon was **fallen upon his face to the earth before the ark of the LORD.**" *1 Samuel 5:2-4*

"Dagon had **fallen upon his face** to the earth **before the ark of Jehovah**. The priests reverently lifted the idol and restored it to its place. But the next morning they found it, strangely mutilated, again lying upon the earth before the ark. The upper part of this idol was like that of a **man**, and the lower part was in the likeness of a fish. Now **every part that resembled the human form had been cut off**, and only the body of the fish remained. Priests and people were horror-struck..." *{Patriarchs and Prophets, p. 586.1}*

The effect of the *marah vision* "cuts off" every part that resembles the human form. The natural glory and self-dependence of humanity will disappear. "It is the **work of God in laying the glory of man in the dust.**" *Manuscript Releases, Volume 20, p. 117.3.*



"All self-exaltation and self-admiration are the result of **ignorance of God** and of Jesus Christ, whom He has sent. **How quickly will self-esteem die, and pride be humbled in the dust,** when we view the **matchless charms of the character of Christ!** ...If we realise our destitution, and come to God in contrition of heart, the Lord will remove the uncleanness. He will say to His angel, 'Take away the filthy garments,' and clothe him with

'change of raiment.'" {*The Review and Herald, December 22, 1896 par. 7*}

Bible Examples of the Marah Vision

"Those who experience the **sanctification of the Bible** will manifest a **spirit of humility.** Like **Moses,** they have had a view of the **awful majesty of holiness,** and they see their own **unworthiness in contrast** with the **purity and exalted perfection of the Infinite One.**

"The prophet Daniel was an example of **true sanctification.** His long life was filled up with noble service for his Master. He was a man 'greatly beloved' (Daniel 10:11) of Heaven. **Yet instead of claiming to be pure and holy, this honoured prophet identified himself with the really sinful of Israel** as he pleaded before God in behalf of his people: 'We do not present our supplications before Thee for our righteousness, but for Thy great mercies.' 'We have sinned, we have done wickedly.' He declares: 'I was speaking, and praying, and **confessing my sin** and the sin of my people.' And when at a later time the Son of God appeared, to give him instruction, Daniel says: '**My comeliness was turned in me into corruption, and I retained no strength.**' Daniel 9:18, 15, 20; 10:8.

"When Job heard the voice of the Lord out of the whirlwind, he exclaimed: '**I abhor myself, and repent in dust and ashes.**' Job 42:6. It was when Isaiah saw the glory of the Lord, and heard the cherubim crying, '**Holy, holy, holy,** is the Lord of hosts,' that he

cried out, **'Woe is me! for I am undone.'** Isaiah 6:3, 5. Paul, after he was caught up into the third heaven and heard things which it was not possible for a man to utter, speaks of himself as **'less than the least of all saints.'** 2 Corinthians 12:2-4, margin; Ephesians 3:8. It was the beloved John, who leaned on Jesus' breast and beheld His glory, that **fell as one dead** before the feet of the angel. Revelation 1:17.

"There can be **no self-exaltation, no boastful claim to freedom from sin**, on the part of those who walk in the shadow of Calvary's cross. They feel that it was their sin which caused the agony that broke the heart of the Son of God, and this thought will lead them to **self-abasement**. Those who live nearest to Jesus discern most clearly the **frailty and sinfulness of humanity**, and **their only hope is in the merit of a crucified and risen Saviour.**" *{The Great Controversy, pp. 470.2 - 471.2}*

"But Peter was unmindful now of boats or lading. This miracle [of catching 'a great multitude of fishes'], above any other he had ever witnessed, was to him a **manifestation of divine power**. In Jesus he saw One who held all nature under His control. **The presence of divinity revealed his own unholiness**. Love for his Master, shame for his own unbelief, gratitude for the condescension of Christ, above all, **the sense of his uncleanness in the presence of infinite purity, overwhelmed him**. While his companions were securing the contents of the net, Peter fell at the Saviour's feet, exclaiming, **'Depart from me; for I am a sinful man, O Lord.'**

"It was the same **presence of divine holiness** that had caused the prophet Daniel to fall as one dead before the angel of God. He said, **'My comeliness was turned in me into corruption, and I retained no strength.'** So when Isaiah beheld the glory of the Lord, he exclaimed, **'Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts.'** Daniel 10:8; Isaiah 6:5. **Humanity, with its weakness and sin, was brought in contrast with the perfection of divinity, and he felt altogether deficient and unholy. Thus it has been with all who have been granted a view of God's greatness and majesty.**

"Peter exclaimed, **'Depart from me; for I am a sinful man;'** yet he clung to the feet of Jesus, feeling that he could not be parted from Him. The Saviour answered, **'Fear not; from henceforth thou shalt catch men.'** 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. 246.2-4}*

Isaiah's Experience

"Let us look at and study **the sixth chapter of Isaiah** ^[1]: 'In the year that king Uzziah died **I saw also the Lord** ^[2] sitting upon a throne, high and lifted up, and His train filled the temple. Above it stood the seraphim; each one had six wings; with twain he covered his face, with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, **Holy, holy, holy,** ^[3] is the Lord of hosts; the **whole earth** is full of His **glory.** ^[4] And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.'

"**This was a revelation of the glory of Christ's divinity.** ^[5] Note the **humility** of the seraphim before Him. With their wings they **veiled their faces** and their **feet**. They were **in the presence of Jesus**. They saw the **glory of God**, - the King in His beauty, - and they covered themselves. And what effect did this view of the Lord's glory have upon the mind of the prophet? 'Then said I, **Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts.** Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar; and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and **thine iniquity is taken away, and thy sin purged.** Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for Us? Then said I, **Here am I; send me.**' ^[6]

"Beholding the glory of the Son of God caused the prophet himself to appear very insignificant. **He felt nothing but contempt for himself.** 'I abhor myself! Woe is me, for I am undone.' ^[7] The more closely we view the Lord Jesus in His purity and loveliness, the less will we esteem self, the less will we strive for the mastery, or even for recognition. When the light of Jesus reveals the deformity of our souls, there will be no desire to lift up ourselves unto vanity. The appearance of self is most displeasing. The more continuously the sinful man looks upon Jesus, the less he sees in himself to admire, and his soul is prostrated before God in contrition.

"So many have this **self-satisfied** feeling, and manifest this inclination to uplift self unto vanity, thus giving evidence that they are clothed with the **filthy rags** of their own **self-righteousness**. If they do not seek most diligently for the **heavenly anointing**, they will not, cannot, see Jesus. **Neither can they see their own poverty. Their spiritual defects are hidden from their eyes.** ^[8] They have a name to live, but give not the **slightest evidence that their life proceeds from God.** The true spiritual life is a

reflection of the life of Christ. **The meekness and lowliness of our Saviour are apparent in the daily lives of His true disciples.** The gentleness of Christ is revealed. Such a life is **constantly speaking of His love, and telling of the power of His grace.** In beholding Christ, there is a **continual change** wrought in the human agent; his **conversation** is made **fragrant with divine grace...**

"Many believe Jesus to be the world's Redeemer; but is He your Redeemer? Is He your personal Saviour? Until the truth is brought into the soul-sanctuary, exploring, searching out the defiling things which spoil the life and character, that soul will never see the kingdom of God. For 'the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned.'

"...Isaiah saw the glory of the lowly, self-denying life of Christ. His far-reaching, prophetic eye, like a living light, radiated the entire experience of Christ; and history is in perfect accord with the revelations of prophetic vision. Every act, every step of the way, was **portrayed in living characters.** Christ was revealed in and through humanity.

"Jesus invites: 'Come unto Me, all ye that labour and are heavy laden, and I will give you **rest.** Take My **yoke** upon you, and learn of Me; for I am meek and lowly in heart; and ye shall find **rest** unto your souls. For My **yoke** is easy, and My **burden** is light.'^[9] Jesus Christ has here presented this matter in a most beautiful light. He veiled His own divine personage in the garb of humanity, and humbled Himself as a man. O never was **humility** like Thy **humility**, Thou Lamb of God, which taketh away the sin of the world! Looking unto Jesus will subdue hated self, which is ever striving for the supremacy. Let this prayer ascend to God: 'Impress Thine own image upon my soul.' And the spiritual eye can behold the **glory** of the **character** of Christ.

"...**He who beholds Jesus with the eye of faith sees no glory in himself;** for the glory of the Redeemer is reflected into the mind and heart. **The atonement of His blood is realised, and the taking away of sin stirs his heart with gratitude.** Being **justified** by Christ,^[10] the receiver of truth is **constrained** to make an **entire surrender** to God, and is admitted into the **school of Christ**, that he may learn of Him who is **meek and lowly** of heart. A knowledge of the love of God is shed abroad in his heart. He exclaims, O, what love! What condescension! **Grasping the rich promises of faith,**^[11] **he becomes a partaker of the divine nature.** His heart being **emptied of self**, the waters of life flow in, and the **glory** of the Lord shines forth. Perpetually looking unto Jesus, the human is assimilated by the divine. **The believer is changed into His likeness.**

“We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory [from character to character], even as by the Spirit of the Lord.’ **The human character is changed into the divine. It is the spiritual eye that discerns this glory. It is veiled, shrouded in mystery, until the Holy Spirit imparts this discernment to the soul. The reason of the natural man may seek to discern it, his intellect may think to comprehend it, but neither can behold it. Those who possess the greatest amount of knowledge are still ignorant of it, until God communicates light to the soul.**

“The Lord expects more of His children than we render to Him. He says, ‘**Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.**’” *{The Review and Herald, February 18, 1896 par. 1-4, 7-9, 11-13}*

Comments

1. As has been shown, Isaiah 6 is prophetically marked at **midnight**. His experience is the same as that of John, Ezekiel, Daniel, Job and others; and as has been shown, the experiences of Daniel and Ezekiel are prophetically marked at **midnight**. In Daniel 10:5, Daniel **lifts up his eyes**, which is prophetically identified with the **harvest** (as is shown by 1 Samuel 6:13 and John 4:35, which was mentioned in *Edition 03*, on page 21). In 1 Chronicles 21:16, we have another proof that the **lifting up of the eyes** is connected with the **falling upon the face**, which is a characteristic of the **marah vision**, which takes place at **midnight**. See also Joshua 5:13-14.
2. Here Isaiah beholds a **vision of Christ**. He sees “the King, the LORD of hosts.” Isaiah 6:5. This is the **mareh vision**, to which is connected the **marah vision**.
3. As was shared on page 13 of *Edition 03*, these three steps, “**Holy, holy, holy,**” can be placed in the ‘**binding-off period,**’ from **midnight** until ‘**point b.**’
4. The language of Isaiah 6:3 is similar to **Revelation 18:1**: “And after these things I saw another angel come down from heaven, having great power; and the **earth** was lightened with his **glory.**” Although this message was partially fulfilled at its *arrival* at **9/11**, the **perfect fulfilment** of the **same message** will be at its *empowerment* – at **midnight**.

5. In this vision, "the **glory** of Christ's **divinity**" was **revealed** to Isaiah.
6. Here we see **two phases** in the "**binding-of**" period:
 - a. In the **first phase**, Isaiah beholds the glory of Christ's divinity, which causes him to cry out, "Woe is me! for I am undone." **Then, his sin is blotted out:** "Thine iniquity is taken away, and thy sin purged."
 - b. In the **second phase**, the LORD asks, "Whom shall I send, and who will go for Us?" And Isaiah replies, "**Here am I; send me.**" Isaiah is sent as God's mouthpiece to proclaim a message. In Isaiah 6:9, he proclaims a message to God's people - which would parallel Ezekiel giving a message to "the house of Israel" in Ezekiel 3. These two prophets represent the **five wise priests**, who give a message to the Levites at '**point b**' (as we call it), prior to the **midnight cry**. Please see the *Special Edition* (April 2017), pp. 30-42.
7. In the **binding-off period**, - at **midnight**, - the **five wise virgins** will see themselves as "**very insignificant.**" They will feel "nothing but **contempt**" for themselves. Like Job, they will say, "**I abhor myself, and repent in dust and ashes.**" Job 42:6.
8. Here Ellen G. White tells us the very reason why we have to have this experience. It is because we have no genuine concept of our true condition in the sight of God. We **cannot see** our own poverty. Our "**spiritual defects**" are "**hidden**" from our eyes. It is **not possible** to discern these defects until Christ is beheld "**face to face**" in the *marah vision*.
9. The "**rest**" is the "**latter rain**" (compare *Early Writings*, pp. 85.3; 271.2 and Isaiah 28:12). The **latter rain** is therefore "**the yoke,**" which is **the cross**. Please see Matthew 11:28-30. At **midnight**, the **five wise virgins** will go to the **cross**. See Matthew 16:24. See also *The Review and Herald*, August 19, 1890 par. 3.
10. **Midnight** begins the "**binding-off**" period, which marks the **third step** of the **everlasting gospel** for the **priests**. It can be shown that it is at the **third step** that the **five wise virgins** will experience "**justification by faith**" "**in verity.**" See *The Review and Herald*, April 1, 1890 par. 8, shared below.
11. At **midnight**, it will be **seen** "whether there is any real faith in the **promises of God.**" *Christ's Object Lessons*, p. 412.1. See also 2 Peter 1:4.

Justification by Faith in Verity

"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 prophet declares, 'And after these things I saw **another angel** come down from heaven, having **great power**; and the **earth** was **lightened with his glory**.' **Brightness, glory, and power** are to be connected with the **third angel's message**, and **conviction will follow** wherever it is preached in demonstration of the Spirit. How will any of our brethren know when this light shall come to the people of God? **As yet, we certainly have not seen the light that answers to this description**. God has light for **His people**, and all who will accept it will **see the sinfulness** of remaining in a **lukewarm condition**; they will heed the counsel of the **True Witness** when He says, 'Be zealous therefore, and **repent**.'" {*The Review and Herald, April 1, 1890 par. 8*}

As was shared at the top of page 4, the **third angel's message** is the **third step** of the **everlasting gospel**, which marks the "**binding-off**" period.

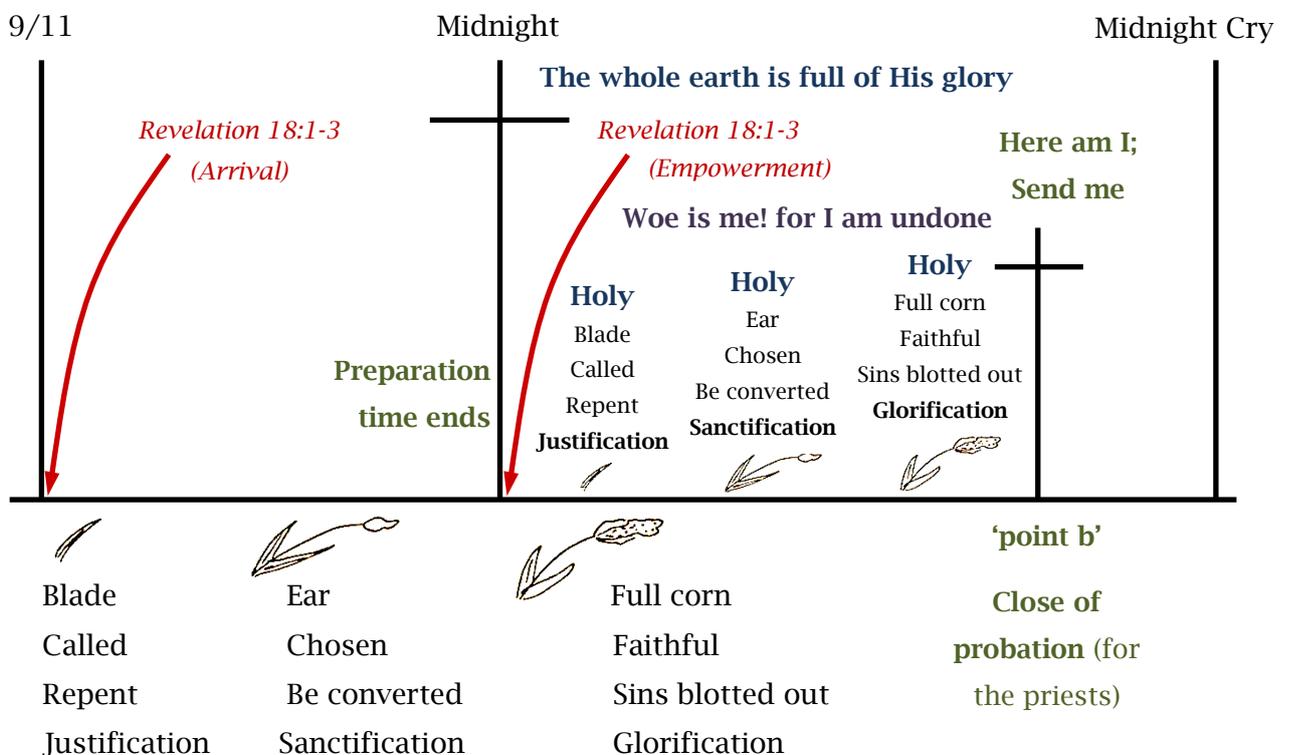
In this quote, the prophetess places "**justification**" at the **third step**. However, as we learned on page 6 of *Edition 03*, **justification** is marked at the **first step** of the **everlasting gospel**. Is this a contradiction? No. In inspiration, there are no contradictions. As was shared on pages 7-8 of *Edition 03*, under the **third step** of the **everlasting gospel**, all **three steps** repeat.

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

As we have just read in *The Review and Herald, April 1, 1890 par. 8*, "that **other angel**, represented in **Revelation 18**, gives his message" when the **third angel's message** arrives. That is, **all three steps** of the everlasting gospel **repeat** under the **third step**:

Step One	Step Two	Step Three
justification	sanctification	<ul style="list-style-type: none"> justification sanctification glorification

called	chosen	<ul style="list-style-type: none"> called chosen faithful
repent	be converted	<ul style="list-style-type: none"> repent be converted sins blotted out
first the blade	then the ear	<ul style="list-style-type: none"> first the blade then the ear then the full corn



The phrase “in verity” means “in truth.” **Justification by faith** is the **third step in truth**, because, under the **third step**, the work is brought to **perfection**. As was shared in *Edition 03*, it is in the **third step** that “ripe fruit” is developed.

During the **first two steps**, only an **imperfect** work is accomplished. This is why, under the third step, all three steps of the everlasting gospel “will need to be repeated.”

What is Justification?

"What is justification by faith? It is the work of God in laying the glory of man in the dust, and doing for man that which it is not in his power to do for himself. When men see their own **nothingness**, they are prepared to be clothed with the **righteousness of Christ**. When they begin to praise and exalt God all the day long, then by beholding they are becoming changed into the same image. What is **regeneration**? It is **revealing** to man what is his own **real nature**, that in himself he is **worthless**. **These lessons you have never learned**. Oh, that you could realise the value of the human soul." {Manuscript Releases, Volume 20, p. 117.3}

As has just been shared, **true justification** occurs at the **third step**, which begins:

At Midnight

- Justification by faith
- True regeneration
- Revelation of man's worthlessness
- Man sees his own nothingness
- Man's glory is laid in the dust
- Man is clothed with the righteousness of Christ
- Something is accomplished for man, which is not in his power to do for himself

"I have heard of Thee by the hearing of the ear: but **now mine eye seeth Thee**. Wherefore **I abhor myself**, and **repent** in dust and ashes." "Then said I, **Woe is me! for I am undone...** for **mine eyes have seen the King, the LORD of hosts**." "Depart from me; for **I am a sinful man**, O Lord." "And there remained **no strength** in me: for **my comeliness was turned in me into corruption**, and I retained no strength." *Job 42:5-6; Isaiah 6:5; Luke 5:8; Daniel 10:8*

"Ye... shall loathe yourselves in your own sight." *Ezekiel 36:31*

At the **third step**, man's "**real nature**" will be **revealed** to himself. In the "**binding-off**" **period**, when you behold Christ in the **marah vision**, something is **revealed** to you about yourself that it was previously **impossible** to know. Ellen G. White calls this something "**hidden evil**."

"Hidden Evil"

"When Isaiah saw the **glory of God**, his soul was **prostrated** in the **dust**. Because of the **unclouded vision** he was graciously permitted to behold, **he was filled with self-abasement**. **This will ever be the effect upon the human mind when the beams of the Sun of Righteousness shine gloriously upon the soul**. The light of the **glory of God** will reveal all the **hidden evil**, and bring the soul to the place of **humble confession**. As the **increasing glory** of Christ is **revealed**, the human agent will see **no glory** in himself; for the **concealed deformity** of his soul is laid bare, and **self-esteem** and **self-glorying** are **extinguished**. **Self dies**, and Christ lives." *{The Bible Echo, December 3, 1894 par. 5}; {The Review and Herald, September 18, 1894 par. 3}*

"As he stood in the **portico** of the temple, **the Lord revealed Himself** to him... As Isaiah **senses his own sinfulness**, he cries out, 'I am a man of unclean lips, and I dwell in the midst of a people of unclean lips.'" *{The Review and Herald, May 3, 1887 par. 7}*

"As Isaiah beheld this revelation of the **glory** and **majesty** of his Lord, he was **overwhelmed** with a sense of the purity and holiness of God. How **sharp** the **contrast** between the **matchless perfection** of his Creator, and the **sinful course** of those who, **with himself**, had long been numbered among the chosen people of Israel and Judah! 'Woe is me!' he cried; 'for I am undone; because **I am a man of unclean lips**, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts.' Verse 5. Standing, as it were, in the **full light of the divine presence** within the inner sanctuary, he realised that if left to his own **imperfection** and **inefficiency**, he would be utterly unable to accomplish the mission to which he had been called." *{Prophets and Kings, p. 307.2}*

Isaiah was **convicted of his sin**. In chapter 5, he had pronounced "woes" upon others. See Isaiah 5:8, 11, 18, 20, 21, 22. (Every one of these "woes" is a **sin**.) However, when the LORD revealed Himself to Isaiah, **Isaiah pronounced woe upon himself**. He said, "Woe is me! for I am undone." Isaiah 6:5. That is, **sin** was **revealed to him**.

"Isaiah had denounced the sin of others; but **now he sees** himself exposed to the **same condemnation** he had pronounced upon them. He had been satisfied with a cold, lifeless ceremony in his worship of God. **He had not known this until the vision was given him of the Lord**... His view of himself might be expressed in the language of the

apostle Paul, 'O wretched man that I am! who shall deliver me from the body of this death?' {*The Review and Herald, December 22, 1896 par. 3*}

"His own **inward defilement** stood out before him with startling clearness. His very words seemed **vile** to him.

"Thus when the servant of God is permitted to behold the glory of the God of heaven, as He is unveiled to humanity, and realises to a slight degree the purity of the Holy One of Israel, **he will make startling confessions of the pollution of his soul, rather than proud boasts of his holiness.** In deep **humiliation** Isaiah exclaimed, 'Woe is me! for I am undone...' This is not that voluntary humility and servile self-reproach that so many seem to consider it a virtue to display. This vague mockery of humility is prompted by hearts full of pride and self-esteem. There are many who demerit themselves in words, who would be disappointed if this course did not call forth expressions of praise and appreciation from others. But **the conviction of the prophet was genuine.** As humanity, with its weakness and deformity, was brought out in **contrast** with the **perfection of divine holiness** and light and glory, **he felt altogether inefficient and unworthy.**" {*The Review and Herald, October 16, 1888 par. 8-9*}

"Did he think himself unworthy before he had a view of God's glory? - **No; he imagined himself in a righteous state before God.** But when the glory of the Lord of hosts was **revealed** to him, when he beheld the inexpressible majesty of God, he said, 'I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts.'" {*The Review and Herald, June 4, 1889 par. 10*}

"Beholding this grand and glorious representation, **the prophet discerned his own imperfections,** and those of the people with whom he dwelt. 'Woe is me!' he cried, 'for I am undone.' ...Oh, **how many who are engaged in this work of responsibility need to behold God as did Isaiah; for in the presence of His glory and majesty self will sink into nothingness.**" {*Counsels to Parents, Teachers, and Students, p. 374.3*}



"**Imperfection of character is sin.**" {*Christ's Object Lessons, p. 330.2*}

What is "Hidden Evil"?

The prophet Isaiah "**discerned his own imperfections.**" "**Imperfection of character is sin.**" Therefore, he **discerned his own sin.**

"**His own inward defilement stood out before him with startling clearness. His very words seemed vile to him.**" "He said, '**I am undone**; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts.'" He made "**startling confessions of the pollution of his soul.**" His **conviction** "**was genuine.**" He realised "**his own imperfection and inefficiency.**" "He felt altogether **inefficient and unworthy.**" "As Isaiah senses his own **sinfulness,**" "**the concealed deformity of his soul**" was laid bare to him.

This Represents Our Experience at Midnight

"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 this quote, the prophetess connects **Isaiah 6** to **Ezekiel 1 and 2**. Ezekiel 1:1 marks Ezekiel's experience of the **marah vision**, just as Isaiah 6 marks Isaiah's experience of the **marah vision**. As was explained on pages 10-13 of this document, the **marah vision** is marked at **midnight** - the **fifth day of the fourth month**, or the **21st of July, 1844**, in Millerite history, from Ezekiel 1:1.

Therefore, **Isaiah's experience** in Isaiah 6 pertains to the experience of the five wise virgin-priests at **midnight**.

"Hidden Evil" is NOT "Hidden Sin"

Without pointing out specific individuals, some of the leading brethren in this movement have misconstrued this teaching of "**hidden evil**," to mean "**hidden sin**." Although these terms sound similar, they have entirely opposite meanings.

"Hidden evil," as we will see below, refers to **unknown** evil. It refers to something which is **not possible** to discern or understand until the individual **beholds Christ face to face** in the *marah vision*.

"Hidden sin," as defined by the prophetess in several passages, refers to **known sins** that an individual is **deliberately concealing** or trying to **hide** – as in **iniquity**. See:

- *The Acts of the Apostles, p. 73.2-4*
- *The Spirit of Prophecy, Volume 2, p. 350.1-2*
- *The Signs of the Times, October 23, 1879 par. 3*

The terminology used by the prophetess must be understood by the context.

The **context** for this statement referring to **"hidden evil"** is describing the experience of **Isaiah** – a **genuine prophet** of God. Beholding Jesus Christ in the *marah vision*, which is prophetically marked at **midnight**, the prophets of God, Ezekiel and Isaiah, symbolise the **five wise virgins**. As they themselves symbolise the righteous class, the experience that they experience cannot be that of the wicked, or foolish, class. Their experience cannot represent the experience of the foolish virgins. Isaiah's experience, where **"hidden evil"** is **revealed to him**, must symbolise the experience of the wise virgins.

One **cannot** take **known sin** into his **third step** or **"binding-off" period**. During this "time of harvest," according to Luke 11:5-10, at **midnight** the **five wise virgins** will be **earnestly pleading** with Christ. In the terminology of Ellen G. White, this season of prayer is **"importunate prayer."** See *The Review and Herald, November 19, 1895 par. 2*.

It was also at **"midnight"** that **Jacob** "made his prayer before God" "with **earnest cries and tears.**" He too experienced **"importunate prayer."** See *The Review and Herald, January 14, 1902 par. 14-15*, which compares well with *Christ's Object Lessons, p. 412.1*.

Jacob's time of trouble represents the **experience** of the **five wise virgins**, from **midnight** to **'point b.'** Concerning this time of trouble, Sister White says:

"Had not Jacob **previously repented of his sin** in obtaining the birthright by fraud, God would not have heard his prayer and mercifully preserved his life. **So, in the time of trouble, if the people of God had unconfessed sins to appear before them while tortured with fear and anguish, they would be overwhelmed; despair would cut off their faith, and they could not have confidence to plead with God for deliverance.**

But while they have a deep sense of their unworthiness, **they have no concealed wrongs to reveal.** {*The Great Controversy*, p. 620.1}

Following William Miller's sixth rule of prophetic interpretation, where we are told:

"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.**"

We must **combine** Ellen G. White's description of the **time of trouble** in *The Great Controversy*, p. 620.1 with Ellen G. White's description of Isaiah in *The Bible Echo*, December 3, 1894 par. 5. On the one hand, "they have **no concealed wrongs** to reveal;" yet "the light of the glory of God will **reveal** all the **hidden evil**, and bring the soul to the place of **humble confession**... for the **concealed deformity** of his soul is laid bare."

Therefore, at **midnight**, although the five wise virgins "have **no concealed wrongs** to reveal," "the **concealed deformity**" of their souls will be **revealed**.

"**Hidden evil**" cannot refer to **known sin**, for "**if the people of God had unconfessed sins to appear before them while tortured with fear and anguish, they would be overwhelmed; despair would cut off their faith, and they could not have confidence to plead with God for deliverance.**"

David said, "If I regard **iniquity** in my heart, the Lord will **not** hear me." Psalm 66:18. Therefore, if "**hidden evil**" referred to **known sin**, the righteous "could not have confidence to plead with God for deliverance."

Therefore, "**hidden evil**" cannot mean "**hidden sin**," or **deliberate known sin**. The righteous "have **no concealed wrongs** to reveal."

With the help of Jesus, **all known sin must be overcome prior to midnight**.

In *The Bible Echo*, December 3, 1894 par. 5, the word "**hidden**" must refer to something that is **unknown**, not to something that is known.

Here are **two further reasons** why "hidden evil" does not mean "hidden sin:"

1. At 'point b,' we will **"know God"** (see 1 Samuel 3:7-10; Jeremiah 31:34; Deuteronomy 34:10). In the **marah vision**, we will see God **"face to face;"** see Genesis 32:30, Exodus 33:11, Ezekiel 20:35 and 1 Corinthians 13:12. Having undergone the **"belly of the whale"** experience, we will be **"born again"** (John 3:3, 7); and the Bible says, **"Whosoever is born of God doth not commit sin;** for his seed remaineth in him: and **he cannot sin,** because he is **born of God.** In this the children of God are **manifest,** and the children of the devil." 1 John 3:9-10.

Character is **manifested** at the **third step.** At **midnight,** character is **fixed.** Hence, 1 John 3 must be **perfectly fulfilled** in the **"binding-off" period,** where **"character is revealed."** *Christ's Object Lessons, p. 412.1.* The **character** of the ten virgins will then be **fixed.** It is in the **midnight crisis** that the five wise virgins must **"abide in Christ"** and **"sin not;"** see 1 John 3:6 and John 15:1-8.

The ten virgins **wake up** at **midnight;** and God's Word says, **"Awake to righteousness, and sin not."** 1 Corinthians 15:34.

The five wise virgins do not commit sin in the "binding-off" period. They **must** have already **overcome all known sin.** The prophetess says:

"Let none deceive themselves with the belief that they can become holy while **wilfully violating** one of God's requirements. The commission of a **known sin silences** the **witnessing voice** of the **Spirit** and **separates the soul from God.**" *{The Great Controversy, p. 472.3}*

"The **wilful commission** of a **known sin** silences the witnessing voice of the Spirit and separates the soul from God. Whatever may be the ecstasies of religious feeling, **Jesus cannot abide in the heart** that disregards the divine law. God will honour those only who honour Him." *{The Sanctified Life, p. 92.1}*

However, if we are truly 'abiding in Christ' (1 John 3:6), then Jesus will abide in our hearts. Jesus cannot abide in the heart when the individual is practicing known, wilful sin. Therefore, if He is abiding in the heart at midnight, when character is fixed, then the individual must have therefore previously overcome all known sin - (through the help of Jesus, abiding in the heart!)

2. Jesus said, "Let both grow together until the **harvest**: and in the **time of harvest** I will say to the reapers, Gather ye together **first the tares**, and **bind them** in bundles to burn them: but gather the **wheat** into my barn." Matthew 13:30.

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

"...in the **time of harvest** ye shall 'return, and **discern** between the righteous and the wicked, between him that serveth God and him that serveth Him not.' Malachi 3:18." {*Christ's Object Lessons, p. 74.3-4*}

As in the natural harvest, the condition of the crop is fixed when the sickle goes in. Likewise, in the **time of harvest** (which begins at midnight), character is **fixed, revealed and manifested**.

The character is **fixed** at **midnight**. Character will **not change** in the "**time of harvest**" or "**binding-off**" **period** - the very definition of Matthew 13:30. Therefore, if this "hidden evil" referred to wilful, known sin, then the individual would certainly be lost!

To suggest that our ministry teaches that we can take known, unrepentant sin with us, into the "binding-off," is a complete misrepresentation of what has been plainly revealed in the Spirit of Prophecy. **Prior to midnight, we must overcome all known sin.**

"Hidden Evil" Must Refer to "Unknown Sin"

"Isaiah had denounced the sin of others; but **now he sees** himself exposed to the **same condemnation**... He had **not known** this until the vision was given him of the Lord..." {*The Review and Herald, December 22, 1896 par. 3*}

"**Before** he had a view of God's glory... **he imagined himself in a righteous state** before God." {*The Review and Herald, June 4, 1889 par. 10*}

The Truly Righteous Make No Claims to Holiness

"Those who are truly seeking to perfect Christian character will never indulge the thought that they are sinless. The more their minds dwell upon the character of Christ, and the nearer they approach to His divine image, the more clearly will they discern its spotless perfection, and the more deeply will they feel their own weakness and defects. **Those who claim to be without sin, give evidence that they are far from holy.** It is because they have no true knowledge of Christ that they can look upon themselves as reflecting His image. The greater the distance between them and their Saviour, the more righteous they appear in their own eyes." *{The Spirit of Prophecy, Volume 4, p. 302.1}*

Those Who Are Holy Are Not Aware of the Fact

"No one who claims holiness is really holy. Those who are registered as holy in the books of Heaven are not aware of the fact, and are the last ones to boast of their own goodness. None of the prophets and apostles ever professed holiness, not even Daniel, Paul, or John. **The righteous never make such a claim.** The more nearly they resemble Christ, the more they lament their unlikeness to him; for **their consciences are sensitive, and they regard sin more as God regards it.** They have exalted views of God and of the great plan of salvation; and their hearts, **humbled** under a **sense of their own unworthiness,** are alive to the honour of being accounted members of the royal family, sons and daughters of the King Eternal...

"The only safe position for any of us to take is to consider ourselves sinners, daily needing divine grace." *{The Signs of the Times, February 26, 1885 par. 10, 12}*

"Are you in Christ? Not if you do not acknowledge yourselves erring, helpless, condemned sinners. Not if you are exalting and glorifying self. If there is any good in you, it is wholly attributable to the mercy of a compassionate Saviour... It is not enough to believe about Him; you must believe in Him. You must rely wholly upon His saving grace." *{Testimonies for the Church, Volume 5, p. 48.3}*

"There is no stopping place, there is no point to which we can come and say we have fully attained." *{Testimonies for the Church, Volume 1, p. 340.2}*

Please also read *The Sanctified Life, pp. 7.2 - 13.2* and *Steps to Christ, pp. 64.2 - 65.2.*

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“As it is written, There is none righteous, no, not one.” “I came not to call the righteous, but sinners to repentance.” *Romans 3:10; Luke 5:32 (Matthew 9:12-13; Mark 2:17)*

“If the **self-righteous priests and Pharisees** had been willing to look into God’s great moral mirror, and had caught but one glimpse of their own **imperfection of character**, they would have said with Daniel, ‘**My comeliness was turned in me into corruption.**’”
{*The Review and Herald, June 2, 1896 par. 8*}

“**Imperfection of character is sin.**” {*Christ’s Object Lessons, p. 330.2*}

“Those who are **self-confident**, and **trust** in their **own perfection of character**, lose their **false robe of righteousness** when subjected to the **storms of trial.**” {*The Sanctified Life, p. 11.1*}; {*The Review and Herald, January 18, 1881 par. 11*}

Conclusion

At **midnight**, the **five wise virgins** will “receive the grace of Christ with **self-abasement**, with a **deep** and **permanent** sense of their **unworthiness.**” {*Testimonies for the Church, Volume 5, p. 50.3*}

Like Nicodemus in the presence of Christ, they will feel that ‘their hearts are **unclean**, and their lives **unholy.**’ See *The Desire of Ages, p. 174.2.*

Like Saul in his **marah** vision, the wise priests will be ‘**convicted of their sin.**’ They will be “**confessing [their] own unworthiness** and **pleading the merits of a crucified and risen Saviour.**” *The Acts of the Apostles, pp. 120.2; 119.2.*

“**Never before had Isaiah realised** so fully the greatness of Jehovah or His perfect holiness; and he felt that in **his human frailty** and **unworthiness** he must perish in that divine presence. ‘**Woe is me!**’ he cried; ‘for **I am undone**; because **I am a man of unclean lips**, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts.’ But a seraph came to him to fit him for his great mission. A living coal from the altar was laid upon his lips with the words: ‘**Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.**’ And when the voice of God was heard saying, ‘Whom shall I send, and who will go for Us?’ Isaiah with holy confidence responded, ‘**Here am I; send me.**’ ...

"Ezekiel, the mourning exile prophet, in the land of the Chaldeans, was given a vision teaching the same lesson of faith in the mighty God of Israel... [Ezekiel 1:1 referenced and Ezekiel 1:4, 26, 13; 10:8 quoted.]" {*Testimonies for the Church, Volume 5, pp. 750.2; 751.2*}

The **third step** will be a **terrible crisis** for God's people. The wise virgins will **pray earnestly** for **deliverance**. The five wise virgins will be like ancient Israel, whose "earnest entreaties for **deliverance** had been mingled with **confession of sin** and with **many tears**." {*Prophets and Kings, p. 361.4*}



"**That which I see not** teach Thou me: if I have done **iniquity**, I will do no more."
"Who can understand his errors? Cleanse Thou me from **secret faults**."
Job 34:32; Psalm 19:12

"We are not authorised to trust in ourselves; Christ is our helper, our sufficiency. It is His to give us the victory." {*The Review and Herald, February 11, 1896 par. 12*}

"Let **none** follow the example of the **foolish virgins**, and think that it will be safe to wait until the **crisis** comes before gaining a **preparation of character** to stand in that time. It will be **too late** to seek for the **righteousness of Christ** when the guests are called in and **examined**. **Now is the time to put on the righteousness of Christ** - the wedding garment that will fit you to enter into the marriage supper of the Lamb." {*The Youth's Instructor, January 16, 1896 par. 2*}

"The more closely he resembles Jesus, and the richer and more perfect his character in the development of the Christian graces, the less disposition will he have to honour or exalt self. With the sweet singer of Israel, the language of his heart will be, '**Not unto us**, O Lord, **not unto us**, but unto Thy name give we **glory**, for Thy **mercy** and for Thy **truth's sake**.'" {*The Review and Herald, November 8, 1887 par. 12*}

....*To be continued in Edition 05*....

How Far From Home?

(Hymn 439 in the Seventh-day
Adventist Hymnal)

By Annie Rebekah Smith

1.

C **Am**
How far from home? I asked, as on

Gm **C**
I bent my steps — the watchman spake:

Am
"The long, dark night is almost gone,

Gm **G⁷** **C**
The morning soon will break.

Gm **C**
Then weep no more, but speed thy flight,

Gm **C**
With Hope's bright Star, thy guiding ray,

Am
Till thou shalt reach the realms of light,

Gm **G⁷** **C**
In ever - lasting day."

2.

I asked the Warrior on the field;
This was his soul-inspiring song:
"With courage, bold, the sword I'll wield,
The battle is not long.

Then weep no more, but well endure
The conflict, till thy work is done;
For this we know, the prize is sure,
When victory is won."

3.

I asked again: earth, sea and sun
Seemed, with one voice, to make reply:
"Time's wasting sands are nearly run,
Eternity is nigh.

Then weep no more — with warning tones,
Portentous signs are thickening round,
The whole creation, waiting, groans,
To hear the trumpet sound."

4.

How far from home? ah, then, I cried
To God, who marks each plaintive sigh:
A still, small voice, within, replied,
"Not far from home am I!

Then weep no more, though round thy way,
Afflictions rise, and doubt and fear,
While myriad voices sweetly say,
The Pilgrim's home is near."

5.

Not far from home! O blessed thought!
The traveller's lonely heart to cheer;
Which oft a healing balm has brought,
And dried the mourner's tear.

Then weep no more, since we shall meet
Where weary footsteps never roam —
Our trials past, our joys complete,
Safe in our Father's home.

Study on Tithes and Offerings

....Continued from Edition 03....

"Will a man rob God? Yet ye have robbed Me. But ye say, Wherein have we robbed Thee? **In tithes and offerings.** Ye are cursed with a curse: for ye have robbed Me, even **this whole nation.** Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and **prove Me now herewith,** saith the LORD of hosts, if I will not open you the **windows of heaven,** and pour you out a **blessing,** that there shall not be room enough to receive it. And **I will rebuke the devourer for your sakes,** and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the LORD of hosts. And all nations shall call you **blessed:** for ye shall be a **delightful land,** saith the LORD of hosts." *Malachi 3:8-12*

10% tithe, 15% offerings

Concerning God's plan in Old Testament times (which we know must be the same as His plan for us today, because God never changes,) Sister White says that the Hebrews supported the cause of God with 25% of their **total income.** If this percentage is divided into tithes and offerings, the ratio would be the tithe (10%) and offerings (15%).

"The **contributions required** of the Hebrews for **religious** and **charitable** purposes amounted to **fully one fourth** of their **income.** So **heavy a tax upon the resources of the people might be expected to reduce them to poverty; but, on the contrary, the faithful observance of these regulations was one of the conditions of their prosperity.** On **condition** of their **obedience** God made them this **promise:** 'I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field... And all nations shall call you **blessed:** for ye shall be a **delightful land,** saith the Lord of hosts.' Malachi 3:11." *{Patriarchs and Prophets, p. 527.1}*

"Can Christians of today feel God would have them give **less** than He asked of the **Hebrews?** Can those living right in the **close of time** be satisfied with their **offerings,** when **not half so large** as were those of the Jews? **Christ's sacrificing love is revealed**

upon the cross. He gave all He had, even giving Himself, that man might be saved. The principle here illustrated is to **give, give.**" *{Pacific Union Recorder, October 24, 1901 par. 10}*

The value of the **two mites** that the poor widow gave to the cause of God "was estimated, not by the worth of the coin, but by the **love to God** and the **interest in His work** that had prompted the deed." *{The Desire of Ages, p. 615.1}*

"It is the **motive** that gives character to our acts, stamping them with ignominy or with high moral worth... **A heart of faith and love is dearer to God than the most costly gift.** The poor widow gave her living to do the little that she did. She deprived herself of food in order to give those two mites to **the cause she loved.** And she did it in **faith,** believing that her heavenly Father would not overlook her great need. It was this **unselfish spirit** and **childlike faith** that won the Saviour's commendation." *{The Desire of Ages, p. 615.3}*

"While the building of the sanctuary was in progress the people, old and young - men, women, and children - continued to bring their **offerings,** until those in charge of the work found that they had enough, and even more than could be used. And Moses caused to be proclaimed throughout the camp, 'Let neither man nor woman make any more work for the **offering** of the sanctuary. So the people were restrained from bringing.' ...Their **devotion,** their **zeal** and **liberality,** are **an example worthy of imitation.** All who love the worship of God and prize the blessing of His sacred presence will manifest the same **spirit of sacrifice...** They will desire to bring to the Lord an offering of the **very best** that they possess." *{Patriarchs and Prophets, p. 344.5}*

"For the building of the sanctuary great and expensive preparations were necessary; a large amount of the most precious and costly material was required; yet the Lord accepted only **freewill offerings.**" "The tabernacle, as afterward the temple, was erected wholly by **freewill offerings.**" *{Patriarchs and Prophets, pp. 343.3; 526.1}*

"His people today are to remember that the house of worship is the Lord's property and that it is to be scrupulously cared for. But the funds for this work are **not to come from the tithe.**" "It **should be** our **first care** to render our **freewill offerings** to God." *{Testimonies for the Church, Volume 9, p. 248.2; {Patriarchs and Prophets, p. 105.4}*

....To be continued in Edition 05....

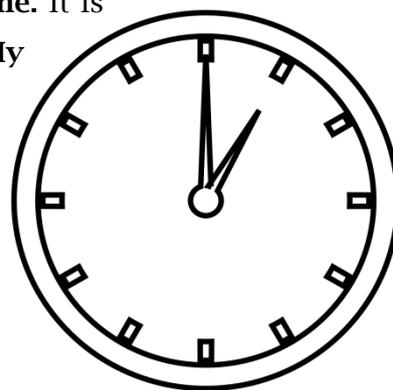
Ellen White's Health Spot: Two Meals per Day

Two Meals Better Than Three

"I have lived for **eight months** upon **two meals a day**... My health has never been better... My former faint and dizzy feelings have left me... Our **plain food**, eaten **twice a day**, is enjoyed with a keen relish. We have **no meat, cake, or any rich food upon our table**... We **breakfast at seven, and take our dinner at one**. It is seldom I have a faint feeling. My **appetite is satisfied**. My **food is eaten with a greater relish than ever before**."

{*Spiritual Gifts, Volume 4a, p. 153.3*}

"For **more than twelve years** we have taken only **two meals each day**, of plain, unstimulating food." {*The Health Reformer, May 1, 1877 par. 5*}



"For **seventeen years** we have eaten only **two meals a day** while engaged in almost incessant labour." {*The Review and Herald, June 17, 1880 par. 17*}

"For **thirty-five years** I have made it a practice to eat only **two meals a day**. Occasionally when travelling, I have eaten irregular meals when I have been thrown out of line by not being able to get my meals at the regular time. I **am seventy-five years old**; but I do as much writing as I ever did. My digestion is good, and my brain is clear." {*Spalding and Magan Collection, p. 261.5*}

"In our family we have breakfast at half past six o'clock, and dinner at half past one. We have no supper. We would change our times of eating a little, were it not for the fact that these are the most convenient hours for some of the members of the family. I **eat two meals a day**, and still follow the light given me **thirty-five years ago**. I use no meat." {*Manuscript Releases, Volume 13, p. 42.3*}

"I **eat only two meals**... I do not use meat; I cannot go back on this... I am scarcely ever hungry, and never know what it is to have a feverish, disagreeable feeling in my stomach. I **have no bad taste in my mouth**." {*Spalding and Magan Collection, p. 39.3*}

"I came down to **two meals a day** without changing my labour." *{Testimonies for the Church, Volume 2, p. 371.2}*

"As usual, we carried with us our own lunch baskets, and ate **two meals a day regularly**. These meals consisted of fruits and bread, **without tea or stimulant of any kind**. The **blessing of the Lord** continued to rest upon me, and I grew stronger every day." *{The Review and Herald, September 15, 1885 par. 6}*

"If we appreciate the blessings of God, if we are feeding on the Bread of life, we will not be much concerned about gratifying the appetite... We will not complain because the diet is plain and simple. There were several on the camp-ground who had eaten but **two meals a day** for **twenty years**, and were **enjoying better health** than those who had eaten the third meal." *{The Review and Herald, June 26, 1888 par. 3}*

"I told them that they would realise **much benefit** if they would eat **only two meals a day**." *{Spalding and Magan Collection, p. 40.1}*

"Those who have been accustomed to eat three meals would experience benefit from taking **only two meals of simple food, prepared in a simple manner**." *{The Signs of the Times, May 25, 1882 par. 6}*

"The **plain, wholesome food** was eaten with a relish. **Only two meals a day** were prepared at the restaurant." *{The Signs of the Times, May 25, 1882 par. 10}*

Do We Need a Third Meal?

"**Most people** enjoy better health while eating **two meals a day** than three; others, under their existing circumstances, may require something to eat at supper-time; but this meal should be very light. **Let no one think himself a criterion for all** - that everyone must do exactly as he does." *{Christian Temperance and Bible Hygiene, p. 58.2}*

"The practice of eating but two meals a day is generally found a benefit to health; yet **under some circumstances persons may require a third meal**. This should, however, if taken at all, be very light, and of food most easily digested. 'Crackers' - the English biscuit - or zwieback [twice-baked bread], and fruit, or [cereal coffee](#) [[beverages prepared from roasted cereal grains](#)], are the foods best suited for the evening meal." *{The Ministry of Healing, p. 321.1}*

"In regard to the third meal, **do not make eating but two meals compulsory**. Some do best health-wise when eating three light meals, and when they are restricted to two, they feel the change severely." *{Spalding and Magan Collection, p. 214.2}*

"I eat only two meals a day. But I do not think that the number of meals should be made a test. If there are those who are better in health when eating three meals, it is their privilege to have three. I choose two meals. For **thirty-five years** I have practiced the two-meal system." [Written in 1903.] *{Counsels on Diet and Foods, p. 178.2}*

Five or Six Hours Between Meals

"There are many kinds of intemperance in this world. Overeating is intemperance just as surely as liquor-drinking. **Intemperate eating mars the system, producing a morbid appetite, which enslaves men and women.** The stomach must have careful attention. **It must not be kept in continual operation. Give this much used and much abused organ some peace and quiet and rest.** After it has done its work for one meal, do not crowd more work upon it before it has had a chance to rest, and before a sufficient quantity of gastric juice is provided. **Five hours at least should be given between each meal, and always bear in mind that if you would give it a trial, you would find that two meals would be better than three.**" *{Spalding and Magan Collection, p. 43.2}*

"After the regular meal is eaten, the stomach should be allowed to rest for **five hours**. **Not a particle of food should be introduced into the stomach till the next meal.** In this interval the stomach will perform its work, and will then be in a condition to receive more food." *{Counsels on Diet and Foods, p. 179.1}*

"After disposing of one meal, the digestive organs need rest. **At least five or six hours should intervene between the meals, and most persons** who give the plan a trial will find that **two meals a day are better than three.**" *{The Ministry of Healing, p. 304.1}*

Nothing Between Meals!

"**Nothing should be eaten between meals – no confectionery, nuts, fruits, or food of any kind.**" *{The Ministry of Healing, p. 384.3}*

"I am astonished to learn that, after all the light that has been given in this place, many of you eat between meals! You should never let a morsel pass your lips between your regular meals. Eat what you ought, but eat it at one meal, and then wait until the next. I eat enough to satisfy the wants of nature; but when I get up from the table, my appetite is just as good as when I sat down. And when the next meal comes, I am ready to take my portion, and no more. **Should I eat a double amount now and then, because it tastes good, how could I bow down and ask God to help me in my work of writing, when I could not get an idea on account of my gluttony?** Could I ask God to take care of that unreasonable load upon my stomach? That would be dishonouring Him. That would be asking to consume upon my lust. Now I eat just what I think is right, and then I can ask Him to give me strength to perform the work that He has given me to do. And I have known that Heaven has heard and answered my prayer when I have offered this petition." *{Testimonies for the Church, Volume 2, p. 373.2}*

"Many eat at all hours, regardless of the laws of health. Then gloom covers the mind. How can men be honoured with divine enlightenment, when they are so reckless in their habits, so inattentive to the light which God has given in regard to these things? **Brethren, is it not time for you to be converted** on these points of selfish indulgence?" *{Counsels on Diet and Foods, p. 182.3}*

"Some persons have formed the habit of **eating at any time between their regular meals.** If this practice is continued, it becomes second nature. **The stomach may be so educated as to desire food eight times a day,** and feel faint if it is not supplied. **But this is no argument in favour of so frequent eating. Three meals a day, and nothing between meals - not even an apple - should be the utmost limit of indulgence.** Those who go further violate nature's laws, and will suffer the penalty. **Two meals a day are better than three.**" *{The Review and Herald, May 8, 1883 par. 7}*

"It is quite a common custom with people of the world to eat three times a day, besides **eating at irregular intervals between meals;** and 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. Should these persons change their practice, and eat but **two meals a day, and nothing between meals, not even an apple, a nut, or any kind of fruit,** the result would be seen in a good appetite and greatly improved health." *{The Review and Herald, July 29, 1884 par. 11}*

"Never should a **morsel** of food pass the lips between meals." *{Counsels on Diet and Foods, p. 180.4}*

"Regularity in eating is of vital importance. There should be a specified time for each meal. At this time, let everyone eat what the system requires, and **then take nothing more until the next meal.** There are many who eat when the system needs no food, at **irregular intervals, and between meals,** because they have not sufficient strength of will to resist inclination. When travelling, **some are constantly nibbling** if anything eatable is within their reach. **This is very injurious.** If travellers would eat **regularly** of food that is simple and nutritious, they would not feel so great weariness, nor suffer so much from sickness." *{Counsels on Diet and Foods, p. 179.5}*



"Your children should not be allowed to eat candies, fruit, nuts, or anything in line of food, between their meals. Two meals a day are better for them than three. If the parents set the example, and move from principle, the children will soon fall into line. **Irregularities in eating destroy the healthy tone of the digestive organs,** and when your children come to the table they do not relish wholesome food; their appetites crave that which is the most hurtful for them. **Many times your children have suffered from fever and ague brought on by improper eating, when their parents were accountable for their sickness.** It is the **duty** of parents to see

that their **children** form habits conducive to health, thereby saving much distress." *{Testimonies for the Church, Volume 4, p. 502.1}*

"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." *{The Health Reformer, May 1, 1877 par. 7}*